

## RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND SELF-LEADERSHIP IN ZAKAT INSTITUTIONS IN MALAYSIA

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### ABSTRACT

Zakat institutions have been growing especially in Malaysia as one of the Islamic countries. Zakat institutions serve as Islamic organizations in handling everything that related to Zakat such as collection and distribution within the state in Malaysia. The image of Zakat employees is reflected in how they managed themselves especially in emotional intelligence. This research is conducted to study the relationship between self-leadership and emotional intelligence of Zakat employees in Malaysia. This quantitative study has collected 208 samples of Zakat employees from three states in Malaysia through online surveys. Descriptive analysis and inferential statistics were used via IBM Statistical Package for the Social Sciences (IBM SPSS) software. The findings showed that there is positive correlation between self-leadership and emotional intelligence ( $r= 0.776$ ) of the Zakat employees. From the best knowledge of authors, this study is among the first conducted in Malaysia especially covering among Islamic organizations. This study contributes to future undertaking of Zakat organizations to improve especially self-leadership and emotional intelligence among its employees.

**Keywords:** Self-Leadership, Emotional Intelligence, Islamic Organization, Zakat institutions.

### INTRODUCTION

Emotional intelligence is one of the recent intelligences that been discovered by researchers. While intelligence quotient (IQ) is genetic that cannot be change through life experiences, but research by Goleman in 1995 shows that people with high IQ struggle more compared to people with moderate IQ and what can make can bring about change is emotional Intelligence (Bhoumick, 2018). Emotional intelligence is how an individual understands, aware and distinguish their own feeling and other people in problem solving in daily life (Balamohan et al., 2015). Emotional intelligence is a crucial attribute as the employees of the organization in to determine the efficiency of the employees (Sharma et al., 2014). The establishment of good Zakat institution is the aspiration of the ummah since Zakat plays critical role not only for individual Muslim but to the community. As suggested by Hasan et al. (2019) Zakat institution should have a robust human resource management (HRM) model including recruitment, selection, performance appraisal, training and development and compensation. Human resource or manpower with high emotional

intelligence and self-leadership is a must as suggested by Rozman *et al.* (2011), Zakat employees particularly the front desk employees must possess a high level of emotional intelligence. Competent and capable employee critically contributes to public trust and customer satisfaction. (Linuhung *et al.*, 2022).

Contemporary organizations have come to demand not only professionals who master the techniques and are skilled in their routine tasks, but also able to deal appropriately with social (Peixoto & Muniz, 2022). Organizations that are comprised of individuals whose emotional intelligence competencies and abilities enable them to form effective cross-functional teams (Santa *et al.*, 2022). Therefore, Zakat institution should ensure these critical behaviours are in place in Zakat organisation. This is due to the Zakat primer role in developing the social economy of the ummah. Zakat can provide solution to uplift the economy of Zakat receiver until they can become Zakat payer. (Ilahi & Akbar, 2022). Zakat institution as a social balance in Muslim communities (Ali *et al.*, 2015) should maintain their good moral conduct. The main role of Zakat institutions in Malaysia is to collect and distribute Zakat among Muslim especially in Malaysia (Sani *et al.*, 2021). While developing self-leadership is crucial to support the organization in this study particularly Islamic organization, Zakat organization.

Therefore, this research aims to contribute to the Islamic management and organizations in terms of the emotional intelligence and self-leadership of Zakat employees and to offer suggestion from the findings. The main objectives of this study are:

1. To determine the level of emotional intelligence among Zakat employees.
2. To explore the relationship between emotional intelligence and self-leadership among Zakat employees.
3. To examine which self-leadership strategies are dominantly possessed by Zakat employees.

Hence, the research question for this study are:

1. What is the level of emotional intelligence exhibited by Zakat employees?
2. What is the relationship between Zakat employees' emotional intelligence and self-leadership strategies?
3. What is the level of self-leadership strategies exhibited by Zakat employees?

## LITERATURE REVIEW

### *Emotional Intelligence*

The interest of emotional intelligence has increased for the last 25 years. Emotional intelligence is between two branches of knowledge which is emotion and intelligence. Emotion is a response system that consist of experiencing of moods and feelings (Smith & Lazarus, 1990). Whereas intelligence is defined as a “driving force or an ability to acquire and use knowledge and skills, or to inference in problem solving” (Wang, 2007). Firstly, start with the concept of intelligence introduced by Thorndike early 1920s. Thorndike establish three main intelligence which are abstract intelligence, mechanical intelligence, and social intelligence. Next, Weschler in 1943 further elaborated the concept of intelligence which are cognitive intelligence (intellectual) and noncognitive intelligence (mental). Later, Gardner in 1983 comes up with further expansion of intelligence which is Multiple Theory of Intelligence. There are nine types of intelligence described by Gardner (1983) which are “(1) verbal-linguistic intelligence, (2) logical-mathematical intelligence, (3) spatial-visual intelligence, (4) bodily-kinesthetics intelligence, (5) musical

intelligences, (6) interpersonal intelligence, (7) intrapersonal intelligence, (8.) naturalist intelligence and lastly (9) existential intelligence". From the two types of intelligence by Gardner (1983) which are intrapersonal and interpersonal intelligence, the basis of emotional intelligence is founded. Lastly, Mayor & Salovey in 1990 has proposed the notion of emotional intelligence.

There are many definitions of concept of emotional intelligence over the years, but these are the three-dominant model of emotional intelligence. First, Mayor & Salovey (1990) define emotional intelligence as "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". There are four components of emotional intelligence under Ability Model by Mayor a& Salovey (1990) which are: (1) perceiving emotion, (2) using emotion, (3) understanding emotion, and (4) managing emotion. Next, the concept of emotional intelligence by Bar-On (1997) which is Mixed Model, defines 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.'

In the Mixed Model by Bar-On (1997), emotional intelligence is categorized by 5 components which are (1) intrapersonal, (2) interpersonal, (3) adaptability, (4) stress management and (5) general mood. The third concept of emotional intelligence was introduced by Goleman in 1995 which is Competence-based Model. Emotional intelligence as defined by Goleman (1995) is 'The capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions effectively in ourselves and others'. In Competence-based Model by Goleman (1995), there are four main branches of emotional intelligence which are (1) self-awareness, (2) self-management, (3) social awareness, and (4) relationship management.

Emotional intelligence has been recognized as a vital quality in an organization, whether in employment or promotion. In early by Goleman (1998), research suggesting that emotional intelligence has correlation with human performance and supported by study done by Abbasi et al. (2018). Besides, various study shows that individual with high emotional intelligence is contributing towards job performance and help to achieve organization goals (Benjamin et al., 2012). Emotional intelligence also becoming popular in determining leaders in organization (Carmeli & Josman, 2006). Individuals who do not possess certain emotional intelligence might affecting themselves and other people especially when dealing with hardship and trouble (Adela et al., 2019). Some of the research has been using qualitative and quantitative to further understand the concept and level of emotional intelligence (Fernández-Berrocal & Extremera, 2006). The test that used to measure the level of emotional intelligence are self-report test, an informant test, and ability-based test (Conte, 2005).

### ***Self-Leadership***

Before self-leadership, the concept of leadership has been discussed since the beginning of human history. In Islam, one of the most discussed leaderships is the leadership of Prophet Muhammad PBUH. His leadership has been the guidance for many Muslims and has been set as a role model (Maulidi, 2021). Leadership academically defines as a process of influencing people in between leaders and followers as well as a set of behaviour or attributes of leader and the perception of the followers (Antonakis & Day, 2012). Leadership is regards as a persuasive communication that made other people to do to achieve the organizational goals (Popa, 2012). Leadership has always focused on the leader as an individual which the internal skills is also known as self-leadership (DiLiello & Houghton, 2006). The foundation of self-leadership is Social Cognitive Theory by Albert Bandura (1999). Social cognitive theory helps individuals to identify their cognitive,

motivational, and behavioural influences (Bandura, 1999). Based on Social Cognitive Theory, observing and understanding, perceiving the consequence, and changing behaviour is what lies in self-leadership (Houghton & Yoho, 2005).

Self-leadership first introduced by Manz in 1986. Self-leadership is defined as total self-influence perspective that leading and motivating oneself to perform better and managing oneself. Later in 2022, Houghton and Neck divide self-leadership into three strategies which are (1) behaviour-focused strategies, (2) natural reward strategies, and (3) constructive thought pattern strategies. First strategy of self-leadership which is behaviour-focused strategies which are compromises of (1) self-goal setting, (2) self-reward, (3) self-punishment, (4) self-observation, and (5) self-cueing. Then, the second strategy which is natural reward strategies is focusing thought on natural reward. Lastly, the third strategy which is constructive thought pattern strategies are divided into three which are (1) visualizing successful performance, (2) self-talk and (3) evaluation of beliefs and assumptions. With the self-leadership strategies, it helps employees to motivate themselves to achieve their goals and to lead themselves and others (Carmeli *et al.*, 2006). Besides, there are many past studies done related to self-leadership in workplace context such as performance appraisal, total quality management, goal setting and team performance (Goldsby *et al.*, 2021). It also indicates that self-leadership is crucial in employees of organization. Besides, Harari *et al.* (2021) pointed out that employees with self-leadership will contribute to productive thought, attitude and behaviours.

### ***Emotional Intelligence: Islamic Perspective***

Islam urge the Muslim to practice good deeds and forbid from misconduct (*amar mahruf wa nahi anil mungkar*). In Islam, human being gets to have various choices in life. The believer also needs observed their doing whether it is permissible or not. The core of Islamic belief system is there is no God but Allah SWT. In the al-Quran, *Surah Al-Ikhlâs* verse 1 which means “Say, ‘O Prophet, ‘He is Allah—One ‘and Indivisible’”. One of quality of Muslim is to always remember Him and attain His blessing for better life and here after. Muslim must establish strong relationship with His Creator and should never went ashtray. Muslim who practices this concept of his life may have the positivity in dealing with emotional challenges and accept the fate without feeling so heartbroken (Almudarra, 2019).

Islam have emerged when Prophet Muhammad PBUH was sent to spread Islam which around seventh century CE (Afridi, 2013) which while emotional intelligence just recently discovered in 1990. As emotional intelligence is involving of perceive, use, understand and manage emotion, but the one of the emotions that been mentioned in the Al-Quran many times is anger. First, In the Al-Quran, *Surah Ali Imran* verse 134,

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ 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.”

In this verse, it shows that in Islam, individual who managed its own self's is loved by Allah and will be blessed by Him. In addition, Muslim must be able to identify his own state of mind, he or she can be more emotionally matured. In the Al-Quran, *Surah Al-Maidah* verse 105:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أٰهْتَدَيْتُمْ ؕ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Translation: “O believers! You are accountable only for yourselves.<sup>1</sup> 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.

It shows that Muslim are accountable on whatever he or she do.” Next, in *Hadith*, narrated by *Al-Bukhari*:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « بُيْسَ السَّيِّدِ بِالصَّرْعَةِ، إِنَّمَا السَّيِّدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Which means: “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.”

It shows that anger management is crucial from psychological and Islamic perspective and to manage the anger is a part of emotional intelligence. Next, as narrated by Imam Abu Dawud in his *Sunan*, it is narrated from Muaz ibn Jabal that Prophet Muhammad PBUH said:

مَنْ كَظَمَ غَيْظًا - وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ - دَعَاهُ اللَّهُ عَزَّ وَجَلَّ عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتَّى يُخَيِّرَهُ اللَّهُ مِنَ الْحُورِ مَا شَاءَ

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*, Allah SWT will reward for those who are able to manage its own emotion (anger). Hence, emotion it is a natural (*fitrah*) in human being, and it is something abstract which not definite and managing it is part of challenges as His servant. Which, whoever who manage his or her emotion will be rewarded by Allah SWT. To conclude, the essence of emotional intelligence has been emphasized in Islam in both Al-Quran and *Hadith*. Therefore, Muslim especially need to have high emotional intelligence in especially this research focusing on the Zakat organization’s employees. Hence, this study has been carried out to find out the emotional intelligence of Zakat employees.

### ***Self-leadership: Islamic Perspective***

Muslim should have a good behaviour especially when dealing with other people (Ebrahimi et al., 2021). Self-leadership is the act of motivating oneself to do a great purpose for oneself and other people. In Islam, there is no definite meaning of self-leadership but the essence it can be retrieved from two main sources which is Al-Quran and *Hadith*. In the Al-Quran, *Surah Ar-Ra’d* verse 11:

...إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

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

From this verse, it shows that every individual made their own decision, and they are accountable for whatever they do. This is similar with the behaviour-focused strategies of self-leadership which individuals to determines their behaviour and use necessary mean to achieve their desire goals. In this *Hadith* narrated by Abdullah ibn Umar:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَإِلِمَامٌ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَالِدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Translation: “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 “كُلُّكُمْ مَسْئُولٌ 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. In Islamic perspective, Muslim is its own leader who led the way of life (Elimam, 2017).

Thus, with the finding from Quranic verses and Hadith, the importance of self-leadership in Islam is clearer and known which further supporting this research to be conducted especially among Muslim focusing among Zakat employees.

### ***Relationship Emotional Intelligence and Self-Leadership***

Emotional intelligence and self-leadership might seem similar but emotional intelligence is focusing on emotion whereas self-leadership focusing on behaviour and cognitive and one small part of emotion (Boss & Sims Jr., 2008). Past research highlighted that there are some parts of emotional intelligence which are emotional sensitivity and emotional expressivity have significant relationship with self-leadership strategies but emotional control which have no significant relationship with self-leadership (Furtner et al., 2010). In other study, the researcher found that self-leaders need emotional intelligence to achieve success in things that they do (Furtner et al., 2010). A past study also found that emotional intelligence and self-leadership has tendency to be related with each other because emotion hold control on behaviour and cognition (Esen & Bulut, 2022, & Rumeysa et al., 2023). Researchers discovered that people who have high level of emotional intelligence have more potential in self-leading (D’Intino et al., 2007).

Other studies also supported the motion that the relationship of emotional intelligence and self-leadership has high correlation in the aspect of self-influence. But in contrast, a study from Zyl et al. (2017) found out that self-regulation of emotional intelligence lessens the level of self-leadership. Next, the researcher has discovered that emotional intelligence act as medium for to commence self-leadership (Moodie, 2016). In addition, a study reported that individuals with emotional intelligence helps to direct their feelings to assimilate it which contribute to develop self-leadership (McIntosh, 2008). Besides, the researcher mentioned that the attribute of emotional intelligence is necessary to self-regulate emotion while self-leadership is necessary for self-regulation behaviour (Houghton et al., 2012). Lastly, a study also has been conducted among students in Malaysia to study the impact of emotional intelligence to self-leadership which shows a positive outcome. Therefore, this study is focus on the relationship of emotional intelligence and self-leadership among Zakat employees.

Hence the hypotheses of this study are:

H1: The level of emotional intelligence among Zakat employees is high.

H2: Emotional intelligence has a positive and significant effect on self-leadership among Zakat employees.

H3: Behaviour-focused strategies of self-leadership is more dominant compared to natural-reward strategies and cognitive-thought strategies of self-leadership.

### *Zakat Institution as Islamic Management and Organisation*

In Malaysia, at first Zakat was paid at the mosque through Islamic teacher or *Imam* during those times (Wahid et al., 2008). Next, Zakat administrations were fall under the authority of each state which is State Religious Council. The performance of Zakat collections and distributions were very poor and only focusing on during the month of Ramadan which is Zakat Fitah and month of harvesting which is 'padi' (Ganiyev, 2020). *Amil*, individuals who are responsible to collect and distribute Zakat in those years before 1990s who are usually religious teachers that have been entrusted to take the role, but their capability are very limited (Rahman et al., 2019). Hence, in 1991, the establishment of Zakat institution which is Pusat Pungutan Zakat is privatized to ensure the collection and distribution of Zakat are well manage (Azhar et al., (2023). Next, more Zakat institution of each state were established which are Lembaga Zakat Selangor in 1994, Zakat Pulau Pinang in 1994, Pusat Zakat Pahang in 1995, Pusat Zakat Melaka in 1996 (Sapingi et al., 2020). As in 2023, the Zakat administration is fall directly under the state religious council under 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 (Hasbullah & Harun, 2022).

Thus, there are 14 states in Malaysia in which each state is centralized according to the State Islamic Religious Council. Table 1 illustrates all Zakat institution in Malaysia.

**Table 1: Zakat Institutions in Malaysia 2023**

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

Zakat employees which are *Amil*, in Islamic perspective is the accountable person to collect and distribute Zakat (Som & Rahman, 2011). In the modern time, the job of *Amil* is not only collecting and distributing Zakat. In this present world, Amil also responsible in minimized the poverty, improve the socio-economy, education, self-development of Asnaf and engage with the public to increase the collection (Rahman et al., 2016). Besides, Zakat employees as Muslim need to portray good moral behaviour and practicing honesty and fairness in manage the Zakat issue (Sawmar & Mohammed, 2021). If failed to do so, it will tarnish the image as Muslim and directly affecting the Zakat institutions as Islamic organizations (Aznan et al., 2019). In addition, as Muslim, Zakat employees (*Amil*) should possess a good behaviour and good moral conduct especially when dealing with other people (Ebrahimi et al., 2021).

### ***Research Gap***

Based on the above discussion there are immense discussions among researchers about self-leadership, self-leadership strategy, emotional intelligence, measuring emotional intelligence level, the relationship between self-leadership with emotional intelligence and also about Zakat as well as Zakat institution. However, from the best knowledge of authors, studies on distinct subject of self-leadership and emotional intelligence in the context of Zakat institutions are almost non-existent in the previous literature. For the purpose of filling this gap, this study is carried out by adapting relevant concept of self-leadership and emotional intelligence to the employee of Zakat institutions in Malaysia. This research covers the analysis on the assessments of emotional intelligence level and relationship of these two important variables applying to employee in Zakat institutions.

## **RESEARCH METHODOLOGY**

### ***Sampling and Data***

This research is using set of online questionnaires to be filled up among the employees of Zakat organization in Malaysia. This research is using random sampling by choosing three Zakat organisations in Malaysia i.e., Pulau Pinang (Northern), Selangor (Central) and Pahang (East). The questionnaires are distributed to personnel in these Zakat organisations and the personnel blasted the questionnaires to the respective employees. The total number of completed questionnaires are 208 copies which have been answered by 208 respondents.

Before distribution of the questionnaire was done, confirmatory factor analysis (CFA) was used for each variable in the questionnaire to ensure the validity and reliability. CFA was also used to verify the loading factors, and all the items had significant factor loading values. After ensuring all the items in the questionnaire passed the validity and reliability test, the data analysis was conducted.

### ***Measurement of variables***

In this research, the dependent variable is self-leadership. The instrument for dependent variable in this research adopted from Abbreviated Self-Leadership Questionnaire (ASLQ). ASLQ is more concise measure of self-leadership (Houghton et al., 2012, Mahembe et al., 2017, and Flores, 2020). Whereas the independent variable for this research is emotional intelligence. The instrument for independent variable in this research adopted from Wong and Law Emotional Intelligence Scales



(WLEIS). WLEIS has been widely used to measure individual traits (Shah, 2022). It is a self-report measure consisting of 16 items designed to measure emotional intelligence.

**Table 2: Five-Point Likert scale**

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

In this research, both dependent and independent variable are measured using Five-Point Likert scale. as shown in Table 2.

Next, confirmatory factor analysis (CFA) was tested on the research instrument to test the validity and reliability. If the value for Cronbach’s Alpha ( $\alpha$ ) is more than 0.50 (Kharuddin *et al.*, 2020), therefore the item of the construct is valid and reliable.

**Table 3: Factor Loading for Variable**

Construct	Item		Factor Loading	Total Items	Cronbach’s Alpha ( $\alpha$ )
Self-Leadership (Dependant Variable)	SL1	Self-Goal Setting	0.840	9	0.758
	SL2	Self-Observation	0.839		
	SL3	Self-Goal Setting	0.680		
	SL4	Inner Drive	0.836		
	SL5	Self-Inspiration	0.865		
	SL6	Self-Motivate	0.523		
	SL7	Self Confidence	0.893		
	SL8	Self-Reliant	0.606		
	SL9	Self-Trust	0.618		
Emotional Intelligence (Independent Variable)	EI1	Self-Emotions Appraisal	0.551	16	0.829
	EI2		0.745		
	EI3		0.754		
	EI4		0.739		
	EI5	Other-Emotions Appraisal	0.907		
	EI6		0.852		
	EI7		0.661		
	EI8		0.836		
	EI9	Use of Emotions	0.657		
	EI10		0.715		
	EI11		0.684		
	EI12		0.690		
	EI13	Regulation of Emotions	0.858		
	EI14		0.828		
	EI15		0.746		
	EI16		0.784		

Based on Table 3, the factor loading for each item for is greater than 0.5 which is good and for each variable is more than 0.7 which is very good (Taber, 2018).

## RESULT AND DISCUSSION

The total number of respondents in this research is 208 respondents. The demography of the respondents of this research are illustrated in the Table 4.

**Table 4: Demography of The Respondents**

Profile	Description	Frequency	Percentage
Sex	• Male	122	58.7%
	• Female	86	41.3%
Age	• 20 to 30 years	89	42.8%
	• 31 to 40 years	40	19.2%
	• 41 to 50 years	37	17.8%
	• 51 to 60 years	10	4.8%
Designation	• Non-executive	106	51.0%
	• Executive	52	25.0%
	• Assist Manager and Manager	21	10.1%
	• Top management	12	5.8%
	• Others	19	9.1%
Work Experience in Zakat Institution	• Less than 2 years	33	15.9%
	• 2 to 10 years	106	51.0%
	• 11 to 20 years	50	24.0%
	• 21 to 30 years	19	9.1%
	• Above 30 years	0	0.0%

### *Emotional Intelligence Assessment*

The assessment is carried out based on questionnaire output to obtain the mean score of the respondents. The analysis of level is based on Mean Statistic Level Interpretation based on Hadiyanto et al. (2013) as shown in Table 5.

**Table 5: Mean Statistic Level Interpretation (Hadiyanto et al., 2013)**

Mean Score	Inclination Level
1.00 – 2.33	Low
2.34 – 3.66	Moderate
3.67 – 5.00	High

The independent variable is emotional intelligence, and the level of emotional intelligence can be measured thru score of mean value as shown in Table 4. From the Table 4 it shows that the mean for every dimension of emotional intelligence is high which the highest mean is at 4.2260 for Use of Emotion, followed by 4.1827 for Self-Emotion Appraisal, 3.9856 for Regulation of Emotion and the lowest is 3.8341 for Other-Emotions Appraisal. The overall mean for emotional intelligence also high which is 4.0571. Therefore, it shows the Zakat employees have high emotional intelligence.

Hypothesis 1: Based on the analysis of the data, it was found that the level of emotional intelligence among Zakat employees is high. Therefore, Hypothesis 1 is supported.

**Table 6: Frequency and Mean for Emotional Intelligence**

Independent Variable	Dimension	N	Mean of Dimension	Level	Mean of the variable	Std. Deviation	Level
Emotional Intelligence	Self-Emotion Appraisal	208	4.1827	High	4.0571	.57739	High
	Other-Emotions Appraisal	208	3.8341	High			
	Use of Emotion	208	4.2260	High			
	Regulation of Emotion	208	3.9856	High			

Even though, the above assessment depict EI level is considered as satisfying, Zakat institution can focus on the lowest score i.e. Other-Emotions Appraisal (OEA) for the staff development area. Besides, Zakat institutions can improve the overall scores by looking at EI comprehensively in empowering the organisations. These findings addressing the first objective of this research.

In addition, from Table 7, is the frequency of emotional intelligence level among employees. It shows that from 208 respondents, 70.2% of them have high emotional intelligence (n=146), 29.3% have moderate level of emotional intelligence (n=61), and 0.5% have low level of emotional intelligence (n=1).

**Table 7: Frequency of Level of Emotional Intelligence among the Respondents**

	Frequency	Percentage
Low	1	0.5%
Moderate	61	29.3%
High	146	70.2%
Total	208	100%

Even though result of the study shows that that the majority of the employees have high level of emotional intelligence, but the employees which have moderate and low level of emotional intelligence is also a concern, in which the organization should take role in order to improve their employees' emotional intelligence level. This is supported by a study by Lakshmi & Rao (2018), suggested that employees with lower emotional intelligence should be sent to training programmes to boost their emotional intelligence.

### *Relationship between Emotional Intelligence and Self-Leadership*

To answer the second research question, Pearson Correlation Analysis has been used to study the relationship between emotional intelligence as independent variable and self-leadership as dependant variable.

**Table 8: Correlation Coefficient Value**

r value	Indicator
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
.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)

For Correlation Pearson analysis, the interpretation for correlation coefficient value which is r value which demonstrated from Table 8.

**Table 9: Pearson Correlation between Emotional Intelligence and Self-Leadership**

	Emotional Intelligence	Self-Leadership
Emotional Intelligence		.766**
Self-Leadership	.766**	

\*\* Correlation is significant at the 0.01 level (2-tailed).

When Pearson Correlation has been measured, it shows in Table 9, the correlation coefficient value is 0.766 show the relationship between emotional intelligence and self-leadership of Zakat employees is strong. Therefore, the H2 is accepted which is there is strong correlation between emotional intelligence and self-leadership. This result is similar with findings from Esen & Bulut (2022) who studied the same variable and examined to students of health science as well as research by Alper et al. (2023) that studied on students of sport science in which emotional intelligence and self-leadership have positive relationship.

Hypothesis 2: The results demonstrate a positive and significant effect of emotional intelligence on self-leadership. Thus, Hypothesis 2 is supported.

***Self-leadership strategies used by Zakat employees.***

From Table 10, is the frequency of self-leadership level among employees. It shows that the out of 208 respondents, 75% of them have high level of self-leadership (n=156), 25% have moderate level of self-leadership (n=52), and 0% have low level of self-leadership (n=0). Thus, majority of Zakat institutions employees have high level of self-leadership and practices self-leadership strategies in their workplace. In contrast, the respondents with moderate self-leadership level should be provided with training as supported by Teloren et al. (2021) which essential for the employees to become more successful and contributes to the organization.

**Table 10: Frequency of Self-Leadership’s Level among the Respondents**

	Frequency	Percentage
Low	0	0%
Moderate	52	25%
High	156	75%
Total	208	100%

Furthermore, Table 11 below shows that the mean for every strategy of self-leadership is high which the highest mean is at 4.3638 for Behaviour-Focused Strategies, followed by 4.1170

for Constructive Thought Strategies and the lowest is 4.0929 for Natural Reward Strategies. The overall mean for self-leadership among respondents also high which is 4.1912.

**Table 11: 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			

Thus, from the finding, it shows that Zakat employees are more dominantly using behaviour-focused strategies compared to natural reward strategies and constructive thought strategies. This is consistent with the research finding by Vann *et al.* (2017) in which individuals with higher emotional intelligence tend to use more behavior-focused strategies of self-leadership.

Hypothesis 3: The findings indicate that behaviour-focused strategies of self-leadership are more dominant compared to natural-reward strategies and cognitive-thought strategies of self-leadership. Hence, Hypothesis 3 is supported.

## CONCLUSION AND RECOMMENDATIONS

This research was conducted using a quantitative method to answer the research question. The finding shows that the Zakat employees have a high level of emotional intelligence. Therefore, Hypothesis (H1) is accepted. The second hypothesis is the relationship between emotional intelligence and self-leadership are positively related and from the finding shows that there is positive correlation between emotional intelligence and self-leadership which the Hypothesis (H2) is accepted. Next, the strategies of self-leadership also have been measured among Zakat employees. The results demonstrated that Zakat employees possess a strong self-leadership especially in behaviour-focused self-leadership strategies which supported the third hypothesis (H3). To conclude, all three hypotheses are accepted.

From the application perspective, these findings highlight the insight on the individual quality among Zakat employees. The result shows that Zakat institution has right team member in carrying out the duty as an *amil* as mentioned in the Holy Quran. Competent employees with the right attitude are truly an asset especially to the Islamic organisation like Zakat institution. The findings suggest that Zakat organisations should have robust human resource management as suggested by Aznan *et al.* (2019). It is recommended that all Zakat institutions and Islamic organizations emphasize the importance of emotional intelligence and self-leadership, especially in dealing with the public. If employees have high emotional intelligence and self-leadership, it will enhance the image of Muslim individuals and Islamic organizations. This research also has its limitations, even though it has contributed to Islamic management and psychology. To add, this research is not supported by qualitative method which can enhance better result and understanding. This research is purely quantitative, therefore some of the data cannot be further

elaborated. Future studies can be done among other Islamic organizations to measure their emotional intelligence and self-leadership.

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