

Conference Paper

An Empirical View on Ethical Values and Moralism of Public Bus Service in Kuantan

Diyana Kamarudin¹, Mohammad Fitri Idrus², Siti Aisyah Ismail², and Shariman Mustafa¹

¹Faculty of Business Management, University College of Yayasan Pahang, Taman Gelora Campus 25050 Kuantan, Pahang, Malaysia

²Faculty of Industrial Management, University Malaysia Pahang, Lebuhraya Tun Razak, 26300 Gambang, Pahang, Malaysia

Abstract

Ethics is a discipline dealing with a set of rules, principles, and beliefs used to judge the value of human actions. Ethics are relevant in the transportation sector because of the diversity and the social relevance of its effects, both positive and negative. Ethics in Business is nothing but the do's (good things and honest activities) and don'ts (bad things, cheating, bribe, duplicate products) by the marketers in the business. There should be business ethics, meaning that the business should be conducted according to certain self-recognized moral standards. Most of the government agencies have very strict conduct of rules and moral standard on which the entire functioning is hovering and most of the time customer gains the benefits. In order to protect the public and company interest, the practice of professionalism in bus services should be practiced. The objective of this research is to analyse the ethical issue in Rapid Kuantan bus service. The study utilizes informal interview toward operation and bus control centre staff and observational as its methodology. Four dimension of different cases discussed in this paper to see the relation of action taken and its relation with the said elements. In this study, the expected outcome is high ethics and morality is a vital value and characteristic that lead to the trusted and effective of bus services.

Keywords: ethics, transportation sector, moral standard.

Corresponding Author:
Mohammad Fitri Idrus
mohdfitri.idrus@gmail.com

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1. Introduction

Numerous factors influence the quality of public transport. Nowadays, the ethical elements of the job of professional drivers are becoming increasingly important. Reviewing the determinants of this group's conduct therefore seems suitable. These determinants were presumed to rely on both the driver himself and his working environment. Therefore, it has been pointed out the reasons and implications of the moral dilemmas that arise owing to the disputes between the individual and the organization.

Ethics is seen as the personal attitude of a person and faith in what is correct or wrong. What is correct or wrong is a personal matter, but it is still affected by socially

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accepted norms. It reflects a judgment of conduct towards individuals they thought were just. Ethics are helpful instruments within complicated human interactions to sort out the good and bad. Company operation in good faith could be referred to as a set of values and guidelines. Business ethics should exist, which means the company should be carried out following certain self-recognized moral norms. Most public offices/agencies and renowned organizations have very rigid laws and moral standards on which the entire functioning is benefiting most of the time user/customer.

Business ethics gives the organization a lot of goodwill that will translate into tangible advantages in the long run. Current business functional circumstances, particularly service firms, require them to produce suitable conduct towards a more challenging customer. The same applies to the transport of passengers.

Passengers want public transport operator to provide high-quality service. The ethical elements are partially linked to the norms in businesses or industries, but also to the workers' inner attitudes about what's correct when it comes to the job.

This paper will present to look at cases from 4 different dimensions (Refer to Table 1) specifically in the bus service point of view. The cases will be examined through the legal and rules views, and on the other hand highlighting the ethical dimensions above the act.

TABLE 1: Different Scenarios of Bus Service.

	LAW AND REGULATION	ETHICS
	RIGHT - RIGHT	
CASE 1	Passenger pay fare when enter the bus	Bus driver will print out the ticket
	RIGHT – WRONG	
CASE 2	Passenger at the bus-stop waving at the bus driver to pick up	Bus went straight past without even slowing down
	WRONG - RIGHT	
CASE 3	Passenger did not prepare exact fare	Bus driver allow passenger on board
	WRONG – WRONG	
CASE 4	Passenger press bell and inform bus driver to stop at their nearby location	Bus driver did not stop bus at approve designated bus stop

The objective of this research is to analyse the ethical issue in Rapid Kuantan bus service. Bus drivers must comply with the laws and regulations at all times. They are anticipated to fulfill their duties and obligations to provide the passenger with excellent service. Legal and ethical concerns are some of the most significant problems facing the bus driver profession. Cases of non-observance of the law can seriously damage the reputation and trust of the public and bus operations

1.1. Background of the Cases

1.1.1. Right / Right

It should be a normal practice of an organization to exercise morally right actions for morally right motives or intentions. This ethical action is acceptable in all organizations and all religions in the world. This view is permissible because it would harm others either physically or emotionally.

1.1.2. Right / Wrong

This dimension shows that the organization is doing unjustifiable and unfair actions. Doing something right but with a wrong condition is unacceptable morally and ethically.

1.1.3. Wrong / Right

Wrong right dimension magnifies the situation that the organization is doing an immoral thing for the right motives or intention. This ethical behavior also not acceptable as it could harm other person either physically or emotionally.

1.1.4. Wrong / Wrong

Wrong wrong dimension would be critical to an organization. If they have done this to either of their staff or customer, it will affect their organization in whole operation and management. Both action and their motives and intention would be ethically immoral.

2. Literature Review

2.1. Public Bus Service in Kuantan

Prasarana Malaysia Berhad is the country's leading players in offering facilities of public transport. The research of bus commuting behavior is essential with different kinds of transportation managed by Prasarana Malaysia Berhad. Rapid Kuantan is one of Prasarana Malaysia Berhad's bus operating subsidiary that serves bus shuttles specifically in Kuantan city.

Kuantan is the capital of Pahang State, Malay Peninsula's biggest state. Over 400,000 individuals live in Kuantan; making it the biggest town in eastern coast Malaysia. In Kuantan, only Rapid Kuantan presently provides the stage bus service.

The government gives the company a legal monopoly where it has exclusive rights to offer the service of stage buses. The benefits of having a monopoly phase bus operator are that there will be no overlapping schedule with other carriers and broad area coverage, meaning that the operator cannot select the region with higher demand, it has to serve all regions fairly.

Rapid Kuantan presently runs a fleet of 69 buses of the Scania K-series and a total of 16 routes. At the early phase of operation, Rapid Kuantan implemented 32 air-conditioned, GPS-installed buses with ergonomic characteristics to accommodate disabled passengers (with normal wheelchair room, a boarding device for wheelchair users to get on and off, priority seats, handrails, color contrast and simple bell pushes).

2.2. Morally Right or Wrong Actions

Actions can be assessed in different ways. We can do this in two distinct ways when we assess them from the moral point of perspective. We can find them morally correct or incorrect, but we can also judge them morally good or bad. Both assessments are logically independent of each other, and David Ross was definitely correct in pointing out that a clear difference between morally correct and morally goodwill do much to remove some of the perplexities of our moral thinking (Ross, D., 1930).

The opposition between teleology (consequentialism) and deontology has dominated the study of correct and incorrect action. The right-making characteristics of actions are only their implications, according to teleologists. Deontologists have rejected this, insisting that an action can be correct or incorrect in itself. Despite their disagreement over the right-making variables, the teleologist and deontologist will agree that if performed for the former purpose, the action is morally bad, but morally good if achieved from the latter. (Ross, D., 1930).

2.3. Motives

Most philosophers would look at the motives of a person as factors that contribute to their actions, whether it be morally good or bad. Some philosophers would say that the motives are the only relevant factors for an action's moral worth. Some philosophers might argue that moral evaluation is important, but not as exclusively relevant

(Brandt,1996). The motives are seen as important for the morality of certain actions. If a person spends their money in order to help innocent civilians in a war-torn country, her motivation tends to make her action morally good. But if a person decided to spend their money only because they see it as a lucrative investment, then their action may be prudent but it would not be seen as morally praiseworthy. Moreover, if someone turns his radio up only to disturb his neighbor, he will be rightly blamed, but if he does this only because he likes loud music, his action is less blameworthy, even though not entirely morally flawless (Blum, 1980).

2.4. Intention

The intention of a person's action is often not distinguished from their motives. Both of these concepts are related but they are not identical (Bennet, 1995). If A puts poison into B's coffee with the intention to kill him, his motive may have been the hope to inherit B's wealth. Intentions are also relevant to the moral worth of our actions. Oedipus intentionally killed an older man but unintentionally it is his father. If he had killed his father intentionally, then we would judge his deplorable action differently. However, since the arguments put forward to show the moral relevance of intentions are not substantially different from those referring to motives, it is not necessary to treat intentions here separately (Smith, 1994).

2.5. Emotions

Emotional reactions heavily influence a person's moral evaluations. As human beings with emotions, we tend to judge a person's condition more negatively when we are pleased about someone's harm than when we feel sorry for them. However, emotions also affect the evaluation of the moral worth of actions (Broad, 1985). If somebody does not help an injured person out of fear of doing something wrong, this emotion is an excuse for his omission. His behavior is therefore less blameworthy; and from this it follows that an emotion such as fear influences the morality of our behavior. Also, emotions also affect our thinking (Oakley, 1992). If a person is angry, she may interpret a situation differently than she would have had she been relaxed. For example, if in a moment of anger someone considers a person's request as an impertinence and gives her therefore very short shrift, her behavior can be partly excused by referring to her emotional condition. This shows again the effect of emotions on the moral evaluation of actions. However, emotions are not part of our character; they are a component of our

personality (Pervin, 2000). If we were to determine the basis on which we evaluate a person's actions as morally good or bad, we must therefore refer to the broader concept of personality which includes, character and emotions.

2.6. Muslim Views on Ethics

If God orders an action because it is correct, then the rightness and wrongness of the action reside in its very nature as an action, and we humans can learn for ourselves in principle whether it is correct or incorrect by using our reason to evaluate the action. The role of God's command in that situation is to give power and clarity to the voice of our conscience, in particular by pointing to the ultimate reward or penalty that our activities deserve.

An action is only correct because God commands it, and incorrect only because God forbids it, then by using our powers of reasoning we cannot learn for ourselves what activities are right or wrong by evaluating the nature of the actions, but instead we merely have to depend on learning from God's mouth what his command is. We do not have a conscience until we hear the order of God.

3. Methodology

This paper is a conceptual paper to discuss a few actions that have been done in an organization which could be the morally right or morally wrong action. The author used his experience and knowledge during working with the organization and made some observations to the actions been directly and indirectly exercised by the organization. Then he will use to analyse the reason and relation to ethical and moral behaviour.

4. Finding and Discussion

4.1. Right – Right Action

RIGHT – RIGHT	
CASE 1	Passenger pay fare when enter the bus Bus driver will print out the ticket

Rapid Kuantan bus accepts cash for payment of fares. Once boarding the bus, the traveler must drop money in the farebox beside the driver. The ride must be paid immediately after entering the bus. Fare boxes accept banknotes and coins, but change is not available. Bus drivers will select the fare amount and print out paper receipts as

tickets using electronic ticketing machine. Traveler must keep ticket safe, undamaged for the duration of the journey for inspection purposes. If cannot present a ticket on request, the passenger may be asked to pay another fare. For ticket inspection, the ticket inspector will check the boarding stop, date and time and fare amount printed on the ticket. Inspector will ride the bus regularly for all routes to eliminate the pilferage cases

In the most cordial way, cash and tickets should be handed over. Without a ticket as evidence of being a fare-paid passenger, it may be difficult for those who suffer injuries in a bus to file a suit or making a claim later. As such, the ticket not only supports bus services but also confirms that holders are insured under the cover for “passenger’s legal liability”.

4.2. Right – Wrong Action

	RIGHT – WRONG	
CASE 2	Passenger at the bus-stop waving at the bus driver for pick up	Bus went straight past without even slowing down and stop

Waiting passengers should be created into a group at appropriate points on most urban paths where the quantity of traffic is sufficiently large. A sign on a pole or passenger shelter should indicate these. By approaching drivers, the signs should be obviously noticeable and ideally illuminated at night. Passengers must inspect the route/destination signage at the front of the bus. As the bus approaches, send a signal to the driver by holding arm high in the air

It is frustrating to be passed on, particularly when it rains outside. It may be because the driver did not see obviously or the bus was out of service if the bus did not stop. Passengers must make sure that at the bus stop they are obviously noticeable to the bus driver, wave or lift hands to the driver is advisable. At designated bus stops, bus drivers can only pick up or drop off passengers. Wear light-colored clothing or reflective strips during dark periods to make yourself more visible. If you can, if you stand up, move or wave as the bus approaches, it is useful to the bus driver.

One of the reasons the driver hasn’t stopped because the bus is complete and overcrowded to pick up passengers because it’s late, causing travelers to wait behind for another bus. The driver doesn’t stop sometimes because the bus isn’t in service. There is signage on the front of the bus that says “Not in Service,” which means that the bus is not in operation or the bus driver in training and it won’t stop picking up passengers. The driver may also have inadvertently missed a bus stop. When this occurs, passengers

can complain by calling the operator Bus Control Center and providing data such as route, date and time and a number of the bus plate so that the Operator can conduct investigations. If the outcome of the finding is deliberately missing the stop, the bus driver will face the disciplinary action.

4.3. Wrong – Right Action

	WRONG – RIGHT	
CASE 3	Passenger did not prepare exact change and pay correct fare	Bus driver allow passenger on board

Passengers must pay the fare onboarding the car in accordance with the law and they must be ready at the precise fare required as the riders do not bring the change. The more prepared, the easier it will be for drivers to rapidly pick up passengers and maintain up with a timetable. A passenger refuses to pay or is unable to pay the fare in some cases.

Suppose the driver won't let the individual go on the bus or get them off. They can't remove the individual physically, but they can stop the bus and refuse to move until the individual gets off or the authorities appear. Bus operators are told not to confront and allow the unpaid passenger to ride. There are also moments when the ticketing machine breaks and is not going to collect cash or issue the ticket. Sometimes, if only a few cents are short, the driver will just take whatever changes passenger has made and let the passenger remain on. Sometimes there are drivers letting people who looked like they really needed the help, and honestly they couldn't afford the bus fare. The guideline is that in a professional way the operator should ask for the fare. Otherwise the driver will take the information about the passenger and they will be requested to pay within three working days. Public bus is a social service, and the bus must be accessible and safe for passengers to ride. Maintaining service appears to be a priority rather than collecting tariffs.

4.4. Right – Right Action

	RIGHT – RIGHT	
CASE 4	Passenger press bell button and inform bus driver to alight	Bus driver stop bus at approve designated bus stop

In most countries, allowing buses to stop only at designated stops in urban regions is common practice. There are designated stop-over zones where passengers can take

off or board a bus. However, a lot of controversies has been raised when it comes to bus drivers letting their passengers off outside the specified stopping fields. Bus drivers that fail to follow this fundamental traffic regulation will jeopardize the life of a passenger.

Bus stop location includes a number of factors, including those that affect bus passengers and other road user's security and comfort. Ideally, stops should be selected through consultation among all interested parties, including road authorities, bus operators, police and potentially passenger officials.

Sometimes travelers may request drop-offs at a place near their home but this request should be declined owing to security reason bus driver. Simply put, enabling bus drivers to discharge passengers in undesignated stopping fields not only endangers other people's lives, but it can also lead to significant traffic issues.

By dropping passengers off outside the specified stopping fields leads the bus drivers to breach the traffic laws. If they do, their activities that jeopardize the safety of their travelers and the public should be held responsible. Making exceptions or giving way to private or selfish request will only generate a ripple effect on the busy highways of the city that will lead to chaos. Bus drivers effectively block other cars when offloading passengers in unauthorized regions and cause an enormous traffic jam.

5. Conclusion and Implications

The right and wrong ethics is clearly identified within the organization action. If the action would do harm to the other person or organization, it would be classified as immoral or wrong actions. On the other hands if the action is good either the action and the result of the action, it will be classified as a right or morally right actions. In normal life, if a person did something immoral, he or she should ask for forgiveness from the person they have done wrong and from God. But if the organization did something immoral, they should have asked for forgiveness by doing a charity to society. It is a normal situation that a person could do morally wrong action because the decision making is done by himself or herself. An organization on the other hands, shouldn't have done immoral actions as they were managed by a group of people. The decisions were being made in a meeting and monitored by all members of the organization.

These findings indicate that to mitigate worker fraud, powerful religiosity is essential. The opportunity to commit such fraud should be reduced in order to minimize employee fraud through strong internal control and reduced negative rationalization. A better general organization may create a mixture of high moral value and religious. Religiosity is negatively linked to worker fraud. By contrast, all three elements of the fraud triangle

hypothesis, namely pressure, opportunity, and rationalization, are positively associated with worker fraud (Said, Alam, Karim, & Johari, 2018).

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