

Underlying Differences Work Ethic Variations: A Systematic Literature Review

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ABSTRACT: This study aims to examine previous research on work ethics, particularly the factors that differentiate work ethics. This study uses a systematic bibliometric literature review analysis with the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) technique by analyzing previously published articles. The PRISMA procedure consists of several stages: identification, screening, eligibility, analysis, and conclusions based on the findings. The results of the study show several factors that differentiate the level of work ethics.

KEYWORDS: Work ethic, Ethical divergence

I. INTRODUCTION

The era of globalization has led to increasingly intensive integration in the world of work [1]. Thanks to advances in communication and transportation technology, geographical boundaries are becoming increasingly blurred, allowing workers to move freely and making cross-border virtual collaboration the new norm [2]. Changes in economic conditions and the social environment due to rapid globalization and increased competition have significantly affected the nature and ethics of work [3]. These changes require organizations and individuals to be able to adapt dynamically, develop cross-cultural competencies, and strengthen work ethics and integrity in facing increasingly complex global challenges [4]. Multinational companies recruit talent from different continents, teams operate in a hybrid or remote manner, and gig economy platforms connect freelancers with clients around the world [5].

Then what about work ethic? Work ethic today stands at the crossroads between traditional values and the realities of globalization in the world of work. On the one hand, there is still a strong demand for classic work ethic traits such as integrity, dedication, punctuality, and responsibility, which are considered fundamental to organizational productivity and trust. However, on the other hand, this phenomenon continues to adapt and be challenged by dramatic changes in the work environment. Globalization, massive adoption of digital technology, work flexibility (remote/hybrid), and generational shifts in values have changed the definition and manifestation of work ethic. Globalization, in this case, can be seen as a provider of media for the exchange of work ethics in terms of attitudes towards work [1].

However, amid these dynamic changes, there are real concerns about a decline in work ethics felt by various parties within the organization. In recent years, ethics has become a cause for concern. Changes in the era can be a medium for changes in ethics [6]. This has led to an increasing number of members of the organization's community expressing concern about ethics, particularly work ethics. This is because ethics is a commitment to the values and importance of hard work that exists in potential employees (Mille., Hudspeth, 2002). Although ethical violations are not related to the costs incurred by the company, their effects will be destructive to the company (Al-Shamali, Irani, Haffar, 2021). Therefore, maintaining and strengthening work ethics is crucial for organizations in the era of globalization.

Corporate cases such as illegal transactions at Barings Bank, Enron's accounting manipulation, the Sanlu Milk toxic milk scandal, Wells Fargo's fictitious fees for customers, and Volkswagen's vehicle emissions fraud illustrate the prevalence of unethical behavior by employees [9]. This phenomenon underscores the urgency of strengthening cross-cultural and cross-border work ethics in the era of globalization, so that organizations not only survive but also contribute positively to society.

On the other hand, in the current era of globalization, ethics is considered the key to competitive advantage. Research Ristić-Ristić, S. & Tot, V (2024) proving that ethics is recognized as a condition that has an impact on organizational performance in a

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competitive world. In addition, ethics is also one of the distinguishing factors of an individual's performance [11]. Good organizational performance also depends on how the organization practices ethics in the workplace and incorporates good values as part of its organizational culture (Omisore & Adeleke., 2015). Thus, ethics is a requirement for organizations to create good performance in order to compete globally.

The importance of ethics in the era of globalization has not been matched by the development of literature related to ethics itself. In particular, research analyzing SLR on work ethics. Several previous studies conducted by [9] about Unethical pro-organizational behavior, research [13] literature review related to the development of work ethic scales and ethical values [14]. Ethical issues in using technology [15] No one has focused on analyzing the literature on the basis of work ethic divergence. In fact, work ethic is a crucial moral foundation in shaping the attitudes and behavior of employees in an organizational environment, especially in the current era of globalization. In addition, work ethic ensures a healthy, safe, and fair work environment, which is at the core of SDG 8 for sustainable economic growth and decent work for all [16].

This SLR article reviews and synthesizes all existing empirical research on the theoretical foundations and divergence of work ethics. By integrating the findings from these various studies, this article will create novelty by presenting a holistic framework for understanding work ethics that has never been presented before. A substantial new contribution to the literature by presenting an in-depth systematic literature review (SLR) on work ethics. This offers a significant contribution to the literature by presenting a multidimensional and comparative analysis of work ethics that has not been comprehensively explored in previous publications. The importance of this research lies in its ability to fill a significant knowledge gap, providing a comprehensive map of how global work ethics practices are conducted. The results of this SLR are crucial for more ethical and inclusive managerial decision-making in increasingly diverse work environments, helping organizations formulate context-sensitive policies and advancing academic understanding of the relativity of work ethics, not as a singular concept, but as a rich construct influenced by multiple layers of identity and experience.

II. LITERATURE REVIEW

Work Ethics

Work ethics are described as a set of moral principles that a person adheres to in carrying out their duties [1]. From an organizational perspective, work ethics refers to professional or business codes of conduct that set standards for assessing the values and moral actions of employers and employees that arise in the course of doing business [17]. Different approaches to work ethics have developed over time, but these different approaches have been summarized into two broad perspectives: the capitalist perspective and the anti-capitalist perspective [1]. From a capitalist perspective, work ethic began with the initial view that work was considered to have little positive value. It then developed into a respected social norm in the 16th century through the concept of the Protestant work ethic, which emphasized hard work as a moral calling and contribution to society. Max Weber introduced the term Protestant ethic in the early 20th century, linking work ethic to the spirit of capitalism through discipline, thrift, and productivity [18]

At the end of the 19th century to the beginning of the 20th century, Frederick Taylor introduced scientific management, which broke down work into simple tasks to increase efficiency and wages, viewing money as the main motivator. Work ethic began to be secularized, shifting from religious roots to secular values of productivity in industrial society. Post-World War II research explored sociological dimensions, such as the relationship between work ethic and social and cultural structures [19]

Recent research highlights work ethics in the context of globalization, including adaptation across cultures and the influence of modernization on the capitalist spirit. The focus has shifted to meaningful work ethics, with mediation models examining ethical antecedents such as organizational culture and collaboration. This evolution encompasses corporate social responsibility, employee welfare, and sustainable practices in the post-pandemic era [20]

III. METHODS

This study uses the SLR technique, which aims to analyze previous research trends related to the topic, new developments in research, and recommendations for future research [21]. SLR is a systematic literature review that identifies, selects, and critically assesses research to answer predefined questions [22]. The Preferred Reporting Items for Systematic Reviews and Meta Analyses (PRISMA) method was used because this model includes systematic procedures for extracting bibliographic sources, the review process (identification, screening, and eligibility), detailed data abstraction, and more comprehensive analysis [23]. The stages carried out in the SLR prima model are as follows:

Identification stage. In the preliminary stage, keywords, synonyms, and key concepts drawn from prior literature were categorized to pinpoint details on differentiating factors work ethic. Subsequent searches of article databases employed the Harzing Publish or Perish tool. Table 1 below outlines the search terms applied to retrieve relevant items from the databases.

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I. TABLE 1 KEYWORDS AND SYNONYM

Database	Keyword
Google scholar	"Work ethic or ethic at work" and "different work ethic"
Science direct	"Work ethic or ethic at work" and "work ethic organization"
Scopus	Work ethic or ethic at work" and "different work ethic"

Source: Author, 2025

Filtering stage, At this stage, several filtering steps are carried out, the initial stage being the disqualification of duplicate articles. The next stage involves filtering articles related to conference proceedings, books and book chapters, and literature review articles. The next stage will select articles that focus on the topic to be analyzed later [24] Feasibility stage. This is the final stage in the SLR method, in which articles that meet the criteria and are suitable for analysis are selected. A thorough examination is conducted of the content of the articles to determine whether they are relevant to the topic under discussion [21].

IV. RESULTS AND DISCUSSION

A. RESULTS

A) IDENTIFICATION

Identification stage. In this initial stage, keywords, synonyms, and concepts from previous literature are classified to identify information about work ethics and ethic at work different using databases sourced from Scopus, Google Scholar and Science Direct. The identification process that has been carried out found 567 items sourced from the database.

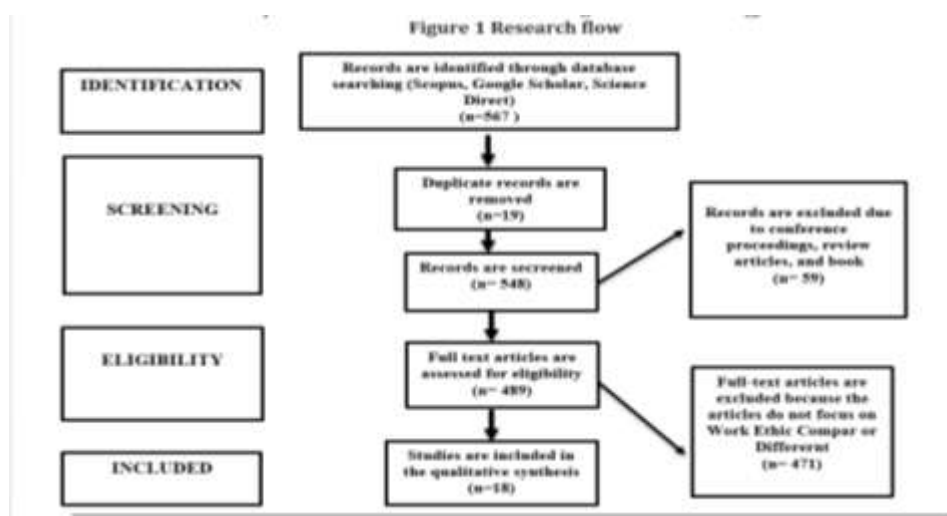
B) SCREENING

The subsequent step involved removing duplicate research articles from prior searches. This process aimed to eliminate redundancy before screening for eligible articles. Conference proceedings, review articles, books, and book chapters were excluded from inclusion. During the screening stage, 19 duplicate articles were removed, leaving 548 items. In addition, 59 conference proceedings and books were also excluded in this process. These steps ensured that only relevant, non-overlapping journal articles that had undergone peer review proceeded to the next stage of eligibility assessment.

C) ELIGIBILITY

Following the initial screening, 489 articles were deemed ineligible for further analysis. Eligibility was then assessed by scrutinizing the abstracts of the remaining articles, resulting in the exclusion of 471 items that did not meet the inclusion criteria. This process yielded 18 articles suitable for full-text review and subsequent analysis.

Utilizing the PRISMA model's SLR phases, this study incorporates a clear process for identifying articles in the research synthesis. This begins with the identification, screening, and eligibility stages, culminating in the selection of 18 articles for synthesis. Figure 1 illustrates these procedural stages to address the research questions and enhance understanding of the methodology



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The research synthesis involves grouping key elements identified as factors differentiating work ethics. Literature review findings indicate several such factors. Table 2 summarizes these factors based on previous studies.

Table 2 Differentiating Factors

Differentiating factors	Author
Religiosity	<i>Schilpzand and de Jong 2021, Stam, Verbakel, and De Graaf 2013, Feess, Mueller, and Ruhnau 2014</i>
Culture	<i>Woehr, Arciniaga, and Lim 2007, Kozák 2020, Krskova and Breyer 2023, Abellán 2023, Runić-Ristić et al. 2024</i>
Characteristics Demography	<i>Bogt, Raaijmakers, and Wel 2005, Meriac, Poling, and Woehr 2009, Schilpzand and de Jong 2021, Arruñada 2010, Zulfikar 2012, Stam et al. 2013, Linz and Luke Chu 2013, Hite 2015, Feess, Mueller, and Ruhnau 2014, Shirokanova 2015, Krskova and Breyer 2023, Abellán 2023</i>
Career Stage	<i>Pogson et al. 2003, Runić-Ristić et al. 2024</i>
Cultural Conservatism	<i>Bogt, Raaijmakers, and Wel 2005,</i>
Generation	<i>Meriac, Woehr, and Banister 2010, Linz and Luke Chu 2013, Hite 2015, Zabel et al. 2017</i>
Generosity	<i>Stam et al. 2013,</i>

SOURCE: AUTHOR, 2025

B. Discussion

A) Theoretical Background

The results of the analysis of work ethic differentiation show that there are several grand theories used in work ethic differentiation, including the Theory of Moral Development [37] Moral development theory is used in research Pogson et al., (2003), to distinguish work ethics based on career level. Social Cognitive Theory (SCT) and Social Cognitive Career Theory (SCCT) work ethics theory is used to examine differences in work ethics based on gender [31], Human Capital Theory, work ethics differentiated based on Protestantism, religion, education, [40], cross cultural and gender [11], Mark Weber Theory of differences in work ethic based on Protestant and Catholic beliefs [32], Institutional theory: work ethics differentiated based on religion, generosity, political history, and modernization theory; differences in work ethics based on income, education, and urbanization [25], theory of value systems developed by Schwartz and Bilsky (1990) , Religion Degree of religiosity [26], Inglehart's theory of post-materialist [36]. Muslim Protestant, Modernisation Theory [28].

B) Work Ethic Differentiation Factors

a. Religious

Religiousness is how a person believes in and follows a particular religion (Alam dan Talib, 2015) didasarkan pada kepercayaan dan praktik (Obregon et al, 2022). Religiousness can influence ethics derived from both individual values and organizational cultural values (Horak dan Yang, 2018). The presence of religion in an individual will control that person's behavior to be more ethical (Alvarez, Domínguez, dan Vallejo, 2020).

Research results [40] focusing on Protestant work ethic that reveals religious connections to Protestant work ethic, this research was later criticized by (Geren, 2011) which reveals that work ethic is embedded in all religions meanwhile [44] He also stated that there is no good reason to assume that one religion is superior to another in terms of work ethics. The debate regarding the relationship between religion and work ethics continues. Unlike before [26] proves that the work ethic of all religions is no different between followers of Islam, Christianity, Buddhism, and Hinduism, but what distinguishes them is a person's level of religiosity. Fees' research results prove that the higher a person's level of religiosity, the higher their work ethic.

Work ethics, when viewed from the perspective of various religions, have several similarities. Islamic teachings emphasize the centrality of work, as do other religions such as Christianity and Hinduism. Hassbi explains that the centrality of work in Islamic teachings is stated in the Quran. The same is true in Christianity, as expressed by [45]. In Hinduism, salvation and damnation depend on moral behavior, which serves as a stimulus for focus and obedience [46]. Fulfilling one's duties leads to reincarnation into the heavenly transitional stage, while disobedience carries the risk of reincarnation into the temporary stage in hell [44]. Meanwhile, Buddhism emphasizes teamwork over individualism. Other important values in Buddhist doctrine are duty and frugality, and the main cause of poverty is seen in unethical behavior [45].

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Religious differences significantly shape variations in work ethic, as each religion instills unique values related to motivation, discipline, and responsibility at work. The Protestant work ethic, as described by Max Weber, views work as a divine calling for the accumulation of wealth as a sign of salvation, while Islamic ethics emphasize work as worship that brings one closer to Allah through honesty and perseverance. Previous research shows that Catholics, Protestants, and Muslims have similar work ethic commitments based on personal doctrine, but cultural-historical factors cause differences, such as a stronger work ethic among Muslims due to their existential context [29].

Overall, from the results of previous studies, it can be concluded that some differences in work ethics based on religion are still debatable, because previous studies have shown contradictory findings regarding the influence of religious doctrine on work motivation and commitment. Although Max Weber's theory emphasizes Protestant work ethic as a driver of capitalism through the value of hard work as a divine calling, modern empirical studies have found that Protestant societies today exhibit the weakest work ethic compared to Muslim societies, which are stronger due to existential needs and post-materialistic values [29]

b. Cultures

Cultural differences give rise to variations in work ethic because core values such as collectivism versus individualism fundamentally shape perceptions of responsibility, motivation, and work interactions [47]. According to Hofstede's cultural dimensions, Asian countries with high scores on power distance and collectivism (e.g., Indonesia, China) emphasize hierarchy and group loyalty, resulting in a work ethic oriented toward team harmony and moral hard work, in contrast to the West (US, Australia), where high individualism encourages personal achievement and innovation [48]

Another example is that Asian cultures influenced by Confucian values emphasize hierarchy, collective responsibility, and hard work as reflections of moral character, while Western cultures prioritize productivity, individual achievement, and innovation as the core of work ethics [42]. These differences affect how workers from different cultures view obligations, loyalty, communication, and decision-making in the workplace [49].

Different cultures also create different expectations regarding professional ethics and organizational structure, for example in terms of formality, how to interact with superiors, and working hours, which if not understood can lead to conflict and misunderstanding. For example, in Japanese culture, loyalty and group harmony are highly valued, so workers tend to work overtime for the sake of the group, while in Swedish culture, work-life balance is more valued, with shorter working hours. This leads to significant variations in perceptions of what is considered ethical and professional in the workplace [50]

In addition, cultural differences affect communication and interpersonal relationships, which form the basis of work ethics. More collectivist cultures prioritize harmony and consensus within the group, while individualistic cultures value the expression of opinions and independence, resulting in differences in work styles and team collaboration [51]. These differences must be understood and managed well in order to create an inclusive and productive work environment amid cultural diversity.

Empirical evidence supports this by showing that cultural differences create differences in values, attitudes, and organizational structures that affect work ethics, and without a good understanding of cross-cultural issues, tensions, misunderstandings, and decreased productivity can occur. Therefore, a deep understanding of cross-cultural work cultures is essential for human resource management, especially in multicultural and global organizations [2].

c. Demographic Characteristics

1) Gender

According to Hill (1997), gender role stereotypes can explain the variation in work ethic support between men and women. The media tends to portray work through male figures (Signorielli, 1993), often depicting it as an unavoidable burden that should be avoided. As a result, men are accustomed to viewing work commitment as a negative thing. In contrast, women are educated differently from an early age, namely to be polite and appropriate (Sadker & Sadker, 1994), which is in line with the characteristics of work ethic supporters (Hill, 1997). Therefore, women tend to see work ethic support as a way to fulfill their gender role expectations. In summary, this view states that these differences in response are predictable, given that American men's gender roles position work as a hated obligation, while women view work ethic as a tool for demonstrating positive and appropriate behavior that has been instilled since childhood [31]

The sociocognitive theory combines psychological elements and social structures into an integrated framework to understand the evolution and function of gender roles (Bandura, 1986, 1997). Gender conceptions and behaviors are shaped by a complex network of social influences, including family dynamics and various social institutions in daily routines, thus emphasizing a layered model of social transmission rather than solely family influence [52]. The dimension of time is the main distinguishing factor, whereby traditional psychological theory limits gender development to early childhood, ignoring variations in norms across different social contexts and life stages [52]. In fact, cultural transformation and technological advances often force a re-examination of gender behaviors that are considered appropriate. Therefore, the process of negotiating gender roles is

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continuous throughout the life cycle, unlike the initial focus on childhood (Freud, 1916/1963; Kohlberg, 1966) or only adulthood (Deaux & Major, 1987) in other approaches.

2) Earning

Income influences the application of ethics through a mechanism whereby higher income levels often lead to stricter ethical expectations from society, thereby encouraging individuals or organizations to apply stronger moral principles in order to maintain their reputation and sustainability [53]. The main justification is that high income allows flexibility in choosing ethical behaviors, such as consuming organic food or making prosocial decisions, without being constrained by basic needs, while low income tends to limit the application of ethics due to economic priorities [54].

Adequate financial income simultaneously improves the application of work ethics because it supports motivation, job satisfaction, and employee performance based on integrity, as seen in the relationship between compensation and professional ethics. Individuals with high incomes are considered to have a greater responsibility to share or act fairly, so that income influences the ethical norms applied in decision making [55].

3) Age

Age differences indicate different applications of ethics because each age group experiences different developments in values, experiences, and social norms, so they bring different perspectives in interpreting and applying ethics. Older people usually prioritize traditional values, politeness, and stable commitments, while younger generations tend to be more dynamic, adaptive, and may have more flexible interpretations of ethics in line with the times [39].

Then, more life experience among the older age group gives them a more mature ethical mindset that is oriented towards long-term responsibility. This group also prioritizes respect between individuals and compliance with long-established social norms. In contrast, younger generations who are more familiar with technology and cultural changes tend to adapt their ethics based on contemporary contexts, such as digital ethics and work innovation [56].

Age differences affect the way people interact and communicate, which in turn impacts the application of ethics in social and work environments. For example, in the workplace, older employees demonstrate work ethics in the form of discipline and loyalty, while younger employees may demonstrate ethics that emphasize creativity and cross-cultural collaboration. This shows that age differences will create variations in the application of ethics according to the context and needs of the times [57].

Thus, age differences act as a framework that influences how individuals understand and implement ethical principles differently, according to their experiences, values, and social environments.

4) Education

Differences in educational attainment indicate different levels of work ethic because higher formal education equips individuals with knowledge, analytical skills, and a deeper understanding of moral norms, thereby increasing ethical awareness and commitment to work integrity [57]. Individuals with lower levels of education may apply ethics intuitively based on practical experience, while those with higher levels of education tend to systematically integrate ethical principles into their decision-making [58].

Differences in education trigger variations in ethics, where highly educated vocational students demonstrate stronger work ethics correlated with high work quality, while low education depends on other factors such as experience. This reflects that education forms different ethical foundations, affecting loyalty and compliance with organizational norms [59].

5) Generation

Generational differences reveal varying work ethic practices, as each generation is shaped by unique social experiences, technology, and cultural values, resulting in variations in work ethic, work values, and work attitudes. For example, Baby Boomers emphasize loyalty and seniority, while Millennials and Gen Z are more flexible and adaptive [60].

Older generations such as Baby Boomers apply a work ethic based on long hours, strict discipline, and long-term commitment, while early Gen Z (1997-2000) shows resilience in technological transition with an adaptive ethic, unlike post-2000 Gen Z, which prioritizes work-life balance and digital communication. These differences can create conflict if not managed, where younger generations are seen as less ethical due to their high flexibility, when in fact it is simply a variation in perspective [61].

The application of intergenerational ethics influences interactions, with seniors being egocentric in proven work patterns versus juniors who are innovative but demand flexibility, so these differences indicate the need for cross-generational management for productive harmony. Gen Z as a whole is shifting towards ethics based on social values and technology, unlike previous generations who focused on stability [62].

6) Religion

Religious differences will result in different ethical practices because religions provide their followers with different moral values, norms, and rules, thereby influencing how they understand and apply ethical principles in their daily lives and work. Each religion has its own teachings on honesty, responsibility, justice, and social relations, which create variations in ethical practices

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in different contexts. The first justification is that religious values shape views of right and wrong, which form the basis of individual and group ethics. For example, Islam emphasizes honesty, trustworthiness, and justice in work, while Buddhism emphasizes compassion and not harming other beings. These variations in teachings result in different ethical approaches to aspects such as business integrity, leadership, and social responsibility.

Second, religious differences influence ethical behavior in the workplace and community through worship practices, rituals, and moral teachings that reinforce ethical commitments in accordance with individual beliefs. Therefore, the application of these different ethics reflects cultural and spiritual diversity that must be respected in social and organizational interactions.

Thus, religious differences fundamentally influence how individuals and groups develop and apply work and social ethics, in accordance with the moral values taught in their beliefs.

7) *Ethnic*

Ethnic differences manifest in different ethical practices because ethnicity shapes unique social networks, cultural norms, and patterns of behavior passed down from generation to generation, resulting in variations in ethical understanding such as politeness, fairness, and interactions between groups in a multicultural society [63]. Ethnic stereotypes often reinforce these differences, whereby certain ethnic groups apply ethics based on collective values such as solidarity or individualism that are culturally ingrained.

Ethnicity as a source of intrinsic wealth influences discourse ethics, whereby different ethnic groups have dominant values that shape behavioral stereotypes, such as the priority of social harmony in certain ethnic groups versus competition in others. For example, Chinese and Javanese ethnic traders exhibit different levels of politeness in business services, reflecting communal ethics influenced by ethnic identity.

Ethnic differences require inclusive identity ethics to manage prejudice and conflict, where the application of ethics varies due to genetic factors, customs, and claims of group superiority, making rational dialogue essential for harmony. In traditional societies such as Madura, ethnic social ethics are the main orientation in facing globalization, indicating variations in the application of ethics between ethnic groups.

d. *Career Stage*

Work ethics differ between stages due to the basis of moral motivation: at the pre-conventional stage, employees work to avoid sanctions or for personal gain; at the conventional stage, they work for social approval or to fulfill organizational rules; while at the post-conventional stage, they work based on universal ethical principles such as justice and individual rights. These differences arise from levels of reasoning, where lower stages are more egocentric and higher stages are more oriented toward social contracts and collective well-being.

Research [37] There are no significant differences at each stage of an employee's career. In his research [37] There are three classifications in a career. First, there is the trial stage, then the stable stage, and finally the maintenance stage. In general, there are no significant differences, but there are slight differences. Work ethic is reported to be better at the highest level of the career, which is the maintenance stage, followed by the stable stage, and the lowest work ethic is at the beginning of the career, which is the trial stage.

According to Kohlberg's theory, in the early stages of their careers, individuals are usually at the pre-conventional level, where work ethic is low because moral reasoning depends on avoiding sanctions or pursuing personal gain, so that work motivation is selfish and unstable without external supervision.

As careers progress toward the conventional and post-conventional stages, work experience, training, and social relationships facilitate the absorption of organizational values and principles of global justice, which ultimately improve work ethic through independent dedication and responsible initiative [37].

In the early stages of their careers, individuals are at Kohlberg's pre-conventional level, with a low work ethic due to egocentric motivation based on rewards or punishments. As they progress to the conventional-post-conventional stage, experience and social interaction build intrinsic commitment and proactive responsibility. Therefore, to change behavior and mindset in a sustainable manner, establishing policies alone is not enough—deep moral development is needed so that ethical reasoning is internalized and supports a long-term work ethic [64].

e. *Conservative Culture*

The difference between conservative culture and other cultures shows different applications of ethics because conservative culture emphasizes traditional moral norms, personal responsibility, and strict religious norms as ethical compasses, while progressive culture is more flexible with radical change and moral relativism. This results in variations in the application of work and social ethics, where conservatives prioritize the stability of institutions such as traditional families and authority hierarchies [65].

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Conservative culture enforces ethics through skepticism toward rapid change, upholds individual freedom within a framework of moral responsibility, and rejects external dependence in order to maintain social order. These strict norms limit arbitrary behavior, creating strong solidarity but often rejecting new ideas that conflict with tradition.

The difference with progressive culture is evident in the conservative rejection of secularization and changes to the definition of family, where conservative religious-based ethics emphasize hard work and independence, unlike the more utopian and egalitarian progressives. This variation reflects how conservative culture maintains fixed ethical standards for social stability.

f. Generosity

Differences in levels of generosity indicate different ethical practices, as generosity reflects a moral commitment to social justice, solidarity, and shared responsibility, whereby generous individuals practice high levels of prosocial ethics such as sharing without reward, while less generous individuals tend to be individualistic and less sensitive to social inequality. High levels of generosity, such as in the practice of zakat and infaq in rural communities, indicate strong social ethics based on religious motives and hereditary customs, in contrast to low levels of generosity driven solely by self-interest [25].

High generosity improves the quality of interpersonal relationships through ethical behaviors such as mutual cooperation and sharing rice, which strengthen social harmony and reduce inequality, reflecting a more inclusive application of ethics. Conversely, low generosity indicates weak ethics in social responsibility, where selfish motives dominate over collective moral values [66].

This difference is evident in the context of business and society, where ethics supported by generosity builds loyalty and trust, while a lack of generosity indicates ethics that are limited to personal interests. The internalization of ethics through generosity, as in Islamic teachings, results in sustainable positive behavior, making it an indicator of variations in the application of ethics.

V. CONCLUSION AND RECOMMENDATION

This systematic literature review reveals that differences in work ethic stem from religious, cultural, demographic, career stage, generosity, and individual moral development factors, with globalization further exacerbating these dynamics through multicultural interactions in the workplace. Globalization forces the convergence of cross-border work values, such as the Asian collective ethos meeting Western individualism, but it also gives rise to conflicts such as incompatibility of motivation and decision-making, as discussed in the perspectives of Kohlberg, Hofstede, and Bandura's sociocognitive theory.

This research is not without shortcomings that can certainly be addressed in future research, including: Conducting a longitudinal empirical study in Indonesia to measure the evolution of multicultural employee work ethics due to globalization, using SEM to analyze the influence of religiosity and culture. Developing a work ethics-based questionnaire instrument adapted to the global context. Explore cross-cultural training-based moral development interventions to enhance work ethic in the digital age, with a focus on Generation Z.

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