

Research Article

The Ethical Leadership in the Digital Era

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A B S T R A C T

Ethical leadership has long been interested in researching quite popular in many areas, such as biomedical ethics, business ethics, ethical leadership, etc. but it seems that the practice of ethical leadership is not real respect, especially in the context of the current transformation of society in developing countries and countries that have not made much progress on democracy. Whereas in countries that are highly valued for democracy, the role of the leader becomes prominent to lead the organization to strongly adapt to those changes. Recently, the strong development of digital technology sets out for leaders who require higher and higher levels of practice to apply moral values and values in accordance with the requirements of a digital age, to increase the transparency, accountability, frequent connections between leaders and subordinates with the support of technology platforms, showing the spirit of service leadership. The content of the article will focus on theoretical approaches to clarify the concepts of ethical leadership in a digital era, some recommendations for construction and practice of ethics in a digital era.

Keywords: Concept of Ethical Leadership, Digital Era, Ethics, Ethical Leadership, Leader

Introduction

The first thoughts of ethical leadership emerged from ancient times associated with the names of famous scholars Plato (427-347 B. C.), Aristotle (384-322 B. C.). Through a long period of history, it seems that these thoughts had not been given much attention, but recently these thoughts have been considered to make an important contribution to the creation of studies of ethical leadership (Northouse, 2007, p. 342). In fact, from the concept of ethical leadership has been developed in terms of business ethics (Beauchamp, Bowie, 1988), biomedical ethics (Beauchamp, Childress, 1994) and educational leadership (Komives, Lucas, McMahon, 1998). These studies showed a common point in ethical leadership with universal values: respect, service, fairness, honesty and community. However, some authors put forward ethical leadership debates centered around two issues in practicing leadership behavior that are right and wrong conceptions

(Kunhiyop, 2008). Some again insisted that leadership is indispensable, ethical leadership is an important nucleus that contributes to leadership behavior to succeed, a moral absence can turn leadership behavior into an outcome pathetic (Sendjaya, 2005). This affirms ethical leadership as moral values that have been recognized by society, which are ethical behaviors in leadership.

Do not follow the right and wrong approach of ethical leadership behavior, some studies concentrated on the direction of researching on leadership effectiveness, thereby proving the components involved in leadership to turn the activity leadership becomes effective, thereby leading to affirmative leadership as a result achieved when individuals in leadership positions, combined with moral implications to subordinates follow principles, the standard for achieving leadership goals (Dhar, Mishra, 2001). In this view, Madanchian (2017) argued that leadership can only be

achieved when leaders attaches ethical leadership into their leadership and are acknowledged and supported by that.

In fact, ethical leadership in the above conceptions, ethical leadership does not separate ethical categories and concepts. The consideration of leadership effectiveness in relation to leadership is purely grounded, between ethical leadership and effective leadership. Some ethical leadership researchers argue moral leadership behaviors that contribute to effective leadership (Marshall, 2012), so ethical leadership must be consistent with the moral aspect to go to effective leadership (Brown, Trevino, Harrison, 2005; Hazlina, 2012). Studies have tried to find answers to the success of leaders and have fairly consistent arguments and conclusions that ethical leadership must be used as a tool to succeed in achieving leadership effectiveness.

Before the strong development of science and technology makes the context change, this poses a need for leaders to change the way of leadership, so the ethical leadership studies in a digital age need to be more concerned mind. The content of the article will focus on clarifying ethical leadership and some issues which raise for ethical leadership in Vietnam in a digital era. The main research method of the article is based on the collection of secondary sources, collecting information from the research related to the authors' writings in a theoretical approach then we offer the concept of moral leadership in a digital era and some recommendations for building ethical leadership in a digital era.

The Concept of Ethical Leadership

In Brown and his colleagues 'opinion, ethical leadership is the expression of leaders' actions and actions through building interpersonal relationships, while inspiring and motivating these behaviors are for employees through two-way positive interaction to achieve leadership goals (Brown, Trevino, Harrison, 2005: 120). It can be seen that this is a behavior based mainly on prestige and persuasion. According to Atheer (2014), ethical leadership means eliminating coercion, a way of leadership that builds a good purpose and a humanitarian approach, to make each person multiply value yourself. Ethical leadership reflected in the spirit of service, altruism, thought being served is the leading responsibility in leadership and leadership strategies that can act as an adviser can empower, building a strong solidarity (Kanungo & Mendonca, 1996).

Some think that whose goals are set up autonomously, always taking the goal of the organization as a mission, orienting to strive, giving and practicing leadership decisions based on respect, never considering leadership as a means to achieve personal goals (Beauchamp, Bowie, 1988: 37). Hoogh and Hartog (2008) argued that ethical leadership has a structure of three components: fair values, power sharing and the role of leaders. Yukl (2010) argued that ethical leadership always shows a strong,

clear, stable and consistent self-identity (p. 424).

Leaders who respect subordinates, colleagues also show respect for themselves, always know how to create influence and make others aware of personal values and differences must always be respected (Kitchener, 1984). Respect is expressed in sharing and convincing others to believe in what leaders believe, lead, direct and subordinate voluntarily support to achieve common goals. In addition, the leader helps the subordinates to formulate their own needs, values and goals, on the basis of supporting them to realize these things in accordance with their needs, values and entries. The leader's goal is pursuing (Burns, 1978). In addition, ethical leadership requires a clear sense of a civic virtue (Rost, 1991).

Respecting employees, subordinates are seen as standards of moral values, showing respect as a close relationship, respectful expression through careful listening even with views up. It also means dealing with subordinates in a way that they feel their beliefs, attitudes and values truly, they have authority over the assigned work, respected subordinates, for dealing with full humanity, moral values so that subordinates see that and work hard. According to Tracy, there are four ways to show respect: Appreciation; praise (approval), praise when other people achieve any achievement; admiration; attention. In addition, Tracy also said that ethical leadership must be able to create motivation, must have courage, perseverance, open communication, a sense of responsibility and accountability, always a good example, make commitments, never complain or blame others, be lenient, accurate in behavior and conduct, avoid giving orders whenever possible, keep promises, be honest and upright, fair, always on the right side (Tracy, 2016).

Table 1. Ethical and Unethical Leadership

The Ethical Leader	The Unethical Leader
Is humble	Is arrogant and self-serving
Is concerned for the greater good	Excessively promotes self-interest
Is honest and straightforward	Practices deception
Fulfills commitments	Breaches agreements
Strives for fairness	Deals unfairly
Takes responsibility	Shifts blame to others
Shows respect for each individual	Diminishes others' dignity
Encourages and develops others	Neglects follower development
Serves others	Withholds help and support
Shows courage to stand up for what is right	Lacks courage to confront unjust acts

Table 2. Criteria for Evaluation of Ethical Leadership

Criterion	Ethical Leadership	Unethical Leadership
Use of leader power and influence	Serves followers and the organization	Satisfies personal needs and career objectives
Handling diverse interests of multiple stakeholders	Attempts to balance and integrate them	Favours coalition partners who offer the most benefits
Development of a vision for the organization	Develops a vision based on follower input about their needs, values and ideas	Attempts to sell a personal vision as the only way for the organization to succeed
Integrity of leader behaviour	Acts consistent with espoused values	Does what is expedient to attain personal objectives
Risk taking in leader decisions and actions	Is willing to take personal risks and make necessary decisions	Avoids necessary decisions or actions that involve personal risk to the leader
Communication of relevant information operations	Makes a complete and timely disclosure of information about events, problems and actions	Uses deception and distortion to bias follower perceptions about problems and progress
Response to criticism and dissent by followers	Encourages critical evaluation to find better solutions	Discourages and suppresses criticism or dissent
Development of follower skills and self-confidence	Uses coaching, mentoring and training to develop followers	Deemphasizes development to keep followers weak and dependent on the leader

Ethical leadership with these ethical qualities and above are universal values, expressing integrity, respect, service, objectivity, fairness, always standing in the right, responsible, is always an example, putting the benefits of the collective above personal interests, which affirms ethical values of high standards, demonstrating common values that leaders need to currently in leadership behavior. Some typical behaviors of ethical and unethical leadership are shown in the table 1.

Thus, ethical leadership is the application of norms, moral values that are recognized by the society, becoming the standard for implementing the leadership process, in order to achieve the proposed leadership goals. Ethical leadership is not coercive, it also shows interest in guiding others to voluntarily follow, in contrast to unethical leaders. The criteria to distinguish between ethical leadership and unethical leadership can be seen in the table 2.

Strong evidence shows that organizations with ethical principles in implementing public service activities will produce above average performance when compared to a similar group without leadership principles (Fulmer, 2004). Therefore, where ethical leadership exists, there are moral standards maintained, contributing to promoting social progress. Where ethical leadership is violated, the issue of democracy and human rights will be overlooked.

Principles of Ethical Leadership

The ethical leadership principles of moral leaders have been addressed (Freeman, Martin, Parmar, Cording, & Werhane, 2006), with the principles: leadership principles of service, actions of leaders serving the purpose and benefits of the organization. The principle of purpose, leader and subordinate has the same purpose. The organization's results, mission, vision, values and goals are outlined in connection with moral values. Principles of processes, leaders open, accept different ideas and ideas to create a positive atmosphere. Situational principles, leaders know the limits of existing ethical values and principles and ethical principles, leaders understand leadership and ethics is a process of integrating ethical aspects.

So far, many authors have different opinions about moral leadership principles, according to Northouse (2013), which has five ethical leadership principles: respect, service, community, fairness and honestly, considered the core of ethical leadership.

Respecting for Others

Leaders must first respect themselves, so they will be aware of the respect for others. Respect expressed in the spirit of empathy, attitude of tolerance, even with different opinions also needs to be respected (Northouse, 2013), how to deal

with such decisions indicates the leader Religion is treating employees, with subordinates as a very good behavior. Respect is also expressed in authority, trusting those who are in their efforts to achieve progress as expected by the leader. Burns (1978) used to give suggestions about the need for subordinate training and training to recognize their abilities and support them to reach their needs, values and goals of leaders are pursuing. Respect for subordinates means not only to agree with positive ideas, but also with differences in conduct that the leaders need to listen to and share, make subordinates feel really about the meaning of faith. They get from the leader with full humanity.

Spirit of Service

Some ethical leadership concepts emphasized in the interests of subordinates can be considered altruistic. The service spirit of the leader puts the followers into masters, becoming a concern to achieve leadership goals. Service spirit can be observed in activities such as mentoring, empowerment, authorization, building cohesion staff (Kanungo & Mendonca, 1996).

Some authors likened the service spirit of leaders like the role of health care physicians to patients, at which time employees become the objects to be served, to pursue the benefits and the common goal, what the leader does is to realize the goal of the lower level itself is the goals that the leader aims to, in fact both have the same goal. The attitude of the leader plays an important role in the level of achieving leadership goals through spirit and attitude towards the supporters themselves. Any conduct of the leader with supporters in the spirit of service is seen as the spirit of the physician with the patient (Beauchamp & Childress, 1994). It seems that this is a firm affirmation in the rule of law of the society, the state has high progress, citizens become social subjects, people have full power to lead and manage society, people delegate to the state and the state on behalf of the people to lead the management of society.

According to Senge (1990), the leadership service spirit also contributes to the formation of nurturing strategic visions, integrating the vision of others into a common vision and mission. Strategic leaders always consider the vision of the company to contribute to the growth of the organization, from which to act responsibly, ethically, to obey the truth, integrity must always be in place (Wayne, 2009). With the leadership service spirit, people become the center of power, they must be served, leaders must put people's concerns first in a way that benefits people.

Ethical Leadership is the Legal Norm

The higher the society gets, the more social justice is seen as a legal standard, a moral principle, especially in the leadership (Northhouse, 2013). Legal standards are one of

the important criteria for determining fairness in making leadership decisions, directing leaders to be aware of how to behave equally with their subordinates. Differences are considered based on clear and reasonable grounds and must be based on moral values.

When moral principles are practiced in a meaningful way, every leader's leadership behavior will say the legal or the way the leader solves the problem. It is also a common concern of people in society, contributing to promoting equality and cooperation to achieve common interests (Rawls, 1971). The legal standard attracts common interest in all social regimes, how the leaders treat employees, the lack of fairness is the source of conflicts, conflicts in the way of receiving enjoy the fruits of labor. Therefore, fairness must be established with clear rules, the rules of the rules will reflect the moral background of the leader and culture of the organization.

The development of the rule of legal standards, of fairness in social labor distribution was raised by Beauchamp and Bowie (1988), the two authors argued that the application could follow the situation by using a rule or may incorporate some principles:

- An equal share or opportunity
- According to individual need
- According to that person's rights
- According to individual effort
- According to societal contribution
- According to merit or performance

Honesty

To be a good leader must be honest (Northhouse, 2013). Contrary to honesty is falsehood (Jaksa & Pritchard, 1988). The dishonest leader will cause serious consequences for the organization, first of all is the lost faith, everyone will doubt each other for not finding the truth. The leader no longer has the prestige to build influence, the impact of the leader to the organization will be in a negative direction, the subordinates no longer rely on what the leaders say, the tension in the connection will pushed up. Dishonest is maintained for long periods of time will weaken relationships, even when used with good intentions. McCall and Hollenbeck pointed out some of the ethical leadership principles of the global leader in the 21st century: Perseverance, optimism, honesty and integrity (McCall, Hollenbeck, 2002: 35).

In fact, leaders always know what is best in building an organization, before certain, honest situations are not just telling the truth, this involves full openness and as complete as possible. This is not an easy task, there are times when the truth that is spoken can be detrimental or counterproductive. The challenge for leaders is to create a balance between openness and frankness that fits with

what is actually set. Therefore, leaders need to be subtle, sensitive to the attitudes and feelings of others. According to Dalla Costa (1998), ethical leadership clearly shows honesty, does not shirk responsibility, respect human dignity and humanity, organizations must recognize and acknowledge the necessity of centrality. Real and honest behavior needs to be honored.

Building Collective Spirit and Community

Leadership means influencing and leading the collective with commitments, so the leader must have prestige and exemplary character, put the benefits of the collective above personal interests and be willing to sacrifice for the good. Collective, leadership goals of leaders are also the destiny and vision of the organization. This is a particularly important point to delineate honest, straightforward, service-oriented leaders, uphold the legality with counterfeit leaders (Bass & Steidlmeier, 1999).

Some authors have tried to find solutions to the principles of building the spirit for the collective, for the community with the vision and development orientation of the organization in relation to the vision of the leader, the results this principle is achieved only when reaching common goals (Burns, 1978). It seems that Burns's theory has many unique points in determining the close relationship between the leader and the staff, which is also the long-standing subject of research in leadership that many people have been searching for, Staff's kindness must be given to the leader because of the collective. The principle of leadership for the community clearly shows the concern for the interests of the community (Gilligan, 1982). All leadership decisions are based on democracy, science and community spirit in a comprehensive way (Bass & Steidlmeier, 1999). According to Burns (1978), leadership goals have a starting point and a destination that is a common interest and for the common good, moral leadership means being interested in common interests.

The principles of ethical leadership as above affirm the democratic spirit, the deep responsibility of the leaders, especially in the context of social environment with many changes, unpredictable, unpredictable happenings. Collective intellectual mobilization, the application of moral leadership principles is indispensable.

Digital Era

Before digital technology was born, transactions were carried out mainly in the form of manual, the production labor of the people depended entirely on agricultural activities such as cultivation, livestock, etc.. According to Lau (2003), the digital era marked an important development, the transition from industry to economy based on information on using computers or modern technological devices, the information age: Wide access,

sharing and application. In a digital era, information and communications are carried out in relation to the collection, processing and transfer of information developed rapidly around the world. Digital applications contribute to an increase in the connection of work between people and the government, reducing the daily trading tasks. Digital era is characterized by technology that increases the speed and breadth of knowledge revenue in the economy and society, based on digital technology and integrates all smart technologies to optimize production processes and methods (Georgios, Nikolaos & Nancy, 2003). Therefore, the digital era is the high crystallization of human intellect, making all aspects of social life have strong and profound changes. The figure below contributes to a description of the transition from an agricultural society to a digital age.

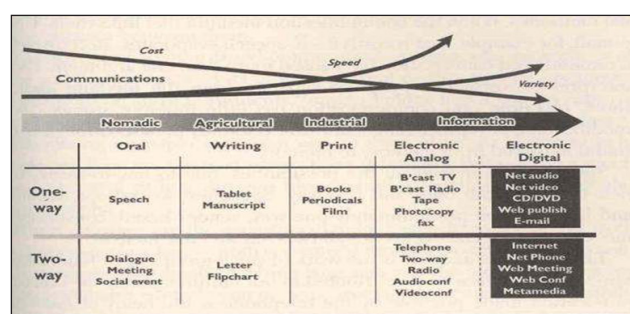


Figure 1. Transition from Nomadic to Digital age

Source: Wordpress



Figure 2. Ethical Leadership Model in a Digital Era

Source: <http://www.seanmoffitt.com>

The development and powerful applications of digital technology began in the mid-1990s. Initially people used social networks that entertained popular networks like Yahoo, Netscape and Internet Explorer. However, through the continuous development process, people began to pay attention to the economic benefits that digital platforms bring. Today, digital data is viewed as the property of organizations or businesses, which is the key to the transition from a manual administration to a modern administration. The latest research by IDC (International Data Corporation) indicates that the digital transformation process has contributed about 1.16 trillion dollars to Asia's GDP, with an annual growth rate of 0.8%. In 2017, about 6% of Asia's GDP comes from digital products and services. IDC forecasts that the transition will help Asia's GDP increase

to 60% by 2021 (Nguyen Thanh, 2018). This shows that the benefits from digital transformation are huge for the development of economies. Can describe this process through the figure below.

Today, the booking of airline tickets, taxi calls, hotel reservations, etc.. can all be supported on digital platforms. The strong development of digital technology helps this person achieve further steps in a short time. In addition to the achievements that digital technology brings, we are faced with the challenges of digital technology impacts, most organizations and communities can be cyber-terrorist, mechanized. The public authority can conceal information that leads to objectivity, the transparency in public administration can be interfered with according to personal intentions.

According to Matusitz (2005), internet-connected computers can be invaded and stolen personal information. Moreover, the development of digital platforms indirectly makes people less and less interact directly, many youth abuse and excessive dependence on personal life into technology, etc.. Maybe affirming that the digital era is developing strongly, but making many aspects of life out of human control, making our lives more risky.

Methodology

The paper focuses on qualitative research methods for the purpose of exploring and analyzing resources from previous studies. There are many researches on ethical leadership (Ciulla 1995). Ciulla (2004) studied abstracts from about 1800 articles in the fields of psychology, business administration, religion, philosophy, anthropology, sociology, political science, in which, There are a few articles that give in-depth discussions about ethical leadership. Qualitative discovery research contributes to greater clarity and further analysis and insights on a topic or field of study that has not received much attention, so the qualitative research of discovery will continue to expand awareness of existing but more intensive fields (Tende, 2010). The source of ethical leadership as well as related secondary digital era is an important basis for qualitative analysis of this research.

The Concept of Ethical Leadership in a Digital era

The advent of digitizing technology creates a revolution in the processing, exploitation and application of huge growing data sources every day, making access to information and the benefits of digital technology making it easier for people to connect with public authorities as well as to handle inert administrative procedures more convenient. Besides that utility, many concerns have arisen, the reliability of data becomes an important issue, the information can easily be copied, modified but not easily

verified, data recovery. Whether it is difficult or almost impossible, the information can be easily stolen, negative information when shared on social networking sites that have a rapid spread without control of loose. Moreover, because of profit issues, producers are willing to sacrifice the benefits of workers just to protect the interests of minorities. Along with increasing profits, it is necessary to address harmoniously the relationship between growth and sustainable development, pay attention to the lives of all employees, take the issue of equity and social responsibility as the issue has a crucial meaning as a driving force and at the same time resolving challenges due to the effects of digital era with accountability, transparency must be considered an important task in leadership. At the same time, in order to carry out the leadership role in a digital era to build, train the awareness of the rule of law, the spirit of innovation and creativity must become an important standard.

The digital era can help leaders improve their prestige, use communication technology to increase their influence to build ethical standards that are fair, serving spirit, forming emotional relationships more with the collective (Lanik, 2019). These values are multiplied to build a society to achieve good values, people have a happy life and inherit the achievements of a civilized and modern society that the previous societies have not yet achieved. In addition, unethical leaders can use technological achievements to achieve personal goals, seeking to create false prestige to build images, limit people's participation in decision making direct, use arbitrary behavior to maintain status.

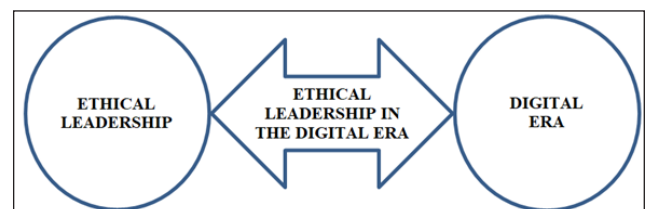


Figure 3. Ethical Leadership Model in a Digital era

Ethical leadership in a digital era does not reduce traditional moral leadership values, on the contrary, it is combined with digital technology achievements to increase previous leadership values that are not yet available or not. It is clear that the construction of a smart city, public services is digitized to bring convenience to the people. In order to do this, it is required that each leader is well aware of his position and is trusted and trusted by people, elected and elected to leadership positions to become an executor, become a public of the people, must be the center to build a fair, progressive society, for the people to serve. The frankness, sincerity, the commitment to the people for service, the fairness, the legal norms are typical of civilization in a digital age, becoming the moral leadership motto in a digital era, by the leader is an example of action,

willing to take responsibility and be responsible, never to make excuses or blame others or objective circumstances, because they represent the best (Tracy, 2017).

From these concepts, we believe that ethical leadership in a digital era is the application of traditional moral standards in line with the requirements of the digital era in the process of social leadership, above The department formed new leadership values to meet the leadership goals of a digital era.

The values of ethical leadership in the digital era have the addition and development of traditional moral leadership values such as accountability and transparency in the public sector; service spirit, respect for human dignity become important criteria of civilized society and modern society. For successful leadership to change the concept of government, we live in an age where there is no room for hesitation, social, economic and political consequences can arise if leaders ignore the moral problems (Maktoum, 2016). The current ethical leadership is not only in the commitment of the leaders but also the role of the people in the enactment of social policies. The emergence of e-government in many countries confirms the sharing of power, the participation of people as social subjects increasingly clearer, moral qualities of leaders will greatly affect the organization (Tran Long Van, 2016).

The digitization of public services allows the connection between leaders and people more often, for leaders to listen and understand the concerns of people more (Lanik, 2019), contributing to promoting the mechanism better control of public sector power of the people, better conditions for people to inspect and supervise the leadership effectiveness of every organization, agency and state.

Conclusion and Recommendations

Leadership is an important factor for the success of every organization and development organization and demonstrates the leadership skills of leaders, while demonstrating the gathering of individuals in the organization and to obtain the requires very high moral standards for each leader. Therefore, ethical leadership has a direct and positive effect on leadership effectiveness at all levels. Some studies have demonstrated ethical leadership and effective leadership with a positive relationship (Madanchian, 2017), between ethical leadership and leadership effectiveness complementing each other.

This study contributes to the leadership and ethical leadership of the digital era, especially with developing countries, with a positive impact on leadership effectiveness. Leaders need to aim at a society with a high level of connection between executive and citizen agencies, enhance transparency and accountability and strongly promote technological innovation to enhance succession contact of leaders with

people, actively listening to people's opinions. Leaders who use ethical leadership are encouraged to further develop their understanding of ethical leadership and develop skills and knowledge to promote the organization's growth. Ethical values are always an important platform for leaders to engage the commitment of people to leadership goals, to achieve a common vision, with the goal of building a rich, strong country, Democratic, fair, civilized, people have a prosperous and happy life.

The society is growing, requiring building a moral leadership team, reforming the administration towards modernity, taking people's satisfaction as a measure. In other words, as the governing body of public administration, the leaders need to change in the way of thinking, the way of leadership and administration, create favorable conditions for real people to show your rights and obligations in the administrative areas. Therefore, it is no coincidence that many countries in the world and in the region are always determined to reform the administration, build a high-moral leadership team and transform the government's function from "giving" to "serve", the word "order" to "construct"; from "paper" to "digital"; from "intervention" to "orientation", from "bureaucracy" to "servant", from "dealing" to "dialogue", from "civil servants" to "public affairs", for questions Ethical leadership, based on the above-mentioned theoretical issues, we identify the 6 essential aspects for building ethical leadership in a digital era:

The Consciousness of the Publication: Determining based on the people, because the people serving are the principle of administrative service, constructivism and integrity. The leader is a public servant to serve the people, solving problems that the people have in accordance with regulations, ensuring the basic interests of the people.

The Consciousness of the Law: "Who holds public power" is "democratic" or tyrannical; "How public power works" is a matter of "rule of law" or "humanity". The leaders who abide by the provisions of law, maintain the operation of the administrative apparatus need to be most aware of the rule of law, from conception, ideology to behavioral style must comply with regulations under the law.

The Consciousness of Development: Development is a "hard requirement", a key task of leadership. Leaders must always study, apply new things, improve working conditions to improve work efficiency, apply development achievements (especially scientific and technological achievements) to work, to the public service system to improve efficiency and create the most favorable conditions for people to contribute their ideas to the agencies for public authority.

The Conscious of Innovation and Creativity: Innovation is no longer a choice to do or not, but a mandatory requirement

for leadership. Creativity is the soul, the driving force of the nation in general, the performance of the ministry, the implementation of the government model serving is no exception. Create an important quality of every leader in the performance of public duties. No complacency, no dependence, no passivity, truly visionary, progressive, true innovation are specific requirements for creativity.

The conscious of responsibility. Responsibility and a sense of responsibility to yourself, the people and work, with problems that arise need to be perceived and practiced by each leader.

The consciousness of service. Government models serve as one of the administrative reform goals of every country, especially with developing countries. The role of "publicity" of every civil servant is always expected by people, therefore, it is necessary to define the responsibilities and obligations of oneself, placing themselves in the right position, changing from bureaucracy and orders to serve. Moreover, in public service, all civil servants need to transform "passive service" to "active service"; "Negative service" to "active service", therefore must serve with sincere service, dedicated to the people.

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