

IMPLEMENTING GLOBAL ETHICS IN LOCAL CONTEXT: A STUDY OF RELIGIOUS LEADERS' PERSPECTIVES IN CENTRAL JAVA INDONESIA

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Abstract

Global ethics is an ethical concept declared by the Parliament Declaration of the World's Religions in Chicago in 1993. This concept originally came from the values of all religions. Studying the implementation of global ethics within a local context is intriguing, especially considering that ethical values need to be clearly understood and effectively practiced at the local level. This is particularly important because the specific terms and concepts outlined in the Declaration of the Parliament of the World's Religions may be unfamiliar in those local settings. By utilizing the qualitative method, the socio-theological perspective, and the phenomenological approach to the variety of ethnoscience, this study revealed that implementing global ethical values is achievable despite the implementation being strenuous because of some local contextual obstacles. Second, stakeholders involved in the implementation were potentially religious leaders, educational

practitioners, community leaders, governmental bodies, politicians, and family members. Third, low levels of education among society members and exclusivity in society and religion are significant barriers to the implementation process of global ethics in the Central Java context.

Keywords: Global Ethics; Local Context; Religious Leaders; Socio-theological Method; Central Java

A. Introduction

The notion of global ethics has been discussed for the last 25 years. During this period, global ethics inspired the initiation of several movements and organizations, such as scientific journals, associations, graduate degree programs, research centers, charitable foundations, and offices in the United Nations (Drydyk, 2014). The term and concept of global ethics cannot be separated from the “Toward a Global Ethic: An Initial Declaration” initiated by Hans Küng and issued at the Parliament of World’s Religions meeting in Chicago in 1993 (King, 2018; Swart & Venter, 2013; Swidler, 2018). The declaration proposed four ethical guidelines: 1) commitment to a culture of non-violence and respect for life; 2) commitment to a culture of solidarity and just economic order; 3) commitment to a culture of tolerance and a life of truthfulness; 4) commitment to a culture of equal rights and partnership between men and women (York, 1994).

The Declaration Toward a Global Ethic represents a consensus and extraction of the values of the world’s religions to frame and regulate the movement and pace of globalization (King, 2018). The consensus is not intended to reduce the role of religions in a moral and humanitarian order (Twiss & Grelle, 2000). Each religion’s features and specific characteristics are

still recognized for their existence and authenticity (Swidler, 2018). Thus, it is important to note that each religion has its own doctrine, which means that interreligious understanding varies among them. Meanwhile, the ethics and behavior of various religions have many similarities (Twiss & Grelle, 2000).

This declaration departs from the assumption about the transformed world and religions. The world has become one polycentric, multi-cultural, and multi-religious. In this context, the only way to achieve interfaith relations is by “interfaith brotherhood.” As one of the sources of high ethical values, religions must jointly engage in dialogue on various critical issues of life and the fate of humanity in the future (Sumartana, 2000). The ethical values derived from these religions constituted the basis of global ethics, commonly understood as a minimum fundamental consensus, and have a role as binding values, inviolable standards, and fundamental moral attitudes. This basic idea of global ethics contains a very humanistic view, which states that “every human being must be treated humanely” (Küng & Kuschel, 1993, p. 7).

Experts have carried out studies on implementing global ethics for a long time. However, the theme of the possibility of implementing global ethics is a prominent issue in the global ethics discourse. Unfortunately, very few studies have attempted to explore the implementation of global ethics. These studies can be mapped into two groups of studies. The first is the study of the possibility and significance of global ethics being implemented in a local context, and the second is the study of the implementation of global ethics in any professional field, such as health care, teaching, and the environment.

In the first group of studies, Wiredu (2005) stated that global ethics might be implemented because global ethics exists. In addition, Drydyk (2014) also stated that global ethics as the world ethics must become ethics referred to globally. This statement was strengthened by Sholihan (2017), who argued that implementing global ethics is important and may contribute significantly to resolving global crises humankind faces, such as conflict and war, exploitation of natural resources, environmental damage, and poverty. Gasper (2014) also found in his study that global ethics must be considered for its importance in human life because it also intersects with environmental concerns, as ethical frameworks must consider the implications of environmental change on marginalized communities. Although ethical values may not give direct solutions to all the world's problems, they are believed to be able to become the moral foundation for a better individual and global order. In the end, it is expected that ethics will be able to create a peaceful world,

In the second group of studies on the implementation of global ethics in any professional field, such as health care, business, and education, several studies are relevant to review in this context. Studies in the field of health conducted by Katz et al. (2014) and Stapleton et al. (2014) show that global ethical considerations are paramount in the health sector, especially in global health initiatives. The ethical dilemmas faced by healthcare professionals working in diverse settings require a strong ethical framework that addresses the complexity of global health work. DeCamp et al. (2013) find that in the health sector, there is a need for ethics training in medical education to prepare future healthcare providers for the challenges they may face in an international context.

In addition, Hosseini et al. (2023), in their study, find that forces are pushing for global standards in AI ethics. The research finds that technicians are increasingly aware of the need for comprehensive ethical guidelines to navigate the complexities of technological developments in a globalized world. Blodgett et al. (2011), in their focus study on family business, found that the business tried to define an ethical foundation based on global ethics. In the field of education, awareness is also emerging for the application of global ethics to be included in the education curriculum in schools. The hope is to include global ethical values in the curriculum (Hilmattunnisa & Sidqi, 2024; Rumnah et al., 2022).

The study on the implementation of global ethics reveals that research in this area is still quite limited. According to Motial and Drydyk (2014), the existing research predominantly reflects a Western perspective, lacking diversity in its scope. For global ethics to be effectively implemented, discussions must occur on a global scale. Based on the above discussion, this study aims to complement the studies of global ethics implementation and bridge two underlying problems in the knowledge of global ethics implementation: 1) a limited number of studies and 2) the domination of the Western perspective.

Therefore, the novelty of this study is that it attempts to explore the implementation of global ethics in the context of Central Java, Indonesia, with a discussion on the implementation model, stakeholders who may be involved in the implementation, and barriers to implementing global ethics. These questions are based on the assumption that global ethics, which stem from various religions, are present in

Central Java. Since these ethics reflect religious values, there are efforts to implement them in various struggles. The results of this study may guide any initiatives in disseminating global ethics values worldwide, particularly in Eastern countries.

B. Method

We opted for qualitative research with a socio-theological approach (Denzin & Lincoln, 2009; Goldblatt, 2004; Stake, 2005). The social-religious or socio-theological approach was considered the most appropriate approach because, although the concept of global ethics declared by the Parliamentary of World Religions originates from religious values, the responses of religious leaders to this concept were also influenced by their religious perspectives. Furthermore, these responses can not be separated from the sociological context (Stake, 2005).

Since this study aims to portray the implementation of global ethics in Central Java, with a specific focus on the perspectives of religious leaders, we require data that reflects their views on models for implementing global ethics within this context. In this case, the implementation models include the implementation of global ethical values, forms of implementation, and parties involved in these processes.

All of these data were gathered from the informants. The informants were religious leaders; more precisely, they were the leaders of religious organizations in Central Java. Thus, those included the leaders of religious organizations from all religions officially recognized by the government: Islam, Christian, Catholic, Hindu, and Buddhist. Islamic representation included leaders from Muhammadiyah,

Nahdlatul Ulama (NU), and the Indonesian Ulama Council (MUI). Christian representatives were the leaders of the United Pentecostal Church of Indonesia (GPSDI) and the Council of Churches in Indonesia (PGI). Catholic leaders' representation came from diocese leaders (bishop). Buddhist figures were represented by Indonesian Buddhist Council (Walubi) leaders, while Hindu religious figures were represented by the Indonesian Hindu Association (PDHI) leaders. Further details about the informants can be seen in Table 1.

Table 1. List of Informants

No	Informant Number	Informant	Religion
1	Inf.1	Leader of Muhammadiyah	Islam
2	Inf.2	Leader of Nahdlatul Ulama	Islam
3	Inf.3	Leader of Ulama Council	Islam
4	Inf.4	Leader of United Pante Costa	Christian
5	Inf.5	Leader of the Council of Churches in Indonesia (PGI)	Christian
6	Inf.6	Diocese leaders (bishop),,	Catholics
7	Inf.7	Leader of Indonesian Buddhist Council (Walubi) l	Buddhism
8	Inf.8	Leader of Indonesia Hindu Association (PDHI)	Hinduism

Data on religious leaders' perspectives on implementing global ethics in Central Java was collected by conducting in-depth interviews. An in-depth interview was considered the most appropriate technique to collect data on sensitive and

relatively personal things like religious problems. The hidden and deep information from informants could be revealed by applying probing techniques that could be used through in-depth interviews (Spradley, 2007)

The data obtained were analyzed using phenomenological analysis, which aims to describe the conditions in the research field as clearly as possible. In this study, we conducted a phenomenological analysis of ethnoscience, where the data will be grouped into certain classifications according to the perspective of the community studied. In this case, religious leaders refer to their folk-domain (emic). This folk domain is then mapped into folk taxonomy (Spradley, 2007). With folk taxonomy, their knowledge system concerning global ethics and its role in overcoming the humanitarian problem in Central Java (ethic) will be obtained. The emic analysis results are then presented in the form of ethical analysis results, making them accessible to those interested in understanding and applying the outcomes of this study. These findings elaborate on global ethical theory in the local context of Central Java.

C. Results and Discussion

Implementation of Global Ethics Value

The interviews found that some religious leaders view the implementation of global ethical values as achievable, although the implementation is not easy. According to all informants, global ethical values can be implemented in a local context, specifically in Central Java, since they are based on religious values. Some other religious figures stated that implementation is possible. However, the local community

considers the terminology used by the Parliamentary of the World's Religions only regarding the different language uses. Therefore, the first problem is related to the terms used. A thorough and clear explanation of the term used by the Parliamentary of the World Religions is necessitated. The term could be introduced widely and adequately to the local society.

According to religious leaders, there are numerous obstacles to implementing global ethics values, including those related to justice, law enforcement, love, and equality. All of the religious figures firmly agreed that the implementation of global ethical values in Indonesia, especially in Central Java, does need to be underlined, primarily related to the issues of justice, law enforcement, love, and equality. However, nearly all religious leaders also stated that the availability of institutional access of religious, social organizations that have the organizational and personal networks to the lower levels of society allows the implementation of global ethics values. Some religious leaders, such as Inf1, Inf2, Inf3, Inf 4, and Inf.6 also emphasized that the existence of an inclusive attitude among the people in Central Java may increase the possibility of the implementation of global ethical values in the region.

Based on the above explanation, the knowledge system of religious leaders in Central Java is closely related to global ethical values implemented in terms of local context, so implementing global ethical values is substantially possible. The perspectives of religious leaders related to the implementation of global ethical values are schematically presented in Figure 1.

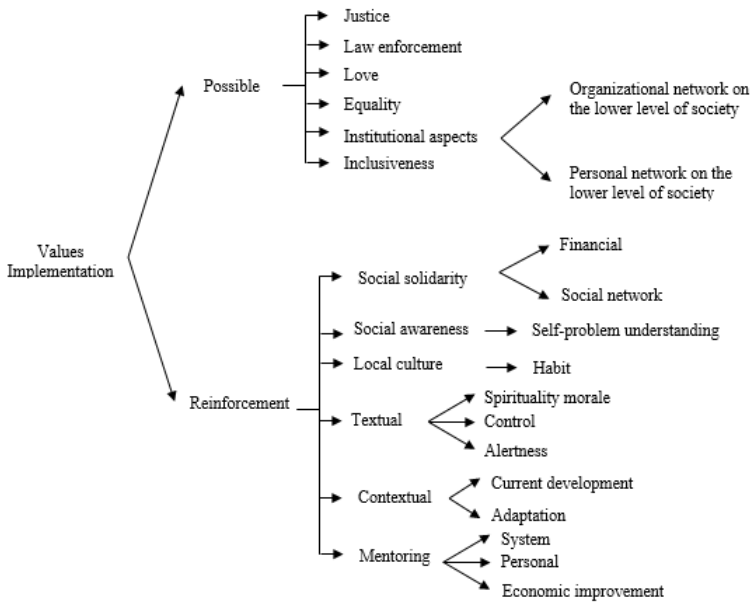


Figure 1. *The Implementation of Global Ethics Based on the Knowledge Map of Religious Leaders in Central Java*

Some other religious leaders believe that implementing global ethics values requires reinforcement. However, they have various views related to reinforcement. Some religious leaders stated that reinforcing social solidarity could solve financial problems and strengthen social networks. It is also considered that social awareness is also needed to make society aware of their problems. Local culture is also considered an essential reinforcement aspect, particularly in shaping personal habits. Textual reinforcement also plays an important role in positively affecting spirituality, control, and alertness. Another religious leader viewed contextual reinforcement as also being required to adapt quickly to current developments, while mentoring is needed to improve

the system, personnel, and economy. Based on Figure 1, it can be concluded that religious leaders argued that implementing global ethics in the local context is feasible because the values contained in global ethics are derived from religion (Sumartana, 2000; York, 1994). All religions have values; thus, implementing global ethics should be achievable and feasible.

It is also possible to implement global ethics in a local context for several specific local reasons. In relation to the local issue, the knowledge map of religious leaders includes the topics of justice, law enforcement, love, equality, institutional access, and inclusiveness. In the context of Central Java, justice is an issue that has received considerable attention from scholars in various disciplines. Justice in the field of law, for example, was studied by Prasetyo (2009) and Kurniawan (2018). Prasetyo (2009) explored the principles of openness in land acquisition in one of the districts in Central Java, Boyolali, as an effort to implement the principles of justice. These studies imply that legal practices in land acquisition are not open and problematic. At the same time, Kurniawan (2018) examined the conflict between the *Sedulur Sikep* community and the cement industry in Pati, Central Java. His research revealed that customary law no longer has power in the presence of prevailing positive law. Both of the research may be used to represent the legal justice problem in Central Java; the problem involves conceptual and practical problems.

In the economic field, researchers discuss the issue of justice, for example, with the decentralization process and fiscal policy with small and medium enterprises (SMEs) (Cholily, 2023). Cholily's research reveals that the decentralization process and fiscal policy have not significantly influenced

economic development in various regions. The high disparity between regulations and implementation, as well as between one region and another, is because the decentralization process makes it very difficult to achieve justice in the fields of economics (Yulianti et al., 2021), development of natural resources and human resources (Sambodo et al., 2020). Despite efforts to empower the law for the people living on the north coast of Java (Rahmanto & Purwaningsih, 2017), it has become evident that effective law enforcement and justice in society necessitate transparency. This transparency ensures that the law is enforced fairly. Furthermore, when the community understands the law better, they are more likely to comply with it and participate in its enforcement under the legal process. A study conducted by Wahyuni and Hartono (2019) on empowering micro, small, and medium enterprises to realize a fair economy highlighted the importance of empowering micro and small economic enterprises. This research posits that a strong small economy can ensure the government's legal protections, leading to a just economy. A just economy will allow people to remain within the economic safety net.

Experts also discuss and review the field of law enforcement from various perspectives. For instance, Raharjo and Angkasa (2011) concentrate on police treatment in the judicial process. The violence that is often shown by police personnel in obtaining a suspect's confession is due to the absence of an investigative supervisor, incomplete legal instruments, lack of protection from institutions, and lack of professionalism of the police. As a result of these shortcomings, there has been no opportunity for the suspects to fight for their rights, and perpetrators of violence have been left untouched. The study of Suhardin (2012) on justice

indifference in law enforcement shows that the number of cases of injustice in law enforcement in Indonesia, including in Central Java, has led to disrespect and distrust of the public in law. Public distrust of the law occurs because of various perceptions in the community: (1) the legal apparatus does not yet reflect social justice; (2) the judiciary is not yet independent and impartial; (3) law enforcement is still inconsistent and discriminatory; and (4) legal protection in the community has not been satisfactory. Thus, the law is considered an institution that has not functioned optimally by law enforcement agencies in the community. It was stressed in this study that law enforcement still showed a tendency only in the aspect of legal certainty and ignored the value of justice as well as benefits for human beings.

Equality has also become a concern for many experts and has been discussed in several publications. Equality is defined by the diverse conditions of members of society, both in terms of diversity of social strata, disabilities, and gender and having the same rights in social life. Discussion on equality also refers to the concept of majority and minority (Kohl, 2021). The distinction between groups in society results in inequality between groups. In Central Java, the representation of inequality, for example, appears in the case experienced by disability groups. Nurhayati (2022) found the injustice experienced by disabled groups in the practice of law. Another issue of injustice in Central Java that has been discussed by experts is gender phenomena. As stated by Darsyah and Sara (2016), the gender development index in Central Java is still low, and this figure is influenced by the low rate of life expectancy, literacy, and revenue contribution. It is also expressed in the low participation of women in many

aspects of social life, including politics (Elizabeth, 2019). Therefore, an increase in the gender development index in Central Java must involve efforts to increase life expectancy, literacy rates, and income contributions.

Based on the above studies, it can be understood that the problem of Central Java from the perspective of religious leaders is comprehensive and sophisticated. In handling the problems above, it is possible to implement global ethics even though not all can be implemented and achieved in a short time. Processual phasing is needed, starting from studies, socialization, implementation, and evaluation. It is also necessary to consider the priority issues that must be addressed. This requires deep and broad thinking so that the outcome will not have adverse effects. Although religious leaders argue that implementing global ethics is feasible, it requires strengthening various aspects, including social solidarity, social awareness, local culture, textual, contextual, and mentoring. The aspect of social solidarity requires strengthening because, as stated by Kinasih and Dahliyana (2018), local values related to togetherness and social solidarity have eroded over time. According to them, the decrease in togetherness and social solidarity in the community may be caused by the lack of education on the content of solidarity, both in the school curricula and in society acculturation.

A Model for Global Ethics Implementation

This section discusses the knowledge map of religious leaders in Central Java related to the implementation model of global ethics in society, which involves several aspects.

Some religious leaders suggested that law enforcement and legal approaches should be carried out to resolve conflicts in the community to avoid social conflict and violence. All informants agreed that they were aware that in the aspect of law, law enforcement is the most important point. Besides, it is important to consider the legal approaches that should be carried out to resolve conflict in the community. It is also important to minimize and even avoid any social conflict and violence because social conflict and violence will affect all social life, and the effect is mostly disadvantageous.

Some religious leaders argued that the implementation of the environmental aspect should involve efforts to preserve life, mainly through the ecopastoral program. Also, efforts can be made to adopt an organic lifestyle, such as using organic fertilizer, consuming organic fruit, and consuming organic vegetables in daily life. This statement is explicitly stated by Inf 5 and Inf 6 regarding the implementation of global ethics in the context of the environment.

Table 2. *Knowledge Map of the Model of Global Ethics Implementation*

Aspects	Means	Form
Law	<ul style="list-style-type: none"> • Law enforcement • Law approach in conflict resolution 	
Environment	<ul style="list-style-type: none"> • Efforts to preserve life • Organic life 	<ul style="list-style-type: none"> • Ekopastoral • Using organic fertilizer • Consuming organic food

True value of life	<ul style="list-style-type: none"> • Pro-life • Honest • Fair
Social solidarity	<ul style="list-style-type: none"> • Social awareness • Mutual respect • Love • Empathy • Solidarity
Gender	Appropriate interpretation of culture

Source: Primary data

Related to the aspect of the true value of life, religious leaders argued that the implementation might vary, such as pro-life, honesty, and fairness. Meanwhile, related to the social solidarity aspect, there are diverse views of implementation models, which include social awareness, mutual respect, love, empathy, and solidarity. Regarding gender, religious leaders saw culture and religion as themes that require attention to make appropriate interpretations of culture. Based on some of the above explanations, it can be mapped that several aspects should be considered: law, environment, the real value of life, social solidarity, and gender. Several items that are of concern to these religious leaders can be described in Table 2.

As shown in Table 2, it can be explained that the socio-religious problems found in the field could be described as five problems related to global ethics: law, environment, true values of life, social solidarity, and gender. The principle of implementing global ethics in the context of Central Java is based on four ethical guidelines: commitment to a culture of

non-violence and respect for life; commitment to a culture of solidarity and a just economic order; commitment to a culture of tolerance and a life of truthfully; and commitment to a culture of equal rights and partnership between men and women (York, 1994).

Implementing global ethics in Central Java in response to the various challenges mentioned can differ based on the relevant ethical guidelines applied. In this context, local wisdom can continue to thrive as long as it aligns with the four ethical guidelines above. Therefore, local values related to gender need to be interpreted in order to avoid gender inequality. Gender inequality, as stated by Fakih (1996), includes stereotyping, subordination, marginalization, multiple burdens, and violence. The reinterpretation of local gender values must bring up values that recognize equal rights and equality between men and women, as emphasized by York (1994).

Stakeholders of Global Ethics Implementation

This section discusses the knowledge map among religious leaders in Central Java regarding the parties who may play a role in the implementation of global ethical values . Some religious leaders viewed that in the religious aspect, religious leaders may take a role that may involve ulama, *kyai* (figures who are experts in Islam), priests, pastors, and monks. In the field of education, our informants argued that scholars, teachers, and students are the stakeholders that have an essential role in global ethics implementation. In the social aspect, those who should play a role in implementing

global ethics are governmental bodies that have the authority to law enforcement, politicians to become *uswah hasanah* (good example), community leaders, and society in general. Our informants also considered that families might also participate in global ethics implementation. Children, kin, and parents may take this role, but the latter may play the most crucial role since they have duties to instill values, build emotional relationships, and maintain the intensity of relationships between family members. Various parties play a role in global ethics implementation, each contributing based on their position within the environment. Figure 2 illustrates the stakeholders involved, drawing on the knowledge map of religious leaders in Central Java.

As shown in Figure 2, the position of the stakeholder determines the role of each party. One of the examples is a religious leader. Religious leaders have a paramount position according to Central Javanese society. Javanese people tend to be paternalistic (Giyoto et al., 2020; Selvarajah & Meyer, 2017), which refers to the view that a leader is a role model in life (Grill & Hanna, 2018; Scoccia, 2018). Domination in this context is so strong that the community seems to depend on various decisions made by the community leaders. Usually, community leaders here may become social leaders and religious leaders at once.

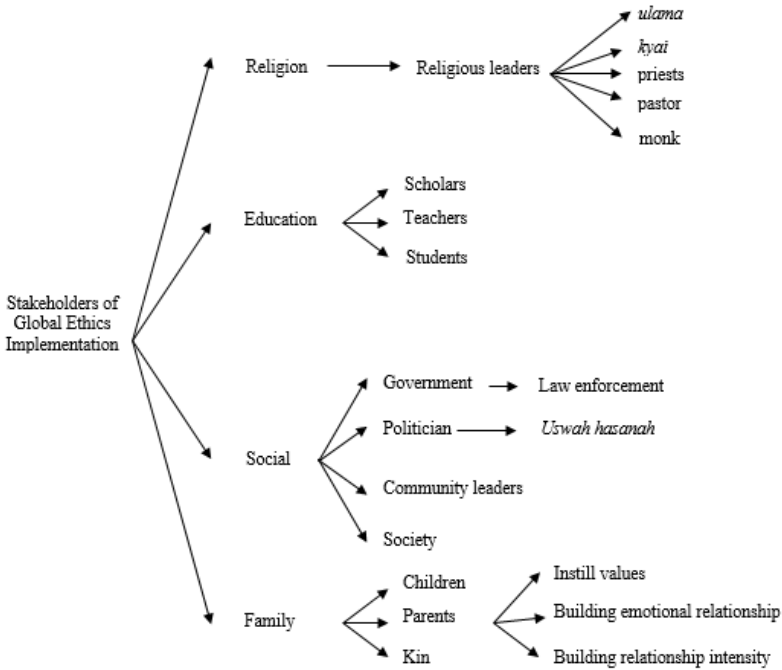


Figure 2. Stakeholders of Global Ethics Implementation Based on the Knowledge Map of Religious Leaders in Central Java

Religious leaders in Central Java have a very strong position in determining various social processes in society. Khotimah (2016) showed the role of religious leaders in developing society and religion. Religious figures who live and grow within the community become the initiators of community development. The influence of religious leaders is also significant in the political process, such as determining the choice of political parties and regional leaders (Sofianto, 2015). The higher the trust of society in the religious leaders, the higher their influence.

The family also has a vital role in the implementation of global ethics. In Javanese society, a family is an entity formed

by the marriage process, which has a primary family that includes parents and children (Geertz, 1983). In this family circle, learning and value internalization processes occur in family parenting (Elizabeth, 2019; Gauthama et al., 2003). Because of the long parenting process in the family, the introduction of values also runs. Children follow the learning delivered by parents, and they will obey what is said by parents. The emotional relationship between parent and child allows the growth of obedience towards parents. The intimate relationship between parents and children also impacts specific attachments. In such contexts as parent and child relationships, embedding global ethics is very appropriate through family institutions.

Barriers to Global Ethics Implementation

The implementation of global ethics is a complex and evolving concept in society. Based on data collected from informants, it has been found that both pros and cons are associated with this implementation. These contradictions often stem from differing religious beliefs, both internal and external. On the pro side, support for global ethics tends to come from individuals with higher levels of education who advocate for inclusivity in both social and religious contexts. In contrast, the opposition to global ethics is generally supported by groups with lower levels of education, who favor exclusivity in societal and religious matters. All informants in this research agreed that most members of society who agree with implementing global ethics are those with a relatively high level of education. Apart from that, they also implement an inclusive lifestyle in their social life. An inclusive lifestyle

here means that they are open in their interactions. Not only hanging out with the group, both religious groups and other social groups.

Other informants, Inf 1, Inf 2, Inf 3, Inf 5, and Inf 6, stated that the exclusivity caused by differences in schools of religious practice also makes the implementation of global ethics in a local context difficult. The exclusivity occurs because differences in school may lead to differences in views on various things and cause the intra-religion and inter-religion relation to a problematic practice. In intra-religion, a difference can easily lead to conflict, even violence. In the context of inter-religion, the differences in schools also shape a terrible image of a religion, which ultimately affects the relationship between religions.

Based on our interviews with informants, other issues are not directly related to global ethics, such as unequal development, low levels of public education, and numerous political and legal system violations. The informants stated that the unequal development indicated by government policies only pays attention to specific regions and less attention to other regions, resulting in an economic gap. Besides, according to informants, access to development results is also unequal. For instance, people in remote areas are less able to achieve development; thus, they still live in poverty. The barriers to global ethics implementation are displayed in Figure 3.

According to Figure 3, the barriers stem from religious factors that complicate the implementation of global ethics, beginning with exclusivity in religion, which is caused by a narrow, disproportional understanding. The study of Yusup

(2018) on religious exclusivity within the Integrated Islamic School Network in Yogyakarta highlights that exclusivity is a formal culture that becomes internalized in religious schools affiliated with community organizations. This phenomenon is reflected in the responses from informants involved in the study. Religious exclusivity is expressed in both verbal and attitude forms. The enculturation of the value of institutional exclusion is seen as worrying because it can lead to a radical attitude among students.

In conducting his study, the rising phenomenon of radicalism in Central Java became a background for Muhtarom (2016). With the underlying assumption that radicalism starts from exclusivism and will lead to the fragility of diversity and peace of the nation, the research attempted to explore the role of ulama and kyai in dealing with radicalism. It was found that ulama and kyai in Batang district have at least three roles in counteracting religious radicalism. First, kyai and ulama have a role as guides for the people. They enlightened society about radicalism and its harmful effect on the community and nation. Second, they are responsible for conveying a message of peace and public safety; this message was delivered in a forum that specifically discussed radicalism and other forums. Third, they have a role as government partners who seek to support the government critically.

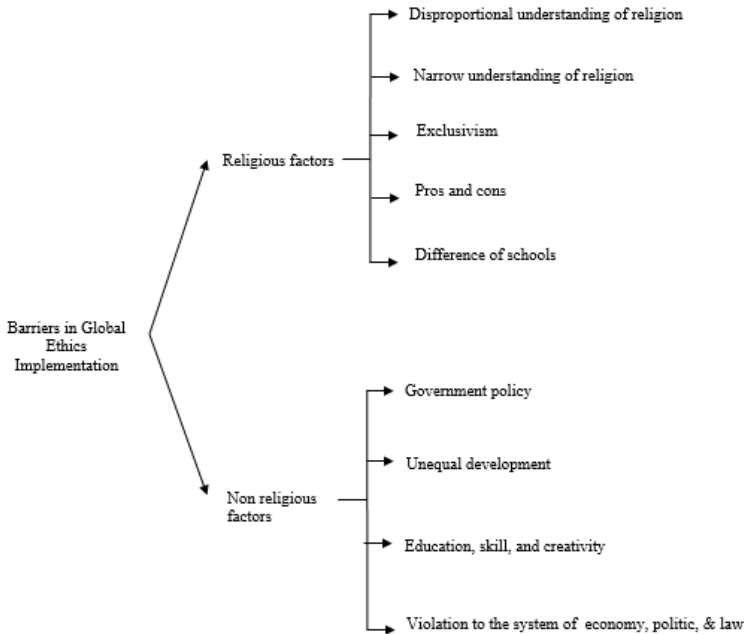


Figure 3 *Barriers to Global Ethics Implementation Based on the Knowledge Map of Religious Leaders in Central Java*

Apart from the religious context, some problems hinder the application of global ethics in the local context of Central Java. Several studies state various gaps due to the ongoing community development process. One of the inequalities that occurs is economic inequality (Faza et al., 2023); this economic inequality results in various problems such as poverty (Oktaviani et al., 2022) and crime (Riyardi & Guritno, 2022). The other inequality is educational inequality (Hidayah & Tallo, 2020) and inequality between regions (Raharja & Lestari, 2022). The various inequalities result in various other social processes, including difficulties in implementing global ethics at the local level in Central Java. Consequently, religious

leaders state that societal inequality creates challenges in implementing global ethics, as confirmed by researchers.

D. Conclusion

The implementation of global ethics in a local context from the perspective of religious leaders in Central Java turns out to be a dynamic and problematic challenge. This dynamic lies in the term global ethics, which is not a local term, even though the items of global ethics are values originating from religions. Therefore, the implementation of global ethics is not only related to understanding religion but also various social problems and policies related to justice, implementation of the law, compassion, and equality. The existence of mass and religious organizations that have structures from up to the village level and the presence of community leaders who have inclusiveness in their socio-religious life are potential. However, religious leaders in Central Java still need to strengthen various aspects, including social solidarity, social awareness, and local cultural understanding. Textual and contextual mentoring must be integrated into religious values and community traditions. This requires the involvement of stakeholders from the fields of religion, education, society, and family, with their respective roles. Thus, it can be concluded that the implementation of global ethics in the context of Central Java requires significant time due to the necessary adjustments across various religious and social aspects.

This study has limitations due to its limited focus, with the scope of Central Java, the subject of the study being religious leaders at the Central Java level, and the material being the implementation of global ethics at the Central Java

level. However, this limitation will be important material in the treasury of studies on the implementation of global ethics in various contexts. The variability of local context becomes the important point in this limitation. Many other aspects of global ethics may be studied by other researchers, with other study focuses, disciplines, subjects, and methods. The variety of studies conducted by researchers can enhance our understanding of global ethics and facilitate the development of the concept in different contexts. The diversity of studies on global ethics may increase the understanding of global ethics and have an impact on a peaceful and just life.

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