

Unlocking the Virtues Leadership Trait: Conceptual Framework towards Managerial Efficiency

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Abstract— The aim of this paper is to unlocking the concept of virtue leadership functional framework encapsulates the critical dimension that captures the diversity of research in the leadership field. In meticulous, previous studies have not detailed out the virtues leadership in a transcendental perspective, and there is not yet an exact body of research and pragmatic studies that focus on organizational effectiveness. This paper begins by defining virtues leadership, and then links the definition of virtual leadership, proponents of virtue leadership. The results show that great virtual leaders are possible to help or teach people to become virtuous leader and affect the outcome of effectiveness of organizational performance. This conceptual paper contributes to the conceptual framework of virtual leadership characteristic in leading an organization of the Industrial 4.0. Implications of the model add to the body of knowledge and leadership management practices.

Index Terms— Virtues leadership, organizational effectiveness, Industrial 4.0, Limkok Wing University, UiTM Selangor.

I. INTRODUCTION

Highlight In the recent years, leadership theorist has been contestant by most researchers in the field of psychology – leadership. There has been significant trend in recent years in the field of good quality theory and organizational behavior but lack in exercising the virtues leadership. According to MacIntyre (2014), virtues are exercised mainly within practices from A to Z in pursuit of excellence of internal goodness and rightness of individual practitioners or leaders in leading an organization. In fact the virtues leadership concept came from the inspiration of Aristotle (1985) who affirmed that a virtuous leader is a person who has idyllic character traits. Aristotelian virtue theory asserts that the purpose of life is to maximize prosperous and overall well-being in leading oneself, family, organization and nation. Also Aristotle looks into the connection of the state human that guides people to do “good”. Virtue theorists prefer to describe moral acts as right and obligatory that apply equally to the act and to the person performing the ladders.

In recent, researchers such as Hackett & Wang (2012) who

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had gathered various definitions of virtue from the ethics literature and sum up that virtues are the character traits that make up good character and enable people to be “good”. Understands virtuousness as what leaders strive to the best human condition, excellence and essence of civilization and the highest aspirations of individual beings yet to be explored scientifically (Cameron & Kim, 2008). In addition, a few researchers have of late has begun to explore dynamics in organizations that lead to the improvement of human strength, resiliency, and amazing performance in virtues manners. Even though much research attention to virtues, the study of virtues in the leadership field is still at an early stage. The focus of this paper work centers on overall well-being in leading an organization that have been elevated elements and have been ignored by organizational scholar. The aim in this paper is to elucidate this new orientation in organizational that empower the virtue leadership in detail. Indeed, the need in undertaking an exhaustive review of virtues leadership literature toward developing a conceptual model of virtues leadership.

II. REVIEW OF LITERATURE

Accountable leadership was defining as the relationship between leaders and follower with the in aim in achieving the values, creation and social exchange (Pless & Maak, 2011). In the light with the industrialization 4.0 and global economic crisis, the responsibility of leader’s values in managing an organization or business is uncertainty (Ketola, 2008). Above all in this unsure and fast evolving world, an understanding of leadership is not only shaped by certain patterns but also by situational dynamics which include variably religious paradigms, belief systems, and inner or personal values. The values allow to establish authentic relationships between employee and leaders that highly contribute to organization effectiveness (Covey, 2008). Off late, most research on leadership has focused on ethical leadership (Kanungo and Mendonca, 1996), virtuous leadership (Flynn, 2008), transformational leadership (Bass and Avolio, 1993) and servant leadership (Greenleaf, 1977) but lack of cumulative work and the lack around morality, virtue, positive change and social responsibility.

A. Conceptualization of Virtuous Leadership

The term virtue refers to remarkable attributes that stand for moral or ethical excellence which a basic element of the human condition (Rachels 1999). Aristotle (350 BCE/2005) equated it with excellence in the human soul and character strengths. The concept of Virtuous Leadership has been

extended extensively in most of the in social organizational psychology whereby Conger and Kanungo (1998) encompass leadership is both relational and an attribution phenomenon whereby attitudes and behaviors are influenced by leader within a group or organization. According to Wang, Courtright & Colbert (2011) leadership attribute is more than what Conger and Kanungo (1998) has defined. It inherently entails a leader-follower relationship involving an alignment of expectations of the two parties wherein leader behaviors influence followers' virtuous attitudes and behaviors. He added that virtuous leadership is the fundamental of righteous leadership behaviors and required is a new leadership concept based firmly in leader virtues and virtuous behaviors.

The concept of virtuous leadership as a leader-follower relationship in which a leader's situational appropriate exemplification of virtues process courage, temperance, justice, prudence, humanity, and truthfulness and outcome of followers to perceive their leader as virtuous, learn and practice these behaviors that can be modeled. MacIntyre (2015) conceptual define virtue as an acquired human value the ownership and exercise of which tends to enable them to achieve those goods which are internal to practices and the lack of which effectively prevents them from achieving such goods. Furthermore, he added that how the consistent practice of virtues are formed through habit rather than subjectively applied. MacIntyre (2015) further define virtues as an importance of relationship to leadership as principles of moral character shaped by a person's culture or worldview which consists of core beliefs, upbringing, and experience consciously and unconsciously

Therefore, there is a need for theories to be developed that help increase the understanding of the broader and often subtle contexts in which effective leadership takes place (Fry & Kriger, 2009). From this realization has emerged a demand for more holistic leadership that integrates the body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit; these are the four fundamental areas that define the essence of human existence and pave the way for better performance and self-fulfillment in organization (Moxley, 2000). However, numerous approaches to virtue leaderships include explicit of authentic leadership, and spiritual leadership but most recent theoretical perspective justified the importance of cardinal virtues as a means of conceptualizing and assessing virtual leadership (Riggio et al., 2010). The cardinal virtues approach defines the ethical leader as a leader whose personal characteristics and actions align with each of the four cardinal virtues of prudence, temperance, fortitude, and justice" (Riggio et al., 2010). Hackett and Wang (2012) and Riggio et al. (2010) clearly apply the virtues ethics literature to develop the virtuous leader characteristics and actions are consistent with four virtues (prudence, fortitude, temperance, and justice)

Cardinal virtue of prudence

The first is prudence, and it is often associated with knowledge, practical wisdom and insight. According to Aristotle (350 BCE/2005), prudence is used to portray the

aptitude to find the balance between two extremes and make the appropriate decision that both minimizes harm and maximizes the good. Sison (2003) defined prudence as a positive character trait that disposes practical reason to discern the true good in every circumstance and to choose the right means of achieving it. Prudence is also the character trait enabling leaders to make the right judgments and choose the right in achieving right goals. Contextually, leaders demonstrate prudence when opportunities are fully examined and evaluated in light of the likely consequences (Walton, 1988) and when decisions are made carefully (Sison, 2003). The decision that are risky and may be difficult may affect the right kind of behavior (Toubiana & Yair, 2012). On the other side, Ciarrocchi (2012) points the element of spirituality in making decision at the whole point of the good life and affect constitutes of having good life. Drucker (2005) in the leadership research pointed that good leaders would help to develop self-management of an individual behavior. Beside that, Peterson & Seligman (2004) detailed out that prudence as character strength and practical wisdom guides a person's decision in choosing which specific action. Al-Ghazali the Islamic Scholarship found that there is a significant relation between prudent virtues and leaders' religiosity behavior of attain the goodness in leading the community. Also, prudence is the perfected aptitude to make good choices of nothing more or nothing less (Pieper, 1966). The virtue of prudence is mere equity, fair play and interior of a person itself. A prudent leaders need to deliberate, judgment and decide in making good decision. Not only have that, prudence engaged the aptitude of being able to picture a better future and to plan actions that hold the long-term goals and aspirations in term of social identity (Steffens, Haslam, Reicher, Platow, F In addition virtue of prudence leadership style influence managerial efficiency and it may differ depending on the various leadership styles.

Cardinal virtue of fortitude

The second is fortitude or courage is the behavior of persevering or pursuing what is good in spite of obstacles by allowing one to overcome fear in attaining goals. . In other word, fortitude will be attain by motivates people to reach valuable goals (Riggio et al., 2010). More commonly, courage is the perfected behavioral that requires, daring, endurance and patience directed toward adversity (Riggio et al., 2010). It is also the leader's behaviors that testified to resilience that reflected in organization with the ability to resist and overcome difficulties. The indicator of fortitude acts as mechanisms to support the employee's motivational status based on monetary benefits and no monetary as tool of communication of positive practices on managerial efficiency. In additional, fortitude also relate to the behavior of leaders in facing risks and an overcoming obstacles in the pursuit of organization goals (Mendonca, 2001).

Havard (2007) stated in his study that refer fortitude as element that helps leaders avoid rationalizations, overcome their fear of mistakes when an organization on the stage of poor performance. He added more that when decisions are

made, there are times when in the face of encouragement, disparagement, negative response, failure, and obstacles, fortitude is required to daringly persevere rather than look for an easier pathway. Havard (2007) also highlighted the need for fortitude in helping leaders endure and maintain the integrity of their conscience. According to Aristotle fortitude refer to the functions with fear. Other opinion stated that without fear fortitude cannot be defined (Riggio et al., 2010) but for Al- Ghazali fortitude articulate with in cowardice and recklessness as result in fostering individual to behave favorably, correct, righteous way and prevent from faulty or falsehood (Khadduri, 1984).

fortitude or courage also refers to emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal (Peterson & Seligman, 2004) It includes the element of bravery of speaking up for what is right even when facing opposition; acting on convictions even if unpopular. Leaders must be persistence in a course of action in spite of obstacles and taking pleasure in completing tasks. Leaders also must have Integrity in speaking the truth; presenting oneself in genuine/authentic way; acting in a sincere way; taking responsibility for one's feelings and actions. Leaders must be vital in approaching life with excitement and energy; living life as an adventure; feeling alive and activated (Peterson & Seligman, 2004). With fortitude or courage attitude will help global leaders to show decisiveness and integrity in countries and impels the 'to walk the talk'. This can create the trust in collaborating work relationships with individuals, teams, and organizations from many different economic, legal, political, social, and cultural systems (Beechler and Javidan 2007).

Cardinal virtue of Temperance

Temperance can be referring as habit of restraining oneself in provocation, passion, desire, and rational self-restrain (Simpson, 2009). Sison (2003) simplified as a positive character trait reflecting control of desire for instant gratification. Yearley (2003) distinct it as a personal quality that enables leader to control emotional reactions of normal desires for that attractive for biological reasons or cultural reasons. Wang (2011) defines temperance as character trait helping leaders in handling the emotional reactions and desires for self gratification. Modern scholar such as Walton (1988) suggested that temperance is particularly required when leaders encounter situation where no others can impose restraint on their actions and he added that temperate leaders able to control their bodies and their physical needs by accepting deficiencies. All of these virtues require the determination of the "golden mean" of the operative moral virtues and have been considered the fundamental human virtues, acquired by repetitions of acts (Melé, 2009). Amount the characteristic of temperance are forgiveness and mercy, giving people a second chance, letting one's accomplishments and not seeking the spotlight. Temperance is also the ability of managing persons excel. Al- Ghazali remarks the temperance as the largest virtue with eighteen subdivisions and defines the temperance balance between self-indulgence, insensibility and justice (Khadduri, 1984).

Recently, Hackett & Wang (2012) include both temperance and prudence as 'cardinal' virtues, even as Peterson & Seligman (2004) categorize prudence as quality strength under the virtue of temperance and spirituality. Ciarrocchi (2012) has added that spirituality is classified beneath transcendence, arguing that spirituality is decision making that describes the whole point of the good life and constitutes the good life. Annas (1993) proverb with the intention of practical wisdom guides a person's decision in choosing which specific action is good for the person in this specific situation. Late off, Bell and David (2015) discussed more detail about temperance as a leader shown the ability to develop and maintain a balance lifestyle.

Cardinal virtue of Justice

Moving now to the others characteristic of virtue leadership that called justice mostly linked to relationship study. The viewed of justice refers to the nature that underlies the respectful treatment of others MacIntyre (1984) with positive character trait that disposes a person to respect the rights of others and to establish harmony in human relationship (Sison, 2003). Yearley (2003) added that human relationships such that equity and the common good are promoting righteousness. The trait of justice that required by leaders can be shown when a leader in the face of conflicts in making decision amongst when the duties are assigned among subordinates and when valued resources such as money, property, offices, power, and status are allocated as equal as possible (Bragues, 2006). Ibn Miskayawh (1945), who is a philosopher and historian lived in the tenth century justice is the hope for achieving to the heaven and justice is balance between doing injustice and enduring injustice with difference background of culture (Bejczy, 2011). All of this to prove that leadership is not the same in every culture. This has broad realization implication for how leaders pursue relationships further than their immediate borders. Thus, virtuous leadership facilitates learning within organizations and it can help establish conditions of trust.

Finally, virtues leadership will influence perceptions of leadership effectiveness in managing an organization. Most researchers believed that personal traits such as prudence, fortitude, temperance, and justice would be important to perceptions managerial effectiveness (Bejczy, 2011).

III. CONCEPTUAL FRAMEWORK

The conceptual framework of the study explains the path of a research and grounds it firmly in theoretical construct of virtues leadership dimensions and Managerial effectiveness as shown in figure 1.

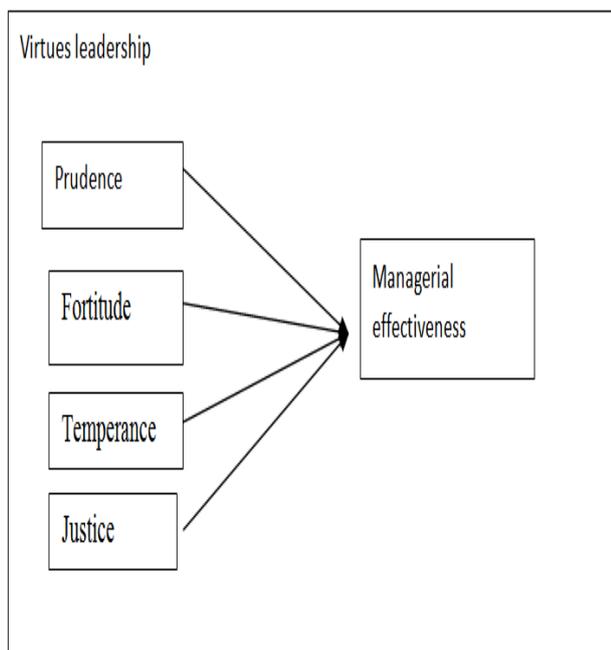


Figure 1 virtues leadership dimensions and managerial effectiveness

IV. DISCUSSIONS AND FUTURE RESEARCH

The present study was to develop the conceptual framework based on the existing literature reviews. Due to incredible increase debate on the good practices of leadership but traits and value of virtue leadership has been abundant. However, most theories and empirical tests have focused on just fragment of the entire factoring factor without providing an integrative framework (O’Fallon and Butterfield 2005). This study has proposed herein an integrated model of virtues character of leadership affect the managerial effectiveness in an organization setting. The model will be tested using smart-PLS in determining the significant of the model. Indeed fundamentals of virtue leaderships and deeper understanding the character associated with managerial effectiveness are essential not only of organizational leaders but of managers at all levels.

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