

Basic Ethics of Religious Leaders as Social Adhesives in Society

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Abstract: Religious leaders influence people's lives in increasing community satisfaction and support through their contributions and presence. The expressions of behavior and humility of religious leaders inspire self-transparency, trust, and community satisfaction. The problem in Indonesia today is that many followers or people try to kill their religious leaders. They try to kill religious leaders because religious leaders do not establish trust. In addition, religious leaders do not understand how to apply the basic ethics that form the basis of people's lives. It can divide and violate between communities. This study investigates the problem of attempted murder of religious leaders and finds out the real problem. Almost all religious leaders cannot control their emotions and cannot apply basic ethics in social interactions in society. The research method used is a mixed-method using a questionnaire distributed on Google forms for three months to 247 respondents from all over Indonesia and interviewing eight respondents as a qualitative research method. The results showed that 34.3% of respondents indicated a low level of public trust in religious leaders in people's lives. Religious leaders who can control their emotions in dealing with the community and understand how to apply basic ethics are ideal religious figures. Respondents stated that religious leaders must be consistent and protect their followers; otherwise, people can backfire on religious leaders.

Keywords: Ethical standards; public trust; religious emotions; religious leadership; social behaviour.

Abstrak: Pemimpin agama mempengaruhi kehidupan masyarakat dalam meningkatkan kepuasan dan dukungan masyarakat melalui sumbangan dan kehadiran mereka. Ungkapan perilaku dan kerendahan hati para pemimpin agama menginspirasi transparansi diri, kepercayaan, dan kepuasan masyarakat. Masalah di Indonesia saat ini adalah banyak pengikut atau orang yang mencoba membunuh pemimpin agama mereka. Mereka mencoba membunuh para pemimpin agama karena para pemimpin agama tidak membangun kepercayaan. Selain itu, para pemuka agama kurang paham untuk menerapkan etika dasar yang menjadi dasar kehidupan masyarakat. Itu bisa memecah belah dan melanggar antar komunitas. Penelitian ini bertujuan untuk menyelidiki masalah percobaan pembunuhan pemuka agama dan mengetahui masalah yang sebenarnya. Hampir semua pemuka agama tidak bisa mengendalikan emosi dan tidak bisa menerapkan etika dasar dalam interaksi sosial di masyarakat. Metode penelitian yang digunakan adalah metode campuran dengan menggunakan kuesioner yang disebar di Google form selama tiga bulan terhadap 247 responden dari seluruh Indonesia dan mewawancarai sebanyak delapan responden sebagai metode penelitian kualitatif. Hasil penelitian menunjukkan bahwa 34,3% responden menunjukkan rendahnya tingkat kepercayaan masyarakat terhadap pemuka agama dalam kehidupan masyarakat. Tokoh agama yang bisa mengendalikan emosi dalam berhubungan dengan masyarakat dan paham menerapkan etika dasar adalah tokoh agama yang ideal. Responden menyatakan bahwa pemuka agama harus konsisten dan melindungi umatnya; jika tidak, orang bisa menjadi bumerang bagi para pemimpin agama.

Kata Kunci: Emosi pemuka agama; kepemimpinan agama; kepercayaan masyarakat; perilaku sosial; standar etika.

1. Introduction

A religious leader must exhibit a calm, unshakable balance of mind and be rooted in insight. Emotional stability leads a person to develop an integrated and balanced way of looking at life's problems. The capabilities and perceptions are structured to help develop thinking, assessment, and evaluation in reality (Gunasekare & Dissanayake, 2015).

West, Oswald, & Gusmán (2019) stated that religious leaders are role models who can communicate the importance of ethical standards, hold the public accountable for these standards, and design a conducive environment for ethical behavior. Also, the religious leader recognizes within Buddhism religion as having the authority within the faith. Religious leaders offer spiritual and moral guidance, lead public worship and other religious ceremonies. Anshel & Smith (2014) indicated that becoming a religious leader must have a serious commitment to inner calling and career. Besides that, he firmly believes in his religious beliefs and traditions and must accept that the work will affect all aspects of life. McKay & Whitehouse (2015) stated that becoming a spiritual leader takes a long time and is based on knowledge, experience, and position. A religious leader can be associated with a stronger desire for emotions that reinforce fundamental religious beliefs and the prosocial involvement that supports religious leaders' role. Educational standards help to strengthen the emotional and spiritual nature of religion.

Nazaruddin (2018) observed the prevalence of sermons, orations on social media that have political nuances and seem emotional, even tend to insult and attack other groups of people towards polarization and division, and fighting among religious people is very dangerous. Chania & PR Bandung.com (2020) revealed that sermons by religious leaders who are emotional and full of hatred against the government become provocative sermons, make people angry, and divide national unity. Another current problem in Indonesia is that there are cases of attacks on religious leaders, which have caused public anxiety. One reason for this is that one of his followers often followed the spiritual leader's sermons and often consulted. Still, the attacker was disappointed that he did not find a solution from the consultation (Ibnu Sani, 2020).

It responds to the problems mentioned above, Foote G. W (2003) indicated that religious leaders must have a conscience that repents and guilt that deviates from the path of religious morality. This response is to defuse claims favoring the abusers of religion that give rise to *ad baculum*. It means the fallacy committed when the spiritual leader calls to coerce or threaten violence to bring his conclusion accepted by pointing out the negative consequences of holding a position that is contrary to what it should be (Johnstone & Walton, 1987).

In the previous research, Bronk, A. (2014) informed that religion's truth identifies with religious truth understood as knowledge orientated towards the ultimate most profound reality called by various names: God, Dharma, Tao, the Sacred, etc. Religion is right in the sense that it states that the transcendent, supernatural, sacred reality exists. Łowicki & Zajenkowski (2017) research shows similarities between religious belief and emotional intelligence, which are significantly related. Ability is a religious belief because people tend to think of gods as intentional agents with their mental state with a higher emotional level, characterized by difficulties in social interaction associated with impaired thinking skills. Regarding moral knowledge as good, the highest good of the soul about God, mind, and body are only one thing but can be thought of in two different ways, namely the soul as part of the natural system and the soul as part of God - man has no free will and the world cannot be evil (Spezio, Wildman, Sosis, & Bulbulia, 2016). This study concludes that the truth of religion and religious beliefs accompanied by emotional intelligence and basic ethics are the moral abilities of religious leaders who have the highest spirit about God, which is part of the natural system and the human soul. Furthermore, the research investigates the effect of religious leaders' emotions and their basic ethics on people's behaviors. Also, to seek the emotional problem and the absence of religious leaders which implements to the people.

A religious leader must provide peace to followers and society. Furthermore, this is real and well documented - that religion is a source of conflict and can be explored and explained. In analyzing religious conflict, the religious leaders find that the altercation occurred due to pressure from each

religion, which stated that religion is the right one (Smock, 2006). The religious leaders' role is vital in spiritual life, which expects peacemakers: empathy and compassion. Still, the value of utilizing these attributes is not valuable for creating religious peace. Many religious leaders ignore the spiritual approach to building peace productively (Guterres, 2017).

In previous research by West, Oswald, & Gusman (2019), religious leaders have a higher relationship than religious rituals. If there is conflict, religious leaders can reduce the conflict, which uses emotional intelligence to build relationships with humans and relationships with God. The religious leaders do not judge the guilty person but help that person be on the right path. Ngamaba (2014) states that religious leaders' emotions are often detached and uncontrolled as humans. According to him, religious leaders serve as vocational services and often collide with work. Religious leaders have role conflicts that are not easy to maintain these relationships. Furthermore, almost all religious leaders have emotional problems in interacting with their followers.

Miller & Thoresen (2003) revealed that religious leaders need religious ethics related to God the creator. Religious ethics interprets the world with the eyes of faith, a spiritual touch beyond human understanding. Furthermore, the guiding principle of a religious leader is to do good and avoid evil at all times. However, doing so requires deep knowledge and training so their followers can follow those religious leaders.

Moreover, Callahan (2013) indicated that religious leaders must have basic ethics in their lives, which can be obtained from them as children. Hence, religious leaders will be able to describe and solve problems between religious communities. If a spiritual leader is not trained and cannot apply basic ethics from their childhood, they will have difficulty using basic ethics to their followers and society. A religious leader does not only come from training but requires a deep understanding of basic ethics. The absence of basic ethics from religious leaders can make it challenging to carry out their community services.

In managing emotionally, religious leaders require profound and extraordinary skills. Nevertheless, in training, the development of emotional management skills is rarely discussed, starting from self-awareness to emotional resilience (Gunasekare & Dissanayake, 2015). Marinetti, Moore, Lucas, & Parkinson (2011) stated that a religious leader must have five moving principles on emotions and cognition: (1). A critical emotional component is the awareness of conscience, which is often inherently adaptive rather than maladaptive. These emotions determine the content and focus of consciousness throughout the life span. (2). Emotions are motivational and informational based on the experiential and feeling components of mental operations and overt behavior. (3). Basic emotional feelings help organize and motivate quick action, which is essential for managing life's responses and challenges. (4). Expressive utilization relies on effective emotion-cognitive interaction under normal conditions and on the experience of feelings expressed in behavior. (5). Emotional dynamic interactions, perceptions, and cognitions continuously produce core and specific experiences (e.g., anger) but tend to be biased in thinking and actions.

Religious leaders who lack morality, ethics, and spiritualism, then their leadership is at stake. The ability to lead a team considers being able to motivate the team to achieve goals. The tendency of religious leaders to identify themselves is very high and triggers misunderstandings and clashes between religions. Hence, religious leaders must study basic ethics and religious ethics so that religious worldview becomes more focused on mutual respect (Bober, 2014). Hanson (2004) indicated five factors in basic ethics and religious ethics: (1). Respect is a significant factor that religious leaders must understand more deeply about religion's basic ethics. (2). Being responsible for each spiritual leader to care for vulnerability and pursue justice. (3) The similarity of religion and ethics is the belief, which is the conviction of the statement's truth or reality from a phenomenon with concrete evidence. (4). Religious leaders must think logically and not intrinsically. Logical thinking forms probabilistic arguments that acknowledge that God exists and confirms that the holy book is a spiritual guide. (5). Religious leaders must obey the rules of their religion. This category gives religion a central place by adopting a religious organizational structure, supporting spiritual goals, and not dividing religious communities.

Moreover, the relationship between religious leaders' emotions and the basic ethics of religious leaders to have an awareness of conscience can motivate community behavior, organize all actions in the challenge with respect, be responsible with confidence, think logically, and obey religious regulations (Stückelberger, 2010).

2. Research Methods

This study uses a mixed-method to determine the influence of religious leaders' emotions and basic ethics on community behavior based on the basic ethical understanding of religious leaders and the management of religious leaders' emotions on people's behavior. This study distributed 247 questionnaires via Google form, Facebook, email, and data collection techniques from qualitative methods from semi-structured interviews for 2-3 hours to 8 respondents representing the community in August-October 2020. Research data were from literature studies, observation, the development of questionnaires. This research was conducted with a pre-test scale to test the subject volunteers in distributing research questionnaires to understand the material using the questionnaire. The study uses SPSS Vs. 24 as the instrument.

Hypothesis

There are three categories of a religious leader's emotional, religious leader's basic ethics on people's behavior.

1. Emotional religious leaders affect people's behavior.
2. The basic ethics religious leaders and an impact on people behavior
3. The people's behavior depends on the emotional and basic ethics of religious leaders.

Research Framework

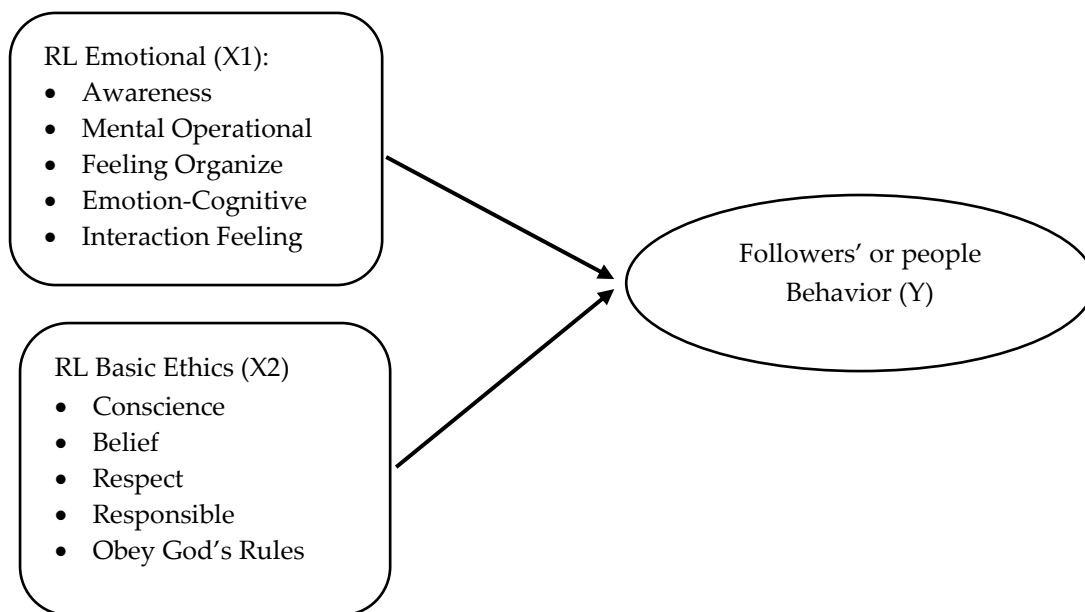


Figure 1 Framework of Research

In determining the eligibility of the questionnaires, this study measures the reliability and validity and showed the following table 1.

Table 1 Descriptive Statistic Reliability and Correlation of Religious Leaders' emotions and Religious Leaders' Basic Ethics

Variables	Reliability	Correlation RL Emotion and RL Basic Ethics		
		RL Emotion	RL Basic Ethics	People Behavior
RL Emotion	0.702	1	0.10	0.586
RL Basic Ethics	0.769	0.874	1	0.805
People Behavior	0.746	0.586	0.805	1

Source: Data Research

Table 1 descriptive statistics reliability and correlation of religious leaders' emotions and religious leaders' basic ethics showed that all the reliability is <0.5 and the correlations are <0.5. However, the correlation between religious leaders' emotions and basic religious ethics is .010; the correlation is small. Hence, the questionnaires for religious leaders' emotions and religious leaders' basic ethics are valid.

3. Research Results

This research will describe the influence of religious leaders' emotions and religious leaders' basic ethics on people's behavior. Moreover, the study will show the frequency of each dimension of each variable. The description explains in table 2.

Table 2 Descriptive Statistics Frequency of Religious Leaders' Emotions and Religious Leaders' Basic Ethics on People Behavior

Variables	Means	Std. Dev.	Frequency	Percentage
Religious Leaders' Emotion				
Self-Awareness	3.47	0.726	143	57.9
Mental Operational	3.56	0.601	151	61.1
Feeling Organize	3.60	0.574	160	64.8
Emotion-Cognitive	3.47	0.630	135	54.7
Interaction Feeling	3.62	0.626	166	67.2
Religious Leaders' Basic Ethics				
Consciousness	3.61	0.671	169	68.4
Belief	3.50	0.704	149	60.3
Respect	3.50	0.698	146	59.1
Responsibility	3.30	0.790	114	46.2
Obey God's Rules	3.50	0.649	139	56.3
People Behavior				
Religious Leaders' Emotional	17.72	1.743	203	82.2
Religious Leader's Basic Ethics	17.40	2.380	210	85

Source: Data Process

Table 2 the descriptive Statistics frequency of religious leaders' emotions showed that the highest frequency of interaction feeling of religious leaders' emotion is 166 (67.2%) with means 3.62 and std. Dev. 0.626. It indicated that the interaction feeling of religious leaders' sentiment is the community's primary choice because religious leaders must have feelings of interaction, which means that religious leaders must manage their emotions when interacting with the community or among religious leaders. In the interview, respondents say that religious leaders must manage their interactions or give speeches and not cause new problems. According to Marinetti (2011), emotion is conceptualized as a continuous process rooted in a dynamic social context and can form implicit and explicit emotional responses.

Feeling interaction involves developing emotions. Interacting with other people brings out various feelings in those around them when interacting violently, making people angry, sad, and blaming each other. According to Stükelberger (2010), religious leaders are respected figures and play a vital role in shaping their members' attitudes, opinions, and behavior. Also, religious leaders can raise awareness and influence people's attitudes and behavior. It shows a feeling of interaction that motivates public trust, and people listen to what he says.

The second highest frequency is organized by a religious leader whose respondents 160 (64.8%) and means 3.60 and Std. Dev. 0.574. When the respondents had the interview, the religious leaders must be able to withstand emotion. Feelings that are not controlled bring out emotions that have an impact on other people around them. Religious leaders can have a hard time in life that has a longstanding vulnerability. Therefore, religious leaders must organize their feelings so that they can help people behave well. According to Guterres (2017), religious leaders' work brings special and unique stresses to themselves and their families and partners. When religious leaders are busy caring for others, the need for self-care becomes greater because they are also personally affected by daily life problems. Spezio (2016) stated that religious leaders experience many emotional and psychological problems such as depression, fatigue, emotional exhaustion, and depersonalization. Hence, in serving the community, many religious leaders do not focus and do not concentrate on these services, and many people are disappointed. Religious leaders must have a sense of belonging or community that creates group membership with various emotional and spiritual benefits.

The third highest frequency is mental operational, with 151 respondents (61.1%), which means 3.56 and Std. Dev. 0.601. The respondents stated that a religious leader has tremendous credibility and influence in promoting healthy behavior based on association with respected religious traditions in the community. Such as managing the emotions of religious leaders and the community. According to Stükelberger (2010), religious leaders adopt lifestyle principles and encourage critical changes to gain human dignity based on God's will. Apart from human qualities and abilities such as intelligence, physical strength, which is a gift from God, dignity is an expression of the alliance that religious leaders refer to as human dignity. Also, religious leaders must manage emotions to create effectiveness with the community. Researcher Anshel & Smith (2014) indicated that religious leaders must protect their communities and speak softly and politely to set an example for their communities. These activities create a sense of attachment and have an essential emotional and spiritual feature in people. Suppose a religious leader cannot protect and nurture their community and speak softly and politely. In that case, the religious and spiritual leader is emotionally and spiritually disturbed, which triggers a commotion and becomes an abuse of religious leaders.

The fourth highest frequency is awareness, with 143 respondents (57.9%) with means 3.47 and Std. Dev. 0.726. The respondents stated that religious leaders consider emotions that affect their performance in serving society regarding self-awareness—preparing to preach, handling complaints, solving problems in society requires good personal skills and skills. According to Shin B (2012), being a religious leader is a heart calling, so maintaining emotions and unwavering loyalty are part of self-awareness. Furthermore, taking time for reflection after the ministry is a part that requires time and deliberate effort. According to Muckler (2012), religious leaders are challenged to become aware of their own emotions and feelings while being called by the community to perform services. Emotion awareness training is helpful as a religious leader.

The fifth highest frequency is emotion-cognitive, with 135 respondents (54.7%), which means 3.47 and Std. Dev. 0.630. The respondents' interview revealed that the impact of emotional and cognitive relationships from religious leaders showed specific competencies such as carrying out effective leadership by clear roles and job demands and the characteristics of religious leaders, systems, culture, and leadership climate. Bigley & Wiersema (2002) stated that religious leaders show good behavior and focus on community service with an emotional state and capable and innovative performance.

In the frequency of religious leaders' basic ethics, the first highest frequency of religious leaders' basic ethics is consciousness with 169 respondents (68.4%) and means 3.61 and Std. Dev. 0.671. In the frequency of basic ethics, consciousness is the first highest frequency with 169 respondents (68.4%) and

means 3.61 and Std. Dev. 0.671. In the interview, respondents stated that conscience describes two things – what one believes to be correct and how one decides what is right. They have mentioned that conscience has moral muscle and is more than just instinct. So the values and principles become the standards used to judge whether an action is ethical or not. Miller & Thoresen (2003) indicated that religious leaders must conform to everyday awareness of freedom and responsibility. Conscience, the truth in behaving and realizing to have a relationship between the vulnerability of conscience and the perception of moral reality, is the source of the sense of sensitivity that differentiates behavior contrary to public opinion. Wallach, Allen, & Franklin (2011) revealed that the conscience's function in making moral decisions would be appropriate in situations that require morals. In developing ethical decisions, empathizing with others' suffering is the most critical function and a significant role in religious leaders' behavior.

The second highest frequency of religious leaders' basic ethics is belief, with 149 respondents (60.3%), which means 3.50 and Std. Dev. 0.704. In the interview with the respondents stated that religion has moral consequences, especially in acting. Religious leaders have a belief in divinity and resources, traditions, customs. Archie & Archie (2003) stated that religious leaders have socially shared experiences about spirituality and beliefs and practice social control, which challenges and encourages others to pursue faith. So that religious leaders can examine groups loyal to ideas that are spiritual experiences. According to Gusman (2019), belief in God's existence and relationship, faith, and pursuit of the afterlife and belief strives to obey the scriptures. The impact of leadership is how to inform and blend in changing and modifying religious leadership in the held beliefs.

The third highest frequency of religious leaders' basic ethics is respect 146 (59.1%) with 3.50 and Std. Dev. 0.698. As this research interviewed the respondents, religious leaders can recognize and accept other people's existence as humans because they have the same life as other societies. Religious leaders' actions and words must show respect for others even though they are of different religions. If there is a mistake, it must be corrected and warned against the person's mistake. Researcher Walton, D. (2003) indicated that religious leaders must respect others' ideas (decisions), words, and work or actions. For that respect can improve performance and religious tolerance correctly and with more effort. Also, the researcher Naagarazan (2006) stated that religious leaders must show goodwill to others. Good intentions reflect the originator and reproduce themselves in every other person, and religious leaders can facilitate collinearity, focus, coherence, and the power to achieve peace.

The fourth highest frequency of religious leaders' basic ethics is to Obey God's rules 139 respondents (56.3%) with means 3.50 and Std. Dev. 0.649. An interview with respondents revealed that the main factor in basic ethics is respect. If human beings do not respect each other, then wars, murders, and fights occur. Anshel & Smith (2014) indicated that religious leaders must respect others' ideas (decisions), words, and work or actions. For that respect can improve performance and religious tolerance correctly and with more effort. Also, Naagarazan (2006) stated that religious leaders must show goodwill to others. Good intentions reflect the originator and reproduce themselves in every other person, and religious leaders can facilitate collinearity, focus, coherence, and the power to achieve peace.

The fifth highest frequency of religious leaders' basic ethics is responsibility 114 respondents (46.2%) with means 3.30 and Std. Dev. 0.790. An interview with respondents indicated that the power that lies with the religious leader is deciding between one or more options. Therefore, religious leaders must have the ability and skills to choose not to harm and humiliate others. Stükelberger (2010) stated that religious leaders are responsible for the power that affects society. Power based on different competence elements (technical and social), communication, experience, and innovation increases people's credibility and confidence. So religious leaders must be careful with their power because they can impose their will. Mayer (2015) revealed that responsibility is an unchanging component of leadership because a leader aims to be a capable guide for his followers. Religious leaders are responsible for recognizing, managing, and addressing the many values that influence each other in stakeholder networks. Reave (2005) informed that religious leadership aims to balance conflicting values and an opportunity for a synthetic structure of awareness and existence. Therefore, religious

leaders' responsibility is individuals' responsibility and a sense of collective responsibility that rests on religious leaders who ignite and encourage in correlation to realize society's interests.

The respondents indicated a frequency of 203 (82.2%) with means 17.72 and Std. Dev. 1.743 of religious leaders find it challenging to control their emotions in dealing with the community or their followers. When the interview took part, the respondents informed that religious leaders should have a collective sense of responsibility that rests on religious leaders who ignite and encourage in correlation to realize society's interests. Nevertheless, religious leaders have some problems in dealing with the followers or the people. According to Heward-Mills et al. (2018), religious leaders can play a vital role in people's behavior because religious leaders can influence behavior at individual, socio-cultural, and environmental levels. The influence exerted through the medium of the scriptures, social impact by serving as an example, but there is no single mediator exclusive to changes in people's behavior. While Boyatzis, Brizz, & Godwin (2011) mentioned that the society said that the words of the religious leaders influenced people's understanding of world problems. In interpreting God's word, it is portrayed critically and influenced by credible power in quoting examples in the scriptures.

In people behavior, the respondents chose relation religious leaders' and basic ethics is 210 (85%) with 17.40 and Std. Dev. 2.380. It is indicated that 85% respondents. The respondents informed that the relationship between religious leaders and basic ethics is a relationship of morality characterized by doctrine, scriptures, and religious leaders' views. Hanson (2004) stated that the challenge of religious leaders in conveying moral messages must be more specific based on morality's abilities, skills, and knowledge. The society's assessment of religious leaders' basic ethics becomes the legitimacy of religious leaders themselves because the moral messages conveyed can inspire society. Callahan. S (2013) indicated that religious leaders must speak a virtuous life that can motivate them to follow their religion. Religious leaders practice justice, peace, and love. Also, religious leaders must set an example of peace, love, responsibility, and self-control.

After the research measure frequency of each dimension, the next step is to measure the relationship between religious leaders' emotions and religious leaders' basic ethics. The measure of relationship showed in table 3.

Table 3 Description of statistics of the relationship between religious leaders' emotions and religious leaders' basic ethics

R	R Square	Std. Error of Estimate	F Change	Sig. F Change
0.586	0.343	2.385	127.880	0.000

Source: Data Process

Data table 3 showed that R 0.586 and R Square 0.343 with Std. Error of Estimate 2.85 and F Change 127.880 and Sig. F Change 0.000. The research interpretation stated that with R 0.586 and R Square 0.343, religious leaders' emotions and religious leaders' basic ethics variables on people's behavior are 34.3%. It showed that people's trust in religious leaders is not significant (34.3%). Moreover, F-Change is $127.880 > 4.10$ and Sig. F-Change $0.000 < 0.05$; it concluded that the hypothesis is accepted. McKay & Whitehouse (2015) revealed that the relationship between religious leaders, emotions, and moral ethics is not always harmonious. Gümüşay (2019) stated that religion does not necessarily make people behave properly and correctly. Moral tendencies emerge independently of the intuition of society and religious leaders. Therefore, if there is an attempt to assassinate a religious leader, it is due to a lack of emotional control and basic ethics. Religious leaders must provide trust by controlling emotions and using basic ethics in dealing with people or followers. By behaving in controlling emotions and using basic ethics, it can foster public trust (Anshel & Smith, 2014).

4. Discussion

The results of this study indicate 34.3%, which means a low public trust in religious leaders. The low level of public trust is due to weak emotional control and cluelessness in applying basic ethics from religious leaders (Johnstone & Walton, 1987). Therefore, a spiritual leader must control emotions and

understand to use ethical basics from their young age. This study also found that the relationship between religious leaders, feelings, and moral ethics was not always harmonious. Religion does not necessarily make people behave properly and correctly. The morals of religious leaders emerged independently and were supported by the community's intuition and the religious leaders themselves. Religious leaders must be able to control emotions in interacting with the community. In talking about God, religious leaders must deepen their basic ethics and not judge other religions or societies. Attempts to kill religious leaders were due to a lack of emotional control and understand to apply basic ethics so that the way to deliver services and sermons could create new problems and could divide religious harmony (Bober, 2014; Walton, 2003; Gunasekare & Dissanayake, 2015)

The idea that religion is a prerequisite for moral action is widespread and deeply ingrained. It stated that all religions believe that morality is impossible without belief in God (Pew Research Center, 2007). The assumption is because many religious leaders are absent from basic ethics, which explicitly mentioned that morality is in basic ethics. It is not surprising that religious leaders' emotions are challenging to control due to the absence of basic ethics (Boyatzis et al., 2011). Morals embedded in religious leaders can show in religious indoctrination. Moreover, this makes religious leaders' emotions challenging to control (Heward-Mills et al., 2018).

Religious leaders must provide inner and outer peace to the people and not become a source of conflict. Religious leaders bring peace, such as empathy and compassion, to society. If religious leaders ignore empathy and compassion for the community, chaos and possible division will arise (Hanson, 2004; Bober, 2014; Weaver & Agle, 2002).

By maintaining emotions, religious leaders have self-awareness, can control their feelings, maintain their operational mentality, and build cognitive-emotional awareness and can interact with society well, and maintain people's feelings (Fagan, 1996). Also, religious leaders are not absent in basic ethics who ignore their conscience, healthy and nurturing religious beliefs, have high self-esteem, are responsible for their actions, and are on God's path (Kang et al., 2012). Therefore, religious leaders who guard their emotions will protect society, educate the public, and give sermons their cognitive knowledge and skills. More than that, religious leaders have solid and deep basic ethics to lead the community (Bober, 2014).

Attempted murder of religious leaders can be caused by religious leaders who cannot maintain their emotions and are absent from basic ethics. Public trust in religious leaders will gradually disappear because their actions increasingly erode religious leaders' emotions and basic ethics (Walton, 2003; Miller & Thoresen, 2003)

In the interview, the respondents informed that the religious leader's attempted assassination causes profound and prolonged disillusionment with the spiritual leader. People feel hurt by the sermons of religious leaders and religious leaders' behavior contrary to their addresses.

Besides, irresponsible behavior, such as the community having to donate a certain amount of money to a worship place, but the money is not evident in its use. Moreover, many more religious leaders insulted the public with their words and seemed to mock the community (Ibnu Sani, 2020; Chania, 2020). Religious leaders must be firm and healthy in their commitments. By obeying God's commands and being responsible, and having a strong belief in their religion, people will respect and believe in them (Rev. Muckler, 2012; Łowicki & Zajenkowski, 2017).

Walton, D. (2003) embodied that religious leaders must have a repentant conscience and a genuine and upright morality of life throughout their lives. In the general view of society, being a spiritual leader is very hard. It cannot differ from the path of religious morality. Once varying from religious character, it creates an *ad baculum* or an error that makes people distrust and contrary to what they should be.

Miller & Thoresen (2003); Fagan (1996) stated that religious leaders are role models of society. Every movement of religious leaders is noticed and followed by the community. Therefore, being a spiritual leader is a call to heart and high interest. So that having a heart call and high interest can minimize bad words and actions.

Truth in religion identifies with the truth, which is understood as the most profound, sacred, and transcendent reality-oriented knowledge. So religious leaders must have a proper and in-depth understanding of religion, the ability to adopt surface religious knowledge so that people can follow their sermons, skills in excellent and correct communication (Orellano, Valor, & Chuvieco, 2020).

However, emotional intelligence and religious belief have a close and significant relationship. Many people revere religious leaders. Hence, the mental state of solid religious leaders with a high level of emotional intelligence can lead to good social interaction between religious leaders and the community (Pew Research Center, 2007).

Religious leaders are trusted by the public and confirmed scientifically, then these religious leaders carry out their duties using logic and not intrinsically. Because the logical thinking relationship makes people believe in these religious leaders' actions, society's chaos and complexity can be adequately resolved based on the religious leader's religious morality (Anshel & Smith, 2014; Stükelberger, 2010; Bigley & Wiersema, 2002).

5. Conclusion

A religious leader should provide comfort and peace to society. To become a religious leader must have the knowledge, ability, and skills in religion. People tend to wish for a spiritual leader who has controlled emotions and high emotional intelligence. Also, in carrying out their duties, religious leaders must have qualified basic ethics so that people can believe in them and follow their sermons. Society obtains a spiritual leader who has vigilance in faith, can manage mentality, manage feelings, and good cognitive in interacting with people's feelings. In carrying out his duties, a religious leader must have a conscience free from wrong perceptions, firm religious beliefs, respect himself, and take responsibility for his actions and words. Furthermore, finally, religious leaders must obey God's rules so that people can follow him.

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