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Measuring the Effect of Moral Leadership of Administrator toward Employees' Morality in the Context of the Catholic School in the Ilocos Region, Philippines

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Abstract. The study intended to determine the relationship between the moral leadership of administrators and the employees' morality. To support the theory of the study, the literature was reviewed. The study used a descriptive correlational research design and it used descriptive and inferential statistics. Questionnaires were used to gather the data and it used weighted mean to determine the level of moral leadership of administrators and the morality of employees. Pearson r or Product Moment Correlation was used in determining the correlation between the moral leadership of administrators and the morality of employees. The study found that the morality of administrators was to a moderate extent and the morality of employees was high. Employees' morality was higher than the administrators'. The study further found that there is a correlation between the moral leadership of administrators and the morality of employees. Therefore, the hypothesis is accepted.

I. Introduction

It cannot be denied that leadership plays an important role in shaping the organization, not only in terms of its image but also in terms of its values. Leadership has a strong influence on the company's life and culture (Craig, 2018). A leader has no choice except to be a role model in everything (Scarnati, 2002). He influences the life of employees positively and negatively. Whatever kind of life he/she is living, the employees will see and may follow. Certain behavior he/she displays, the employees will look up to him and may follow. He influences the behavior of employees in the workplace. The values that a leader lives affect directly the values of employees. His values are his/her professional identity (Sealy & Singh, 2008) and his values play an important role in the development of a society or the organization. Lichtenstein (2005) found that age, tenure, functional experience, and level of education do not affect the organizational values but the personal values of the executives correlate to the organizational values.

The role model function of leadership is attached to the concept of leadership itself. Leadership is not just a position but it is the capability to influence followers to follow him or

her. Influencing followers may not be directly through words but most importantly through his/her real life, how he/she lives his/her daily life. By seeing his/her real life, followers are convinced and look up to him/her and obey and do the same. Seedman (2015) argued that nothing is a more powerful form of influence than being a role model of excellence. It is the only means to influence followers. Thus, leaders must always analyze carefully their words and action because their way of life matters to the life and values of his/her followers. In a certain context, followers will always follow what the leaders tell and do even if it is wrong.

Competitiveness pressures demand not only a leader with the right skills and knowledge but also with the right qualities. One of the qualities that a leader should have in the first place besides other qualities such as sincere enthusiasm, communication skills, loyalty, decisiveness, managerial competence, empowerment, and charisma is integrity (Fries, 2018). Integrity is moral values. Integrity refers to honesty, trustworthiness, and reliability and these values are most important in the workplace (Tracy, 2016). Having this kind of leadership is one of the important elements of the success of an organization and in fact, it is considered as a critical key to the performance of the organization (Larson & Vinberg, 2010). Studies have shown that good leadership correlated with the mood of employees and performance and productivity. Leader behavior can have a great impact on people's outcomes (Mubarak, 2014). Koc (2011) also pointed out the same fact that leadership behavior influence job satisfaction and performance of employees. It is not an overstatement if Schwartz (2013) contended that one of the corporate issues that are always being faced by the Board of Directors and managers are ethical and unethical activities which can bring positive and negative impact on the corporation.

The need for moral leadership is not only for profit-oriented business but is needed by all kinds of business organizations including the schools. The schools or universities need moral leadership more than other kinds of business because it is where the values of future leaders are formed. The moral values of its administrators and teachers are an integral part of the learning process of students. The moral values that the school administrators and teachers are projecting are taken by the students to be their model and inspiration in the future when they will be leaders and teachers or business professionals in the future. This is the significance of the study.

There have been studies in line with good leadership and performance, job satisfaction, and work engagement but there have been no studies yet concerning moral leadership and employee morality. This study is pursuing this line of thinking that the moral values of school leaders may affect the values of the employees or faculty. The study is divided into five parts. The first part is the introduction in which it discusses the rationale of the study. The second part is the review of the related literature which discusses the theories of the study that are found in different kinds of literature and studies. The third part is a research methodology that discusses the research design, population and sampling, locale of the study, research instruments, data gathering procedures, and statistical treatment of data. The fourth part is empirical data and analysis which presents the data and analyzes the data that have been tabulated statistically. The fifth part is the result and discussion and conclusion.

II.   Review of Related Literature

This part presents and analyses published information related to the current topics. The literature reviews support and strengthen the theory of the current study. The theories that are discussed are the variables of the study.

The Brief Definition of Morality

This part simply discusses the definition of morality and not about the theory of morality. Theories of morality are complex and we do not discuss them here, we discuss the

definition of morality. Morality is not the same as ethics (Articulo, 2005). Ethics is the philosophy of morality or the theory of morality. Definitions of morality are also simple because it has to be classified in its descriptive and normative sense. This is important to set the tone of what we mean by moral leadership.

The definition of morality is classified into two definitions which are the descriptive and normative definition. In its descriptive sense, morality refers to "the most important code of conduct put forward by a society or group and accepted by any group or even by an individual" (Gert, 2016, para. 2). Using this definition will deny universal morality because in its descriptive sense morality is only valid for a certain society but not for all rational people around the globe. In its descriptive sense, morality cannot be imposed upon all people because different people might have a different concept of what morality is. Then one cannot judge a person or a society to be moral or immoral. Moral leadership in its descriptive sense is a leader who abides with the moral conduct accepted by a particular society. In its normative sense, morality refers to "a code of conduct that, given specified conditions, would be put forward by all rational persons" (Gert, 2016, para 2). Morality in this sense is not only accepted by society, or a person but by all people rational everywhere beyond the culture. The source of this morality is the reason and not the society and therefore it is universal. The condition for morality is knowledge and free will which means that a certain act is moral if he/she does it knowingly and willingly. In its normative sense, then there are objective standards to be followed by people everywhere beyond the society which is contrary to the descriptive morality.

How are we going to evaluate the morality of a certain act of certain leaders in the school context? Knowing that members of the school community are coming from a different group of society, then there must be common moral standards to be followed by all members of the community to be able to evaluate the morality of a certain act. In this case, we cannot use morality in its descriptive sense but we use morality in its normative sense. In other words, a leader to be moral or immoral if he/she violates those rules which are accepted by all as standards of morality.

Moral Leadership

Who is a leader? This is the center of the discussion. A leader is someone who influences his/her followers to follow him/her to achieve the stated vision-mission and objectives of the organization. According to Bass (1985), influencing followers must follow certain procedures such as making sure that the followers are aware of the important tasks and increase their awareness of the tasks. The job of a leader, in this case, is not only to create a vision or to determine direction but how to influence employees to carry out their duties and responsibilities to achieve the vision and mission. But the question of how to influence people is not easy to answer. Maxwell (1993) recognized that leadership is about influence. In this case, a leader is someone who can move others into action. But the puzzling thing is how to influence and to move others into action. The power to move others into action is complicated because it is not just like black and white. It is not just about having a clear vision, mission, objective, key result areas, key performance indicators, and strategy (Morato, 2006) but it is also about trust (Covey, & Merrill, 2006). According to Covey and Merrill (2006), trust affects the trajectory and the outcomes of our lives personally and professionally. In the same way, we may argue that trust affects the trajectory and the outcome of the business or organization. Therefore, Covey and Merrill (2006) suggest that it is important to establish self-trust, create a trust relationship, create stakeholder trust, and inspiring trust. Trust here starts from the self in which the leader should his/her self-trust through his moral conduct such as integrity, honest intention, sincere agenda that is not for personal interest. When one has the self-trust, one can establish a trust relationship

with the employees or stakeholder in which a leader should be able to behave morally, talk straight, demonstrate respect, create transparency, right wrongs, show loyalty, keep commitments and extend trust (Covey, & Merrill, 2006). By practicing these trust ingredients, a leader can inspire trust in the followers or stakeholders. Consequently, trust becomes a climate of the organization. Franklyn Covey Company (n.d) in its Four Essential Roles of Leadership identified trust as the number one of leadership before creating a vision, executing strategy, and coaching. In other words, by living the self-trust, then he/she can inspire such trust to others and others to follow the leader.

Practically, speaking of trust is speaking of values. Indirectly, Tichy and Cohen (1997) would argue that leading involves values. Influencing followers to follow the leader to achieve the strategic direction of the organization cannot be realized unless a leader and the followers have the moral values in exercising their duties and responsibilities. Moral values are not to be said but to be lived and it starts with the leader and then down to the workforce. Tichy and Cohen (1997) argued that winning organizations have strong values and winning leaders are living their values. In this case, the leader must embody the values in his real life and their actions reinforce the values on others. Further, they contended that values become a competitive tool in the sense that the fabric of the corporate culture and provide grounds for smart actions. Indirectly, Maxwell (2004) contended that winning organizations are organizations in which the leader and his/her followers are living the same values.

Elements of Moral Leadership

According to Hannah, et.al (2003) moral leadership is characterized by the evidence of morality in the leadership influence process. In other words, influencing followers to carry out their duties and responsibilities must be in a moral way. But the influence can only work if the leader possesses moral values. Convincing others to follow the leader is not the power of knowledge and skills possessed by the leader but it is the power of morality. Therefore moral values must be first shown in the life of a leader. According to Hannah, et.al (2003) that a leader who is seen by his/her follower as a moral agent and imbued by altruism and virtuousness have greater influence and increased positive effects on the followers and organization.

A leader must live by the code of moral conduct that is considered universal or accepted by all rational beings. The moral conducts that we consider important to be investigated in the school contexts are moral integrity, justice, mercy and compassion, humility (Hegarty & Moccia,2018), and respect for others.

Moral Integrity. The word integrity is complex when we examine the meaning of the word. The word integrity can mean intactness or unbrokenness and this may refer to self-integration which may not be necessarily moral. Or integrity as an identity that refers to a person who holds their true commitment which may not also be necessarily moral. Or integrity as standing up for something which refers to a person who stands up for something and never abandons for something they stood for (Cox, 2017). This concept of integrity may not be necessarily moral. In other words, there are different kinds of integrity and these different kinds of integrity are not necessarily moral values. For example, personal integrity does not say about moral integrity because personal integrity may refer to a person who is true to his commitments and these commitments may not be moral. Or professional integrity may refer to persons who live their profession consistently, even though it may not be moral. In short, the word integrity may not be necessarily moral, and now what is integrity that we count as moral integrity? To answer this question, I may refer to the view of Halfon (1989, p.37) who vies integrity in terms of moral purpose. A moral person in his case in a person who is dedicated to pursuing moral life and committed to doing what is best. In other words, moral integrity refers to a person who is primarily concerned with morally correct actions. Persons of moral integrity then refers to

those who know what is morally obligatory, morally permissible, and morally impermissible. In short, we define moral integrity as a practice of being honest and showing consistent adherence to moral values or principles (Lisa, 2015).

Justice. The basic reason why we should include the discussion of justice in the context of school management or school leadership can be found in the idea of John Raws. According to John Rawls, society is defined by fairness as he argued that " social institutions are to be fair to all cooperating members of society, regardless of their race, gender, religion, class of origin, and natural talents" (Wenar, 2017,). This is the reason why justice should become the moral standard of all actions. The concept of justice has been the concern of many philosophers. The earlier philosopher who started the discussion about justice is Aristotle. His ideas of justice provoke other philosophers to start their idea about justice. According to Aristotle justice is treating like cases alike. The same case should be treated the same. He distinguished two kinds of justice and they are distributive and retributive justice (Duignan, n.d). Distributive justice refers to the just distribution of benefits and burdens for all members of the society which may include the just distribution of wealth, income, opportunity, jobs, welfare, utility, position, etc. In other words, all members of the society, be it as person, group, a race must be given the just share and burdens of the society to get the equal share (Lamont, & Christi, 2017). Just share can be understood as an equal share of the benefits, income, opportunities, etc. But the concern here is the basis for the equal sharing of goods or benefits. It does not mean that one can get an equal share or equal benefits even he/she is not contributing anything. Equal works should receive an equal outcome the work. Distributive justice means that one gets the share according to one's contribution. Thus, it is unethical when someone wants to get an equal share of benefits but avoid the burdens. Distributive justice is based on the input of the person to the society, the extent of his/her contribution to the welfare of the society. While retributive justice expects that all persons who are at fault should be punished equally according to the wrongs that they have done. Not giving punishment or not accepting punishment is considered immoral.

Mercy and Compassion. In the context of Catholic School that is managed by the Catholic Priest or Catholic Nuns, or laypeople, their main agenda is to spread the gospel values through education. Spreading the gospel values may not necessarily be done through preaches but most importantly through moral action. One of the most important moral values that the Catholics learn from Jesus is compassion and mercy. Therefore, the incorporation of moral standards based on mercy and compassion is a must. Compassion and mercy are imperative for all those who believe in God and it demands that all those who claim to believe in God must practice compassion and mercy. It is an imperative command firstly to the priest and secondly to all people who believe in God as a merciful and compassionate God. These two terms seem to be the same and they seem to be synonymous even in the Bible. For example, Luke 6:36, says, "Be merciful as God is merciful" (New Revised Standard Version, New American Bible) or "Be compassionate as God is compassionate" (New English Bible, Jerusalem Bible) (Haile, 2017). The words seem to be overlapping but they are different. Compassion refers to love. Compassion requires that all who believe in God reach out to people who are underprivileged, marginalized, and handicapped. The word "compassion" demands that humanity is called to suffer from those who suffer. An example, in this case, is Jesus Christ. Because of his great love, he suffers from humanity to feel what humanity feels. While mercy, though encompasses love but mercy is a broader concept and it is concerning power. In the Bible, for example, (Matthew. 18: 21-35), the parable of the unmerciful servant. The master shows mercy to the servants by forgiving debts but the fellow servant does not show mercy (Haile, 2017). The servant was blamed and punished for not following the master. First of all, this text is a call to those who are in the position of power to show mercy or kindness, forgiveness to those who are

under their authority, and as an invitation to all people who are on the same level as servants or employees to show mercy to each other. Pope Francis in his retreat with the Priest as cited by Martin (2016) reminded the priest that mercy is not a noun but a verb which means to "show mercy". He reminded the priest to show mercy to showcase God's mercy.

Humility. Cambridge Dictionary defines humility as " the feeling or attitude that you have no special importance that makes you better than others; lack of pride". Merriam-Webster defines it as " freedom from pride or arrogance: the quality or state of being humble". The common agreement in this definition is about humility as a "state of being humble or lack of pride". It is a state of being. It is not something external to the person but it is part of his/her being. It is the character of the person. A person who has humility does not pretend to behave in a way that he is not. Even one has plenty but he/she perceives himself or herself and behaves as if he has none. Luenendonk (2016) considers humility as one of the virtues besides kindness, patience, charity, temperance, and chastity. Thus humility as virtue is one of the moral qualities in a person to be considered as a moral person. Lewis (2016) contends that Jesus defines humility for us because in Jesus we see a person who emptied himself and became man and sacrifices his life for the salvation of all. In Jesus, we see a model of a person who puts the needs of others before his own and he is thinking of others before himself.

Philosophically the concept of humility becomes controversial. For example, Hume (1888) refused humility as a good value and he considered pride as a good value. But for Christians, humility is considered to be a moral virtue. The virtue of humility is an intelligent lack of concern for self-importance. Or it is a personal disposition not to exaggerate your own self worth or excellence Roberts & Cleveland, 2016). Petterson and Everett (2004, 2007) define humility as "being "unsolved" liberation from the consciousness of self, a form of temperance that is neither having pride nor indulging in self-deprecation".

Ethical Trust

Trust is the basic requirement in all human relations, be it in personal relationships or business transactions. Blau (1964) contended that trust is " essential for social relationships". There are no social relations if there is no trust. Even Weber (1968) had stated that the exchange of goods is " possible only based on far-reaching- personal confidence and trust". This concept is strongly supported by Golembiewski, & McConkie, (1975) that there is no other single variable that influences interpersonal and group relationships except trust. In other words, there is no human relation if there is not trust. It is the basic requirement for public exchange and economic transactions (Hirsch, 1978)
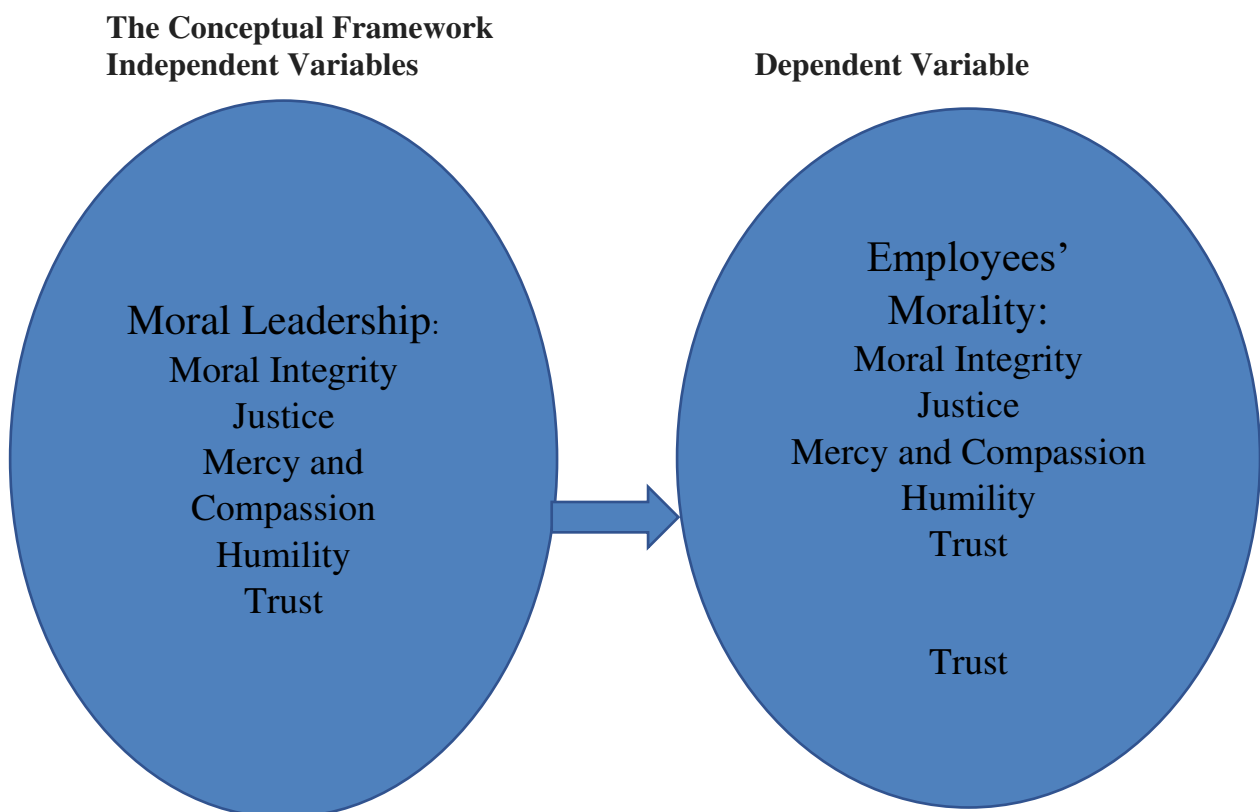
Based on the above concept of trust, one cannot deny that trust becomes a moral duty that one cannot simply reject but one has to do it. It becomes a moral obligation or moral duty (Hosmer, 1995). The concept of moral duty reminds everyone that trust is not a choice but it is an obligation that one has to live. In the sense that not doing it or not applying it in the relationship with others is immoral. It is a basic and necessary ingredient for building up a relationship and any transaction to be successful. DeConinck (2010) pointed out in his study that trust is the output of organizational justice, organizational support, and supervisor support for the employees. In other words, trust doesn't exist automatically or it is not the product of imposition by the authority but it is the effect of what the management does toward employees. When the supervisor practice justice and support the employee' need, the trust of employees toward the management also improves.

Leadership morality and Employees Morality

The study of Lichtenstein, (2005) pointed out the fact that leadership values affect organizational values. It just means that leadership values contribute to the formation of

organizational values and organizational culture. Schwartz (1992) defined organizational values as "beliefs about socially or personally desirable end states or actions that are explicitly or implicitly shared by members of an organization". When Lichtenstein (2005) argued that personal values affect organizational values, it means that the moral values of leaders can affect the values of the members of the organization. It affects organizational thinking and actions. Ertosun and Adiguzel (2018) contended that leadership and the personal values of leaders affect the organizational culture. Giberson, et.al (2009) also pointed out in their studies that the personalities of the CEOs and their values affect not only their behavior and decisions but it also affects the social environment of the organization as a whole. It is not an overstatement if (Naktiyok 2002) as cited by Ertosun and Adiguzel (2018) would argue that life values are regarded as the most powerful tool in shaping economic, social, and political development. It also affects values that affect the satisfaction of work-life depends on the values. From these findings, we are more convinced that employees' values or morality are dependent on the values of the leaders.

The above findings strengthen the idea of leading by example. A leader does not influence employees or his/her followers through his/her hard leadership skills such as communication skills, developing people skills, strategic planning skills, etc but his/her values are also playing powerful influence over the employees. His actions that are projecting his/her good inner moral values can shape the value creation (Lichtenstein, 2005) and moral values of his/her employees.

The Conceptual Framework
Independent Variables   **Dependent Variable**

Moral Leadership:
Moral Integrity
Justice
Mercy and
Compassion
Humility
Trust

Employees'
Morality:
Moral Integrity
Justice
Mercy and Compassion
Humility
Trust

Trust

Source: Abun, et.al. (2017).
Figure 1: The frameworks reflect the independent and dependent variables of the study. Moral leadership affects the morality of employees.

Statement of the problems

The study intended to find out the effect of moral leadership of office heads toward the morality of employees. It specifically answers the following questions:

1. What is the moral leadership of administrators in terms of
   a.   Moral integrity
   b.   Trust
   c.   Justice
   d.   Compassion and Mercy
   e.   Humility
2. What is the morality of employees in terms of
   a.   Moral integrity
   b.   Trust
   c.   Justice
   d.   Compassion and Mercy
   e.   Humility
3. Is there are a relationship between the moral leadership of office heads and the morality of employees?

Assumption

The study assumes that moral leadership can influence the morality of employees and can be measured. It also assumes that the questionnaires and the answers reflect the content of the study.

Hypothesis

The manner the way how leaders conduct their life can affect the workplace. Dean (2008) has emphasized that our values impact the workplace. In the same manner, the current study also argues that the personal moral values of leaders impact the moral values of employees.

Scope and Delimitation of the Study

The study is conducted among the office heads and employees of Divine Word Colleges in the Ilocos Region. It limits its investigation along with the four core moral values: moral integrity, justice, compassion and mercy, and humility.

III.   Research Methodology

The study was carried out by using the correct research methodologies such as research design, data gathering instruments, population, the locale of the study, data gathering procedures, and statistical treatment of data.

Research Design

The nature of this study is a quantitative research and it used descriptive assessment and descriptive correlational research design. Baht (2020) defines descriptive research as a "research method that describes the characteristics of the population or the phenomena that are studied. It focuses more on the "what" of the research subject rather than the "why" of the research subject" (para. 1). This research designed is used to determine the level of moral leadership of office heads and their effect on the employees' morality. Descriptive research simply describes what appears in the data collected through questionnaires and statistical treatment. It is also used to describe profiles, frequency distribution, describe characteristics of

people, situations, phenomena, or relationship variables. In short, it describes "what is" about the data (Ariola, 2006, cited by Abun, 2019).

Concerning the current study, the descriptive correlational method was deployed. The study determines the level of moral leadership and its effect on the morality of employees.

The locale of the Study

The locale of the study was Divine Word Colleges in the Ilocos region which includes Ilocos Sur and Ilocos Norte.

Population

The population of the study was composed of all office heads and employees of Divine Word Colleges in the Ilocos Region. The total enumeration sampling was used and 250 employees and 30 office heads were taken as respondents of the study.

Data Gathering instruments

The study adapted validated questionnaires of Abun, et.al (2017) on moral leadership. The questionnaires have gone through the content validation by the moralists and have been used by the researcher in many previous studies related to similar topics.

Data Gathering Procedures

Research integrity is paramount important to the conduct of quality. Following such belief, the researcher followed the procedures in gathering the data. The researcher sent letters to the President of the Colleges, requesting them to allow the researcher to flow his questionnaires in the college. The researcher personally met the Presidents and employees and requested them to answer the questionnaires.

The retrieval of questionnaires was arranged between the President's representative and the researcher with the help of employees and faculty of the college.

Statistical Treatment of Data

In consistence with the study as descriptive research, therefore descriptive and inferential statistics were used. The descriptive statistics were used to determine the weighted mean in determining the level of different moral leadership of office heads and morality of employees and inferential statistics used the Pearson r to measure the correlation of different moral leaderships toward the morality of employees.

The following ranges of values with their descriptive interpretation will be used:

Statistical Range	Descriptive Interpretation	Overall Descriptive Rating
4.21-5.00	Strongly agree	Very High
3.41-4.20	Agree	High
2.61-3.40	Somewhat agree	Moderate
1.81-2.60	Disagree	Low/High
1.00-1.80	Strongly disagree	Very Low/Very High

IV. Empirical Data Analysis

This part presents empirical data and analyses the data. This is an evidence-based approach study. A scientific study must be supported by data that are gathered through a systematic investigation. Thus, the approach is based on the empirical data that are gathered through research instruments such as questionnaires or interviews (Angelov, et.al., 2016, cited by Abun, et.al., 2020). Based on this concept, this part presents the data that was gathered through questionnaires and have been tabulated statistically. The arrangement of the presentation is following the statement of the problem of the study.

Problem 1: What is the moral leadership of office heads in terms of
  a. Moral integrity
  b. Trust
  c. Justice
  d. Compassion and Mercy
  e. Humility

Table 1. The Moral Leadership of Administrators in terms of Moral Integrity

INDICATORS	Mean	DR
1. The administrators demonstrate the school's values in their daily activities and behaviors	3.34	SWA
2. The administrators consistently implement the policies of the school as stated in the manual, not only for the employees but also for himself.	3.33	SWA
3. The administrators have not been damaged by any accusation of corruption and other ethical issues.	3.37	SWA
4. The administrators make a decision purely for the interest of the school as a whole, not for personal interest.	3.26	SWA
5. The administrators are firm in their decision when they believe it is the right thing to do.	3.25	SWA
6. The administrators walk the talk.	3.26	SWA
7. The administrators play a role model for their employees when it comes to moral conduct and commitment to duties and responsibilities.	3.28	SWA
8. The administrators have been always objective and honest when they are dealing with their employees.	3.26	SWA
9. The administrators have not been living double standard lives.	3.21	SWA
10. The administrators have integrated their moral values in their work and the way how they deal with the employees.	3.26	SWA
Composite Mean	**3.28**	**SWA**

Source: Abun, et.al. (2017).
Legend:
4.21-5.00   Strongly agree   Very High
3.41-4.20   Agree   High
2.61-3.40   Somewhat agree   Moderate
1.81-2.60   Disagree   Low/High
1.00-1.80   Strongly disagree   Very Low/Very High

As indicated on the table, it shows that as a whole moral leadership of administrators in terms of moral integrity obtained a composite mean of 3.28 which means somewhat agree or moderate extent. This evaluation pointed out that the moral leadership of administrators in terms of moral integrity is not high or very high and it is not also low or very low but it is only to a moderate level. Even when the items are taken singly, all questions are evaluated within the same level of mean rating such as "demonstrating the school's values in their daily activities and behaviors (3.34), implementing the policies of the school as stated in the manual, not only for the employees but also for himself (3.33), have not been damaged by any accusation of corruption and other ethical issues (3.37), making a decision purely for the interest of the school as a whole, not for personal interest (3.26), being firm in their decision when they believe it is the right thing to do (3.25), walking the talk (3.26), playing a role model for their employees

when it comes to moral conduct and commitment to duties and responsibilities (3.28), being always objective and honest when they are dealing with their employees (3.26), have not been living double standard lives (3.21), and integrating their moral values in their work and the way how they deal with the employees" (3.26).

Looking into the result of this data, it appears that administrators have not been showing high or very high moral integrity, but they are not also low or very low in terms of moral integrity. This evaluation reminds us that there is a need to improve the moral integrity of administrators.

Table 2. The Moral Leadership of Administrators in terms of Trust

INDICATORS	Mean	DR
1. The administrators and employees trust each other through an open line of communication.	3.11	SWA
2. The administrators are trusted because they stand by their decision that is in the interest of the organization even if it is unpopular.	3.20	SWA
3. The administrators are trusted because they do not give in to pressures even if they know that it will risk their position.	3.18	SWA
4. Most administrators are trusted because they respond in kind when the employees refer problems to them.	3.18	SWA
5. Most supervisors are trusted because they have never been tainted by corruption allegations.	3.27	SWA
6. The administrators are dependable when it comes to defending the right of employees.	3.20	SWA
7. Most administrators are dependable.	3.27	SWA
8. The administrators are trusted because they stick to what is right and good even if it means that they would be abandoned.	3.23	SWA
9. The administrators are trusted because they stand for what they believe in and defend it even it means she/he is going to be removed	3.23	SWA
Composite Mean	**3.21**	**SWA**

Source: Abun, et.al. (2017).
Legend:
4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

Looking into the trust, the mean rating table reveals that as a whole, the moral leadership of administrators in terms of trust gained a composite mean of 3.21 which can be interpreted as somewhat agree or moderate extent. This mean rating demonstrates that the moral leadership of administrators in terms of a trust is not high or very high and it is not also low or very low but to a moderate extent. Even if the items are taken separately, all items are falling within the same level of mean rating which is somewhat agree or moderate extent such as "administrators and employees trust each other through an open line communication (3.11), being trusted because they stand by their decision that is in the interest of the organization even if it is unpopular (3.20), being trusted because they do not give in to pressures even if they know that it will risk their position (3.18), being trusted because they respond in kind when the employees refer problems to them (3.18), being trusted because they have never been tainted by corruption

allegation (3.17), being dependable when it comes to defending the right of employees (3.20), most are dependable (3.27), being trusted because they stick to what is right and good even if it means that they would be abandoned (3.23), and being trusted because they stand for what they believe in and defend it even it means she/he is going to be removed"(3.23).

This result concludes that the moral leadership of administrators in terms of trust is not high or very high and low or very low which indicates a problem that needs to be addressed. Tolero Solutions (2020) in its survey concluded that the lack of trust in leadership affects employees' performance.

Table 3. The Moral Leadership of Administrators in terms of Justice

INDICATORS	Mean	DR
1. The administrators have been treating the employees fairly regardless of the social status.	3.13	SWA
2. The administrators apply the same rules to all employees regardless of their position or status in the school.	3.11	SWA
3. Administrators give equal attention to all employees.	3.10	SWA
4. Administrators distribute responsibilities equally to all employees.	3.18	SWA
5. Administrators recognize the employees based on their contributions.	3.14	SWA
6. Administrators do not discriminate against employees based on their ranks.	3.14	SWA
7. Administrators apply the same punishment to all employees who have committed the same violation.	3.06	SWA
8. Administrators follow due process before they punish an employee.	3.14	SWA
9. Administrators provide equal opportunity for professional development to all employees.	3.10	SWA
10. Administrators recognize the principle of equal work is equivalent to equal outcome.	3.01	SWA
Composite Mean	**3.11**	**SWA**

Source: Abun, et.al. (2017).
Legend:
4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

As it appears on the table, it shows that as a whole, the moral leadership of administrators in terms of justice achieved a composite mean of 3.11 which can mean somewhat agree or moderate extent. This average mean rating manifests that the moral leadership of administrators in terms of justice is not high or very high and it is not also low or very low but to a moderate extent. Even if the items are taken singly, they all have the same mean rating average which is within the descriptive rating of somewhat agree or moderate extent such as, "treating the employees fairly regardless of the social status(3.13), applying the same rules to all employees regardless of their position or status in the school (3.11), giving equal attention to all employees (3.10), distributing responsibilities equally to all employees (3.18), recognizing the employees based on their contributions (3.14), no discrimination of employees based on their ranks (3.14), applying the same punishment to all employees who have committed the same violation (3.06), following the due process before they punish an employee

(3.14), providing equal opportunity for professional development to all employees (3.10), and recognizing the principle of equal work is equivalent to equal outcome" (3.01).

The results indicate that the moral leadership of administrators in terms of justice does not show a high or very high rating from employees. The employees rate them within the mean rating of a moderate extent. Though they are not evaluated low or very low, however, the evaluation indicates a problem that needs to be given attention. Failing to give attention to the justice principle to employees can cause a problem to the organization such as destructive behaviors of employees and prompting the employees to leave the organization as pointed out by Vanyperen, et.al. (2000).

Table 4. The Moral Leadership of Administrators in terms of Mercy and Compassion

INDICATORS	Mean	DR
1. The administrators love their employees by listening to their complaints.	3.15	SWA
2. The administrators show concern for the problem of employees.	3.14	SWA
3. The administrators treat employees humanely.	3.22	SWA
4. The administrators are not always playing by the rules but humanitarian considerations.	3.18	SWA
5. The administrators easily forgive employees who committed certain minor offenses.	3.15	SWA
6. The administrators show kindness to their employees by extending help in times of crisis.	3.18	SWA
7. The administrators do not leave their employees without any support in times of crisis.	3.13	SWA
8. The administrators consider employees' needs as a priority over his/her own needs.	3.15	SWA
9. The administrators also suffer as the employees suffer.	3.14	SWA
10. The administrators feel the pain of their employees.	3.10	SWA
Composite Mean	**3.15**	**SWA**

Source: Abun, et.al. (2017).
Legend:
4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

As gleaned from the table, it manifests that as a whole, moral leadership of administrators in terms of mercy and compassion obtained a composite mean of 3.15 which can be interpreted as "somewhat agree or a moderate extent". This rating suggests that the moral leadership of administrators in terms of mercy and compassion is not high or very high and it is not also low or very low but to a moderate extent. Even when they are taken separately, they all show the same level of mean ratings which fall within the descriptive interpretation of "somewhat agree or moderate extent" such as loving their employees by listening to their complaints (3.15), showing concern for the problem of employees (3.14), treating employees

humanely (3.22), not always playing by the rules but humanitarian considerations (3.18), easily forgiving employees who committed certain minor offenses (3.15), showing kindness to their employees by extending help in time of crisis (3.18), not leaving their employees without any support in time of crisis (3.13), considering employees' need as a priority over his/her own needs (3.15), suffering together as the employees suffer (3.14), and feeling of the pain of their employees" (3.10).

The 3.15 mean rating indicates that the administrators have not been perming high or very high in terms of their mercy and compassion toward the employees. Though they are not also low or very low in terms of mercy and compassion, however, such evaluation suggests a review of their mercy and compassion to the employees to be improved. Failing to pay attention to mercy and compassion can cause stress, high turnover, decrease physical and emotional well-being, and interpersonal bond diminished as pointed out by Chowdhury (2020). Further, it can also cause an increase in employees' absenteeism and a reduction in productivity (Chowdhury, 2020).

Table 5. The Moral Leadership of Administrators in terms of Humility

INDICATORS	Mean	DR
1. The administrators are always listening to the ideas of their employees.	3.14	SWA
2. The administrators take into consideration of decision making the ideas of their employees.	3.17	SWA
3. The administrators do not force their ideas in decision making.	3.14	SWA
4. The administrators always show that they are not better than the employees.	3.14	SWA
5. The administrators recognize their mistakes and ask for forgiveness.	3.21	SWA
6. The administrators listen to the criticism and take it positively.	3.20	SWA
7. The administrators are not feeling offended even when they are criticized.	3.17	SWA
8. The administrators can associate themselves with the rest of their employees.	3.27	SWA
9. The administrators are happy to be with their employees.	3.21	SWA
10. The administrators always go down to the lower level of employees and listen to their sentiments.	3.15	SWA
Composite Mean	**3.18**	**SWA**

Source: Abun, et.al. (2017).

Legend:

4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

As it appears on the table, the data manifest that as a whole moral leadership of administrators in terms of humility obtained a composite mean of 3.18 which means "somewhat agree or moderate extent". This mean rating points out that the moral leadership of administrators along with humility is not high or very high and it is not also low or very low but to a moderate extent. Even if the items are taken singly, they still show the same level of mean ratings which fall within the same descriptive interpretation of "somewhat agree or

moderate extent" such as "always listening to the ideas of their employees (3.14), taking into consideration of decision making the ideas of their employees (3.17), not forcing their ideas in decision making (3.14), always showing that they are not better than the employees (3.14), recognizing their mistakes and ask for forgiveness (3.21), listening to the criticism and take it positively (3.20), not feeling offended even when they are criticized (3.17), associating themselves with the rest of their employees 3.27), being happy to be with their employees (3.21), and going down to the lower level of employees and listen to their sentiments (3.15).

The composite mean rating of 3.18 indicates that the administrators have not been showing high or very high in living a life of humility. Though they are not also low or very low in terms of humility, however, such rating suggests that the administrators need to reflect and improve their moral value of humility. Failing to show humility to employees can affect employees' job satisfaction as pointed out by Akdol and Arikboga (2015). Akdol and Arikboga (2015) pointed out in their study that leadership behavior such as humility, forgiveness, authenticity can influence employees' job satisfaction.

Table 6. Summary of Moral Leadership of Administrators

ITEMS	Mean	DR
1. Moral Integrity	3.28	SWA
2. Trust	3.21	SWA
3. Justice	3.11	SWA
4. Mercy and Compassion	3.15	SWA
5. Humility	3.18	SWA
Overall Mean	**3.19**	**SWA**

Source: Abun, et.al. (2017)

The summary table shows that the overall mean rating of moral leadership of administrators is 3.19. Which means "somewhat agree or moderate extent". Such an overall mean rating means that the moral leadership of administrators is not high or very high and it is not also low or very low. Even when the dimensions are taken separately, all dimensions of moral leadership are falling within the same descriptive interpretation which is "somewhat agree or moderate extent" such as integrity (3.28), trust (3.21), justice, 3.11), mercy and compassion (3.15), and humility (3.18). This recommends that the administrators need to improve their moral leadership along dimensions that are pointed out in this study. Failing to give attention to improve their moral leadership can affect the job satisfaction of employees (Attar, et.al., 2017) and Oing, et.al.(2020).

> *Problem 2: What is the morality of employees in terms of*
> *a. Moral integrity*
> *b. Trust*
> *c. Justice*
> *d. Compassion and Mercy*
> *e. Humility*

Table 7. The Morality of Employees as to Moral Integrity

INDICATORS	Mean	DR
1. Demonstrate the school's values in their daily activities and Behaviors.	3.56	A
2. Consistently implement the policies of the school as stated in the manual.	3.55	A
3. Have not been damaged by any accusation of corruption and other ethical issues.	3.62	A
4. Make a decision purely for the interest of the school as a whole, not for personal interest.	3.60	A
5. Are firm in their decision when they believe it is the right thing to do.	3.57	A
6. The employees walk the talk.	3.60	A
7. Play a role model to their fellow employees when it comes to moral conduct and commitment to duties and responsibilities.	3.60	A
8. Have been always objective and honest when they are dealing with their fellow employees.	3.62	A
9. Have not been living double standard lives.	3.55	A
10. Have integrated their moral values in their work and the way how they deal with their fellow employees.	3.60	A
Composite Mean	**3.59**	**A**

Source: Abun, et.al. (2017)

Legend:

4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

As reflected on the table, the data shows that as a whole the morality of employees in terms of moral integrity obtained a composite mean of 3.59 which means "agree or high". This mean rating suggests that employees' morality along with moral integrity is high but not very high and it is also not moderate, low, or very low. Even if the items are taken separately, they still fall within the same descriptive rating of "agree or high" such as "demonstrating the school's values in their daily activities and Behaviors (3.56), consistently implementing the policies of the school as stated in the manual (3.55), have not been damaged by any accusation of corruption and other ethical issues (3.62), making a decision purely for the interest of the school as a whole, not for personal interest (3.60), being firm in their decision when they believe it is the right thing to do (3.57), walking the talk (3.60), play a role model to their fellow employees when it comes to moral conduct and commitment to duties and responsibilities (3.60), being always objective and honest when they are dealing with their fellow employees (3.62), not living double standard lives (3.55), and integrating their moral values in their work and the way how they deal with their fellow employees" (3.60).

The result indicates that the morality of employees along moral integrity is high but not very high and it shows that their moral integrity is higher than the administrators (3.28). Though their moral integrity is high, however, there is still room for improvement to achieve very high moral integrity. Zeiger (2019) pointed out that a lack of moral integrity can affect employees' performance, company credibility, and the relationship among employees.

Table 8. The Morality of Employees as to Trust

INDICATORS	Mean	DR
1.　　Employees trust each other through an open line of communication.	3.55	A
2.　　Employees are trusted because they stand by their ideas that are in the interest of the organization even if it is unpopular.	3.60	A
3.　　Employees are trusted because they do not give in to pressures even if they know that it will risk their position.	3.55	A
4.　　Employees are trusted because they respond in kind when the other employees refer problems to them.	3.60	A
5.　　Most employees are trusted because they have never been tainted by corruption allegations.	3.63	A
6.　　Employees are dependable when it comes to defending the right of other employees.	3.61	A
7.　　Most employees are dependable.	3.62	A
8.　　The employees are trusted because they stick to what is right and good even if it means that they would be abandoned.	3.56	A
9.　　The employees are trusted because they stand for what they believe in and defend it even it means she/he is going to be removed.	3.57	A
Composite Mean	**3.59**	**A**

Source: Abun, et.al. (2017).

Legend:

4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

As gleaned from the data, it demonstrates that as a whole, the morality of employees along with "trust" gained a composite mean of 3.59 which can be interpreted as " agree or high". Such rating suggests that employees' morality in terms of trust is high but not very high and it is not also moderate, low, or very low. Even the questions are assessed separately, they still show the same level of descriptive interpretation of "agree or high" such as "trusting each other through an open line communication (3.55), being trusted for standing by their ideas that are in the interest of the organization even if it is unpopular (3.60), being trusted for not giving in to pressures even if they know that it will risk their position (3.55), being trusted for responding in kind when the other employees refer problems to them (3.60), being trusted because they have never been tainted by corruption allegation (3.60), being dependable when it comes to defending the right of other employees (3.61), being dependable (3.62), being trusted because they stick to what is right and good even if it means that they would be abandoned (3.56), and being trusted because they stand for what they believe in and defend it even it means she/he is going to be removed" (3.57).

The mean rating of 3.59 indicates that employees agree that their morality in terms of a trust is high but not very high. Though such a rating is high but not very high, there is still a need for development to improve their level of trust. Scott and Jen (2018) found in their study that trust can improve revenue, profits, outcome, results, and the energy level to work.

Table 9. The Morality of Employees as to Justice

INDICATORS	Mean	DR
1. The employees have been treating their fellow employees fairly regardless of their social status.	3.59	A
2. The employees treat their fellow employees equally regardless of their position or status in the school or social background.	3.60	A
3. Employees give equal attention to the need of other employees.	3.54	A
4. Employees are willing to share responsibilities equally with other employees.	3.60	A
5. Employees recognize and appreciate the contribution of other employees.	3.62	A
6. Employees do not discriminate against other employees based on their ranks or social background.	3.55	A
7. Employees take responsibility when they are violating policies.	3.54	A
8. Employees do not accuse other employees without evidence.	3.50	A
Composite Mean	**3.57**	**A**

Source: Abun, et.al. (2017)
Legend:

4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

Looking into the data, it reveals that as a whole, the morality of employees along with justice garnered a composite mean of 3.57 which means "agree or high". Such mean rating points out that the morality of employees in terms of justice is high but not very high and it is not also moderate, low, or very low. Even when the questions are taken singly, they all gained the same level of descriptive rating of "agree or high" such as "treating their fellow employees fairly regardless of their social status (3.59), treating their fellow employees equally regardless of their position or status in the school or social background (3.60), giving equal attention to the need of other employees (3.54), willing to share responsibilities equally with other employees (3.60), recognizing and appreciating the contribution of other employees (3.62), not discriminating other employees based on their ranks or social background(3.55), taking responsibility when they are violating policies(3.54), and not accusing other employees without evidence" (3.50)

The results indicate that the employees' morality along with justice is considered high but not very high. Such assessment still demonstrates room for improvement. A study found that organizational justice affects job satisfaction, turnover intentions, organizational commitment, innovative work behavior, and organizational citizenship (Pan, et.al., 2017).

Table 10. The Morality of Employees as to Mercy and Compassion

INDICATORS	Mean	DR
1. The employee loves their fellow employees by helping each other.	3.66	A
2. The employees show concern about the problem of other employees.	3.65	A
3. The employees treat other employees humanely.	3.71	A
4. The employees are not always playing by the rules with their fellow employees but humanitarian considerations.	3.67	A
5. The employees easily forgive other employees who committed certain minor offenses.	3.62	A
6. The employees show kindness to their fellow employees by extending help in times of crisis.	3.62	A
7. The employees do not leave their fellow employees without any support in times of crisis.	3.62	A
8. The employees consider other employees' needs as a priority over his/her own needs.	3.62	A
9. The employees are also willing to suffer as the other employees suffer.	3.57	A
10. The employees feel the pain of other employees.	3.61	A
Composite Mean	**3.64**	**A**

Source: Abun, et.al. (2017)

Legend:

4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

As gleaned from the data, it reveals that as a whole, the morality of employees concerning mercy and compassion obtained a composite mean rating of 3.64 which is interpreted as "agree or high". Such mean rating manifests that the morality of employees concerning mercy and compassion is high but not very high and it is not also moderate, low, or very low. Even if the questions are taken separately, all questions are rated within the same descriptive interpretation of "agree or high" such as "loving their fellow employees by helping each other (3.66), showing concern for the problem of other employees (3.65), treating other employees humanely(3.71), not always playing by the rules with their fellow employees but humanitarian considerations (3.67), easily forgiving other employees who committed certain minor offenses (3.62), showing kindness to their fellow employees by extending help in time of crisis (3.62), not leaving their fellow employees without any support in time of crisis (3.62), considering other employees' need as a priority over his/her own needs(3.62), willing to suffer as the other employees suffer (3.57), and feel of the pain of other employees" (3.61).

The mean rating shows that the morality of employees related to mercy and compassion is high but not very high which provides room for improvement. The management needs to improve the working environment in which the employees can develop mercy and compassion. There have been a lot of studies concerning the effect of mercy and compassion such as Shapira, et.al. (2011). Their study found that there is a correlation between compassion and increased happiness and decreased depression. Seppala, Rossomando, & James, (2013) also found in their study that compassion is associated with social connection. Cosley, McCoy, Saslow, & Epel,

(2010) found a similar finding that compassion influence social support to buffer against physiological reactivity to stress.

Table 11. The Morality of Employees as to Humility

INDICATORS	Mean	DR
1. The employees are always listening to the ideas of their fellow employees.	3.62	A
2. The employees take into consideration of decision making the ideas of their fellow employees.	3.65	A
3. The employees do not force their ideas in decision making.	3.63	A
4. The employees always show that they are not better than other employees.	3.56	A
5. The employees recognize their mistakes and ask for forgiveness.	3.56	A
6. The employees listen to the criticism and take it positively.	3.55	A
7. The employees are not feeling offended even when they are criticized.	3.55	A
8. The employees can associate themselves with the rest of the other employees.	3.66	A
9. The employees are happy to be with other employees.	3.62	A
Composite Mean	**3.60**	**A**

Source: Abun, et.al. (2017).

Legend:

4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

As gleaned from the data, it appears that as a whole, the morality of employees along humility obtained a composite mean of 3.60 which means "agree or high". This mean rating pointed out that the morality of employees relating to humility is high but not very high and it is not also moderate, low, or very low. Even if the items are taken separately, they all fall within the same descriptive interpretation of "agree or high" such as "always listening to the ideas of their fellow employees (3.62), taking into consideration decision making the ideas of their fellow employees (3.65), not forcing their ideas in decision making (3.63), always showing that they are not better than other employees (3.56), recognizing their mistakes and ask for forgiveness (3.56), listening to the criticism and take it positively (3.55), not feeling offended even when they are criticized (3.55), associating themselves with the rest of other employees (3.66) and being happy to be with other employees" (3.62).

The above result reveals that the morality of employees related to humility is considered high but not very high which indicates a need for development. Humility is important in the workplace to improve the working relationship as pointed out by Hendijani, et.al. (2019).

Table 12. Summary of Morality of Employees

ITEMS	Mean	DR
1. Moral Integrity	3.59	A
2. Trust	3.59	A
3. Justice	3.57	A

4. Mercy and Compassion	3.64	A
5. Humility	3.60	A
Overall Mean	**3.60**	**A**

Source: Abun, et.al. (2017).

Legend:

4.21-5.00	*Strongly agree*	*Very High*
3.41-4.20	*Agree*	*High*
2.61-3.40	*Somewhat agree*	*Moderate*
1.81-2.60	*Disagree*	*Low/High*
1.00-1.80	*Strongly disagree*	*Very Low/Very High*

The summary table reflects the data that demonstrates the level of morality of employees along with moral integrity, trust, justice, mercy and compassion, and humility. As a whole, the employees' morality is 3.60 which means high but not very high. Even when taken separately, all dimensions are rated within the same level of descriptive interpretation of "agree or high" such as moral integrity (3.59), trust (3.59), justice (3.59), mercy and compassion (3.64), and humility (3.60).

The overall mean rating concludes that the morality of employees (3.60) is higher than the administrator (3.19). However, though their morality is rated high, they still need improvement. Thus, the management needs to have a development plan to improve their level of morality and their employees' morality. This has been pointed out by Salahudin, et.al. (2016) that work ethics affect the job performance of employees.

Problem3: Is there are a relationship between moral leadership of office heads and morality of employees?

		Employee Moral Integrity	Employee Trust	Employee Justice	Employee Mercy & Compassion	Employee Humility	Employees' Morality
Leader Moral Integrity	Pearson Correlation	.449**	.469**	.343**	.381**	-.015	.406**
	Sig. (2-tailed)	.000	.000	.000	.000	.871	.000
	N	125	125	125	125	125	125
Leader Trust	Pearson Correlation	.441**	.483**	.362**	.379**	.033	.424**
	Sig. (2-tailed)	.000	.000	.000	.000	.712	.000
	N	125	125	125	125	125	125
Leader Justice	Pearson Correlation	.429**	.383**	.322**	.322**	-.003	.362**

	Sig. (2-tailed)	.000	.000	.000	.000	.975	.000
	N	125	125	125	125	125	125
Leader Mercy & Compassion	Pearson Correlation	.344**	.339**	.325**	.227*	.037	.317**
	Sig. (2-tailed)	.000	.000	.000	.011	.680	.000
	N	125	125	125	125	125	125
Leader Humility	Pearson Correlation	.462**	.420**	.342**	.324**	.047	.397**
	Sig. (2-tailed)	.000	.000	.000	.000	.605	.000
	N	125	125	125	125	125	125
Leaders' Morality	Pearson Correlation	.454**	.447**	.362**	.348**	.022	.407**
	Sig. (2-tailed)	.000	.000	.000	.000	.808	.000
	N	125	125	125	125	125	125

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed)

As it appears on the correlation table, the data reveals that as a whole there is a significant correlation at the 0.01 level (2-tailed) between the moral leadership of administrators and the morality of employees. Such finding concludes that the morality of administrators predicts the morality of employees. Taking them singly, the data also shows that all the dimensions of the morality of administrators correlate to the dimensions of the morality of employees except for humility. There is no correlation between the administrators' humility and employees' humility.

Result and Discussion

The study intended to find out if the morality of administrators affects the morality of their employees and the result of the study found that the morality of administrators affects the morality of employees. There is a correlation between the morality of administrators and the morality of employees. This suggests that enhancing the morality of employees can only be done by improving or enhancing the morality of administrators. In this regard, the administrators need to live their moral values in the workplace. It is not enough that the moral values are only stated in the institution's manual without showing it through their moral conduct. This was already confirmed by the study of Yaffe and Kark (2011) that leaders' behavior enhances the behavior of their employees.

Studies have provided us evidence that ethical leadership influences the ethical behavior of their employees particularly with those who have a weak moral identity (Moore, et.al., 2018). The employees would be willing to change their behavior when they see their leaders are living

as role models in terms of morality (Metwally, et.al. 2019). Moral leadership affects followers' identification with the leader and their trust toward the leader (Wang & Li, 2019).

Studies also have found that ethical leadership becomes the contributing factor in promoting job satisfaction and job performance. For example, Benevene, et.al. (2018) pointed out that ethical leadership is an antecedent f job satisfaction and organizational commitment. A similar finding also was found in the study of Shafique, et.al (2018), and Kelidbari, et.al (2016) that ethical leadership promotes job performance and is associated with turnover intention. Ethical leadership is not just promoting job satisfaction but it also promotes the loyalty of employees to the leader (Okan & Akyüz, 2015).

The result of the study is not only a reminder for the administrators about their morality but what is most important is their action to initiate a development plan to improve their moral leadership. Failing to pay attention to improve the level of their morality may affect job satisfaction, performance, and even employees' turnover.

Conclusion

The finding of the study supports the hypothesis of the study that there is a relationship between the moral leadership of administrators and employees' morality. The study concludes that improving the morality of the employees can be done through the improvement of the morality of their administrators. In this regard, the management or the administrator must take action to improve their moral leadership. Thus, the hypothesis of the study is accepted.

The study also recognizes its limitation. The respondents of the study were limited to employees of the two schools and therefore, the result of the study may not represent the whole school of Northern Province or Region I, Philippines. Besides, the variables of the study are also limited. There is a need to conduct a wider study in the future to cover the whole school and more variables.

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