Navigating the Darkness: Unveiling the Link between Dark Triad Traits, Human Governance, and Deviant Workplace Behaviour

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Abstract

This paper attempts to examine the impact of human governance on the complex relationship between Dark Triad traits (narcissism, Machiavellianism, and psychopathy) and deviant workplace behaviours. It integrates the theoretical concepts of Trait Theory, Al-Ghazali's theory of the soul, and Guman's Governance Philosophy to analyse personality traits, spiritual influences, and ethical principles in deviant behaviours. This study aims to give scholarly insights into the comprehension and application of these significant issues by looking at theoretical and empirical aspects. It focuses on values, ethics, and internal guidance in fostering ethical behaviours and deterring deviant conduct. The study provides valuable insights into the interplay between human governance, Dark Triad traits, and deviant workplace behavior. However, it acknowledges limitations in generalizing findings across different organizational contexts. Further empirical research is needed to validate the effectiveness of human governance principles in mitigating deviant behaviours. The findings offer practical implications for organizational management in promoting human governance principles to cultivate a culture of integrity, transparency, and accountability, reducing the likelihood of Dark Triad traits and deterring the deviant behaviours among employees. The study contributes to existing literature by exploring the role of human governance in addressing these issues.

Keywords: *Dark Triad traits, Deviant Workplace Behaviour, Human Governance, Al-Ghazali's theory of the soul, Integrity.*

INTRODUCTION

Deviant workplace behaviour is a worldwide issue that impacts individuals, communities, and organizations. Over the past decade, there has been a growing interest among numerous researchers to study its impact and the factors contributing to these behaviours (D'Silva, Bachok & Zawawi, 2020; Sathappan, 2021). According to previous studies, close to 95% of all organizations encounter workplace deviance to some degree with their employees. (Appelbaum, Laconi, & Matousik, 2007). Pricewaterhouse Coopers (2018) reported that 49% of global organizations surveyed had experienced economic crime (e.g. theft, fraudulent behaviour, property misuse, and employee rule violations) in the past 24 months, and 52% were perpetrated by employees. In Malaysia, among the deviant workplace behaviour cases reported were fraud and corruption (Transparency International Report, 2019), dishonesty, poor work attitude, sabotage, sexual harassment (Norsilan, Omar & Ahmad, 2014) alcohol and drug consumption (Sathappan, 2021), bullying and mobbing (Yusop, Yuzana, Ahmad Nawi, Zakirah & Harmy, 2021). According to a Survey on Misconduct in Malaysia by the Malaysian Institute of Integrity (MII) in 2019, about 42% of respondents experienced misconduct at the workplace such as corruption, power abuse, misuse of resources, and harassment.

Researches indicates that some personality traits, particularly the Dark Triad, are highly predictive of deviant behavior in the workplace (Baharom, Khair, & Iqbal, 2017; Baka, 2018; LeBreton, Pechorro, Curtis, DeLisi, Maroco, & Nunes, 2022). Workers who possess the dark triad traits, that are psychopathy, Machiavellianism, and narcissism, are more likely to act unethically and in a deviant manner. Employee morale, productivity, and organizational culture may all suffer from such behavior. In response to these challenges, there is a growing need to explore the influence of human governance practices on mitigating the prevalence of dark triad traits and curbing deviant behaviour in the workplace. Human governance is an internal guidance principle that places a strong emphasis on values, ethics, religion, spirituality, and soul consciousness (Salleh

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& Ahmad, 2010; Salleh & Ahmad, 2012; Ramli, Mohsin, Salleh & Akhir, 2021; Ramli, Mohsin, Akhir & Noor, 2022).

Thus, this article analyzes the influence of human governance on the manifestation of dark triad traits in deviant workplace behaviour.

Deviant Workplace Behaviour

Deviant workplace behaviour (DWB) refers to voluntary behaviour that violates extensive organizational norms and, in so doing, threatens the well-being of an organization, its members, or both (Robinson & Bennet,1995). The present study focuses on negative deviances (destructive deviance) that generate material or psychological harm. Positive deviance constitutes actions that help realize important aspects of organizational objectives.

DWB can take many forms. Researches show that many types of DWB are engaged by employees such as theft, fraud, corruption, sabotage, vandalism, harassment, bullying, and production deviance. All of these behaviors have a direct negative impact on customer satisfaction, employees' attitude and well-being, productivity, quality of work, reputation, and the image of the organization (PricewaterhouseCoopers, 2018; Ruiter & Hardy, 2019).

Various terminologies are used to describe DWB, including organizational misbehaviour (Reid-Musson, Emily, Ellen & Bartel, 2020) unethical behaviour (Harrison, Summers & Mennecke, 2018), counterproductive behaviour (Zubaidah, Ng, Ho & Murali, 2019), retaliatory behaviour (Abbasi, Amran & Sahar, 2024) and workplace incivility (Salleh et al., 2023; Zahid & Nauman, 2024). These terms describe behaviour that violates significant organizational norms and poses a threat to the organization's well-being.

DWB is divided into two main types; interpersonal deviance and organizational deviance. The severity of DWB ranges from minor to severe, which then categorizes them into four categories: production deviance, property deviance, political deviance, and personal aggression. These categories help to understand the different dimensions of deviant workplace behaviour and its impact on the organization (Robinson & Bennet,1995). The researcher will be examining both organizational deviance, which involves actions that harm the organization itself, and individual deviance, which pertains to behaviors that target specific individuals within the workplace. By exploring both aspects of deviant workplace behavior, a comprehensive understanding of the dynamics at play can be achieved, leading to more effective interventions and strategies for maintaining a positive work environment.

The antecedents of DWB are classified as organizational or situational antecedents and individual antecedents (Baharom et. al., 2017). Organizational antecedents encompass perceived organizational injustice, breach of the psychological contract, abusive supervision, immoderate workload, work stress, and inconducive working environment whereas the individual antecedents encompass trait anger, ethical emotions, job satisfaction, and personality traits such as the Big-Five personality traits and the dark triad traits (Baharom et al., 2017). The Big Five and the dark triad traits are discussed in detail by scholars as they relate to DWB. The Big Five model, which includes neuroticism, extraversion, openness to revel in, conscientiousness, and agreeableness, has drawn criticism for its focus on positive traits and its narrow coverage of negative outcomes. This has led to a growing awareness of the dark triad traits- narcissism, psychopathy, and Machiavellianism, in correlation to DWB, as complements to the Big-Five characters' tendencies (Baharom et al., 2017). Researches shown that individual character and personality of the dark triad, have been identified as significant predictors of DWB, which is particularly relevant in this context (Baharom et al., 2017; LeBreton et al., 2018).

Relationship between Dark Triads and Deviant Workplace Behaviour

Dark Triad trait is a taxonomy of a set of dark personality traits introduced by Paulhus and Williams in 2002. The dark triad traits, comprising a set of three highly inter-correlated non-pathological personality traits; narcissism, Machiavellianism, and psychopathy, have been identified as significant predictors of deviant workplace behaviour, posing serious challenges to organizational functioning and employee well-being (Baka, 2018; LeBreton et al., 2018; Nicholls et al., 2020).

The Dark Triad traits involve manipulative behaviour, callousness, and a focus on self-interest, and individuals high in those traits are more likely to engage in DWB. Dark Triad traits are socially undesirable and often associated with immoral behaviour (Baka, 2018; LeBreton et al., 2018; Nicholls et al., 2020), counterproductive work (O'Boyle, Forsyth, Banks, & McDaniel, 2012), and 'poisonous leadership' (Furnham, Richards, & Paulhaus, 2019). Studies show a positive relationship between these traits and various forms of workplace bullying, cheating, cyberbullying, disordered gambling, harassment, problematic sexual behaviours, spreading rumours, stalking, and financial misbehaviour. These traits also predict aggressive behaviour, norm-violating behaviour, coercion, and homicide (Jones & Paulhus, 2017; Harrison, Summers, & Mennecke, 2018; Longpré,, Moreton, Snow, Kiszel, & Fitzsimons, 2022).

The Dark Triad traits are linked to diverse forms of DWB due to their characteristics. For instance, the tendency to win (which is connected to egocentricity, manipulation, risk taking, and strategic scheming) is the wellspring of Machiavellianism. The core of narcissism, is the guise of grandiosity, entitlement, dominance, and superiority. Psychopathy, the most aversive of the Dark Triad traits for society, implies perseverance (e.g. absence, or profound attenuation, of guilt, porousness, and the need for immediate gratification). All three of the Dark Triad traits are related to Machiavellian discretion, such as 'in-role rule breaking' behaviour (LeBreton et al., 2018).

Narcissism and DWB

Narcissism is a personality disorder characterized by high levels of egocentricity, self-love, greatness, arrogance, and superiority. It is often attributed to childhood lack of empathy leading to extreme self-aggrandizement, entitlement, dominance, superiority, and exploitative behaviour. In the short term, narcissists may appear charming or pleasant due to their tendency to self-improvement (Kowalski, Vernon, & Schermer, 2021). However, in the long run, they struggle to forge strong interpersonal relationships due to a lack of trust and concern for others (Harrison et al., 2018). They exaggerate accomplishments, refuse to compromise refuse to respond to criticism, and act aggressively when threatened. Previous studies have indicated that narcissists are more likely to engage in DWBs such as embezzlement, bullying, and white-collar crimes (O'Boyle et al., 2012; Amos, Longpre, & De Roos, 2024). Narcissistic behaviour and fraudulent motives are strongly and positively correlated with fraud risk assessment and unethical financial behaviour (LeBreton et al., 2018).

Machiavellianism and DWB

Machiavellianism is associated with the manipulative personality, which represents self-interest, cynical, pragmatic, misanthropic, and immoral attitudes, emotional detachment, agentic and self-beneficial aims, strategic long-term planning, manipulation and exploitation, and deception (O'Boyle et al., 2012; Kowalski et al., 2021). Researchers have found that individuals with Machiavellian traits were more likely to cheat and exhibit dishonesty than their nonmatch counterparts, and their morality task reflection time was much shorter as well. (Jones & Paulhus, 2009; Harrison et al., 2018).

It is also possible that the cognitive processes involved in typical and atypical variations on the studies methodology influenced such unethical behaviours and decision-making (Belschak, Muhammad & Den Hartog, 2018; Harrison et al., 2018). Their inclination to discard moral rules was positively related with Machiavellianism. Previous studies have indicated that Machiavellianism is associated with DWB due to a tendency towards unethical actions. Machiavellianism is believed to have a direct positive effect on production deviance, property deviance, political deviance, and personal aggression. This suggests that individuals with high Machiavellianism are willing to do anything to win, regardless of others' feelings, rights, and needs, contributing to both interpersonal and organizational deviance (O'Boyle et al., 2012; Harrison et al., 2018).

Psychopath and DWB

Psychopathy is a toxic trait that includes cunning attitudes, shallow emotions, a parasitic lifestyle, criminal behaviour, impulsiveness, being less remorseful, distrust, and being unhappy in a milder context. It is also known as fearless dominance, courage, selfish impulsiveness, disinhibition, and a vile heart (Le Breton,

Shiverdecker, & Grimaldi, 2018; Harrison et al., 2018; Longpré, et al, 2022). Psychopaths are often associated with substance abuse and addiction (Heitzeg et al., 2014; Büchel et al, 2017) and their characteristics can be positively associated with the striatal brain (Bjork, Chen & Hommer, 2012).

Psychopaths may be perceived as aligned with the organization's mission and vision, but they are often involved in organized crime at the workplace (Bjork, Chen, & Hommer, 2012; Büchel et al., 2017). Psychopaths at work are likely to engage in DWB, which includes violent, harmful, and aggressive workplace behaviours, lack of diligence, cheating, lying, lack of attention, or guilt for harming others, and lack of social regulatory systems. Psychopathy is associated with courage and a willingness to take risks, allowing it to thrive in businesses, chaotic workplaces, and high-stress leadership positions. (Le Breton et al., 2018; Harrison et al., 2018; Amos et al., 2024). This association between psychopathy and DWB highlights the need for effective interventions and support systems to address the complex issues faced by individuals with psychopathy.

Therefore, as discussed, numerous studies have indicated a positive relationship between DWB and the dark triad traits of psychopathy, Machiavellianism, and narcissism. In order to curb the DWB, there is an increasing need to investigate potential contextual factors that may have an impact in reducing the prevalence of dark triad traits. However, the degree to which these traits actually translate into DWB is likely influenced by a number of contextual factors. Human governance, a concept that describes the aspects of human inner self-control that resides within a person, is one of the potential contextual factors. (Salleh & Ahmad, 2008; Ramli et al., 2022). The following sub-topic discusses on how human governance can influence the emergence of dark triad traits on the manifestation of DWB.

Human Governance and Its Influence

Human governance refers to being a human being guided by a set of common principles inherent in every human being (Salleh & Ahmad, 2008). The principles explore the fundamental questions of human existence, such as understanding oneself, the purpose of life, and how to relate to others. It encompasses a ternary model that includes the body, soul, and mind, emphasizing the importance of consciousness, values, ethical behaviour, and the ability to distinguish right from wrong (Salleh & Ahmad, 2008; Salleh & Ahmad, 2012; Muhamad, Salleh, Kassim & Suppiah, 2019, Ramli et al., 2021).

In response to the limitations of corporate governance in addressing DWB, human governance has emerged as a mechanism to address corporate governance failures. Human governance emphasizes values that transcend man-made rules and regulations, focusing on consciousness, values, and ethical behaviour. It aims to bring about accountability beyond compliance and foster a work culture that goes beyond self-interest (Salleh & Ahmad, 2008; Salleh & Ahmad, 2010; Salleh & Ahmad, 2012).

Studies indicated that human governance has an influence and plays a crucial role in preventing individuals from engaging in DWB such as corporate financial crime (Salleh & Ahmad, 2010; Abdullah, Daud, & Hanapiyah, 2020). Embracing values of human governance in carrying out responsibilities can earn trust from management and society, improving productivity and economic progress. This is due to human governance principles involving internal guidance and spiritual-based beliefs that focus on the soul consciousness, religions, belief systems, cultures, and ethics, which enhance individual ethics, values, and morals, thereby deterring individuals from partaking in deviant behaviour (Salleh & Ahmad, 2008; Salleh & Ahmad, 2010; Salleh & Ahmad, 2012).

Hence, human governance is a crucial mechanism for maintaining ethical behaviour in one's profession, acting as an internal moral compass that nurtures integrity and internal character formation (Salleh & Ahmad, 2010; Salleh & Ahmad, 2012; Muhamad et al., 2019). It focuses on principles and values that become an internal mechanism for human behaviour, preventing corruption and enhancing corporate governance (Salleh & Ahmad, 2008; Salleh & Ahmad, 2010; Abdullah et al., 2020; Ramli et al., 2021).

Theoretical Foundation

This article reviews theories and literatures that focus on the dark triad personality (narcissism, Machiavellianism, and psychopathy) in correlation to deviant workplace behaviours and the influence of human governance as an internal control mechanism to curb the engagement of deviant behaviours of employees. Personality is a complex pattern of psychological aspects that is influenced by various factors. Trait Theory, Al-Ghazali's Theory of the Soul, and Human Governance Philosophy are used to explain individual personality and the inner self. The Trait Theory postulates on the personality traits that shape individuals' behaviour, Al-Ghazali's Theory of the soul outlines the Islamic structure of personality based on the Holy Al-Quran and Sunnah, and the Human Governance Philosophy aims to manifest ethical behaviour and integrity to counteract deviant behaviour.

The Trait Theory

The trait theory, a major theory in personality psychology, posits that individuals can be distinguished based on the strength and intensity of basic trait dimensions. The trait theory was made popular by Gordon Allport in 1937 (Allport, 1961; Novikova, 2013). This theory suggests that personality traits are relatively stable and consistent characteristics that cause individuals to behave in certain ways, focusing on differences between individuals (Allport, 1961; Novikova, 2013). Trait theory identifies and measures individual personality characteristics, which are composed of broad dispositions. These dispositions are divided into three categories: cardinal traits, central traits, and secondary traits. Cardinal traits are uncommon, obvious, and dominant in an individual's life; central traits are fundamental components of general personality traits; and secondary traits are less visible, less stable individual traits that are sometimes related to attitudes or preferences (Allport, 1961; Novikova, 2013; Fajkowska, 2018).

The trait theory posits that personality traits are key determinants of behavioural distinctions in individuals, encompassing both positive and negative characteristics. This theory suggests that certain personality traits exhibit stability across time and situations, influencing individuals' behaviour significantly. However, according to this theory, although personality traits are considered enduring, they can change and be shaped by personal experiences, values, culture, as well as environmental and situational influences (Novikova, 2013; Fajkowska, 2018).

Dark Triad traits which include narcissism, Machiavellianism, and psychopathy are also significant in personality psychology and have garnered significant attention from this perspective. While the trait theory provides a framework for understanding the differences between individuals, the dark triad traits represent a specific cluster of personality traits that link to undesirable behaviours (Paulus & Williams 2002; O'Boyle et al., 2012).

The trait theory explains that individuals that possess high Dark Triad traits are more likely to engage in unethical behaviour in the workplace due to their predisposition to prioritize their self-interest, manipulation of others, and their ignorance of social norms and ethical issues. The three-personalities of Dark Triad are characterized as a collection of commonly undesirable interpersonal and social behaviours that have been associated with DWB (Paulus & Williams 2002; O'Boyle et al., 2012).

Al-Ghazali's Theory

Imam al-Ghazali, also known as Abu Hamid al-Tusi al-Ghazali, was a prominent Muslim leader and Sufi, Ushul fiqh, and Tasawuf book writer who revived Islamic thought in the 5th century AH. He is considered one of the greatest renowned Muslim icons throughout the ages, known for his intellectual capacity of the Holy Quran and innovative notions on the soul (Abu-Raiya, 2014; Sarawati, 2018).

Al-Ghazali's theory of personality is established on a solid foundation of the Qur'an (Haque, 2004; Said & Syed Muhammad, 2010). Elaborated by Mat Akhir (2008), Al-Ghazali's taxonomy of human characters begins with the purification of the human soul, detailing out the components of human spiritual anatomy. He discovered that all spiritual phenomena stem from the spiritual essence of man, which resides within the

physical body that controls the biological and spiritual functions of the individual (Umaruddin, 2003; Mat Akhir, 2008, Ramli, Mohsin, Salleh & Akhir, 2019).

Al-Ghazali described human spiritual anatomy, consisting of four components: Qalb (heart), Ruh (spirit), Nafs (soul or psyche), and 'Aql (intellect). These terms are also referred to as "self," which is the spiritual being that resides within the human physical body. This allows us to understand the structure of personality (Umaruddin, 2003; Sarawati, 2018; Ramli et al., 2019).

Al-Ghazali's categorization of human spiritual anatomy delves into the physical and spiritual aspects of each component, emphasizing their influence on human behaviour and character (Umaruddin, 2003). The heart is described as both a physical organ and a spiritual center, influencing desires, ambitions, and moral conduct. The spirit is depicted as the energy of life, serving as the origin of revelation, creation, and inspiration. The soul or psyche, encompasses different levels, from evil-commanding to a serene soul, reflecting various aspects of human desires and moral values. The intellect is portrayed as the human faculty responsible for comprehension, knowledge, thinking, and reflection, ultimately guiding individuals to understand the essence of God and His manifestations (Umaruddin, 2003; Said & Syed Muhammad, 2010; Sarawati, 2018; Ramli et al., 2019).

Al-Ghazali's theory delves into the connection between spiritual aspects and the development of human attitudes and personalities, emphasizing the role of faith, religious beliefs, and spirituality in shaping behaviour, morals, and character. It stresses the importance of aligning human relationships and devotion to Allah as essential components in perfecting one's character (Sarawati, 2018; Ramli et al., 2019).

Al-Ghazali's theoretical framework offers a holistic and Islamic perspective on human personality, focusing on the role of spirituality and knowledge in shaping moral character and ethical behaviour. At its core, this approach emphasizes the importance of a purified heart, guided by faith and spiritual practices, in fostering individual moral development and ethical conduct. This perspective aligns with Islamic teachings and provides a unique and comprehensive understanding of human personality from a spiritual and knowledge-based standpoint.

Human Governance Philosophy

The philosophy of human governance emphasizes intellect and heart as instruments for making decisions in life. It is a human-centric and principle-based approach to governance that goes beyond intellectual experience and perception (Salleh & Ahmad, 2008; Salleh et al., 2009). It is predicated on the human ternary model, which posits that a person is made human by their spirituality and consists of a body, soul, and mind. Human governance is an internal mechanism that reflects the meaning of human beings, with the soul as its core (Salleh & Ahmad, 2008; Salleh & Ahmad, 2014).

The philosophy of human governance postulates principles of governance shifting from rule-based to value-based and from "outer-in" to "inner-out" to direct personnel in organizations (Salleh & Ahmad, 2008; Salleh et al., 2009). Human governance focuses on human internal values, spirituality, belief systems, culture, and ethics to foster a trusting culture where human beings are considered the soul of the organization. It also emphasizes spiritual-based governance, guiding views of nature, thought, decision-making, and human behaviour. It is considered an internal mechanism for guiding human beings in producing internal behaviour towards integrity (Salleh & Ahmad, 2014; Sarawati, 2018; Ramli et al., 2019; Ramli et al., 2021).

This philosophy respects the essence of the human spirit, encompassing unique belief systems and values that shape our inner principles and actions. It is crucial in enhancing the ethical values and behaviours of employees in an organization. It is characterized by a "conscience" that distinguishes human beings as the highest living beings on earth, determining what is best for common characteristics such as honesty, integrity, respect, trust, and excellence. (Salleh et al., 2009; Ramli et al., 2021). Human Governance principles emphasize the role of conscience as a distinguishing factor that sets humans apart as trustees of life.

According to Ramli (2019), the Philosophy of Human Governance encompasses a Taxonomy of Characters that correlates with the level of the soul, which is the "Soul-at-peace" and "Self-reproaching soul." This

approach to eradicating corruption is a new approach to human governance. Human governance is considered a driving force for happiness, peace, and tranquillity, unifying actions, processes, meanings, and impressive outcomes to achieve prosperity. It is interrelated with religious and moral values and levels of ability to appreciate and practice good character. Good character is derived from a good heart, translated into human behaviour or personality, and closely relates to internal problems that trigger affective feelings and emotions (Sarawati, 2018, Ramli et al., 2019).

The Human Governance approach aims to cultivate spiritual consciousness, which leads to ethical values and moral conduct within individuals and organizations. It seeks to foster a trusting culture and guide individuals to embody common principles inherent in every human being. In the workplace, leaders must take the lead to appreciate and practice the philosophy of human governance, be spiritually conscious, possess a good personality, and perform their duties with integrity, honesty, and trustworthiness. This allows leaders to be the best models for their employees and serve as a guide for their employees.

The Trait Theory, Al-Ghazali's Theory, and Human Governance Philosophy Perspective on Personality and Behaviour

The Trait Theory, Al-Ghazali's Theory, and Human Governance Philosophy offer unique insights into personality and human behaviour. They also shed light on the emergence of dark triad traits and deviant workplace behaviour. The following paragraph explains the three theories' perspectives on personality and behaviour.

Theoretical basis: Different theories have a different theoretical basis. The foundation of trait theory is empirical research and psychological concepts that place a focus on observable behaviours and traits. Al-Ghazali's theory is based on Islamic spirituality and religion, which place a strong emphasis on soul purification. The core principles of the human governance philosophy are ethics and internal value-based governance, both of which are widely applied in corporate settings.

Human Behaviour and Personality: All three theories discussed aim at understanding human behaviour, personality, and its underlying processes. Although those topics are covered by all three theories, they approach them from various angles. The trait theory explains human behaviour through psychological aspects. According to this theory, behaviour can be influenced by individual differences in personality traits. It states that people can be categorised by the distinctive ways in which they think, behave, and feel. Trait theory focuses on identifying and measuring individual personality characteristics based on trait dimensions like cardinal, central, and secondary traits. It primarily explains how personality traits influence behaviour without delving deeply into spiritual or ethical aspects (Allport, 1961; Novikova, 2013; Fajkowska, 2018).

Al-Ghazali's theory explains human behaviour from spiritual and moral perspectives. Al-Ghazali's theory sees personality as interconnected with spirituality and moral development. It highlights the importance of aligning human relationships and devotion to ethical conduct. Al-Ghazali's spiritual anatomy categorizes human components into physical and spiritual aspects, highlighting their influence on behavior and character (Abu-Raiya, 2014; Sarawati, 2018). The heart, spirit, soul, and intellect are all significant aspects of human nature, influencing desires, ambitions, moral conduct, and understanding God's manifestations (Umaruddin, 2003; Ramli et al.,2019). The philosophy of human governance emphasizes the internal human values that guide the individual's behaviour. This philosophy attempts to examine the role of values, conscience, and governing principles in shaping personality and behaviour (Salleh & Ahmad, 2008; Salleh et al., 2009). It values the human spirit and emphasizes ethical values and behaviors. It is characterized by a "conscience" that sets humans apart as trustees of life (Salleh et al., 2009; Ramli et al., 2021). The philosophy includes a taxonomy of characters, is correlated with the soul level, and is interrelated with religious and moral values. Good character is derived from a good heart and relates to internal problems that trigger affective feelings and emotions (Salleh et al., 2009; Sarawati, 2018, Ramli et al., 2019). Thus, this philosophy focuses on internal spiritual values, ethics, and conscience as guiding principles for individuals and organizations, aiming to cultivate high ethical values and moral conduct to counteract deviant behaviours.

Focus on Internal Factors: Each theory emphasizes internal factors as drivers of behaviours. Trait theory looks at inherent personality traits, al-Ghazali's theory examines spiritual and moral dimensions, and human governance philosophy focuses on soul, values, consciousness, and ethics (Allport, 1961; Umaruddin, 2003; Salleh & Ahmad, 2008; Salleh et al., 2009; Novikova, 2013). All of them recognize that internal mechanisms affect how individuals interact in the workplace.

Ethical Conduct: All three theories discuss the significance of ethical conduct from different perspectives. They promote ethical behaviour as necessary to achieve various goals, whether through the stability of personality traits (Trait Theory), the unity of spiritual beliefs (Al-Ghazali's Theory), or adherence to principles of internal self-governance (Philosophy of Human Governance). When it comes to approaches to unethical behaviour, each theory offers a unique perspective on addressing deviant behaviours, with the common goal of promoting moral conduct through different viewpoints. Trait theory focuses on personality traits and their influence on behaviour, suggesting that individuals with dark triad traits are more likely to act unethically due to their character development (Novikova, 2013; Fajkowska, 2018; Paulus & Williams 2002; O'Boyle et al., 2012; Jones & Paulhus, 2014). On the other hand, Al-Ghazali's concept delves into spiritual matters, emphasizing the significance of moral values and religious purity to prevent unethical behaviour. The philosophy of human governance, however, emphasizes the importance of internal self-governance which leads to ethical values that steer individuals towards morality. It highlights internal self-governance and conscience as essential factors in guiding individuals toward ethical behaviour in the workplace.

Thus, from the above discussion and comparison, it can be concluded that while trait theory, al-Ghazali's theory, and human governance philosophy share similarities in their focus on human behaviour and ethics, they differ in their theoretical foundations, perspectives on personality and approaches in addressing the deviant workplace behaviour.

Manifesting Human Governance Concept and the Impact on Dark Triad Traits and Deviant Workplace Behaviour

The article delves into the concept of human governance and its impact on Dark Triad traits and deviant behaviour in the workplace. Human governance, centered on internal guidance and values, acts as a moral guide nurturing integrity and character, crucial for ethical behaviour in one's profession. It guides individuals based on principles and values to deter deviant behaviours like corruption and unethical conduct (Salleh & Ahmad, 2008; Sarawati, 2018; Ramli et al., 2019; Ramli et al., 2021).

The relationship between human governance, Dark Triad traits, and DWB is explored, highlighting the importance of organizational management. Human governance manifests in various aspects of governance structures, influencing how organizational rules and practices shape behaviours.

The concept of human governance can be manifested in various aspects of the governance structure. The impact of human governance on the relationship between Dark Triad traits and DWB is evident in the manner organizational rules and practices form the possibilities and restrictions for such behaviours. It refers to the ways organizations manage their human resources to ensure ethical behaviour and promote a positive working environment. Deterrents for DWB include a strong foundation in religion and spirituality, an ethical code of conduct, a leadership style, and an ethical and moral work culture that is consistently upheld and enforced by management (Salleh & Ahmad, 2010; Salleh & Ahmad, 2012; Sarawati, 2018).

The principle of human governance emphasizes self-governance before others, suggesting a focus on strengthening the spiritual aspect. Drawing from Al-Ghazali's theory, spirituality is seen as creating an ethical environment to prevent deviant attitudes. Values such as truthfulness, trust, sincerity, brotherhood, justice, and social responsibility are highlighted as models to address malpractice issues in the workplace (Salleh & Ahmad, 2010; Salleh & Ahmad, 2012; Sarawati, 2018; Ramli et al., 2019).

Leadership in organizations is crucial for promoting moral behaviour, integrity, and trust, which are characteristics of Islamic (Sarawati, 2018; Ramli et al., 2019). Leaders with high spirituality are aware of their responsibilities towards Allah, society, and others, exhibiting integrity, loyalty, and values that guard against

harm, inequity, injustice, and crime (Sarawati, 2018; Ramli et al., 2019). In addition, leaders who uphold high principles of human governance demonstrate dedication through powerful management, strengthening and reinforcing ethical policies, implementing clear codes of conduct, organizing whistleblower strategies, following ethical decision-making processes, practicing open communication, promoting mutual respect (Baka, 2018; Kalkan, & Negiz, 2023; Wijayanti, Senjani, & Farah, 2024) and fostering strategic decision-making (Rovelli, Massis, & Gomez-Meija, 2023).

This leadership style, characterized by ethical concerns, inspiring motivation, and personalized consideration, works towards diminishing tendencies towards narcissism, Machiavellianism, and psychopathy (Liu, Zhou, & Wang, 2024). Organizations can maintain high ethical standards and reduce the likelihood of unethical behaviour by implementing such efforts into practice. Creating an environment of openness and trust within the company can also be a very effective way to prevent employees from exhibiting Dark Triad traits or engaging in other types of deviant behaviour.

Research Framework
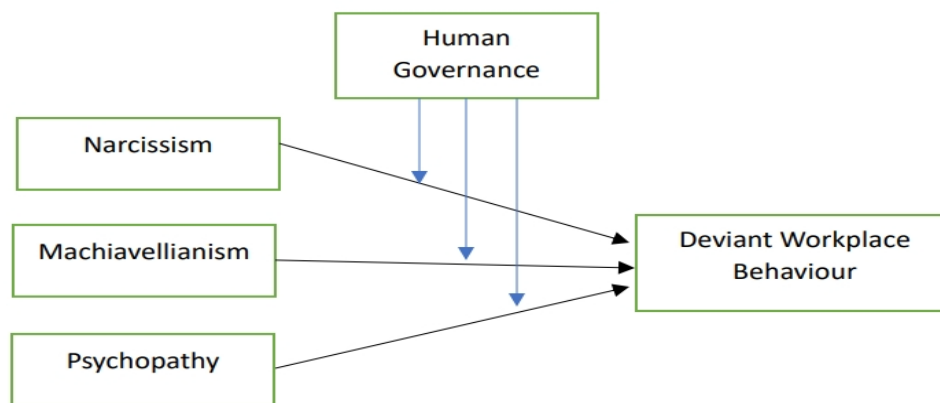
The suggested framework for this study is shown above. The study aims to determine the correlation between the dark triad traits; narcissism, Machiavellianism and psychopathy, and deviant workplace behaviour. Additionally, it seeks to explore the potential moderating influence of human governance on this relationship.

The following are the proposed research questions:

RQ1: Does narcissism have a significant effect on deviant workplace behaviour?

RQ2: Does Machiavellianism a have significant effect on deviant workplace behaviour.?

RQ3: Does psychopathy have a significant effect on deviant workplace behaviour?

RQ4: Does human governance moderate the relationship between narcissism and deviant workplace behaviour?

RQ5: Does human governance moderate the relationship between Machiavellianism and deviant workplace behaviour?

RQ6: Does human governance moderate the relationship between psychopathy and deviant workplace behaviour?

It is anticipated that by addressing these goals and theories, it will provide insight into the complex relationships among dark triad characteristics, human governance, and deviant workplace behaviour, with significant implications for organizational psychology and management approaches.

CONCLUSION

In conclusion, this comprehensive analysis delves into the intricate relationship between Dark Triad traits (narcissism, Machiavellianism, and psychopathy) and deviant workplace behaviour through the lens of human governance by integrating Trait Theory, Al-Ghazali's Theory of the Soul, and Human Governance Philosophy. This study emphasizes the importance of understanding the interaction between personality traits, spiritual influences, ethical conduct, and individual internal mechanisms in combating deviant behaviour in the workplace.

The findings underscore the essential role of human governance in reducing the effects of the dark triad in individuals, especially leaders, to curb deviant behaviour in an organization. A leader who appreciates and has the values and principles of human governance in himself will manifest his ethical behaviour in his actions, decision-making and leadership style in managing his employees and the organization. With this, he will be able to foster a culture of ethical behaviour, accountability, and transparency. Thus, the organization can create an environment that prevents the manifestation of the dark triad and reduces deviant behaviour in the workplace.

Moving ahead, it's imperative for organizational leaders to embrace the principles of human governance, which is a holistic approach that combines spiritual values, ethical principles and internal guidance mechanisms that can lead to a workplace culture that upholds ethical standards, promotes a harmonious and productive work environment for a sustainable organizational success.

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