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The extent of ethical leadership among youth: The case of a developing country

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Abstract

Ethical leadership is a form of leadership where individuals demonstrate acceptable and appropriate conducts in every aspect of their life. However, in Malaysia this form of leadership seems to be lacking as one of the biggest corporate scandals in history has been linked to its former top leader. This paper presents an exploratory study measuring the extent of ethical leadership among youth in Malaysia. Since youth represents one of the most valuable assets in the development of a country, it is pertinent to understand the attributes of these future leaders. Quantitative method was employed and data were collected through questionnaires involving 600 university students from three different universities in Malaysia. The questionnaire was adapted from Ethical Leadership at Work (ELW) instrument containing seven (7) attributes of ethical leadership. The findings revealed that "integrity" scored the highest mean score while "fairness" scored the lowest. However, with a narrow range between the high mean scores, the study also concludes that Malaysian youth embraced various ethical leadership attributes. Since there are limited studies examining leadership components among youth, the current study is among the first to explore ethical leadership attributes among youth in the context of a developing country. Although Malaysia has been bombarded with the 1MDB scandal, the level of ethics embraced by the Malaysian youth should be applauded. In terms of practice, it is important for the youth to be nurtured with these attributes at an early stage. This helps to develop future leaders who are capable to resolve ethical dilemmas when leading the country. The findings of this study provide a guideline to policy makers such as university administrators, in encouraging ethical culture in Malaysia towards a holistic approach in making sure that the country's economic, social, cultural and environmental targets could be achieved.

Keywords: attribute, ethics, ethical leadership, future leader, Malaysia, youth

Introduction

A country's ability to prosper would depend on the leadership's quality showed by its leaders. In Malaysia, there is a great concern on how the future leaders would lead the country. Since the country was hit by one of the biggest corporate scandals in the world - the 1MDB issue, which is linked to its former top leader, Malaysians now are more aware of their leaders' conducts especially on how they manage the country.

Malaysian youth are the future leaders of the country. Youth is one of the most valuable assets of a country because they are the agents of change for the country's economic and social growth (Ahmad Sabri & Ahmad Fuad, 2016). Youth is defined as a period of shift from the childhood's dependency to adulthood's freedom. Youth is considered as the most critical key resource for a country (Omar et al., 2016). As future leaders, youth has been seen as a generation that is capable to improve nation building. Ahmad Sabri and Ahmad Fuad (2016) stated that youth is well known as the important resource for nation building, where they are the successors of a country's development. The Malaysian National Youth Development Policy describes youth as people aged between 15 and 40 years old (Omar et al., 2016). As future workforce and future leaders, these youth are expected to accomplish Malaysia's aim to become a top-20 country in the world by the year 2050 (Abdullah et al., 2017). It is important to involve the young Malaysians to craft the nation, but most importantly are the future leaders of Malaysia ready to lead the country? Do they have what it takes to be ethical leaders?

As news on corruption and other unethical conducts are still making headlines, Malaysia needs a new generation of leaders who can bring about positive change in local, national, and international affairs. Unfortunately, these usually involve someone in a leadership or managerial position thus would reflect that Malaysians have low ethical leadership level (Rahim, 2016). It is imperative to find out whether the Malaysian youth have what it takes to not only lead, but lead ethically. Therefore, it is important to know the extent of ethical leadership of these youth to ensure that Malaysia's future leaders have the attributes to be ethical leaders and curb misconducts such as the 1MDB scandal at an early stage. Through ethical leadership, ethical awareness could be promoted as they demonstrate the appropriate conduct through their actions, through two-way communication, reinforcement and decision making (Kalshoven et al., 2011; Rahim, 2016).

Studies on ethical leadership have attracted attention in the last few decades. One of the earliest measurements of ethical leadership is by Brown et al. (2005), developed with the intention to better understand what characterizes ethical leadership, and how it relates to other variables. Through seven interlocking studies, they found that ethical leadership is related to consideration behavior, honesty, trust in the leader, interactional fairness and socialized charismatic leadership. They also proposed that, ethical leadership predicts outcomes such as perceived effectiveness of leaders, followers' job satisfaction and dedication, and their willingness to report problems to management. On the other hand, Kalshoven et al. (2011) suggested seven ethical leadership attributes which comprised of fairness, integrity, ethical guidance, people orientation, power sharing, role clarification and concern for sustainability. Vito and Vito (2015) suggested that honesty and integrity are crucial foundations for leadership. Yang and Wei (2017) argued that ethical leadership is a complex construct with characteristics such as people orientation, integrity, fairness, responsibility, and moderation.

This study is based on the trait theory as its foundation. The trait theory states that leaders are seen to be different in various attributes, personality and traits than are non-leaders (Bass, 1990). The trait theory suggests that it is possible to identify the qualities of a leader who is endowed with the superior qualities that differentiate him from his followers (Northouse, 2013). This includes a leader's traits, attributes, personality, skills, abilities, individual differences and charisma. Consistent with the trait theory, leaders who practice the ethical leadership style should be seen different in terms of their attributes. Ethical leadership is defined as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships and the promotion of such conduct to followers through two-way communication, reinforcement and decision making" (Brown & Trevino, 2006). Ethical leaders are individuals who encourage ethical practices by communicating ethical standards, encouraging ethical conduct, modelling ethical behaviour and opposing unethical conducts

(Sama & Shoaf, 2008). Examples of ethical leadership attributes include being open and honest when communicating with people, being fair when distributing rewards and benefits, and setting clear ethical standards.

Based on the literature (Othman & Rahman, 2014; Vito & Vito, 2015; Salleh & Tiyunin, 2016; Yang & Wei, 2017; Waheed et al., 2018), it was found that no study has probed into investigating ethical leadership attributes involving youth. Very few resources exist to assist youth in developing ethical leaders, as there are limited studies in measuring the level of ethical leadership especially among youth (Sama & Shoaf, 2008; Othman & Rahman, 2014; Salleh & Tiyunin, 2014; Poff & Caldwell, 2018; Waheed et al., 2018). The study of Salleh and Tiyunin (2014) was done on academic staffs that have different views about ethical leadership as compared to youth. The attributes which may be applicable and more relevant to the Malaysian youth context may have been neglected. Meanwhile, Othman and Rahman (2014) investigated ethical leadership in the context of corporate sectors. The attributes which may be applicable to the youth population might be overlooked as compared to those in corporate sectors. Most research on ethical leadership was conducted in developed countries (Brown & Trevino, 2006; Sama & Shoaf, 2008; Den Hartog, 2015; Poff & Caldwell, 2015) but not many studies were done in the context of developing countries such as Malaysia. Therefore, this study fills these gaps by answering the question of what is the extent of ethical leadership of the Malaysian youth. A profile of youth's attributes is vital in the process of planning, developing and preparing for the transfer of leadership.

Literature review

Abundant literature has examined the importance of ethical leadership, yet there is no single clear study dedicated specifically to explore ethical leadership attributes among young people. The majority of prior studies on ethical leadership were conducted in the developed country context (Brown et al., 2005; Kalshoven et al., 2011, 2013). Limited research has been done on the topic of ethical leadership in the developing countries hence there is a need to conduct such studies on a developing country such as Malaysia.

In examining ethical leadership, studies in Malaysia tend to ignore the young generation as part of the sample. As an example, Salleh and Tiyunin (2014) investigated the attributes of ethical leadership among the academic administrators in Islamic tertiary education institution as perceived by the academic staffs. The result of their study showed that 'role clarification' has the highest mean score, followed by 'integrity' and, 'concern for sustainability'. This is in line with those of Brown et al. (2005), confirming that ethical leadership is a result of characteristics and behaviors of leaders through integrity, keeping high ethical standards, treating employees kindly and fairly, and holding employees accountable for ethical conduct in the organization. However, these studies focused on academic administrators, not on young people which have different perspectives and views.

Omar et al. (2016) proposed a profile of youth leaders for Malaysia Youth Council which is divided into three elements namely the leaders' ethnicity, highest academic qualification and the residents of the leaders. The instrument used for their research was done quantitatively using questionnaires that have been distributed around to the youth association throughout Malaysia under Malaysia Youth Association. From 1,000 questionnaires that had been distributed, 727 respondents have responded. However, their study concentrated on generating a profile of youth leaders, not on a specific leadership component or leadership style such as ethical leadership.

Waheed et al. (2018) explored ethical leadership practices in selected transformed schools from Selangor, Malaysia. Two schools (a primary school and a secondary school)

were selected as study sites, with 28 participants including school heads, school administrators and school teachers. They revealed that demonstration of friendly and trusting relationships, openness to school members, professional commitment, acting as role model, and warranting ethically appropriate conducts as important ethical leadership practices. This study has value for policy and practice pertaining to school transformation, however, the study was not designed for the youth population.

Researchers have also investigated the role and the importance of leader's ethical conduct explicitly in ethical leadership with other practices such as corporate social responsibility disclosure practices (Rahim, 2016). Looking into the youth perspective, Balwant (2016) conducted a meta-analytic review of transformational instructor-leadership and to analyze research in which such leadership has been empirically associated with student outcomes. The findings indicated that transformational instructor-leadership was positively associated with students' motivation, satisfaction, perception of instructor credibility, academic performance, affective learning, and cognitive learning. Moderator analyses revealed that culture, course delivery, instrument, and gender were all significant moderators of the relationship between transformational instructor-leadership and specific student outcomes. Although the study focuses on youth (students), the finding is limited to transformational leadership which is different than ethical leadership. Yang and Wei (2017) conducted a study on middle management team members and subordinates in Chinese companies to examine the impact of ethical leadership on employee task performance, specifically the mechanisms through which ethical leadership impacts employee task performance and the moderating role of employee proactive personality. The empirical findings indicated that ethical leadership positively influences employee task performance. Organizational Identification (OID) mediated the relationship between ethical leadership and employee task performance. Furthermore, the relationship between ethical leadership and employee task performance via OID is moderated by employee proactive personality. However, the studies focused on organizational ethical leadership.

Thus, it is the purpose of this study to explore specific ethical leadership attributes of a specific population, in order to fill the identified gaps as explained above. Whilst many studies have provided reliable results on ethical leadership studies, there have been limited efforts to investigate the extent of ethical leadership among the Malaysian youth.

Methods and study area

A total of 600 questionnaires were proportionately distributed to universities situated in the northern region of Malaysia with 200 questionnaires each. The universities were chosen based on the locality of the researchers. Based on Fincham (2008), the response rate acceptance for a quantitative method is more than 60% response rate. Thus, for this study, enumerators were assigned to conduct the survey and all the questionnaires were successfully collected with 100% response rate that is considered high for a quantitative research. However, only 574 were acceptable to be used for further analysis due to missing values and incomplete questionnaires.

The data were collected using a questionnaire designed based on the literature and adapted from an existing leadership instrument known as the Ethical Leadership at Work (ELW) developed by Kalshoven et al. (2011). ELW is a measurement tool which helps to understand the antecedents and consequences of ethical leadership, comprises of 38 items. It measures seven attributes of ethical leadership which comprised of fairness, integrity, ethical guidance, people orientation, power sharing, role clarification and concern for sustainability.

The questionnaire was operationalized based on items such as "I keep my promises", "I like to work in an environmentally friendly manner", "I am genuinely concerned about groupmate's personal development" and "I explain what is expected from my groupmates in terms of behaving with integrity". The response scale ranges from 1="strongly disagree" to 5="strongly agree". The questionnaire was divided into 2 parts with Part A comprises of Demographic Questions and Part B on the Ethical Leadership items. To test the reliability and validity of the questionnaire, a pilot test was conducted on 60 respondents. The test on reliability showed an acceptable to good reliability measures on all the constructs, with Cronbach Alpha more than 0.70. Whereas, to ensure validity, this study employed content validity approach by leadership experts review. Three experts who have been teaching leadership courses at the tertiary level for at least five years were requested to verify each of the items in the questionnaire related to ethical leadership. These experts were in the opinion that all the items are reliable and appropiate for the study. This process also served as a validity check on the instrument used to collect the data where the content validity was tested as acceptable by the experts.

The respondents were randomly selected from Universiti Utara Malaysia (UUM), Universiti Teknologi MARA Kedah (UiTM Kedah) and Universiti Tekonologi MARA Perlis (UiTM Perlis), each with 200 respondents. The respondents were from the youth category aged from 15 to 40 years old as defined by the National Youth Development Policy of Malaysia. The data collection took place at the respective universities within three months starting from the month of November 2017 until January 2018. The data were then analyzed using SPSS software. Descriptive statistics were used to summarize the data in terms of the profile of respondents and the subsequent results. These are presented in the following section.

Results and discussion

A set of personal characteristics namely, gender, age, program and area of study of the 600 respondents were examined. Out of the total respondents, the majority (69.7%) were female whereas about 30.3% were found to be male. It is evident from the analysis that on average, respondents were about 18 to 23 years of age (76.2%) and the least group of respondents were about 36 to 41 years of age (4.8%). Most of the respondents were undergraduate students (93.7%) and the majority of the respondents were taking Business Administration courses.

This study adapted the ELW which comprises of people orientation, fairness, power sharing, concern for sustainability, ethical guidance, role clarification and integrity. All the ethical leadership attributes were described in 38 items where each item is measured on a scale of 5. Higher scores indicate stronger inclination towards the attributes (Omar et al., 2016). The descriptive statistics for the average scores of each type of attributes are presented in Table 1. The distributions of the scores for each attribute of ethical leadership are skewed to the left, which describe that the majority of the respondents to some extent possess the ethical leadership attributes. The results showed no distinguished pattern in ethical leadership attributes among the respondents.

Table 1. Descriptive statistics for ethical leadership attributes

	People orientation	Fairness	Power sharing	Concern for sustainability	Ethical guidance	Role clarification	Integrity
Mean	3.839	2.909	3.480	4.006	3.734	3.823	4.153
Median	3.857	2.800	3.500	4.000	3.714	4.000	4.000

Source: SPSS

On average, based on the mean, the scores are above the 2.90 level (scale), which indicate quite an average (or moderate) level for each attribute. The highest and lowest mean scores belong to integrity (4.15) and fairness (2.91) respectively. As the distribution of the scores for each type is skewed (not normal), median should be the better measurement for the scores (Field, 2013). The highest score for median of 4.00 belongs to concern for sustainability, role clarification and integrity, whereas the lowest score of 2.80 belongs to fairness. The rest of the attributes scored a median of 3.86 (people orientation), 3.71 (ethical guidance) and 3.50 (power sharing).

Integrity

One of the attributes of an ethical leader is integrity. Integrity is the alignment of word-deed or the extent to which what one says is in line with what one does (Kalshoven et al., 2011). In order to measure the respondents' extent of integrity, the respondents were requested to answer questions on keeping promises, on trust and on honouring commitments. According to Fairholm (1995), trust is based on integrity and on a given level of truth, not falsity. Trust becomes both an expectation and a personal obligation to be authentic, trustworthy and reliable (Fairholm, 1995). This is highly encouraged in practicing ethical leadership. This should be nurtured among the Malaysian youth as people would trust those who have high moral character. This is supported in Omar et al. (2016) and Yang and Wei (2017) describing that ethical leaders display traits such as transparency and accountability. The person of integrity is honest, authentic and dependable (Fairholm, 1995). This is also consistent with Vito and Vito (2015) suggesting that honesty is a crucial foundation for ethical leadership. The results for this attribute showed the highest score of mean 4.15 with median 4.00. This indicates that the Malaysian youth embraced a high extent of integrity. This attribute significantly represents the most important ethical leadership attributes as perceived by the Malaysian youth. This is in line with those of Brown et al. (2005) as well as Salleh and Tiyunin (2014) confirming that ethical leadership is a result of characteristics and behaviours of leaders through integrity.

Concern for sustainability

Ethical leaders are also concerned with the impact of the business or organization's business on others (Kalshoven et al., 2011). In line with this, Waldman et al. (2006) claimed that it is important that leaders have broader views on others in the firm and society as well as on the natural environment. Ethical leaders take into account the effects of their behaviours on their surroundings including the society and the environment. Concern for sustainability entails that leaders pay attention to sustainability issues, such as recycling, community services and employee rights (Rahim, 2016). The items for this attribute consisted of questions on working in an environmentally friendly manner, showing concern for sustainability issues and, stimulating recycling of items and materials. The results indicate that the Malaysian youth were inclined towards having high concern for sustainability with scores concentrating on the 4th scale. Moreover, the result is also supported in Poff and Caldwell (2018) that an ethical

leader would be someone who is committed to environmental sustainability as well as address the problems of racial and cultural discriminations. Even though the Malaysian youth possess the attribute of concern for sustainability, with such a trait one would predict the future leaders to show exemplary practices.

Role clarification

Referring to the results displayed in Table 1, the highest scores belongs to integrity, concern for sustainability and role clarification (median of 4.00). This finding is in line with Salleh and Tiyunin (2014) who suggested that the best practice of ethical leadership is derived from role clarification. This denotes that the Malaysian youth tend to be more considerate, trustworthy and helpful. In order to get the scores for role clarification, the respondents were requested to answer questions regarding their expectation of themselves and their groupmates, clarify priorities and clarify who is responsible for what. Leaders with ethical leadership attributes promote transparency. According to Brown et al. (2005), these leaders are transparent because they engage in open communication. De Hoogh and Den Hartog (2008) pointed out that in being transparent, it is important that leaders clarify roles and responsibilities. As a result, these leaders are able to clarify performance goals and expectation of the subordinates. This ensures that subordinates understand what is expected of them and know when their performance is up to the standard. In addition, they would know exactly how they could contribute to meeting the organization's goals. Leaders and subordinates would feel more confident with clear responsibilities and requirements because it gives room and freedom for them to operate hence, they can carry out their task better. Similarly, from role clarification, followers can learn what behavior is expected, rewarded, and punished via role modeling (Brown et al., 2005; De Hoogh & Den Hartog, 2008; Kalshoven et al., 2011). This attribute is vital and eventually contributed as a common ethical leadership attribute among the Malaysian youth as proven in the analysis.

People orientation

People orientation or having a true concern for people is another attribute that should exist within ethical leaders. This component of ethical leadership reflects a leader genuinely caring about, respecting and supporting subordinates and where possible ensuring that their needs are met (Trevino et al., 2000). People oriented leaders focus their behaviours on ensuring that the inner needs of people are satisfied (Kalshoven et al., 2011). These leaders are usually friendly and approachable thus creating close leader-member relationships and better leader-member environment. They will seek to motivate their members through human relations. People orientation enhances a strong social relationship between leader and followers, whereby as a result of this, followers tend to copy the leader's positive and caring treatment (Kalshoven et al., 2011). For this attribute, the respondents answered items on showing interest in how others feel and how they are doing, taking time for personal contact as well as paying attention to the personal needs of others. The score for this attribute concentrates closely on the 4th scale, with median of 3.86. The extent of ethical leadership among Malaysian youth based on the attribute of people orientation is considered as relatively high.

Ethical guidance

Kalshoven et al. (2011) have labelled ethical guidance as communication about ethics, explanation of ethical rules and, promotion and reward of ethical conduct amongst subordinates. The respondents were asked to answer questions on codes of conduct, integrity

guidelines, codes of integrity as well as on unethical behaviours. It is argued that ethical awareness should be kept in shape as it is the key to organizational success (Rahim, 2016). This idea is in agreement with Trevino et al. (2000) who viewed that leaders should convey the standards regarding ethical conducts. Leaders set rules and codes of conduct which become guidelines to members of the organizations. Trevino et al. (2000) added that ethical leaders guide their followers in their ethical dilemmas. The employees believe that if leaders are knowledgeable and are fully aware of ethical related matters, they are able to satisfy the needs of the employees in helping them solve ethical dilemmas. This attribute is significant in many studies (Othman & Rahman, 2014, Salleh & Tiyunin, 2014; Vito & Vito, 2015; Yang & Wei, 2017) which suggest that ethical leadership exerts influence on employees. This is because ethical leaders provide guidance to employees of which will be cognitively processed to make judgemental self-reactions and to inform subsequent actions (Brown et al., 2005). This attribute is very useful in guiding ethical leadership among youth in Malaysia. In terms of the extent of ethical leadership, the analysis revealed a score of 3.71 which indicates that Malaysian youth have moderate to high extent of ethical guidance.

Power sharing

In a decision making process, ethical leaders listen to their subordinates' ideas and concerns. This is an empowering aspect of leadership. As noted by Resick et al. (2006), power sharing happens when leaders allow subordinates to share responsibilities in meeting organizational goals which boosts subordinate's confidence. Brown et al. (2005) claimed that ethical leaders provide subordinates with "voice". Northouse (2013) stated that sharing power allows subordinates more control and makes them less dependent on their leaders. The questions posed to measure the respondents' extent of power sharing were how well they can manage their stress, their stability of emotion, how they cope with tense situations and their level of calmness. The result in Table 1 records the second lowest score among all the seven attributes of ethical leadership with mean of 3.48 and median of 3.50. This could suggest that power sharing is not a prominent attribute among the Malaysian youth. The culture in Malaysia, especially in being high in power distance, might have contributed to this effect and has resulted in a moderate extent of power sharing.

Nonetheless, youth is a potential contributor to the country's development. Malaysian youth should be given the opportunity to engage in policy making decisions. The participation of Malaysian youth in decision-making processes is related to economic matters such as generating revenue for the nation (Omar et al., 2016). According to Brown and Trevino (2006), ethical leaders make fair and balanced decisions especially when making decisions important to employees such as designing jobs, evaluating performance and considering promotion. Therefore, the demonstration of this attribute is likely to stimulate trust and optimism among the Malaysian youth.

Fairness

Ethical leaders make principled and fair choices, they are trustworthy, honest, do not practice favouritism and take responsibility for their own actions (Trevino et al., 2000; Brown et al., 2005; De Hoogh & Den Hartog, 2008). Moreover, ethical leaders are caring and principled individuals who make fair and balanced decisions (Brown & Trevino, 2006). When leaders practice fairness, subordinates feel that they are fairly treated and that their opinions are being equally considered. These are also seen similar to Brown et al. (2005) pointing out that by engaging in fair and caring actions, ethical leaders become a legitimate source of information about appropriate conduct and a target of emulation. As a result, the followers would believe

that ethical leaders care about their work issues and respect their individual input, because the leaders provide them with voice and set ethical standards to regulate followers' behaviors.

For this attribute, the respondents answered items on their level of accountability towards problems, responsibilities for the things that are not their fault and their focus on reaching goals. Those who scored high for this attribute would have the tendency to be unfair. Therefore, the scores for this attribute were reversed to such that higher score represents fairness. The result for this attribute in Table 1 records the lowest score among all the seven attributes with mean of 2.91 and median, 2.80. However, the reversed scores are concentrated more on the 3rd scale which indicate that the extent of fairness among Malaysian youth is still considered moderate. This also suggests that Malaysian youth possess this attribute but they do not fully embrace it.

Conclusion

As future leaders, Malaysian youth need to be sufficiently equipped to make tough ethical decisions, be responsible of their decisions towards others and understand the implications of their actions. This study measures the extent of ethical leadership attributes among Malaysian youth, whom will become role models for the future generations. From the discussion above, it is impossible to clearly discern specific attributes that outshine the rest. However, based on the findings, integrity shows the highest extent among the rest of the attributes, thus it is reckoned that this attribute is more prevailed in Malaysian youth than the rest. It should also be noted that, even though the mean score for fairness is relatively low, it is still considered as one of the ethical leadership attributes that exist amongst the Malaysian youth. This study also reveals that Malaysian youth have all the seven attributes related to ethical leadership namely, integrity, role clarification, concern for sustainability, people orientation, ethical guidance, power sharing and fairness.

Generally, it can be concluded that the extent of ethical leadership among Malaysian youth is within an acceptable level, between moderate to high. Although Malaysia has been bombarded with the 1MDB scandal, involving Malaysian top leaders, the level of ethics embraced by the young generations should be applauded. There is still time to nurture them as it is not too late to improve. As future leaders, the ethical leadership attributes would help them build the country. In terms of practice, the attributes can be nurtured in leadership programs organized by universities and other agencies. Moreover, leadership trainings that emphasize on moral reasoning and moral awareness should be encouraged as means of cultivating ethical decision makings. Policy makers can also establish role models for youth to follow. These attributes can also be embedded to potential employees during recruitment processes.

This study is limited to a few setbacks. The study focuses on the Malaysian youth, whom might have different characteristics than youth in other parts of the world. The issue on generalizability would be a drawback, but the findings pertaining to the subject matter of youth and ethical leadership contribute significantly to the body of knowledge. Nevertheless, it would be interesting to compare the results of different countries. This study employed the questionnaire survey to collect data. Acknowledging the limitation of a quantitative method, it would be interesting for future researchers to incorporate qualitative research methods such as semi-structured interviews or focus groups to obtain in-depth views from the youth themselves. The use of the ELW instrument could limit the finding to a set number of ethical leadership attributes. It is recommended for future researchers to use other instruments that can cover a wider range of attributes for better results and interesting findings. It is also

recommended for future research to extend this study to incorporate other variables in order to understand underlying relationships of the attributes with other variables.

Acknowledgement

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