

EMOTIONAL INTELLIGENCE AND SELF-LEADERSHIP  
AMONG EMPLOYEES IN ZAKAT INSTITUTIONS IN  
MALAYSIA: THE MODERATING ROLE OF  
RELIGIOSITY

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ACADEMY OF ISLAMIC STUDIES  
UNIVERSITI MALAYA  
KUALA LUMPUR

2024

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RELIGIOSITY**

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**DISSERTATION SUBMITTED IN FULFILMENT OF THE  
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Field of Study: Islamic Management

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**EMOTIONAL INTELLIGENCE AND SELF-LEADERSHIP AMONG  
EMPLOYEES IN ZAKAT INSTITUTIONS IN MALAYSIA:  
THE MODERATING ROLE OF RELIGIOSITY**

**ABSTRACT**

The purpose of this research is to study the relationship between emotional intelligence and self-leadership with religiosity as moderator among employees in Zakat institutions in Malaysia. The objective of this research is to identify the level of emotional intelligence among the employees as well as their self-leadership principles. This research uses questionnaires as the instrument for data collection and had received 208 responses for data analysis process. This research used Statistical Package for Social Science (SPSS) version 28.01 as the data analysis tool. The research findings demonstrates that the Zakat employees possess a high level of emotional intelligence which 100% of manager and assistant manager have high emotional intelligence. Furthermore, the analysis shows that the Zakat employees possess a high self-leadership in dimension of behaviour-focused strategies. The data shows that 100% of the manager and assistant manager have high self-leadership. From Pearson Correlation, the result shows there are strong correlation (0.766) for association between emotional intelligence and self-leadership. The result of Pearson Correlation to determine the association between emotional intelligence and three dimensions of self-leadership shows that the highest correlation is emotional intelligence and natural reward strategies of self-leadership (0.733) and moderate correlation between emotional intelligence and behaviour-focused strategies of self-leadership (0.685) as well as emotional intelligence and cognitive thought pattern strategies (0.587). Hierarchical Multiple Regression analysis shows that the relationship of emotional intelligence to self-leadership is high (0.766), and with religiosity as moderator, it has no significance because the value Beta ( $\beta=-0.36$ ,  $p<0.01$ ) is negative and the value for  $\Delta R=0.589$ . Since the relationship between emotional intelligence and

self-leadership have positive significance, hence its impact should be studied and adapted in the organisational culture to maintain a high emotional intelligence and self-leadership among Zakat employees.

**Keywords:** self-leadership, emotional intelligence, religiosity, zakat institution

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# **KECERDASAN EMOSI DAN KEPIMPINAN KENDIRI DALAM KALANGAN PEKERJA DI INSTITUSI ZAKAT DI MALAYSIA: PERANAN KEAGAMAAN SEBAGAI PENYEDERHANA**

## **ABSTRAK**

Kajian ini bertujuan untuk mengkaji hubungan di antara kecerdasan emosi dan kepimpinan sendiri dengan keagamaan sebagai penyederhana di antara pekerja institusi Zakat di Malaysia. Antara objektif kajian ialah mengenalpasti tahap kecerdasan emosi dan kepimpinan sendiri di kalangan pekerja institusi zakat. Sebanyak 300 borang telah diedar, namun hanya 208 respon diterima dan telah digunapakai untuk kajian ini. Analisis dalam kajian ini menggunakan *Statistical Package for Social Science (SPSS) version 28.01*. Dapatan kajian menunjukkan pekerja institusi zakat mempunyai tahap kecerdasan emosi yang tinggi terutamanya jawatan pengurus dan penolong pengurus. Tambahan pula, pekerja institusi zakat juga mempunyai tahap kepimpinan sendiri yang tinggi terutama dalam dimensi kepimpinan sendiri iaitu strategi berfokuskan tingkah laku. Data menunjukkan 100% pengurus dan penolong pengerus mempunyai kepimpinan sendiri yang tinggi. Daripada analisis Korelasi Pearson, perkait di antara kecerdasan emosi dan kepimpinan sendiri menunjukkan perkait yang kuat (0.766). Selain itu, dapatan Pearson korelasi menunjukkan korelasi kecerdasan emosi dan tiga dimensi kepimpinan sendiri, strategi ganjaran semula jadi ialah yang tertinggi (0.733) dan perkait sederhana untuk strategi berfokuskan tingkah laku (0.685) dan strategi corak pemikiran kognitif (0.587). Analisis Hierarchical Multiple regresi menunjukkan hubungan yang kuat di antara kecerdasan emosi dan kepimpinan sendiri (0.766) dan tetapi keagamaan sebagai moderator tiada signifikasi kerana nilai Beta ( $\beta=-0.36$ ,  $p<0.01$ ) adalah negatif dan nilai  $\Delta R=0.589$ . Namun, hubungan di antara kecerdasan emosi dan kepimpinan sendiri menunjukkan signifikasi positif. Maka, kepentingan kecerdasan emosi dan kepimpinan sendiri wajar diterapkan dalam budaya organisasi untuk mengekalkan tahap kecerdasan emosi dan kepimpinan sendiri yang tinggi di kalangan pekerja institusi zakat.

**Kata Kunci:** kepimpinan sendiri, kecerdasan emosi, keagamaan, institusi zakat

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## CHAPTER 1: INTRODUCTION

### 1.1 Introduction

The establishment of Zakat institution is a vital foundation for the beginning of aspiration in the community especially Muslim. Even though Zakat is an individual's contribution on its own, but the impact of the money collected and then disbursed to the needy can impact the entire the economy and the social growth of a country.<sup>1</sup> Key component in an organisation is the people. The structure and function of the organisation is heavily affected by the behaviour of the people which also affect the goals that organisation aspire to achieve.<sup>2</sup>

As for Zakat institution the people underlying the organisation is *Amil* or worker and in Islam this position is made clear in the holy Quran through surah at-Tawbah 9: 60 as mentioned below:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ  
فُلُوقِهِمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ  
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

Translation: "Alms-tax (Zakat) is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted 'to the faith', for 'freeing' slaves, for those in debt, for Allah's cause, and for 'needy' travellers. 'This is' an obligation from Allah. And Allah is All-Knowing, All-Wise."

Surah at-Tawbah 9: 60

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<sup>1</sup> Eko Suprayitno, "Zakat and SDGs: The Impact of Zakat on Economic Growth, Consumption and Investment in Malaysia," *Advances in Economics, Business and Management Research* 101 (2018).

<sup>2</sup> Derek S Pugh and David J Hickson, *Writers on Organizations*, 6th ed. (UK: SAGE Publications, 2007).

This study addresses three key variables on the quality of individual as Zakat worker i.e., emotional intelligence, self-leadership, and religiosity. This study investigates and analyses the correlation and relationship of these three variables in the context of employee in Zakat institution. The first chapter consists of the background of the problem, statement of problem, research questions, research objectives, research problems, significance of study, definition of variables, literature review, research methodology, research framework, composition of writing, summary, and references.

## 1.2 Background

Islam comprises of various aspects that complements each other aiming to ensure life that balances the values of *dunya* (worldly) and *akhirah* (hereafter). Islam does not discriminate and dissipate people by their origin, races, skin colour, health, and wealth. In Islam, values such as *amanah* (responsibility), *adl'* (justice), *wasatiyyah* (moderate) and *al'amr bil ma'ruf wa nahy an- al mungkar* (excellence and goodness) have always been mentioned in the Quran and Sunnah. Humans are created differently, some are rich and others are poor, but Islam never judge a person based on their wealth. Therefore, Allah enforces people with wealth to help the poor with a system known as Zakat. In the Quran has mentioned the importance of Zakat in the verse 110 in Surah Al-Baqarah:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ  
يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Translation: “And establish prayer and give *Zakah*, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.”

Surah al-Baqarah 2:110

The word 'زكاة' (Zakat) is mentioned 37 times in Quran. This demonstrates that Zakat plays an important role in giving the needy people the right that they should get. Zakat is one of five pillars of Islam that is *wajib* (compulsory) to follow and done especially for people who are capable and comply with the requirements. In all Malaysian states, there are corporate bodies that handle and manage Zakat independently. The first Zakat institutions that have been established as single entity in 1991 is Pusat Pungutan Zakat (Wilayah Persekutuan) and currently, there are 14 Zakat institutions in Malaysia. Zakat institutions are supervised under each State Religious Bodies and under the State Sultanate authority. Zakat institutions are responsible to help the poor and also the people in need in term of health, education, and even provide job and other resources. Zakat institutions contribute for long-term benefits of Muslim society in Malaysia in the form of economic, social, political and education.

As an Islamic organisation, Zakat institutions must ensure that they are Shariah-compliant as well as adapting Islamic values within the organisation. Furthermore, being an Islamic organisation, they are the reflection of the corporate bodies of Islam. Therefore, it is important for them to foster the positive and warmth image of the Islam. The significance and growth of Zakat institutions are becoming the interest among researchers in academic world and corporate bodies. There are many case studies and research on Zakat institutions in Malaysia especially Lembaga Zakat Selangor and Pusat Pungutan Zakat.

Elements such as factors of determination, factors to pay Zakat, service quality, and performance have been studied among Zakat institutions that are associated to the effectiveness and the success of the institution. Numbers and profit are not only the determinant of the success of a zakat institution, but rather multiple other dimensions such

as distribution, and collection, but also the role of human relations in the institution. One of the crucial factors that contributes to the organisation's success is the people in the institution, the employees, and the employers. Employees performance and motivation play a vital role to ensure organisational success.<sup>3</sup> Furthermore, Zakat institutions are not only Islamic organisation but also non-profit organisation.<sup>4</sup> Non-profit organisation does not see the finance as the goal but as the mean, therefore, the values that the employees hold will be different compared to the profit-driven organisation. A study on employees' leadership attribute in non-profit vs. profit-driven organisation showed that they are not the same. Therefore, a study suggested, self-leadership strategies can boost the employees' performance which can contribute to the success of the non-profit organisation.<sup>5</sup> To achieve organisational effectiveness, the employees' self-leadership is one of the main payers. Besides, self-leadership is a way of influencing others in terms of tangible and intangible rewards which also align with Islamic value. Hence, it is essential especially to the employees in Zakat institutions that hold Islamic values as the core value in the organisation to practice self-leadership.

Even in Islam, the best example of perfect self-leadership is Prophet Muhammad S.A.W. as he showed and set a good example of self-leadership way before he became an *Ameer* (ruler). Thus, self-leadership strategies are not an act of conduct that can be applied when someone become a leader, instead it is the main foundation of leadership. Self-leadership is very important for individuals in organisation because it gives meaning of purposes of work, elevating the work performance, helping employees to have better

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<sup>3</sup> Ovidiu-Iliuta Dobre, "Employee Motivation and Organizational Performance," *Review of Applied Socio-Economic Research* 5, no. 1 (2013).

<sup>4</sup> Ram Al Jaffri Saad et al., "Governance of Non-Profit Organizations: A Case of Zakat Institutions in Malaysia " *International Journal of Economic Research* 14, no. 16 (2) (2017).

<sup>5</sup> Christopher P. Neck, Robert F. Ashcraft, and Craig V. VanSandt, "Employee Self-Leadership: Enhancing The Effectiveness of Nonprofits," *Journal of Organization Theory & Behavior*, 1, no. 4 (1998).

communication with fellow colleagues, superior and clients, as well as to reduce unproductivity in workplace.

Zakat institutions are the body that manages the Zakat collection (from the Zakat payer) to the Zakat distribution (to Zakat receiver). However, there are issues such as the inefficiency of Zakat institutions as reported by the general public that there are many people who in need of the aid but did not receive it. Then, a few cases of such circulated all around the internet, which should be addressed by Zakat institutions to the public. Next, Zakat institutions have become the target for public for criticisms and hate speech as well as being targeted in media outlet. However, there are a few cases happened because the Zakat institutions did not have the access to information or because there were misunderstandings. With all these issues happening, it is crucial for the employees of Zakat institutions to practice self-leadership. With various challenges and responsibilities, such as answerable to the government, *Asnaf* and public, hence, self-leadership is vital to be practiced among employees in Zakat institutions in Malaysia. If the employees are lacking in self-leadership, it can bring negative impact towards the institutions.

However, challenges and problems can affect the employees emotionally which can hinder self-leadership. One of the challenges that the employees in Zakat institutions usually encounters are dealing with public with negative attitudes which in turn often leads to difficult situations. Therefore, the ability to manage and handle emotion or known as emotional intelligence is very important especially among employees in Zakat institutions. For example, one of the good conducts of leadership of Prophet Muhammad S.A.W, is when he was the leader, there were always people who throw rocks and dirt at him, but he was always composed and patient. It can be seen that Prophet Muhammad



actually controlled his emotion well. People who are good at handling their emotion, are known to be professional and good at work, compared to people who get frustrated or angry easily, are usually incapable in handling difficult situations. Therefore, employees in Zakat institutions who are also the frontliner should always have high emotional intelligence which can help develop self-leadership especially when dealing with public.

The attitude and performance of employees in Zakat institutions reflects the image of the organisation. Hence, the well-being and reputation of Zakat institutions as Islamic organisations is very important as it reflects what Islam is all about. Moreover, as a Muslim, Zakat employees are required to portray good moral behaviours, especially in managing issues relating to Zakat. There are two crucial aspects need to be embedded: honesty and fairness. If the employees failed to fulfil these two aspects, it would tarnish the image of Muslim and Zakat institutions as an Islamic organisation.<sup>6</sup> If there were problems arise, the public will question the reputation of the employees in the Zakat institution. The employees of Zakat institutions must conduct themselves according to the sharia as the Zakat is one of the main pillars in Islam. Furthermore, Zakat institutions have always upheld the concept of *Tawheed* and *Iman* in as their main policy and to comply with Shariah in conducting operations in the organisation. The employees in Zakat institutions should possess good Islamic quality as practicing Muslims regardless of their age, seniority, and positions. As Islam is the way of life, there is no way that Islamic values can be segregated between personal life and at the workplace. Therefore, it is important to look at the religiosity aspect of the employees in Zakat institutions. The religiosity aspect of the Zakat institutions must aim to ensure the betterment of the

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<sup>6</sup> Aznan Hasan et al., "A Proposed Human Resource Management Model for Zakat Institutions in Malaysia," *ISRA International Journal of Islamic Finance* 11, no. 1 (2019).

employees of the Zakat institutions as religiosity also take role in developing good moral conduct and managing emotion as well as the sense of leadership in individuals.

Therefore, in order to recognise the importance of emotional intelligence and self-leadership, it is vital for such research to be done and it is crucial to look at the religiosity aspect of Muslim employees in Zakat institutions. Thus, this research will focus on the relationship of emotional intelligence and self-leadership with religiosity as moderating role among employees in Zakat institutions in Malaysia.

### 1.3 Research Problem

Zakat institution is an important organisation that provides aid for the *Asnaf* in Malaysia. In addition, Zakat institutions are the middle parties between the Zakat payers and the *Asnaf* in which Zakat institutions in Malaysia should always be transparent in aiding and distributing Zakat to the receiver of Zakat.<sup>7</sup> At the same time, many efforts have been done by Zakat institutions to promote and raise awareness of the public on the importance of contributing Zakat.<sup>8</sup> Throughout the years, Zakat institutions all over Malaysia are actively promoting to increase the number of Zakat collection.<sup>9</sup> Zakat institutions must adhere to best management practices in their operations which the trust placed in zakat institutions and employees is a key concern for stakeholders.<sup>10</sup> However, there are certain

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<sup>7</sup> Amelia Nur Natasha Nazeri et al., "Exploration of a New Zakat Management System Empowered by Blockchain Technology in Malaysia," *SRA International Journal of Islamic Finance* 15, no. 4 (2023).

<sup>8</sup> Tengku Mohd Azizuddin Tuan Mahmood et al., "Issues And Challenges Of Zakat Institutions Achieving Maqasid Syariah In Malaysia," *AZKA International Journal of Zakat and Social Finance (AZJAF)* 2, no. 1 (2021).

<sup>9</sup> Mohammed B. Yusoff and Sorfina Densumite, "Zakat Distribution and Growth in the Federal Territory of Malaysia," *Journal of Economics and Behavioral Studies* 4, no. 8 (2012).

<sup>10</sup> Fatimah Sakeenah Anuar, Norhayati Mohd Alwi, and Noraini Mohd Ariffin, "Financial Management Practices and Performance of Zakat Institutions in Malaysia," *IPN Journal of Research and Practice in Public Sector Accounting and Management* 9, no. 1 (2019).

issues that has been raised. Issues such as integrity and transparency of Zakat institutions specifically the employees have been brought into the light.

For instance, the public's discontent towards the performance among the employees of Zakat institutions have been studied in various research.<sup>11</sup> Many people have condemned and criticised the employees of Zakat institutions especially on the issues such as delay in distribution of the aid to the *Asnaf* or unsuccessful applications for aid has been made larger than life. A lack of trust in Zakat authorities can lead to more self-distribution and less collection which supposedly Zakat main purpose is to redistribute the wealth to the poor.<sup>12</sup> A poll made by Astro Awani on Twitter showed that out of 4,918 people, 70% of the respondents think by paying Zakat directly to the *Asnaf* is better than paying Zakat through Zakat institutions.<sup>13</sup>

Saad et. al (2016) reported that perceived service quality of Zakat institutions among Muslim businessman is low whereby many respondents agree that the quality if the service is low which include inefficiency in term of responsiveness, and poor communication skills among the Zakat institution staff.<sup>14</sup> Zulfikri et. al (2023) highlighted that public distrust towards zakat institutions mainly arises from concerns about transparency and management inefficiencies.<sup>15</sup> Febriandika et. al (2023) suggested

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<sup>11</sup> Zulfikri, Salina Kassim, and Anwar Hasan Abdullah Othman, "Exploring Zakat Payers' Attitudes Determinants on Trust in Zakat Institutions," *Journal of Islamic Social Finance* 1, no. 2.

<sup>12</sup> Teh Suhaila Tajuddin and Nur Fikhriah Takril, "Trust in Zakat Authorities and Zakat Compliance: A Conceptual Analysis," *Al-Mimbar: International Journal of Mosque, Zakat And Waqaf Management* 3, no. 2 (2023).

<sup>13</sup> Madiha Abdullah, "10 Hujah Jawab Viral Negatif Mengenai Zakat," *Astro Awani* 2016, <http://www.astroawani.com/gaya-hidup/10-hujah-jawab-viral-negatif-mengenai-zakat-109260>.

<sup>14</sup> Ram Al Jaffri Saad, Muhammad Syahir Abdul Wahab, and Md Hairi Md Hussain, "Perceived Service Quality of Zakat Institution among Muslim Businessmen in Malaysia" (paper presented at the 3rd International Conference on Applied Science and Technology (ICAST'18), 2016).

<sup>15</sup> Zulfikri, Kassim, and Othman, "Exploring Zakat Payers' Attitudes Determinants on Trust in Zakat Institutions."

that to improve the accountability of Zakat institutions is thru boosting professionalism among Zakat employees.<sup>16</sup>

The roles of Zakat institution employees are not only limited to distribution and collection of Zakat but also to give training to the *Asnaf* to bring themselves out of poverty. As mentioned by Shahputra & Khairina (2021), totality in leadership among the employees in Zakat institution are required to maximise the collection of Zakat from the public. The employees of Zakat must be competent and show excellent leadership skill.<sup>17</sup> Hence, the employees are expected to be more efficient, innovative, and creative in doing their job with religion as the main foundation. Moreover, employees need to be able to conduct self-leadership in their challenging job.<sup>18</sup> Issues like corruption and misappropriation of funds among Zakat employees are concerning which accentuating the importance of integrity.<sup>19</sup> These days, the notion that the zakat employees have significant impact towards the organisation is always emphasised among the Zakat institution employees.

In addition, the convergence of rapid technology, many people have been using media platform to criticise and condemn Zakat institutions' performance and quality of service. With all these negativities, it is important for the employees to remain

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<sup>16</sup> Nur Rizqi Febriandika, Dilla Gading Kusuma, and Yayuli, "Zakat Compliance Behavior in Formal Zakat Institutions: An Integration Model of Religiosity, Trust, Credibility, and Accountability," *International Journal of Advanced and Applied Sciences* 10, no. 6 (2023).

<sup>17</sup> Angga Syahputra and Khalish Khairina, "The Importance of Leadership Management in Fundraising Zakat," *MADANIA* 25, no. 2 (2021).

<sup>18</sup> Intan Marfarrina Omar and Norashikin Mahmud, "Transactional Leadership as a Moderator between Self- Leadership Strategies and Innovative Behavior," *International Conference On Human Resource Development* (2015).

<sup>19</sup> Norsyella Ahmad Tamizi, Umi Hamidaton Mohd Soffian Lee, and Nor Azima Ahmad, "Effects of Integrity Practice on Service Quality: Evident from Zakat Services Center in Public University," *International Journal of Academic Research Economics and Management Sciences* 13, no. 2 (2024).

professional and to possess leadership skills in dealing with these circumstances.<sup>20</sup> As mentioned above, the employees do not only provide aid but also need to help and lead *Asnaf* to have better life in future. Therefore, the leadership aspect among the employees is very important. Before the employees can give guidance and manage the *Asnaf*, the employees should be better at managing themselves. This is the concept of self-leadership.

Self-leadership among employees in Zakat institutions is crucial as it will empower the employees with professionalism.<sup>21</sup> In addition, to maximise the full potential of Zakat, it needs not only a manager, but individuals with leadership traits.<sup>22</sup> Besides, one of the most important factors in assuring the efficiency of employees in Zakat organization is themselves. which is also part of self-leadership.<sup>23</sup> Besides, a research by Omar et al. (2021) suggested that individuals especially those who are working in Islamic financial institution should excel in their leadership, in which they are able to influence other people in the organisation to a greater heights.<sup>24</sup> Hence, the employees of Zakat institutions should possess strong personal capacity<sup>25</sup> which is similar with self-leadership, the ability to recognise and distinguish oneself to make appropriate decision based on situation at hand.

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<sup>20</sup> Edi Suryadi, "Analisis Peranan Leadership dan Budaya Organisasi Terhadap Kinerja Pegawai," *MANAJERIAL* 8, no. 16 (2010).

<sup>21</sup> Amanuel G. Tekleab et al., "Are We On the Same Page? Effects of Self-Awareness of Empowering and Transformational Leadership," *Journal of Leadership & Organizational Studies* 14, no. 3 (2008).

<sup>22</sup> Syahputra and Khairina, "The Importance of Leadership Management in Fundraising Zakat."

<sup>23</sup> Muthoifin, "The Effect of Leadership and Islamic Work on Employee Performance: A Study at the Amil Zakat Institution in Surakarta," *Proceedings of the 1st UMSurabaya Multidisciplinary International Conference* (2021).

<sup>24</sup> Siti Nur Zahirah Omar et al., "Kepimpinan Islam dalam Menguruskan Institusi Kewangan Islam " *International Journal of Zakat and Islamic Philanthropy* 3, no. 1 (2021).

<sup>25</sup> Muhammad Hasbi Zaenal et al., "Principles of Amil Zakat and Best Practice Recommendations for Zakat Institutions," *PUSKAS Working Paper Series BAZNAS* 2 (2016).

Therefore, in order to find the purpose and problem, the researcher aims to identify the level of self-leadership and strategies of the employees in Zakat institutions and the mechanism in use to ensure their performance are more efficient and effective which will be beneficial for the public and *Asnaf*. The management in Zakat institutions should regulate social resources to encourage better communication and cooperation with employees as well as self-leadership to ensure the effectiveness of each employee, and in turn, be beneficial to the Zakat institution.<sup>26</sup> However, many research only focus on the top management. But the employees as a single entity has always been neglected, though in general, the employees are the ones that have the most contact with the end user of Zakat services (the poor and *Asnaf*). In addition, the leadership crisis in an organisation is critical and it takes time to build strong leadership in all levels of organisation. Therefore, self-leadership is a good start to overcome the issue of leadership in an organisation.<sup>27</sup>

In addition, it was reported on 2016, there are 4 millions Zakat receivers in Malaysia. Employees in Zakat institutions must provide support for Zakat receivers as well as dealing with Zakat payers. With the big number of people that these employees come in contact, it is important for the employees to provide the best public service with the best behaviour and well verse in emotional intelligence. However, there are cases whereby the Zakat receivers after receiving Zakat, do not want to build and develop themselves.<sup>28</sup> Instead, they totally rely only the Zakat from public. The primary objective

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<sup>26</sup> Guomeng Wang, Huimin Huang, and Quanquan Zheng, "Effect Of Chinese Employees' Emotional Creativity On Their Innovative Performance," *Social Behavior And Personality* 43, no. 7 (2015).

<sup>27</sup> Marco R. Furtner, Urs Baldegger, and John F. Rauthmann, "Leading yourself and leading others: Linking self-leadership to transformational, transactional, and laissez-faire leadership," *European Journal of Work and Organizational Psychology* (2012).

<sup>28</sup> ""Hulur tangan minta bantuan, kecek terisi kotak rokok" - Mufti Perlis sindir asnaf," *Astro Awani* (Kangar) 2017, <http://www.astroawani.com/berita-malaysia/hulur-tangan-minta-bantuan-kecek-terisi-kotak-rokok-mufti-perlis-sindir-asnaf-151166>.

of Zakat is not as handout to the poor, but it is supposed to provide assistance with hope of bringing the *Asnaf* out of poverty, guide them to stand on their own feet and have a good life. This is the biggest challenge for Zakat employees. Their job scope is no longer limited to collecting and distributing Zakat, but also to provide necessary means for *Asnaf* to develop and to self-sustain.<sup>29</sup> Hence, the employees should equip themselves with the necessary skills especially emotional intelligence in handling this matter which later can contribute to strengthen their self-leadership. In the news article on 2011, one of the Zakat employees mentioned: -

*“Ada yang marah-marah apabila mereka dikeluarkan daripada senarai asnaf pada tahun berikutnya.”*

Translation: There were people who got angry after they have been removed from *Asnaf* list for the following year.

*“Sehinggakan pernah satu insiden, seorang pemohon itu mengugut kalau dia murtad kerana mendapat bantuan daripada pihak lain daripada Islam, ustaz tanggunglah dosa saya.”*

Translation: There is one incident, whereby the (Zakat) applicant threaten to murtad (leave Islam) if he/she receives assistance from parties other than Islam, therefore (said) *ustaz* should bear my sin.

Source: “Suka Promosi Kejayaan Asnaf,” *Utusan Malaysia* 2011<sup>30</sup>

These are among the few incidents on the challenges of dealing with *Asnaf* that have been shared which support the idea for the employees of Zakat institutions to possess excellent communication skills and most importantly emotional intelligence. With additional responsibility, the employees of Zakat institutions face more challenges especially in term of managing their own emotion. Hence, the importance of emotional intelligence among the employees of Zakat institutions is one of the important components in this research.

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<sup>29</sup> Efri Syamsul Bahri and Hamdah Rosalina, "Optimizing Disbursement of Zakat Funds for Asnaf Entrepreneurs," *ITQAN: Journal of Islamic Economics, Management, and Finance* 1, no. 1 (2022).

<sup>30</sup> Mohd. Radzi Mohd. Zin, "Suka Promosi Kejayaan Asnaf," *Utusan Malaysia* 2011, [http://ww1.utusan.com.my/utusan/info.asp?y=2011&dt=0729&pub=Utusan\\_Malaysia&sec=Rencana&pg=re\\_08.htm](http://ww1.utusan.com.my/utusan/info.asp?y=2011&dt=0729&pub=Utusan_Malaysia&sec=Rencana&pg=re_08.htm).

In addition, Sultan Muhammad V called for people especially leaders on setting good examples and show excellent work culture associated with completion of trust as control systems rather than based on 'rewards and law'. He further added that Islam emphasises the formation of individual and organisational individuality that empower individuals and communities to uphold the value of Islamic teachings in every day of daily life<sup>31</sup>. Moreover, this research aims to address the issue that happens among employees in Zakat institutions in Malaysia. The success of these institutions reflects the image of Islam and Muslim itself. Therefore, it is very important to focus on these Zakat institutions that have significant meaning towards the Muslim society in Malaysia.

Furthermore, Islam stresses on the good moral conduct and behaviour whether in both personal and public life as it is a part of Islamic teaching.<sup>32</sup> However in 2017, General Manager of one Zakat institution in Malaysia has been reported involving in corruption along with other employees.<sup>33</sup> This issue certainly brings harm and negative image to Zakat institutions in Malaysia. It shows that the employees have failed to practice Islamic value of 'amanah' (trust) especially working in Islamic corporate institutions that deals with the pool of wealth from the collection of Zakat. The integrity of the employees, the sense of responsibilities and the religiosity aspect of employees need to be studied. Question arises which can the aspect of religiosity prevents the perpetrator from doing this immoral behaviour. It is important to study the religiosity aspect of employees in

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<sup>31</sup> ; Sultan Kelantan Sultan Muhammad V, "'Usah khianat tanggungjawab,'" *Harian Metro* (Cyberjaya) 2014, <https://www.hmetro.com.my/mutakhir/2014/11/10635/usah-khianat-tanggungjawab>.

<sup>32</sup> Nadia Bouarif, "Predicting Organizational Commitment: The Role Of Religiosity and Ethical Ideology," *European Scientific Journal* 11, no. 17 (2015): 297.

<sup>33</sup> Sharanpal Singh Randhawa et al., "Top Zakat Official Among 11 Held," *The Star Online* (George Town) 2017, <https://www.thestar.com.my/news/nation/2017/05/10/top-zakat-official-among-11-held-tithe-money-meant-for-the-needy-allegedly-used-for-personal-gain/>.



order to instil traits of good Muslim that help to build self-leadership as well as to stay away from doing such crimes. Besides that, emotionally intelligent employee should be able to think better especially the consequences of their behaviour towards the end users. It is important for Zakat employees to master emotional intelligence which may positively impact on cognitive and behavioural regulation of self-leadership. Besides, the level of self-leadership of employees will be discussed as well as their level of emotional intelligence and the correlations between two aspects. Theoretically, the employee with emotional intelligence will develop self-leadership in their self which will contribute to become better Muslim.

Therefore, the religiosity will be the moderating role in this research and the focus of this research is Zakat institutions. These two variables which are emotional intelligence and self-leadership with religiosity as moderating role, in theory, can help the Zakat institutions to handle and prevent the issues described in previous paragraphs. This research provides useful insights for the policy makers in understanding how employees' emotional intelligence and self-leadership are necessary to ensure and maintain the quality of employees in Zakat institutions.

As there are limited literatures on emotional intelligence and self-leadership conducted in Malaysia, specifically in Zakat institutions, this study will prove to be crucial to kick start the research on this field. Theoretically, it explores the correlation between emotional intelligence and self-leadership and examines the potential moderating role of religiosity between them. This research findings could address the existing gaps in literature on factors that drive self-leadership strategies as well as the predictors and condition to achieve the outcome.

## **1.4 Research Purpose**

The purpose of this research is to identify the relationship between emotional intelligence and self-leadership among employees in Malaysian Zakat institutions. Furthermore, this research aims to investigate whether religiosity act as the mediating role for emotional intelligence and self-leadership. The findings for this research hopefully can and will contribute to emotional intelligence, self-leadership, and religiosity field of study academically and can be applied in the industry.

## **1.5 Research Questions**

This research is done to response these questions: -

1. What is the level of emotional intelligence among the employees in Malaysian Zakat institutions?
2. What is the level of self-leadership of the employees in Malaysian Zakat institutions?
3. Is there a correlation between the emotional intelligence and self-leadership of employees within Malaysian Zakat institutions?
4. What self-leadership strategies show a predominant influence from the emotional intelligence of employees in Malaysian Zakat institutions?
5. To what extent does religiosity moderate the relationship between emotional intelligence and the development of self-leadership among employees in Malaysian Zakat institutions?

## **1.6 Research Objectives**

The objectives of this research are:

1. To measure the level of emotional intelligence among employees in Malaysian Zakat institutions.
2. To examine the level of self-leadership and strategies of the employees in Malaysian Zakat institutions.
3. To analyse the correlation between emotional intelligence and self-leadership of the employees in Malaysian Zakat institutions.
4. To determine the primary self-leadership strategies associated with the emotional intelligence of employees in Malaysian Zakat institutions.
5. To investigate the relationship between emotional intelligence and self-leadership with the element of religiosity of the employees in Malaysian Zakat institutions as moderator.

## **1.7 Significance of Study**

To date, there is lack of research that focuses on emotional intelligence, self-leadership, and religiosity among Zakat institutions' employees in Malaysia. Therefore, this research will be focusing on emotional intelligence, self-leadership, and religiosity of Zakat institutions in Malaysia. The significance of this research generally gives insight and provide information to understand about three variables: emotional intelligence, self-leadership, and religiosity for their theoretical, practical, and methodological purposes.

First, the theoretical significance of this study is it contributes to filling in the gap of research on relationship between emotional intelligence and self-leadership in Malaysia. There are various research focusing on emotional intelligence and self-

leadership as both independent variables in relationship with other dependent variables, and a few research on correlation of emotional intelligence and self-leadership. However, based on the recommendations from previous studies, there is a research gap to determine the relationship between emotional intelligence and self-leadership<sup>34</sup>. This research will also contribute towards the empirical study of the relationship between emotional intelligence and self-leadership.<sup>35</sup> This study will also be a significant addition to emotional intelligence and self-leadership literatures. It will also contribute to Islamic studies as this research is measuring the religiosity among employees in Zakat institutions as well as the moderating factor between emotional intelligence and self-leadership. Besides, there are many studies on religiosity as moderating role but very few in organisational context and yet to be done with emotional intelligence and self-leadership as primary variables.

Second, the methodological significance of this study is validating the instruments used in similar research. As the instruments have been used in various research, this research will contribute to validating the instruments whether they positively or negatively correlated. These instruments on measuring emotional intelligence, self-leadership, and religiosity, will be identified, and analysed whether is it appropriate and applicable in this specific context (Zakat institutions in Malaysia). From the data collected in this study, future researchers can study and adapt this research to improve and amend to other context i.e. in Zakat institutions in other countries, other Islamic organisations in

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<sup>34</sup> Marco R. Furtner, John F. Rauthmann, and Pierre Sachse, "The Socioemotionally Intelligent Self-Leader: Examining Relations Between Self-Leadership and Socioemotional Intelligence," *Social Behavior And Personality* 38, no. 9 (2010).

<sup>35</sup> Valerie Vann, Betsy Sparks, and Cassandra Baker, "A Study of Emotional Intelligence and Self-Leadership," *SAM Advanced Management Journal* 82, no. 3 (2017); Vann, Sparks, and Baker, "A Study of Emotional Intelligence and Self-Leadership."

Malaysia. With some modifications, it is also possible to implement similar instrument to other sectors.

Third, the practical significance of this study will contribute especially to Zakat institutions in Malaysia. The Zakat institutions can identify the level of emotional intelligence among their employees. Related department such as Human Resources Department can tackle this issue by organising training to develop emotional intelligence among the employees to ensure the quality of performance and services. With this, the top management or policy maker of Zakat institutions in Malaysia can develop a module or working environment that help to foster higher emotional intelligence and build self-leadership. This will guide the employees in improving the work commitment by adapting Islamic values. This current study will be a significant addition to the self-leadership and emotional intelligence studies in Malaysia. Hence, this result from this study can be used by policy maker in Zakat institutions to embark further on instilling emotional intelligence and self-leadership in their organisation.

## **1.8 Definition of Variable**

### **1.8.1 Emotional Intelligence**

Emotional intelligence is a set of ability for individuals to perceive, understand, use, manage and control their emotion to regulate appropriate thinking and behaviour. Emotional intelligence is useful to navigate emotion to perform better as person and to understand other people emotions.

### **1.8.2 Self-Leadership**

Self-leadership is an ability for an individual to possess and use as a guide to achieve goals and objectives whether personal goals or organisational goals. Self-leadership is also not limited to neither top management, individual with position, nor specific to a certain ages and gender. Self-leadership is the starting point to effective leadership in organisation.

### **1.8.3 Religiosity**

Religiosity is a measure for individuals conduct belief and practices of religion that they believe with. Religiosity is the application of everything that individuals do, or think is due to presence of religion in their daily life. Religiosity also to comprehend whether does religion has affected the believer behaviour and moral conduct in their life.

### **1.8.4 Zakat institution**

Zakat institution is defined as a corporate body that manage Zakat related matters. The organisations are regulated under each State Religious Council (Majlis Agama Islam Negeri) and supervised by the Islamic ruler of the state accordingly.

## **1.9 Scope and Limitation of Study**

This research was conducted using a survey with a set of questionnaires aiming to obtain data for research analysis and for the findings of the level of emotional intelligence, self-leadership strategies and religiosity of employees in Zakat institutions in three states in Malaysia. The selection of these three states is based on the higher accessibility during data collection and these institutions are within the vicinity that is possible for the researcher to collect data effectively. These three Zakat institutions also share the

similarity in term of organisational structure, policies, and values in the organisation with similar size of human capital within the organisations.

This research involves the employees in Zakat institution that worked at least one year to be qualified as respondent. The sampling method is using simple random sampling to avoid any bias in research. This research also will be using Self-Leadership Model by Manz (1986) and Emotional Intelligence Model by Goleman (1995). This study is not using Emotional Intelligence Test (MSCEIT) by Mayer, Salovey and Caruso because it is from conventional study that might not be suitable for Malaysian context especially for Muslims. Therefore, this research will be adopting the questionnaire from Wong and Leis Emotional Intelligence Scale (WLEIS) by Wong & Leis (2002) that focus more on Asian, as well as The Abbreviated Self-Leadership (ASLQ) by Houghton et al. (2012) and Islamic Personal Religiosity by Achour et al. (2016) that had been used in multiple Malaysian-context research.

Besides, researcher has found out that in the literature review, very few studies had been done on emotional intelligence as independent variable and self-leadership as dependent variable. Therefore, there are lack of literatures that researcher can rely on. In addition, there are very few studies on emotional intelligence and self-leadership have been done in Malaysia context which limits the research reference for the researcher. Finally, there are other factors that contribute to self-leadership that were not considered in previous research so that this research can be more in depth and focused between the three variables (emotional intelligence, self-leadership, and religiosity).

## **1.10 Composition of Writings**

This research is divided into five (5) chapters which are: -

### **Chapter One: Introduction**

This chapter discusses on the fundamental elements of this research which are: introduction; background of the study; statement of problem; research questions; research objectives; topic definitions; scope and limitation of study; research hypotheses; significant of study; composition of writings; and summary.

### **Chapter Two: Literature Review**

This chapter discusses the concept and theory of emotional intelligence, self-leadership, religiosity, and Malaysian Zakat institutions. It is based on various literatures such as books, journal, book chapter and seminar proceedings.

### **Chapter Three: Research Methodology**

This chapter explains and justifies the methodology used in answering research questions and fulfilling research objectives. This chapter also outlines data gathering process, data analysis techniques and outcome interpretation.

### **Chapter Four: Research Findings**

This chapter describes results obtained from data analysis. It will include descriptive studies, and results of the hypotheses testing.



## **Chapter Five: Conclusion and Recommendations**

This final chapter will conclude all the research findings and give recommendations based on the findings for further enhancement in Malaysian Zakat institutions.

### **1.11 Summary**

This study aims to examine the relationship of emotional intelligence and self-leadership with moderating role of religiosity in Malaysian Zakat institutions. Findings from this study will contribute to the knowledge on three important aspects in an organisation i.e., self-leadership, emotional intelligence, and religiosity in Malaysian Zakat institutions.

Universiti Malaysia

## **CHAPTER 2: LITERATURE REVIEW**

### **2.1 Introduction**

This chapter focuses on the related literature supporting this study. There will be five parts in this chapter. The first part will discuss the theory of emotional intelligence and three prominent models of emotional intelligence. Next, the second part will review the concept and emergence of self-leadership in leadership field. Then, the third part will explore further on emotional intelligence and self-leadership concept. The fourth part will dive into religiosity as moderating role between emotional intelligence and self-leadership. Fifth, some background of Zakat institutions in Malaysia will be further elaborated. Lastly, some past studies of four primary focus in this study which are emotional intelligence, self-leadership, religiosity, and Zakat organization in Malaysia. The final part of this section will be the summary of the literature review.

### **2.2 Self-Leadership**

This section will elaborate of the concept of self-leadership in this study. Self-leadership is a dependant variable of this research. This concept will be elaborated, then the researcher will review the evolution of leadership theories and the social learning and social cognitive theory that is the fundamental of formation of self-leadership. Next, the researcher will further be reviewing into the theoretical concept of self-leadership and then the theory of self-leadership and its three main strategies. Lastly, the researcher will present the self-leadership in Islamic perspective.

### 2.2.1 Leadership

Leadership is one of the most debatable topics for researchers for many years. Leadership can be concluded from most scholars as (1) an influencing process resulted from the relationship between a leader and followers and (2) the influencing process is determined by the characteristics, attributes, behaviour of leaders and perception of the follower and the context of the process happened.<sup>36</sup> Leadership is “the capability of a person to lead a cluster of individuals for the completion of certain specified mission, grooming their followers with the aim of succession management so that no flaws within the chain of command can be minimised. A true leader is always a man of principle who has effective communication, firmness, and dynamism in their personalities.”<sup>37</sup> Imperfect leadership may encounter various problems whereas perfect leadership may lead to smooth functioning, motivated employees, and overall effectiveness in the performance of the organisation, becoming one of the tools of ensuring the smooth sailing of the organisation.

Leadership is always vital and vivid regardless of the time and which organisation.<sup>38</sup> Leaders also must be able to bring people together and directing them towards achieving the goals of the organisation.<sup>39</sup> Leadership involves a process of persuading individuals to execute necessary task to organisational objectives, and to communicate it with others.<sup>40</sup> From this research, it shows that leadership is viewed as a

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<sup>36</sup> “John Antonakis and David V. Day, *The Nature of Leadership*, 2nd ed. (California: SAGE Publications, 2012).”

<sup>37</sup> “Muhammad Yousaf Jamil, "Islamic Perspective of Leadership: A Role Model for Today’s CEOs," *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): p.25.”

<sup>38</sup> “S. John and P. Chattopadhyay, "Factors Impacting Leadership Effectiveness: A Literature Review," *Arabian Journal of Business and Management Review* 5, no. 6 (2015): p.1.”

<sup>39</sup> Jun Hao Moo and Rashad Yazdanifard, "How Effective Leadership Can Facilitate Change in Organizations Through Improvement and Innovation," *Global Journal of Management and Business Research (A)* 15, no. 9 (2015): p.4.

<sup>40</sup> Brindusa Maria Popa, "The Relationship between Leadership Effectiveness and Organizational Performance," *Journal of Defense Resources Management* 3, no. 1(4) (2012).

process, action, or influence, revolves around motivating individuals to engage in particular actions.

Leadership is a complex concept with various extension of knowledge and, so excessive numbers of research on leadership can be daunting.<sup>41</sup> When talking about leadership, most research focus on the leader itself which is the external leadership skills. But the foundation of leadership may also come from the personnel themselves which the internal leadership skills that also need to be assess; also known as self-leadership.<sup>42</sup> Therefore, self-leadership is an important concept for everyone in the organisation regardless of their positions. Every personnel in the organisation have the potential to develop leadership in themselves and everyone has a chance to possess self-leadership.<sup>43</sup>

Leadership also involves the leaders pushing themselves to be more pro-active and passionate as well as to motivate and provide support for the team members in line with the organisational goals.<sup>44</sup> In addition, to evaluate a good leader is to observe how they preserve and prevail regardless the situation in which they should be more confident, patient, analytical, humble compared to other the organisation's personnel. Furthermore, there are many styles of leadership, and those styles are dynamic depending on the changes on the context and the background of the leadership discourse. Leaders are also regarded as effective leaders if they can get their subordinate to work towards achieving

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<sup>41</sup> Antonakis and Day, *The Nature of Leadership*, 3.

<sup>42</sup> Trudy C. DiLiello and Jeffery D. Houghton, "Maximizing organizational leadership capacity for the future: Toward a model of self-leadership, innovation and creativity," *Journal of Managerial Psychology* 21, no. 4 (2006).

<sup>43</sup> Daniel T. L. Shek et al., "The Role Of Self-Leadership In Service Leadership," *International Journal on Disability and Human Development* 14, no. 4 (2015).

<sup>44</sup> Shen Lei et al., "The Impact of Authentic Leadership on Individual and Team Creativity: A Multilevel Perspective," *Leadership & Organization Development Journal* (2021).

the same goal.<sup>45</sup> Besides, leaders who are respectable and have clear direction will made their follower believe and follow their instruction and vision.<sup>46</sup>

In the past, the most favourable kind of leadership is transactional, which is a way of communication whereby the followers just need to listen to the instruction of the leader without any comment or complaint. Currently, the feedback from the followers is needed in order for them to understand the task and their interest should be aligned so that it will meet the organisational goals.<sup>47</sup> While the concept of leadership is a process which include the capability of making other people work towards achieving the goals of the organisation, self-leadership is a self-developmental and self-principal within each individual reflecting from their own motivation, values, and goals.<sup>48</sup>

### **2.2.2 Self-Leadership Theoretical Context**

In this section, self-leadership theoretical context will be further explained and elaborated. The first one is the foundation of self-leadership theory; social cognitive theory by Albert Bandura and followed by the theory of self-leadership.

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<sup>45</sup> "Leadership: What Is It?," in *Cases in Leadership* (SAGE Publications, 2018).

<sup>46</sup> Manoj Kumar Sharma and Shilpa Jain, "Leadership Management: Principles, Models and Theories," *Global Journal of Management and Business Studies* 3, no. 3 (2013)."

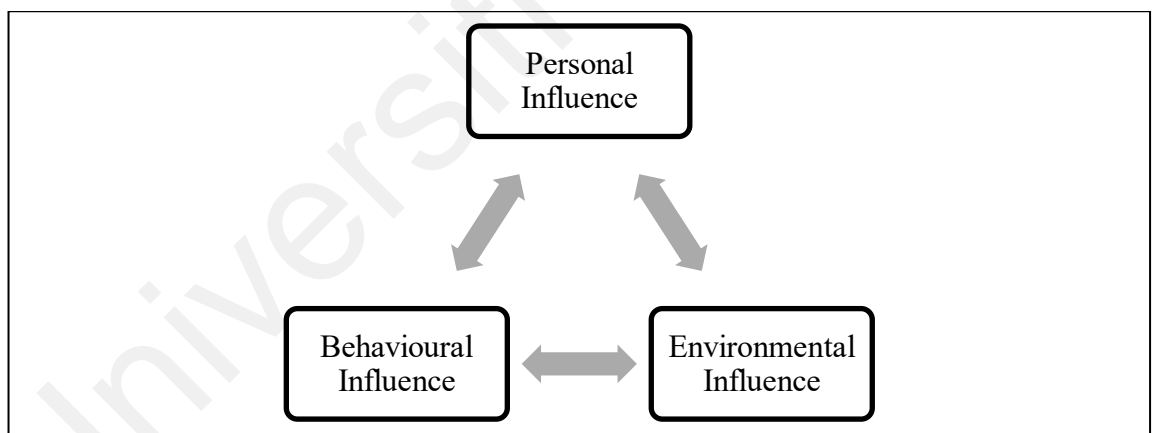
<sup>47</sup> Umme Salma Sultana, Mohd Ridzuan Darun, and Liu Yao, "Transactional or Transformational Leadership: Which Works Best for Now?," *International Journal of Industrial Management (IJIM)* (2015)."

<sup>48</sup> W. Glenn Rowe and Laura Guerrero, "What Is Leadership," in *Cases in Leadership*, 5th (United States of America: SAGE Publications, Inc, 2018).

### 2.2.2.1 Foundation of Self-leadership Theory

The main foundation of self-leadership is a theory by Albert Bandura which is social cognitive theory. Albert Bandura first developed social learning theory (Bandura, 1977) later on the framework evolved to social cognitive theory (Bandura, 1986).<sup>49</sup> Social learning theory focuses on how people learn through observing and imitating other people via modelling influence.<sup>50</sup> While social cognitive theory evolved to observe, understand, predict and change behaviour.<sup>51</sup> Social cognitive theory favours the model of causation involving triadic reciprocal determinism which consist of (1) behaviour, (2) environmental factor and (3) personal factor ad influencing each other. Figure 2.4 further illustrates the triadic model by Bandura (1986).<sup>52</sup>

**Figure 2.1: Social Cognitive Theory – Triadic Reciprocal Causation**



Source: Bandura (1986)<sup>53</sup>

<sup>49</sup> Virginia Koutroubas and Michael Galanakis, "Bandura's Social Learning Theory and Its Importance in the Organizational Psychology Context," *Psychological Research* 12, no. 6 (2022).

<sup>50</sup> Koutroubas and Galanakis, "Bandura's Social Learning Theory and Its Importance in the Organizational Psychology Context."

<sup>51</sup> Martin S. Hagger and Kyra Hamilton, "Social Cognition Theories and Behavior Change in COVID-19: A Conceptual Review," *Behaviour Research and Therapy* 154 (2022).

<sup>52</sup> Albert Bandura, "Social Cognitive Theory," in *Annals of child development. Six theories of child development.*, ed. R. Vasta (Greenwich: JAI Press, 1989).

<sup>53</sup> Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs, New Jersey: Prentice Hall, 1986).

From this theory, all determinants are inter-dependant and influence each other. Behaviour can influence environmental factor and personal factor, personal factor can influence behaviour and environmental factor, and environmental factor can influence both personal factor and environmental factor. Bandura (2000) mentioned that human can choose to think whether positively or negatively which shows that behaviour can be influenced by the cognitive aspect depending on the individual.<sup>54</sup> This theory is closely related with self-leadership as individuals have the ability to motivate or influence themselves.

In this theory, Bandura (1999) explained that there are three types of environmental structures which are “(1) imposed environment, (2) selected environment and (3) constructed environment”.<sup>55</sup>

Firstly, imposed environment is an environment that is force upon people whether they are in favour of the situation or not. This type of environment is something that the individual experience and has no control upon it. Secondly, selected environment is the results from the choice of individuals, actions and settings which are activated by appropriate courses of action. Third, constructed environment is not an environment that are naturally constructed, but instead it took efforts to build upon the necessary environment. These environments are reciprocal determinants towards behaviour and personal factor.<sup>56</sup> Every interactants in the triadic reciprocal causal which are behavioural,

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<sup>54</sup> Albert Bandura, "Self-efficacy: The foundation of agency," in *Control of Human Behavior, Mental Processes, and Consciousness Essays in Honor of the 60th Birthday of August Flammer*, ed. Walter J. Perrig and Alexander Grob (Taylor & Francis, 2000).

<sup>55</sup> Albert Bandura, "Social Cognitive Theory: An Agentic Perspective," *Asian Journal of Social Psychology* 2 (1999): 23.

<sup>56</sup> Bandura, "Social Cognitive Theory: An Agentic Perspective," 23; Hj Awang Zainudin, *Research Methodology for Business & Social Sciences* (UiTM: University Publication Centre (UPENA), 2011).

environmental, and personal play a vital role in constituting the transactional system.<sup>57</sup> Therefore, these three elements in social cognitive theory which are environment, people and behaviour are interacting and interdependent of each other.<sup>58</sup>

The foundation of self-leadership is based on social cognitive theory which was explained previously. It is a method for individuals to gain the ability to control their cognitive, motivational, and behavioural structures.<sup>59</sup> Through this method, the individuals are to foresee a particular behaviour from expectations of a behaviour, and the level to which they can predicts the expected motivation of the behaviour.<sup>60</sup> Hence, self-leadership involves employing sets of behavioural and mental strategies which designed to have a positive impact towards individual's actions and their results as based on social cognitive theory.<sup>61</sup>

### 2.2.3 Theory of Self-Leadership

A brief discussion of foundation of leadership itself is elaborated before reviewing into the concept of self-leadership. Leadership is the most spoken and discussed in social sciences. The study on leadership has been done for a long time especially in organisational study even in education. Leadership is not limited to hierarchical position

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<sup>57</sup> Albert Bandura, "A Social Cognitive Theory Of Personality," in *Handbook of personality* ed. L.; Pervin and O. John (New York: Guilford Publications, 1999), 163.

<sup>58</sup> Vimala Govindaraju, "A Review Of Social Cognitive Theory From The Perspective Of Interpersonal Communication," *Multicultural Education* 7, no. 12 (2021)."

<sup>59</sup> Sharifah Musairah Syed Mutalib, Kerrie Unsworth, & Sandra Kiffin-Petersen. (2022). Self-leadership As A Motivational Mechanism: Tool For Human Capital Developmeny. *Journal of Business Management Review*, 3(8), 563-580.

<sup>60</sup> Seokhwa Yun et al., "The forgotten follower: a contingency model of leadership and follower self-leadership," *Journal of Managerial Psychology* 21, no. 4 (2006).

<sup>61</sup> Jeffery D Houghton and Steven K. Yoho, "Toward a Contingency Model of Leadership and Psychological Empowerment: When Should Self-Leadership Be Encouraged?," *Journal of Leadership & Organizational Studies* 11, no. 4 (2005).



but the act of taking responsibility. The quality of leadership in every employee is important to look upon. The theory of self-leadership was first introduced by Manz (1986). The definition of self-leadership is conceptualized as “a comprehensive self-influence perspective that concerns leading oneself toward performance of naturally motivating tasks as well as managing oneself to do work that must be done but is not naturally motivating.”<sup>62</sup> Self-leadership is a methodology in influencing and motivating oneself to do something and to do better than required. In organization, it is important for individuals to perform well in order to ensure success and contribute to the organizational goal and failed to do so will affect the chain of management in the organisation.<sup>63</sup>

Besides, the success of organisation relies on self-leadership, personal relationship, team leadership and organisational leadership.<sup>64</sup> In addition, self-leadership emphasises more on the cognition, acquired reward and other aspect which not only limited to behaviour but also assessing the situation whether it fits the standard.<sup>65</sup>

Self-leadership is defined as “an individual’s self-identification and self-influence that uses self-leadership strategies to improve his or her awareness and develop a positive thinking model that positively influences performance and effectiveness”(Manz, 1986).<sup>66</sup> Another definition states that self-leadership is an all-inclusive, integrative perception

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<sup>62</sup> Charles C. Manz, "Self-Leadership: Toward an Expanded Theory of Self-Influence Processes in Organizations," *The Academy of Management Review* 11, no. 3 (1986): 589.

<sup>63</sup> Richard Bolden et al., "Theoretical Perspectives on Leadership," in *Exploring Leadership Individual, organizational and societal perspectives* (Oxford University Press, 2011).

<sup>64</sup> M. Kotze, "Self-leadership as an Antecedent of Authentic Leadership," *African Journal of Public Affairs* 9, no. 2 (2016).

<sup>65</sup> Greg L. Stewart, Stephen H. Courtright, and Charles C. Manz, "Self-Leadership: A Paradoxical Core of Organizational Behavior," *Annual Review of Organizational Psychology and Organizational Behavior* 6 (2019).

<sup>66</sup> Manz, "Self-Leadership: Toward an Expanded Theory of Self-Influence Processes in Organizations."

that distinguishes the interconnected role of behaviour, thought, and emotion to effectively leading oneself. Furthermore, practical self-leadership comprises action and mind-focused strategies to develop individuals' accomplishment and effectiveness.<sup>67</sup>

Houghton & Neck (2002) further elaborate on self-leadership and its strategies. Houghton & Neck (2002) describe self-leadership as “a process of influencing oneself to achieve the self-direction and self-motivation necessary to behave and perform in desirable ways.”<sup>68</sup> For the purpose of this study, self-leadership defined as to an employee's ability to identify with and influence themselves through the use of self-leadership techniques, aimed at enhancing their awareness and fostering a constructive mindset which positively impacts their effectiveness by improving the execution of their actions..

There are three categories of self-leadership strategies which are (1) behavioural, (2) emotional, and (3) cognitive.<sup>69</sup> The behavioural self-leadership strategies consist of three parts which are self-observation, self-goal setting, and self-reward. Next, the cognitive self-leadership strategies differ from cognitive behavioural therapy and includes the practice of constructive thinking patterns. The self-reward strategies encompass the intrinsic aspects of motivation of task and the positive environment that encouraging pleasure and meaningful in working. These strategies proved to be increasing the higher productivity of employee, creativity and invocation, self-efficacy, and successful career in organisations. Table 2.3 illustrates the summary of self-

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<sup>67</sup> “Charles C Manz and Henry P Sims, *The New SuperLeadership: Leading Others to Lead Themselves*, 1st ed. (San Francisco: Berrett-Koehler Publishers, Inc., 2001).”

<sup>68</sup> Jeffery D Houghton and Christopher P Neck, "The Revised Self-Leadership Questionnaire," *Journal of Managerial Psychology* 17, no. 8 (2002): 1.

<sup>69</sup> Manz, "Self-Leadership: Toward an Expanded Theory of Self-Influence Processes in Organizations."

leadership strategies and subscales. The self-leadership strategies will be explained in detail in next subtopic.

**Table 2.1 Summary of Self-leadership strategies and subscales.**

Strategies	Subscales
Behaviour-focused strategies	Self-goal setting
	Self-reward
	Self-punishment
	Self-observation
	Self-cueing
Natural reward strategies	Focusing thoughts on natural rewards
Constructive thought pattern strategies	Visualizing successful performance
	Self-talk
	Evaluating beliefs and assumptions

Source: Jeffery D. Houghton and Christopher P. Neck, "The Revised Self-Leadership Questionnaire," (2002).<sup>70</sup>

### 2.2.3.1 Behaviour Focused Strategies

Behaviour-focused strategies is one of the self-leadership strategies. Researcher has mentioned that self-leadership is based on triadic reciprocal causation (social cognitive theory) by Bandura, which explained the mutual influence of three aspects: environment, personal factor, and behaviour. In this aspect, through the influence of behaviour focused strategies, individuals can behave accordingly to achieve positive result and avoid negative outcome.<sup>71</sup> There are five main sub scales of behaviour focused strategies which are "(1) self-goal setting, (2) self-reward, (3) self-punishment, (4) self-observation, and (5) self-cueing."<sup>72</sup>

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<sup>70</sup> Houghton and Neck, "The Revised Self-Leadership Questionnaire."; Houghton and Neck, "The Revised Self-Leadership Questionnaire."

<sup>71</sup> Christopher P. Neck and Charles C. Manz, *Mastering Self Leadership: Empowering Yourself for Personal Excellence* (New York: Pearson, 1992).

<sup>72</sup> Christopher P. Neck and Jeffery D. Houghton, "Two Decades Of Self-Leadership Theory And Research," *Journal of Managerial Psychology* 21, no. 4 (2006).

The first behaviour-focused strategy is self-goal setting. Individuals that possess information on their own behaviour and action can set goals to enable them to perform more effectively.<sup>73</sup> Research also found that, when individuals face difficulties and challenges it can lead to higher performance level<sup>74</sup>. The second behaviour-focused strategy is self-reward. Self-reward makes inner self of individuals to be more energetic and enthusiastic to achieve something.<sup>75</sup> The third behaviour-focused strategy is self-punishment or self-correcting feedback. It should be done positively by looking back and reflecting the details of the experience. This strategy should not be done excessively as it may bring unnecessary negativity in one's self.<sup>76</sup> The fourth behaviour-focused strategy is self-observation which increase individuals' awareness on the reasons and conditions behind them engaging in certain behaviour.<sup>77</sup> Lastly, the fifth behaviour-focused strategy is self-cueing which can be an effective way to encourage positive action and removing negative behaviour.<sup>78</sup> To summarise, behaviour-focused strategies help individuals to assess their behaviour, use goals, rewards and punishment to encourage themselves to conduct in a more desirable behaviour and eliminating destructive behaviour within the particular context and situation.

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<sup>73</sup> Manz, "Self-Leadership: Toward an Expanded Theory of Self-Influence Processes in Organizations."

<sup>74</sup> Edwin A. Locke and Gary P. Latham, "A Theory of Goal Setting & Task Performance," *Organizational Behavior And Human Decision Processes* 50 (1991): 215.

<sup>75</sup> Robert M. Schwartz, "Cognitive-Behavior Modification: A Conceptual Review," *Clinical Psychology Review* 2, no. 3 (1982).

<sup>76</sup> Manz and Sims, *The New SuperLeadership: Leading Others to Lead Themselves*.

<sup>77</sup> Manz and Sims, *The New SuperLeadership: Leading Others to Lead Themselves*.

<sup>78</sup> Manz and Sims, *The New SuperLeadership: Leading Others to Lead Themselves*.

### 2.2.3.2 Natural Reward Strategies

Natural reward strategies of self-leadership are proposed to generate circumstances in which individuals are motivated or rewarded by inner pleasant aspects of the task or activity.<sup>79</sup> There are two natural reward strategies which are (1) making the activity of task more pleasant and fun which will make it is naturally rewarding. Whereas (2) shaping perception by channelling the unpleasant activity or task away and focus on the rewarding part of the task. These two strategies are the basis to mechanism of intrinsic behaviour by Deci and Ryan (1985). In summary, natural reward strategies assist to create feeling of competence and feeling of self-control which enhance performance especially in situations related to task or activity.<sup>80</sup>

### 2.2.3.3 Cognitive Thought Pattern Strategies

Constructive thought pattern strategies of self-leadership aim to facilitate the formation of constructive thought patterns and usual ways of thinking that can positively impact performance.<sup>81</sup> There are the strategies for constructive thought pattern strategies which are (1) visualizing successful performance, (2) self-talk and (3) evaluating beliefs and assumptions. First, by visualizing success performance, individuals who imaging the success of a certain task or activity, the success are more likely to happen because of the constructive thought of individuals. This is also supported by a few research that found positive correlation on mental imagery toward individual's performance.<sup>82</sup>

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<sup>79</sup> Manz and Sims, *The New SuperLeadership: Leading Others to Lead Themselves*.

<sup>80</sup> Neck and Houghton, "Two Decades Of Self-Leadership Theory And Research," 272.

<sup>81</sup> Neck and Manz, *Mastering Self Leadership: Empowering Yourself for Personal Excellence*.

<sup>82</sup> James E. Driskell, Carolyn Copper, and Aidan Moran, "Does Mental Practice Enhance Performance?," *Journal of Applied Psychology* 4 (1994).

Second, by self-talk or a process whereby a person covertly telling him or herself through internal dialogue can help individuals to perform better. Meanwhile, negative self-talk can harm the individual emotionally which can lead to drop in performance. Hence, it is important to practice more positive self-talk to increase productivity. Lastly, by evaluating belief and assumptions, individuals can examine which negative or pessimistic belief that can affect the individuals and in return, enhance positive belief to ensure performance improvement.

#### 2.2.4 Self-Leadership: Islamic Perspective

There are no details research specifically on self-leadership from Islamic perspective. But there are similar concepts to self-leadership which have been labelled differently by Islamic scholars and researchers. For example, in Surah Ar-Ra'd verse 11:

... إِنَّ اللَّهَ يَبْدِلُ أُمَّةَ قَوْمٍ لَمَّا بَدَّلُوا أَمْلَهُمْ

Translation: "...Indeed, Allah will not change the condition of a people until they change what is in themselves...."

Self-leadership urges individuals to adapt and practice in order to achieve what they want. From an Islamic perspective, each Muslim is a leader in their own way.<sup>83</sup>

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<sup>83</sup> Hayat Abd Alla Bakhiet Elimam, "Effective Strategic Leadership from Islamic Perspective," *American International Journal of Contemporary Research* 7, no. 4 (2017): 89.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلكُمْ رَاعٍ وَكُلكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ فَإِلِمَامُ  
الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ  
بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْنُونَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُونٌ عَنْهُ أَلَا فُكُلكُمْ رَاعٍ وَكُلكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ

Translation: “Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said”, “Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family, and he is responsible for them. A woman is the guardian of her husband’s home and his children, and she is responsible for them. The servant of a man is a guardian of the property of his master, and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.”

Source: Sahih al-Bukhari 6719, Sahih Muslim 1829

In this Hadith, the word “كُلكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ” which translate “every one of you is a shepherd and is responsible for his flock” – “that describes that everyone is leader and responsible for their oneself.”<sup>84</sup> Hence, every individual are accountable to everything that they have done which self-leadership can be used as tool for self-discipline.<sup>85</sup>

### 2.2.5 Past Studies of Self-Leadership

Self-leadership increases productivity and contributes to organisational success. Researchers found that self-leadership is correlated in boosting individual’s performance both at work environment and at personal level. This was proved in a study done on employees’ mental strategies,<sup>86</sup> which also done in separate study of employees’

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<sup>84</sup> Elimam, "Effective Strategic Leadership from Islamic Perspective," 89.

<sup>85</sup> Faiza Adil Gonaim, "Islamic Principles of Self-Leadership," *Baltic Journal of Law & Politics* 15, no. 1 (2022).

<sup>86</sup> Christopher P Neck and Charles C Manz, "Thought Self-Leadership: The Impact of Mental Strategies Training on Employee Cognition, Behavior, and Affect," *Journal Of Organizational Behavior* 17, no. 5 (1996).

performance outcome,<sup>87</sup> and organisational leadership of employees.<sup>88</sup> Self-leadership is described as an methodological collection of behavioural and cognitive tactics to steer oneself towards higher level job performance, leading to greater success and efficiency.<sup>89</sup> In other study done among students, self-leadership strategies are endorsed in fields like psychology, are widely believed to be effective in enhancing students' performance.<sup>90</sup> A research has found that, self-leadership can promote innovative behaviour and individuals will perform better at the workplace.<sup>91</sup>

In past research, self-leadership is proven a process of employees to motivate and direct themselves to achieve desired action and learn to lead themselves and other people.<sup>92</sup> The research also showed that self-leadership enhances employees' awareness and fosters a positive thinking model, which in turn positively influences self-efficacy, performance, and effectiveness by improving intrinsic motivation and cultivating positive thought patterns. This is important when individuals perform self-leadership strategies in a process in which they can identify, assess, and improve their own performance. In addition, leadership can be empowered by developing self-leadership among employees.<sup>93</sup> Self-leadership strategies also have positive correlation in influencing self-efficacy of individual.<sup>94</sup> Neck (1996) discovered self-regulation in higher level of self-

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<sup>87</sup> Gregory E. Prussia, Joe S. Anderson, and Charles C. Manz, "Self-Leadership and Performance Outcomes: The Mediating Influence of Self-Efficacy," *Journal of Organizational Behavior* 19, no. 5 (1998).

<sup>88</sup> DiLiello and Houghton, "Maximizing organizational leadership capacity for the future: Toward a model of self-leadership, innovation and creativity."

<sup>89</sup> Manz, "Self-Leadership: Toward an Expanded Theory of Self-Influence Processes in Organizations."

<sup>90</sup> Jeffery D. Houghton et al., "Effective Stress Management: A Model of Emotional Intelligence, Self-Leadership, and Student Stress Coping," *Journal of Management Education* 36, no. 2 (2012).

<sup>91</sup> Abraham Carmeli, Ravit Meitar, and Jacob Weisberg, "Self-leadership Skills and Innovative Behavior at Work," *International Journal of Manpower* 27, no. 1 (2006).

<sup>92</sup> Carmeli, Meitar, and Weisberg, "Self-leadership Skills and Innovative Behavior at Work."

<sup>93</sup> Tekleab et al., "Are We On the Same Page? Effects of Self-Awareness of Empowering and Transformational Leadership," 187.

<sup>94</sup> Prussia, Anderson, and Manz, "Self-Leadership and Performance Outcomes: The Mediating Influence of Self-Efficacy."



leadership were proved to be mitigate resistance to organizational change and in which higher level of self-leadership also correlates with higher level of job satisfaction.<sup>95</sup> Self-leadership has been studied in terms in work context in the past which such as spirituality in the workplace, performance appraisals, job satisfaction, and team performance.<sup>96</sup> Therefore, from all these past studies of self-leadership, they highlight the significance of self-leadership in an organisation.

## **2.3 Emotional Intelligence**

Before further explaining on emotional intelligence, this research will elaborate on the concept of intelligence which is the foundation of emotional intelligence. Then, the theories of emotional intelligence will be further discussed. Lastly, this study will review the emotional intelligence in Islamic perspective.

### **2.3.1 Concept of Intelligence**

Intelligence is “a driving force or an ability to acquire and use knowledge and skills, or which leads to the ability to solve complex problems.”<sup>97</sup> Early 1920’s, Edward Thorndike has proposed the concept of intelligence which divided into three main components. These three main intelligences are “(1) abstract intelligence, (2) mechanical intelligence and (3) social intelligence”. Abstract intelligence is the capability to speak and think symbolically. Mechanical intelligence is individual’s capability to visualise relationships

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<sup>95</sup> Neck and Manz, "Thought Self-Leadership: The Impact of Mental Strategies Training on Employee Cognition, Behavior, and Affect."

<sup>96</sup> Michael G. Goldsby et al., "Self-Leadership: A Four Decade Review of the Literature and Trainings," *Administrative Science* 11, no. 25 (2021).

<sup>97</sup> Yingxu Wang, "On Abstract Intelligence: Toward a Unifying Theory of Natural, Artificial, Machinable, and Computational Intelligence," *International Journal of Software Science and Computational Intelligence* 1, no. 1 (2009).

among objects and understand how the physical world work. Social intelligence on the other hand, is connectionism. Besides, Thorndike argued that individuals who have more intelligence can facilitate in creating compared to individuals with low intellect.

Then, the concept of emotional intelligence further expanded by Wechsler (1943) which mentioned there are two type of intelligence which are (1) cognitive intelligence (intellectual) and (2) noncognitive intelligence (mental).<sup>98</sup> However, Weschler said that the cognitive intelligence received so much more focus compared to noncognitive intelligence. Next, Gardner (1983) also come up with Multiple Theory of Intelligence. Table 2.1 illustrates the Multiple Theory of Intelligence by Gardner (1983).<sup>99</sup>

**Table 2.2 Multiple Theory of Intelligence by Gardener (1983)**

Verbal-linguistic intelligence	Well-developed verbal skills and sensitivity to the sounds, meanings, and rhythms of words)
Logical-mathematical intelligence	Ability to think conceptually and abstractly, and capacity to discern logical and numerical patterns
Spatial-visual intelligence	Capacity to think in images and pictures, to visualize accurately and abstractly
Bodily-kinesthetics intelligence	Ability to control one's body movements and to handle objects skilfully
Musical intelligences	Ability to produce and appreciate rhythm, pitch, and timber
Interpersonal intelligence	Capacity to detect and respond appropriately to the moods, motivations, and desires of others
Intrapersonal intelligence	Capacity to be self-aware and in tune with inner feelings, values, beliefs and thinking processes
Naturalist intelligence	Ability to recognize and categorize plants, animals, and other objects in nature
Existential intelligence	Sensitivity and capacity to tackle deep questions about human existence such as, what is the meaning of life? Why do we die? How did we get here?

<sup>98</sup> D. Wechsler, "Non-intellective Factors in General Intelligence.," *The Journal of Abnormal and Social Psychology* 38, no. 1 (1943).

<sup>99</sup> H. Gardner, *Frames of Mind: A Theory of Multiple Intelligences* (New York: Basic Books, 1983).

Source: Gardner (1983)

The theory by Gardner (1983) supported the basis that emotional intelligence is based on two types of intelligence which are intrapersonal and interpersonal intelligence. Lastly, in 1990, Mayer and Salovey took the initiative to create emotional intelligence based on this foundation.

### 2.3.2 Emotional Intelligence

Emotional intelligence has been one of the popular topics among researchers. Emotional intelligence is a crucial factor in improving one's capability in order to achieve the goals and objectives of the organization.<sup>100</sup> Emotional intelligence or emotional intelligence quotient (EQ) is more significant in work related effect such as performance, productivity, people development because it can help in assessing the employees behaviour, interpersonal communication skill, management and capability of the employees.<sup>101</sup> It also helps in human resources and management to assess and select the right people especially involving with relationship with other parties such as customer, clients and public.<sup>102</sup> Emotional intelligence is also regarded as one of the most important essence of leadership.<sup>103</sup> The majority of the research on emotional intelligence focusing on its impact towards mental health and employees' attitudes and job performance.<sup>104</sup>

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<sup>100</sup> Suganthi Supramaniam and Kuppusamy Singaravelloo, "Impact of Emotional Intelligence on Organisational Performance: An Analysis in the Malaysian Public Administration," *Administrative Science* 11, no. 76 (2021).

<sup>101</sup> Kamran Nazari and Mostafa Emami, "Emotional Intelligence: Understanding, Applying, and Measuring," *Journal of Applied Sciences Research* 8, no. 3 (2012).

<sup>102</sup> Olivier Serrat, "Understanding and Developing Emotional Intelligence," in *Knowledge Solutions: Tools, Methods, and Approaches to Drive Organizational Performance* (2017: Springer Singapore, 2017).

<sup>103</sup> *On Emotional Intelligence*, Harvard Business School Publishing Corporation (Boston, Massachusetts, 2015).

<sup>104</sup> Marina Goroshit and Meirav Hen, "Emotional Intelligence: A Stable Change?," *International Journal of Teaching and Learning in Higher Education* 24, no. 1 (2012).

Emotional intelligence as a set of skills that help the individual to appraise and express one's emotion and manage the emotion of him or herself as well as other people and make use of the emotion to achieve success and attain motivation.<sup>105</sup> The development of emotional intelligence is not definite as it is a lifetime process and have no tangible framework to fully evaluate its process.<sup>106</sup> There are a few debate on emotional intelligence concept, assessment and its benefits and it opens many opportunities in term of academic perspective and future research.<sup>107</sup> On different deliberation, emotional intelligence is an actual ability not limited to behaviour and action only.<sup>108</sup>

In addition, various assessment on emotional intelligence has been done qualitatively and quantitatively in order to further study the involvement of emotional abilities that made up to people's life.<sup>109</sup> To measure emotional intelligence, researchers use self-report test, an informant test and ability-based test.<sup>110</sup> While it is important to understand the concept of emotional intelligence, it is also crucial to conduct in depth analysis of its scope and explanation.<sup>111</sup> Emotional intelligence differs from social intelligence and general intelligence as it comprises of controlling the emotions and the

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<sup>105</sup> Sandi F. Kurdi and Nermin A. Hamdy, "Emotional Intelligence: What do we know and what is new? A Review.," *Minia Journal of Medical Research* 31, no. 2 (2020).

<sup>106</sup> Nazan Yelkikalan et al., "Emotional Intelligence Characteristic of Students Studying at Various Faculties and Colleges of Universities," *European Scientific Journal* 8, no. 8 (2012).

<sup>107</sup> Adrian Furnham, "Emotional Intelligence," in *Emotional Intelligence – New Perspectives and Applications*, ed. Prof. Annamaria Di Fabio (InTech, 2012).

<sup>108</sup> John D Mayer, David R Caruso, and Peter Salovey, "Emotional intelligence Meets Traditional Standards for an Intelligence " *Intelligence* 27, no. 4 (1999).

<sup>109</sup> Pablo Fernandez-Berrocal and Natalio Extremera, "Emotional Intelligence: A Theoretical and Empirical Review of Its First 15 Years of History," *Psicothema* 18 (2006); Fernandez-Berrocal and Extremera, "Emotional Intelligence: A Theoretical and Empirical Review of Its First 15 Years of History."

<sup>110</sup> Jeffrey M. Conte, "A Review and Critique of Emotional Intelligence Measures," *Journal of Organizational Behavior* 26 (2005).

<sup>111</sup> Victor Dulewicz and Malcolm Higgs, "Emotional Intelligence: A Review and Evaluation Study," *Journal of Managerial Psychology* 15, no. 4 (2000).

content of emotion.<sup>112</sup> If an individual does not practice emotional intelligence, they are more prone to challenges and hardship and may made wrong decisions that will affect not only himself or herself, but also others.<sup>113</sup>

### 2.3.3 Theory of Emotional Intelligence

The impact of emotion on human behaviour has been debated for so many years. Emotion is defined by Cambridge Dictionary as “a strong feeling such as love or anger, or strong feelings in general”. Emotion is also defined as a systematised response system that organises physiological, perceptual, experiential, cognitive and others to a comprehensible experience of moods and feelings.<sup>114</sup> These definitions of emotion are associated with mood and feeling and link emotion with action.

The concept of emotion is closely related to emotional intelligence which is a broad concept that involve the inner self of individuals. Emotional intelligence is an integration of emotion with individuals’ cognitive structure. The concept of emotional started to gain interest among researchers with various field. Thorndike (1920) has set the fundamental foundation of intelligence that later proposed the concept of emotional intelligence. The theory of emotional intelligence started two main concepts from the fields of intelligence and emotion.<sup>115</sup> There are many theories of emotional intelligence, but these are the three prominent models of emotional intelligence as agreed with most

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<sup>112</sup> John D Mayer and Peter Salovey, "The Intelligence of Emotional Intelligence," *Intelligence* 17 (1993).

<sup>113</sup> Adela Gonzalez Marin, Luis Pena Pan, and Inmaculada de Jesus Arboleda Guirao, "Emotional intelligence: Characteristics and ways to develop it," *Publicaciones Didacticas* 104 (2019).

<sup>114</sup> Craig A. Smith and Richard S. Lazarus, "Emotion and Adaption," in *Handbook of Personality: Theory and Research*, ed. Lawrence A. Pervin (New York: Guilford, 1990).

<sup>115</sup> John N. N. Ugoani, Christain U. Amu, and Emenike O. Kalu, "Dimensions of Emotional Intelligence and Transformational Leadership: A Correlation Analysis," *Independent Journal of Management & Production* 6, no. 2 (2015).

of other researchers. Table 2.2 shows the three prominent models of emotional intelligence.

**Table 2.3 Three prominent models of Emotional Intelligence**

<b>Emotional Intelligence Model</b>	<b>Definitions</b>	<b>Domains of emotional intelligence</b>
Ability Model - Mayor & Salovey (1990)	“The ability to perceive emotions, to access and generate emotions so as to thought, to understand emotions and emotional meaning, and to reflectively regulate emotions as to promote both better emotion and thought.”	<ul style="list-style-type: none"> <li>• Perceiving emotion</li> <li>• Using emotion</li> <li>• Understanding emotion</li> <li>• Managing Emotion</li> </ul>
Mixed Model - Bar-On (1997)	“An array of non-cognitive capabilities, competencies, and skills that influence one’s ability to succeed in coping with environmental demands and pressures. (Bar-On, 1997; Hamdani, Sulaiman, & Sawai, 2020) (Bar-On, 1997; Hamdani, 2020) (Bar-On, 1997; Hamdani, 2020)”	<ul style="list-style-type: none"> <li>• Intrapersonal</li> <li>• Interpersonal</li> <li>• Adaptability</li> <li>• Stress Management</li> <li>• General Mood</li> </ul>
Competence-based Model - Goleman (1995)	“The capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions effectively in ourselves and others.”	<ul style="list-style-type: none"> <li>• Self-awareness</li> <li>• Self-management</li> <li>• Social awareness</li> <li>• Relationship management</li> </ul>

Source: Compilation from Salovey & Mayer (1990), Bar-On (1997) and Goleman (1995)

The three dominant models of emotional intelligence will be further elaborated on next part.

### **2.3.3.1 Emotional Intelligence – Goleman (1995 & 2001)**

Goleman (1995) explained the theory of emotional intelligence in his book “Emotional Intelligence”, “Working with Emotional Intelligence” and “Emotional Intelligence: Why It Can Matter More Than IQ”. Emotional intelligence defined by Goleman (1995) is an ability of individual to understand his or her own feeling and use it to make effective decision in their life. Emotional intelligence helps people to control negative feeling and

emotions such as sadness, frustration, pressure, and stress. Individuals should not be assessed only on through intellectual quotient (IQ) but also the emotional intelligence (EI). Goleman suggested that IQ only contribute 20% of the success of individual whereas 80% of it comes from emotional intelligence. Emotional intelligence is covering every aspect of life and emotional intelligence is something that can be learned not necessarily be born with.

One of the most prominent models of emotional intelligence is competence-based model by Goleman (1995). Goleman explained more on neurological part where emotion takes place. Instead of categorising emotion as feeling or mood, Goleman focusing that emotion is an act that take place responding to emergencies. Goleman also convinced that emotional intelligence is learned capabilities not innate talent. The definition of emotional intelligence from this model is “the capacity for recognising our own feelings and those of others, for motivating ourselves, and for managing emotions effectively in ourselves and others”. Figure 2.1 shows the Competing Model of Emotional Intelligence by Goleman (1995).

**Figure 2.2: Competing Model of Emotional Intelligence by Goleman (1995)**

	<b>SELF</b>	<b>SOCIAL</b>
<b>RECOGNITION</b>	<p><b>Self-Awareness</b></p> <ul style="list-style-type: none"> <li>• Emotional Self-awareness</li> <li>• Accurate Self-Assessment</li> <li>• Self-Confidence</li> </ul>	<p><b>Social Awareness</b></p> <ul style="list-style-type: none"> <li>• Empathy</li> <li>• Organisational Awareness</li> <li>• Service Orientation</li> </ul>
<b>REGULATION</b>	<p><b>Self-Management</b></p> <ul style="list-style-type: none"> <li>• Self-Control</li> <li>• Transparency</li> <li>• Adaptability</li> <li>• Achievement Drive</li> <li>• Initiative</li> </ul>	<p><b>Relationship Management</b></p> <ul style="list-style-type: none"> <li>• Inspirational Leadership</li> <li>• Developing Others</li> <li>• Influence</li> <li>• Change Catalyst</li> <li>• Conflict Management</li> <li>• Building Bonds</li> <li>• Teamwork and Collaboration</li> </ul>

Source: Goleman (1998).<sup>116</sup>

### 2.3.3.2 Emotional Intelligence – Salovey & Mayer (1997)

The concept of emotional intelligence was firstly introduced by Salovey and Mayer (1990). Emotional intelligence is “the ability to perceive emotions, to access and generate emotions so as to thought, to understand emotions and emotional meaning, and to reflectively regulate emotions as to promote both better emotion and thought”.<sup>117</sup> There are four branches of emotional intelligence in ability model which are: from the lowest

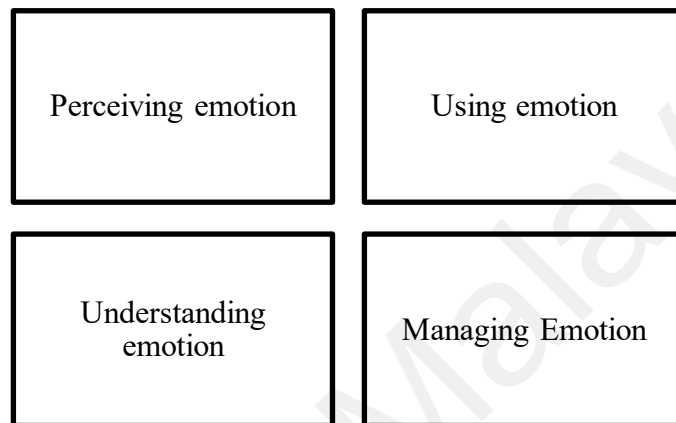
<sup>116</sup> Daniel Goleman, *Working With Emotional Intelligence* (New York, NY: Bantam Books, 1998).”

<sup>117</sup> John D Mayer and Peter Salovey, " What is Emotional Intelligence?," in *Emotional Development and Emotional Intelligence: Educational Implications* ed. John D Mayer and Peter Salovey (Basic Books, 1997).



level branch, (1) perception, appraisal, and expression of emotion, (2) emotion's facilitation of thinking, (3) understand and analysing emotions; employing emotional knowledge and (4) reflective regulation of emotions to promote emotional and intellectual growth as show in Figure 2.3.

**Figure 2.3: Branches of Emotional Intelligence**



Source: Mayer and Salovey (1997).

### 2.3.3.3 Emotional Intelligence – Bar-On (1997)

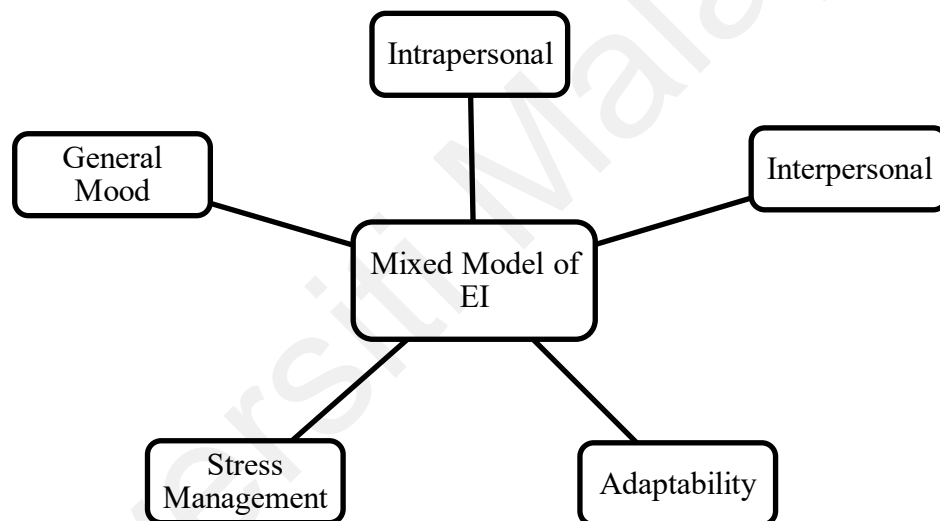
Another prominent model on the study of emotional intelligence is the ability model of emotional intelligence by Mayor-Salovey (1990). There are two predominant competing models of emotional intelligence. The second competing model of emotional intelligence is mixed model by Bar-On (1997). Bar-On (1997) has defined emotional intelligence as “an array of non-cognitive capabilities, competencies, and skills that influence one’s ability to succeed in coping with environmental demands and pressures.”<sup>118</sup>

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<sup>118</sup> Reuven Bar-On, *The Emotional Intelligence Inventory (EQ-i): Technical Manual* (Canada: Multi-Health Systems, 1997).

Bar-On mentioned that emotional intelligence focuses on emotional, personal, and social competencies, but not cognitive intelligence which differentiates between emotional intelligence and general intelligence. Bar-On further stated that emotional intelligence can be trained and improved. In this model, there are five components of emotional intelligence which are: (1) intrapersonal; (2) interpersonal; (3) adaptability; (4) stress management; and (5) general mood as shown in Figure 2.4.

**Figure 2.4: Five Components of Emotional Intelligence**



Source: Bar-On (1997).

### 2.3.4 Emotional Intelligence: Islamic Perspective

Generally, religious belief and practice is related to the development and management of emotional intelligence<sup>119</sup>. In Islam, the believers must establish strong relationship with

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<sup>119</sup> Abdullah A. Alghamdi, "Role of Islamic Educational Values in Developing Emotional Intelligence Skills" (Master of Education University of Montana, 2004), <https://scholarworks.umt.edu/etd/4980>.

the Creator, Allah SWT, so then he or she can manage their emotion, anger, and possess good moral value.<sup>120</sup> There are few verses mentioned in the Quran and Hadith in related to emotional intelligence. First, Surah Ali Imran verse 134:

لَّذِينَ يُؤْتُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ ۖ

يُحِبُّ الْمُحْسِنِينَ

Translation: “Who spend (in the cause of Allah) during ease and hardship and who restrain anger and who pardon the people – Allah loves the doers of good.”

Therefore, in Islam, managing one’s emotion is very important as regarded as the good moral conduct and will be blessed by Allah. Besides, when the individual knows and able to determine his own state of mind, he or she can be more emotionally matured.

In the Quran, Surah Al-Maidah verse 105:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا لَكُمْ فِي نَفْسِكُمْ ضَلَالٌ لَّئِذَا نَقَّيْتُمُ إِلَى اللَّهِ

مَرَجِعَتُمْ جَعَلَ عَلَيْكُمْ فِي نَفْسِكُمْ الْفِتْنَةَ لَعَلَّكُمْ تَهْتَبُونَ

Translation: “O believers! You are accountable only for yourselves.1 It will not harm you if someone chooses to deviate—as long as you are ‘rightly’ guided. To Allah you will all return, and He will inform you of what you used to do.”

Next, in the Hadith; Riwayat Al-Bukhari:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ لشيءٍ نُدْبٌ لِرَاعِيَةٍ، لِمَا لشيءٍ دُ

«لِذِي لَمْ يَكُنْ يَسْهُهُ عِنْدَ الْخَضْبِ»

<sup>120</sup> Mastura Ab. Wahab, "Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper," *Journal of Religion and Health* 61, no. 3 (2022).

Translation: "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."<sup>121</sup>

The concept of anger management is crucial from psychological and Islamic perspective<sup>122</sup> and to manage the anger is a part of emotional intelligence.<sup>123</sup> In addition, as narrated by Imam Abu Dawud in his *Sunan*, it is narrated from Muaz bin Jabal that Prophet Muhammad said:

مَنْ كَتَمَ غَيْظًا - وَهُوَ قَادِرٌ عَلَيْهِ أَنْ يُفِيذَهُ - دَعَاهُ اللَّهُ عَزَّ وَجَلَّ غِيًّا رُءُوسَ  
لُخِّئِ قِيَوْمٍ لِقِيَامَةِ حَتَّى يُخَيَّرَهُ اللَّهُ مِنْ لُحُورٍ مَأَشَاءَ

Translation: "If anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes."

From this Hadith, it shows that for those who can manage their emotion, Allah will give them their rewards<sup>124</sup>. It can be concluded that the emotion a part of human nature (fitrah) in every individual, but to manage the emotion is part of the challenges and Allah will reward those who able to manage their emotion. Therefore, the essence of emotional intelligence should not be ignored especially among Muslim, which in this study focusing on employees of Zakat institutions.

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<sup>121</sup> "Irsyad Al-Hadith Siri Ke 522: Adakah Terdapat Hadis Tentang Larangan Marah," 2021, accessed 6, 2023, <https://muftiwp.gov.my/en/artikel/irsyad-al-hadith/4839-irsyad-al-hadith-siri-ke-522-adakah-terdapat-hadis-tentang-larangan-marah>.

<sup>122</sup> Faizah, Mukjizah Mukhtar Lutfi, and Abdul Haris, "How to Deal with Anger: A Psychology and Islamic Perspective," *AMCA Journal of Community Development* 1, no. 1 (2021).

<sup>123</sup> Ioan Pastor, "Leadership and Emotional Intelligence: The Effect on Performance and Attitude," *Procedia Economics and Finance* 15 (2014).

<sup>124</sup> "Irsyad Al-Hadith Series 504: Fair Maidens for Those Who Suppressed Their Anger," 2020, accessed 06, 2023, <https://muftiwp.gov.my/en/artikel/irsyad-al-hadith/4551-irsyad-al-hadith-series-504-fair-maidens-for-those-who-suppressed-their-anger>.

### 2.3.5 Past Studies of Emotional Intelligence

In the workplace, practitioners have long recognised and appreciated emotional intelligence role in enhancing effectiveness in organisational management and managerial leadership. Leaders with high emotional intelligence is also said to be effective.<sup>125</sup> Based on a research in Taiwan, individuals with high emotional intelligence are more likely to regulate emotion effectively and conduct the interpersonal interaction in more appropriate manner that will boost the quality of themselves and people around them.<sup>126</sup> Other study also mentioned that employees with high level of emotional intelligence perform better in their workplace and achieve more goals in their organisation.<sup>127</sup> In addition, according to Santa et. al (2022), organisations that consist of individuals with emotional intelligence competencies enabled them to establish successful cross-functional teams.<sup>128</sup> (Batool, 2013) Emotional intelligence has become more popular aspect to measure the potential future leaders in the organisation.<sup>129</sup> From the early research done by Goleman (1998) emotional intelligence is also said that it is closely related to human performance.<sup>130</sup> In addition, past research shows emotional intelligence has positive correlation with the effective conflict management.<sup>131</sup>

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<sup>125</sup> Nik Mutasim Nik Ab. Rahman and Nur Atiqah Abdullah, "Emotional Intelligence: Drawing its Meanings and Significance from the Islamic Traditions," in *Exploring the Islamic Perspective on Innovation and Entrepreneurship*, ed. Khairul Akmaliah Adam, Mohd Fuaad Said, and Mohd Ezani Mat Hassan (Penerbit Universiti Kebangsaan Malaysia, 2012).

<sup>126</sup> Benjamin J. C. Yuan et al., "Increasing Emotional Intelligence of Employees: Evidence From Research and Development Teams In Taiwan," *Social Behavior And Personality* 40, no. 10 (2012).

<sup>127</sup> Ricardo Santa et al., "The impact of Emotional Intelligence, Cross-Functional Teams and Interorganizational Networks on Operational Effectiveness," *Journal of Organizational Effectiveness: People and Performance* 10, no. 3 (2022).

<sup>128</sup> Bano Fakhra Batool, "Emotional Intelligence and Effective Leadership," *Journal of Behavioural Sciences* 4, no. 3 (2013).

<sup>129</sup> Kevin Tee Liang Tan, Mung Ling Voon, and Kwang Sing Ngui, " Emotional Intelligence and Leadership Effectiveness: A Critical Review for Future Research " *Global Business and Management Research: An International Journal* 14, no. 3 (2022).

<sup>130</sup> Goleman, *Working With Emotional Intelligence*.

<sup>131</sup> Priyam Dhani and Dr. Tanu Sharma, "Emotional Intelligence; History, Models and Measures," *International Journal of Science Technology and Management* 6, no. 7 (2016).

Additionally, according to another research, employees with skills and have capabilities of emotional intelligence play a crucial role in building and pertaining public trust as well as ensuring customer satisfaction.<sup>132</sup>

In the past studies, there are several positive impacts of emotional intelligence which are (1) better social relations for children, (2) better social relationship for adults, (3) perceived positively as an individual, (4) better family and close relationship, (5) better academic achievement, (6) better social relationship in work performance and negotiation and (7) better psychological well-being.<sup>133</sup>

Emotional Intelligence has emerged as a prominent area of study within the socio-psychological sciences, garnering significant attention and finding applications across various disciplines and fields of knowledge. In previous study suggesting that Zakat employees' must enhance and refine their emotional intelligence to ensure work efficiency.<sup>134</sup> The emotions of the individuals play an important role in regulating behaviour in workplace. Emotion is an aspect in human life that can influence the action of individuals to do what it takes to reach their goals<sup>135</sup>. The importance of emotional intelligence should not be ignored especially in workplace. Hence, the contributions of emotional intelligence in workplace should be studied in detail especially among Zakat institutions in Malaysia.

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<sup>132</sup> Tiara Setra Linuhung Aristanti Widyarningsih & Meta Arief (2022). Factors Affecting Muzaki Trust in Zakat Institutions. *International Journal Management Science and Business*, 4(1) (2022) 17-30.

<sup>133</sup> John D. Mayer, Richard D. Roberts, and Sigal G. Barsade, "Human Abilities: Emotional Intelligence," *The Annual Review of Psychology* 59 (2008).

<sup>134</sup> Rozman Hj Md Yusof et al., "Emotional Intelligence in Zakat Institutions in Malaysia: A Field Study," *Business Management Quarterly Review* 2, no. 2 (2011).

<sup>135</sup> Rohana Ngah, Kamaruzaman Jusoff, and Zanariah Abdul Rahman, "Emotional Intelligence of Malaysian Academia towards Work Performance," *International Education Studies* 2, no. 2 (2009).

## 2.4 Religiosity

Next, in order to explain the topic of religiosity, the researcher will study on concept of religiosity and past studies of religiosity.

### 2.4.1 Concept of Religiosity

Religion is one of important essence in human life. The interest in religiosity and spirituality have been increasing in business world<sup>136</sup>. The definition of religion cannot be determined with common definition as it varies based on the context and scope<sup>137</sup>. Gertz (1993) defined religion as “(1) a system of symbols which acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic.”<sup>138</sup>

Individuals with strong belief in God believe that everything happens due to certain reason and also with God’s willing<sup>139</sup>. In addition, many studies have been conducted to examine essence of religious belief to shape people sociologically and psychologically<sup>140</sup>. Research also discovered that religious belief has a correlation in determining the social behaviour and will influence the lifestyle and in decision

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<sup>136</sup> Gholamreza Zandi, Mohamed Sulaiman, and Nayal Rashed, "Spirituality And Leader’s Effectiveness: An Islamic Perspective," *Asian Economic and Financial Review* 5, no. 1 (2015): 156.

<sup>137</sup> Michael Bergunder, "What is Religion? The Unexplained Subject Matter of Religious Studies," *Method and Theory in the Study of Religion* 26 (2014).

<sup>138</sup> Clifford Geertz, "Religion as a Cultural System," in *The Interpretation of Cultures: Selected Essays*, ed. Clifford Geertz (Fontana Press, 1993), 90.

<sup>139</sup> Richard L. Gorsuch and Craig S. Smith, "Attributions of Responsibility to God: An Interaction of Religious Beliefs and Outcomes," *Journal for the Scientific Study of Religion* 22, no. 4 (1983): 341.

<sup>140</sup> Stephen M. Croucher et al., "Religion, Culture, and Communication," in *Oxford Research Encyclopedia of Communication* (Oxford University Press USA, 2017), 1.

making.<sup>141</sup> In addition, religion also brings meaning, control and developing self-esteem in people<sup>142</sup>. Affection, cognition, and behaviours also might have positive or negative affected by aspect of religions such as global religiousness, religious motivation, and religious coping.<sup>143</sup>

#### 2.4.2 Dimension of Religiosity

Among the early studies on religiosity, Fukuyama (1961) which has discovered four dimension of religiosity which are “cognitive, cultic, creedal, and devotional”. The cognitive dimension relates to religious knowledge, the cultic dimension to practices and rituals, the creedal dimension to personal beliefs, and the devotional dimension to religious feelings and experiences.<sup>144</sup> Next, Glock and Stark (1965) among the early studies on religiosity have classified five dimension of religiosity. The first one is experiential; emphasizes personal faith experiences, possibly including transcendent experience. The second dimension of religiosity is ritualistic; involving to communal worship practices. The third one is ideological; marked by expectations of adherence to specific beliefs. The fourth dimension is intellectual; expects a religious person to know their faith's core tenets and sacred scriptures. Lastly, the dimension of religiosity is consequential; understanding a belief is essential for accepting it.<sup>145</sup>

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<sup>141</sup> Kim Shyan Fam, David S. Waller, and B. Zafer Erdogan, "The Influence of Religion on Attitudes Towards The Advertising of Controversial Products," *European Journal of Marketing* 38, no. 5/6 (2004): 537.

<sup>142</sup> Peter C. Hill and Ralph W. Hood, "Affect, Religion, and Unconscious Processes," *Journal of Personality* 67, no. 6 (1999): 1028.

<sup>143</sup> Walid Briki et al., "Trait Self-Control, Identified-Introjected Religiosity and Health-Related-Feelings in Healthy Muslims: A Structural Equation Model Analysis " *PLoS ONE* 10, no. 5 (2015): 3.

<sup>144</sup> Yoshio Fukuyama, "The Major Dimension of Church Membership," *Review of Religious Research* 2 (1961).

<sup>145</sup> Charles Y. Glock and Rodney Stark, *Religion and Society in Tension* (Chicago: Rand McNally, 1965).



In addition, Allport and Ross (1967) have distinguished two main dimension of religiosity which are (1) extrinsic and (2) intrinsic. Extrinsic religiosity classified as a self-serving approach in which religiosity provides personal comfort and individuals adapting their belief to serve their own interest whereas intrinsic religiosity involved deeply internalizing one's faith and aligning all aspect of life with religious beliefs. Hence, extrinsic dimension of religiosity motivate individuals to use it to fulfil their personal need, whereas intrinsic dimension of religiosity motivate individuals live their religion.<sup>146</sup>

Achour et. al (2014) divided religiosity into two dimension which are (1) belief and worship and (2) practice of prayer. For dimension of religiosity; belief and worship is related to matters of faith and worship encompass beliefs such as the significance of religion in Muslim life, viewing life's challenges as tests from God (*ibtila'*), and dealing with life events through prayers and supplications. Next, for dimension of religiosity; practice of prayer is related to the concept and impact of Islamic prayer, including its role in fostering satisfaction and happiness, and reducing stress.<sup>147</sup> Meanwhile based on Hadith Jibril, Mohd Mahdi et. al (2016) classified religiosity in three dimension which is "Islam; emphasises the bodily action or human activity, (2) Iman; the mind or understanding of God and (3) Ihsan; the spirit or actualisation of virtue and goodness."<sup>148</sup>

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<sup>146</sup> Gordon W. Allport and J. Michael Ross, "Personal Religious Orientation and Prejudice," *Journal of Personality and Social Psychology*, 5, no. 4 (1967).

<sup>147</sup> Meguellati Achour et al., "Measuring Religiosity and Its Effects on Personal Well-Being: A Case Study of Muslim Female Academicians in Malaysia," *Journal of Religion and Health* (2014).

<sup>148</sup> Nor Diana Mohd Mahudin et al., "Religiosity among Muslims: A Scale Development and Validation Study," *Makara Human Behavior Studies in Asia* 20, no. 2.

### 2.4.3 Religiosity in Workplace

One way to measure person' religion is through religiosity.<sup>149</sup> Religiosity is defined as "continuous rather than a discrete variable".<sup>150</sup> Religiosity refers to the extent of an individual's belief, practice, adherence, and commitment to the ideas of their religion.<sup>151</sup> People with highly religiosity tend to view the world through their religious beliefs and incorporate those values into many areas of their lives.<sup>152</sup> The aspect of religiosity in workforce has been studied by various researcher in the recent time.<sup>153</sup> Study also found that religiosity can be the predictor of employees' behaviour at work.<sup>154</sup> Religiosity in employees will display a set of action that is reflected in their daily life as well as well as their work behaviour.<sup>155</sup> It is also mentioned that in a research, employees with high level or religiosity have positive impact on their work performance and also contributed back for the organisation.<sup>156</sup> Besides, research also found that individual who are religious believe that the God will show the way and give them strength to overcome challenges.<sup>157</sup>

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<sup>149</sup> Mariam Abou-Youssef et al., "Measuring Islamic-Driven Buyer Behavioral Implications: A Proposed Market-Minded Religiosity Scale " *Journal of American Science* 7, no. 8 (2011).

<sup>150</sup> Benjamin Beit-Hallahmi and Michael Argyle, *The Psychology of Religious Behaviour, Belief and Experience* (East Sussex: Routledge, 1997).

<sup>151</sup> Kathleen Collins and Erica Owen, "Islamic Religiosity and Regime Preferences: Explaining Support for Democracy and Political Islam in Central Asia and the Caucasus," *Political Research Quarterly* 65, no. 3 (2012).

<sup>152</sup> Medina Chodijah and Salwa Mahalle, "The Muslim's Meaning of Life: How Religious Commitment and Attachment to God Influenced it?," *Khazanah Theologia* 5, no. 1 (2023).

<sup>153</sup> Sandra Leonara Obregon et al., "Religiosity, Spirituality and Work: A Systematic Literature Review and Research Directions," *Journal of Business Ethics* (2022).

<sup>154</sup> Salamiah Sari Dewi, Abd. Madjid, and Aris Fauzan, "The Role of Religiosity in Work-Life Balance," *Budapest International Research and Critics Institute-Journal* 3, no. 3 (2020).

<sup>155</sup> AAhad M. Osman-Gani, Junaidah Hashim, and Yusof Ismail, "Establishing Linkages between Religiosity and Spirituality on Employee Performance," *Employee Relations* 35, no. 4 (2013).

<sup>156</sup> Ezanee Mohamed Elias, Noorul Sadiqin Azbiya Yaacob, and Siti Norezam Othman, "Enhancing Business Performance through Religiosity Leaderships Style among the Small and Medium Enterprises," *International Journal of Supply Chain Management* 7, no. 2 (2018).

<sup>157</sup> Zaiton Hassan et al., "Relationship between Aspects of Religion and Work-Family Interface In Malaysia: A Longitudinal Study," *International Journal of Business and Society* 18, no. 4 (2017).

Religious beliefs help those who adhere to them distinguish between right and wrong in their behaviour and individual religiosity can be assessed in relation to the fundamental principles of Islam to measure these religious values.<sup>158</sup> In addition, another study conducted on the religious teacher regarding the impact of religiosity with work satisfaction found that there is a significant and positive relationship between religiosity aspect within the teachers and their job satisfaction.<sup>159</sup>

#### 2.4.4 Past Studies of Religiosity

The recent patterns in the study of workplace performance shows increasing interest in religiosity.<sup>160</sup> Countless research shows that religion can also influence the social role of individuals in organisation.<sup>161</sup> Researchers also discovered that religious people possess better emotional well-being than non-religious people. Studies also proved that religion stimulates individuals to manage self-regulation according to the teaching of the religion.<sup>162</sup> Besides, from the previous study, religiosity is also positively correlated with self-enhancement.<sup>163</sup>

Managing Zakat involves dealing with the collection and distribution of Zakat. Upholding the Islamic value should be the foundation among employees in Zakat

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<sup>158</sup> Elfaz Rafsanjani and Nur Asnawi, "Religiosity and Environmentally Friendly Behavior of Millennial Muslim Consumers," *Management and Economics Journal* 4, no. 2 (2020).

<sup>159</sup> Muhammad Yafiz et al., "Islamic Religiosity and Job Satisfaction among Muslim Teachers in Malaysia," *HTS Teologiese Studies/Theological Studies* (2022).

<sup>160</sup> "James E. King and Martha R. Crowther, "The Measurement of Religiosity and Spirituality: Examples and Issues from Psychology," *Journal of Organizational Change Management* 17, no. 1 (2004): 83.

<sup>161</sup> Andrew M. Greeley, "A Note on the Origins of Religious Differences," *Journal for the Scientific Study of Religion* 3, no. 1 (1963): 21.

<sup>162</sup> Sander L. Koole et al., "Why Religion's Burdens Are Light: From Religiosity to Implicit Self-Regulation," *Personality and Social Psychology Review* 14, no. 1 (2010).

<sup>163</sup> Constantine Sedikides and Jochen E Gebauer, "Religiosity as Self-Enhancement: A Meta-Analysis of The Relation between Socially Desirable Responding and Religiosity," *Personality and Social Psychology Review* 14, no. 1 (2010): 31.

institution so that it can cultivate sense of purpose. Excellent Zakat management depends on the efficiency and transparency of the *Amil* in the implementation of Zakat collection and distribution. The existence of issues involving the competencies and the characters of *Amil* such as issues of dishonesty and abuse of power have eroded the public's trust in their credibility.<sup>164</sup>

In addition, previous study which involves religiosity as moderator defines religiosity as a set of behaviour that tends be social, doctrinal, and distinguished according to the particular religions which related to person's inner feeling associated to the God and the teaching and practices.<sup>165</sup> Religiosity is a group of activity that involves specific behaviour that are social, doctrinal, and characterised according to certain groups or religions. It pertains individuals' religious sentiments, encompasses emotions and feelings associating with God, and often leaning towards dogmatic.<sup>166</sup>

In this research, religiosity is the moderator variable between the other two variables which are emotional intelligence and self-leadership. There are many studies in Malaysia context that were done using religiosity as moderator variable. One of the studies is to test religiosity as the moderator variable of job strain and employee's well-being.<sup>167</sup> There is also another research done that uses religiosity as moderator in social isolation and psychological well-being.<sup>168</sup> Besides, the past studies of religiosity as

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<sup>164</sup> Ammar Badruddin Romli and Mohd Noor Daud, "Konsep Kompetensi Keperibadian Amil Zakat," *AZKA International Journal of Zakat and Social Finance (AZJAF)* 4, no. 1 (2023).

<sup>165</sup> Daru Asiha et al., "Religiosity and Spirituality: Conceptualization, Measurement and Its Effect on Frugality," *Management Science Letters* 10 (2020).

<sup>166</sup> Asiha et al., "Religiosity and Spirituality: Conceptualization, Measurement and Its Effect on Frugality."

<sup>167</sup> Meguellati Achour et al., "Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff," *Journal of Religion and Health* 55, no. 4 (Aug 2016).

<sup>168</sup> Yadollah Abolfathi Momtaz et al., "Moderating Effect of Religiosity on the Relationship between Social Isolation and Psychological Well-Being," *Mental Health, Religion & Culture* 14, no. 2 (2011).

moderator for compliance behaviour of Zakat on income payers has been studied.<sup>169</sup> There are also research done on the role of religiosity as moderator at work and women's well-being.<sup>170</sup> Furthermore, another research looked at the relationship of technology readiness and diffusion of electronic commerce and religiosity as moderating role.<sup>171</sup>

Next, studies of religiosity as moderator in tax compliance.<sup>172</sup> Lastly, religiosity has been studied as moderator for the happiness among postgraduate students.<sup>173</sup> Even though there are not much research that prove religiosity as the primary factor that positively promotes these behaviours, but religion is probable to serve as source and support in certain aspect.<sup>174</sup> However, a study in the past found that there is no correlation of leadership style, intrinsic religiosity and ethical reasoning.<sup>175</sup> In a study done at East Java among Zakat employees, it showed a strong idealism in their work as it also part of their religion.<sup>176</sup>

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<sup>169</sup> Yusuf Haji-Othman and Wan Nazjmi Mohamed Fisol, *The Moderating Effect of Islamic Religiosity on Compliance Behavior of Income Zakat in Kedah* (2018).

<sup>170</sup> Noraini M. Noor, "Work and Women's Well-being: Religion and Age as Moderators," *Journal of Religion and Health* 47, no. 4 (2008).

<sup>171</sup> Basharat Ali, Nazim Baluch, and Zulkifli Mohamed Udin, "The Moderating Effect of Religiosity on the Relationship between Technology Readiness and Diffusion of Electronic Commerce," *Modern Applied Science* 9, no. 12 (2015).

<sup>172</sup> Nor Raihana Mohd Ali, "The Influence of Religiosity on Tax Compliance in Malaysia" (Curtin University, 2013).

<sup>173</sup> Mohd Amirul Rafiq Abu Rahim, "Moderating Effects of Religiosity on The Predictors of Happiness Among Postgraduate Students in Malaysian Public Universities" (Masters Thesis, Universiti Putra Malaysia, 2015).

<sup>174</sup> Robert D. Laird, Loren D. Marks, and Matthew D. Marrero, "Religiosity, self-control, and antisocial behavior: Religiosity as a promotive and protective factor," *Journal of Applied Developmental Psychology* 32 (2011).

<sup>175</sup> Neeley Virginia Shaw, "Moderating Effects of Religiosity and Leadership Style on Ethical Reasoning" (Northcentral University 2017).

<sup>176</sup> Lohana Juariyah, A. P. Afwan Hariri, and Syihabudhin, "Work Engagement Investigation of Zakat Management Professional in East Java" (paper presented at the 1st Unimed International Conference on Economics Education and Social Science, 2018).

## 2.5 Zakat Overview

Zakat is an obligatory donation and is the third pillar of the five main pillars of Islam.

Zakat is compulsory to every eligible Muslim be it Zakat fitrah or Zakat on wealth.

### 2.5.1 Zakat Obligation

Zakat is derived from Arabic term which is Zakah. The meaning of Zakah is to grow and increase. "The root of the word Zakah in Arabic means cleanliness, growth, blessing, and praise."<sup>177</sup> In the field of Shariah, Zakat refers to "to the determined share of wealth prescribed by God to be distributed among deserving categories" which also defines as the action of payment of this share.<sup>178</sup> It is an obligatory worship for those who possess specific amount of extra wealth, and it is considered as *i'badah maliyah (financial worship)*.

The command of contributing Zakat is made clear in the Quran and the word Zakah has appeared 30 times in the Quran. Whereas 27 of them are associated with prayers (Solah) in the same verse. This shows the importance of performing Zakat is equally very important as performing five-time daily prayer. From 30 places in the Quran, eight of them are Makkiyyah verses and the rest are Madaniyyah verses..<sup>179</sup>

The example of Qur'anic verses are as follows: -

وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

Translation: "Establish prayer, pay alms-tax,<sup>1</sup> and bow down with those who bow down."  
Surah al-Baqarah 2: 43

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<sup>177</sup> Yusuf al-Qaradawi, *Fiqh az-Zakah Jilid 1*, ed. Dr. Monzer Kahf, Fiqh az-Zakah Jilid 1, (Jeddah, Saudi Arabia: Scientific Publishing Centre 2000).

<sup>178</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1*.

<sup>179</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1*. xli

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

Translation: “Moreover, establish prayer, pay alms-tax, and obey the Messenger, so you may be shown mercy.”

Surah an Nur 24: 56

In the second year after the migration of the Prophet Muhammad PBUH, Zakat was made compulsory which was prescribed before the fasting of Ramadan.<sup>180</sup> Prophet Muhammad PBUH has affirmed in Madinah about the obligation of Zakat. He then pronounced the importance of Zakat and rank it is one of the principal pillars in Islam. He encouraged its performance, and strongly warned against rejecting its payment.<sup>181</sup> Allah has made clear of the punishment for those who do not pay Zakat from these

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾  
يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ  
وَوُجُوهُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾

Quranic verses:

Translation: “Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah’s cause. The Day ‘will come’ when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. ‘It will be said to them, ‘This is the treasure you hoarded for yourselves. Now taste what you hoarded!’”

Surah at-Taubah 9: 34 – 35

## 2.5.2 Importance of Zakat

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<sup>180</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1.16.*

<sup>181</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1.17.*

Islam is not merely a religion but a complete way of life that was revealed to humanity which compromising in all aspect of human life.<sup>182</sup> Islam is built on five fundamental pillars, namely, *Shahadah*, *Salah*, *Zakat*, fasting and hajj as mentioned by the Prophet Muhammad PBUH. Zakat, the third pillar is vital since the impact of Zakat not only to Zakat payers but also Zakat recipients and the whole socio-economy. Zakat is one of the instruments that plays an important role in strengthening the Muslim and ensuring justice and social stability through the reduction of income gap among the community. The importance of Zakat is further deliberated according to M.A. Manan<sup>183</sup> i.e., by looking from two angles:

- a. The importance from individual Muslim perspective
- b. The importance from socio-economic perspective

### 2.5.2.1 Importance to Zakat contributor

Worship (*Ibadah*) in Islam is a form of obedience and manifestation of a Muslim's bondage to Allah SWT and Zakat is one of the main types of worship prescribed by Allah SWT. This study underlines five main benefit of Zakat to the payers:

- a. Purification of soul (*tazkiyatun nafs*)

One of the most important tasks for which the Prophet Muhammad PBUH was sent was the purification of the soul<sup>184</sup>. Allah says of this undertaking:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

<sup>182</sup> Mohammad Zakir Hossain, "Zakat in Islam: A Powerful Poverty Alleviating Instrument for Islamic Countries," *International Journal of Economic Development Research and Investment* 3, no. 1 (2012).

<sup>183</sup> Muhammad Abdul Mannan, *Islamic Economics : Theory and Practice : A Comparative Study* (Sh. Muhammad Ashraf, 1991).284

<sup>184</sup> Ahmad Farid, *The Purification of the Soul* (London: Al-Firdous Ltd, 1996). 1.



Translation: “He is the One Who raised for the illiterate (people) a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray.”

Surah Al-Jumuah 62:2

When Zakat payer pays Zakat sincerely because of Allah SWT, this creates the sense of thankfulness, respect, and honour by realising the value of the accomplishment that man gets. This act of devotion gives valuable divine blessings from Allah to serve the purpose of human creation to be the servant of Allah. This helps the Zakat payers in balancing both worldly desires and the hereafter. Then, the state of heart and mind will become more sincere and devotion to Allah SWT will be complete.

b. Getting rid of Mazmumah attributes (*Akhlaq Mazmumah*)

Zakat helps to cultivate positive attitudes which are gratitude, sincerity, and compassion. Zakat also can build love and kindness among mankind. Furthermore, Zakat can also help to eliminate negative behaviour which are selfish, greedy, and arrogant. Zakat can also wash away acquisitiveness of the rich. Therefore, when the Zakat payers truly understand the purpose of Zakat, they will become better Muslims.

c. Form of *Ta'abbudi*

*Ta'abbudi* means self-servitude, submission and humility, obedience, worship, obedience to Allah s.w.t. In terminology, ta'abbudi is a legal provision in the *naş* (al-Qur'an and sunnah) which must be accepted as it is and cannot be reasoned with reason.<sup>185</sup> By paying Zakat, it connects the payers through vertical

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<sup>185</sup> Ismail Keri, "The Concept of Ta'abbudi and Ta'aqquli in Islamic Law," *Al-Bayyinah* 5, no. 2 (2021).

relationship with Allah (*hablun minAllah*) and this is considered as good deeds.

Allah grant paradise to the Zakat payers as Allah SWT says in the holy Quran:

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى  
مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا  
هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا  
أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

Translation: "Give good news 'O Prophet' to those who believe and do good that they will have Gardens under which rivers flow. Whenever provided with fruit, they will say, "This is what we were given before," for they will be served fruit that looks similar 'but tastes different'. They will have pure spouses, and they will be there forever."

Surah al-Baqarah 2: 25

### 2.5.2.2 Importance to Socio-economy

Since Zakat is a financial worship (*maliyah*) it has the impact to the society (*ijtimaiyyah*).

This means that in addition to a religious charity that has vertical relationship to Allah (*habl min Allah*) the impact is also horizontal (*habl al-min al-nas*). In this social domain, Zakat serves as a distinctive Islamic approach to eradicate poverty from the society by awakening a sense of social responsibility among the rich. As for the economic domain, Zakat acts as prevention of the morbid accumulation of wealth in the hands of few and to redistribute it before it leads to threatening proportions in the hand of its owners.<sup>186</sup>

It is undeniable on the impact of Zakat to the society is immense and various research had been carried on the impact of Zakat the socio economy.<sup>187</sup> According to

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<sup>186</sup> Mannan, *Islamic Economics : Theory and Practice : A Comparative Study*. 284.

<sup>187</sup> Ashurov Sharofiddin, Anwar Hasan Abdullah Othman, and Syed Musa Syed Jaafar Alhabshi, "The Impact of Zakat Distribution on Social Welfare: A Case Study of Selangor Zakat Agencies, Malaysia," *Al-*

Ismail (2006) who studies on the impact of Zakat on social welfare, indicated that the presence of a long-run effect of Zakat distribution in improving the education level among Zakat beneficiaries.<sup>188</sup> Another study conducted by Patmawati (2006), regarding measuring the redistributive mechanism of Zakat discovers that how that the present method of Zakat distribution contributes to rising income inequality, income loss, and diminishes social welfare. However, on positive aspect, though, the analysis reveals that Zakat distribution reduces poverty incidence and extent of poverty, and well as diminishes the severity of poverty.<sup>189</sup> According to Pranam Dar (2013), Zakat serves as a distinctive means to eradicate poverty within society while also motivating the rich to fulfil their social obligations.<sup>190</sup>

Zakat also can be very beneficial to the newly convert (*muallaf*). Research has been carried out concerning the impacts of Zakat to the newly convert (*muallaf*). The results show that Zakat contributes to notable economic impacts on society, especially for newly converts as one of the eligible receivers as outlined in the Quran. By offering support to the new converts, it would result in an increase of the money supply in the economy causing an upward shift in demand for goods and services.<sup>191</sup>

Eko Suprayitno (2018) has proved in his study on the impacts of Zakat to the economy. He conducted a study with the objectives to look at the impact of Zakat distribution on macroeconomic in Peninsula Malaysia. This study finds that Zakat has a

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*Shajarah: Journal of The International Institute of Islamic Thought and Civilization (ISTAC)*, no. Islamic Banking and Finance (2019).”

<sup>188</sup> Patmawati Ismail, "Economic Role of Zakat in Reducing Income Inequality and Poverty in Selangor" (Doctor of Philosophy Universiti Putra Malaysia, 2006).

<sup>189</sup> Ismail, "Economic Role of Zakat in Reducing Income Inequality and Poverty in Selangor."

<sup>190</sup> Pranam Dhar, "Zakat as a Measure of Social Justice in Islamic Finance : An Accountant's Overview," *Journal of Emerging Economies and Islamic Research* 1 (2013).

<sup>191</sup> Fuadah Johari et al., "The Roles of Islamic Social Welfare Assistant (Zakat) for the Economic Development of New Convert," *Middle-East Journal of Scientific Research* 18, no. 3 (2013).

positive and significant relationship with economic growth, consumption and investment respectively. This means that an increase in the amount of Zakat distribution will cause an increase in economic growth, consumption and investment.<sup>192</sup>

There is another study conducted on analytical justification of the how importance of Zakat to humankind. Through empirical study, that explored analytical perspectives on how Zakat can effectively alleviate poverty from the society. The results of the study disclosed, with some concrete justifications—that Zakat can be considered as a well-being program to fostering peace, prosperity, and socio-economic development for humanity as a whole, consistently over time<sup>193</sup> In other word the impact of Zakat that is the hub of Islamic Finance is not only for to help the individuals but also to uplift the socio-economy in society.

### 2.5.3 Zakat Administrator (*Amil*)

Allah SWT mentioned clearly in the holy Quran about the establishment of Zakat administrator which called *A'mil* through surah at-Tawbah: 60. Zakat administrators entitled to be part of the Zakat recipient.

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ  
فُلُوقِهِمْ فِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ  
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلَيْهِ حَكِيمٌ ﴾

Translation: “Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted ‘to the faith’, for ‘freeing’ slaves,

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<sup>192</sup> Suprayitno, "Zakat and SDGs: The Impact of Zakat on Economic Growth, Consumption and Investment in Malaysia."

<sup>193</sup> Hossain, "Zakat in Islam: A Powerful Poverty Alleviating Instrument for Islamic Countries."

for those in debt, for Allah's cause, and for 'needy' travellers. 'This is' an obligation from Allah. And Allah is All-Knowing, All-Wise."

Surah at-Tawbah 9:60

From the above verse in Surah at-Tawbah, Allah describes the protest and the ignorant hypocrites arguing to the Prophet about the distribution of Zakat.

وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا  
مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا  
اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

Translation: "There are some of them who are critical of your distribution of alms 'O Prophet'. If they are given some of it, they are pleased, but if not, they are enraged. If only they had been contenting with what Allah and His Messenger had given them and said, 'Allah is sufficient for us! Allah will grant us out of His bounty, and so will His Messenger. To Allah 'alone' we turn with hope.'"

Surah at-Tawbah 9: 58-59

From the above Quranic verse, it is made clear to *Zakat* worker or *Amil* on the possibility of backlash from non-eligible Zakat recipient towards Zakat institution. People will always question about the fairness and integrity of the *Amil*. *Amil* should be prepared mentally while performing their duties in the context of Zakat distribution. The determination of Zakat recipient is a ruling from Allah and *Amil* must uphold the ruling.<sup>194</sup> Allah commanded His Messenger to take *Sadaqah* (Zakat) from the Muslims' money to purify and sanctify them with it. The command has been made through verse 9:103.

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<sup>194</sup> Abu I-Fida Ismail ibn Umar ibn Kafir, *Tafsir al-Quran al-Azim*, vol. Jilid 4 (Bayrut: Dar al-Ma'rifah, 1984). 164.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ  
 سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation: "Take from their wealth 'O Prophet' charity to purify and bless them and pray for them - surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing."

Surah at-Tawbah 9: 103

This verse is general, even though some said that it refers specifically to Abu Lubabah and his friends, who admitted to their mistake for not participating in a war. They seek repentance by giving away all their wealth to the Prophet but Prophet refused. Then, Allah SWT ask Prophet SAW to accept the money through the above verse. Prophet then took one third and distribute to the needy.<sup>195</sup>

The different Fiqh schools (*Mazahib*) have sought to explain the definition of *Amil*. Initially, Al Jaziri (1992), representing Al-Hanafi and Al-Hanbali *Mazhab*, defined *Amil* as an individual appointed by a leader to collect Zakat and will have a share allocated based on the content of his work. On the other hand, according to Al-Maliki *Mazhab*, *Amil* is described as a group or party tasked with collection, reporting and distribution of Zakat and upon completion of their duties, they are entitled to receive a portion from the Zakat fund.<sup>196</sup>

According to Peraturan Zakat dan Fitrah Negeri Selangor *Amil* is defined as a Muslim individual or institution appointed by Religious Council to perform duty to collect and distribute Zakat.

<sup>195</sup> Ahmad Mustafa al-Maraghiy, *Tafsir al-Maraghiy*, trans. Muhammad Thalib (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2001). 2887.

<sup>196</sup> Zaenal et al., "Principles of Amil Zakat and Best Practice Recommendations for Zakat Institutions."4.

*“Amil” ertinya seseorang beragama Islam atau institusi yang dilantik oleh Majlis untuk menjalankan tugas memungut dan mengagihkan Zakat,<sup>197</sup>*

These ruling stated two main roles of *Amil* i.e., managing Zakat collection and Zakat distribution. Besides, it's also defined that *Amil* can either be a Muslim individual or institution as long they are being appointed as the *Amil*. This practice has been practiced during Prophet time where Prophet appoint *Amil* according to the tribes.

Yusuf al-Qaradawi defines *Amil* as individuals that work in Zakat institutions, either the collector, the treasurer, clerk and the entrust person who are responsible for distribution and administration. *Amil* also are made recipients to avoid circumstances such as misusing the Zakat for their own personal interest which. reflects and highlights the autonomy of the Zakat institution.<sup>198</sup>

*Amil* also have been mentioned in the Quran after the poor and needy (Faqir and Miskin), which an indicator that Zakat collection and distribution should be in organisational setting, with paid employees. This shows that Zakat organisation is a part of the social structure of the Islamic state and should not be managed by and paid to any individuals. Moreover, tasks within the Zakat organization are not limited to collecting and distributing but including collecting, keeping records, and gathering information. Hence, these tasks can be categorised into two major functions directly related to *Zakat*: the collection function and the distribution function.<sup>199</sup>

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<sup>197</sup> *Peraturan-Peraturan Zakat dan Fitrah (Negeri Selangor) 2012.*

<sup>198</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1*. 25.

<sup>199</sup> Ismail Hj Ahmad and Masturah Ma'in, "The Efficiency of Zakat Collection and Distribution: Evidence from Two Stage Analysis," *Journal of Economic Cooperation and Development* 35, no. 3 (2014).

Initially, *Amil* is the person who have been entrusted to collect and distribute Zakat.<sup>200</sup> However, due to globalisation and modernisation of time, the role of *Amil* is no longer limited to collecting and distributing Zakat. *Amil* needs to engage with public in order to reduce the rate of poverty, improving the social economy of the Zakat receiver or *Asnaf*, and increasing their life quality in terms of education, self-development, health and many more.<sup>201</sup>

Zakat institutions also grow from a small organisation to a more complex organisational structure. For example, Zakat institution in the state of Selangor i.e., Lembaga Zakat Selangor turnover mostly via Zakat collection in 2022 is RM1.05billion and distribution is RM1.07billion with total fund to be managed is RM2.12billion. Such a huge fund needs a very efficient organisation structure and managed by very competent individual in the organisation regardless of their positions. Besides, a Zakat institution must manage huge number of Zakat payers and Zakat recipient. For example, in 2022, Lembaga Zakat Selangor handled 350,000 Zakat payers and not less than 400,000 Zakat recipients. Figure 2.5 reflects the complexity of Zakat operation including collection and distribution.

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<sup>200</sup> Hairulfazli Mohammad Som and Azman Ab Rahman, "Konsep Amil Dan Peranannya Dalam Pengurusan Zakat," *Kajian Syariah Dan Undang-Undang* (2011).

<sup>201</sup> Azman Ab Rahman, Ahmad Anis Muhd Fauzi, and Abdulsoma Thoarlim, "The Development of An Intergrated Model for Amil Zakat in Malaysia," *International Jurnal of Islamic Business Ethics (IJIBE)* 131 1, no. 2 (2016)."

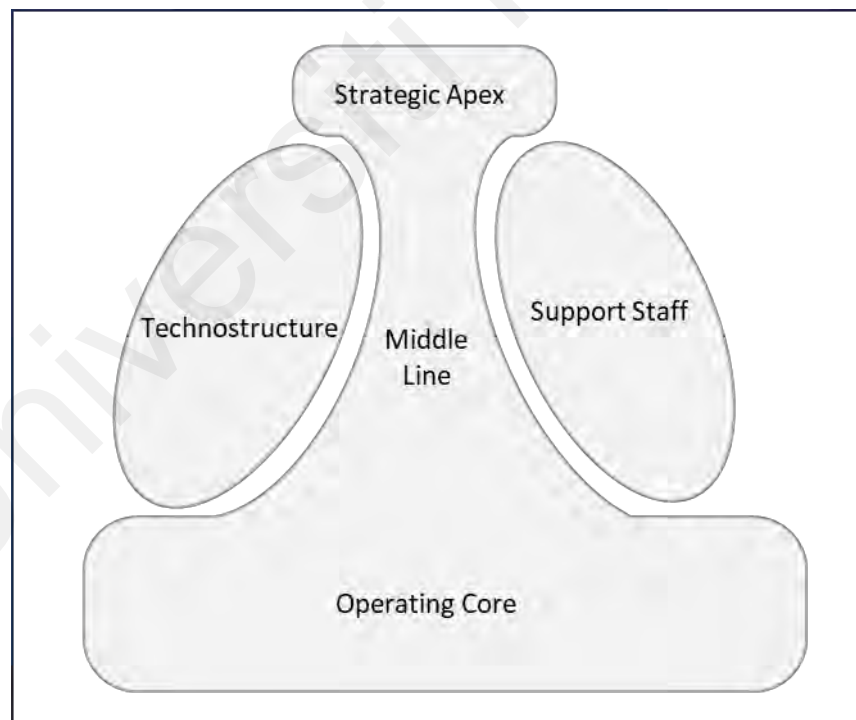


**Figure 2.5: Statistics of Zakat Collection and Distribution by Zakat Institution**



In order to visualize the current organisation of Zakat institution, the positions held can be better understood by referring to the Five Basic Parts of the Organization introduced by Henry Mintzberg (1979)<sup>202</sup> as mentioned in Figure 2.6.

**Figure 2.6: The Five Basic Parts of Organizations**



<sup>202</sup> Henry Mintzberg, *The Structuring of Organizations* (1979).33.

Source: Henry Mintzberg (1979).

Henry Mintzberg divided people in the organisation to five main group namely.<sup>203</sup>

- a. Operating Core: members the operators who perform the basic work related directly to the production of products and services.
- b. Strategic Apex: those people charged with overall responsibility for the organisation such as the Chief Executive Officer or Managing Director and any other top-level managers whose concerns are global.
- c. Middle Line: The strategic apex is joined to the operating core by the chain of middle-line managers with line of authority. This chain runs from the senior managers just below the strategic apex to the first-line supervisors.
- d. Technostructure: In the technostructure we find the analysts (and their supporting clerical staff) who serve the organization by affecting the work of others. These analysts are removed from the operating workflow-they may design it, plan it, change it, or train the people who do it, but they do not do it them.
- e. Support Staff: a great number of units, who are specialised, that exist to provide support to the organization outside the operating workflow such as public relation, industrial relation, legal, payroll and reception.<sup>204</sup>

Zakat employees who are Muslim are expected to possess honesty and practice fairness in managing the Zakat and to avoid fraud and corruption and as issues relating to the Zakat contribution will be damaging to the reputation of Zakat institutions. Besides, Muslim should possess a good behaviour such as humility and proper communication skills especially in dealing with people who are outside of the Zakat

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<sup>203</sup> Mintzberg, *The Structuring of Organizations*.31-32.

<sup>204</sup> Mintzberg, *The Structuring of Organizations*.33.

organisation. *Amil* are required to meet several criteria which are (1) strong (*al-Quwwah*) and (2) trustworthy (*al-Amanah*). Firstly, the ‘strong’ aspect means possessing a strong personal capacity, adequate knowledge, and experience to facilitate effective Zakat management. Secondly, the ‘trustworthy’ aspect involves possessing good moral behaviour, ethics and virtues which are reflected in the character and behaviour of *Amil*. These attributes serve as a safeguard against fraud and irregularities in the management of Zakat fund.<sup>205</sup>

Both of these requirements are taken from the Quran in Surah al-Qasas verse 26, Allah SWT said:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

Translation: “One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.”

Surah al-Qasas 28: 26

Muslim jurists discuss on the eligibility conditions for Zakat workers. They are as follow;

a. Muslim

Being a Muslim is required, since working in Zakat is a form of public control [wilayah] of Muslim. In all positions of public control, being a Muslim is a requirement.<sup>206</sup>

b. Mukallaf

The employees is proven to be sane and past the age of puberty as addressed by Shariah ordinances.

c. Trustworthy

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<sup>205</sup> Zaenal et al., "Principles of Amil Zakat and Best Practice Recommendations for Zakat Institutions."

<sup>206</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1*. 26.

Trustworthiness is a requirement, since the Zakat officer will be responsible for managing public funds. They must demonstrate righteousness and honesty to ensure they do not oppress the wealthy or overlook the rights of the poor.

d. Knowledgeable

The Zakat officer must possess comprehensive knowledge of Zakat rulings and regulations. Ignorance on this matter will hinder the individuals to perform in their job and make them as liability for the Zakat institution.

e. Competent

Zakat workers must demonstrate efficiency and competency in their roles. Zakat officers need to efficiently carry out their duties and demonstrate the capability to achieve Zakat targets. Allah SWT says:

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

Translation: "(Yusuf) proposed, "Put me in charge of the storehouses of the land, for; I am indeed trustworthy and knowledgeable."

Surah Yusuf 12:55

f. Not the descendants of Prophet.

The candidate must not be one of the descendants of the Prophet Muhammad's family, according to most scholars.<sup>207</sup>

g. Gender: male or female

There are mixed opinion among jurists whether woman can also be appointed beside male officer. Yusuf al-Qaradawi concludes that there is no basis for the assertion that women should not be appointed to Zakat administration roles, provided they adhere to Islamic standards of behavior, including modesty,

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<sup>207</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1.26.*

avoidance of unnecessary competition, and maintaining appropriate gender interactions.<sup>208</sup>

h. A free person

Some jurists add the condition that appointees of the Zakat institution must be free, i.e., slaves cannot be employed by this agency. This is denied by other jurists because of a report by al-Bukhari and Ahmad that the Prophet Muhammad SAW said: "Listen and obey, even if an Ethiopian slave whose head is like a raisin is appointed over you," especially since the job itself can be performed regardless of whether the status of the employee is free or a slave.<sup>209</sup>

#### 2.5.4 Zakat Institution in Malaysia

The administration of Zakat in Malaysia has started since the pre-colonial era. But, it started as an informal organisation. The people at that time pay Zakat through their religious teacher or Imam at the mosque.<sup>210</sup> Then, during colonial era, Zakat was administered through State Religious Council for each state. The role of these organisations is to administer Islamic related matter and one of them is matters related to Zakat. Before 1990s, the Zakat performance in term of collection and distribution and the performance in terms of the service was poor. During that time, it only focused on Zakat Fitrah and Zakat '*padi*' which were collected during month of Ramadan and harvesting season.<sup>211</sup> Traditionally, a religious teacher would act as the administrator to receive goods from the Zakat payers, which he then disbursed the sum of it to the *Asnaf* or Zakat

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<sup>208</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1.26*.

<sup>209</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1.26*.

<sup>210</sup> Hairunnizam Wahid, Sanep Ahmad, and Radiah Abdul Kader, "Pengagihan Zakat oleh Institusi Zakat di Malaysia: Mengapa Masyarakat Islam Tidak Berpuas Hati," *Seminar Kebangsaan Ekonomi Malaysia IV*, no. C (2008).

<sup>211</sup> Avazbek Ganiyev, "Institution of Zakat in Colonial Malaysia Abstract," *The Light of Islam 2020*, no. 1 (2020).

recipients or beneficiaries.<sup>212</sup> The effectiveness of the *Amil*, person who distributed and collected the Zakat, was also very limited since they operate depending on their capability as an individual. Whereas the employees at *Baitulmal* also need to focus on *Wakaf* as well as on Zakat.<sup>213</sup>

Therefore, in 1991, *Pusat Pungutan Zakat* were established as Zakat institution were privatised in order to increase the effectiveness in terms of collection and distribution of Zakat. Zakat institutions in Malaysia are categorised according to different roles such as social, independent, controlled or centralised under the state government. Subsequently, more Zakat institutions were founded in every state including Lembaga Zakat Selangor in 1994, Zakat Pulau Pinang in 1994, Pusat Zakat Pahang in 1995, Pusat Zakat Melaka in 1996 and others.

With 14 states in Malaysia, each state is administered under the State Islamic Religious Council.<sup>214</sup> Table 2.4 illustrates all Zakat institution in Malaysia.

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<sup>212</sup> Mohamed bin Abdul-Wahab et al., "Malaysia (Case Studies)" (paper presented at the Institutional Framework of Zakah: Dimensions and Implications, Seminar Proceedings No. 23, Jeddah, 1995). 298.

<sup>213</sup> Azman Ab. Rahman, Hairunnizam Wahid, and Hairullfazli Mohammad Som, "Sejarah Lokalisasi Pengurusan Zakat di Masjid dalam Islam dan Asia Tenggara: Satu Tinjauan Awal " (paper presented at the 3rd Muzakarah Fiqh & International Fiqh Conference (3rd MFIFC) Shah Alam, 15 November 2017 2017).

<sup>214</sup> Eza Ellany Abdul Lateff, Mohd Rizal Palil, and Mohamat Sabri Hassan, "Prestasi Kecekapan Agihan Kewangan dan Bukan Kewangan dalam Kalangan Institusi Zakat di Malaysia," *Jurnal Ekonomi Malaysia* 48, no. 2 (2014).

**Table 2.4: Zakat Institutions in Malaysia 2023**

No.	Zakat Institution	Government Body	State
1.	Pusat Pungutan Zakat	Majlis Agama Islam Wilayah Persekutuan (MAIWP)	Kuala Lumpur
2.	Lembaga Zakat Selangor	Majlis Agama Islam Selangor (MAIS)	Selangor
3.	Majlis Agama Islam Negeri Johor	Majlis Agama Islam Negeri Johor	Johor
4.	Zakat Melaka	Majlis Agama Islam Melaka (MAIM)	Melaka
5.	Majlis Agama Islam Negeri Sembilan (MAINS)	Majlis Agama Islam Negeri Sembilan (MAINS)	Negeri Sembilan
6.	Majlis Agama Islam & 'Adat Melayu Perak	Majlis Agama Islam & 'Adat Melayu Perak	Perak
7.	Lembaga Zakat Negeri Kedah Darul Aman	Lembaga Zakat Negeri Kedah Darul Aman	Kedah
8.	Zakat Pulau Pinang	Majlis Agama Islam Pulau Pinang	Pulau Pinang
9.	Majlis Agama Dan Istiadat Melayu Perlis	Majlis Agama Dan Istiadat Melayu Perlis	Perlis
10.	Pusat Kutipan Zakat Pahang	Majlis Ugama Islam Dan Adat Resam Melayu Pahang	Pahang
11.	Majlis Agama Islam Dan Adat Melayu Terengganu	Majlis Agama Islam Dan Adat Melayu Terengganu	Terengganu
12.	Majlis Agama Islam dan Adat Istiadat Melayu Kelantan	Majlis Agama Islam dan Adat Istiadat Melayu Kelantan	Kelantan
13.	Pusat Zakat Sabah	Majlis Ugama Islam Sabah (MUIS)	Sabah
14.	Tabung Baitulmal Sarawak	Majlis Islam Sarawak	Sarawak

The Zakat administration falls directly under the state religious council with the support of HRH Yang Di-Pertuan Agong for Federal Territories and Head of State (Sultan, Raja, or Yang Di-Pertua) for each state in Malaysia<sup>215</sup>. There are six Zakat institutions that have been privatised which are Lembaga Zakat Selangor, Lembaga Zakat Negeri Kedah Darul Aman, Pusat Pungutan Zakat, Zakat Pulau Pinang, and Pusat Kutipan Zakat Pahang. The privatisation of Zakat institutions is when the government transfer the role of managing Zakat to private sector with the objective to improve the process and management of Zakat distribution and performance.<sup>216</sup>

The Federal Constitution of Malaysia states that matters relating to Islam are subject to the jurisdiction of the states as provided in the Ninth Schedule (2-List of States) such as matters of Wakaf, Zakat, Baitulmal and it is related as the responsibility of every state in Malaysia. In addition, it also emphasises that Zakat proceeds must be managed in a distinct fund, separate from the Federal or State Consolidated Fund.<sup>217</sup>

In alignment with these constitutional provisions, each state in Malaysia has enacted laws addressing Zakat management including Islamic Administration (State of Selangor) Enactment 2003, the Selangor Zakat and Zoning Regulations 2013 and the Syariah Criminal Offenses (Federal Territories) Act 1997 (Act 559). These state enactments designated the State Islamic Religious Council (SIRC) as the authoritative body for the collection and distribution of Zakat in each state. However, this is with the

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<sup>215</sup> Azman Ab Rahman, Mohammad Haji Alias, and Syed Mohd Najib Syed Omar, "Zakat Institution in Malaysia: Problems and Issues," *Global Journal Al Thaqafa* 2, no. 1 (2012).

<sup>216</sup> Faridatun Najiyah and Nur Rizqi Febriandika, "The Role of Government in the Zakat Management: The Implementation of A Centralized and Decentralized Approach (Comparative Study in Indonesia and Malaysia)" *Advances in Economics, Business and Management Research* 101 (2018).

<sup>217</sup> Marhanum Che Mohd Salleh and Mohammad Abdul Matin Chowdhury (2002), "Technological Transformation in Malaysian Zakat Institutions: A Qualitative Analysis" *International Journal of Zakat* Vol. 5(3) 44 – 56.



exception of Kedah, as the Zakat administration falls under the Kedah Zakat Board within the jurisdiction of the Sultan of Kedah.<sup>218</sup>

### **2.5.5 Past Studies of Zakat Institutions in Malaysia**

The establishment of Zakat institution is critically important to administer Zakat in the community. According to a study conducted on the need of the establishment of Zakat institution by assessing Zakat compliance, it shows that, the absence of governmental or institutional Zakat support results in ignorance, lack of organization and attitudinal problems. The study compares Zakat compliance in countries that have Zakat institution whether among Muslim majority such as Indonesia, Malaysia, Pakistan, Jordan, Saudi Arabia, and the non-Muslim countries such as USA and UK with the subject country i.e., Nigeria. In Nigeria Zakat is considered as a private affair where Zakat does not have any support from government, and it is not supported by constitutional laws.<sup>219</sup>

Due to the importance of Zakat and the institution, these topics are attracting a lot of scholarly attention and many research or study has been carried out relating to three main areas of Zakat i.e., Zakat collection, Zakat distribution and Zakat management. This study will review most recent past research within the area of Zakat institution in Malaysia because of its relevancy to the scope of study. After reviewing many articles regarding Zakat institutions, this study found 11 research that is closely related to the topic as mentioned in Table 2.6 below.

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<sup>218</sup> Marhanum Che Mohd Salleh and Mohammad Abdul Matin Chowdhury, Ibid.

<sup>219</sup> Adamu Ummulkhayr, Musa Yusuf Owoyemi, and Rafidah Binti Mohammed Cusairi, "Determinants of Zakat Compliance Behavior among Muslims Living Under Non-Islamic Governments," *International Journal of Zakat* 2, no. 1 (2017).

**Table 2.6: Literature Summary on Zakat Institution**

No	Author	Title	Objectives	Methodology	Findings
1.	Tengku Mohd Azizuddin Tuan Mahmood, Noormarian a Mohd Din, Abdullah Al Mamun, and Mohamed Dahlan Ibrahim (2021)	Issues And Challenges of Zakat Institutions Achieving Maqasid Syariah in Malaysia <sup>220</sup>	Critical success factor in assisting Zakat recipient to ensure Zakat recipient will be able stand on their own feet later on.	Literature review	There are three main issues i.e., motivation of the asnaf, asnaf development programme and developing asnaf into potential Zakat payers
2.	Hazwan Syah Niezam Abdul Haniff, Muhamad Nor Habibi Hj Long, Nor Hayati Ahmad (2021)	Inisiatif Dan Inovasi Institusi Zakat Era Pendemik Covid-19 : Satu Penelitian Terhadap Lembaga Zakat Negeri Kedah (LZNK) <sup>221</sup>	Involvement of Zakat institution in assisting the needy during Covid 19 Pandemic.	Qualitative study using documentati on and observation methods	Lembaga Zakat Negeri Kedah used pragmatic approach by introduce new mechanism to assist the needy.
3.	A'ieshah Abdullah Sani, Khairunnisa Abd Samad, Amilia Saidin, Siti Azrina Adanan, Khair Syakira Bustamam & Siti Nurulhuda	Enhancing the Role of Zakat Institutions Through Good Corporate Governance for Economic Sustainability: A Case from Majlis Agama Islam Melaka & Pusat Zakat Melaka <sup>222</sup>	Need for good governance to implemented to alleviate the problems for long-term economic sustainability.	Content analysis and descriptive method by analysing information disclosed by the institution.	The result of this study shows that the institutions generally embraced good governance practices but not at their optimum level.

<sup>220</sup> Mahmood et al., "Issues And Challenges Of Zakat Institutions Achieving Maqasid Syariah In Malaysia."

<sup>221</sup> Hazwan Syah Niezam Abdul Haniff, Muhamad Nor Habibi Hj Long, and Nor Hayati Ahmad, "Inisiatif dan Inovasi Institusi Zakat Era Pendemik Covid-19 – Satu Penelitian Terhadap Lembaga Zakat Negeri Kedah (LZNK)," *International Journal of Islamic Business* 6, no. 2 (2021).

<sup>222</sup> A'ieshah Abdullah Sani et al., "Enhancing the Role of Zakat Institutions Through Good Corporate Governance for Economic Sustainability: A Case from Majlis Agama Islam Melaka & Pusat Zakat Melaka," *International Journal of Academic Research Economics and Management Sciences* 10, no. 3 (2021).

No	Author	Title	Objectives	Methodology	Findings
	Mamat (2020)				
4.	Muhammad Ridhwan Ab Aziz and Aqilah Hazirah (2020)	Trust towards Zakat institutions among Muslim business owners	To examine the antecedents of Zakat payers' trust among Muslim business owners	Quantitative research through questionnaires	disclosure practice and stakeholder management have a significant relationship with trust.
5.	Aznan Hasan, Rusni Hassan, Engku Rabiah Adawiah Engku Ali, Engku Muhammad Tajuddin Engku Ali Muhamad Abduh and Nazrul Hazizi Noordin (2019)	A proposed human resource management model for Zakat institutions in Malaysia <sup>223</sup>	To propose a contemporary human resource management (HRM) framework by Zakat institutions.	Literature Review	State Islamic Religious Council (SIRC), the sole trustee has significant influence in formulating the human resource strategies and policies in Zakat institutions
6.	Azman Ab. Rahman (2019)	Management of Zakat Institution Based on Maqasid Syariah and Sustainable Development Goals (SDG) <sup>224</sup>	To focus on maqasid syariah and SDG approaches in the governance of Zakat institutions including the distribution of Zakat.	Qualitative study using documentation and observation methods.	a. Maqasid syariah and SDG approaches can be used as a guide and reference in the governance of Zakat institutions. b. Generally, Zakat distribution scheme is line

<sup>223</sup> Hasan et al., "A Proposed Human Resource Management Model for Zakat Institutions in Malaysia."

<sup>224</sup> Azman Ab. Rahman, "Pengurusan Institusi Zakat Berdasarkan Maqasid Syariah dan Matlamat Pembangunan Lestari (SDG)," *Journal of Fatwa Management and Research* 17, no. 2 (2019).

No	Author	Title	Objectives	Methodology	Findings
					with the maqasid syariah and the SDG.
7.	Azman Ab Rahman and Afaf Sukari (2020)	Zakat Institutions in Dealing with Covid-19 Pandemic in Malaysia: Issues and Suggested Guidelines <sup>225</sup>	Discuss issues related to Zakat in the face of the pandemic Covid-19.	This qualitative study uses documentation and observation methods	There is a need for new ijthad to assist the impact of Covid-19. Fast decision needed to assist people in difficulty.
8.	Fatimah Sakeenah Anuar, Norhayati Mohd Alwi and Noraini Mohd Ariffin (2019)	Financial Management Practices and Performance of Zakat Institutions in Malaysia <sup>226</sup>	Examines the current financial management practices and performance in Zakat institutions.	Survey	The findings show that receipts, disbursements, and asset management are the most crucial areas rejecting a 'good' level of practice by Zakat institutions.
9.	Norfaiezah Sawandi, Norazita Marina Abdul Aziz and Ram Al Jafri Saad (2019)	Discharging Accountability: A Case Study of a Zakat Institution in Malaysia <sup>227</sup>	Explore and examine the forms and means employed by one Zakat institution in Malaysia in discharging its accountability to the stakeholders.	face to face in-depth interviews	Zakat institution studied has been discharging two categories of accountability that are financial or formal and social or informal form of accountability.

<sup>225</sup> Azman Ab Rahman and Afaf Sukari, "Institusi Zakat Dalam Mendepani Wabak Covid-19 Di Malaysia: Isu Dan Cadangan Garis Panduan," *Journal of Fatwa Management and Research* (2020).

<sup>226</sup> Anuar, Alwi, and Ariffin, "Financial Management Practices and Performance of Zakat Institutions in Malaysia."

<sup>227</sup> Norfaiezah Sawandi, Norazita Marina Abdul Aziz, and Ram Al Jafri Saad, "Discharging Accountability: A Case Study of a Zakat Institution in Malaysia," *International Journal of Supply Chain Management* 8, no. 1 (2019).

No	Author	Title	Objectives	Methodology	Findings
10.	Abdalahman Migdad (2019),	Managing Zakat through Institutions: Case of Malaysia <sup>228</sup>	Analyses Malaysian Zakat system and assesses its performance.	Qualitative descriptive by analysing annual reports and interviews.	Need for establishing a database on needy people with the national welfare system and other relief NGOs to reduce double spending
11.	Md Hairi, Md Hussain (2017)	Zakat institution's governance in Malaysia: Zakat payers' perspective <sup>229</sup>	Determine the structure of governance within Zakat institution's governance, and to assess the influence of the variables towards Zakat institution's governance.	Quantitative research through questionnaires.	Nine critical success factors i.e., information technology, law, accountability, service quality, religiosity, participation, enforcement. independency and audit committee diligence.

Based on the table above, studies regarding zakat institution and quality of the employee of the organisation were not directly discussed whilst ensuring the best manpower to manage Zakat as suggested by Yusuf al-Qaradawi. Most of the research covers financial, economy, social aspect with the notion of Zakat is one of the fundamental of pillars of Islam.<sup>230</sup> All the above issues such as capacity building, governance, dynamism, ijihad, information technology, accountability and much more highlighted issues regarding Zakat institutions need strong personnel who has good

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<sup>228</sup> Abdalahman Migdad, "Managing Zakat through Institutions: Case of Malaysia," *International Journal of Islamic Economics and Finance Studies* 3 (2019)."

<sup>229</sup> Md Hairi Md Hussain, "Zakat Institution's Governance in Malaysia: Zakat Payers' Perspective" (Doctor of Philosophy Universiti Utara Malaysia, 2017).

<sup>230</sup> al-Qaradawi, *Fiqh az-Zakah Jilid 1*.

leadership quality as well as high emotional intelligence. The success of instilling these two qualities within the employees of Zakat organisation may permit capacity building. Capacity building can best be seen as a process to induce, or set in motion, multi-level change in individuals, groups, organisations, and systems. Ideally, capacity building seeks to strengthen the self-adaptive capabilities of people and organisations so they can respond to a changing environment, on an on-going basis.<sup>231</sup>

## **2.6 Past Studies of Emotional Intelligence and Self-Leadership**

There are few studies on emotional intelligence and self-leadership. While the basis of emotional intelligence and self-leadership seems similar, but emotional intelligence emphasises more on emotions and feeling whereas self-leadership emphasizes more on behavioural and cognitive and a small part of emotion.<sup>232</sup> Another researcher also supported that both emotional intelligence and self-leadership share similar focus which is the process of self-influence, but emotional intelligence are mainly focusing on regulation of emotion and self-leadership concerned on thought and behaviour<sup>233</sup>. Previous research proved that there are parts of emotional intelligence positively correlated with self-leadership strategies which are emotional sensitivity and emotional expressivity. However, emotional control has negative correlation with self-leadership<sup>234</sup>.

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<sup>231</sup> Terrence Morisson, "Capacity Building as Actionable Learning," in *Actionable Learning A Handbook for Capacity Building Through Case Based Learning* (Asian Development Bank Institute, 2001).

<sup>232</sup> Alan D. Boss and Henry P Sims Jr, "Everyone Fails!: Using Emotion Regulation and Self-Leadership For Recovery," *Journal of Managerial Psychology* 23, no. 2 (2008).

<sup>233</sup> Houghton et al., "Effective Stress Management: A Model of Emotional Intelligence, Self-Leadership, and Student Stress Coping."

<sup>234</sup> Furtner, RauthMann, and Sachse, "The Socioemotionally Intelligent Self-Leader: Examining Relations Between Self-Leadership and Socioemotional Intelligence."

The researcher also suggested that emotional intelligence is very important for self-leaders to excel in whatever they are doing.<sup>235</sup> Emotional intelligence and self-leadership are likely to be correlated with each other because emotions can influence heavily on the cognitive capacity and behaviour.<sup>236</sup> The people with high emotional intelligence are more likely to be effective in self-leading.<sup>237</sup> Other researchers also supported that there is strong correlation between emotional intelligence and self-leadership through aspect of self-influence and emphasised that individuals with high level of emotional intelligence are more likely to engaging with self-leadership strategies.<sup>238</sup>

In contrast, other research shows that self-regulation in emotional intelligence decrease the self-leadership's level.<sup>239</sup> The researcher has found that, emotional intelligence is one of the main foundations that contributes in the development of self-leadership as well as to improves other skills.<sup>240</sup> Emotional intelligence also helps individuals to channel their own feelings and others and helps people to assimilate emotions. Therefore, it enhances greater self-leadership abilities.<sup>241</sup> Emotional intelligence also influences the cognitive-thought pattern strategies, one of the component

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<sup>235</sup> Furtner, RauthMann, and Sachse, "The Socioemotionally Intelligent Self-Leader: Examining Relations Between Self-Leadership and Socioemotional Intelligence."

<sup>236</sup> Ikuhan Bike Esen and Sinan Bulut, "Determining the Effect of Emotional Intelligence on Self-Leadership " *Journal of Business and Management* 3, no. 8 (2022).

<sup>237</sup> Robert S. D'Intino et al., "Self-Leadership: A Process for Entrepreneurial Success," *Journal of Leadership & Organizational Studies* 13, no. 4 (2007).

<sup>238</sup> Yefei Wang, Guangrong Xie, and Xilong Cui, "Effects of Emotional Intelligence and Selfleadership on Students' Coping with Stress," *Social Behavior and Personality: an international Journal* 44, no. 5 (2016).

<sup>239</sup> Ebben van Zyl, Motselisi Mokuoane, and Petrus Nel, "The Effect of Work Stress and Emotional Intelligence on Self-leadership among Nurses in Leadership ] Positions in the Lesotho Ministry of Health and Social Welfare," *Africa Journal of Nursing and Midwifery* 19, no. 1 (2017).

<sup>240</sup> Rob Moodie, "Learning About Self: Leadership Skills for Public Health," *Journal of Public Health Research* 5, no. 679 (2016).

<sup>241</sup> Gina McIntosh, "Self-Leadership and Unemployment" (Master of Arts in Leadership Royal Roads University, 2008).

of self-leadership.<sup>242</sup> In addition, past research found out that there are domains of emotional intelligence that have correlation with self-leadership.<sup>243</sup> The traits of essential competencies in emotional intelligence domain is needed to self-regulate emotion, while trait of self-leadership are essential competencies to self-regulate behaviour.<sup>244</sup>

In recent years, research studying the effect of emotional intelligence toward self-leadership among student in Malaysia found that subjects with higher emotional intelligence, will contribute to higher effective self-leadership.<sup>245</sup>

#### **2.6.1.1 Models of emotional intelligence and self-leadership**

There are many studies done on emotional intelligence and leadership. A few studies use emotional intelligence and self-leadership as independent variables, and other studies use emotional intelligence (and other factor) as independent variable and self-leadership as dependent variable.

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<sup>242</sup> Gina Grgens-Ekermans, Marthinus Delpont, and Ronel du Preez, "Developing Emotional Intelligence as a key psychological resource reservoir for sustained student success," *SA Journal of Industrial Psychology* 41, no. 1 (2015).

<sup>243</sup> Patrick R. Mullen, Daniel Gutierrez, and Sean Newhart, "School Counselors' Emotional Intelligence and Its Relationship to Leadership," *Professional School Counseling* 21, no. 1b (2018): 8.

<sup>244</sup> Houghton et al., "Effective Stress Management: A Model of Emotional Intelligence, Self-Leadership, and Student Stress Coping."

<sup>245</sup> Ismail Hussein Amzat, Wajeha Thabit Al-Ani, and Habibat Abubakar Yusuf, "The Effect of Student's Emotional Intelligence on Self-Leadership in Malaysian Public University," *Al-Shajarah: Journal of The International Institute of Islamic Thought and Civilization (ISTAC)*, no. Education (2018).

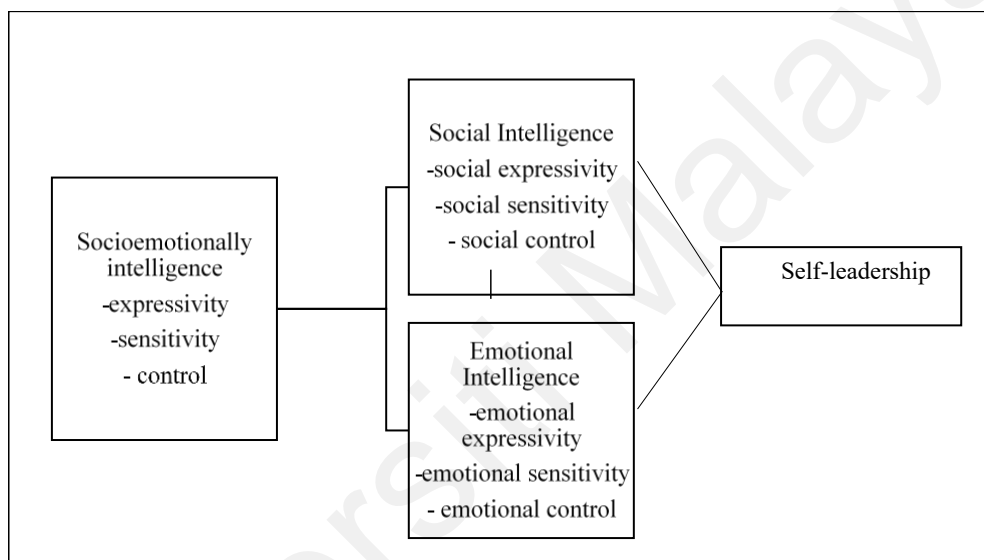


*(a) Model of Socioemotionally Intelligent Self-Leader*

Firstly, the Model of Socioemotionally Intelligent Self-Leader by Furtner, Rauthmann and Sachse (2010). In this model, the researchers studied the impact of socioemotional intelligence (social intelligence and emotional intelligence) with self-leadership.<sup>246</sup>

Figure 2.7 shown above is the model of Socioemotionally Intelligence Self-leader.

**Figure 2.7: Model of Socioemotionally Intelligent Self-Leader**



Source: Furtner, Rauthmann and Sachse (2010)

*(b) Model of Work Stress, Emotional Intelligence and Self-Leadership*

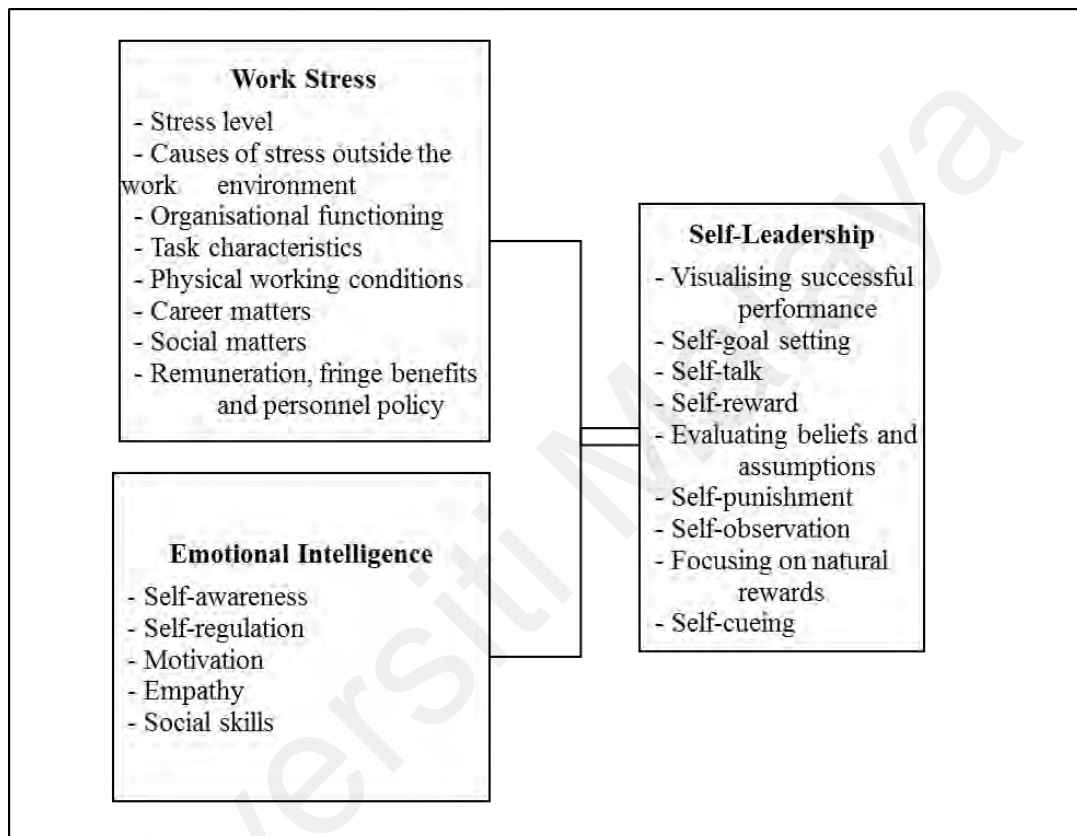
Secondly, the model by Van Zyl, Mokuoane and Nel (2017) on the effect of work stress and emotional intelligence on the practice of self-leadership. According to the model, there are 8 subscales for work stress using Work and Life Experience Questionnaire (WLQ), 5 subscales for emotional intelligence using Emotional Intelligence Index (EQI)

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<sup>246</sup> Furtner, Rauthmann, and Sachse, "The Socioemotionally Intelligent Self-Leader: Examining Relations Between Self-Leadership and Socioemotional Intelligence."

and 9 subscales for self-leadership using Revised Self-Leadership Questionnaire (RSLQ) that has been measured.<sup>247</sup> Figure 2.8 illustrates this model from Van Zyl, Mokuoane and Nel (2017).

**Figure 2.8: Model of Work Stress, Emotional Intelligence and Self Leadership**



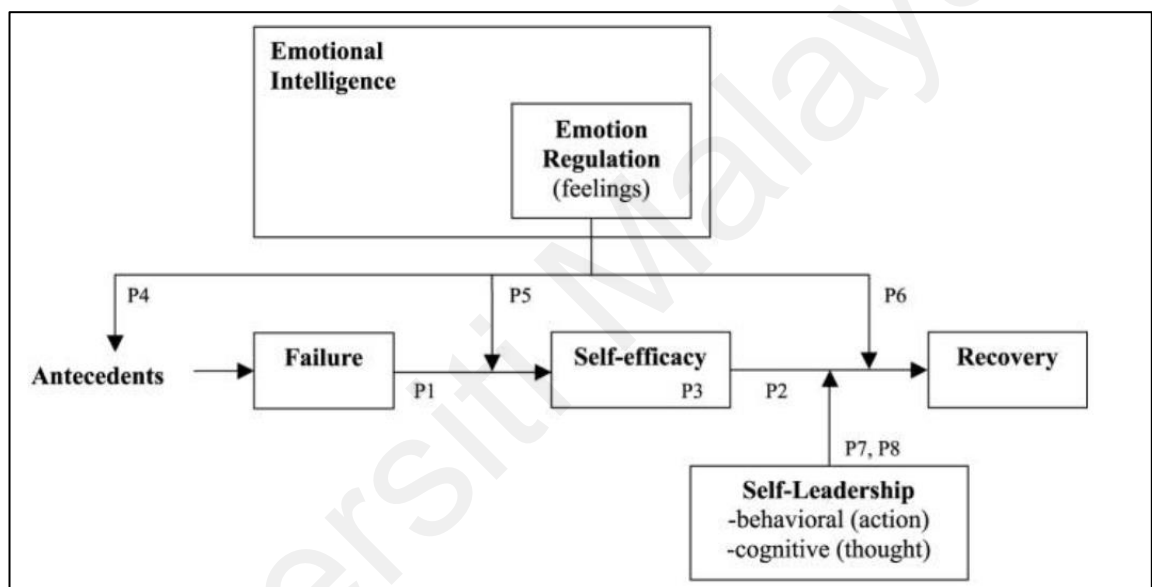
Source: Van Zyl, Mokuoane and Nel (2017)

<sup>247</sup> Zyl, Mokuoane, and Nel, "The Effect of Work Stress and Emotional Intelligence on Self-leadership among Nurses in Leadership ] Positions in the Lesotho Ministry of Health and Social Welfare."

(c) *Failure to Recovery Model*

The third model is a model of effects of emotion regulation and self-leadership on recovery in the context of failure by Boss and Sims (2008). This model uses emotion regulation (component of emotional intelligence) with self-leadership and self-efficacy to recover from failure.<sup>248</sup> Figure 2.9 demonstrate the proposed model by Boss and Sims (2008).

**Figure 2.9: Failure to Recovery Model**



Source: Boss and Sims (2008)

(d) *Effective Stress Management Model*

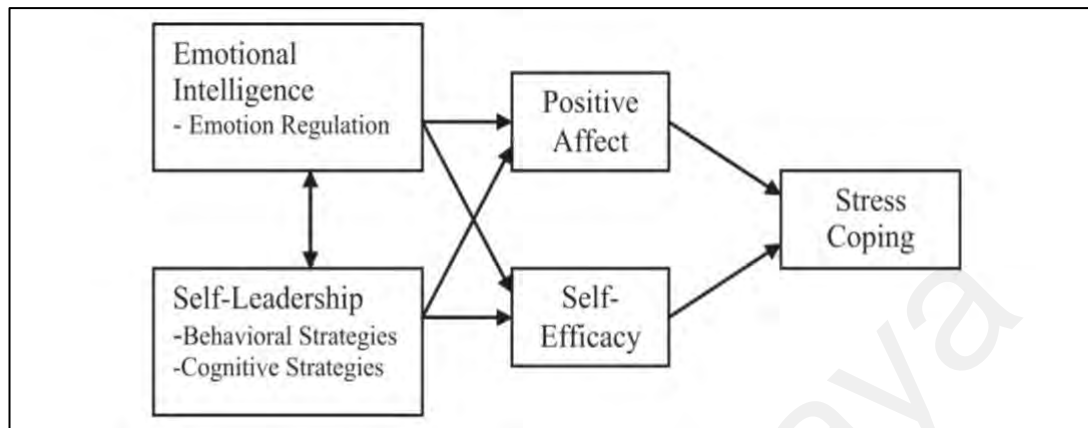
The fourth model that uses emotional intelligence and self-leadership as variable is Effective Stress Management. This model is proposed by Houghton *et al.* (2012). This is a model of the relationship among emotional intelligence, self-leadership, and stress

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<sup>248</sup> Boss and Sims Jr, "Everyone Fails!: Using Emotion Regulation and Self-Leadership For Recovery."

coping<sup>249</sup>. The participants for this study are students. Figure 2.10 shows the model of Effective Stress Management.

**Figure 2.10: Stress Management Model**



Source: Houghton et al. (2012)

## 2.7 Research Gap

Based on the above discussion it's found that there is a research gap in the study of emotional intelligence and self-leadership especially among employees in Zakat institution in Malaysia. While there are many studies on emotional intelligence and self-leadership in Malaysia, but the intervention of role of religion has not been elucidated. Besides, most of the research on Zakat institutions in Malaysia are focusing on the collection and distribution of Zakat but very few focuses on Zakat employees or *Amil* as the subject matter. This domain of study on Zakat organisation has not been clarified, studied, reported, hence, further research is required on the emotional intelligence and self-leadership of Zakat employees especially with the fact that they represent the image of Zakat institutions. Even though, Malaysia is known as Islamic country, but the

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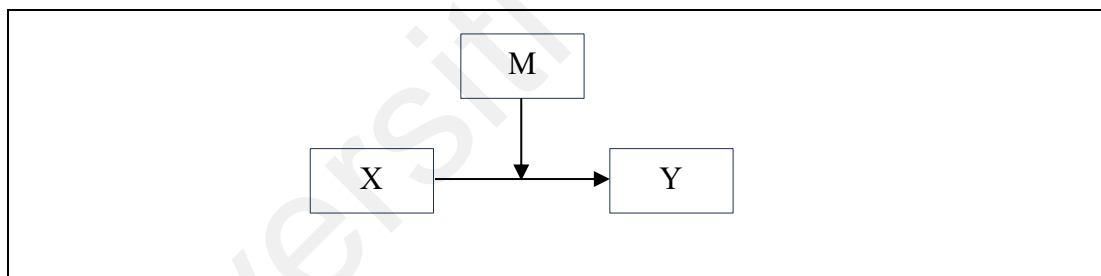
<sup>249</sup> Houghton et al., "Effective Stress Management: A Model of Emotional Intelligence, Self-Leadership, and Student Stress Coping."

importance of religiosity or spirituality in Islamic organisational study is insufficient. Hence, this study aims to fill in the research gap and to contribute for future studies and can be one of the resources to study in details.

## 2.8 Conceptual Framework

There are three primary variables in the conceptual framework of this research. The first one is independent variable which is defined as the variable that the researcher manipulated and measured.<sup>250</sup> Second, dependent variable which is the outcome of this research that is from the manipulation of the independent variable.<sup>251</sup> Lastly, the third variable is moderator which describe as the influence between two variables as shown in the Figure 2.11.

**Figure 2.11: A Moderation Model**



Sources: Hayes (2013).<sup>252</sup>

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<sup>250</sup> Marudhar, "Identifying Variables," *International Journal of Science and Research (IJSR)* 8, no. 3 (2018).

<sup>251</sup> Marudhar, "Identifying Variables."

<sup>252</sup> Andrew F. Hayes, "Fundamental of Moderation Analysis," in *introduction to Mediation, Moderation, and Conditional Process Analysis: A Regression-Based Approach*, ed. Todd D. Little (The Guildford Press, 2013).

The main focus of this research is to determine the relationship between emotional intelligence and self-leadership with religiosity as moderating role. Therefore, the independent variable (X) for this research is emotional intelligence, the dependent variable (Y) is self-leadership, and the moderator (M) is religiosity.

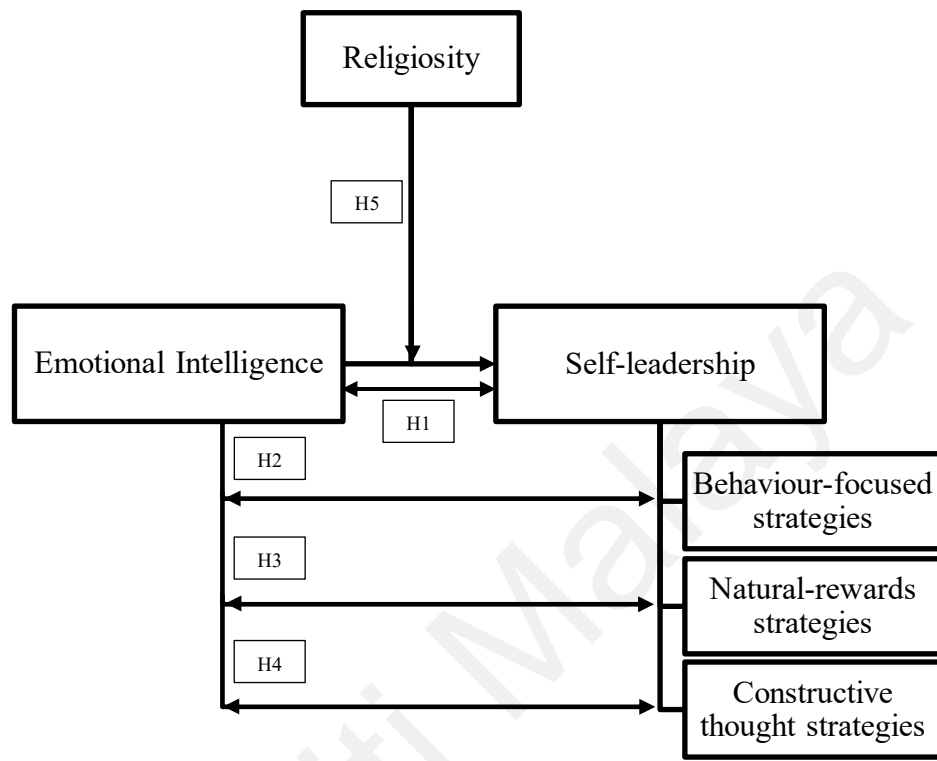
Moreover, this research will be adapting the theoretical framework from Model of Van Zyl, Mokuoane and Nel (2017) on the effect of work stress and emotional intelligence on the practice of self-leadership. According to the model, there are 8 subscales for work stress using Work and Life Experience Questionnaire (WLQ), 5 subscales for emotional intelligence using Emotional Intelligence Index (EQI) and 9 subscales for self-leadership using Revised Self-Leadership Questionnaire (RSLQ) that has been measured.<sup>253</sup>

However, this research will exclude the work stress as independent variable and adding religiosity as moderating factor. Based on the model of Van Zyl, Mokuoane and Nel (2017), the variables are adopted and adapted according to the research topic. Figure 2.12 below is the conceptual framework that shows the correlation between the independent variable and dependent variable as well as the relationship between independent variable, dependent variable and the moderator.

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<sup>253</sup> Zyl, Mokuoane, and Nel, "The Effect of Work Stress and Emotional Intelligence on Self-leadership among Nurses in Leadership ] Positions in the Lesotho Ministry of Health and Social Welfare."

**Figure 2.12: Conceptual Framework for this research**



Source: Researcher analysis

From the conceptual framework, there are three main variables being studied which are emotional intelligence, self-leadership and religiosity as well as 3 dimension of self-leadership which are behaviour-focused, natural-reward and constructive thought strategies of self-leadership.

## 2.9 Summary

This research is done to study the relationship between emotional intelligence and self-leadership with religiosity as moderating role among employees in Malaysian Zakat institutions. This chapter has covered the literature reviews of self-leadership, emotional intelligence, religiosity, and Zakat institutions – related theories, overview, Islamic perspectives, models, criticism, and past studies that have been done. The next chapter of this study will discuss on the research methodology of this study and will further elaborate the process and collection of data for this study.

Universiti Malaysia



## CHAPTER 3: RESEARCH METHODOLOGY

### 3.1 Introduction

This chapter will further elaborate and discuss the implementation and procedure that has been carried out in conducting this research. The method of this research quantitative study through survey method. The purpose of this research is to analyse the relationship between emotional intelligence and self-leadership among employees in Zakat institutions. This research will also analyse the role of religiosity to moderate both variables. This chapter will discuss the research design, research sampling, instruments, related variable, data collections methods and data analysis method used in this research.

### 3.2 Development of Hypotheses

Research hypotheses are crucial either for quantitative or qualitative research. As this research is using quantitative method, the hypotheses were developed in order to predict the relationship between variables such as one dependent variable with independent variable, or between two or more dependant variables and independent variables.<sup>254</sup>

These research hypotheses are the fundamental aspect of theoretical framework in finding the relationship between three main variables of this research which are emotional intelligence, self-leadership, and religiosity.

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<sup>254</sup> Edward Barroga and Glafera Janet Matanguihan, "A Practical Guide to Writing Quantitative and Qualitative Research Questions and Hypotheses in Scholarly Articles," *Journal Korean Medical Science* 37, no. 16 (2022).

1) Emotional intelligence and self-leadership.

As per deliberated in Chapter 2, there are some researches for emotional intelligence and self-leadership. Among one of the earliest studies between emotional intelligence and self-leadership is by Vann et al. (2017).<sup>255</sup> Vann et al. (2017) suggested that emotional intelligence is one of the most important elements for self-leadership which will be beneficial for employees and employers. Leaders in organization with emotional intelligence are expected to motivate and be a role model as well as cultivating positive environment and maintaining good relationship with others,<sup>256</sup> but it has to start within managing oneself (self-leadership).<sup>257</sup> Therefore, the first hypothesis is developed which is:

***H1:*** *Emotional intelligence is positively correlated with self-leadership of Zakat employees.*

2) Emotional intelligence and behaviour-focused strategies, natural rewards strategies, and constructive-thoughts strategies of self-leadership.

Besides that, apart from self-leadership is seen as one construct, its sub-dimension will also be studied. First, the research aims to study the correlation between emotional intelligence and behaviour-focused strategies of self-leadership. In the research conducted by Esen & Bulut (2022), the two dimensions of emotional intelligence: self-

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<sup>255</sup> Vann, Sparks, and Baker, "A Study of Emotional Intelligence and Self-Leadership."

<sup>256</sup> Benjamin Palmer et al., "Emotional intelligence and Effective Leadership," *Leadership & Organization Development Journal* 22, no. 1 (2001).

<sup>257</sup> Sanjiv Kumar, Vivek S. Adhish, and Abhimanyu Chauhan, "Managing Self for Leadership," *Indian Journal of Community Medicine* 39, no. 3 (2014).

awareness and self-management have positive impact on behaviour-focused strategies of self-leadership.<sup>258</sup> This is also supported by the study of Vann et al. (2017), Individuals who have high level of emotional intelligence tend to practice behaviour-focused strategies of self-leadership. Secondly, in the same study, there are positive relationship between emotional intelligence and natural-rewards strategies of self-leadership. It proved the higher emotional intelligence will result them to appreciate the positive aspects of the work as well as internal motivation for betterment of themselves.<sup>259</sup>

Third, emotional intelligence and constructive-thought strategies of self-leadership also have been elaborated in Chapter 2. Study shows that individual with higher emotional intelligence is moderately using constructive-thought strategies. In contrast, research found that some of dimension of emotional intelligence such as self-awareness has low significant impact on constructive-thought strategies of self-leadership.<sup>260</sup> Hence, the study on emotional intelligence with self-leadership strategies is insufficient and further studies are needed to expand this field. Therefore, the hypotheses of this research are:

**H2:** *Emotional intelligence is positively correlated with behaviour-focused strategies of self-leadership of Zakat employees.*

**H3:** *Emotional intelligence is positively correlated with natural-rewards strategies of self-leadership of Zakat employees.*

**H4:** *Emotional intelligence is positively correlated with constructive-thoughts strategies of self-leadership of Zakat employees.*

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<sup>258</sup> Esen and Bulut, "Determining the Effect of Emotional Intelligence on Self-Leadership".

<sup>259</sup> Vann, Sparks, and Baker, "A Study of Emotional Intelligence and Self-Leadership."

<sup>260</sup> Esen and Bulut, "Determining the Effect of Emotional Intelligence on Self-Leadership".

### 3) Religiosity as moderator between emotional intelligence and self-leadership

Religiosity is to possess and to show belief and worship to God and to act and participate accordingly to the religion and social activities.<sup>261</sup> From the research conducted by Adeyemo & Adeleye (2008), religiosity has positive relationship for emotional intelligence between students.<sup>262</sup> In addition, even though there are various research on leadership in workplace, studies between leadership and religiosity are limited. However, it is important to focus on possible effect of employees in organisation.<sup>263</sup> Besides, it is important for the study of religiosity to be conducted in an organisation whereby it is practicing Islamic culture and value which has been done similarly among Muslim students at Islamic College.<sup>264</sup> Therefore, from the above literature and suggestion, the following hypothesis was developed:

*H5: Religiosity is positively moderating the relationship between emotional intelligence and self-leadership among Zakat employees.*

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<sup>261</sup> David Akinlolu Adeyemo and A. T. Adeleye, "Emotional Intelligence, Religiosity and Self-Efficacy as Predictors of Psychological Well-Being among Secondary School Adolescents in Ogbomoso, Nigeria," *Europe's Journal of Psychology* 4, no. 1 (2008).

<sup>262</sup> Adeyemo and Adeleye, "Emotional Intelligence, Religiosity and Self-Efficacy as Predictors of Psychological Well-Being among Secondary School Adolescents in Ogbomoso, Nigeria."

<sup>263</sup> Joe Hage and Barry Z. Posner, "Religion, Religiosity, and Leadership Practices: An examination in the Lebanese workplace," *Leadership & Organization Development Journal* 36, no. 4 (2015).

<sup>264</sup> Fikri Farhan and M. Abdul Rofi'ulmuiz, "Religiosity and Emotional Intelligence on Muslim Student Learning Achievement," *International Journal of Evaluation and Research in Education (IJERE)* 10, no. 2 (2021).

### 3.2.1 Theoretical Framework

The main objectives of this research is to determine the relationship between three main variables of this research which are emotional intelligence, self-leadership, and religiosity. The framework of this research is adopted from social cognitive theory by Albert Bandura (1986) serves as the foundation for this study. Social cognitive theory suggests that human motivation and actions are primarily guided by the ability to anticipate and plan ahead.<sup>265</sup> There are three determinants of this theory which are (1) behaviour, (2) personal factor, and (3) environment.<sup>266</sup>

Social cognitive theory is commonly used to provide a foundational explanation for the dynamics of self-leadership relationships.<sup>267</sup> In addition, social cognitive theory become helps individual to familiarize with their cognitive, physical and especially emotion<sup>268</sup> which related to this research focusing on emotional intelligence. By adapting social cognitive theory, achieving organizational goals requires coordinated work, individuals in organization must prioritize effectively utilizing, guiding, and motivating human talent. However, in this role, they encounter challenges, failures, and setbacks that can negatively affect their self-assessment and social standing. These emotional impacts can diminish self-perception and motivation, ultimately hindering the organizational goals.<sup>269</sup> Hence, social cognition theory become the fundamental of this research in

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<sup>265</sup> Aleksandra Luszczynska and Ralf Schwarzer, "Social Cognitive Theory," in *Predicting and Changing Health Behaviour: Research and Practice with Social Cognition Models*, ed. Mark Connerr and Paul Norman (Open University Press, 2015).

<sup>266</sup> Robert Wood and Albert Bandura, "Social Cognitive Theory of Organizational Management," *Acadaemy of Management Review* 14, no. 3 (1989).

<sup>267</sup> Fakhr E Alam Afridi, Shahid Jan, and Fayaz Ali Shah, "The Critical Role of Self-leadership's in Work Engagement and Organizational Citizenship Behaviors," *Amazonia Investiga* 11, no. 49 (2022).

<sup>268</sup> Govindaraju, "A Review Of Social Cognitive Theory From The Perspective Of Interpersonal Communication."

<sup>269</sup> Albert Bandura, "Social Cognitive Theory of Self-Regulation," *Organizational Behavior And Human Decision Processes* 50 (1991).

studying the correlation between self-leadership and emotional intelligence as well as religiosity as moderator.

### 3.3 Research Design

This research is designed based on previous discussion in the past chapters. The overarching idea about this study is about the vital component in Zakat institution that is *Amil* or the employee who involve directly in performing duties in Zakat organisation. This study investigates and analyses three important attributes of a good employee as follows: -

- a. Emotional intelligence
- b. Self-Leadership
- c. Religiosity

This research is using quantitative method by inferentially and correlation using survey to study the correlation and relationship between emotional intelligence (independent variable) and self-leadership (dependent variable) with religiosity (moderator) among employees in Zakat institutions. This research is using quantitative method because it will explain and further examine suggested relationship between the variables <sup>270</sup> which more accurate with numerical and statistical data.<sup>271</sup> Quantitative method is preferred due to its nature that is empirical and systematic measure of the variables in this research.

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<sup>270</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (SAGE Publications, 2014).

<sup>271</sup> Kenneth S. Bordens and Bruce B. Abbott, "Using Nonexperimental Research," in *Research Design and Methods: A Process Approach* ( McGraw-Hill, 2011), 235.

Besides, quantitative method uses data that can save time and other resources as well as the process of generalisation that is achievable.<sup>272</sup> Quantitative method can be defined as processing the numerical data as a tool to see and examine the relationship of theory and variables in research.<sup>273</sup> Quantitative method is helpful in term of analysing the data in scientific term by seeing the pattern and systematic way which based on numerical relationships and numbers.<sup>274</sup> Hence, quantitative data can be measured and is represented by tangible results that can be explained through numbers.<sup>275</sup>

The research design for this study is conclusive research design. Conclusive research design is to find the relationship and test out the hypotheses. Furthermore, conclusive research depends more on numbers which can be obtained through quantitative data. In this research, the design used is conclusive research which requires various statistical test and data analysis. There are two types of design under conclusive research which are descriptive analysis and causal analysis. First, for descriptive analysis, correlation approach is used to find out the relationship between variables. Second for causal analysis, to find the effect and cause of the variables. Figure 3.2 demonstrate further on research design of conclusive research for this study.

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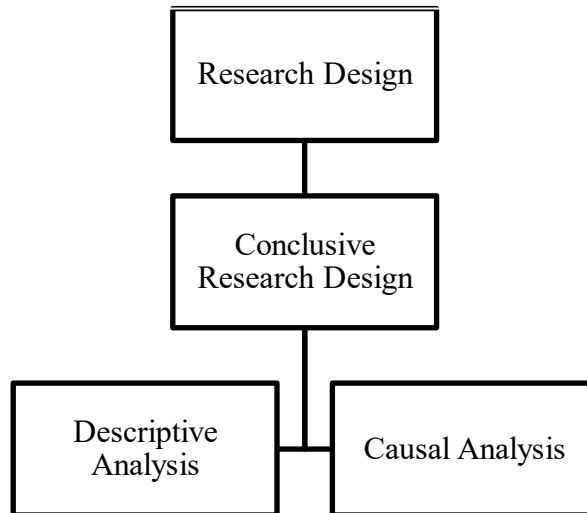
<sup>272</sup> Eyisi Daniel, "The Usefulness of Qualitative and Quantitative Approaches and Methods in Researching Problem-Solving Ability in Science Education Curriculum," *Journal of Education and Practice* 7, no. 15 (2016): 94.

<sup>273</sup> Alan Bryman, *Social Research Methods*, 4th ed. (Oxford: Oxford University Press, 2012), 160.

<sup>274</sup> Andy Tolmie, Daniel Muijs, and Erica McAteer, "An Introduction to the Concept of Data Modelling," in *Quantitative Methods in Educational and Social Research using SPSS* (Open University Press, 2011).

<sup>275</sup> Zuraidah Zainol, Hariri Kamis, and Zulkifley Mohamad, "Konsep Asas Statistik dan Data," in *Modul Statistik Pengurusan Permulaan* (Tanjong Malim: Penerbit Universiti Pendidikan Sultan Idris, 2006).

**Figure 3.1 Research Design of This Study**



The data collection for this research is through survey with online questionnaire. Survey method is best use and popular in social science research. Survey method involves evaluation on perception, attitude, believe, behaviour, interest, or characteristic of respondents. The survey method was chosen because the ability to provide explanation between three variables which are emotional intelligence, self-leadership, and religiosity. Furthermore, this method is time-saving and more accurate in providing information for the population which is suitable for descriptive analysis and to determine the relationship between variables in the real world. Survey method through online questionnaire is the instrument for data collection for this research. Online questionnaire should be accessible and can be understood by the respondents. In addition, the advantages of online survey or self-administered online questionnaire are the ability to add visual aids such as photo or figure, check box, drop down list and many more which will help the respondent to fill



in the form easier.<sup>276</sup> However, some of limitation of online questionnaire are low response rate and to ensure the questionnaire to be answered within the period of time.<sup>277</sup>

Hence, the research questions for this study are formed in Table 3.1 below:

**Table 3.1 Research Questions**

No.	Variable	Questions
1.	Emotional Intelligence	RQ1: What is the level of emotional intelligence among Zakat employees.
2.	Self-Leadership	RQ2: What is the level of self-leadership among Zakat employees.
3.	Emotional Intelligence & Self-Leadership	RQ3: What is the correlation between emotional intelligence and self-leadership among Zakat employees.
4.	Emotional Intelligence & Three Strategies of Self-Leadership	RQ4: Which self-leadership' strategies are more dominantly have correlation with emotional intelligence of Zakat employees?
5.	Emotional Intelligence, Self-Leadership and Religiosity	RQ5: Does religiosity moderate the relationship between emotional intelligence and self-leadership among Zakat employees?

### 3.4 Research Population and Sampling

Population can be defined as “group of elements or cases, whether individuals, objects, or events, that conform to specific criteria and to which we intend to, whom can be generalised.”<sup>278</sup> It could also be group of research interest<sup>279</sup> or known as target population.<sup>280</sup> The population of this research is employees of Zakat institutions in Malaysia. The population of this study is Malaysian Zakat institutions that is operating

<sup>276</sup> Johnny Blair, Ronald F. Czaja, and Edward A. Blair, "Data Collection 1: Selecting A Method," in *Designing Surveys: A Guide to Decisions and Procedures* (United States of America: SAGE Publications, 2014).

<sup>277</sup> Blair, Czaja, and Blair, "Data Collection 1: Selecting A Method."

<sup>278</sup> James H. McMillan, *Educational Research: Fundamentals for the Consumer*, 2nd ed. (New York: HarperCollins CollegePublishers, 1996), 85.

<sup>279</sup> Kenneth S Bordens and Bruce B Abbott, "Choosing and Using Research Subject," in *Research Design and Methods: A Process Approach* (Indiana University: McGraw-Hill, 2011).

<sup>280</sup> McMillan, *Educational Research: Fundamentals for the Consumer*, 95.

without direct intervention of the government. This involves only for Zakat institutions that has been privatised but still under supervision of Majlis Agama Islam Negeri (State Religious Body). Table 3.2 lists the state of Zakat institutions, year of privatisation and total number of employees in Zakat institutions.

**Table 3.2 The Zakat institutions' privatization and number of employees.**

No.	State	Year	Employees
1	Wilayah Persekutuan	1991	500
2.	Pahang	1991	300
3.	Selangor	1995	800
4.	Pulau Pinang	1995	250
5.	Negeri Sembilan	2000	300
6.	Melaka	2000	150
7.	Kedah	2015	350

Source: 1-6: Ahmad et al. (2006) & 7: Researcher analysis

To study the whole population requires a considerable number of resources and it is time consuming.<sup>281</sup> Researchers study a sample of the population and rarely study every person in the population of interest.<sup>282</sup> Sampling method will be used in this research because it will save times and resources. Suitable sampling method will also enable researcher to generalise the population.<sup>283</sup> In sampling, accessibility is very important. Cohen et al. (2011) emphasises that selection of sampling should be administered by the criterion of suitability which fit the purpose of study, the time and constraints of the study, the data collection methods and the research methodology that is appropriate to the

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<sup>281</sup> Earl Babbie, *The Basics of Social Research*, 5th ed. (Wadsworth Cengage Learning, 2011).119.

<sup>282</sup> R. Burke Johnson and Larry Christensen, "Foundation of Research," in *Educational research: Quantitative, Qualitative, and Mixed Approaches* (United States of America: SAGE Publications, Inc., 2014), 344.

<sup>283</sup> Johnson and Christensen, "Foundation of Research," 343.

study.<sup>284</sup> Besides, it is hoped that from the sampling, it will be the representative of the population of the research.<sup>285</sup>

To measure the sample size for this research, the researcher uses recommendation sample size based on 95% confidence level by Krejci & Morgan (1970). Figure 3.3 demonstrates the probable sample size according to the number of populations by Krejci & Morgan (1970). (Refer to next page)

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<sup>284</sup> Louis Cohen, Lawrence Manion, and Keith Morrison, *Research Methods in Education*, 6th ed. (New York: Routledge/Taylor & Francis Group, 2007).

<sup>285</sup> Tolmie, Muijs, and McAteer, "Sampling."

**Figure 3.2: Sample Sizes from a Give Populations of Size from 10 to 500 million**

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note.—*N* is population size.  
*S* is sample size.

Source: Krejcie, R. V., & Morgan, D. W. (1970) (Krejcie & W.Morgan, 1970).<sup>286</sup>

<sup>286</sup> Robert V Krejcie and Daryle W.Morgan, "Determining Sample Size for Research Activities," *Educational And Psychological Measurement* 30 (1970).

The sampling method for this research is tab sampling. Firstly, from the population of Zakat institutions, the researcher uses convenience sampling because of limited accessibility. Convenience sampling is nonprobability or non-random sampling where the target population is practically is highly accessible, proximity factor, save time, and willingness to be part of the research.<sup>287</sup> Besides, convenience sampling is used when the sample are drawn from the population that are convenient and handy.<sup>288</sup>

With convenience sample, the researcher chooses three Zakat institutions in three states: Selangor, Pulau Pinang and Pahang. Then, the researcher will contact the person in charge from respective organisations. Next, the researcher sends the online survey (Google Form) link to the respective person in each organization to be shared to the organisation's employees.

The total number of populations for this study is 700. Using the formula by Krejcie & Morgan (1970), the sample size for this study is 242 respondents. Figure 3.4 demonstrates the formula to determine sample size.

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<sup>287</sup> Ilker Etikan, Sulaiman Abubakar Musa, and Rukayya Sunusi Alkassim, "Comparison of Convenience Sampling and Purposive Sampling," *American Journal of Theoretical and Applied Statistics* 5, no. 1 (2016).

<sup>288</sup> Ezezi Isaac Obilor, "Convenience and Purposive Sampling Techniques: Are they the Same?," *International Journal of Innovative Social & Science Education Research* 11, no. 1 (2023).

**Figure 3.3: Determine Sample Size Formula**

$$s = \frac{X^2 NP(1-P)}{d^2 (N-1) + X^2 P(1-P)}$$

s = required sample size.

X<sup>2</sup> = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).

N = the population size.

P = the population proportion (assumed to be .50 since this would provide the maximum sample size).

d = the degree of accuracy expressed as a proportion (.05).

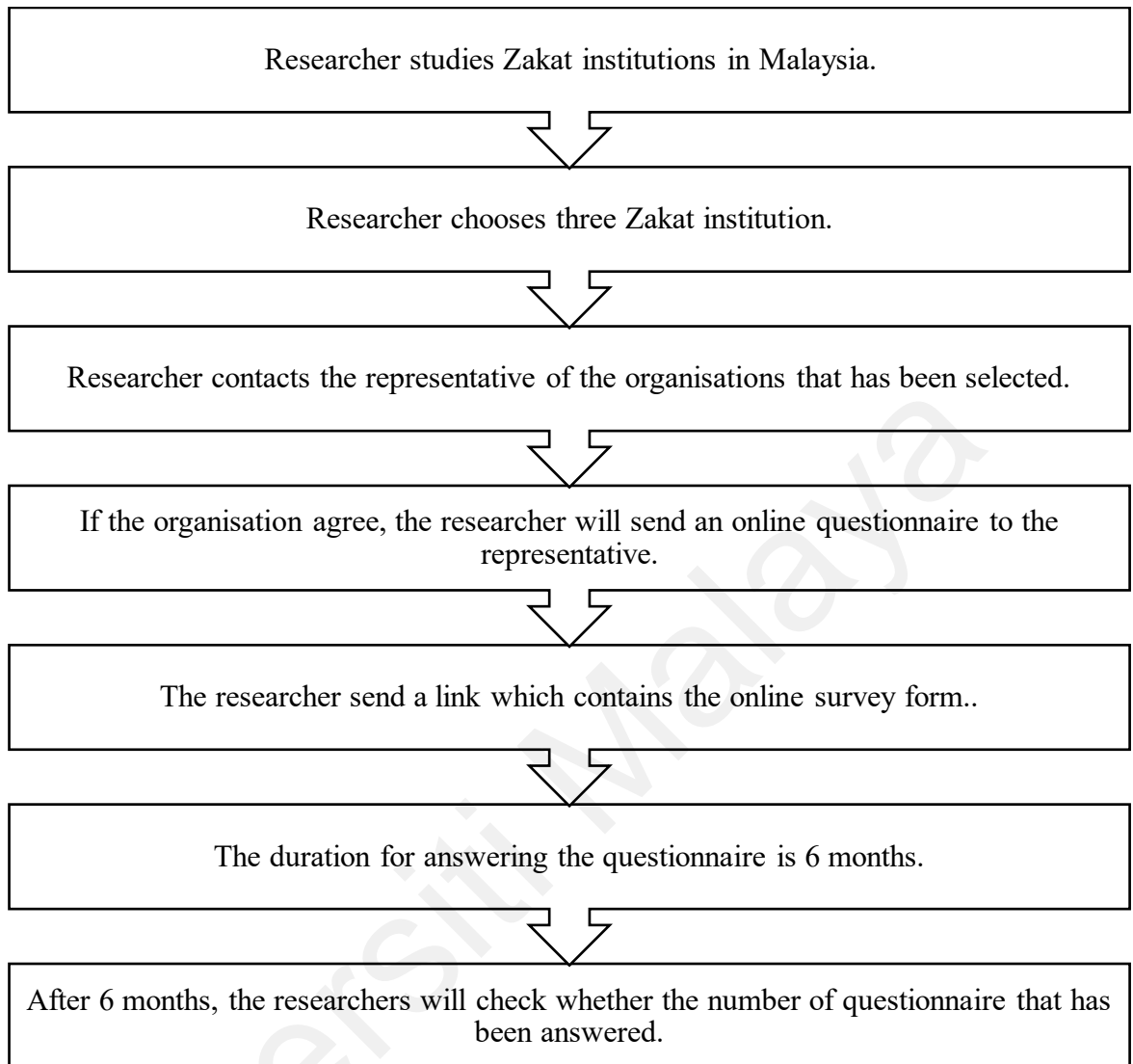
Source: Krejcie, R. V., & Morgan, D. W. (1970). Determining Sample Size for Research Activities. *Educational And Psychological Measurement*, 30, 607. (Krejcie & W.Morgan, 1970) (Krejcie & Morgan, 1970) (Krejcie & Morgan, 1970) <sup>289</sup>

After the researcher has collected sufficient number of respondents, the online survey form will be closed. Figure 3.5 illustrates the sampling process for this research.

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<sup>289</sup> Krejcie and W.Morgan, "Determining Sample Size for Research Activities."

**Figure 3.4: The Process of Sampling for This Research.**



Source: Research analysis

### **3.5 Research Instrument**

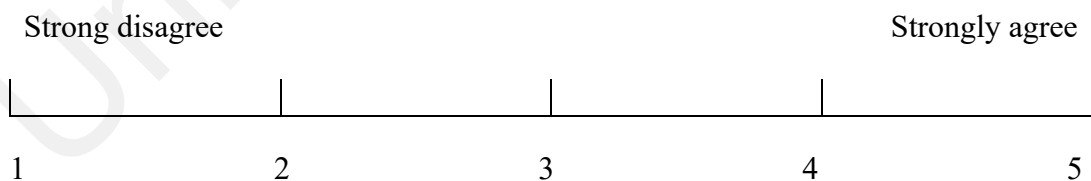
In this research, the researcher used one main instrument which is questionnaire. The questionnaire is divided into three sections. First section; Section A – emotional intelligence using Wong and Law Emotional Intelligence Scales (WLEIS) with 16 items.

WLEIS has been widely used to measure individual traits.<sup>290</sup> Second section, Section B – self-leadership using the Abbreviated Self-Leadership Questionnaire (ASLQ) by Houghton et al. (2012). ASLQ is more precise measure of self-leadership and being used widely.<sup>291</sup> The last section, Section C – religiosity using Islamic Personal Religiosity by Achour et al. (2016).<sup>292</sup> To guarantee the validity of the instrument, the items in questionnaire are all collected from existing instruments and will go through reliability and validity test.

### 3.5.1 Instrument for Emotional Intelligence

The first section, emotional intelligence was measured using the Wong and Law Emotional Intelligence Scale (WLEIS) as shown in Table 3.3 and Table 3.4. All the items were measured by using the five-point Likert scale which respondents may choose which point of the scale suit their answer the best. The scale of agreement in Likert scale are 1- strongly disagree, 2- disagree, 3- neutral, 4- agree, and 5- strongly agree as shown in the Figure 3.6.

**Figure 3.5: Likert scale**



Source: Tolmie et al. (2011).<sup>293</sup>

<sup>290</sup> Dhara Kairav Shah, "WLEIS as a Measure of Emotional Intelligence of Healthcare Professionals: A Confirmatory Factor Analysis," *Journal of Health Management* 24, no. 2 (2022).

<sup>291</sup> Jeffery D. Houghton, David Dawley, and Trudy C. DiLiello, "The Abbreviated Self-Leadership Questionnaire (ASLQ): A More Concise Measure of Self-Leadership," *International Journal of Leadership Studies* 7, no. 2 (2012).

<sup>292</sup> Achour et al., "Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff."

<sup>293</sup> Andy Tolmie, Daniel Muijs, and Erica McAteer, "Survey, Experimental and Secondary Research," in *Quantitative Methods in Educational and Social Research Using SPSS* (2011).



**Table 3.3 Research Instrument for Emotional Intelligence**

Section	Constructs Factors	Factors measured	No. of item
A	Emotional Intelligence (WLEIS, Law <i>et al</i> , 2004)	1. Self-Emotions Appraisal (4) 2. Others-Emotions Appraisal (4) 3. Use of Emotion (4) 4. Regulation of Emotion (4)	16

**Table 3.4 Item for Wong and Law Emotional Intelligence Scale (WLEIS).**

Item	Construct	Factor
E1	I have a good sense of why I have certain feelings most of the time.	Self-Emotions Appraisal
E2	I have good understanding of my own emotions.	
E3	I really understand what I feel.	
E4	I always know whether or not I am happy.	
E5	I always know my friends' emotions from their behaviour.	Others-Emotions Appraisal
E6	I am a good observer of others' emotions.	
E7	I am sensitive to the feelings and emotions of others.	
E8	I have good understanding of the emotions of people around me.	
E9	I always set goals for myself and then try my best to achieve them.	Use of Emotions
E10	I always tell myself I am a competent person.	
E11	I am a self-motivating person.	
E12	I would always encourage myself to try my best.	
E13	I am able to control my temper so that I can handle difficulties rationally.	Regulation of Emotions
E14	I am quite capable of controlling my own emotions.	
E15	I can always calm down quickly when I am very angry.	
E16	I have good control of my own emotions.	

### 3.5.2 Instrument for Self-Leadership

The second section, self-leadership was measured using Abbreviated Self-Leadership Questionnaire (ASLQ) by Houghton et al. (2012)<sup>294</sup> as shown in Table 3.5 and Table 3.6. All the items were measured by using the five-point Likert scale; - strongly disagree (1), disagree (2), neutral (3), agree (4) and strongly agree (5).

**Table 3.5 Research Instrument for Self-Leadership**

Section	Constructs Factors	Factors measured	No. of item
B	Self-Leadership (ASLQ, Houghton et al. 2012)	1. Behaviour-focused Strategies (3) 2. Natural Reward Strategies (3) 3. Constructive Thought Strategies (3)	9

**Table 3.6 Item for Abbreviated Self-Leadership Questionnaire (ASLQ)**

Item	Construct	Strategies
SL1	I establish specific goals for my own performance.	Behaviour-focused Strategies
SL2	I make a point to keep track of how well I'm doing at work.	
SL3	I work toward specific goals I have set for myself.	
SL4	I visualize myself successfully performing a task before I do it.	Natural Reward Strategies
SL5	Sometimes I picture in my mind a successful performance before I actually do a task.	
SL6	"When I have successfully completed a task, I often reward myself with something I like."	
SL7	Sometimes I talk to myself (out loud or in my head) to work through difficult situations.	Constructive-Thought Strategies
SL8	I try to mentally evaluate the accuracy of my own beliefs about situations I am having problems with.	
SL9	I think about my own beliefs and assumptions whenever I encounter a difficult situation.	

<sup>294</sup> Houghton, Dawley, and DiLiello, "The Abbreviated Self-Leadership Questionnaire (ASLQ): A More Concise Measure of Self-Leadership."

### 3.5.3 Instrument for Religiosity

The third section, religiosity was measured by using Islamic Personal Religiosity, Achour *et al.* 2016. This instrument was constructed by Abou-Youssef *et al.* (2011)<sup>295</sup> with 30 items but later has been adapted by Achour *et al.* (2016)<sup>296</sup> with 21 items. Achour *et al.* (2016) have used 21 items in research on job performance among Malay Muslim in Malaysia. The researcher chose this instrument because the context of this instruments has been adapted to Muslim context in Malaysia. Therefore, this instrument is more likely to be suitable in measuring religiosity among employees in Zakat institutions who are Muslim. There are 21 items in Islamic Personal Religiosity by Achour *et al.* (2016) which is divided into three factors. The three factors are (1) factor of belief, (2) factor of extrinsic religiosity and (3) factor of intrinsic religiosity. The items were measured by using the five-point Likert scale; - strongly disagree (1), disagree (2), neutral (3), agree (4) and strongly agree (5). The research instrument of religiosity is shown as Table 3.7 below.

**Table 3.7 Research Instrument for Religiosity**

Section	Constructs Factors	Factors measured	No. of item
C	Religiosity (Islamic Personal Religiosity, Achour <i>et al.</i> , 2016) <sup>297</sup>	1. Belief (8) 2. Extrinsic Religiosity (8) 3. Intrinsic Religiosity (5)	21

Table 3.8 is the list of 21 items that were in this research and the categorisation according to the three factors: belief (Item 1 – Item 8), extrinsic religiosity (Item 9 – Item 16) and intrinsic religiosity (Item 17 – Item 21).

<sup>295</sup> Abou-Youssef *et al.*, "Measuring Islamic-Driven Buyer Behavioral Implications: A Proposed Market-Minded Religiosity Scale".

<sup>296</sup> Achour *et al.*, "Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff."

<sup>297</sup> Achour *et al.*, "Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff."

**Table 3.8 Items for Islamic Personal Religiosity**

Item	Construct	Factors
RS1	I believe that prayer (salat) as ordained by God and his prophet is crucial to the life of a Muslim.	Factor of beliefs
RS2	I believe and declare that no other God but Allah and Mohammed is God's final Prophet.	
RS3	I believe that fasting during the holy period of Ramadan is one of the responsibilities of Muslims that is important to do.	
RS4	I believe that there will be the end of time when people will be judged according to how they live their life in this world.	
RS5	I believe that Qur'an is the word of Allah, thus its authority is justified.	
RS6	I believe that almsgiving (Zakat) is very important in the life of a good Muslim to be paid every year.	
RS7	Religion is especially important to me because it answers many questions about the meaning of life.	
RS8	The purpose of prayer is to secure a happy and peaceful life.	
RS9	I believe that more Islamic programs, channels should be offered.	Factor of extrinsic religiosity
RS10	I will send my kids to Islamic schools and not to secular schools.	
RS11	If not prevented by unavoidable circumstances, I pray at the Mosque.	
RS12	I believe that praying at the Mosque is an added benefit rather praying at home or at work.	
RS13	I believe that praying Sunna, Nawafil, Qiyamelleil are extremely beneficial for Muslims.	
RS14	I always pray Sunna, Nawafil, and Qiyamelleil.	
RS15	One reason for my being a member of a Mosque (or attending religious sessions) is that such membership helps to establish a person in the community.	
RS16	A primary reason for my interest in religion is that my Mosque or my affiliation with a religious group has pleasant social activities.	
RS17	Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic interest.	Factor of intrinsic religiosity
RS18	It does not matter so much what I believe as long as I lead a moral life.	
RS19	I pray mainly because I have been taught to pray.	
RS20	The primary purpose of prayer is to gain relief and protection.	
RS21	What religion offers me most is comfort when sorrows and misfortune strike.	

Source: Achour, M., Mohd Nor, M. R., & MohdYusoff, M. Y. (2016).<sup>298</sup>

### **3.6 Pre-Testing**

Before conducting the data collection process, pre-testing of the instruments was conducted. Pre-testing is necessary to ensure the instruments used are valid and reliable and to avoid for mistakes to happen after the instruments distributed or used in main research. Pre-testing also will help the researcher to identify and understand the instruments better. There are three methods used in pre-testing which are face validity, content validity and pilot study.

#### **3.6.1 Face Validity**

The instrument used for this study will go through pilot study first. As the instrument for this research is Malay translated instrument from 3 original instruments which are The Abbreviated Self-Leadership Questionnaire (ASLQ), Wong and Leis Emotional Intelligence Scaled (WLEIS) and Islamic Personal Religiosity, therefore the validation analyses have been conducted. The first step of pre-test is 'face validity'. Face validity is conducted to ensure the instrument that will be used in research is valid, relevant, reasonable, clear, and not confusing.<sup>299</sup> For the face validity, the researcher has discussed with a number of postgraduate students to see their reaction while go through the instruments in term of the flow, the structure and the language used. Besides, for face validity, the researcher has discussed with the supervisor, Assoc. Prof. Dr. Ilhaamie binti

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<sup>298</sup> Achour et al., "Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff."

<sup>299</sup> James Ayodele Oluwatayo, "Validity and Reliability Issues in Educational Research," *Journal of Educational and Social Research* 2 (2012).

Abdul Ghani Azmi. This is to ensure the wording and consistency of instruments are understandable for the respondents at the same time the translation does not deviate from the initial meaning of the instrument in its original language.

### 3.6.2 Content Validity

Next, the researcher has conducted content validity of the instruments with experts to ensure the translated items in the instrument does not deviate from its intended meaning. Content validity is important because as it ensures the instruments are well established to measure the construct.<sup>300</sup> The supervision of a subject matter expert is necessary to assess the instrument to ensure the validity of the content.<sup>301</sup> In addition, the process of involved the experts to determine the suitability of the instruments in measuring the variables of this research.<sup>302</sup> Hence, the researcher met and discussed with four (4) experts in different field to review and check the questionnaire which are senior lecturers and specialists in field. The experts are: -

1. Dr. Harris Shah bin Abd Hamid – specialised in organisational psychology and has conducted research on emotional intelligence in Malaysia. He is also a lecturer in Department of Educational Psychology and Counselling, Faculty of Education University of Malaya.
2. Dr. Adibah binti Abdul Wahab – specialised in Zakat studies and a General Manager of Lembaga Zakat Selangor.

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<sup>300</sup> Anne R. Fitzpatrick, "The Meaning of Content Validity," *Applied Psychology Measurement* 7, no. 1 (1983): 5.

<sup>301</sup> Stephen G. Sireci, "The Construct of Content Validity," *Social Indicators Research* 45, no. 1/3 (1998): 87.

<sup>302</sup> Mohd Awang Idris, Haslina Muhamad, and R Zirwatul Aida R Ibrahim, "Kebolehpercayaan dan Kesahan," in *Metodologi Penyelidikan Sains Sosial* (Kuala Lumpur: Penerbit Universiti Malaya, 2018).

3. Assoc. Prof. Dr. Ilhaamie binti Abdul Ghani Azmi – specialised in Islamic human resources and a senior lecturer in Syariah and Management Department, Academy of Islamic Studies University of Malaya.
4. Dr. Sharifah Basirah Binti Syed Muhsin – specialised in human psychology department and a senior lecturer in Department of Akidah and Islamic Thought, Academy of Islamic Studies University of Malaya.

They were selected based on their extensive experience in various fields and their willingness to contribute their expertise to assist this study. Revisions made by them are intensive and comprehensive. The experts reviewed the questionnaire and then, the correction and improvement of questionnaire was done to be tested in a pilot study. Through this process, the corrections were made, and additional information were added. The result after the consultation with the four experts is shown in the Table 3.9 below.

**Table 3.9 Result of Content Validity for the Instrument.**

No.	Item	Pre-test	Amendment
1.	SL1	Saya menetapkan matlamat khusus untuk prestasi saya sendiri.	Saya menetapkan matlamat khusus untuk meningkatkan prestasi saya sendiri.
2.	SL2	Saya membuat satu titik untuk memerhatikan sejauh mana saya melakukan kerja.	Saya menetapkan satu penanda aras untuk memastikan sebegini mana mana saya melakukan kerja.
3.	SL3	Saya berusaha ke arah matlamat tertentu yang telah saya tetapkan untuk diri saya sendiri.	Saya berusaha ke arah matlamat tertentu yang telah ditetapkan untuk diri sendiri.
4.	SL5	Kadang-kadang saya memaparkan dalam fikiran saya prestasi yang berjaya sebelum saya benar-benar melakukan tugas.	Kadang-kadang saya membayangkan kejayaan yang akan saya kecapai sebelum saya melakukan sesuatu kerja.
5.	SL7	Kadang-kadang saya bercakap dengan diri sendiri (dengan kuat atau di kepala saya) untuk bekerja melalui situasi yang sukar.	Kadang-kadang saya bercakap dengan diri sendiri (dengan kuat atau dalam kepala) untuk menempuhi situasi yang sukar.

6.	SL8	Saya cuba untuk secara mental menilai ketepatan kepercayaan saya tentang situasi yang saya mengalami masalah.	Saya cuba untuk menilai akan ketepatan kepercayaan saya tentang situasi ketika saya mengalami masalah.
7.	SL9	Saya berfikir tentang kepercayaan dan anggapan saya setiap kali saya menghadapi keadaan yang sukar.	Saya berfikir tentang keyakinan dan anggapan saya ketika saya menghadapi keadaan yang sukar.
8.	EI1	Saya mempunyai perasaan yang baik mengapa saya mempunyai perasaan tertentu sepanjang masa.	Saya mempunyai sangkaan yang baik mengapa saya mempunyai perasaan tertentu sepanjang masa.
9.	EI13	Saya dapat mengawal marah saya sehingga saya dapat menangani kesulitan secara rasional.	Saya dapat mengawal marah sehingga dapat menangani kesulitan secara rasional.
10.	EI15	Saya sentiasa boleh tenang dengan cepat apabila saya sangat marah.	Saya sentiasa boleh bertenang dengan cepat apabila dalam situasi sangat marah.
11.	RS1	Saya percaya bahawa solat yang disyariatkan oleh Allah dan para-Nabi adalah penting untuk kehidupan seorang Muslim.	Saya yakin bahawa solat yang disyariatkan oleh Allah dan para-Nabi adalah penting untuk kehidupan seorang Muslim.
12.	RS2	Saya percaya dan mengaku bahawa tiada Tuhan selain Allah dan Muhammad adalah Nabi yang terakhir.	Saya percaya dan mengaku bahawa tiada Tuhan selain Allah dan Muhammad adalah Nabi yang terakhir.
13.	RS4	Saya percaya bahawa pada hari Akhirat manusia akan diadili berdasarkan cara hidup mereka di dunia ini.	Saya percaya bahawa pada hari Akhirat, manusia akan diadili berdasarkan cara hidup mereka di dunia ini.
14.	RS5	Saya percaya bahawa Al-Quran adalah firman Allah, maka kewibawaannya tidak dapat disangkal.	Saya percaya bahawa Al-Quran adalah firman Allah, maka kewibawaannya tidak dapat disangkal.
15.	RS6	Saya percaya bahawa membayar Zakat pada setiap tahun sangat penting dalam kehidupan seorang Muslim yang baik.	Saya percaya bahawa membayar Zakat pada setiap tahun sangat penting dalam kehidupan sebagai seorang Muslim yang baik.
16.	RS7	Agama sangat penting bagi saya kerana banyak menjawab persoalan tentang makna kehidupan.	Agama sangat penting bagi saya kerana banyak menjawab persoalan tentang makna kehidupan.
17.	RS9	Saya percaya bahawa lebih banyak saluran program Islam harus ditayangkan.	Saya percaya bahawa banyak saluran program yang berbentuk Islamik perlu ditayangkan.
18.	RS11	Sekiranya tiada keadaan yang tidak dapat dielakkan, saya akan solat di masjid.	Sekiranya tiada halangan yang tidak dapat dielakkan, saya akan solat di masjid.



19.	RS12	Saya percaya bahawa berdoa di Masjid adalah satu manfaat tambahan yang agak berdoa di rumah atau di tempat kerja.	Saya percaya bahawa berdoa di Masjid adalah satu manfaat tambahan berbanding berdoa di rumah atau di tempat kerja.
20.	RS15	Salah satu sebab saya menjadi Qariah (ahli) Masjid (atau menghadiri sesi keagamaan) adalah bahawa keahlian tersebut dapat membantu seseorang dalam masyarakat setempat.	Salah satu sebab saya menjadi Qariah (ahli) Masjid (atau menghadiri sesi keagamaan) untuk membantu seseorang dalam masyarakat setempat.
21.	RS17	Kadang-kadang saya berpendapat yang saya perlu berkompromi kepercayaan agama saya demi melindungi kepentingan sosial dan ekonomi saya.	Kadang-kadang saya berpendapat yang saya perlu berkompromi mengenai kepercayaan agama saya demi melindungi kepentingan sosial dan ekonomi saya.
22.	RS18	Apa yang saya percaya tidak begitu penting sekiranya saya menjalani kehidupan moral.	Apa yang saya percaya tidak begitu penting selagi saya menjalani kehidupan moral.
23.	RS19	Saya solat terutamanya kerana saya telah diajar untuk bersolat.	Saya solat kerana saya telah diajar untuk bersolat.
24.	RS22		Agama membantu saya untuk membentuk akhlak yang bagus serta peribadi mulia.

From the table above, there are 24 items that has been amended by the experts which are SL1, SL2, SL3, SL5, SL7, SL8, SL9, EI1, EI13, EI15, RS1, RS2, RS4, RS5, RS6, RS7, RS9, RS11, RS12, RS15, RS17, RS18, RS19, and RS22.

### 3.6.3 Pilot Study

Before the researcher distributed the questionnaire to the targeted respondents, the pilot study was conducted first. Pilot study is a mini version of the research or an attempt to conduct research as preparation for a bigger research or main research.<sup>303</sup> The pilot study helps the researcher to give insight and find any abnormalities in the research and

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<sup>303</sup> Osama A. Hazzi and Issa Sh. Maldaon, "A Pilot Study: Vital Methodological Issues," *Business: Theory And Practice* 16, no. 1 (2015).

instruments.<sup>304</sup> Besides, the pilot study is important to ensure the questionnaire is clearly understood and well-defined.<sup>305</sup> Through this pilot study, the researcher was able to identify the problems or unexpected issues and catered the problem accordingly before conducting the main research.<sup>306</sup> The pilot study aimed to test and measure the validity of every items in the questionnaire.<sup>307</sup>

In addition, from the feedback received, the researcher can identify whether the questionnaire is understandable and appropriate for main respondents or not<sup>308</sup> especially when the questionnaire is presented in dual language, English, and Malay.<sup>309</sup> The usual number of respondents for pilot study is 30 people.<sup>310</sup> The researcher chose 30 employees from Islamic organisation other than Zakat institutions for the pilot study. This pilot study will be using different set of respondents and different copy of questionnaire to avoid data contamination.<sup>311</sup>

In conclusion, the researcher has done three types of pre-tests which are face validity, content validity and pilot study. The process of instrument validation is illustrated in Figure 3.7.

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<sup>304</sup> Edwin R. van Teijlingen and Vanora Hundley, "The Importance of Pilot Studies," *Nursing Standard*, 2002, 33.

<sup>305</sup> Gillian A. Lancaster, Susanna Dodd, and Paula R. Williamson, "Design and Analysis of Pilot Studies: Recommendations for Good Practice," *Journal of Evaluation in Clinical Practice* 10, no. 2 (2004).

<sup>306</sup> Yan Piaw Chua, *Kaedah Penyelidikan*, 2nd ed. (Kuala Lumpur: McGraw-Hill (Malaysia), 2011), 286.

<sup>307</sup> Faizal Amin Nur Yunus et al., "Kesahan dan Kebolehpercayaan Instrumen Pemindahan Pembelajaran berdasarkan Pendekatan Model Rasch: Kajian Rintis," *First Technical and Vocational Education International Seminar* (2014): 1.

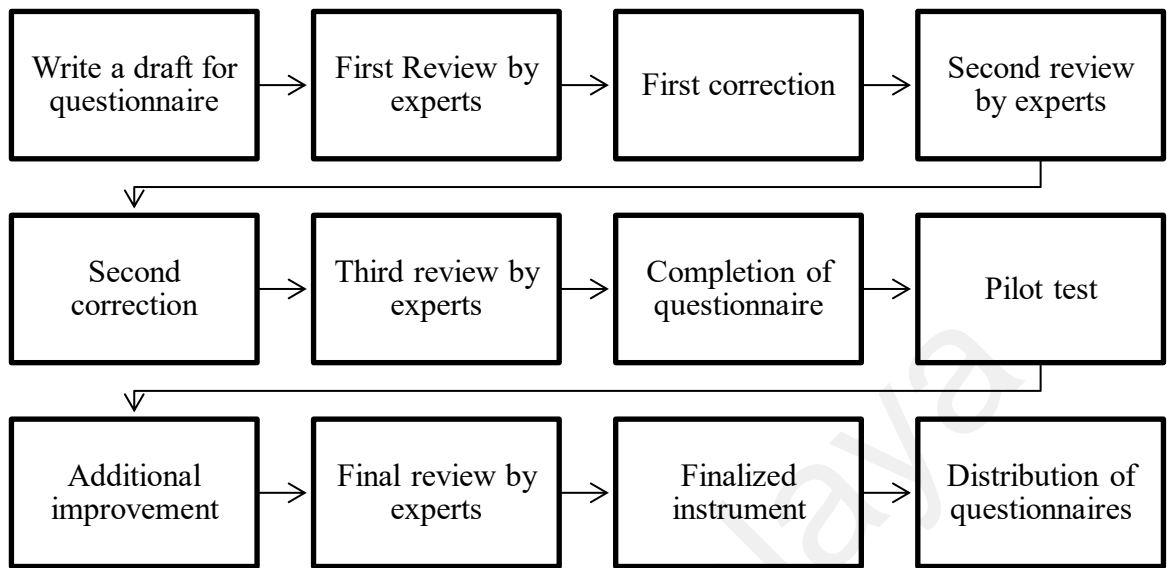
<sup>308</sup> Zailinawati Abu Hassan, Peter Schattner, and Danielle Mazza, "Doing a Pilot Study: Why is it Essential?," *Malaysian Family Physician* 1, no. 2&3 (2006): 71.

<sup>309</sup> Chua, *Kaedah Penyelidikan*.

<sup>310</sup> George A. Johanson and Gordon P. Brooks, "Initial Scale Development: Sample Size for Pilot Studies," *Educational and Psychological Measurement* 70, no. 3 (2009).

<sup>311</sup> Chua, *Kaedah Penyelidikan*, 288.

**Figure 3.6: The Instrument Validation Process**



Source: Researcher analysis

#### **3.6.4 Reliability of the Instrument: Pilot Study**

To ensure the instruments' reliability, this research used two measures: internal consistency reliability and indicator reliability. Internal consistency reliability is to ensure one latent variable is connected with another latent variable.<sup>312</sup> As internal consistency reliability usually linked with Cronbach's alpha, therefore, to measure the internal consistency reliability, Cronbach's alpha ( $\alpha$ ) was used. Cronbach's alpha is known and widely used in research to determine reliability. Table 3.10 demonstrate the value of Cronbach's alpha and the interpretation.

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<sup>312</sup> Robert F. DeVellis, "Reliability," in *Scale Development: Theory and Applications* (United States of America: SAGE Publications, 2003).

**Table 3.10 Interpretation of Cronbach's Alpha**

$\alpha < 0.60$	Poor
$0.60 < \alpha < 0.70$	Adequate
$0.70 < \alpha < 0.80$	Good
$0.80 < \alpha < 0.90$	Very good
$\alpha > 0.90$	Perhaps to good

Source: Tolmie et al. (2011).<sup>313</sup>

If the value of Cronbach's alpha of 0.7 or higher for a component gives reliable measure of internal consistency. Table 3.11 is the result of value of Cronbach's Alpha of the pilot study for this research.

**Table 3.11 The value of Cronbach's Alpha of the Pilot Study**

<b>Construct</b>	<b>Total Items</b>	<b>Cronbach's Alpha (<math>\alpha</math>)</b>
Self-leadership	9	0.758
Emotional Intelligence	16	0.829
Religiosity	13	0.804

Based on Table 3.11, it shows that the value of Cronbach alpha is very good for three variables which are self-leadership at 0.758, emotional intelligence at 0.829 and religiosity at 0.804. The value of Cronbach alpha for each variable is considered as relatively high and passed the reliability test.<sup>314</sup> Secondly, the researcher used factor loading to measure the reliability of each item of the variables. Self-leadership with 9 items, emotional intelligence with the total of 16 items and religiosity with 13 items. If the items' factor loading is more than 0.5, it shows it has a very good correlation. If the

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<sup>313</sup> Tolmie, Muijs, and McAteer, "Concepts of Measurement Revisited."

<sup>314</sup> Keith S. Taber, "The Use of Cronbach's Alpha When Developing and Reporting Research Instruments in Science Education," *Research in Science Education* 48 (2018).

item is under 0.5, it should be considered for removal from the instruments. Table 3.12 below is the result of factor loading for each item of the instruments.

**Table 3.12 Factor Loading for Items**

<b>Construct</b>	<b>Item</b>	<b>Factor Loading</b>
Self-leadership	SL1	0.777
	SL2	0.882
	SL3	0.896
	SL4	0.663
	SL5	0.731
	SL6	0.811
	SL7	0.668
	SL8	0.674
	SL9	0.525
Emotional Intelligence	EI1	0.618
	EI2	0.817
	EI3	0.871
	EI4	0.820
	EI5	0.796
	EI6	0.624
	EI7	0.755
	EI8	0.828
	EI9	0.627
	EI10	0.651
	EI11	0.816
	EI12	0.736
	EI13	0.815
	EI14	0.856
	EI15	0.809
	EI16	0.830
Religiosity	RS8	0.658
	RS9	0.627
	RS10	0.774
	RS11	0.621
	RS12	0.691
	RS13	0.555
	RS14	0.587
	RS15	0.783
	RS16	0.721
	RS17	0.742
	RS18	0.732
	RS20	0.750
RS21	0.770	

From Table 3.12, it shows that all the items' factor loading is more than 0.5. However, research suggested that factor loading value of 0.7 is the best to be considered and to be used for instrument.

### 3.6.5 Validity of the Instrument: Pilot Study

For the pilot study, the researcher used construct validity for the pilot study. Construct validity means a research tool that is based on the degree of the logical relationship between variables from the construct of theory.<sup>315</sup> Construct validity is done through two methods which are convergent validity and discriminant validity. Convergent validity is used to measure the quality of the instrument especially if it is a set of question and if it well understood by the respondents, it shows that the instrument has a good convergent validity.<sup>316</sup> Whereas, discriminant validity assumes that the items of the variables have higher correlation between the intended variable, and not supposedly have correlation between other items of the unintended variables.<sup>317</sup>

In this research, factor analysis was used for convergent validity, and it is valid when the value of factor loading is significant and more than 0.50. Table 3.13 illustrates the value of factor loading (extraction column).

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<sup>315</sup> Oluwatayo, "Validity and Reliability Issues in Educational Research."

<sup>316</sup> Johnny T. Amora, "Convergent validity assessment in PLS-SEM: A loadings-driven approach," *Data Analysis Perspectives Journal* 2, no. 3 (2021).

<sup>317</sup> Adriana Zait and Patricea Elena Berteau, "Methods for Testing Discriminant Validity," *Management & Marketing* 9, no. 2 (2011).

**Table 3.13 Value of Factor Loading for Each Items****Communalities**

	Initial	Extraction
SL1	1.000	.898
SL2	1.000	.940
SL3	1.000	.920
SL4	1.000	.755
SL5	1.000	.800
SL6	1.000	.769
SL7	1.000	.877
SL8	1.000	.887
SL9	1.000	.838
EI1	1.000	.823
EI2	1.000	.936
EI3	1.000	.881
EI4	1.000	.879
EI5	1.000	.865
EI6	1.000	.842
EI7	1.000	.952
EI8	1.000	.918
EI9	1.000	.800
EI10	1.000	.897
EI11	1.000	.889
EI12	1.000	.878
EI13	1.000	.890
EI14	1.000	.862
EI15	1.000	.916
EI16	1.000	.877
RS1	1.000	.000
RS2	1.000	.000
RS3	1.000	.000
RS4	1.000	.000
RS5	1.000	.000
RS6	1.000	.000
RS7	1.000	.000

Extraction Method: Principal Component Analysis.

From the Table 3.13, the majority of the of factor loading value of the items is more than 0.50, therefore it is significant except for 7 items which are RS1, RS2, RS3, RS4, RS5, RS6 and RS7 with zero variance. Therefore, all the 7 items will be excluded from the instrument of the main research. Secondly, the discriminant validity has been conducted by seeing the value of Average Variance Extracted (AVE) and the value should be more than 0.5. Table 3.14 illustrate the AVE accordingly to each variable.

**Table 3.14 Result of Average Variance Extracted (AVE) of the Pilot Study.**

Construct	Items	Factor Loading	AVE
Self-leadership	SL1	0.777	0.542
	SL2	0.882	
	SL3	0.896	
	SL4	0.663	
	SL5	0.731	
	SL6	0.811	
	SL7	0.668	
	SL8	0.674	
	SL9	0.525	
Emotional Intelligence	EI1	0.618	0.588
	EI2	0.817	
	EI3	0.871	
	EI4	0.820	
	EI5	0.796	
	EI6	0.624	
	EI7	0.755	
	EI8	0.828	
	EI9	0.627	
	EI10	0.651	
	EI11	0.816	
	EI12	0.736	
	EI13	0.815	
	EI14	0.856	
	EI15	0.809	
	EI16	0.830	
Religiosity	RS8	0.658	0.462



RS9	0.627
RS10	0.774
RS11	0.621
RS12	0.691
RS13	0.555
RS14	0.587
RS15	0.783
RS16	0.721
RS17	0.742
RS18	0.732
RS19	0.570
RS20	0.750
RS21	0.770
RS22	0.611

AVE value for self-leadership and emotional intelligence are 0.542 and 0.588; more than 0.50 which is valid. However, the AVE value for religiosity constructs as shown in Table 4.5 with 15 items is less than 0.50 at 0.462. Therefore, items with value of factor loading less than 0.5 will be removed to ensure the reliability of the instrument. Table 3.15 shows the value of AVE for religiosity construct after two items that have been removed which are RS19 and RS22. It shows that 13 items of the AVE for religiosity construct is 0.524 which is valid as the value is more than 0.50.

**Table 3.15 AVE result for Religiosity Construct**

Items	Factor Loading	AVE
RS8	0.749	0.524064621
RS9	0.732	
RS10	0.781	
RS11	0.600	
RS12	0.696	
RS13	0.681	
RS14	0.589	
RS15	0.818	
RS16	0.730	
RS17	0.734	
RS18	0.750	
RS20	0.807	
RS21	0.744	

Next, Table 3.16 is the summary of AVE for discriminant validity of the pilot study for each construct that has been finalised.

**Table 3.16 Summary for Discriminant Validity from value of AVE.**

<b>Construct</b>	<b>Items</b>	<b>AVE</b>
Emotional Intelligence	16	0.588
Self-leadership	9	0.542
Religiosity	13	0.524

Besides, the value for Kaiser-Meyer-Olkin Measure (KMO) of sampling adequacy must exceed 0.5 and the ideal value is more than 0.8. From the result, the value of KMO for emotional intelligence is at 0.592, self-leadership is at 0.696, and religiosity is at 0.693 as shown in the Table 3.17. However, because this is only for pilot study and the sample is limited, KMO value for each variable did not exceed 0.80 but each exceeded the minimum requirement at 0.50. Therefore, the sampling size for this pilot study is acceptable.

**Table 3.17 Value for Kaiser-Meyer-Olkin Measure of Sampling Adequacy**

<b>Construct</b>	<b>Items</b>	<b>KMO</b>
Emotional Intelligence	16	0.592
Self-leadership	9	0.696
Religiosity	13	0.693

### 3.7 Data Collection

The survey used is self-administered internet-based survey. The respondent can read the questions and answer the question without the presence of the researcher. The survey used online Goggle form also known as in digital copy. After sufficient number of respondents answered the questionnaire, the form was closed.

### 3.8 Measurement of Research Instrument

After the concept or framework of research has been defined, it is important for the measurement of instruments to be valid and reliable.<sup>318</sup> There were three instruments that were combined for this research instrument. The instruments were adopted and adapted from another studies. There are two instruments that were adopted from past research. The first instrument that was adopted in this research is for independent variable; emotional intelligence which was from Wong and Law Emotional Intelligence Scales (WLEIS) by Wong & Law (2002). The second instrument that was adopted is from Abbreviated Self-Leadership Questionnaire (ASLQ) by Houghton et al. (2012) for dependent variable, self-leadership.

Lastly, another instrument of this research, which is for moderating variable, religiosity was adapted from Islamic Personal Religiosity by Achour et al. (2016). Therefore, the adapted instruments are needed to re-establish the reliability.<sup>319</sup> Table 3.18 lists questionnaires of this research which consisting of instruments for all three variables

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<sup>318</sup> Alan Bryman and Duncan Cramer, "Concepts and Their Measurement," in *Quantitative Data Analysis with IBM SPSS 17, 18, 19: A Guide for Social Scientist* (New York: Routledge, 2011).

<sup>319</sup> Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 160."

which are self-leadership, emotional intelligence, and religiosity. Besides, instruments will go through reliability and validity test. For reliability test, the researcher used Cronbach's alpha ( $\alpha$ ) for measurement for the three instruments. Next, for validity test, the researcher used exploratory factor analysis (EFA) to assess the convergent and discriminant validity of construct validity.

**Table 3.18 Questionnaire of the Research**

Variable	Item	Questionnaires
Self-leadership	SL1	I establish specific goals for my own performance. <i>Saya menetapkan matlamat khusus untuk meningkatkan prestasi diri sendiri.</i>
	SL2	I make a point to keep track of how well I'm doing at work. <i>Saya menetapkan satu penanda aras untuk memastikan sebagus mana saya melakukan kerja.</i>
	SL3	I work toward specific goals I have set for myself. <i>Saya berusaha ke arah matlamat tertentu yang telah ditetapkan untuk diri sendiri.</i>
	SL4	I visualize myself successfully performing a task before I do it. <i>Saya membayangkan diri saya berjaya melakukan tugas sebelum saya melakukannya.</i>
	SL5	Sometimes I picture in my mind a successful performance before I actually do a task <i>Kadang-kadang saya membayangkan kejayaan yang akan saya kecapai sebelum saya melakukan sesuatu kerja.</i>
	SL6	When I have successfully completed a task, I often reward myself with something I like. <i>Apabila saya berjaya menyelesaikan tugas, saya sering memberi ganjaran kepada diri saya dengan sesuatu yang saya suka.</i>
	SL7	Sometimes I talk to myself (out loud or in my head) to work through difficult situations. <i>Kadang-kadang saya bercakap dengan diri sendiri (dengan kuat atau dalam kepala) untuk menempuhi situasi yang sukar.</i>
	SL8	I try to mentally evaluate the accuracy of my own beliefs about situations I am having problems with. <i>Saya cuba untuk menilai akan ketepatan kepercayaan saya tentang situasi ketika saya mengalami masalah.</i>
	SL9	I think about my own beliefs and assumptions whenever I encounter a difficult situation. <i>Saya berfikir tentang keyakinan dan tanggapan saya ketika saya menghadapi keadaan yang sukar.</i>
Emotional Intelligence	EI1	I have a good sense of why I have certain feelings most of the time.

		<i>Saya mempunyai sangkaan yang baik mengapa saya mempunyai perasaan tertentu sepanjang masa.</i>
	EI2	I have good understanding of my own emotions. <i>Saya mempunyai pemahaman yang baik tentang emosi saya sendiri.</i>
	EI3	I really understand what I feel. <i>Saya benar-benar memahami apa yang saya rasa.</i>
	EI4	I always know whether or not I am happy. <i>Saya sentiasa tahu sama ada saya gembira atau tidak.</i>
	EI5	I always know my friends' emotions from their behaviour. <i>Saya selalu tahu emosi kawan saya dari tingkah laku mereka.</i>
	EI6	I am a good observer of others' emotions. <i>Saya adalah pemerhati yang baik terhadap emosi orang lain.</i>
	EI7	I am sensitive to the feelings and emotions of others. <i>Saya sensitif terhadap perasaan dan emosi orang lain.</i>
	EI8	I have good understanding of the emotions of people around me. <i>Saya mempunyai pemahaman yang baik tentang emosi orang di sekeliling saya.</i>
	EI9	I always set goals for myself and then try my best to achieve them. <i>Saya sentiasa menetapkan matlamat untuk diri sendiri dan kemudian berusaha sebaik mungkin untuk mencapainya.</i>
	EI10	I always tell myself I am a competent person. <i>Saya selalu memberitahu diri saya bahawa saya adalah seorang yang kompeten.</i>
	EI11	I am a self-motivating person. <i>Saya seorang yang bermotivasi diri.</i>
	EI12	I would always encourage myself to try my best. <i>Saya sentiasa menggalakkan diri saya untuk mencuba yang terbaik.</i>
	EI13	I am able to control my temper so that I can handle difficulties rationally. <i>Saya dapat mengawal marah sehingga dapat menangani kesulitan secara rasional.</i>
	EI14	I am quite capable of controlling my own emotions. <i>Saya mampu mengawal emosi saya sendiri.</i>
	EI15	I can always calm down quickly when I am very angry. <i>Saya sentiasa boleh bertenang dengan cepat apabila dalam situasi sangat marah.</i>
	EI16	I have good control of my own emotions. <i>Saya mempunyai kawalan yang baik terhadap emosi saya sendiri.</i>
Religiosity	RS1	The purpose of prayer is to secure a happy and peaceful life. <i>Tujuan doa adalah untuk menjamin kehidupan yang bahagia dan aman.</i>
	RS2	I believe that more Islamic programs, channels should be offered. <i>Saya percaya bahawa banyak saluran program yang berbentuk Islamik perlu ditayangkan.</i>

RS3	<p>I will send my kids to Islamic schools and not to secular schools.</p> <p><i>Saya akan menghantar anak-anak saya ke sekolah Islamik dan bukan sekolah sekular.</i></p>
RS4	<p>If not prevented by unavoidable circumstances, I pray at the Mosque.</p> <p><i>Sekiranya tiada halangan yang tidak dapat dielakkan, saya akan solat di masjid.</i></p>
RS5	<p>I believe that praying at the Mosque is an added benefit rather praying at home or at work.</p> <p><i>Saya percaya bahawa berdoa di Masjid adalah satu manfaat tambahan berbanding berdoa di rumah atau di tempat kerja.</i></p>
RS6	<p>I believe that praying Sunna, Nawafil, Qiyamelleil are extremely beneficial for Muslims.</p> <p><i>Saya percaya bahawa dengan mengerjakan solat-solat Sunat dan bangun pada waktu malam (Qiyam al-Lail) adalah bermanfaat untuk umat Islam.</i></p>
RS7	<p>I always pray Sunna, Nawafil, and Qiyamelleil.</p> <p><i>Saya sentiasa melakukan solat-solat Sunat dan bangun pada waktu malam (Qiyam al-Lail).</i></p>
RS8	<p>One reason for my being a member of a Mosque (or attending religious sessions) is that such membership helps to establish a person in the community.</p> <p><i>Salah satu sebab saya menjadi Qariah (ahli) Masjid (atau menghadiri sesi keagamaan) untuk membantu seseorang dalam masyarakat setempat.</i></p>
RS9	<p>A primary reason for my interest in religion is that my Mosque or my affiliation with a religious group has pleasant social activities.</p> <p><i>Sebab utama minat saya terhadap agama ialah institusi, kumpulan agama atau masjid mempunyai aktiviti sosial yang menyeronokkan.</i></p>
RS10	<p>Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic interest.</p> <p><i>Kadang-kadang saya berpendapat yang saya perlu berkompromi mengenai kepercayaan agama saya demi melindungi kepentingan sosial dan ekonomi saya.</i></p>
RS11	<p>It does not matter so much what I believe as long as I lead a moral life.</p> <p><i>Apa yang saya percaya tidak begitu penting selagi saya menjalani kehidupan moral.</i></p>
RS12	<p>The primary purpose of prayer is to gain relief and protection.</p> <p><i>Tujuan utama solat adalah untuk mendapatkan bantuan dan perlindungan.</i></p>
RS13	<p>What religion offers me most is comfort when sorrows and misfortune strike.</p> <p><i>Apa yang agama (Islam) paling banyak berikan kepada saya adalah kententeraman apabila berlaku kesedihan dan perkara buruk.</i></p>

### 3.9 Data analysis

After collecting the answered questionnaires, the next step is analysing the data. The data analysis that was used is “The Statistical Packages for The Social Sciences Version 20.0 (IBM SPSS Statistics)”. IBM SPSS Statistics is used because its UI (user interface) is user-friendly, and it is also time-saving. In addition, SPSS is proven of its efficiency as instrument compared to other program such as spreadsheet, database, or any other tools.<sup>320</sup> IBM SPSS Statistics is a program of data analysis for quantitative study with many features. Furthermore, from questionnaire, it can translate the results as diagrams and figures.<sup>321</sup> This research used two main data analyses technique which are (1) descriptive analysis and (2) inferential statistics.

#### 3.9.1 Descriptive Analysis

Descriptive statistics comprises “types of variables such as nominal, ordinal, interval and ratio as well frequency, central tendency, dispersion/variation and position.”<sup>322</sup> The descriptive analysis is also known as—in this research—is demographic. The analysis conducted to see the percentages and frequencies of respondents from the data collected. Descriptive analysis will be used to see the level for each variable which are (1) level of emotional intelligence, (2) level of self-leadership and (3) level of religiosity of the respondents. The descriptive analysis will be presented in graph, bar chart and table. Besides, the researcher will be using ‘mean’ to see the average value of the result by

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<sup>320</sup> Arifa Rahman and Md. Golam Muktedir, "SPSS: An Imperative Quantitative Data Analysis Tool for Social Science Research," *International Journal of Research and Innovation in Social Science (IJRISS)* 5, no. 6 (2021).

<sup>321</sup> Priyanka Gogoi, "Application of SPSS Programme in the Field of Social Science Research," *International Journal of Recent Technology and Engineering (IJRTE)* 8, no. 5 (2020).

<sup>322</sup> Parampreet Kaur, Jill Stoltzfus, and Vikas Yellapu, "Descriptive Statistics," *International Journal of Academic Medicine* 4, no. 1 (2018).

dividing the sum of the values by the total score of the variables.<sup>323</sup> However, because it is numerical in nature, it is unsuitable to use in qualitative research and is only suitable to be used in study using big data size.<sup>324</sup>

Descriptive analysis was conducted in order to find the mean value for each variable which is self-leadership as dependant variable, emotional intelligence as independent variable and religiosity as moderating factor. The score according to mean value is interpreted as below in Table 3.19.

**Table 3.19 Mean Score Interpretation**

<b>Mean Score</b>	<b>Interpretation Mean Score</b>
3.81 – 5.00	High
2.41 – 3.80	Moderate
1 – 2.40	Low

The descriptive analysis was used to answer the first and second research objective which are (RO1) the level of emotional intelligence of the respondents and (RO2) the level of self-leadership of the respondents.

### **3.9.2 Inferential Statistics**

Due to the limitation of the study, the research is done by collecting the sample and inferential statistics is to ensure the connection between sample and population.<sup>325</sup> For example, if the research is calculating mean of the sample, it is hoped for the value to represent the whole population. Besides, inferential analysis is used to test and interpret

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<sup>323</sup> Babbie, *The Basics of Social Research*. 55.

<sup>324</sup> Tolmie, Muijs, and McAteer, "Measuring Association in Continuous Data."

<sup>325</sup> Gill Marshall and Leon Jonker, "An introduction to Inferential Statistics: A Review and Practical Guide," *Radiography* 17 (2011).



the data in detail. The p-value of <0.05 determine the significant value and which 95% confident level and to determine either the hypothesis will be accepted or rejected. It shows that only 5% standard error are accepted. Therefore, the inferential statistics for this research are (1) Correlation Pearson analysis and (2) Multiple Regression analysis.

### 3.9.2.1 Correlation Pearson Analysis

Pearson correlation coefficient is used to find the correlation between two variables Besides, it helps to measure the strength of the relationship.<sup>326</sup> Hence, to answer the third and fourth research question of this study, Pearson correlation coefficient will be conducted with numerical scale. The formula for Pearson's correlation is computed as:

$$\rho(x,y) = \frac{\sum[(x_i - \bar{x}) * (y_i - \bar{y})]}{(\sigma_x * \sigma_y)}$$

The strength of correlation is represented by correlation coefficient (r) which is the value to show the strength between independent and dependent variables at value of +1.00 to -1.00 as shown in Table 3.20.

**Table 3.20 Correlation Value and Strength Level**

Correlation Coefficient	Correlation strength level
0.91 to 1.00 or -0.91 to -1.00	Very strong
0.71 to 0.90 or -0.71 to -0.90	Strong
0.51 to 0.70 or -0.51 to -0.70	Moderate
0.31 to 0.50 or -0.31 to -0.50	Weak
0.01 to 0.30 or -0.01 to -0.30	Very weak
0.00	No correlation

Source: Chua (2011)<sup>327</sup>

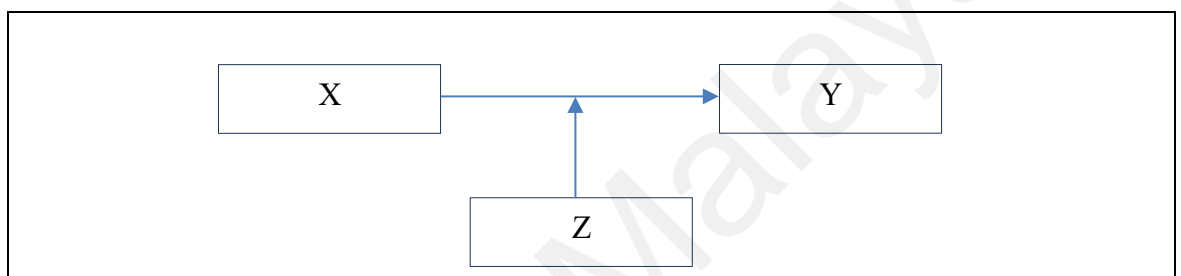
<sup>326</sup> Tolmie, Muijs, and McAteer, "Measuring Association in Continuous Data."

<sup>327</sup> Chua, *Kaedah Penyelidikan*.

### 3.9.2.2 Hierarchical Multiple Regression Analysis

Hierarchical multiple regression analysis was used to identify the changes in two or more variables that could contribute to the relationship between the variables (independent and dependent variable). The formula for hierarchical multiple regression analysis for moderation analysis as follow in Figure 3.8.

**Figure 3.7 Hierarchical Multiple Regression Analysis for Moderation Analysis**



$$Y' = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 (X_1 \times X_2)$$

$Y'$ =dependent variable

$X_1$  =independent variables

$X_2$ = moderating variable ( $Z$ )

$\beta_0$ =y-intercept (constant term)

$\beta_p$ =slope coefficients for each explanatory variable

$\epsilon$ =the model's error term (also known as the residuals)

In this research, hierarchical multiple regression analysis was used to identify the moderating role of religiosity between the relationship of emotional intelligence and self-leadership. Therefore, by placing the variables from the formula:  $Y' = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 (X_1 \times X_2)$

Y= Self-leadership

X1 = Emotional Intelligence

X2 = Religiosity

Hence:

Self-leadership' =  $\beta_0 + \beta_1$  Emotional Intelligence +  $\beta_2$  Religiosity +  $\beta_3$  (Emotional Intelligence  $\times$  Religiosity).

Table 3.21 listed the data analysis for hypotheses of this research.

**Table 3.21 Data Analysis Methods for Research Hypotheses**

	<b>Research Hypotheses</b>	<b>Data Analysis</b>
H <sub>01</sub>	Emotional intelligence is positively correlated with self-leadership of the employees in Zakat institutions.	Pearson Correlation
H <sub>02</sub>	Emotional intelligence is positively correlated with behaviour-focused strategies, self-leadership of the employees in Zakat institutions.	Pearson Correlation
H <sub>03</sub>	Emotional intelligence is positively correlated with natural reward strategies, self-leadership of the employees in Zakat institutions.	Pearson Correlation
H <sub>04</sub>	Emotional intelligence is positively correlated with cognitive thought pattern strategies, self-leadership of the employees in Zakat institutions.	Pearson Correlation
H <sub>05</sub>	Religiosity moderates the relationship between emotional intelligence and self-leadership, in which the relationship is stronger for leaders with higher emotional intelligence of the employees in Zakat institutions.	Multiple Regression

### 3.9.3 Summary Data Analysis

The summary of data analysis to answer the research questions for this study will be presented in Table 3.22 below.

**Table 3.22 Summary of Data Analysis**

No.	Research Question	Analysis
1.	What is the level of emotional intelligence of the employees in Malaysian Zakat institutions?	Descriptive analysis: Mean
2.	What is the level of self-leadership of the employees in Malaysian Zakat institutions?	Descriptive analysis: Mean
3.	Do emotional intelligence and self-leadership of the employees in Malaysian Zakat institutions has association?	Inferential Statistics: Pearson Correlation
4.	Which self-leadership strategies are having higher correlation with the influence of emotional intelligence of the employees in Malaysian Zakat institutions?	Inferential Statistics: Pearson Correlation
5.	Do religiosity moderate emotional intelligence to develop self-leadership of the employees in Malaysian Zakat institutions?	Multiple Regression Analysis

### 3.10 Summary

This research is done to examine the relationship between emotional intelligence and self-leadership with religiosity as moderating role among employees in Malaysian Zakat institutions. This chapter has covered the research methodology, research design, population, sampling method, instruments, validity and reliability of the instruments, the data collection, and data analysis. The data analysis for this research has been reported to use two main analyses which are descriptive analysis and inferential statistics. The next chapter will discuss the findings of the research and will further elaborate the results in order to achieve the research objectives.

## CHAPTER 4: RESEARCH FINDING

### 4.1 Introduction

This chapter aims to reveal the outcomes of the procedures employed in conducting and formulating this study, including the models that were utilised to assess the hypotheses described in the preceding chapter. The result from the pilot study and preliminary analysis will be presented first, then the discussion on the findings from the main research. The initial analysis of the data involved employing descriptive statistics to comprehend the attributes of the survey participants. To examine the correlation between the variables, Hierarchical Multiple Regression was used.

### 4.2 Initial Data Analysis

Before the process of data collection commence, these sets of data will go through initial methods for statistical data analysis. There are two methods used in this research for initial data analysis which are normality and linearity.

#### 4.2.1 Respondents Summary

This analysis deliberates on the questionnaire's respondents. The respondents participated in this survey was from three Zakat institutions which are Sel. Initially, 300 forms were distributed in which 100 forms for each state. The data analysis for this research is descriptive analysis and inferential statistic. There were a total of 208 respondents which were 122 respondents were male and 86 were female. It also indicated that there were more male respondents compared to female respondents. The data also shown, the

majority of the respondents are 20 to 30 years old which is 89 respondents, followed by 31 to 40 years old; 72 respondents, 41 to 50 years old; 37 years old, and the minority is 51 to 60 years old which is 10 respondents. The data revealed that the number of younger employees is more prevalent.

The demographic section of the data also showed that there were more nonexecutive employees which was at 51%, executive was at 25%, manager and assistant manager was at 10%, others were at 9%, and top management was at 6% from the total respondents. This is because non-executive was the one who involved directly in the collection and distribution process of Zakat funds which are the core business of Zakat organisation. Besides, according to year of experience of the employees of Zakat institution, the highest was “working 2 to 10 years” which was at 51%, followed by “11 to 20 years” which was 24.0%, “below 2 years” which was 16%, and lastly, “21 to 30 years of experience” at 9.1%. The detail profile of this survey question is as mentioned in table 4.1 below.

**Table 4.1 Respondents Profile**

Profile	Frequency	Percentage
<b>Sex</b>		
• Male	122	58.7%
• Female	86	41.3%
<b>Age</b>		
• 20 to 30 years	89	42.8%
• 31 to 40 years	72	34.6%
• 41 to 50 years	37	17.8%
• 51 to 60 years	10	4.8%
<b>Designation</b>		
• Non-executive	107	51.4%
• Executive	51	24.5%
• Assist Manager and Manager	20	9.6%
• Top management	12	5.8%
• Others	18	8.7%
<b>Year of Experience</b>		
• Less than 2 years	34	16.3%
• 2 to 10 years	106	51.0%
• 11 to 20 years	50	24.0%

• 21 to 30 years	18	8.7%
• Above 30 years	0	0.0%

Source: Questionnaires' report.

#### 4.2.2 Normality of Data

The test of normality was used to measure the central tendency for continuous data.<sup>328</sup>

The most common way to check the normality of data is from the value of skewness and kurtosis.<sup>329</sup> The value of skewness and kurtosis must range from -2.00 and +2.00 to pass the normality.<sup>330</sup> The z-score for each variable was processed before proceeding for normality test.

In this research, there are three variables that will be tested. First variable is self-leadership. From Table 4.2, the value of skewness is -0.641 and kurtosis is -0.304. Hence, the value of skewness and kurtosis both ranging from -2 to +2.00, therefore shows the normality of data for self-leadership.

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<sup>328</sup> Prabhaker Mishra et al., "Descriptive Statistics and Normality Tests for Statistical Data," *Annals of Cardiac Anaesthesia* 22 (2019).

<sup>329</sup> Faith Orcan, "Parametric or Non-parametric: Skewness to Test Normality for Mean Comparison," *International Journal of Assessment Tools in Education* 7, no. 2 (2020).

<sup>330</sup> Darren George and Paul Mallery, *SPSS for Windows Step by Step: A Simple Guide and Reference, 17.0 Update* (Allyn & Bacon, 2010).

**Table 4.2 Normality of Self-Leadership**

		Statistic	Std. Error
ZSL	Mean	.0000	.05267
	95% Confidence Interval for Mean	Lower Bound	-.1038
		Upper Bound	.1038
	5% Trimmed Mean	.0411	
	Median	.0791	
	Variance	.577	
	Std. Deviation	.75962	
	Minimum	-2.05	
	Maximum	.98	
	Range	3.02	
	Interquartile Range	1.06	
	Skewness	-.641	.169
	Kurtosis	-.304	.336

Next, normality for emotional intelligence as variable has also been measured. As shown in Table 4.3, the value of emotional intelligence for skewness is -0.537 and kurtosis is 0.343. Therefore, from this data, both value of skewness and kurtosis showed the establishment of normality of the data.

**Table 4.3 Normality of Emotional Intelligence**

		Statistic	Std. Error
ZEI	Mean	.0000	.05037
	95% Confidence Interval for Mean	Lower Bound	-.0993
		Upper Bound	.0993
	5% Trimmed Mean	.0315	
	Median	.1161	
	Variance	.528	
	Std. Deviation	.72639	
	Minimum	-2.28	
	Maximum	1.18	
	Range	3.46	
	Interquartile Range	.94	
	Skewness	-.537	.169
	Kurtosis	.343	.336



Finally, the third and last variable which is religiosity. From the Table 4.4 below, it shows that the value for skewness is -1.099 and kurtosis is 1.628 which also shows normality of data.

**Table 4.4 Normality of Religiosity**

		Statistic	Std. Error
ZRS	Mean	.0000	.04147
	95% Confidence Interval for Mean	Lower Bound Upper Bound	-.0817 .0817
	5% Trimmed Mean	.0413	
	Median	.0770	
	Variance	.358	
	Std. Deviation	.59802	
	Minimum	-2.34	
	Maximum	.87	
	Range	3.21	
	Interquartile Range	.64	
	Skewness	-1.099	.169
	Kurtosis	1.628	.336

To summarise, all three variables emotional intelligence, self-leadership, and religiosity passed the normality test. Table 4.5 shows the value of skewness and kurtosis for all three variables.

**Table 4.5 Summary of Normality of Data for this Research**

Scale	No. of Respondent	Skewness		Kurtosis	
		Statistic	Std. Error	Statistic	Std. Error
Self-Leadership	208	-0.641	0.169	-0.304	0.336
Emotional Intelligence	208	-0.537	0.169	0.343	0.336
Religiosity	208	-1.099	0.169	1.628	0.336

### 4.3 Reliability Test of Instrument

Reliability in research is defined as the ability for research to produce the same value even when the measurement is done multiple times. In addition, reliability proved the accuracy of the measurement.<sup>331</sup> If the measurement for the second and third time is still similar, hence the research has high reliability.<sup>332</sup> Additionally, the core issue for reliability is the consistency of the measurement.<sup>333</sup>

The instruments for this research will be adopted and adapted from the three instruments by other researchers. Two of the instruments in this research which are (1) Abbreviated Self-Leadership Questionnaire (ASLQ) by Houghton *et al.* (2012) and (2) Wong and Law Emotional Intelligence Scales (WLEIS) by Wong & Law (2002) were adopted in this research. Whereas the instrument of Islamic Personal Religiosity by Achour *et al.* (2016) was adapted in this research. The adapted instrument needs to re-establish the reliability<sup>334</sup> and in this research, the reliability test was done by experts as mentioned above. To ensure the instruments reliability, this research used Cronbach's alpha ( $\alpha$ ) for measurement for the three instruments. First instrument, Abbreviated Self-Leadership Questionnaire (ASLQ) by Houghton *et al.* (2012) for dependent variable, self-leadership. From Table 4.6 it shows, the Cronbach's alpha ( $\alpha$ ) for the emotional intelligence instruments is 0.899 which shows high reliability.

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<sup>331</sup> Tolmie, Muijs, and McAteer, "Measuring Association in Continuous Data."

<sup>332</sup> Chua, *Kaedah Penyelidikan*, 242.

<sup>333</sup> Ann Sloan Devlin, *The Research Experience: Planning, Conducting, and Reporting Research* (Los Angeles: SAGE Publications, 2018), 151.

<sup>334</sup> Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 160.

**Table 4.6 Reliability Statistics – Self-Leadership**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.899	.908	9

Next, the researcher has conducted reliability test for second variable, which was Wong and Law Emotional Intelligence Scales (WLEIS) for independent variable: emotional intelligence. From Table 4.7, emotional intelligence with 16 items also has high Cronbach's alpha ( $\alpha$ ) which was 0.939. Hence, it marks the high reliability as an instrument.

**Table 4.7 Reliability Statistics – Emotional Intelligence**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.939	.940	16

Lastly, for moderating variable: religiosity, also has been tested to measure the reliability. It shows in Table 4.8, the value of Cronbach's alpha ( $\alpha$ ) is 0.826 which also shows high reliability.

**Table 4.8 Reliability Statistics - Religiosity**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.826	.850	13

To summarise, all the three instruments used in this research has passed reliability test because the value of Cronbach's alpha ( $\alpha$ ) is more than 0.7, which are self-leadership ( $\alpha = 0.899$ ), emotional intelligence ( $\alpha = 0.939$ ), and religiosity ( $\alpha = 0.826$ ).

#### 4.4 Validity Test of Instruments

To determine whether an instrument is suitable to be used in this research, validity and reliability should be examined using appropriate standard.<sup>335</sup> Instrument validity should measure to what extent the interpretations of the results of a test are necessary for intended use.<sup>336</sup> The instrument validity should have score and conclusion which can be done from the number of samples that represent the population. Besides, for the instrument to be valid, the measurement must show the concept has a high degree of score. Validation of instruments is very important to measure whether high, medium, or low validity in every research and must be understandable according to the interpretation from the instruments.

##### 4.4.1 Kaiser-Meyer-Olkin Measure (KMO) and Bartlett's Test of Sphericity

Firstly, the researcher analysed the value of Kaiser-Meyer-Olkin Measure (KMO) and Bartlett's Test of Sphericity (Bartlett's Test) to ensure the adequacy of the sample. If the value of KMO is range from 0.8 to 1.0, it shows that the sampling is sufficient. However, if the value of KMO is lesser than 0.6, therefore the sample is insufficient. Besides, for Bartlett's Test the value of significance should be at  $p < 0.05$ . Table 4.9 illustrates the result of KMO and Bartlett Test for the self-leadership instrument. From the Table 4.9, it shows the value for KMO is 0.861, therefore the sampling for this research is adequate. Additionally, Bartlett's Test value is also significant which is  $p = < 0.001$ .

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<sup>335</sup> Vanessa A. Scholtes, Caroline B. Terwee, and Rudolf W. Poolman, "What Makes a Measurement Instrument Valid and Reliable?," *Injury International of The Care of The Injured* 42, no. 3 (2010): 236.

<sup>336</sup> Carole L. Kimberlin and Almut G. Winterstein, "Validity and Reliability of Measurement Instruments Used in Research," *American Journal of Health System Pharmacy* 65, no. 23 (2008): 278.

**Table 4.9 KMO and Bartlett's Test: Self-Leadership**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.861
Bartlett's Test of Sphericity	Approx. Chi-Square	1179.135
	df	36
	Sig.	<.001

Next, the result for KMO and Bartlett's Test for emotional intelligence is shown in Table 4.10 below. For KMO's the value is 0.903 and Bartlett's Test is significant because  $p = <0.001$ .

**Table 4.10 KMO and Bartlett's Test: Emotional Intelligence**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.903
Bartlett's Test of Sphericity	Approx. Chi-Square	2689.022
	df	120
	Sig.	<.001

Lastly, the value of KMO and Bartlett's Test for religiosity is presented in Table 4.11 below. It shows the value for KMO is 0.811, therefore the sampling of this instrument of religiosity for this research is adequate and Bartlett's Test is significant because  $p = <0.001$ .

**Table 4.11 KMO and Bartlett's Test: Religiosity**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.811
Bartlett's Test of Sphericity	Approx. Chi-Square	1274.636
	df	78
	Sig.	<.001

For Kaiser-Meyer-Olkin (KMO) and Bartlett's test of sphericity, a KMO value must be above 0.60 to show its significance. Since the measures were developed

elsewhere, it was crucial to validate their reliability of the instruments in this research context which is Malaysia. From all three results from Table 4.9, Table 4.10, and Table 4.11 confirmed that the scales for instruments used were valid and reliable in the Malaysian context.

#### 4.4.2 Construct Validity

Next, construct validity is done to ensure the items in the instruments should theoretically measure the items and construct.<sup>337</sup> Construct validity is identified through the objectives of the researcher,<sup>338</sup> which might be different in each research. There are two methods of construct validity which analysis using (1) convergent validity – measure relationship by process of independent measurement; and (2) discriminant validity – measure construct that empirically different with another construct.<sup>339</sup> In addition, there is another way to assess convergent and discriminant validity which is exploratory factor analysis (EFA).

Exploratory factor analysis (EFA) is a technique used in research to determine the latent variable of factor if there is no knowledge of the items: such as factor in between and determine by which item.<sup>340</sup> As these instruments have been used in other research, the researcher was using EFA to ensure it was same with the literature or theory being referred to.<sup>341</sup> Factor analysis is conducted for convergence validity and discriminant

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<sup>337</sup> Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 160.

<sup>338</sup> Lee J. Cronbach and Paul E. Meehl, "Construct Validity In Psychological Tests," *Psychological Bulletin* 52 (1955): 282.

<sup>339</sup> Sonia R. Wright, *Quantitative Methods and Statistics: A Guide to Social Research* (California: SAGE Publications, 1979), 48.

<sup>340</sup> Fatih Orcan, "Exploratory and Confirmatory Factor Analysis: Which One to Use First?," *Journal of Measurement and Evaluation in Education and Psychology* 9, no. 4 (2018).

<sup>341</sup> George A. Morgan et al., "Methods to Provide Evidence for Reliability and Validity," in *IBM SPSS for Introductory Statistics: Use and Interpretation* (New York: Routledge, 2013).

validity. Factor analysis is used to describe the variation or variable from the scores of individuals based on variables, typically more than three variables.<sup>342</sup>

Convergence validation measurement in which only valid when the value of factor loading is significant and more than 0.50.<sup>343</sup> The variables of factor loading value demonstrate the degree of how variables add to the factor which the higher factor loading value is, the better it is represented.<sup>344</sup> Whereas, discrimination validity is when two distinct construct and correlation between the two constructs were measured.<sup>345</sup> When both requirements are not fulfilled after the convergence of validation and discrimination validity, the items will be removed.

First, the factor loading for self-leadership instrument. Factor loading for 9 items will be measured. From Table 4.12, the factor loading for all 9 items are shown. All of 9 items, factor loading value was from 0.523 until 0.893. Therefore, all the items SL1 – SL9 is significant and none of the item will be removed.

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<sup>342</sup> Bryman and Cramer, "Aggregating Variables."

<sup>343</sup> Azrul Fazwan Kharuddin et al., "Application of Structural Equation Modeling (SEM) in Estimating the Contributing Factors to Satisfaction of TASKA Services in East Coast Malaysia," *Asian Journal of Assessment in Teaching and Learning* 10, no. 1 (2020).

<sup>344</sup> Bushra Muzaffar, "The Development and Validation of a Scale to Measure Training Culture: The TC Scale" *Journal of Culture, Society and Development* 23 (2016).

<sup>345</sup> Gordon W. Cheung et al., "Reporting Reliability, Convergent and Discriminant Validity with Structural Equation Modeling: A Review and Best-Practice Recommendations," *Asia Pacific Journal of Management* (2023).

**Table 4.12 Factor Loading – Self-Leadership**

**Rotated Component Matrix<sup>a</sup>**

	Component		
	1	2	3
SL1	<b>.840</b>		
SL2	<b>.839</b>		
SL3	<b>.680</b>	.511	
SL4		<b>.836</b>	
SL5		<b>.865</b>	
SL6		<b>.523</b>	
SL7			<b>.893</b>
SL8			<b>.606</b>
SL9	.526		<b>.618</b>

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax without Kaiser Normalization.

a. Rotation converged in 5 iterations.

Next, there are total of 16 items in emotional intelligence instrument. From Table 4.13, the factor loading of the 16 items is more than 0.50 which is significant. Hence, none of the item will be removed.



**Table 4.13 Factor Loading for Instrument – Emotional Intelligence**

**Rotated Component Matrix<sup>a</sup>**

	Component			
	1	2	3	4
EI1			<b>.551</b>	
EI2			<b>.745</b>	
EI3			<b>.754</b>	
EI4			<b>.739</b>	
EI5		<b>.907</b>		
EI6		<b>.852</b>		
EI7		<b>.661</b>		
EI8		<b>.836</b>		
EI9				<b>.657</b>
EI10				<b>.715</b>
EI11	<b>.563</b>			<b>.684</b>
EI12				<b>.690</b>
EI13	<b>.858</b>			
EI14	<b>.828</b>			
EI15	<b>.746</b>			
EI16	<b>.784</b>			

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax without Kaiser

Normalization.

a. Rotation converged in 6 iterations.

Lastly, for factor analysis of the adapted instrument which is the instrument for religiosity. There are total of 13 items for religiosity' instrument. However, From Table 4.14, factor loading value range from 0.523 to 0.890. Therefore, all 13 items were accepted based on the factor loading value.

**Table 4.14 Factor Loading Value for Instruments – Religiosity**

**Rotated Component Matrix<sup>a</sup>**

	Component				
	1	2	3	4	5
RS1		.727			
RS2			.548		.502
RS3					.912
RS4			.867		
RS5	.517		.573		
RS6			.635		
RS7				.890	
RS8				.829	
RS9				.523	
RS10	.865				
RS11	.870				
RS12	.568	.532			
RS13		.854			

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax without Kaiser Normalization.

a. Rotation converged in 7 iterations.

In this research, principal component analysis and varimax rotation were used as adopted method for exploratory factor analysis (EFA) by the use of direct oblimin factor used for axis factorization. The results demonstrate that for self-leadership construct and emotional intelligence construct are following the original dimension which is for self-leadership is three dimension and for emotional intelligence is four dimension. However, for religiosity construct, was loaded into five dimension compared to original three dimension. From this result, it also can be considered as a contribution to this research.

#### **4.4.3 Discriminant Validity**

Next, for discriminant validity the researcher observed the value of Average Variance Extracted (AVE) and composite reliability (CR) for each instrument. Some of the items were removed if the factor loading is below than 0.5 before conducting AVE

and CR. The value for AVE should be more than 0.5. Table 4.15 illustrates the value of Average Variance Extracted (AVE) and composite reliability (CR) for 3 main variables which are self-leadership, emotional intelligence, and religiosity.

**Table 4.15 AVE and CR for Main Research Instrument**

Construct	Item	AVE	CR
Self-leadership	SL1	0.606	0.931
	SL2		
	SL3		
	SL4		
	SL5		
	SL6		
	SL7		
	SL8		
	SL9		
Emotional Intelligence	EI1	0.605	1.06
	EI2		
	EI3		
	EI4		
	EI5		
	EI6		
	EI7		
	EI8		
	EI9		
	EI10		
	EI11		
	EI12		
	EI13		
	EI14		
	EI15		
	EI16		
Religiosity	RS1	0.598	0.951
	RS2		
	RS3		
	RS4		
	RS5		
	RS6		
	RS7		
	RS8		
	RS9		
	RS10		
	RS11		
	RS12		
	RS13		

From the Table 4.15, the AVE for self-leadership is  $0.606 = 60.6\%$ , emotional intelligence is  $0.605 = 60.5\%$  and religiosity is  $0.598 = 59.8\%$ . The value of AVE should be at least than  $0.5 = 50\%$  to show an adequate degree of convergent validity which mean that the latent variable is representing more than half of its indicator.<sup>346</sup> Hence, all variables show AVE value of more than 0.5 which indicated they have the adequate degree of convergent validity.

In addition, the composite reliability (CR) is conducted to assess the study of the internal consistency of the three constructs. If the value is closed to 1, it shows a higher reliability and if the value of CR is less than 0.60, it demonstrates the instrument lack internal consistency.<sup>347</sup> The result of CR for each construct from Table 4.16 are self-leadership at 0.931, emotional intelligence at 1.06, and religiosity at 0.951. Therefore, all variable shows high reliability.

## **4.5 Data Analysis**

### **4.5.1 Statistical Descriptive Analysis**

Analytics Descriptive provides information of distribution and frequency percentage for demographic factor such as gender, race, age, position, and years of experience among Zakat institutions employees. In addition, descriptive analysis has been conducted to

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<sup>346</sup> Joe F. Hair, Christian M. Ringle, and Marko Sarstedt, "PLS-SEM: Indeed A Silver Bullet," *Journal of Marketing Theory and Practice* 19, no. 2 (2011).

<sup>347</sup> Yusuf Haji-Othman and Mohd Sholeh Sheh Yusuff, "Assessing Reliability and Validity of Attitude Construct Using Partial Least Squares Structural Equation Modeling (PLS-SEM)," *International Journal of Academic Research in Business and Social Sciences* 12, no. 5 (2022).

measure the level of emotional intelligence and self-leadership in order to answer the research question (RQ1 and RQ2).

#### 4.5.1.1 Analysis of Demographic of the Respondents

First, the descriptive analysis to find out the distribution of respondent for Zakat institutions according to gender was 58.7% are male (n = 122) and 41.3% was female (n = 86) as shown in Table 4.16.

**Table 4.16 Demographic Information of the Respondents according to Gender**

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	122	58.7	58.7	58.7
	Female	86	41.3	41.3	100.0
Total		208	100.0	100.0	

The distribution of respondent according to age in Table 4.16 shows “age from 20 to 30 years old” is 42.8% (n = 89), “31 to 40 years old” is 34.6%. (n = 72), “41 to 50 years old” is 17.8% (n = 37) and “51 to 60 years old” is 4.8% (n = 10).

**Table 4.17 Demographic Information of the Respondents according to Age**

Age	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20 - 30 years old	89	42.8	42.8	42.8
31 - 40 years old	72	34.6	34.6	77.4
41 - 50 years old	37	17.8	17.8	95.2
51 - 60 years old	10	4.8	4.8	100.0
Total	208	100.0	100.0	

The distribution of respondent according to position as shown in Table 4.18 resulted that “non-executive” is 51.4% (n = 107), “executive” is 24.5% (n = 51), “manager and assistant manager” is 9.6% (n = 20), “top management” is 5.8% (n = 12), and “others” is 8.7% (n = 18).

**Table 4.18 Demographic Information of the Respondents according to Position**

Position		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Non-executive	107	51.4	51.4	51.4
	Executive	51	24.5	24.5	76.0
	Manager & Assistant	20	9.6	9.6	85.6
	Top Management	12	5.8	5.8	91.3
	Others	18	8.7	8.7	100.0
	Total	208	100.0	100.0	

The distribution of respondent according to year of experience as revealed in Table 4.19 are employees with “below than 2 years of experience” is 16.3% (n = 34), “2 until 10 years of experience” is 51% (n = 106), “11 until 20 years of experience” is 24% (n = 50), and “21 until 30 years of experience” is 8.7% (n = 18).

**Table 4.19 Demographic Information of the Respondents’ Year of Experience**

Year of Experience		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 2 years	34	16.3	16.3	16.3
	2 – 10 years	106	51.0	51.0	67.3
	11 – 20 years	50	24.0	24.0	91.3
	21 – 30 years	18	8.7	8.7	100.0
	Total	208	100.0	100.0	

#### 4.5.1.2 Self-Leadership Analysis

The descriptive analysis has been carried out to identify the measurement of the two variables in this research which was the independent variable and dependant variable. In order to find out the level of the variables, the descriptive analysis was measured through the mean value. To interpret the data, the researcher referred to Mean Statistic Level Interpretation by Hadiyanto et al. (2013) as shown in Table 4.20.

**Table 4.20 Mean Statistic Level Interpretation**

Mean Score	Inclination Level
1.00 – 2.40	Low
2.41 – 3.80	Moderate
3.81 – 5.00	High

Sources: Hadiyanto et al. (2013)<sup>348</sup>

First, the dependant variable of this research is self-leadership. The level of self-leadership can be measured through the mean score. The analysis of level of determination is based on Mean Statistic Level Interpretation by Hadiyanto et. al (2013).<sup>349</sup> Table 4.21 demonstrates the level of self-leadership of the respondent which is at 75% has high level of self-leadership (n=156), 25% has moderate level of self-leadership (n=52) and none has low level of self-leadership (n=0).

**Table 4.21 Respondents' Self-Leadership Analysis**

		Self-Leadership (Mean)			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Low	0	0.0	0.0	0.0
	Moderate	52	25.0	25.0	25.0
	High	156	75.0	75.0	100.0
	Total	208	100.0	100.0	

From the Table 4.22, it can be seen that the mean for every dimension of self-leadership is high which the highest mean is at 4.3638 for Behaviour-Focused strategies, followed by 4.0929 for Constructive Thought strategies and the lowest is 4.1170 for Natural Reward Strategies. The overall mean for self-leadership is also high which is 4.1912.

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<sup>348</sup> Hadiyanto et al., "Teaching in a Digital Era: English Lecturers' Readiness toward the Internet Use in Teaching and Learning at Selected Higher Education Institutions in Indonesia," *Asia-Pacific Collaborative Education Journal* 9, no. 2 (2013).

<sup>349</sup> Hadiyanto et al., "Teaching in a Digital Era: English Lecturers' Readiness toward the Internet Use in Teaching and Learning at Selected Higher Education Institutions in Indonesia."

**Table 4.22 Frequency and Mean for Self-Leadership**

Dependent Variable	Dimension	N	Mean of Dimension	Mean of the Variable	Std. Deviation	Level
Self-Leadership	Behaviour-Focused Strategies	208	4.3638	4.1912	.62291	High
	Natural Reward Strategies	208	4.0929			
	Constructive Thoughts Strategies	208	4.1170			

The result collected from 208 respondents, it illustrated that every dimension of self-leadership of the respondents mean value ranging from 4.1190 to 4.3638 which show a at high level. It demonstrate that every dimension is very important in contributing towards self-leadership as the highest mean is behaviour-focused strategies of self-leadership at 4.3636, followed by constructive thought strategies with mean of 4.1170 and lastly natural rewards strategies with mean at 4.0929. As illustrated in Table 4.23 below is the analysis of self-leadership items in the questionnaire.

**Table 4.23 Analysis of Self-Leadership based on Items.**

No.	Items	N	Mean	Std. Deviation	Level
SL1	I establish specific goals for my own performance.	208	4.3462	.69878	High
SL2	I make a point to keep track of how well I'm doing at work.	208	4.3077	.70302	High
SL3	I work toward specific goals I have set for myself.	208	4.4375	.67096	High
SL4	I visualize myself successfully performing a task before I do it.	208	4.1731	.94733	High
SL5	Sometimes I picture in my mind a successful performance before I actually do a task.	208	4.0721	.97286	High
SL6	"When I have successfully completed a task, I often reward myself with something I like."	208	4.0337	.98482	High



SL7	Sometimes I talk to myself (out loud or in my head) to work through difficult situations.	208	4.0096	.99754	High
SL8	I try to mentally evaluate the accuracy of my own beliefs about situations I am having problems with.	208	4.1346	.71637	High
SL9	I think about my own beliefs and assumptions whenever I encounter a difficult situation.	208	4.2067	.75537	High

Overall, all the component in self-leadership is high which the mean score at 3.81 and above, which shows that all respondents have a high self-leadership.

Next is the frequency of self-leadership according to the respondents' position in the organization. From Table 4.24, 25% of the respondents have moderate level of self-leadership (n=52), which majority are non-executive at 14.4% (n=30), followed by executive at 6.7% (n=14), others at 2.9% (n=6), top management at 1.0% (n=2) and none for manager and assistant manager (n=0). In addition, 75% of the respondents have high level of self-leadership (n=156), which the majority is 37% for non-executive (n=77), 17.8% for executive (n=37), 9.6% for manager and assistant manager (n=20), 5.8% for others (n=12) and 4.8% for top management (n=10).

**Table 4.24 Frequency of Self-Leadership according to Respondents' Position**

Position		Level of Self-Leadership		Total
		Moderate	High	
Non-executive	Count	30	77	107
	% of Total	14.4%	37.0%	51.4%
Executive	Count	14	37	51
	% of Total	6.7%	17.8%	24.5%
Manager & Assistant	Count	0	20	20
	% of Total	0.0%	9.6%	9.6%
Top Management	Count	2	10	12
	% of Total	1.0%	4.8%	5.8%

Others	Count	6	12	18
	% of Total	2.9%	5.8%	8.7%
Total	Count	52	156	208
	% of Total	25.0%	75.0%	100.0%

Bear in mind that the result based on the frequency alone does not tell the whole picture. If the analysis is based on percentage of the positions as shown in Table 4.25, it shows that 100% of manager and assistant manager have high level of self-leadership (n=20) and followed by 83.3% of top management have high level of self-leadership (n=10) and 16.7% have moderate level of self-leadership (n=2). For the executives, 72.5% of executives have high level of self-leadership (n=37) and 27.5% have moderate level of self-leadership (n=14), similar to non-executives in which, 72% of non-executive positions have high level of self-leadership (n=77) and 28% have moderate level of self-leadership (n=30). Lastly, other positions in which 66.7% have high level of self-leadership (n=12) and 33.3% have moderate level of self-leadership (n=6).

**Table 4.25 Analysis of Self-Leadership according to Respondents' Position**

Position		Level of Self-Leadership		Total
		Moderate	High	
Non-executive	Count	30	77	107
	% within Position	28.0%	72.0%	100.0%
Executive	Count	14	37	51
	% within Position	27.5%	72.5%	100.0%
Manager & Assistant	Count	0	20	20
	% within Position	0.0%	100.0%	100.0%
Top Management	Count	2	10	12
	% within Position	16.7%	83.3%	100.0%
Others	Count	6	12	18
	% within Position	33.3%	66.7%	100.0%
Total	Count	52	156	208
	% within Position	25.0%	75.0%	100.0%

From this result, it can be seen that the majority of higher management have high level of self-leadership. This is supported and suggested by Teloren et al. (2021) in which

it is more critical for managers and top management to have self-leadership in order to instill the similar concept within their subordinate.<sup>350</sup> Hence, this result is a positive indicator especially for Zakat organisations to maintain and improve the self-leadership among its employees.

#### 4.5.1.3 Emotional Intelligence Analysis

Secondly, the researcher will present the output from the data collected for the independent variable, emotional intelligence of the Zakat employees. From the Table 4.26, it shows that the number of respondents with high emotional intelligence is 70.2% (n=146), follows by moderate level of emotional intelligence which is 29.3% (n=61) and lastly, low level of emotional intelligence is at 0.5% (n=1).

**Table 4.26 Respondents' Emotional Intelligence Analysis**  
**Emotional Intelligence (Mean)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low	1	.5	.5	.5
	Moderate	61	29.3	29.3	29.8
	High	146	70.2	70.2	100.0
	Total	208	100.0	100.0	

From the Table 4.27, it shows that the mean for every dimension of emotional intelligence is considered high (mean value is more than 3.80) which the highest mean is at 4.2260 for "Use of Emotion", followed by 4.1827 for "Self-Emotion Appraisal",

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<sup>350</sup> Ilker Teloren, Meral Elci, and Gulay Murat Eminoglu, "Self-Leadership to Make Employees Give Their Best," *Journal of Global Strategic Management* 5, no. 2 (2021).

3.9856 for “Regulation of Emotion” and the lowest is 3.8341 for “Other-Emotions Appraisal”. The overall mean for emotional intelligence is also high which is 4.0571.

**Table 4.27 Frequency and Mean for Emotional Intelligence**

Independent Variable	Dimension	N	Mean of Dimension	Mean of the variable	Std. Deviation	Level
Emotional Intelligence	Self-Emotion Appraisal	208	4.1827	4.0571	.57739	High
	Other-Emotions Appraisal	208	3.8341			
	Use of Emotion	208	4.2260			
	Regulation of Emotion	208	3.9856			

The data from 208 respondents revealed that the mean values for each dimension of emotional intelligence ranged from 3.8341 to 4.2260 , indicating a high level of mean. This suggests that every dimension plays a crucial role in emotional intelligence. Use of emotion of emotional intelligence had the highest mean is 4.2260, then self-emotion appraisal mean is 4.1827, followed by regulation of emotion of emotional intelligence mean is 3.9856 and lastly other-emotion appraisal of emotional intelligence mean is 3.8341. Hence the mean of emotional intelligence of the respondent of this study which is 4.0571 indicate a high level.

Table 4.28 shows the analysis for emotional intelligence according to the questionnaire. From 16 items of emotional intelligence, it shows that 15 out of 16 have high mean value which is more than 3.81. The highest mean value is EI12 which at 4.38. However, one item of emotional intelligence has moderate mean value which is EI6 at 3.73 which is lower than 3.80.

**Table 4.28 Analysis of Emotional Intelligence based on Items.**

No.	Items	N	Mean	Std. Deviation	Level
EI1	I have a good sense of why I have certain feelings most of the time.	208	4.0625	.74919	High
EI2	I have good understanding of my own emotions.	208	4.1538	.77733	High
EI3	I really understand what I feel.	208	4.1875	.81557	High
EI4	I always know whether or not I am happy.	208	4.3269	.72154	High
EI5	I always know my friends' emotions from their behaviour.	208	3.8125	.83893	High
EI6	I am a good observer of others' emotions.	208	3.7308	.88171	High
EI7	I am sensitive to the feelings and emotions of others.	208	3.9087	.88264	High
EI8	I have good understanding of the emotions of people around me.	208	3.8846	.83183	High
EI9	I always set goals for myself and then try my best to achieve them.	208	4.3029	.68778	High
EI10	I always tell myself I am a competent person.	208	4.1010	.81318	High
EI11	I am a self-motivating person.	208	4.1202	.76137	High
EI12	I would always encourage myself to try my best.	208	4.3798	.69155	High
EI13	I am able to control my temper so that I can handle difficulties rationally.	208	3.9712	.74803	High
EI14	I am quite capable of controlling my own emotions.	208	4.0048	.79550	High
EI15	I can always calm down quickly when I am very angry.	208	3.9567	.83582	High
EI16	I have good control of my own emotions.	208	4.0096	.89545	High

Next, from the result, the frequency of level of self-leadership according to the respondents' position in the organisation are shown in Table 4.29. From 208 respondents, 70.2% of the respondents have high level of emotional intelligence (n=146). From 146 respondents, the non-executive is at 34.6% (n=72), followed by executive at 15.4% (n=32), manager and assistant manager 9.6% (n=20), others at 6.7% (n=14) and top management is at 3.8% (n=8). In addition, 29.3% of the respondents have moderate level of self-leadership (n=61), which the majority is 16.8% came from non-executive (n=35),

8.7% for executive (n=18) and 1.9% for both top managements (n=4) and others (n=4). Whereas none of manager and assistant manager (n=0) has moderate level of emotional intelligence. Additionally, only 0.5% of the respondents have low level of emotional intelligence, which is executive (n=1).

**Table 4.29 Frequency of Level of Emotional Intelligence according to Respondents' Position**

Position	Non-executive	Count	Level of Emotional Intelligence			Total
			Low	Moderate	High	
			0	35	72	107
		% of Total	0.0%	16.8%	34.6%	51.4%
	Executive	Count	1	18	32	51
		% of Total	0.5%	8.7%	15.4%	24.5%
	Manager & Assistant	Count	0	0	20	20
		% of Total	0.0%	0.0%	9.6%	9.6%
	Top Management	Count	0	4	8	12
		% of Total	0.0%	1.9%	3.8%	5.8%
	Others	Count	0	4	14	18
		% of Total	0.0%	1.9%	6.7%	8.7%
Total		Count	1	61	146	208
		% of Total	0.5%	29.3%	70.2%	100.0%

As illustrated in Table 4.30, the position with 100% of high level of emotional intelligence is manager and assistant manager which is 20 out of 20. This is followed by “others”, whom 77.8% have high emotional intelligence (n=14) and 22.2% have moderate level of emotional intelligence. Then, non-executive position which 67.3% have high emotional intelligence (n=72) and 32.7% of non-executive have moderate emotional intelligence (n=35). Next, 66.7% of the top management have high emotional intelligence and 33.3% have moderate level of emotional intelligence (n=4). In addition, 83.3% of top management have high level of self-leadership (n=10) and 16.7% have moderate level of self-leadership (n=2). Lastly, the position with lowest percentage of high emotional intelligence is executive position with 62.7% (n=32), 35.3% of the executive have

moderate level of emotional intelligence (n=18) and 2% of the executive have low level of emotional intelligence (n=1).

**Table 4.30 Analysis of Emotional Intelligence according to Respondents' Position**

Position		Level of Emotional Intelligence			Total
		Low	Moderate	High	
Non-executive	Count	0	35	72	107
	% within Position	0.0%	32.7%	67.3%	100.0%
Executive	Count	1	18	32	51
	% within Position	2.0%	35.3%	62.7%	100.0%
Manager & Assistant	Count	0	0	20	20
	% within Position	0.0%	0.0%	100.0%	100.0%
Top Management	Count	0	4	8	12
	% within Position	0.0%	33.3%	66.7%	100.0%
Others	Count	0	4	14	18
	% within Position	0.0%	22.2%	77.8%	100.0%
Total	Count	1	61	146	208
	% within Position	0.5%	29.3%	70.2%	100.0%

From the Table 4.30 below, even though majority of the respondents have high emotional intelligence, but the discovery of moderate emotional intelligence among top management is quite concerning. Hence, Human Resources Department need to identify and provide them with suitable training to boost their emotional intelligence's level. Vrontis et al. (2021) also suggested a mandatory training of emotional intelligence especially to the employees in high position.<sup>351</sup>

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<sup>351</sup> Demetris Vrontis et al., "The Relationship between Managers' Emotional Intelligence and Employees' Performance," *Journal International Business and Entrepreneurship Development* 13, no. 2 (2021).

#### 4.5.1.4 Religiosity Analysis

In this study, religiosity is the moderating factor for dependent variable; self-leadership and independent variable; emotional intelligence. The mean value for religiosity is high which is at 4.0962 as shown in Table 4.31.

**Table 4.31 Frequency and Mean for Religiosity**

	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity	208	2.15	5.00	4.0976	.57705

Table 4.32 shows the level of religiosity of the respondents according to the mean value. It shows that, 75.5% of the respondents have high religiosity (n=157), whereas 23.6% have moderate religiosity (n=49) and lastly 1% has low religiosity (n=2).

**Table 4.32 Respondents' Religiosity Analysis  
Religiosity (Mean)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Low	2	1.0	1.0	1.0
	Moderate	49	23.6	23.6	24.5
	High	157	75.5	75.5	100.0
	Total	208	100.0	100.0	

Next, as shown in Table 4.33 below, the analysis of religiosity was based on questionnaire with 13 total items. From the table below, the lowest mean for questions regarding religiosity is at 3.22 (RS11), and the highest mean value is 4.68 (RS2). There are three questions which have moderate mean value (range 2.41 – 3.80) which are RS7 at 3.58, RS10 at 3.38, RS11 at 3.22 and RS12 at 3.72. Furthermore, 9 out of 13 questions indicate high mean value which is more than 3.81.



**Table 4.33 Analysis of Religiosity Based on Items.**

No.	Items	N	Mean	Std. Deviation	Level
RS1	The purpose of prayer is to secure a happy and peaceful life.	208	4.6875	.69047	High
RS2	I believe that more Islamic programs, channels should be offered.	208	4.6827	.65592	High
RS3	I will send my kids to Islamic schools and not to secular schools.	208	4.2356	.80894	High
RS4	If not prevented by unavoidable circumstances, I pray at the Mosque.	208	4.4327	.75199	High
RS5	I believe that praying at the Mosque is an added benefit rather praying at home or at work.	208	4.0673	1.08360	High
RS6	I believe that praying Sunna, Nawafil, Qiyamelleil are extremely beneficial for Muslims.	208	4.7548	.59179	High
RS7	I always pray Sunna, Nawafil, and Qiyamelleil.	208	3.5817	.92890	Moderate
RS8	One reason for my being a member of a Mosque (or attending religious sessions) is that such membership helps to establish a person in the community.	208	3.9183	.91051	High
RS9	A primary reason for my interest in religion is that my Mosque or my affiliation with a religious group has pleasant social activities.	208	3.9615	1.17068	High
RS10	Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic interest.	208	3.3798	1.48908	Moderate
RS11	It does not matter so much what I believe as long as I lead a moral life.	208	3.2212	1.43764	Moderate
RS12	The primary purpose of prayer is to gain relief and protection.	208	3.7163	1.39056	Moderate
RS13	What religion offers me most is comfort when sorrows and misfortune strike.	208	4.6298	.67565	High

## 4.5.2 Inferential Statistics

In this research, inferential statistics is applied on this data analysis to answer the research questions. There are two data inferential statistics that were used in this research which is Pearson Correlation analysis and Multiple Regression analysis.

### 4.5.2.1 Person Correlation Analysis

Pearson Correlation analysis is used to determine the correlation between self-leadership as dependent variable and emotional intelligence as independent variable. The Table 4.34 below indicates that, there are strong correlation between emotional intelligence and self-leadership ( $r=0.766$ ).

**Table 4.34 Pearson Correlation between Emotional Intelligence and Self-Leadership**  
**Correlations**

		Self-Leadership	Emotional Intelligence
Self-Leadership	Pearson Correlation	1	.766**
	Sig. (2-tailed)		<.001
	N	208	208
Emotional Intelligence	Pearson Correlation	.766**	1
	Sig. (2-tailed)	<.001	
	N	208	208

\*\* . Correlation is significant at the 0.01 level (2-tailed).

In addition, this research aims to study the correlation between emotional intelligence and three dimension of self-leadership which are (1) behaviour-focused strategies, (2) natural rewards strategies and (3) cognitive thoughts pattern strategies. The result from Table 4.35 shows that there is moderate correlation between emotional intelligence and behaviour-focused strategies of self-leadership at  $r=0.685$ . Besides, there is a strong correlation between emotional intelligence and natural reward strategies of

self-leadership at  $r=0.733$ . Lastly, there is a moderate correlation between emotional intelligence and cognitive thought pattern strategies at  $r=0.587$ .

**Table 4.35 Pearson Correlation between Emotional Intelligence and Dimension of Self-Leadership**

	Emotional Intelligence	Behaviour-Focused Strategies	Natural Reward Strategies	Cognitive Thought Pattern Strategies
Emotional Intelligence		.685**	.733**	.587**
Behaviour-Focused Strategies	.685**			
Natural Reward Strategies	.733**			
Cognitive Thought Pattern Strategies	.587**			

\*\* . Correlation is significant at the 0.01 level (2-tailed).

#### 4.5.2.2 Hierarchical Multiple Regression Analysis

To examine religiosity as moderating factor between emotional intelligence and self-leadership, multiple hierarchical regression was conducted to answer the research hypothesis. First, control variable was keyed in to control external factor which is self-leadership. The second step, the independent variable which is emotional intelligence and religiosity as moderator were considered. The third step, the interaction between independent variable (emotional intelligence) and moderator (religiosity) were considered. As shown in Table 4.36 is the result from multiple hierarchical regression.

**Table 4.36 Model Summary**

Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate
1	.766	.586	.584		.40155
2	.771	.594	.590		.39887
3	.771	.595	.589		.39950

Model 1: Self-Leadership (X) and Emotional Intelligence (Y)

Model 2: Self Leadership (X) and Emotional Intelligence (Y1) and Religiosity(Y2)

Model 3: Self Leadership (Y) and Emotional Intelligence (X), Religiosity (Z), Emotional Intelligence x Religiosity (X\*Z)

Model 1 is the result for the effect of emotional intelligence to self-leadership ( $\Delta R = 0.584$ ). Whereas Model 2 is result of adding religiosity as independent variable with emotional intelligence ( $\Delta R = 0.590$ ) whereby R square values slightly increase from 58.6 percent (.586) to 59.4 percent (.594). Lastly, Model 3, self-leadership (Y) as dependant variable and emotional intelligence (X) as independent variable, religiosity (Z), Emotional Intelligence x Religiosity (X\*Z) to process moderation analysis resulted  $\Delta R = 0.589$ . The value of  $\Delta R$  for Model 3 is lower than Model 1 and Model 2, which resulted in insignificant value of religiosity as moderator.

**Table 4.37 The Influence of Emotional Intelligence and Religiosity to Self-Leadership**

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
		B	Std. Error			
1	(Constant)	.839	.198		4.238	<.001
	EI	.826	.048	.766	17.092	<.001
2	(Constant)	.662	.217		3.052	.003
	EI	.745	.064	.690	11.684	<.001
	RS	.124	.064	.115	1.944	.053
3	(Constant)	.125	.938		.133	.895
	EI	.884	.245	.819	3.608	<.001
	RS	.264	.247	.245	1.071	.286
	EI X RS	-.036	.061	-.237	-5.89	.557

a. Dependent Variable: Self-Leadership

\*EI = Emotional Intelligence, RS = Religiosity

The Table 4.37 above, it shows that emotional intelligence has a high significant impact on the self-leadership which is ( $\beta = 0.826$ ),  $p \leq 0.05$ . In addition, by including religiosity as moderator in the relationship of emotional intelligence and self-leadership, indicated a significant negative impact which is ( $\beta = -0.36$ ),  $p \leq 0.05$ . From this finding, the result shows, statistically, there are no significant values ( $\beta = -0.36$ ,  $p < 0.01$ ) in verifying the moderating effect of religiosity on the relationship of emotional intelligence and self-leadership. Thus, the hypothesis of religiosity as moderator between emotional intelligence and self-leadership was rejected.

#### **4.6 Summary**

This research of level of self-leadership among Zakat employees shows a high level of self-leadership. In addition, it also shows that emotional intelligence among Zakat employees is high. Besides, Zakat employees' level of religiosity is also high as it is an important trait to have as the employees of a religious institution.

This research reveals the influence of emotional intelligence to self-leadership which showed a significant correlation at  $r = 0.786$  and the correlation between emotional intelligence and each component of self-leadership also indicated a significant correlation which are behaviour-focused strategies, natural reward strategies, and cognitive thought pattern strategies.

In conclusion, based on the findings, three of the hypotheses were accepted, whereas one hypothesis was rejected. Therefore, emotional intelligence has a positive correlation with self-leadership among Zakat employees. Whereas religiosity very

minimally moderates the relationship between emotional intelligence and self-leadership among Zakat employees as summarised in the Table 4.38 below.

**Table 4.38 Summary of Research Finding based on Hypotheses.**

	<b>Research Hypotheses</b>	<b>Statistical Analysis</b>	<b>Result</b>
H <sub>01</sub>	Emotional intelligence is positively correlated with self-leadership of the employees in Zakat institutions.	Pearson Correlation	H01 accepted
H <sub>02</sub>	Emotional intelligence is positively correlated with behaviour-focused strategies, self-leadership of the employees in Zakat institutions.	Pearson Correlation	H02 accepted
H <sub>03</sub>	Emotional intelligence is positively correlated with natural reward strategies, self-leadership of the employees in Zakat institutions.	Pearson Correlation	H03 accepted
H <sub>04</sub>	Emotional intelligence is positively correlated with cognitive thought pattern strategies, self-leadership of the employees in Zakat institutions.	Pearson Correlation	H04 accepted
H <sub>05</sub>	Religiosity moderates the relationship between emotional intelligence and self-leadership, in which the relationship is stronger for leaders with higher emotional intelligence of the employees in Zakat institutions.	Hierarchical Multiple Regression	H05 rejected

## CHAPTER 5: DISCUSSION AND CONCLUSION

### 5.1 Introduction

In this chapter the researcher will discuss and further elaborate the main findings to answer the research objectives. Next, recommendations on to improve this research paper as well as suggestions to help future researcher. Lastly, the conclusion of this research will also be presented.

### 5.2 Discussion of the Main Findings

The data analysis for this research is descriptive analysis and inferential statistic. Discussion of the main findings will be carried out based on the are five main objectives of this research.

#### 5.2.1 The level of emotional intelligence among the employees of Zakat institution.

First, the objective is to measure the level of emotional intelligence among employees in Malaysian Zakat institutions. The assessment was carried out based on questionnaire output to obtain the mean score of the respondents. The analysis of level of determination was based on Mean Statistic Level Interpretation (Hadiyanto et al., 2013). The result showed the mean score of emotional intelligence of the respondents is 4.0571 which showed high level of emotional intelligence. In addition, result shows that 100% from manager and assistant manager have a high emotional intelligence. Md Yusof et al. (2011)

supported that workers in Zakat institution must be very flexible and adaptive especially in terms of managing their emotion which are part of emotional intelligence.

The majority of employees in Zakat institution have high emotional intelligence, which was 70.2%, 146 out of 208 respondents but 29.3% have moderate emotional intelligence (n=61) and 0.5% of the employees have low emotional intelligence (n=1). Hence, it is a concern for the organisation and a quick but comprehensive action must be taken to ensure more employees possess high level emotional intelligence. Therefore, the employees that have been identified with lower emotional intelligence should be provided by the organisation with extensive workshop or training to boost the emotional intelligence level as suggested by Lakshmi & Rao (2018).<sup>352</sup>

#### **5.2.2 The level of self-leadership among the employees of Zakat institution.**

The research was done to fulfil the second objective which was to examine the level of self-leadership of the employees in Zakat institutions. The overall level of self-leadership among Zakat employees is high which is 4.1912. Next, from the analysis, the dimension of self-leadership with the highest mean score is at 4.3638 for Behaviour-Focused strategies, followed by 4.1170 for Constructive Thought strategies and the lowest was 4.0929 for Natural Reward strategies of self-leadership. Besides, result shows that 100% from manager and assistant manager possess high self-leadership. Hence, it can be concluded that the employees of Zakat institution have a high level of self-leadership.

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<sup>352</sup> K.N. Lakshmi and K.S. Sekhar Rao, "A Study on Role of Emotional Intelligence on Employee Performance," *International Journal of Civil Engineering and Technology (IJCIET)* 9, no. 3 (2018).



Nnaemeka et al. (2020) stressed that self-leadership is vital to create a balance in individual as it is the hard to manage oneself, and harder to manage others. Hence, if an individual has high level of self-leadership, it will be helpful to lead others too.<sup>353</sup> Amzat et al. (2018) supported that self-leadership will be beneficial for individual to recognise, improve and help through difficulties as Zakat employees is dealing with various issues.<sup>354</sup>

The result shows that the employees with high level of self-leadership is 75% which is 156 out of 208 respondents and moderate level of self-leadership is 25% which is 52 out of 208 respondents. Even though the majority of the respondents have high level of self-leadership but the issue of moderate level of self-leadership employees needs to be addressed and solved. Thus, this data is beneficial for the organization to take part in ensuring the high level of self-leadership among employees. Rasdi et al. (2020) supported that to develop self-leadership among employees is a continuous effort and growth that will help to strengthens self-leadership.<sup>355</sup> Hence, the Zakat organization should include the training of self-leadership. According to the research findings by Hasan et al. (2019) Zakat institutions have budget allocation to offer the employees with substantial training in areas of need.<sup>356</sup>

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<sup>353</sup> Enem Godwin Nnaemeka et al., "Exploring Self-Leadership Strategies and its Proposed use among Small and Medium Enterprise Leaders in Nigeria," *International Journal of Academic Research in Business and Social Sciences* 10, no. 11 (2020).

<sup>354</sup> Amzat, Al-Ani, and Yusuf, "The Effect of Student's Emotional Intelligence on Self-Leadership in Malaysian Public University."

<sup>355</sup> Roziah Mohd Rasdi, Siti Raba'ah Hamzah, and Tan Fee Yean, "Exploring Self-Leadership Development of Malaysian Women Entrepreneurs," *Advances in Developing Human Resources* (2020).

<sup>356</sup> Hasan et al., "A Proposed Human Resource Management Model for Zakat Institutions in Malaysia."

### **5.2.3 The correlation between emotional intelligence and self-leadership among Zakat employees**

In order to examine to examine the correlation between emotional intelligence and self-leadership among Zakat employees, Pearson correlation method was used. The result showed a strong correlation  $r= 0.766$  between emotional intelligence and self-leadership. Esen & Bulut (2022) suggested that the development of emotional intelligence is beneficial in the effort of instilling of self-leadership.<sup>357</sup> Wang et al. (2016) found that there is a strong correlation between emotional intelligence and self-leadership in the aspect of self-influence. This also supported the findings of this research.<sup>358</sup>

Alabdulbaqi et al. (2019) also supported that people who have higher emotional intelligence are most likely to have self-leadership.<sup>359</sup> Therefore, from the research findings, it is important for Zakat employees to manage their emotion as emotional intelligence will help in improving their self-leadership.<sup>360</sup>

### **5.2.4 The correlation of emotional intelligence with which dominant self-leadership strategy of employees in Malaysian Zakat institutions.**

This study used Pearson correlation to find out emotional intelligence that have high correlation in which self-leadership strategy among Zakat employees. There are three

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<sup>357</sup> Esen and Bulut, "Determining the Effect of Emotional Intelligence on Self-Leadership".

<sup>358</sup> Wang, Xie, and Cui, "Effects of Emotional Intelligence and Selfleadership on Students' Coping with Stress."

<sup>359</sup> Eman Alabdulbaqi, Hasnah Banjar, and Ohood Felemban, "The Relationship between Self-Leadership and Emotional Intelligence among Staff Nurses," *IOSR Journal of Nursing and Health Science* 8, no. 1 (2019).

<sup>360</sup> Amzat, Al-Ani, and Yusuf, "The Effect of Student's Emotional Intelligence on Self-Leadership in Malaysian Public University."

self-leadership strategies which are behaviour-focused strategies, natural-reward strategies, and cognitive thought pattern strategies.

From the result of the findings, the strategy with the strongest correlation with emotional intelligence and self-leadership strategies was natural-reward strategies at  $r=0.733$ . This is supported by Vann *et al.* (2017) who has conducted research among 386 employees which also showed that emotional intelligence has the most significant correlation with natural reward strategies of self-leadership.<sup>361</sup> Whereas, from the result both behaviour-focuses strategies and cognitive thoughts pattern strategies showed moderate correlation with emotional intelligence with self-leadership strategies which are  $r=0.685$  and  $r=0.587$  respectively.

#### **5.2.5 The relationship between emotional intelligence and self-leadership with religiosity as moderator.**

Multiple Regression Analysis has been conducted in order to find the role of religiosity in moderating the relationship between emotional intelligence and self-leadership. The results shows that religiosity which indicated a significant negative impact which is ( $\beta = -0.36$ ),  $p \leq 0.05$ . From this finding, the result shows, statistically, there are no significant values ( $\beta=-0.36$ ,  $p<0.01$ ) which religiosity has very low significant impact as moderator between emotional intelligence and self-leadership. Even though religiosity shows low significant impact as moderator, but religiosity aspects have its role in organisational

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<sup>361</sup> Vann, Sparks, and Baker, "A Study of Emotional Intelligence and Self-Leadership."

outcome as it should be studied comparatively with different aspect in organisation settings as suggested by Bal and Kokalan (2021).<sup>362</sup>

### 5.3 Research Conclusion

Based on the analysis from research findings, the researcher has fulfilled the objective of this study as summarize in the Table 5.1.

**Table 5.1 Result of Research Objective**

No.	Research Objective	Result
1.	To measure the level of emotional intelligence among employees in Malaysian Zakat institutions.	High level of emotional intelligence
2.	To examine the self-leadership' level of the employees in Malaysian Zakat institutions.	High level of self-leadership
3.	To analyse the correlation between emotional intelligence and self-leadership of the employees in Malaysian Zakat institutions.	Have positive correlation
4.	To identify the dominant self-leadership strategy that have correlation with emotional intelligence of employees in Malaysian Zakat institutions.	Natural-reward strategies of self-leadership has the strongest correlation
5.	To investigate the relationship between emotional intelligence and self-leadership with religiosity of the employees in Malaysian Zakat institutions as moderator.	Very low relationship

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<sup>362</sup> Bal, Y., & Kokalan, O. (2021). The Moderating Effect of Religiosity on the Relationship Between Burnout and Job Satisfaction. *Frontiers in Psychology*, 12, 1-8.

## **5.4 Research Implications**

This study can contribute to two main area: -

- a. Theoretical Contribution
- b. Methodological Contribution
- c. Practical Contribution

### **5.4.1 Theoretical Contribution**

The desired outcome of an academic research is to contribute to the knowledge or understanding of a dedicated issue in the community. Research is concerned about understanding how things work. Therefore, the findings from this research enlighten four new theoretical dimensions as follows:

- a. Emotional intelligent and self-leadership are the key factor of success not only to individual achievement but also to organisational success. As addressed in the research gap, studies on the emotional intelligence and self-leadership in the context of Zakat institution are lacking. Therefore, findings from this research extend the limited research on the understanding these two important personal traits (emotional intelligence and self-leadership) in the context of employees in Zakat institutions.
- b. This study discovers, in the context of Zakat institution, emotional intelligence has the impact on self-leadership, and this was shown earlier. This means higher emotional intelligence can lead to higher self-leadership on the employee and vice versa.
- c. This study also gives insight on the impact of emotional intelligence to each component of self-leadership. Emotional intelligence shows a significant

correlation with behaviour-focused strategies, natural reward strategies, and cognitive thought pattern strategies. This means higher emotional intelligence can lead higher behaviour focus strategies, higher natural reward strategies and cognitive thought strategies.

- d. Even though religiosity is so important specially to Islamic institution like Zakat organisation, based on this study, religiosity does not really contribute to the higher emotional intelligence and self-leadership. In other words, religiosity does not play significant role in moderating relationship between emotional intelligence and self-leadership. Despite the results, religiosity is still very important to Muslim individuals especially towards employees of Zakat institution as supported by Manurung (2013) in which religiosity cultivate honesty and generosity of others which can contribute for the betterment of Zakat organization itself.<sup>363</sup>

#### **5.4.2 Methodological Contribution**

This study reaffirms the research instrument for emotional intelligence using Wong and Law Emotional Intelligence Scales (WLEIS) by Wong & Law (2002), Abbreviated Self-Leadership Questionnaire (ASLQ) by Houghton et al. (2012) in addressing self-leadership and Islamic Personal Religiosity question by Achour et al. (2016). These three research instruments can continually be used by researchers for another future research.

#### **5.4.3 Practical Contribution**

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<sup>363</sup> Saprial Manurung, "Islamic Religiosity and Development of Zakat Institution," *Qudus International Journal of Islamic Studies* 1, no. 2 (2013).

The big picture of this research is to give impacts to the society and through the findings, practical impact are as follows:

- a. This study is a cross-sectional study by examining samples of the population at one point in time. Through descriptive analysis, the field was enlightened with the overall status of emotional intelligence among Zakat employee including by gender, by position, by year of service and by age. From this information, Zakat institution can synergise with the employee segments need focus on.
- b. Good leaders in the organisation must have the ability to lead by example, confident and proud of their strengths and constantly striving to improve themselves. With those in mind, self-leadership actually benefits the organization and the individual. Based on the analysis, this study revealed the status of self-leadership strategies among Zakat employees. This is supported by Linuhung (2022) in which when employees of Zakat institution possess good moral conduct and emotional intelligence, it also will increase the trust of public in Zakat institutions.<sup>364</sup> Therefore, now, Zakat institution knows the mechanism to measure all their employee emotional intelligence and self-leadership status which in line with the organizational goals.. Hence, this assessment is very useful during training need analysis.

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<sup>364</sup> Tiara Setra Linuhung, Aristanti Widyaningsih, and Meta Arief, "Factors Affecting Muzaki Trust in Zakat Institutions," *International Journal Management Science and Business* 4, no. 1 (2022).

## **5.5 Research Suggestion**

From the findings of this research, there are few suggestions from the researcher as below:

### **5.5.1 Suggestion to the Organization**

This research will be benefitting the organisation through understanding and identifying the correlation between emotional intelligence and self-leadership. Self-leadership and emotional intelligence are both crucial especially for Zakat employees who are serving the public such as the Zakat payer, Zakat receiver and government personnel.

- i. Zakat institution can include assessment on these two personal traits i.e., emotional intelligence and self-leadership in every HRM area including during recruitment and selection process, performance monitoring and appraisal, training, and development as well as determining appropriate benefits and compensations to the staff. It is strongly recommended for Zakat institutions to ensure their employee has top-notch level of emotional intelligence and self-leadership especially to strengthen their capacity in building and administering Zakat.
- ii. Zakat organisation is a people-centric institution. Thus, Zakat institution can design their staff development blueprint with the underlying principle to enhance and improvise staff emotional intelligence as well as self-leadership. As discussed in the previous chapter on the impact of emotional intelligence to self-leadership, it should become a basic requirement for staff training. From this training, the employees are always aware of their emotional intelligence state and how they can improve themselves from time to time.



- iii. The overarching principle for human resource development in Islamic institution especially Zakat organisation is creating *bi'ah solehah* (good environment) since Zakat is also a place of worship. The organisation can embed the principle of emotional intelligence in organisational culture in accordance with Islamic practices as Zakat organisation is an Islamic organisation. There also should be series of Islamic program like '*Kuliyah*' either weekly or monthly to be benefited by the employees.
- iv. As discussed earlier, competent, and capable employee critically contributes to public trust and customer satisfaction especially the Zakat payers. Zakat institution should have a special and dedicated program to ensure their service is at the excellent level. This is critical so that the employees will be able to handle the clients properly and avoid mishandling to happen during the contact point.

#### **5.5.2 Suggestion to Academician**

- i. This research contributes to the study in Islamic organisation in Malaysia, especially in the field of psychology, management, and Islamic studies. There should be more studies especially towards Islamic organisation in Malaysia as Malaysia is an Islamic country.
- ii. This research is using sampling method. Future research can be done via case study at dedicated Zakat institution involving all staff in the organisation. By doing so, detail strategy at organisational level can be obtained and exclusive action plan according to the organisation can be formulated.

## 5.6 Summary

This study is focusing on three main components which are emotional intelligence, self-leadership, and religiosity. These are the vital components to Zakat employees. Even though these three items are jargon among industry people, but this research was done to highlighting the importance of emotional intelligence, self-leadership, and religiosity.

A lot of study of emotional intelligence and self-leadership has been done in western countries, but in Malaysia, this type of study is still lacking especially in Malaysian Muslim context. It is hoped, this research paper will be beneficial for the next study involving these three variables.

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