

Popular Article

Ethical Leadership in Industrial Revolution 4.0 Requirements for Developing Ethical Leaderships in Vietnam

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A B S T R A C T

Facing on the increasing challenges and demands of practice are higher and higher, it gives the leader more qualities. One of the recent theoretical issues that many scholars care about is ethical leadership, especially the impact of the industrial revolution 4.0 that not only follows the traditional leadership styles but value, quality is universal like respect, service, fairness, honesty, responsibility, for the community,.. increasingly asserted as one of the essential foundations to help the visionary creator and influence those visions into the employees' actions. With that meaning, ethical leadership becomes the motto of the spirit of service leadership, especially for Vietnam, a country with strong transformation from a planned economy to the socialist-oriented market economy, leadership values need to be adjusted, supplemented and developed to keep up with the requirements of the industrial revolution 4.0.

Keywords: Ethics, Leadership, Ethical Leaderships, Industrial Revolution 4.0

Introduction

The idea of moral leadership appeared quite early in the history. In the West it is important to express Plato's conception (427-347 B.C.), Aristotle (384-322 B. C.) (Northouse, 2007, p. 342). In the East associated with the doctrine of virtue by Khong Tu (551- 479 BC) initiated and further supplemented and developed by Manh Tu (372-289 BC) and Tuan Tu (298-238 BC), According to the concept of virtue, the military must meet the conditions of: achieving virtue and attaining religion. The virtue of the honorable man is the body-minded monk who ruled the nation-earth; The ethics of honorable man is human-minded-brave (Do Duc Minh & Nguyen Van Thuy, 2015). Until the late twentieth century, studies of aspects of moral leadership, such as business ethics (Beauchamp,

Bowie, 1988), biomedical ethics (Beauchamp, Childress, 1994), educational leadership (Komives, Lucas, McMahon, 1998), with universal values such as: respect, service, fairness, honesty, responsibility. The leader does not use administrative measures that workers still act voluntarily on the instructions that the leader has built.

For a long time, theoretical studies of ethical leadership focused on the right and wrong arguments (Kunhiyop, 2008). Until recently, ethical leadership studies have become more and more popular and systematically developed, people have also conducted ethical leadership structures for the previous theoretical examination (Brown, Trevino, & Harrison, 2005, p 118). The contents of the studies had different approaches, but they recognized that ethics is an important component in leadership, leadership and ethics

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are two inseparable components (Sendjaya, 2005).

Some authors have sought to demonstrate which components have participated in leadership to create leadership's effectiveness, leadership's effectiveness is the result achieved when individuals in leadership positions can work moving to a group to carry out a leadership role in order to achieve positive results, with leadership and moral affirmations are two components with close ties (Dhar, Mishra, 2001). Moreover, speaking of leadership's effectiveness is about ethical leadership, in order to create and maintain positive results on the basis of common values recognized by people (Madanchian, 2017). High unity between ethical leadership is also found in ethical leadership behavior, ethical leadership is positively related to leadership's effectiveness (Hazlina, 2012; Marshall, 2012). Ciulla proposed an ethical leader as an effective leader (Ciulla, 1995). In the fact, not every leader is a moral leader, but according to Ciulla, the leader who is considered morally and reliably will inevitably be seen as effective, however there are actions that are sophisticatedly hidden but the inner nature does not contain moral values not mentioned, but Ciulla admitted that sometimes moral behavior seems reasonable and appropriate in the short term and it is not true in the long term, the incompetence of leaders can lead to unethical results (Ciulla, 2005).

So far, ethical leadership studies continue to be supplemented and developed (Trevino, Brown, 2005) but moral values such as humanity, tolerance, service spirit, fairness, accountability, are not changed or turned upside down. Even, ethical leadership is becoming the focus of most modern leadership studies (Li, 2013). One of the important motivations for creating an honest society is to create a moral society based on ethical leadership (Madanchian et al., 2017). In the context of technological revolution 4.0, ethical leadership must be more concerned on research and put into practice. The purpose of this paper is to clarify ethical leadership by reviewing relevant documents, providing definitions for building ethical leadership in Vietnam. Research questions of the paper include: What are the important personality traits of moral leaders in Vietnam today? How does ethical leadership play a role in motivating staff? What requirements do leaders in Vietnam need to meet in the industrial revolution 4.0? The paper's structure reflects the purpose and follows the research questions.

Statement of the Problem

Many research come to affirm that leadership cannot lack the role of ethical leadership (Gini, 2004). In his thoughts, Lao Tu (1972) argued that the rank of the honorable man, the ruler of the society must despise the fame, know enough, know to stop, the ruler of the people has little desire, only to keep the peace for the people, return to a peaceful

life (p 414). In recent years, moral scandals can shake the foundations of many long-standing organizations, selfish and arrogant leaders who can cause stress for employees (Bernard & Ronald, 2019). Leadership without the role of morality will create instability for the organization, which can cause serious consequences for the society. If leaders lack talent, they can use tricks, find and exaggerate current problems and cause concern for people, create dissatisfaction with the present so that people can accept extreme solutions respectable (Conger & Kanungo, 1998). Even unethical behaviors can become part of organizational culture, the spirit of solidarity among members of the organization becomes loose (Caldwell, 2005). Therefore, leadership always appears to be associated with challenges, high complex contexts, but not all leaders easily overcome those challenges (Poff, 2004). These assertions serve as an important testament to the important role of ethical leadership on stability, building organizational culture, establishing common values to achieve the stated leadership goals.

Ethical Leadership

Ethical leadership plays an important role in providing orientation and organizing the mission, the vision to achieve leadership goals, expressing in the spirit of service, altruism, leading responsibility in leadership strategies (Kanungo & Mendonca, 1996). Ethical leadership is the expression of the individual leader's behavior in creating a relationship between leadership, inspiration and promoting those behaviors to achieve leadership goals (Brown, Trevino, Harrison, 2005: 120). According to Atheer (2014), ethical leadership means eliminating coercion by volunteer with persuasive educational methods that motivate each person to promote self-worth. Some authors consider ethical leadership as the right thing to do (Freeman & Stewart, 2006), with behavior becoming the norm that is common to every leader, regarded as behavioral standards ethics (Thomas, 2001). It is clear that popular moral values become the rules of general treatment and are applied to leadership, in order to enhance leadership's effectiveness, which is different from bureaucratic leadership and administrative orders.

Ethical leadership is very important in the realization of the leader's mission and vision, the leader always takes the goal of the organization as a mission, strives to strive, give and practice leadership decisions based on respect, never consider 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, consistent and consistent self-identity (p. 424), before which he thought ethical

leadership is a category abstract, difficult to identify with many different factors (Yukl, 2006). Specific manifestations of ethical leadership or in its structure still recognize that moral values are irreplaceable, but emphasized how to use them differently in leadership.

Ethical leadership has many similarities with the style of democratic leadership, with the art of influence as well as making others aware of individual differences must always be respected (Kitchener, 1984). In the fact that, ethical leadership is not about letting subordinates act freely, but the moral leadership itself contains principles, with values, norms and general rules of society, being human leadership, increasing must be clearly aware of the citizenship in each person (Rost, 1991) and in line with the values that leaders are pursuing (Burns, 1978). The principles of ethical leadership must become a pattern of behavior that can motivate employees, a sense of responsibility and a high sense of responsibility, tolerance, honesty, integrity, fairness, always stand for the right (Tracy, 2016). These things make ethical leadership not lose value, in the current period it will increase the effectiveness of leadership, inspiration, efficiency for others as a minimum requirement in each leader.

Moral qualities are an integral part of ethical leadership, traditional ways of behaving like subordinates (Gilligan, 1982), promoting voluntariness and recognizing individual differences (Bass & Steidlmeier, 1999). Ethical leaders uphold the essence of service Block (1993), Covey (1990), De Pree (1989), Gilligan (1982), Greenleaf (1977), Kouzes and Posner (1995). Today's traditional moral leadership does not diminish in value, cannot be considered unnecessary, it is added and developed to suit the context and nature of modern leadership.

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 |

In addition, ethical leadership is said to be the use of power and authority by position and law, but still emphasizes

the characteristics of values, norms, attitudes, beliefs, procedures and behaviors consistent with the requirements of institutions (Mihelic, Lipicnik, & Tekavcic, 2010). This as an acknowledgment of moral leadership remains intimately associated with social institutions and institutions. Katarina (2010) listed some of the ethical and unethical leaders' behaviors shown in the table.

Given the above arguments, Ethical leadership is the application of norms, values, ethical principles in leaders in accordance with social institutions expressed through leadership behavior, in order to influence and lead others voluntarily follow to achieve the leadership's goals. Ethical leadership clearly demonstrates the role of the leader in directing and leading subordinates according to the common values that the organization needs to achieve. Ethical standards are applied to leadership and psychological mechanisms such as spread and uniformity to motivate employees to work. This desperately needs leadership art, with softness to inspire work motivation staff. In his research, Gini (2004) stated that leadership and morality are inseparable, all the behavior of leaders expresses concern for the interests of the collective rather than the individuality.

Industrial Revolution 4.0, Challenges and Opportunities

The term of the industrial revolution 4.0 was put forward by Klaus Schwab, founder and executive chairman of the World Economic Forum, with a focus on inventions, innovations and combinations of three "great coins." direction ": The physical world, the virtual world (the digital world) and the biological world; characterized by technological integration, thereby eliminating the boundary between the fields of physics, digital and biology, bringing a combination of virtual and practical systems (Schwab, 2015). Industry 4.0 is defined to include 15 key areas (Nguyen Ngoc Thuong, 2017):

- Big Data
- Smart Cities
- Blockchain/Bitcoin
- Artificial Intelligence
- Renewable Energy/Clean-tech
- FinTech
- E-Commerce
- Robotics
- 3D Printing
- Virtual/Augmented Reality
- Shared Economies
- Internet of Things
- Nanotechnology/2D Materials
- Biotechnology/Genetics & Agricultural Innovation
- Desalination and Enhanced Waste Management

In this revolution, which leads to unprecedented breakthroughs, it is disrupting almost every industry in every country, which heralds the transformation of the

entire production, management and management system. He also expressed concern about decision makers who are traditionally enthralled or engrossed in immediate concerns, without considering new strategies and challenges that are shaping the our future (Schwab, 2015).

Much of the losses in our industrial revolution are more or less related to government's policy, which can bring about greater inequality, especially the potential for labor market vulnerability is broken (Min Xu at el., 2018). According to Wolf, low-skilled jobs will be replaced by computers and digital, whereas jobs that require skills will be paid higher and less likely to be replaced, which is also potential to increase social tension (Wolf, 2015: 125). Beside of job-related risks, there are many other challenges, such as network security, hacking, risk assessment and key security-related factors (Lambert, 2017). Threats and losses from ongoing cyber attacks are larger and losses are greater (Romney & Steinhart, 2018: 159-167). Although Schwab and many authors raised enormous challenges due to the impact of the industrial revolution 4.0, it was both frightening but also very interesting, our lives will change with the birth of artificial intelligence (AI), Internet of Things (IoT), Big Data, the creation of new generation robots, 3D printing technology and the integration of technologies, all will improve the quality of life for many people around the world, opening new markets and promoting economic growth (Jee, 2017: 255-256).

Min Xu (2018) summarized and raised 5 opportunities from the industrial revolution 4.0: 1) reducing barriers between inventors and the market due to new technologies; 2) The trend of artificial intelligence development contributes to a reasonable resolution of complex issues that pose a threat to employment, providing new directions for economic growth; 3) the integration of advanced technology contributes to the science and engineering sectors that blur the boundaries between the fields of physics, digital and biology; 4) robots will change our lives in the near future and 5) Internet of things (IoT).

The industrial revolution 4.0 will fundamentally change the way we live, work, create opportunities, but also pose challenges, its transformation will not be like anything, that human beings have experienced before, responding to it must be considered thoroughly by governments, both the public and private sectors (Schwab 2015).

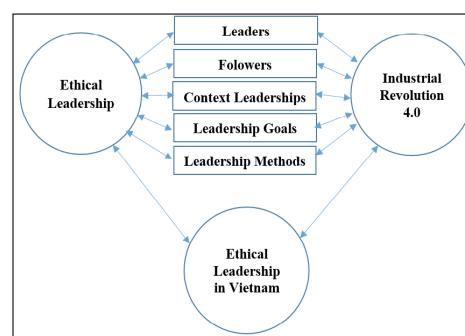
Theoretical Framework

This framework is based on Complexity Leadership Theory (CLT) and leadership theory of Tran Long Van (2016). Complex leadership theory puts leadership in line with the leadership context, goals and modes of leadership. This approach is considered to be consistent with the development of moral standards and values in the digital context to make

leadership decisions based not only on the subjective will of the leader but also with family of many sides.

There are many studies that show that leadership effectiveness is not moral, so the presence of morality is more or less dependent on the competency of each leader and to achieve talent and artistic leadership, then using moral standards becomes more and more obvious (Northouse, 2004; Sendjaya, 2005), even, Sendjaya has demonstrated that leadership and ethics are inseparable from "Morality and leadership: Examining the ethics of transformational leadership" research, the support of many or less of the staff depends very much on the moral values that leaders pursue (Sendjaya, 2005). In societies with strong changes, a changing social context, forming new social institutions, the mass gathering based on moral foundation is essential and in the Such scenes, the promotion of moral behavior in employees can be seen as a leadership challenge (Marrella, 2001), the greater the challenge if the leadership behavior is far removed from moral standards.

Theory of five elements of Tran Long Van (2016) , he imagined the leadership that based on the law of impact of five factors: leader, leader, leadership context, leadership goals and methods leader (p 409). Therefore, ethical leadership must be based on the close relationship of the five elements, which are set in the context of the industrial revolution 4.0 and expressed in the following model:



Ethical leadership in industrial revolution 4.0 and ethical leadership in Vietnam

Ethical leadership in industrial revolution 4.0

In the 4.0 industrial revolution 4.0, we are going through a crisis of ethics and governance in government and private sectors, in this new era, people who prioritize real ethical leadership practice the success and victory in the long run (Lyal, 2019).

Organizations and governments are promoting workplace automation with new technologies such as artificial intelligence mortgage approval, machine based assistant, algorithm manager, Such technological advances pose a

series of questions for organizations and societies: What is the purpose of leadership in the age of technology 4.0? Which model for public agencies will best serve society in the coming decades? How can we protect human dignity in an algorithm-based society? Do we need to teach ethics to robots? (John Hooker & Tae Wan Kim, 2019). In the technology revolution 4.0, cloud computing, big data, social networks, data analysis, IoT, artificial intelligence, blockchain, Such technological progress raises the question of humanity: Does the development of artificial intelligence harm people and if anyone will be responsible? Robots that have been taking over people's jobs at an unprecedented scale are real (Brynjolfsson & McAfee, 2014). Therefore, it is necessary to determine the ethical leadership of leaders who can and should do for the future of society, especially in the industrial revolution 4.0.

The ethical leadership in the industrial revolution 4.0 means creating a better society than in the previous periods, where the leader always determines the subordinate as the center, the object of service, of course still has inherited moral values, demonstrating avoidance of responsibility, respect for human dignity and humanity (Costa, 1998), of course, the service has outstanding steps based on foundations of modern technology. With the strong development of modern technology platforms, people have more conditions to interact with public agencies, contributing to enhancing transparency and accountability in the management of leaders at all levels. According to Maktoum (2016), to build a strong government must change the concept of government, because we live in an age where there is no room for hesitation, social, economic and political consequences and if the leader ignores ethical issues, equality between the state and the people must be constitutional.

Qusthan Firdaus (2019) raised four leadership challenges in the industrial revolution 4.0: First, the perceived gap between the inability of developing countries to catch up with high technology in developed countries. Second, accessibility, quality and quantity of information between people and public agencies. Third, how to reduce the negative effects of automation on human and fourth labor, when robots and artificial intelligence must adhere to ethical standards, they should be treated and impartial evaluation. The leader who fails to address these challenges is considered to be incapable of moral leadership, considered to be helpless against the development of the new technological revolution.

Therefore, ethical leadership in the industrial revolution 4.0 promotes newly formed leadership values such as building a government of integrity, constructivism and action, serving people (Manh Hung, 2017). In particular, in

order to build trust, the leader must dismiss personal self-respect, making it a common self-esteem, by such a leader in a collective, moral position. Which will greatly affect to the development of the organization in the future (Tran Long Van, 2016). Besides, the humble leader always puts himself in the collective, using human power, exemplary actions and noble moral qualities to create influence for others, which is how people others acknowledge and respect themselves (p 104).

The technological revolution allows the connection between leaders and subordinates more often, the concern of the subordinates is received, shared makes them devoted to the assigned work as part of the responsibility to my own work (Lanik, 2019). Mc Call and Hollenbeck show some qualities of global leaders in the 21st century including perseverance, optimism, honesty and integrity (McCall, Hollenbeck, 2002: 35). In the process leading, leaders need to harmonize the relationship between growth and sustainable development, pay attention to the lives of all employees, take the issue of equity and make social responsibilities for leadership force. The frankness, sincerity and commitments to the people are standards of morality and civilization. The service leadership must be considered as an important requirement for the leaders in the digital era.

Ethical leadership in the industrial revolution 4.0 requires leaders who are capable of understanding its nature and making strong commitments, an example of action, willing to take responsibility and take responsibility, never criticize or blame objectively, because they are representing the best (Tracy, 2017), respect other people's opinions, listen to feel more to connected emotional system of subordinates (Lanik, 2019). Ethical leadership is not only about the ability to gather, inspire, encourage employees to participate in leadership decisions but also build trust and action for a better society.

It is possible to give a conception: Ethical leadership in the industrial revolution 4.0 is to inherit and apply creativity and flexibility of traditional ethical standards and at the same time, apply new moral values such as information sharing and responsibility, accountability, transparency, vision creation, service spirit, respect for human dignity, ... to meet the process of social leadership, to influence and lead others to follow to achieve leadership objectives in line with the context of industrial revolution 4.0.

Ethical leadership in the industrial revolution 4.0 emphasizes the mechanism of controlling and balancing the power between leaders and people and the people are able to enjoy leadership results from the orientation of the economy. awake. Leaders need a strong sense of building a developing society out of the backward economy, serving the common interests and happiness of society.

Ethical leadership in Vietnam

Many cadres and party members, including leaders, have not shown the pioneering and exemplary nature; there is also a bureaucracy and bureaucracy, not really close to reality and facilities, along with a part of cadres and party members who lack cultivation and training; the ideological stand is not stable, confused and fluctuated by external influences; falling into self-centered, narrow-minded individualism, tempted by material interests, does not fulfill one's own responsibilities and obligations to the people (CCCPV, 2016). In the writing of "Sua doi loi lam viec" in 1947, President Ho Chi Minh once pointed to the contrary expressions of revolutionary morality, such as greed, laziness, arrogance, obedience, lack of discipline, narrow mindedness, the local mind, the leader and the leader, the unconscious, the bureaucracy, the table, away from the people, the position, the subjective, the form, selfish, corrupt, or say the word, slamming. He also pointed out that revolutionaries must have five things: Human, meaning, mind, courage and integrity (Ho Chi Minh, Vol. 5, 2002). In 1969, in the writing "Nang cao dao duc cach mang, quet sach chu nghia ca nhan" President Ho Chi Minh argued that the leader must put the interests of the people first, to foster collective ideology and spirituality. solidarity, organization and discipline (Ho Chi Minh, Vol. 12, 2002: 494). Before the industrial revolution 4.0 many new social manifestations emerged, if the leader did not hold the ground, it could fall into a state of degradation of political thought, morality, lifestyle, "self-expression". "evolution", "Self-transformation" (CCCPV, 2016).

Beside of the above manifestations, the majority of cadres, civil servants and officials are determined to meet the Party's goals and ideals and do their utmost to serve the Fatherland and to serve the people (PVCP, 2011). On the other hand, the current leadership team has been identified with a strong ideological and political ideological stance, simple and exemplary lifestyle and a sense of discipline. , training, qualifications, capacities are raised, striving, completing assigned tasks, in which many officers are dynamic, creative, adapting to the integration trend, able to work in the international environment (CCCPV, 2018). However, the Industrial Revolution 4.0, sets higher demands for each leader, both responds to traditional moral values and has the ability to dominate himself against negative impacts.

Requirements on Building and Training Ethical Leadership for Leaders in Vietnam in the Industrial Revolution 4.0.

Vietnam, a developing country with many difficulties and challenges, to transform the old society into a new society is a glorious career, but it is also a very heavy and struggle

task. It is very complicated, long-term, arduous (Ho Chi Minh, 2002: 601), especially the building and training of the contingent of cadres with leadership capabilities, working capacity and full of moral qualities, the leader is a false, unrighteous, unrighteous person who will fail (Maxwell, 2016). Therefore, consistent ethical behavior is the result of a more thorough socialization process than any training program (Katarina et al., 2010).

Firstly, build and train the sense of revolutionary moral qualities of the leaders.

The Communist Party of Vietnam has promulgated the Regulation on standards of titles and frameworks for evaluation of leaders and managers at all levels, No. 89-QĐ / TW, August 4, 2017, stating clearly, the political ideology must have a passionate patriotism, putting the interests of the Party, people, people and collectives above personal interests; willing to sacrifice for the cause of the Party, for the independence and freedom of the Fatherland, for the happiness of the people. In terms of morality, lifestyle and awareness of discipline, the leaders should have a clear moral quality; honest, modest, sincere and simple lifestyle; be need, economical, integrity and impartial publicity. In terms of competency and creditworthiness, the leader should have the ability to lead and direct; exemplary, gathering and promoting the combined strength of collectives and individuals; be trusted by officials, party members and masses (CCCPV, 2017). Therefore, the heavy duty is that each leader must have a sense of struggle and prevent moral degradation, especially leading officials with positions (CCCPV, 2016).

Challenges of recession in political thought, morality, lifestyle, manifestations of "self-evolutions", internal "self-transformation", corruption, waste, negativity in a rolling part leadership is still serious (CCCPV, 2016). Therefore, right from the selection of officials, it is necessary to be righteous and objective to choose the right people. President Ho Chi Minh (2002) soon pointed out the importance of educating and cultivating moral consciousness for in his work leaders "Modifying the way of working", indicated that "every success or failure is due to good or poor official. Staffs are the roots of all work. Thus, training staff is the root of the Party" (p. 240, 269), especially emphasizing the moral sense of the leader, being able to resist material temptations, being able to educate and educate others. In the industrial revolution, people have to make people have a prosperous life and enjoy higher and higher welfare, such as health insurance and other benefits (Qusthan, 2019).

Assessing the ethical leadership capacity of current leaders, communication skills, working ability to meet the requirements of the industrial revolution 4.0 are still limited, willpower reduction, superficial work It is difficult

to be afraid, to suffer, to regress about political ideology, morality, lifestyle, lack of exemplary, bureaucratic, far away from people and individuals, entangled in corruption and wastefulness (CCCPV, 2018). The requirement of building, training ethical leadership, capacity and prestige of leaders at the same level is an essential requirement of the era, each leader must be self-conscious, conscious to overcome the limitations that regime.

Secondly, promoting administrative reform, attaching importance to the selection, training and retraining of leaders.

Public administration reform in Vietnam is seen as a strategy of the Government to build a system of clean, strong, modern, effective, effective state administrative agencies, increasing democracy and law in executive activities of the Government and of state administrative agencies. With 6 key tasks, including: institutional reform, administrative procedure reform, reform of state administrative apparatus, public financial reform, administrative modernization, especially construction tasks and improve the quality of cadres, civil servants and officials, in which emphasizing the building of a contingent of cadres, civil servants and public servants who have good moral qualities, political competence and high professional capacity, dedication to the people (GSRV, 2011). The training and retraining of leading cadres is again mentioned in the decision No. 225/QĐ-TTg approving plan for state administrative reform in the period 2016-2020 by the Prime Minister (2016) with the requirements of reviewing programs to train cadres and civil servants, creating a strong change in the quality and efficiency of training and retraining, contributing to building a contingent of cadres and civil servants industry, have sufficient qualifications, qualifications and capacity to meet the requirements of serving the people and the development of the country in accordance with the conditions of Vietnam and international integration requirements (TPMV, 2016).

Moreover, the Government of Vietnam is very concerned and gives priority to strengthening capacity to access the 4th industrial revolution, building a digital transformation strategy, intelligent governance and prioritizing public development. digital technology, smart agriculture, smart tourism, smart urban (TPMV, 2017), absorbing and effectively applying the achievements of the technology revolution, so that the master leader moving, pioneering, changing the way of conservative, bureaucratic thinking and order to think of a modern administration, improving service quality and openness and transparency in the operation of administrative agencies the state adopts the promotion of online public services for people and organizations (TPMV, 2016). A modern administration that contributes to the

healthy moral leadership, technology revolution 4.0 does not allow leaders to take the power to replace capacity.

Understanding and properly applying the leadership rules in accordance with the requirements of technology revolution 4.0 is an inevitable, to follow the righteous meaning, "saying to do, to do must be effective" (Hoa Nhan, 2018: 126), this does not diminish the role of moral leadership, on the contrary, it reflects honestly the moral qualities of the leader contributing to enhancing accountability and transparency of the modern administration because of the people.

Conclusion

Ethical leadership can be considered in many different ways and through long history does not change value, it contributes significantly to the success of the leader, which requires religious standards virtue is very high for all leaders. Therefore, leadership and morality are indispensable for leadership effectiveness (Madanchian, 2017). Ethical leadership must be at the core of every nation's development strategy, those who prioritize ethical leadership will be victorious (Lyal, 2019). Poor leadership in moral leadership is the biggest barrier to realizing the fourth industrial revolution strategy (Punit Renjen, 2019). The basic moral discipline of the leader is the foundation for the application and success of industrial revolution 4.0.

Ethical leadership becomes an inevitable part of leadership effectiveness in the industrial revolution 4.0, with value-based leadership committed to doing the right job like accountability, transparency, integrity Government, constructivism, serval government, improves and promotes technology application for leaders and executives. Ethical leadership is always an important foundation in the strategy of building and training leaders in Vietnam in developing the country, building a rich, strong, democratic and civilized society, people have a prosperous and happy life.

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