

CHAPTER V

5.0 DISCUSSION AND CONCLUSION

Introduction

This research is a comparative study conducted to examine the differences between Indonesian and Lesotho management students' attitudes towards business ethics. Variables of attitudes towards business ethics consist of Machiavellianism, Social Darwinism, and Moral Objectivism, while the demographic characteristics of the countries consist of religion and gender.

The main objective of this study was to examine whether students from Indonesia and Lesotho with different level of religiosity and gender have different attitudes towards business ethics or not. The results provide information that, Indonesian and Lesotho students have different attitudes towards business ethics based on different countries and the level of religiosity. The previous study of Bageac *et al* (2010) presented that there are differences between the ranking of the business philosophies for the French and Romanian students. And in contrary the present study results reveal that the behavior of Lesotho students on business ethics tend to be more with Machiavellianism and show a significant differences but with Social Darwinism and Moral Objectivism there were no significant differences found, meaning their preference rank in the same level. However, gender has no influence on the students' attitudes towards business ethics in preferences to business philosophies.

5.2 Discussion

The first Hypothesis (1a) suggesting that Indonesia students favor Moral Objectivism in business ethics more than Lesotho students and Hypothesis(1c), stating that Lesotho students favored Social Darwinism more than Indonesia students, are rejected. In fact, Indonesia and Lesotho business students in preference to Social Darwinism in business ethics have shown no difference. This is contrary to Neumann's theory, (1987) which suggested that Social Darwinism is the most prevalent philosophy in business ethics. On the other hand, Hypothesis (1b), which maintains that Lesotho students favor Machiavellianism more than Indonesia students, has been fully supported.

When trying to find the reasons behind this results, one finds the precious literature, which pointed that a high growth rate, capitalism and that a country's values are founded on many mythical reference points and those myths became into being because of different economic, political, and social events. The accelerated industrialization process, the need to eliminate the economic gap separating undeveloped countries from developed countries involves, in most cases, a sort of oblivion of certain traditional practices and values, as well as an unreserved adoption of new capitalistic values, such as competition and material success (Bageac *et al.*2010). This can be evident with favorability of Machiavellianism by Lesotho students. Furthermore, another explanation can be found with Lesotho corruption rate, which favors a Machiavellianism attitude even if compared to Indonesia is lower.

To give more details about this it is a fact that, Transparency International has placed some African countries high on its list of most corrupt countries of the world. One can draw a conclusion from this assessment that either African culture has no regard or concern for ethics, or that there has been a gradual loss of the concept of the ethical and the moral in contemporary African society (Gichure, 2006). This latter has been the most accepted theory which, further more, suggests that this loss of the ethical is particularly noticeable within the family and in the exercise of public office (Dalfovo, 1992).

Apart from that the process of social transformation that took place in Africa through the contact of African cultures with external cultures, principally the European and Asian over the last 150 years (Kigongo, 1992); and this situation can be related to many countries that experienced colonialism and social transformation because the results of that transformation, automatically relegated people to a state of poverty, since there was no match between the new types of goods and lifestyles, which the new cultures introduced and exhibited and which most societies could not afford to buy, and the simple goods which people traditionally possessed and used. In line with this imbalance were the effects of colonialism on the people in some countries, such as the loss of their ancestral lands – most of it prime farming land – thereby losing their traditional means of economic self-support, their simple but acceptable standard of living, and with it their traditional social status (Gichure, 2006).

The evolution of the ethical problems in modern Indonesia and Lesotho can simply be seen within a paradigm of hunger. For instance (Gichure, 2006) made a

wonderful example of this situation. If a person from any cultural background is starved for a very long time, and then suddenly, a lot of food is placed before him, that person can adopt one of two kinds of reactions: either they simply eat what food is placed before him as his share and, if necessary, share it with other equally hungry persons; or he may instead decide not just to take what is his but to grab and hoard as much of that food as he can so that she or he may never need to experience starvation again, at least not for a long time. The first reaction is in line with “the golden rule of morality” or I consider it as Moral Objectivism in which both Indonesia and Lesotho did not show any differences, which meaning they might have the same favorability on this philosopher. The latter is in keeping with Hobbes theory of self-interest, of the “man in the state of nature” and the modern theory of Ethical Egoism.

This reflects Machiavellianism favored by Lesotho students and Social Darwinism that did not give a clear stand of differences between Indonesian and Lesotho students. Another reason behind this might be because, Indonesian students nowadays’ competitive advantage as one of the orientations of the target to win the competition in business. This condition is natural because the competition in businesses is getting tougher. This demands for entrepreneurs (students) to use varieties of ways which can include both elegant way / ethical (good) and not elegant / unethical in their businesses in order to achieve organizational goals and their ability to survive and make a profit.

There might be prevalence of Social Darwinism among Indonesian and Lesotho business students can be viewed as the natural selection originated by Darwin of which it refers to competition between individuals for limited resources. This can be

simply seen in the Indonesian and Lesotho Education System. For instance in Indonesia if one wants to enter in a good university, it is not easy at all because it is not about having good grades from High School but also it is about passing several university pre-tests hence most students cannot manage to go through. On the other hand, in Lesotho one has to have high grades from high school in order to be accepted in a high education. However, for those who pass and enter they may think positively about the selection and in turn apply it in future as a way to success. We can also see the same process being applied in countries such as France. Top schools, called Grandes Ecoles, have highly selective admission procedures. Only 5% of French students attend the Grandes Ecoles. Thus, students who succeed in such a competitive system are more likely to have internalized the idea of selection as a natural process and are, therefore, more likely to have positive attitudes toward Social Darwinism (Bageac *et al.*, 2010).

If one applies the paradigm of hunger to Indonesia and Lesotho situations it should not be difficult to understand why there has been a growing tendency for people who assume public office, or find themselves in positions which expose them to a lot of public money, to fall into the temptation of corruption, without much concern for the ethical significance of their actions with regard to the whole society. As seen they both have high rates of corruption are still developing. One might argue and say, at the end of the day it is money, and not ethics, that will put some food on the table. Seen from this perspective, and given the historical background of any country, it will be easier to understand why corruption is deeply en-trenched in most developing countries.

The results of this study brings a strong support to literature view (precious studies) that suggested that adherence of ethics in business can only be found in rich or developed countries only, while less developed or developing or poor countries will have less ethical values. Among the studies that gave evidence of this, is the study of Inglehart (1997) who argued that, more developed countries will have high ethical values while poor countries will often have less ethical values, hence the pursuit of one's self-interest remains the prerogative of the least developed countries. Due to the mentioned reason above, I think that's why Indonesia and Lesotho students to some business philosophies did not show any differences because their people may be are both interested in one's self-interest rather than ethical values.

The more pronounced focus on Moral Objectivism among Lesotho students could be due to their cultural background as Africans. In many African languages there is no correct word that can be translated as ethics. But in all societies in African there were those actions that were forbidden, operating as the systemic grid for ensuring that social life and practices were conducted along socially acceptable patterns. Furthermore they were unwritten, but passed from one generation to another by the word of mouth, and those practices were understood and well respected as the bedrock of social interaction including trade transactions. For example, it was understood that adherence to ethical behaviour in full view of the wider public would elicit respect and honor whereas failure to follow the society's accepted behaviour would render one to contempt and ridicule or to some form of sanction, reprimand or punishment, depending on the magnitude of the offence. African communities therefore, were governed by well established codes of ethical behavior (Prah, 1993).

Business behavior based on Machiavellianism is more oriented to obtain results in an amoral way. While students, who favored Moral Objectivism in business ethics, show that they prefer to use right means in doing business (good ways to attain profit) by considering the minimization of possibilities for using unethical means.

In addition, the reason why Lesotho students may tend to be Moral Objectivism oriented might be business competition is less compared to Indonesian students. However some of Lesotho students favored Machiavellianism in business ethics and they might be people who personally like power and want to achieve their goals rather less of whether their means are ethical or not. In addition, regulations or rules that are applied by the Lesotho government in business might be better than business regulation in Indonesia.

Hypothesis 2 proposed that across countries, students who practice a religion more often would attribute higher importance to Moral Objectivism (Hypothesis 2a), lower importance to Machiavellianism (Hypothesis 2b), and lower importance to Social Darwinism (Hypothesis 2c) than students who practice a religion less often or not at all. Inconsistent with Hypothesis 2a: religion practicing business students favored Moral Objectivism in business ethics more than non-practicing business students. Consistent with Hypothesis 2b: Non- religious practicing business students favored Machiavellianism in business ethics more than practicing business students and inconsistent with Hypothesis 2c: Non- religious practicing business students prefer Social Darwinism in business ethics more than practicing business students. In sum, support for Hypothesis 2 was found statistically for both Machiavellianism and Moral Objectivism however for Social Darwinism no differences were found.

Today, religion is a compulsory subject in Indonesia and Lesotho education systems. In Indonesia one can consider the most famous and influential state philosophy called *Pancasila* as a basic ideology. Thus the official state ideology of Indonesia is *Pancasila*, these principles of the constitution which became the guiding imperatives included: Belief in the One and Only God and other four. The aim of *Pancasila* was to guide Indonesian people morally and to unify the diverse groups within the Indonesian archipelago. *Pancasila* incorporates nationalism, internationalism, social welfare, religion and togetherness (Agus, 2006). It is during Senior High School education that extensive use of facilities, curriculum, and resources related to *Pancasila* and civics education are fully engaged (Conners, *et al*, 2010). Of course it is important to note that religion is compulsory to Indonesian citizens, therefore every single individual must have a religion. This can be seen in the results above in Table 4.2, that the highest percent of 64.3% was from students who claim themselves practicing religion. As we have seen that religion has a high influence to adherence to business ethics that was suggested by literature review in this paper Hypothesis 2, was also supported statistically.

On the other hand, most of Lesotho's schools that we have today were built by the missionaries before independence. It was during that era that religion was taught as a compulsory subject in all schools before government schools and even today in Christians schools (all schools that belong to churches) it is therefore compulsory for students to learn it. A large number of Lesotho students take themselves as Catholics, Christians and so forth and therefore practicing religion 43% as the highest percent compared to non-practicing and as it is shown in table 4.2. Religion made an

environment where everything is not considered allowed hence there are things that are forbidden and ethics does constitute a priority. And this can be seen with the Indonesia and Lesotho students in general who showed a positive result in adherence to business ethics and religiosity across countries.

Nevertheless, because of colonialism, Indonesia and Lesotho lost their traditional ways, means to survive, and their subsistence economy and immediately entered into a modern era, a new social and economic organization, and new economic values to go with it. Apart from that, colonialism was unwilling to offer the education and skills necessary to sustain this new economic system in Indonesia and Lesotho people. The time of colonialism individuals were used like the farmhands or manual laborers in the new establishments; such as homes, schools, churches, but earning mere a pittance with which to pay the compulsory poll tax. Soon after independence, the economic results of those factors started to reverberate and Indonesia and Lesotho were trapped by their own history; a history mostly shaped by external forces: without enough skills or the capital with which to manage and develop their new economic and political set up, they remained a dependent country till today (Gichure, 2006). This particular environment has probably resulted in the development of particular behavior with no respect to business ethics more representative of Machiavellianism and Social Darwinism.

The other reason I think why there is no difference between Indonesia and Lesotho when it comes to Social Darwinism is that, the nature of these three business philosophies is “contrary”. For instance, there is a natural conflict between Moral Objectivism with Machiavellianism and Social Darwinism. To make an example of

this, one is aware that there is no problem with competition for these three philosophies but there comes a problem when it comes to the “means” of competing. Moral Objectivism encourages people to compete and strive for their self-interest goals but following right means or ways or ethical means. Whereas with Social Darwinism and Machiavellianism competition in business is still emphasized and people are to strive for self-interest but the means in which they attain their goals are not concerned of whether moral or ethical, hence why they are called amoral philosophies.

Hypothesis 3 proposed that women favored Moral Objectivism more importantly in business ethics, whereas men favored high value on Machiavellianism and Social Darwinism. Hypothesis 3a: Female business students prefer Moral Objectivism in business ethics more than male business students. Hypothesis 3b: Male business students prefer Machiavellianism in business ethics more than female business students. Hypothesis 3c: Male business students prefer Social Darwinism in business ethics more than female business students. This Hypothesis was rejected because it was not statistically supported.

This could have been caused by an unbalance in the distribution of gender between the two country samples. Thus in my data, percentage based on the analysis of gender characteristics is known that, the majority of respondents (57.2 %) are males while the remaining (42.8 %) females. Even though most of the literature on this issue suggested that females are more ethical than men (e.g Peterson *et al.*, 2001 and Bordieanu *et al*, 2012), the results of this study are different from the previous researchers and hence provide no support. In my study I found that gender has no

effect on business ethics, meaning both female and men have the same perspective towards business ethics. This could have been caused by their background (Indonesia and Lesotho students' background) as it has been mentioned above that colonialism had changed Indonesians and Lesotho people's way of behavior.

These results provide support for previous studies that highlight no differences between the ethical positions of men and women, for instance (McCuddy & Berger, 1996 and Kidwell *et al*, 1997). This could also be seen in the perspective of human rights (50, 50) where today female and men have equal rights and this does not only bring about equal right in the family but also equal responsibilities. If both females and men have the same responsibilities it means everybody in the family has to see to it that they put something on the table and when it becomes a bit difficult to get for instance money in a right way (ethically) both females and men will be forced to go for another means, therefore they might find themselves using an unethical means.

This can be seen opposite to the theory of Hofstede (Hofstede and Hofstede, 2005) where it is pointed that due to cultural values women are supposed to be more focused on a meta-ethics, (Moral Objectivism) since they seem to put an emphasis on groups and protection while men are supposed to attribute more attention to opportunist approach (Machiavellianism) to attain competitive goals. In today's world as it is outlined already, not only men are favoring a more opportunist approach (Machiavellianism) to achieve competitive goals, thus women also do. This idea is supported by the descriptive statistics by country and gender in this study even though it was not statistically significant but the results show that Indonesia and

Lesotho females students favor Machiavellianism more than men from these two countries, as it can be seen in Table 4.15.

On the other hand, results of this hypothesis can be viewed inline with Hofstede theory of collectivism culture. It is shown that this kind of culture makes people over estimate or under estimate phenomenon. That is maybe during data collection Indonesia and Lesotho students preferred to present what can be socially accepted rather than of how they feel exactly, and thus there will be no differences in terms of gender (Earley, *et al*, 1997).

5.3 Managerial Implications

Several important implications can be drawn from the paper. Perhaps the most important one revolves around the importance of respecting business ethics across different countries and understanding different attitudes of prospective managers towards business ethics. Since these Indonesian and Lesotho Management students, are the source of new entrants into the business world and they are foundation for the ethical structures being built by organizations. Within the realm of multinational business, an increasing number of managers and others are witnessing a clash between the norms and attitudes of different cultures towards basic questions of right and wrong (Crunbaum, 1997).

Now it is from the findings of this research that one finds that indeed there are different attitudes of students towards business ethics in which it is portrayed by favoring these three business philosophies, Moral Objectivism, Machiavellianism and Social Darwinism. Thus from a managerial point of view, these findings of this paper

provided employers, managers and organizational leaders with an evidence that the two countries have different perspectives towards business ethics and that predicts what kind of managers are expected in future workforce. One of the major concerns of business ethics is to assist management students understand sales ethics across countries and from this view when organizational policies are made they can be in line with the concerns.

Countries vary in numerous ways that affect societal norms towards ethical decision making and accompanying choices of behavior and these include laws, ethics, education, and customs, among others. Therefore policies that are made based on one's country alone should be avoided as they lead to conflict between the countries and unfairness in the perspective of globalization. However, understanding the role of culture on ethical behavior is a major issue. Knowing the differences in culture between the two societies can help avoid costly problems and failure (Pitta, 1999).

It is very important for managers to consider and apply business ethics in their organizations for sustainability reasons. Thus business ethics is concerned with how profit is made and how much profit is made, whereas traditional profit-centred free-market based business is essentially mere concerned with how much profit is made. Traditional profit-centred business seeks to maximize profit and return on investment with no particular regard for how the profits are made and what the social effects of the business activities are. On the other hand, ethical principles provide the foundations for various modern concepts for work, business and organizations, which

broaden individual and corporate priorities far beyond traditional business aims of profit and shareholder enrichment.

Ethical factors are also a significant influence on institutions and public sector organizations, for whom the traditional priorities of service quality and cost management must now increasingly take account of these same ethical considerations affecting the commercial and corporate world. If management wants their organization to sustain longer, they must develop and regularly review policies, procedures, practices and institutions influencing ethical conduct in the public. It is through management students that can promote government action to maintain high standards of conduct and counter corruption in the public sector. Policy makers must incorporate the ethical dimension into management frameworks to ensure that management practices are consistent with the values and principles of organizations.

It is evident that an organization that consider business ethics sustain longer and has few turnovers because business ethics is not concerned only with profit making but also with the social life of employees. Employees react differently towards their organization depending on how they are treated. If employees perceive that their institutions (organization) provide fair treatment they may experience positive feeling towards the institution. This positive feeling is instrumental in developing their affective commitment. The fair treatment may also result in the employees to have a sense of obligation to stay in the institution to repay the organization for such treatment which in turn foster their normative commitment (Putranta, 2008).

5.4 Limitations of the research study

This study has several limitations worth to be noted. Firstly, when it comes to sampling, it can be seen that the sample group sizes are not equal. But the researchers suggested that the sample groups should be equal in order to say they represent Indonesia and Lesotho without any biasness. An individual can see that the majority of respondents were from Indonesia while the small number was from Lesotho and also in terms of gender distribution it can be seen that the majority of this research respondents were males hence this might have effected the results. And also a sampling size, that is the small number of the respondents might have led to this results whereby some hypotheses are not supported. The sampling procedure might have caused this, since the researcher used convenience.

Secondly, there is a time limitation, due to the fact that the data was collected once, meaning that in order to provide a better insight, a repetition of the study at different points in time might bring relevant insight to the output. And I think in order to be sure of the results attained, pre-test is highly necessary to be conducted. Thus, in terms of the data sources, it might be difficult to assess generality, because of the fact that the study is made only on one country in Asia (Indonesia) and one from Southern Africa (Lesotho). It is hard to generalize that Indonesia is representative for whole Asia, and Lesotho is representative for whole Africa. For improvement it could be good if the replication of the study across different countries from different provinces in Indonesia and Lesotho can be done.

The most important limitation of the study was brought with regards to questionnaire design. Because of the fact that Likert Scale was used, central tendency

bias might have taken place, from the point of view that respondents might avoid extreme response categories. In addition, the social desirability aspect is very essential to be taken into account as an implication, because of the fact that some respondents might have answered what they think it is moral, rather than what they actually think.

5.5 Future research

More cross-cultural research on the attitudes of students towards business ethics should be conducted. Although not yet in the work life, business students represent the future generation of managers. Especially in the international context, the power of multinationals and the scope to their activities require that more should be known about the grounds for the decisions of the managers.

This knowledge would make it possible to prepare the future managers for their international involvement, and reduce the risk of one-sided or narrow minded decisions which do not take into account the important aspects of cultural differences and differences in levels of economic development. Also, as cross-cultural studies in this field are published, they contribute to make the field known to those who work in and with companies, and reduce misunderstandings or false assumptions, which often at the root of unethical conduct.

Finally I would suggest if one is interested to write about the similar topic, maybe it could be advisable to do pre-test to verify if the results will still be similar and try to balance samples from different countries of his/ her choice. It would be interesting also to conduct a study of developing countries but within the same

continent as this research compared two developing countries but in different continents.

5.6. Conclusion

1. There are differences in attitudes towards business ethics among Indonesian and Lesotho students. Lesotho students have a better assessment on the dimensions of Machiavellianism. However for Moral Objectivism empirically Lesotho students have shown a better attribute while statistically no difference were found. On the other hand, Indonesian students have a better judgment on the dimensions of Social Darwinism however this was shown only empirically but statistically no differences were found of the student for this philosopher.

2. There are differences in attitudes towards business ethics based on different levels of religiosity. Non-practicing Students have a better assessment on the dimensions of Machiavellianism and significant differences both statistically and empirically were found. For Moral Objectivism significant differences were found but however inconsistency was also found with hypothesis, that is non-practicing student have better attributions to Moral Objectivism more than practicing. While students with non-practicing level of religiosity have also a better assessment on the dimensions of social Darwinism empirically but did not show any differences statistically.

3. There were no differences in attitudes towards business ethics based on different levels of gender. Male and female students have the same assessment on the dimensions of Machiavellianism, Social Darwinism, and Moral Objectivism.

4. There were no differences in attitudes towards business ethics among Indonesian students and Lesotho with different levels of religiosity. Indonesian students with different levels of religiosity have attitudes towards business ethics are the same as the Lesotho students with different levels of religiosity.

5. There were no differences in attitudes towards business ethics among Indonesian students and Lesotho with a different gender. Both Indonesian and Lesotho students with different gender have common attitudes towards business ethics.

6. There were no differences in attitudes towards business ethics among students with the level of religiosity and a different gender. Student attitudes towards business ethics were relatively similar at levels of religiosity and a different gender.

7. There were no differences in attitudes towards business ethics among students of these countries, the level of religiosity and different gender. Attitudes towards business ethics of students is relatively equal among students from both Indonesia and Lesotho with the level of religiosity and different gender.

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APPENDIX

Questionnaires

Usia : _____
 Agama : _____
 Praktik Peribadatan (semua agama)
 Melakukan : _____
 Kadang-kadang melakukan : _____
 Tidak melakukan : _____
 Jenis Kelamin : _____
 Pendidikan : _____
 Status Pekerjaan : _____

Sikap terhadap etika dalam berbisnis

Mohon menandai bila anda setuju maupun tidak terhadap poin berikut. Masing-masing mewakili opini umum dan tidak ada jawaban salah maupun benar. Kami tertarik atas reaksi anda terhadap opini umum tersebut. berikan peringkat atas reaksi anda untuk masing-masing pernyataan dengan menuliskan nomor pada sisi sebelah kiri masing-masing pernyataan, dimana 1= sangat setuju, 2= setuju, 3= netral, 4= tidak setuju, 5=sangat tidak setuju

1	Satu-satunya moral dalam berbisnis adalah menghasilkan uang	1	2	3	4	5
2	Seseorang yang berhasil dalam berbisnis tidak perlu khawatir terhadap masalah moral	1	2	3	4	5
3	Setiap pelaku bisnis bertindak berdasarkan prinsip moral, terlepas apakah dia sadar atas hal itu maupun tidak	1	2	3	4	5
4	Bertindak berdasarkan hukum, dan anda tidak akan berbuat salah secara moral	1	2	3	4	5
5	Etika dalam berbisnis pada dasarnya adalah penyesuaian antara apa yang diharapkan dan bagaimana orang-orang berperilaku	1	2	3	4	5
6	Keputusan bisnis melibatkan sikap ekonomis realistis dan bukan filosofi moral	1	2	3	4	5
7	Nilai moral tidak berlaku dalam dunia bisnis	1	2	3	4	5
8	Kurangnya kepercayaan masyarakat dalam etika berbisnis tidak dapat dibenarkan	1	2	3	4	5
9	Etika bisnis hanyalah sebuah konsep untuk hubungan bermasyarakat	1	2	3	4	5
10	Dunia bisnis saat ini sama dengan dunia bisnis di masa lampau. Tidak ada hal baru sama sekali	1	2	3	4	5
11	Daya saing dan profitabilitas adalah parameter yang berdiri sendiri	1	2	3	4	5

12	Kondisi ekonomi bebas akan menyediakan kebutuhan terbaik bagi masyarakat. membatasi kompetisi hanya akan melukai masyarakat serta menodai hukum alam yang mendasar	1	2	3	4	5
13	Sebagai consumer ketika membuat klaim asuransi mobil, saya mencoba mendapatkan sebanyak mungkin terlepas seberapa parah kerusakannya	1	2	3	4	5
14	Ketika berbelanja di supermarket, merupakan tindakan sopan untuk mengganti penanda harga atau paket barang	1	2	3	4	5
15	Sebagai seorang pegawai, saya membawa pulang barang dari kantor Hal itu tidak merugikan siapapun	1	2	3	4	5
16	Saya berpendapat hari dimana saya sakit adalah hari libur yang pantas saya terima	1	2	3	4	5
17	Gaji pegawai sebagiknya ditentukan berdasarkan hukum permintaan dan penawaran	1	2	3	4	5
18	Keinginan utama pemegang saham adalah pengembalian penuh dari investasi mereka	1	2	3	4	5
19	George X mengatakan, "saya bekerja lama dan keras serta melakukan pekerjaan yang baik namun tampak bagi saya bahwa orang lain berkembang lebih cepat. Tetapi saya tahu bahwa usaha saya akan memberikan hasil di akhir". Ya, George bekerja keras, namun dia tidak realistis	1	2	3	4	5
20	Untuk setiap keputusan dalam berbisnis, satu-satunya pertanyaan yang aya ajukan adalah " apakah ini akan menguntungkan ?" jika iya, saya akan bertindak sepentasnya. Jika tidak, maka hal itu tidak relevan dan hanya buang-buang waktu saja	1	2	3	4	5
21	Di toko kelontong saya, setiap minggu saya menaikkan harga produk tertentu dan menandainya "dijual". Tidak ada yang salah dengan melakukan hal itu	1	2	3	4	5
22	Seorang pelaku bisnis tidak diharuskan mampu bertahan dengan idealismenya	1	2	3	4	5
23	Jika anda menginginkan target tertentu, anda harus mengambil langkah yang dibutuhkan untuk mencapainya	1	2	3	4	5
24	Dunia bisnis memiliki aturannya sendiri	1	2	3	4	5
25	Seorang pelaku bisnis yang baik adalah seorang pelaku bisnis yang sukses	1	2	3	4	5
26	Saya lebih memilih memiliki kepercayaan dan tanggung jawab pribadi daripada cinta dan dan rasa kepemilikan tanpa batasan	1	2	3	4	5
27	Moralitas sejati adalah ketertarikan pribadi yang pertama dan utama	1	2	3	4	5
28	Pengorbanan diri sendiri merupakan tindakan tidak bermoral	1	2	3	4	5
29	Anda bisa menilai seseorang berdasarkan pekerjaan dan dedikasinya	1	2	3	4	5
30	Anda sebaiknya tidak mengkonsumsi lebih banyak dari pada yang anda produksi	1	2	3	4	5

Age : _____
 Religion : _____
 Religious practice (all religions)
 Practicing : _____
 Occasional practicing : _____
 Non-practicing : _____
 Sex/Gender : _____
 Education : _____
 Employment status : _____

Attitudes Towards Business Ethics:

Please indicate if you agree or disagree with the following items. Each represents a commonly held opinion and there are no right or wrong answers. We are interested in your reaction to such matters of opinion. Rate your reaction to each statement by writing a number to the left of each statement where: 1=strongly agree, 2= agree, 3 =Neutral,4= disagree and 5 strongly disagree.

1.	The only moral of business is making money	1	2	3	4	5
2.	A person who is doing well in business does not have to worry about moral problems	1	2	3	4	5
3.	Every business person acts according to moral principles, whether he/she is aware of it or not	1	2	3	4	5
4.	Act according to the law, and you cannot go wrong morally	1	2	3	4	5
5.	Ethics in business is basically an adjustment between expectations and the way people behave	1	2	3	4	5
6.	Business decisions involve a realistic economic attitude and not a moral philosophy	1	2	3	4	5
7.	Moral values are irrelevant to the business world	1	2	3	4	5
8.	The lack of public confidence in the ethics of business people is not justified	1	2	3	4	5
9.	“Business ethics” is a concept for public relations only	1	2	3	4	5
10.	The business world today is not different from what it used to be in the past. There is nothing new under the sun	1	2	3	4	5
11.	Competitiveness and profitability are independent values (exist on their own)	1	2	3	4	5
12.	Conditions of a free economy will serve best the needs of society. Limiting competition can only hurt society and actually violates basic natural laws	1	2	3	4	5
13.	As a consumer when making an auto insurance claim,	1	2	3	4	5

	I try to get as much as possible regardless of the extent of the damage					
14.	While shopping at the supermarket, it is appropriate to switch price tags or packages	1	2	3	4	5
15.	As an employee, I take office supplies home; it does not hurt anyone	1	2	3	4	5
16.	I view sick days as vacation days that I deserve	1	2	3	4	5
17.	Employee wages should be determined according to the laws of supply and demand	1	2	3	4	5
18.	The main interest of shareholders is maximum return on their investment	1	2	3	4	5
19.	George X says of himself, "I work long, hard hours and do a good job, but it seems to me that other people are progressing faster. But I know my efforts will pay off in the end." Yes, George works hard, but he's not realistic	1	2	3	4	5
20.	For every decision in business the only question I ask is, "Will it be profitable?" If yes – I will act accordingly; if not, it is irrelevant and a waste of time	1	2	3	4	5
21.	In my grocery store every week I raise the price of a certain product and mark it "on sale." There is nothing wrong with doing this.	1	2	3	4	5
22.	A business person cannot afford to get hung up on ideals	1	2	3	4	5
23.	If you want a specific goal, you have got to take the necessary means to achieve it	1	2	3	4	5
24.	The business world has its own rules	1	2	3	4	5
25.	A good business person is a successful business person	1	2	3	4	5
26.	I would rather have truth and personal responsibility than unconditional love and belongingness	1	2	3	4	5
27.	True morality is first and foremost self-interested	1	2	3	4	5
28.	Self-sacrifice is immoral	1	2	3	4	5
29.	You can judge a person according to his work and his dedication	1	2	3	4	5
30.	You should not consume more than you produce	1	2	3	4	5