The Islamic Ethical Leadership, Ethical Sensitivity, and Employees' Ethical Behavior: Narrative Literature Overview

Dr. Haifa F. Fawares*

Corresponding author: Associate Professor in Islamic Education, Yarmouk University, Jordan -Irbid, Email: hyefa@yu.edu.jo
ORCID ID: https://orcid.org/0000-0002-7190-9444

Dr. Tasneem Almheidat

Assistant Professor in Islamic Education, Yarmouk University, Jordan -Irbid
ORCID ID: https://orcid.org/0000-0003-4914-354X
Email: tasnemnuh@yu.edu.jo

Abstract

Previous studies have looked at the impact of ethical leadership on staff productivity. To better understand how the two relate, read these stories. Several older works of literature have descriptions quite similar to this one. While this hasn't prevented academics from carrying out the significant study, it's still unclear how these advantages work. Studies have revealed that cultural and socioeconomic factors influence leadership styles. I'd like to have this referenced somewhere. To get to this conclusion, a slew of research was conducted. Ethical leadership styles must be studied in various cultural and socioeconomic contexts to determine their relevance. This may be accompanied when looking at different civilizations and societies. Conducting studies in multiple nations and cultures throughout the world is one method of achieving this goal Studying Islamic ethical leadership, awareness of ethical issues, and ethical behavior was the goal of this research. According to research, Islamic ethical leadership significantly affects Muslim nurses' ethical judgments. There's no way we're the only ones aware of it. A person's ethical behavior might be affected positively or negatively by their level of ethics sensitivity. These two hypotheses are valid via research. According to this research, ethical sensitivity may reduce the impact of Islamic ethical leadership on ethical behavior. During the study, this was one of the findings.

Introduction

If leaders ethically conduct themselves, there is a better chance that staff will bring up ethical issues. These factors demonstrate how essential it is to establish a leadership style to guarantee that ethical ideals, principles, and policies are appropriately applied in the workplace (Al Halbusi, Ruiz-Palomino, et al., 2021; Sarfo et al., 2022; Wu, 2017).

One application of business ethics is the practice of ethical leadership, which refers to a leadership model founded on a set of core principles. Ethics in business may also help individuals be better stewards of the communities in which they live. In this context, the concept of "ethical leadership" refers to the behaviors and connections of a leader that demonstrate they are behaving in a manner consistent with the norms upheld by society (Al-Ruzzieh & Ayaad, 2020; Al Halbusi, Williams, Ramayah, et al., 2020; Yulianti et al., 2021). It also implies that the leader makes an effort to instruct followers on how to act in these ways by engaging in conversation with them, providing them with guidance, and making judgments. The concept of "ethical leadership" also refers to the fact that the leader makes an effort to instill these behaviors in the followers by modeling them in their interactions with other individuals. According to this definition, this is what is meant when we talk about "ethical leadership." (Lu & Lin, 2014; Rabie & Malek, 2020)

Even while the characteristics of ethical leadership remain consistent regardless of place or time, the effectiveness of leadership is heavily influenced by the social and cultural context in which it is exercised (Rabie & Malek, 2020; Samka et al., 2021). Faith is often cited as an example of a social component that has the potential to influence the ethical conduct of a leader. In this context, the topic of faith, which is an essential component of religious practice, arises often (Abdul Rahman et al., 2018; Al Halbusi, Ismail, et al., 2021; Chan & Cheung, 2012; Ronkainen et al., 2021; Taylor, 2019).

There is widespread consensus among many individuals that religion plays a significant role in the modern world. This demonstrates that many individuals regard this viewpoint to be valid. Because the vast majority of people believe that religion embodies all that is sacred, it is placed at the very top of the list of values (Al Halbusi, Williams, Mansoor, et al., 2020; Arda et al., 2017; Chan & Cheung, 2012; Zaim et al., 2021; Zuhri, 2018). Because of this, it ought to be very usual for academics to speak about religion, particularly when assessing the efficiency with which leaders carry out their responsibilities. Because there hasn't been much research on how Islamic ethical leadership may assist subordinates in behaving ethically, this area of study is still in its early stages. It is still very much in its infancy (Arda et al., 2017; Indra & Kustati, 2019; Zhang et al., 2019; Zuhri, 2018).

Because of this, it is essential to study this subject to close the gap that currently exists in the body of knowledge, particularly about the need for intercultural and social studies. When seen through the lens of Islam, ethics may be interpreted both in terms of morality (Akhlak) and respect (adab) (manner,

attitude, and behavior). The phrase "how a person behaves according to his or her ethical views" is referred to as "adab," whereas the words "the individual's ethical beliefs themselves" are referred to as "akhlak." (Suib, 2018; Werbner, 2018)

Adab is a practical means to put ethical theory into practice in your day-to-day life and how you interact with other people. Adab is a way that you may set your faith into action. The Qur'an and the Hadith, both of which were written down by the Prophet Muhammad, SAW, are the primary sources that Muslims consult to determine which aspects of their day-to-day life are morally acceptable and which are ethically wrong (Yulianti et al., 2021).

As a result, we can see that Islamic ethical leadership is a style of leadership that utilizes the Holy Qur'an as the foundation for ethical ideas and standards and the Sunnah of the Prophet Muhammad as a model for how to apply these ethical ideas or ideals. This style of leadership is referred to as the Islamic ethical leadership model. Therefore, we can say that Islamic ethical leadership is a type of leadership that utilizes the Holy Qur'an as ethical guidance. This is what we mean when we talk about Islamic ethical leadership. To lead by the teachings of the Holy Qur'an is the essence of Islamic ethical leadership (Ahmer, 2020; Qasim et al., 2021).

If you look at how the Prophet Muhammad conducted his life, you can see that the ethical guidelines that are outlined in the Qur'an were genuinely adhered to. It is believed that those who follow the teachings of the Prophet Muhammad receive their notions about how to conduct themselves in a morally upstanding manner from a passage in the Qur'an. When ethical leadership is in place at an organization, it significantly impacts how successfully the individuals who work there can do their duties (Ahmer, 2020; Qasim et al., 2021).

According to the Social Learning Theory (SLT) and the Social Exchange Theory (SET), ethical leadership may also impact how successfully a wide variety of employees do their tasks. These theories are based on the idea that people learn from each other. This is a significant point because it demonstrates that the degree to which individuals are successful in their work may be influenced by the degree to which their leaders behave ethically. In the following paragraphs, we'll go further into each of these concepts (SET) (Ahmer, 2020; Qasim et al., 2021).

From this perspective, ethical leaders are individuals who can be relied upon by their subordinates and who fairly treat them. SLT said that subordinates would observe their leaders and strive to act like them so that leaders could impact how their subordinates acted ethically. This was done so that leaders could control how their subordinates behaved. That is to say; the populace would look up to their leaders and attempt to emulate their behaviors (Qasim et al., 2021; Yulianti et al., 2021).

The SET goes on to claim that ethical leaders can affect the behavior of their subordinates by establishing and maintaining standards of reciprocal conduct (reciprocity) between themselves and their associates. This is carried out both by those in authoritative positions and by others who are subservient to them. For

example, when a leader behaves in a commendable manner and is by the norms and principles of ethics, his followers will likewise act praiseworthy. They will work in the same way as the leader (Qasim et al., 2021; Yulianti et al., 2021).

Again, according to SLT, a person's conduct is influenced not just by the characteristics that they innately possess but also by the environment in which they are raised. One of the characteristics of a person that has the potential to influence the connection that exists between an ethical leader and the ethical actions of their workers is ethical sensitivity (Mubarak et al., 2021). The consciousness of ethics is also sometimes referred to as awareness of morality. People need first to cultivate their sense of understanding to mimic the actions of others effectively. This is because attention is highly crucial (Abbas & Kowang, 2020; Werbner, 2018).

Research has been conducted to investigate the connection between ethical leadership, ethical consciousness, and ethical actions while working. An investigation was conducted to determine whether or not sensitivity plays a role in connecting ethical leadership and behavior. Everything related to this has been investigated (Almutairi et al., 2021; Suib, 2018; Yulianti et al., 2021).

A limited literature overview review was done to investigate these issues. For this reason, this literature overview aims to summarize the previous studies about Islamic ethical leadership, ethical sensitivity, and ethical behavior and its relationships.

Islamic Ethical Leadership

Ethical leadership is complex and can't be explained in a single sentence. The topic is just too hard for that. On the other hand, the dominant way of thinking about leadership is the demonstration of normatively appropriate behavior through personal actions and interpersonal relationships and the promotion of such behavior in followers through two-way communication, reinforcement, and decision-making (Zaim et al., 2021).

In other words, it is the process of making decisions, reinforcing good behavior, and talking to followers about how they should act. In other words, it is the process of using decision-making, reinforcement, and communication to get people to work in ways that are seen as socially acceptable. It can also be thought of as getting followers to act in this way by letting them make decisions and giving them positive feedback. This is one way to explain what the phrase means (Indra & Kustati, 2019; Werbner, 2018).

People often use the ideas of social learning and social exchange to look into the theoretical foundations of ethical leadership and how it has changed over time. The social learning hypothesis says that people are more likely to learn from and act like people with higher social rank (Indra & Kustati, 2019; Yulianti et al., 2021). On the other hand, people are less likely to learn from and copy the actions of people with lower social status. People tend to think that people in higher social positions know more about important things to them. As a direct result, it is generally accepted that people are affected by how their leaders act morally (Abdul Rahman et al., 2018; Taylor, 2019).

For example, suppose a leader has a sense of responsibility and a focus on the group. In that case, the leader's subordinates will also act responsibly, focus on the group, and help each other by learning from and copying the leader's actions (Abbas & Kowang, 2020; Yulianti et al., 2021). If a leader doesn't have a sense of responsibility and a focus on the group, then their followers won't act responsibly, show a focus on the group, and help each other. This is because the people who work for a leader will watch how the leader acts and then do the same things (Abbas & Kowang, 2020; Mubarak et al., 2021).

The idea of social exchange says that the actions of leaders and those who follow them depend on each other. According to the social exchange theory, followers and their leaders are responsible for making sure that people act ethically. This is one of the essential ideas in philosophy. It is the foundation of the whole thing (Mubarak et al., 2021; Yulianti et al., 2021).

People have said that ethical ideals and good leadership go together so well that they can't be separated. This is because ethical principles must be followed for a leader to be effective. In the early stages of this line of research, researchers looked at different leadership models to find out how ethical concerns need to be taken into account when making decisions. They did this by looking at how other leadership models deal with different things (Ahmer, 2020; Yulianti et al., 2021).

Several leadership theories say that ethical behavior is an essential part of being a leader, and the vast majority of leadership techniques emphasize ethical principles. Ethical behavior has also been a critical part of many different leadership styles. Studies on leadership have shown that ethical behavior is vital in many leadership theories (Abbas & Kowang, 2020; Qasim et al., 2021; Yulianti et al., 2021).

Even so, throughout history, ethical leadership has become increasingly recognized as a different kind of leadership that can stand on its own. This has happened because of a gradual change in how people see things. As a direct result, a new subfield of the study was created to study ethical leadership as a separate method instead of proving the genuine parts of earlier leadership theories. The data presented here is just one example of a more significant trend (Abbas & Kowang, 2020; Almutairi et al., 2021; Yulianti et al., 2021).

There are two parts to ethical leadership that can be taken on their own. One part of ethical leadership is the human qualities a person should have to the leader. These are some of the less tangible parts of a person's personality. They include being honest, having integrity, and being trustworthy (Taylor, 2019; Yulianti et al., 2021). Ethical leadership requires several essential traits, such as making fair and balanced decisions, setting role expectations that align with the company's goals, and caring about the people who follow you. Different ways can be used to divide the components or core traits of ethical leadership into groups, and each of these ways has its pros and cons that make it different from the others (Werbner, 2018; Zaim et al., 2021).

Some of the essential parts of ethical leadership are the ability to inspire, encourage, give people power, and ethical responsibility. Character and integrity, knowing what is right and wrong, caring about the community and the people who live there and being able to motivate others are also important. So far, we've looked at six parts of ethical leadership: fairness, honesty, putting people first, defining roles, giving ethical guidance, and sharing power (Werbner, 2018; Zaim et al., 2021).

In the same way as the last topic, we looked at other parts of ethical leadership, like character and integrity, compassion, and the ability to motivate, encourage, and give people power. These traits are needed for someone to be an excellent ethical leader. The most important things to consider when judging a leader's ethical behavior and conclude that individual values, conscious intentions, freedom of choice, stage of ethical growth, and influence methods should all be considered (Yulianti et al., 2021; Zaim et al., 2021).

Most of the research that has been done on ethical leadership in western countries has focused on the Weberian and Kantian ethical frameworks. In the past few years, though, there has been more research into how religious and cultural differences affect ethical leadership and more research into how non-Western cultures feel about work. Also, there has been more research into how people in non-Western cultures think about work (Zaim et al., 2021).

Because of who he was and how he lived, Muslims look forward to the Prophet Muhammad as the best possible model for ethical leadership. Consequently, Muslims believe the Prophet Muhammad to be the ultimate example of ethical leadership. The life of Muhammad is said to serve as a vital example of the teachings offered in the Quran, and the Quran refers to this life. This is something that is repeatedly brought up during the narrative (Abbas & Kowang, 2020; Mubarak et al., 2021; Yulianti et al., 2021).

When people talk about "ethical leadership," they refer to the sort of leadership that develops organically due to a person just having high ethical standards. This form of leadership is known as "ethical leadership." This conforms with Aristotle's thesis, which asserts that character, derived from virtue, is the basis of morality (Yulianti et al., 2021).

Ethical Sensitivity

In the same spirit as ethical and moral, the words "sensitive" and "conscious" are occasionally used interchangeably with one another, as are the terms "ethical" and "moral." Since morality and ethics both relate to the same thing in their respective settings, these concepts might be deemed comparable. This is because they both relate to the same idea, which explains why this is the case (Chan & Cheung, 2012; Palazoğlu & Koç, 2019).

The concepts discussed here include things like being honest and having integrity, and acting in a morally commendable manner in any given circumstance. What differentiates these two from one another is the perspective taken, in addition

to the wide range of different applications that are taken into account. A code of ethics that a professional organization develops is deemed to contain ethical language since it was written in that language and because that organization produced it. The principle of ethics was written in that language is the source of this recognition (Palazoğlu & Koç, 2019).

Aside from that, the relationship between ethics and the norms inside the business and culture framework is considerably more closely intertwined. This is most often impotence to the amount of responsibility associated with holding a specific job. However, putting morality into practice is far more reliant on the norms that are established by society (Basar & Cilingir, 2019; Singh et al., 2020).

The concept of ethical sensitivity is fundamental because it is primarily concerned with the current scenario, which is the profession working that is linked with the Islamic faith. This is one of the primary reasons why it is noteworthy, and as such, this is also one of the reasons it is relevant. When it comes to acting with proper respect for the ethical consequences of one's conduct, one must have practical consideration (Al-Hussami & Ayaad, 2020; Huang et al., 2016; Shayestehfard et al., 2020).

Ethical awareness consists of two components: first, a sense of one's ethical obligations and responsibilities within a community; and second, a concern for the ethical ideals in the circumstances fraught with conflict. Both of these aspects are necessary for ethical awareness. In addition to this, ethical awareness may be defined as the tendency of individuals to detect situations that might lead to severe violations of morality (Maxwell et al., 2021; Zhang & Zhang, 2016).

The ethical condition is the first step toward ethical action by workers. For workers to be successful in providing quality work, they must first understand the potential ethical repercussions that will result from the activities they do. In other words, the ethical condition is the first step toward ethical action by workers. To put it another way, the natural state is the first step toward ethical behavior on the part of workers. This is the first step that workers will take in the process of adopting ethical action (Basar & Cilingir, 2019; Yulianti et al., 2021).

Employees' Ethical Behavior

The term "workplace ethics" refers to a loose set of rules that can be interpreted differently by different people depending on what they think a "workplace" is and how they define it. This is because "workplace ethics" refers to a loose set of rules that, depending on the person and their idea of what a "workplace" is, can mean different things to different people. Even if they can do their jobs from the comfort of their own homes, some people still drive to a traditional place of employment every day (Samka et al., 2021; Yulianti et al., 2021). Having a successful career means that you have to stick to solid ethical standards at work. This is true whether you work from home or go to an office every day (Ayaad et al., 2019; Samka et al., 2021; Yulianti et al., 2021).

Organizations are known to set ethical standards and behaviors to improve productivity and maintain their integrity. They also set consequences for people who don't live up to the organization's ideals. This makes people think twice before going against the organization's goals. This is done so that the company can increase production and keep its good name simultaneously. This step is taken to ensure that the organization lives up to the high standards it has set for itself in terms of honesty and dependability (Abuseif et al., 2018; Samka et al., 2021; Yulianti et al., 2021).

Freelancers and business owners may find it harder to follow a set code of conduct for the workplace because there isn't usually anyone to punish them if they break the code. This could make it harder for them to follow a workplace code of conduct that has already been set. Because of this, it may be harder for them to keep a safe and productive environment at work (Özgenel & Aksu, 2020; Yulianti et al., 2021). But it's pretty clear that if a business wants to keep its customers and keep its good name, it needs to teach its employees how to behave in the workplace. They won't have to worry about losing customers if they do this (Al Halbusi, Ruiz-Palomino, et al., 2021; Eisenbeiss & Van Knippenberg, 2015; Rabie & Malek, 2020).

"Ethics in the workplace" refers to values, ethical principles, and standards that both employers and employees must follow while at a specific workplace.

These values, principles, and regulations protect both parties in a working relationship. It's essential to stick to these ethical standards to keep the workplace happy and productive. All of the employees at the company have to follow this code of conduct, which is a list of rules and regulations, to keep their jobs (Al-Ruzzieh & Ayaad, 2021b; Al Halbusi, Williams, Ramayah, et al., 2020; Rabie & Malek, 2020).

Employers use these principles to build relationships among their employees and between their employees and the people they serve. Both sides benefit from these relationships. Even though it is up to the organization to decide whether or not to put these rules in writing, it is still thought that they will be followed, even though this is a given (Al Halbusi, Williams, Mansoor, et al., 2020; Rabie & Malek, 2020).

There are some general rules about ethics in the workplace that don't need to be set by the boss, but employees are still expected to follow them as part of their ethical duties. Because employees have ethical responsibilities, they are expected to act in these ways. Still, these ethical standards in the workplace are seen as part of the worker's ethical responsibility. In the same way, some organization-specific codes of ethics might need to be explained in a handbook given to all company employees (Al-Ruzzieh et al., 2022; Al Halbusi, Williams, Mansoor, et al., 2020; Zehir et al., 2014; Zhang et al., 2019).

Some things that are seen as ethical at work are taking responsibility and being accountable for your actions, professionally presenting yourself, treating your coworkers with trust and respect, and following the rules set by the company. Accepting personal responsibility is another excellent example of keeping lines of

communication open and honest. Keeping the lines of communication open and honest is another superb example. These are some examples of ethical actions that help people be as productive as possible at work to make as much money as possible. And this could be the deciding factor in a person's career path (Al Halbusi, Ruiz-Palomino, et al., 2021; Rabie & Malek, 2020).

Ethical behavior is based on several fundamental ethical values, such as honesty, fairness, equality, respect, dignity, diversity, and respect for the rights of others. Ethical behavior also means making a promise not to hurt other people. These are just some of the many ethical principles that are talked about. The idea of ethical behavior considers many different parts of behavior, such as words and actions done in and out of character and other factors (Lu & Lin, 2014; Samka et al., 2021).

In-role ethical conduct is what a person does to meet basic ethical standards, like being honest or following the law. Some examples of ethical behavior in a role are: Giving to charity is an example of extra-role ethical behavior. This is when a person goes above and beyond what is expected of them morally, like when they volunteer. Giving money to a cause that has nothing to do with one's job is another example of activity (Eisenbeiss & Van Knippenberg, 2015; Wen et al., 2021).

In the context of this investigation, the phrase "ethical conduct" refers to "ethical in-role behavior," which is defined as how people do their jobs in a way that is consistent with the ethical code and ethical principles. In this case, "ethical conduct" is used because it is essential to the inquiry. One of the ways employees' ability to act ethically is judged is by how well they can do their jobs in a way that fits the hospital's code of ethics. This helps make sure that patients get the best care possible (Al Halbusi, Williams, Mansoor, et al., 2020; Lu & Lin, 2014; Yulianti et al., 2021).

Islamic Ethical Leadership, Employees' Ethical Behavior, and Ethical Sensitivity

Both provide workers with instructions on how to behave ethically and set an excellent example for them to follow are components of ethical leadership. Both have the potential to influence the employees' thoughts and behaviors. Giving workers instructions on behaving ethically and providing an excellent example for them to follow are both components of ethical leadership. As a direct result, having ethical leaders increases the likelihood that others will behave ethically in their jobs. This is one of the reasons why it is essential to have ethical leaders, as having ethical leaders increases the likelihood that others will behave ethically in their jobs (Yulianti et al., 2021).

If the leaders of an organization are honest, then their employees will be able to enhance their performance in the areas of responsibility for which they are responsible. Similarly, the findings of a study concluded that Islamic leadership styles that are exemplified by attributes such as Siddiq, Amanah, fathanah, and

tabligh might aid employees in being more productive in their work. This was the conclusion that was reached based on the study's findings. This was the conclusion that was arrived at after the research results were analyzed and considered (Yulianti et al., 2021).

Suppose the managers who supervise the activities that the subordinates are responsible for being knowledgeable about themselves. In that case, the associates' likelihood of carrying out their responsibilities efficiently is significantly increased. Leaders who demonstrate ethical conduct in the workplace can teach their teams how to behave ethically by providing opportunities for their colleagues to observe and learn from them while carrying out their responsibilities. This can be done by providing opportunities for their teams to learn from the leaders as they carry out their duties. This may be done to educate their staff on acting ethically in the workplace. The goal of this education is to prevent unethical behavior (Yulianti et al., 2021).

The social exchange hypothesis says that leaders and followers will interact socially based on reciprocity. A study gave some support to this idea. This theory states that leaders and followers will get along based on the concept of giving and getting. It also proves the truth of the social learning theory, which says that ethical leadership shows how workers should act. This is especially true for bosses who enforce the organization's rules and code of ethics. This theory states that ethical leadership explains why bosses, especially those in charge of ensuring that organizational practices and the code of ethics are followed, become examples of how workers should act (Yulianti et al., 2021).

Ethical sensitivity is the ability to see ethical problems and decide what to do about them morally. Also, it's about being honest, which helps people do their jobs better. A study says that being aware of ethical standards is part of being a professional who knows what they are doing. This can help people in their jobs be more honest. When employees know more about ethical issues, they will think about whether or not each action they take meets the current ethical standards. It will be easier for people to do the right thing. Researchers have found that how ethically aware a person is affects how professional they are in healthcare. Studies also show that knowing about ethical issues can help make sure that ethical rules are followed at work. Workers are more likely to get the help they need when leaders are based on ethics (Yulianti et al., 2021).

A significant body of evidence gives credibility to the hypothesis that an individual's degree of ethical sensitivity is likely to impact the individual's ethical behavior positively. This is the idea that is being advanced by this body of evidence. When workers at Islamic hospitals have a strong sense of ethics, it is much simpler for management to meet the ethical requirements imposed on them by their positions in the hospital. These requirements are designed to ensure that control behaves consistently with Islamic principles (Yulianti et al., 2021).

People often hold the mistaken belief that recognizing ethical problems is the first step toward being able to draw ethical inferences and act ethically. This is

an inaccurate assumption. This is not the case in any way. This is not the case in any way, shape, or form. According to the research, knowing ethical norms is a vital component of professional competence. It may also help individuals become more honest in the work contexts they find themselves. The results of the investigation were discussed in the conclusion of the research. The researchers arrived at this result after consulting with professionals whose expertise spanned a wide variety of fields(Yulianti et al., 2021).

Employees who have a high degree of ethical sensitivity can identify ethical issues and modify how successfully ethical leadership can minimize inappropriate conduct. This is because ethical issues are issues that arise when there is a conflict between an organization's values and its actions. Those individuals who possess a high level of ethical awareness also can impact the behavior of other workers. This is because employees who maintain a high degree of ethical sensitivity have a greater ethical sensitivity than other workers have. Other workers do not possess a high degree of ethical sensitivity (Yulianti et al., 2021).

When employees lack a sense of morality, ethical leadership is more effective than it would otherwise be in preventing wrongdoing under normal conditions to prevent misconduct from happening. A study was conducted to investigate the validity of the substitution theory of leadership, which contends that ethical awareness may stand in for a leader's role in influencing workers' behavior in an organization. The study aimed to determine whether or not the substitution theory of leadership is valid. The research goal was to establish whether or not the replacement theory of leadership holds any water. The replacement theory of leadership was investigated in this study to establish whether it has any merit as a model for understanding leadership (Yulianti et al., 2021).

If there is ethical sensitivity, then the influence of Islamic ethical leadership on ethical behavior may be mitigated or eliminated. This is because ethical leadership is based on ethical principles. This is because ethical awareness makes it possible to consider ethical dilemmas. If I may put it another way, if the worker has a strong sense of ethics, then the function of the head worker in the development of ethical conduct is either less necessary or no longer required (Yulianti et al., 2021).

Individuals who possess a strong sense of ethics will be reasonably adept at spotting unethical problems in the job they conduct daily since they will be performing the job themselves. This is because they will be doing the job they are expected to accomplish. This is because they will be doing the task affords them the chance to carry out the task independently. People's ethical decisions in the here and now will be influenced by how well they can employ this skill in the long run. This study indicates that the function of ethical leadership seems to have very little of a role in influencing the degree to which workers act ethically (Abuseif & Ayaad, 2018; Al-Ruzzieh & Ayaad, 2021a; Engelbrecht et al., 2017).

Conclusion

Stories of the impact that ethical leadership has on the successes reached by personnel may be found in past works of literature. These accounts can be found in prior works of literature. These narratives may be read to get a deeper comprehension of the connection between the two. You may try searching through earlier works of literature for descriptions comparable to the one you have here.

Despite this, a considerable amount of study has been carried out. Still, it has not been successful in identifying the underlying mechanism that is accountable for these effects. Previous research indicates that cultural and societal elements affect leadership styles. This verdict about the situation was arrived at as a direct result of the findings of the investigations. Given this, it is of the utmost importance to investigate different ethical leadership styles in various cultural and societal contexts to evaluate the usefulness of various honest leadership styles. Research may be carried out in multiple communities and cultures to accomplish this goal. One strategy for achieving this objective is to conduct research across various nationalities and cultural contexts. The purpose of this study was to provide a synthesis of the prior work that has been done on Islamic ethical leadership, ethical sensitivity, ethical behavior, and the links between these many notions. This research was carried out to give this synthesis.

It has been shown that the ethical leadership present within Islam substantially impacts the ethical judgments that workers make. There is probably more than one reference for this] Studies have demonstrated that an individual's level of ethical sensitivity has a considerable impact on the individual's ethical conduct. This influence may be either beneficial or harmful to the nature of the activity. The conclusions of each of these hypotheses are supported by data gleaned from the investigation. Another thing that was found via this line of questioning was that ethical sensitivity plays a role in reducing the impact that Islamic ethical leadership has on ethical conduct. This was one of the discoveries that were made. During the study, one of the obtained conclusions was that this was the case.

It is reasonable to hypothesize that instilling ethical behavior in employees within the workplace context involves one of the most essential is cultivating ethical sensitivity in workers. This is a reasonable assumption because it is acceptable to suppose that the process consists in instilling ethical behavior. Because this activity is now being carried out as a component of the process will allow one to deduce the answer to this question.

References

Abbas, A., & Kowang, T. O. (2020). Impact of ethical leadership and Islamic work ethics on employee commitment and job satisfaction. *Journal of Research in Psychology, 2*(2), 47-58. https://doi.org/10.31580/jrp.v2i2.1601

Abdul Rahman, R., Hj Omar, N., Rahman, A., & Muda, R. (2018). Islamic ethical values of corporate top leadership and real earnings management. *International Journal of Law and Management, 60*(3), 869-884. https://doi.org/10.1108/IJLMA-03-2017-0029

Abuseif, S., & Ayaad, O. (2018). The relationship between organizational commitment and nurses' turnover intention behavior at tertiary private hospitals in Najran, KSA. *International Journal of Academic Research in Business and Social Sciences, 8*(6), 764-772. https://doi.org/10.6007/ijarbss/v8-i6/4268

Abuseif, S., Ayaad, O., & Abu-Al-Haijaa, E. (2018). Measuring factors affecting the autonomy of nurses work. *Int J Acad Res Bus Soc Sci, 8*(12), 1785-1796. http://dx.doi.org/10.6007/IJARBSS/v8-i12/5323

Ahmer, Z. (2020). Mechanism between Ethical Leadership and Workplace Bullying: Mediating Role of Resilience and Moderating Role of Islamic Work Ethics. *Academic Journal of Social Sciences (AJSS), 4*(4), 750-758. https://doi.org/10.54692/ajss.2020.04041262

Al-Hussami, M., & Ayaad, O. (2020). The impact of obesity on self-esteem and academic achievement among university students. *International Journal of Adolescent Medicine and Health*. https://doi.org/10.1515/ijamh-2019-0137

Al-Ruzzieh, M. A., & Ayaad, O. (2020). Nursing professional practice model: development, implementation, and evaluation at an international specialized cancer center. *JONA: The Journal of Nursing Administration, 50*(11), 562-564. https://doi.org/10.1097/nna.0000000000000937

Al-Ruzzieh, M. A., & Ayaad, O. (2021a). Impact of nurses' emotional intelligence on the implementation of a professional practice model in cancer care. *British Journal of Nursing, 30*(19), 1110-1116. https://doi.org/10.12968/bjon.2021.30.19.1110

Al-Ruzzieh, M. A., & Ayaad, O. (2021b). Work Stress, Coping Strategies, and Health-Related Quality of Life among Nurses at an International Specialized Cancer Center. *Asian Pacific Journal of Cancer Prevention: APJCP, 22*(9), 2995. https://doi.org/10.31557%2FAPJCP.2021.22.9.2995

Al-Ruzzieh, M. A., Ayaad, O., & Hess Jr, R. G. (2022). The Role of Participation in and Effectiveness of Shared Governance Councils in the Nurses' Perception of a Professional Practice Work Environment. *JONA: The Journal of Nursing Administration, 52*(1), 51-56. https://doi.org/10.1097/nna.0000000000001102

Al Halbusi, H., Ismail, M. N., & Omar, S. B. (2021). Ethical leadership and employee ethical behaviour: exploring dual-mediation paths of ethical climate and organisational justice: empirical study on Iraqi organisations. *International Journal of Business Governance and Ethics, 15*(3), 303–325. https://dx.doi.org/10.1504/IJBGE.2021.116510

Al Halbusi, H., Ruiz-Palomino, P., Morales-Sánchez, R., & Abdel Fattah, F. A. M. (2021). Managerial ethical leadership, ethical climate and employee ethical behavior: does moral attentiveness matter? *Ethics & Behavior, 31*(8), 604-627. https://doi.org/10.1080/10508422.2021.1937628

Al Halbusi, H., Williams, K. A., Mansoor, H. O., Hassan, M. S., & Hamid, F. A. H. (2020). Examining the impact of ethical leadership and organizational justice on employees' ethical behavior: Does person–organization fit play a role? *Ethics & Behavior, 30*(7), 514-532. https://doi.org/10.1080/10508422.2019.1694024

Al Halbusi, H., Williams, K. A., Ramayah, T., Aldieri, L., & Vinci, C. P. (2020). Linking ethical leadership and ethical climate to employees' ethical behavior: the moderating role of person–organization fit. *Personnel Review, 50*(1), 159-185. https://doi.org/10.1108/PR-09-2019-0522

Almutairi, M. A., Almutairi, A. A., Almarri, A. S., & Almutairi, B. A. K. M. (2021). Ethical Leadership Impact on the Turnover of Islamic Banks in Kuwait. *International Journal of Business and Management, 15*(1), 1-77. https://doi.org/10.5539/ijbm.v15n1p77

Arda, Ö. A., Aslan, T., & Alpkan, L. (2017). Review of practical implications in ethical leadership studies. *International Journal of Organizational Leadership, 6*, 400-408. http://dx.doi.org/10.33844/ijol.2017.60298

Ayaad, O., Alloubani, A., Al-rafaay, M., Arideh, A., Abualeish, M., & Akhu-Zaheya, L. (2019). Impact of structured nurse leader rounds on satisfaction with nursing care among patients with cancer. *Journal of Nursing Scholarship, 51*(5), 526-536. https://doi.org/10.1111/jnu.12503

Basar, Z., & Cilingir, D. (2019). Evaluating ethical sensitivity in surgical intensive care nurses. *Nursing ethics, 26*(7-8), 2384-2397. https://doi.org/10.1177%2F0969733018792739

Chan, A. W., & Cheung, H. Y. (2012). Cultural dimensions, ethical sensitivity, and corporate governance. *Journal of business ethics, 110*(1), 45-59. https://doi.org/10.1007/s10551-011-1146-9

Eisenbeiss, S. A., & Van Knippenberg, D. (2015). On ethical leadership impact: The role of follower mindfulness and moral emotions. *Journal of Organizational Behavior, 36*(2), 182-195. https://doi.org/10.1002/job.1968

Engelbrecht, A. S., Heine, G., & Mahembe, B. (2017). Integrity, ethical leadership, trust and work engagement. *Leadership & Organization Development Journal, 38*(3), 368-379. https://doi.org/10.1108/LODJ-11-2015-0237

Huang, F. F., Yang, Q., Zhang, J., Khoshnood, K., & Zhang, J. P. (2016). Chinese nurses' perceived barriers and facilitators of ethical sensitivity. *Nursing ethics, 23*(5), 507-522. https://doi.org/10.1177%2F0969733015574925

Indra, R., & Kustati, M. (2019). Ethical Leadership Assessment for The Islamic Secondary School Principals. *Jurnal Pendidikan Islam, 5*(1), 11-24. https://doi.org/10.15575/jpi.v5i1.4264

Lu, C.-S., & Lin, C.-C. (2014). The effects of ethical leadership and ethical climate on employee ethical behavior in the international port context. *Journal of Business Ethics, 124*(2), 209-223. https://doi.org/10.1007/s10551-013-1868-y

Maxwell, B., Boon, H., Tanchuk, N., & Rauwerda, B. (2021). Adaptation and validation of a test of ethical sensitivity in teaching. *Journal of Moral Education, 50*(3), 267-292. https://doi.org/10.1080/03057240.2020.1781070

Mubarak, N., Khan, J., Safdar, S., Muhammad, S., & Riaz, A. (2021). Ethical leadership in project-based organizations of Pakistan: the role of psychological empowerment and Islamic work ethics. *Management Research Review, 45*(3), 281-299. https://doi.org/10.1108/MRR-08-2020-0536

Özgenel, M., & Aksu, T. (2020). The Power of School Principals' Ethical Leadership Behavior to Predict Organizational Health. *International Journal of Evaluation and Research in Education, 9*(4), 816-825. https://doi.org/10.11591/ijere.v9i4.20658

Palazoğlu, C. A., & Koç, Z. (2019). Ethical sensitivity, burnout, and job satisfaction in emergency nurses. *Nursing ethics, 26*(3), 809-822. https://doi.org/10.1177%2F0969733017720846

Qasim, M., Irshad, M., Majeed, M., & Rizvi, S. T. H. (2021). Examining impact of islamic work ethic on task performance: mediating effect of psychological capital and a moderating role of ethical leadership. *Journal of Business Ethics*, 1-13. https://doi.org/10.1007/s10551-021-04916-y

Rabie, M. O., & Malek, M. A. (2020). Ethical leadership and employee ethical behavior: a moderated mediation mechanisms. *SEISENSE Journal of Management, 3*(2), 73-88. https://doi.org/10.33215/sjom.v3i2.321

Ronkainen, R., Kuusisto, E., Eisenschmidt, E., & Tirri, K. (2021). Ethical sensitivity of Finnish and Estonian teachers. *Journal of Moral Education*, 1-17. https://doi.org/10.1080/03057240.2021.1960491

Samka, N., Chan, S., Heriyana, H., & Rasyimah, R. (2021). The Influence of Ethical Leadership on Ethical Behavior Mediated by Ethical Climate at Government Institutions in Aceh Indonesia. *Management Research and Behavior Journal, 1*(1), 31-40. https://doi.org/10.29103/mrbj.v1i1.3868

Sarfo, C. A., Zhang, J. A., O'Kane, P., Podgorodnichenko, N., & Osei-Fosu, K. K. (2022). Perceived corporate social responsibility and employee ethical behaviour: do employee commitment and co-worker ethicality matter? *Journal of Management & Organization, 28*(1), 184-201. https://doi.org/10.1017/jmo.2021.42

Shayestehfard, M., Torabizadeh, C., Gholamzadeh, S., & Ebadi, A. (2020). Ethical sensitivity in nursing students: developing a context–based education. *Electronic Journal of General Medicine, 17*(2), em195. https://doi.org/10.29333/ejgm/7812

Singh, J., Sadiq, M., & Kaur, K. (2020). Integrating ethical sensitivity through religiosity in accounting education. *Accounting, 6*(6), 975-982. http://dx.doi.org/10.5267/j.ac.2020.7.022

Suib, F. H. B. (2018). *Integrating Ethical and Islamic Spirituality Values in Improving Malaysian Umrah Service Quality.* (Doctor of Philosophy). Universiti Putra Malaysia. http://psasir.upm.edu.my/id/eprint/75784/1/FEP%202018%2017%20IR.pdf

Taylor, T. A. (2019). Exploring Ethical Mentorship as Leadership Within an Islamic Ethic of Care. *Journal of Women and Gender in Higher Education, 12*(1), 54-69. https://doi.org/10.1080/19407882.2018.1500294

Wen, Q., Wu, Y., & Long, J. (2021). Influence of ethical leadership on employees' innovative behavior: The role of organization-based self-esteem and flexible human resource management. *Sustainability, 13*(3), 1359. https://doi.org/10.3390/su13031359

Werbner, P. (2018). Between Islamic piety, agency and ethical leadership: paradoxes of self-transformation. *Contemporary levant, 3*(1), 79-90. https://doi.org/10.1080/20581831.2018.1449934

Wu, Y.-C. (2017). Mechanisms linking ethical leadership to ethical sales behavior. *Psychological Reports, 120*(3), 537-560. https://doi.org/10.1177%2F0033294117693594

Yulianti, E., Setiawan, M., Surachman, S., & Irawanto, D. W. (2021). The Islamic Ethical Leadership and Employees' Ethical Behavior: The Moderating Role of Ethical Sensitivity. *Journal of Economics, Business, & Accountancy Ventura, 23*(3), 375-389. http://dx.doi.org/10.14414/jebav.v23i3.2421

Zaim, H., Demir, A., & Budur, T. (2021). Ethical leadership, effectiveness and team performance: An Islamic perspective. *Middle East Journal of Management, 8*(1), 42-66. https://dx.doi.org/10.1504/MEJM.2021.111991

Zehir, C., Müceldili, B., Altindağ, E., Şehitoğlu, Y., & Zehir, S. (2014). Charismatic leadership and organizational citizenship behavior: The mediating role of ethical climate. *Social Behavior and Personality: an international journal, 42*(8), 1365-1375. https://doi.org/10.2224/sbp.2014.42.8.1365

Zhang, N., Li, M., Gong, Z., & Xu, D. (2019). Effects of ethical leadership on nurses' service behaviors. *Nursing ethics, 26*(6), 1861-1872. https://doi.org/10.1177%2F0969733018787220

Zhang, N., & Zhang, J. (2016). Chinese insurance agents in "bad barrels": A multilevel analysis of the relationship between ethical leadership, ethical climate and business ethical sensitivity. *SpringerPlus, 5*(1), 1-12. https://doi.org/10.1186/s40064-016-3764-2

Zuhri, A. (2018). Discourse on Mangkunegara IV Javanese Islamic Spiritual Leadership. *Jurnal Penelitian, 15*(2), 133-150. https://doi.org/10.28918/jupe.v15i2.1646