

**THE RELATIONSHIP BETWEEN EMOTIONAL
INTELLIGENCE, ISLAMIC WORK ETHIC AND
LEADERSHIP PRACTICES AMONG MIDDLE LEVEL
ADMINISTRATORS IN MALAYSIAN
PUBLIC UNIVERSITIES**

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**DOCTOR OF BUSINESS ADMINISTRATION
UNIVERSITI UTARA MALAYSIA
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WORK ETHIC AND LEADERSHIP PRACTICES AMONG MIDDLE LEVEL
ADMINISTRATORS IN MALAYSIAN PUBLIC UNIVERSITIES**

By

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Universiti Utara Malaysia



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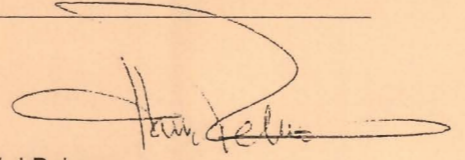
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ABSTRACT

The main challenges for the higher education institutions are to ensure academic programs provided are market driven and sensitively able to respond to the changing need of various economic sectors. Thus, higher education needs to function as an effective institution. No doubt, the recent challenges require the key personnel to equip themselves with leadership quality in order to achieve organizational goals. Previous studies have shown that effective leadership was influenced by several factors such as emotional intelligence. Another significant issue in leadership is ethical behaviors. Therefore, the purpose of this study was to examine the relationship between emotional intelligence and leadership practices when Islamic work ethic is practiced in Malaysian public universities. The respondents consisted of middle level administrators in Malaysian public universities throughout the country. Using a structured questionnaire, a total of 500 surveys were distributed to the randomly selected respondents. A total of 237 (47.7% response rate) usable questionnaires were obtained. Several hypotheses were developed and investigated with multiple regression and hierarchical regression analyses. The results demonstrated that only the dimension of managing own and other emotion was significantly related to leadership practices. While, Islamic work ethic found to negatively significant moderate the relationship between the appraisal of emotion and leadership practices. The results revealed that the explanatory power of the model increased from 28.6% to 46.4% when Islamic work ethic moderates the relationship. Appraisal of emotion influence on leadership practices will be weaker when Islamic work ethic is high. Several plausible reasons were discussed. The findings have some contributions both to the practical and theoretical implications. Understanding of these factors can lead to better planning and implementation of leadership development in public higher education sector. Several recommendations were made for future research.

Keywords: Emotional intelligence, Islamic work ethic, and Leadership practices

ABSTRAK

Cabaran utama kepada institusi pengajian tinggi ialah memastikan program akademik yang ditawarkan memenuhi kehendak pasaran serta peka kepada perubahan yang sentiasa berlaku dalam pelbagai sektor ekonomi masakini. Oleh itu, sektor pendidikan tinggi mestilah berfungsi sebagai sebuah institusi yang cekap. Tidak diragui lagi bahawa cabaran serta perkembangan semasa memerlukan staf yang memiliki kualiti kepimpinan bagi mencapai hasrat organisasi. Kajian terdahulu menunjukkan bahawa kecekapan kepimpinan dipengaruhi oleh pelbagai faktor misalnya kecerdasan emosi. Selain dari itu, tingkah laku beretika juga merupakan salah satu isu utama dalam persoalan kepimpinan. Oleh yang demikian, kajian ini bertujuan untuk menilai hubungan antara kecerdasan emosi dan amalan kepimpinan apabila etika kerja Islam diamalkan di universiti-universiti awam di Malaysia. Responden kajian terdiri dari pegawai-pegawai pentadbiran peringkat pertengahan di universiti awam di seluruh Malaysia. Sebanyak 500 soal selidik telah diedarkan kepada responden yang dipilih secara rawak. Sejumlah 237 (47.7%) maklum balas telah diterima. Beberapa hipotesis telah dibina serta diuji menggunakan analisa regresi berganda dan regresi hirarki. Dapatan kajian menunjukkan hanya dimensi menangani emosi sendiri dan orang lain mempunyai hubungan yang signifikan dengan amalan kepimpinan. Manakala etika kerja Islam didapati mempunyai kesan penyederhana signifikan yang negatif dalam hubungan antara menghargai emosi dan amalan kepimpinan. Dapatan kajian menjelaskan bahawa keupayaan model ini meningkat dari 28.6% kepada 46.4% dengan kehadiran etika kerja Islam sebagai penyederhana dalam hubungan antara kedua-dua pemboleh ubah. Pengaruh penghargaan emosi ke atas amalan kepimpinan akan merosot apabila etika kerja Islam adalah tinggi. Dapatan kajian bermanfaat kepada implikasi praktikal dan aspek teoretikal. Kefahaman kepada dapatan kajian membolehkan sektor pengajian tinggi merangka serta melaksanakan program pembangunan kepimpinan yang lebih berkesan. Beberapa cadangan untuk kajian seterusnya turut dikemukakan.

Katakunci: Kecerdasan emosi, Etika kerja Islam, dan Amalan kepimpinan

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LIST OF ABBREVIATIONS

| | |
|---------|--|
| ACRULeT | Asian Centre for Research on University Learning and Teaching |
| AKEPT | <i>AkademikKepimpinanPengajianTinggi</i> |
| ECI | Emotional Competency Inventory |
| EQ | Emotional Quotient |
| EQ-I | Bar-On Emotional Quotient Inventory |
| HEIs | Higher Education Institutions |
| IQ | Intelligence Quotient |
| KMO | Kaiser-Meyer-Olkin |
| LPI | Leadership Practices Inventory |
| MEIS | Multifactor Emotional Intelligence Scale |
| MLQ | Multifactors Leadership Questionnaire |
| MoHE | Ministry of Higher Education |
| MSCEIT | Mayor-Salovey-Caruso Emotional Intelligence Test |
| SPSS | Statistical Package for Social Science |
| SSEIT | Schutte Self Report Emotional Intelligence Test |
| UNESCO | United Nations Educational, Scientific and Cultural Organization |

CHAPTER ONE

INTRODUCTION

1.0 BACKGROUND OF THE STUDY

Since the early 1990s, the Malaysian international education sector has grown notably. The country offers a relatively excellent international education at an affordable cost (Lim, 2009). In 1997, parallel with the development in higher education, the Ministry of Higher Education has announced the Malaysian Government decision to make the country as a centre of higher education excellence (Malaysia, 2006). Since then, the Ministry introduced several reforms on higher education to encourage the entry of international students in Malaysia. Presently, the number of international student represented not even 5% of the total higher education enrolment in this country. Subsequently, it is a significant characteristic in the internationalization process of the Malaysian higher education segment (Morshidi, 2008).

Under the Ninth Malaysia Plan, crafted for the year 2006 to 2010, the Government has continued to place enormous emphasize on the national education agenda. Basically, the five-year development plan focused on five major thrusts, one of which is to increase the capacity for knowledge and innovation and to nurture a first class mentality (Malaysia, 2006). Besides that, the Government is planning to turn the country as an educational hub in this region (Morshidi, 2008) since the move has a significant impact on economic growth (Simrit Kaur, 2005). Consequently, the Malaysia needs to remain competitive in

providing excellent quality of higher education services that are recognized locally and internationally (Ministry of Higher Education, 2006).

The country was the world's 11th most preferred study destination (Lim, 2009) and since 1996 the number of international students in the Malaysia has surged tremendously (Morshidi, 2008). It was reported, more than 69,000 international students from more than 150 countries arrived and no doubt Malaysia has become a centre of educational excellence in the region (Lim, 2009). By the year 2015, Malaysia is targeting 150,000 international students to pursue their education in this country (Malaysia, 2010). For that reason, the Ministry has been formulating and implementing an aggressive promotional campaign overseas on higher education opportunities in order to meet this target (Ministry of Higher Education, 2007a).

However, Malaysia will be facing strong competition from Singapore's 'Global Schoolhouse' concept launched in 2002 and successfully attracting some reputable international institutions such as the University of Pennsylvania's Wharton School of Business and Chicago-Booth Graduate School of Business to the Republic (Singapore Economic Development Board, 2009a & 2009b). The program aimed to attract 150,000 international students to Singapore by 2015 (Down, 2009). Whether or not the Malaysian Government would agree, relatively Singapore has managed to attract greater number of foreign students than Malaysia. Advantages in resources and overall infrastructure mean that, at least for the near future, Singapore will remain much more attractive to foreign institutions and students (Professional International Education Resources, 2009).

With the present internationalization trend that reshape and change the global economic and social atmosphere inevitable affect the administration of the higher education all over the world as well (Bumatay, 2007). The current environment of higher level which demands transparency, accountability and quality awareness, especially for the public higher education is regularly under stakeholder scrutiny (Bolden, Petrov, & Gosling, 2008). Higher education is required to deliver what has been stated in their vision, mission and objectives. Therefore, in order to accomplish these tasks and coping with these challenges, higher education need to function as an effective institution. No doubt the recent challenges and growth in the environment require the key personnel to equip themselves with leadership quality in order to achieve organizational goals (Conger, 1999; Snodgrass & Schachar, 2008).

1.1 PUBLIC HIGHER EDUCATION INSTITUTIONS

Traditionally, academic institutions played the role of institutions to promote moral and intellectual development and function as a centre to promote civilization. Meanwhile, the main contemporary challenges for the higher education institutions are to ensure academic and training programs provided to the people are market driven and sensitively able to respond to the changing need of various economic sectors (Malaysia, 2010). Therefore, it is an exaggeration to say with rapid economic growth, the institutions are now more utilitarian with emphasis on professional training (Mohamed Khaled, 2009). The Khir Johari Report of 1967 (in Noran Fauziah & Ahmad Mahdzan, 1999) defined higher education as any academic or professional education that requires as a prerequisite the minimum academic qualification of a Higher School Certificate or its equivalent for

admission into an institution at university level, and a Malaysian Certificate of Education or its equivalent for admission at college level.

Initially, the rapid growth of higher education in Malaysia can be traced back to the last 40 years. The multidimensional development that took place included infrastructure, staff recruitment and faculty enlargement, the number of student enrolment and the diversity of curricula. Noran Fauziah and Ahmad Mahdzan (1999) described that the variety of objectives and directions pursued in achieving socioeconomic development was illustrated with the introduction of several new academic programs. According to Second Malaysia Plan (Malaysia, 1971), the objectives of the education system, which focused on four elements, have been employed as a main guideline in all national development plans.

Interestingly, the Malaysian education system objectives remain unchanged since then even the focus is different to fit with the current challenges (Malaysia, 1999, 2006).

There are to:

- Consolidate the education system to promote national integration and unity.
- Orientate and expand education and training program towards meeting the manpower needs of the country.
- Improve the quality of education for the building of a progressive society orientation towards modern science and technology.
- Improve research, planning and implementation capability to meet the above objectives.

The five-year economic development plans practiced since independence in 1957 reflected the country's philosophy that market forces should not be allowed totally to determine the country economic growth (Noran Fauziah & Ahmad Mahdzan, 1999). Later after gaining independence, especially in the 1960s and 1970s, Malaysian Government emphasized on the rural area development mainly to create employment, increase income, and enhances education opportunities to the poor. In the 1980s and 1990s, the Malaysian Government placed great initiatives emphasized on the development of industrial, manufacturing, and service sectors (Malaysia, 1999). While for the next decade, the government has given greater focus to produce knowledge manpower, developing and promoting the utilization of information technology in the country (Malaysia, 2006).

Recognizing this trend, higher education always plays a primary role in developing the youngster knowledge that might promote economic activities. Indeed, knowledge-based economy needs education systems that impart higher skills to a bigger number of the workforce. Therefore, the Government intends to open greater opportunities for higher education to the people at the age group of 23 years with a target of 40 percent in 2010. In the meantime, it is expected to achieve the target of 25 percent of the total participation for post-graduate level. In 2010, the government projected to achieve the 1.33 million students' enrollment, with 32 percent at the first degree and 36 percent at the diploma level (Ministry of Higher Education, 2007b). With current demand in the market for associate professionals and technicians, several new programs will be offered, especially at the diploma level (Malaysia, 2006).

Besides that, the performance of public higher institution in Malaysia has raised the public attention for the past few years especially after a study on the universities ranking conducted by The Times Higher Education (2006). In this report, the ranking of Universiti Kebangsaan Malaysia went up from 289 to 185 while the ranking of Universiti Malaya plunged from 169 to 192. In 2009, Universiti Malaya escalated from rank 230 to 180 while none of the other public universities was in top 200 world universities (The Times Higher Education, 2010). This report has caused public dissatisfaction over the quality of local public universities. At the same time, the Ministry intends to place two public universities into the top 50 by 2020. No doubt among others factors, outstanding leadership and managerial competency is compulsory in order to promote public universities to a recognized international standard (Bolden et al., 2008).

Currently in Malaysia, higher education opportunities are provided by 20 public universities, 27 polytechnics, 42 public community colleges, 68 private universities/university branches/university colleges, five foreign university branch campuses and 403 private colleges as illustrated in Table 1.1 (Ministry of Higher Education, 2011). Besides that, there are also various other international higher educational institutions working together with local colleges and universities offering twinning and franchised education programs. In addition there are 38 international schools mainly adapting British, American, Australian-style and 12 expatriate schools including French, German, Japanese and Taiwanese schools to cater for students from pre-school to upper secondary levels (Ministry of Higher Education, 2007b). No doubt, the main purpose of the establishment of the institutions is to provide higher learning

education for the people (Abdullah Sanusi, 1993; Noran Fauziah & Ahmad Mahdzan, 1999). Besides that, higher education is going to facilitate the current demands of highly talented and skilful workforce in the age of k-economy (Malaysia, 2008).

Table 1.1
Number of Public and Private HEIs in Malaysia

| Higher Education Institutions | Numbers |
|---------------------------------|---------|
| Public | |
| University | 20 |
| Polytechnic | 27 |
| Community college | 42 |
| Total | 89 |
| Private | |
| University | 23 |
| Branches with university status | 24 |
| University college | 21 |
| Branch campus | 5 |
| Institution/college | 403 |
| Total | 476 |
| Grand total | 565 |

Source: Ministry of Higher Education (2011)

Lately, the disparate and dynamic world landscape compels the ministry to assume the necessary transformation in national education system especially in higher education segment. Consequently, in an attempt to achieve excellence and provide a quality higher educational hub in this region, the administrators of higher education need to aware the fact that a balance needs to be struck between physical and spiritual development (Malaysia, 2006). Contemporary global trend indicates the greatness of a nation depends on those who can promote of excellent human capital, people who possess a viable and transferable knowledge. Moreover, an ability to produce and utilize knowledgeable workforce can strongly promote progress in a knowledge-based economy (Malaysia,

2008). With the vibrant nature of global changes, disciplined and knowledgeable workforce who constantly innovating and reinventing themselves to keep pace with the changes determine the success of a nation in an international platform (Mohd Sidek, 2009).

In line with this objective, the Malaysian Government has to review the philosophy, framework and education policy of the country. Some of the changes concerning the challenges in new global order are needed especially for flexible new pedagogical approaches, higher skills and lifelong education, the graduates profile (particularly their ability to meet a cross-cultural and international context), the profile of the workforce, leading ability, the approach in which an institution is managed, and its business collaboration (Bolden et al., 2008; Kalvemmark & van der Wende, 1997; Shawyun, 2003). Hence, strong market forces due to the globalization process inevitable are changing and reforming the education system of the country. Therefore, responding to the changes, the Government has outlined higher education development plan with the purpose to produce ample human resources to meet the needs of the nation in the K-economy age (Malaysia, 2010).

Previously, in order to meet the new challenges, the Ministry of Higher Education has formulated and launched the National Higher Education Strategic Plan Beyond 2020 and the National Higher Education Action Plan. The National Higher Education Strategic Plan Beyond 2020 describes in detail the main outlines pertaining higher education environment, whereas some of which have already been introduced, implemented and

running (Ministry of Higher Education, 2007b). In the meantime, the National Higher Education Action Plan clearly outlines the scope of authority and the administrative roles of the Board of Directors, Senate and the Vice Chancellors enabling them to execute and enforce the policies regarding to the smooth running of the universities and other higher education institutions (Ministry of Higher Education, 2007a).

Therefore, it is very important for all those involve with the administration of higher education institutions to fully understand and grasp the fundamental point of both higher education transformational plans. Top management of the higher institutions are required to give full commitment to the objectives of these plans and must ensure that all staff member, both academic and non academic, have been made aware of and understand the significance of these plans (Ministry of Higher Education, 2007a). Similar to other organizations, planning without implementation is useless and higher education institutions need the right kind of care, where the right combination and utilization of rational, intellectual, logical, and critical thinking produces confidence in the leadership and stimulates the institutions to attain the heights of excellence (Northouse, 2007; Snodgrass & Schachar, 2008).

Besides several important issues have been highlighted in this sector, however, many believe leadership is one of the critical success factors in the higher education transformation effort all over the world (Bolden et al., 2008; Bryman, 2007, Ministry of Higher Education, 2007b; Mohd Sidek, 2009; Rosser, 2004). Realizing how important the leadership skill among higher education staff, as discussed above, the Ministry of

Higher Education has founded the Higher Education Leadership Academy (AKEPT – *Akademik Kepimpinan Pengajian Tinggi*) in January 2008. The move was parallel with the National Higher Education Strategic Plan goals to transform higher education in Malaysia, especially in promoting and producing quality human capital. Basically, AKEPT was established with the main purpose to provide leadership development programs for the officers (especially middle and top level management) of Malaysian higher education institutions (Ministry of Higher Education, 2007b).

Finally, apart from the support and programs undertaken by the Ministry and higher education institutions to promote the status and standing of the institutions through international networking and linkages, the leadership of the top management in higher education institutions have to exhibit their versatility and creativity in exploiting the opportunities available in the near future by strengthening the approaches and processes concerning to teaching and learning, promote internship program, training and entrepreneurial stints, and encourage soft skills among graduates as a value-added quality that will go a long way towards enhancing their employability (Mohd Sidek, 2009).

1.2 PROBLEM STATEMENT

In the 21st century, higher education all over the world has gone through an enormous paradigm shift (UNESCO, 1998). In this change, higher education faces several challenges such as attracting and retaining excellence students and staff, changes in training needs of skillful workforce, embracing new pedagogical approaches, the growing demands from students, staff, government and the public, and finally the surging higher

education expenditure require the management to look for new sources of income and financial models (Brown, 2001; Shawyun, 2003). No doubt, this new environment needs a person who can lead themselves, faculty, and university, thrive on the change, encourage innovation, promotes trust and learning, and finally bringing the organization into the future successfully (ACRULeT, 2007; Bolden et al., 2008; Brown, 2001; King, 2008, Ministry of Higher Education, 2007b). Parallel with the global higher education phenomenon, the government has given great attention on the issue of leadership in Malaysian public higher institutions (Mohamed Khaled, 2009; Ministry of Higher Education, 2007b; Zulkifli, 2006).

A bulk of previous research indicated that effective leadership was influenced by several factors such as emotional skills, leader's attribute and demographic characteristics, culture, and business model (Anand & UdayaSuriyan, 2010; Barbuto & Burbach, 2006; Barling, Slater, & Kelloway, 2000; Hur, 2008; Judeh, 2010; Mung, May, Kwang, & Songan, 2009; Schafer, 2010; Wright & Pandey, 2010; Zagorsek, Jaklic, & Stough, 2004). Generally, emotional intelligence is something to do with the ability to identify, manage and perceive emotions. Besides the above discussion, however, many scholars suggested that emotional intelligence is getting great attention in the study of leadership presently (Anand & UdayaSuriyan, 2010; Barbuto & Burbach, 2006; Gardner & Stough, 2002; Goleman, 1998a; Groves, McEnrue, & Shen, 2008; Weinberger, 2003, 2009).

The literature demonstrated a growing number of studies were done on emotional intelligence and leadership behavior with inconsistent findings on the relationship

between both variables (Anand & UdayaSuriyan, 2010; Gardner & Stough, 2002; Langhorn, 2004; Lindebaum & Cartwright, 2010; Sosik & Magerian, 1999; Tang, Yin, & Nelson, 2010; Weinberger, 2009). At the same time, another significant issue in leadership research is ethical behaviors (Hopkins, O'Neil, & Williams, 2007). Additionally the recent ethical misconduct occurs all over the world has increased the awareness over the issue (Ali, 2009; Ali & Al-Owaihian, 2008; Arslan, 2001; Harshman & Harshman, 2008). Therefore, although there were extensive studies on emotional intelligence and leadership, however there is very little known on the relationship between emotional intelligence, ethic (specifically Islamic work ethic) and leadership practices especially among middle level administrators in higher education segment especially in public universities in Malaysia (Abd. Rahim & Abdul Shukor, 2006; Rosser & Javinar, 2003).

Consequently, this research rests on the premise that emotional intelligence has an impact on middle level administrators' leadership practices when Islamic work ethic is practiced and yet the problem has not been addressed thoroughly especially in public universities in Malaysia. No doubt, there have been numerous studies on leadership and emotional intelligence, however very few research have been done on the issue, specifically in Malaysian public universities. Hopkins et al. (2007) suggested emotional intelligence is important element for school board members' leadership effectiveness. Several authors have explored the predictive association of emotional intelligence and transformational leadership (Gardner & Stough, 2002; Langhorn, 2004). Subsequently, Sivanathan and

Fekken (2002) examined the relationship between emotional intelligence and moral reasoning to leadership style and effectiveness.

Most of the past studies show a consistent relationship between emotional intelligence and effective leadership as well (Anand & UdayaSuriyan, 2010; Caruso & Salovey, 2004; Gardner & Stough, 2002; Goleman, 1998a; Langhorn, 2004; Vrba, 2007). Previous studies also indicated emotional intelligence scores were strong predictor of leadership effectiveness (Anand & UdayaSuriyan, 2010; Gardner & Stough, 2002; Kerr, Garvin, Heaton, & Boyle, 2006). Even though the issue of emotional intelligence and leadership practices with work ethic in general is very important, there is very scarce research in this country and elsewhere (Ali, Falcone, & Azim, 1995; Mung et al., 2009; Rice, 1999). Recognizing this development, it is important to understand the relationship between emotional intelligence and leadership practices. Unlike natural intelligence (IQ), emotional intelligence can be learned (Goleman, 1995 & 1998a; Latour & Hosmer, 2002) and strengthen over time (Mayer, Salovey, & Caruso, 2004).

Meanwhile ethical behavior is very much parallel with the Government policy outlines under the second thrust of the Ninth Malaysia Plan, to foster a community of culture and strong moral values (Malaysia, 2006, 2010). This is important because a community with first class mindset is being knowledgeable, a high performance culture, competitive and should have integrity and good moral values. On top of that, it is also a community of educated citizen who value culture, arts and heritage, as well as the national history, race and religion. This community is known by its strong sense of self-esteem and can stand

the influence of globalization. Additionally, this community also is persistent in its belief in God, loyal to the King, and nation. As stated in Article 3(1), although other religions may be practiced in peace and harmony, but Islam is the official religion of the Federation (Malaysia, 2005). Therefore, it is naive to ignore the Islamic work ethic in this Malay-Islam dominant society.

Although the administrative group has proven to have important roles for the development of higher education institutions, however there appears a complete ignorance for administrators' job, and in most cases administrative staff contributions are less recognized (Szekeres, 2004). According to Johnsrud, Heck and Rosser (1998), the primary sources of middle level administrators' frustrations are the nature of their daily role, lack of recognition for their contribution, and very little opportunity for career advancement. Meanwhile, several authors have observed that only a small number of articles dedicated to administrative staff development nationally and internationally thus far (Abd. Rahim & Abdul Shukor, 2006; Conway, 2000; Johnsrud et al., 1998; Szekeres, 2004; Whitchurch, 2004).

Based on the discussion above, therefore, the study intends to examine the impact of Islamic work ethic as a moderating factor on the relationship between emotional intelligence and leadership practices. The empirical study described a consensus that emotional intelligence, Islamic work ethic/work ethic, and leadership styles directly and indirectly determine the relationship between the constructs. However, to the best of my knowledge, very few study have tested all this constructs in a single model combining the

emotional intelligence, Islamic work ethic, and leadership practices specifically in Malaysian higher education context. Furthermore, how Islamic work ethic affects, if any, the relationship between emotional intelligence and leadership practice among middle level administrators is left unanswered.

1.3 RESEARCH QUESTIONS

Based on the previous section, the study attempts to answer the following research questions.

1. What is the level of leadership practices among middle level administrators in Malaysian public universities?
2. What is the relationship between emotional intelligence and leadership practices among middle level administrators in Malaysian public universities?
3. Does Islamic work ethic moderate the relationship between emotional intelligence and leadership practices among middle level administrators in Malaysian public universities?

1.4 RESEARCH OBJECTIVES

Generally, the objective of this study is to examine the relationship of emotional intelligence on leadership practices when Islamic work ethic is practiced among middle level administrators working in public universities in Malaysia. The specific objectives of this study are:

1. To identify the level of leadership practices among middle level administrators.

2. To determine the relationship between emotional intelligence and leadership practices.
3. To determine the moderating effect of Islamic work ethics on the relationship between emotional intelligence and leadership practices.

1.5 SIGNIFICANCE OF THE STUDY

In an increasingly complex working environment and rapid responsiveness, require executives who occupy various positions to play several roles simultaneously such as communication, planning, organizing, implementing numerous activities in the organizations and so forth. Therefore, to deal effectively with other people require executives to utilize their emotional resources well. Consequently, Anand and UdayaSuriyan (2010) stated besides leadership capabilities, the level of executives' emotional intelligence will make them communicate effectively. Meanwhile, Barbuto and Burbach (2006) revealed emotional intelligence has widely become accepted as an important facet that has an influenced on effective leadership in an organization.

Since several studies has proposed emotional intelligence has a critical role in leadership effectiveness (Anand & UdayaSuriyan, 2010; Boyatzis & Ratti, 2009; George, 2000), therefore it is necessary to examine thoroughly the area. For that reason, the main purpose of this study is to examine the influence of emotional intelligence on middle administrators' leadership practices when Islamic work ethic is practiced, yet the finding of the study would contribute to the management (top and middle level which supervision is one of their critical functions), and the staff at all levels as well. The findings would

provide to the top management, particularly in the public universities, as the basis for future policy formulation, and might enable them to understand the importance and the outcome of leadership practices in running the institution.

Then the findings may also be beneficial to the development of organizational theory, especially in public institution of higher education. Furthermore, the finding will also enable the management to pay more attention to the employees' development and training programs in order to improve their leadership ability and further produce better organizational performance. Moreover, some scholars strongly suggest that emotional intelligence and leadership can be developed and trained (Goleman, 1998a, 1998b) since this is not an inborn characteristic (Kouzes & Posner, 1995). By improving leadership skills among middle administrators, perhaps their productivity may likely will improve and be able to deliver better services to the stakeholders.

1.6 SCOPE OF THE STUDY

The purpose of the study is to examine the relationship between emotional intelligence and leadership practices when Islamic work ethic is practiced among middle level administrators in Malaysian public universities. Public universities are emphasized on this study because the institutions are recognized as one of the critical element in the government transformation programs (Malaysia, 2008). Specifically, middle administrators are selected because this group is the key player to ensure the effectiveness in daily administration of public universities. Meanwhile, Szekeres (2004) suggested that administrators are responsible to coordinate various academic activities

into the prime key business of the institutions, while academic staff members concentrate on their major task of teaching, learning, assessment, and research. Additionally, administrators are responsible to make sure the requirement of an organizational and central agencies such as recording, reporting, and keeping statistics of student achievement is conformed (Conway, 2000).

1.7 ORGANIZATION OF THE DISSERTATION

This thesis consists of five chapters. Introduction is presented in Chapter One. This chapter contains research background, overview of Malaysian higher education, problem statement, research questions, research objectives, significant of the study, and scope of the study. Chapter Two addressed the previous empirical literature relating to the variables so as to provide a clear description of the research framework in this study. Chapter Three discussed in detail the methodology of the study. This included research hypotheses development, research design, operational definition, instrumentation, sampling technique, data collection procedure, and data analysis technique. The complete results of the study were presented in Chapter Four. This section included the sampling results, data screening, validity and reliability test for all variables. Subsequently, data analysis and hypotheses testing were discussed in this part. Finally, all the results of the data analysis in Chapter Four were discussed further detail in Chapter Five. Specifically, this chapter described the conclusion of the study, theoretical contributions, limitations and some suggestions for future direction.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This Chapter Two presented a comprehensive review of relevant current literature for the study including thorough references from various books, journals, periodicals, and relevant publications. This chapter focused on theoretical and empirical research overview of the relevant variables present in this study. It also touched on the possible relationship of the all dimension of emotional intelligence, independent variables, with the leadership practices, the dependent variable, among middle level administrators working in Malaysian public universities. The study also attempted to examine the moderating effect of Islamic work ethic which may have some impact on the relationship between emotional intelligence sub dimensions and leadership practices.

2.1 EMOTIONAL INTELLIGENCE

2.1.1 Concept of emotional intelligence

Scholars have been identified the existence and importance of intelligence other than solving problem ability and a human memory, especially by those who are interested to explore the cognitive intelligence (Bratton, Dodd, & Brown, 2011). Nonetheless, it was the work of Mayer and Salovey, and Goleman that started to emphasize on the potential benefits of the emotional intelligence, which later rouse the interest of management and practitioners (Bratton et al., 2011; Latour & Hosmer, 2002; Taylor & Bagby, 2000).

Although, many scholars have proposed numerous models to explain emotional intelligence concept, however an ability model and a mixed model are the two most popular models of emotional intelligence thus far (Fernández-Berrocal & Extremera, 2006a).

Initially, the words emotion and intelligence must be discussed separately in order to truly understand the concept of emotional intelligence. Pope and Singer (1990) suggested emotions are often viewed as structured reactions, crossing many psychological sub-systems, including the physiological, cognitive, motivational and experiential systems. In other words, a person's emotions typically appear in response to an internal or external event. Salovey and Mayer (1990) described emotion is also seen as an organized response, surpass many psychological subsystems boundaries, including a physiological, motivational, cognitive, and experiential systems.

Meanwhile, Ekman (2007) implied that emotions usually have a positive or negative meaning for the individual and emotions normally recognized as a stimulate response to circumstances. The author developed the list of basic emotions after conducting research on various different cultures. From cross cultural research, the author suggests there are 15 positive and negative emotions which individual experience namely anger, fear, disgust, sadness/distress, contempt, contentment, amusement, excitement, guilt, prides in achievement, embarrassment, relief, shame, sensory pleasure, and satisfaction (Ekman, 1999). Subsequently, Ekman (2007) mentions that not all of these emotions can be determined through facial expressions.

Meanwhile, George (2006) suggests that emotions and moods are underlying, fundamental elements of behavior. The level of intensity differentiates moods from emotions. Moods tend to be low intensity, all encompassing, and not specifically coupled with an event, whereas emotions are high intensity and specifically tied to an event or incident. He explained further that emotions can be valuable in guiding one's attention to critical situations, assisting in making decisions, and facilitating certain types of natural conscious or unconscious processes. Perhaps this is one of the needed skills to improve personal and organizational performance. Emotion also can be perceived as a situation where senses exhibited through individual physiology and psychology process (Mahmood Nazar, 1990).

Consequently, Hatfield, Rapson, & Le (1994) explained that emotional contagion clarifies how individual respond to the behaviors of others and the behaviors affect our mood. Besides that, Ekman (1999) implies that emotional expressions are essential to the development of interpersonal relationship. In the meantime, positive emotional relations with others are essential not only in workplace yet in all parts of our lives (Kramer & Hess, 2002). Basically, both positive and negative emotion emerge from internal or external events and emotion help to communicate knowledge about individual relationship and the environment at various levels (Mayer & Salovey, 1997). Subsequently, Salovey and Mayer (1990) assume that emotion is potentially powerful in changing one's life experiences. Although experts have different point of view on the specific characteristics of emotion, however most of them agree that emotion as one of the important basic element of human being.

In the meantime, Gottfredson (1998) defined intelligence as an individual ability to deal with cognitive complexity. Meanwhile, Wechsler (in Fancher, 1985) suggested intelligence as the capability of the individual to act purposefully, to think rationally, and to react effectively with the environment. On the obverse, the cognitive ability concept encompasses as what most people think of as a general intelligence (Pope & Singer, 1990). Meanwhile, Habibah and Noran Fauziah (1997) explained intelligence as an ability to think logically, related to problem solving capability, ability to communicate fluently, ability to read and understand, ability of good writing, good memory, and finally broad with knowledge. Parallel to the discussion, obviously a set of mental capacities and abilities collectively determine an individual level of intelligence. Consequently, similar to other abilities, an individual ability to complete specific given tasks is used to measure these mental capacities (Mayer, Salovey, & Caruso, 2000). In other words, intelligence strongly manifests the high human mental capability.

Initially, there are two basic assumptions underlying in the concept of intelligence namely individual is born with predetermined potential intelligence, and the general intelligence of an individual can be measured (Gottfredson, 1998). The author suggested, so far, IQ test is seen as the single most reliable predictor of individual intelligence at workplace and school. In other words, an individual performance is strongly influenced by the levels of their general intelligence (Gottfredson, 1998). In addition, George (2006) argued intelligence itself as applying what an individual know in the right way, in the right place, at the right time, and with the right intention. No doubt, intelligence is related the capacity for learning, understanding, ability in seeking

truths, relationships and so forth. Therefore, as a conclusion, emotional intelligence best refers to the capacity and capability to understand and managing one and others' emotion.

2.1.2 Emotional intelligence background

Emotional intelligence relatively is a new and expanding theme of behavioral research, which has attracted the attention of the scientific community, the academicians, business corporation, and the general public as well (Anand & UdayaSuriyan, 2010; Fernàndez-Berrocal & Extremera, 2006a). Several authors have identified various types of intelligences such as verbal propositional intelligence, perceptual-organizational intelligence, and spatial intelligence (Mayer & Salovey, 1997; Mayer et al., 2004). Besides the emerging interest, however Gottfredson (1998) asserted that the research of human intelligence in psychology has caused strong controversy to the general public due to the issue of whether it is worthwhile to evaluate people based on a single factor of cognitive competency.

Amazingly, Gardner (1983), who proposed the theory of multiple-intelligences divided intelligence into several modalities rather than perceiving intelligence as sole ability. He identified seven types of human intelligences consisting of linguistic, logical-mathematical, spatial, bodily-kinesthetic, naturalistic, musical, and personal intelligence. Consequently, the author separates personal intelligence into two parts namely intrapersonal and interpersonal intelligence and both are important to human being. Intrapersonal intelligence correlates to a capacity to access personal feelings and an

individual range of emotions. In the meantime, an ability to identify moods, feelings and emotions in others are an interpersonal intelligence. Gardner (1983) strongly believes that all these multiple intelligence factors differentiate human behaviors better.

Historically, in 1920 Thorndike started the research on social intelligence and suggested it was different from academic intelligence or abstract (Latour & Hosmer, 2002; Matthews, Zeidner, & Roberts, 2002). According to Thorndike, social intelligence comprises a cognitive and behavioral feature and consists of an intellectual capacity (which is described as an ability to recognize and manage people) and this is different from abstract-verbal and concrete-mechanical characteristics intelligence (Derksen, Kramer, & Katzko, 2002). However, only in the 1980s, scholars started to meticulously conceptualize the emotional intelligence thought (Carmeli, 2003).

Meanwhile, Bar-On (2006) suggested the history of emotional intelligence started from as early as Darwin's work on the importance of emotional expression for adaptation and survival. In contrary, Bar-On (1997) explained the theory of emotional intelligence originated with the work of several scholars such as Wechsler in 1940s, Leeper in 1940s, and Maslow in 1950s. Initially, his study which led him to use the emotional quotient (EQ) term was strongly influenced by the work of these authors. Consequently, Goleman (1995) stated, in 1980s research on emotion has surged drastically in accordance to the development of brain imaging technologies which allowed scientists to observe how the brain operates while we think and feel, and imagine and dream. Subsequently, there has been an increasing interest of study on the importance of

emotional intelligence especially for successful leadership (Ashkanasy & Dasborough, 2003; Carmeli, 2003).

Initially, most scholars are likely to observe emotional intelligence as a possible factor which contributing to positive behaviors, attitudes, and organizational outcomes (Carmeli, 2003). In the meantime, based on existing evidence, emotional intelligence could be explained as either personality traits (Schutte et al., 1998) or ability (Mayer & Salovey, 1997). Besides that, Mayer et al. (2000) has been recognized as prominent scholars who provide comprehensive discussion concerning the subject. However, the real surprise was this subject has been not resolved yet (Carmeli, 2003). Meanwhile, scholars believe that emotional intelligence can be taught and promoted, while others suggest emotional intelligence is an inborn trait.

Subsequently, Matthews et al. (2002) mentioned contemporary individual-differences point of view on the social intelligences constructs can be traced back to Thorndike's influential tripartite division of intelligence. However, several authors have observed that an early concept of emotional intelligence obviously was influenced by Gardner's work (Roberts, Zeidner, & Matthews, 2001; Taylor & Bagby, 2000). Moreover, Salovey and Mayer (1990) admitted that their early concept of emotional intelligence was very much influenced by Gardner's personal intelligence perspective. Therefore, based on the above discussion, emotional intelligence, relatively new theme of psychological study, can be described as the ability, capability to recognize, evaluate, and deal with individuals, others, and groups emotion.

2.1.3 Contemporary Emotional Intelligence Theory

Based on the literature for the past fifteen years, contemporary emotional intelligence theory has been observed from two primary perspectives (Weinberger, 2009). First perspective is based on an ability-based model point of view, which describes an emotional intelligence as a group of distinct abilities. Besides that, the second perspective is most likely based on a mixed model approach that explains emotional intelligence theory mainly from personality characteristics perspective (Fernández-Berrocal & Extremera, 2006b).

Recognizing this tendency, most scholars have accepted the three main emotional intelligence theoretical approaches namely Mayer and Salovey's emotional intelligence ability model, emotional-social intelligence model proposed by Bar-On's, and Goleman's emotional intelligence competencies model which focuses on the workplace behavior (Fernández-Berrocal & Extremera, 2006a; Landy, 2005). Additionally, Mayer et al. (2000) suggested the two models developed by Goleman (1995) and Bar-On (1997) as mixed model because both authors consider mental abilities and other characteristics as a single entity. Indeed, these three models have been widely used and guided most of the research on emotional intelligence theme presently (Fernández-Berrocal & Extremera, 2006a, 2006b).

2.1.3.1 Emotional Intelligence Ability-Based Model

Initially, one of the earliest and comprehensive theories of emotional intelligence was proposed by Mayer and Salovey (1997). The authors have been the leading researchers

on emotional intelligence since 1990s. They have conducted relatively numerous analyses to verify the validity of the emotion and intelligence theoretical concept. The model suggests that emotional intelligence is the ability to identify, utilize, appreciate, and manage emotions (Fernández-Berrocal & Extremera, 2006a). According to Salovey and Mayer (1990), emotional intelligence refers to an individual ability to observe feeling and emotion of themselves and others, to differentiate among them, and apply this information leading to their thinking and action. On the other hand, emotional intelligence is a combination of emotion and intelligence of a person (Bratton et al., 2011). Meanwhile, Weinberger (2003 & 2009) supported the argument by suggesting that the main assumption behind this definition was the linkage between emotion and intelligence. Moreover, Graves (1999) argued that emotional intelligence is something to do with the ability to think intelligently and taking good decision is what the ability-based perspective concern most.

Originally, Mayer and Salovey (1997) included together both mental abilities and personality characteristics in their definition, thus leading it to a mixed model. However, later Mayer and Salovey (1997) redefined the concept of emotional intelligence emphasizing merely on mental ability factor (Jaeger & Eagan, 2007). The concept also implies the differences between intellect and emotional intelligence and both concepts in reality occupy different parts of the brain (Salovey, Brackett, & Mayer, 2004). Mayer et al. (2004) believed emotional intelligence can be taught and improve over time. Besides that, the ability-based model has neglected several personality attributes which are combined in other models (Weinberger, 2009). In other words, emotional intelligence is

seen as an ability to drive and promote positive behaviors toward better workplace outcomes (Carmeli, 2003; George, 2000).

After decades, the ability-based model of emotional intelligence has gained much popularity due to several reasons such as strong theoretical basis, uniqueness of the measurement, and its systematic appraisal and support by empirical data obtained from many basic and applied research (Fernández-Berrocal & Extremera, 2006b). No doubt, the Mayer and Salovey's ability-based model was widely used in many emotional intelligence studies. Mayer et al. (2000) believed, although scholars have different definitions and ways in measuring the concept, however both emotional intelligence approaches, ability-based and mixed perspective, are important in the research of an individual's effectiveness and success in life.

Subsequently, the model which is accepted as mental ability comprises four hierarchical organized components namely perception of emotions, utilizing emotions to facilitate thinking and reasoning, understanding emotions in self and others, and regulation of emotions in self and others (Mayer & Salovey, 1997). In other words, emotional intelligence is related to the ability to identify, use emotion to help a person think, know what causes emotions, and manage these emotions in order to capture the wisdom of our feelings. Mayer and Salovey (1997) suggested the four components of emotional intelligence are organized from more fundamental psychological processes to higher, and more psychologically integrated processes. The fundamental level concerns the basic abilities of perceiving and expressing emotion, while the higher stage concerns to

the awareness of regulation of emotion. Table 2.1 illustrates a comprehensive description of an ability-based model of emotional intelligence.

Table 2.1
Mayer and Salovey's Ability-based Model of Emotional Intelligence

| Component | Feature |
|------------------------|--|
| Perceiving emotions | This is the primary element of emotional intelligence as it makes all other processing of emotional information possible. It is related to the ability to see and read emotions in appearance, pictures, voices, and artifacts, including the ability to recognize one's own emotions. |
| Using emotions | The emotionally intelligent person can utilize upon person changing feeling in order to best fit the task given. It is related to the ability to handle emotions to facilitate several cognitive activities such as to think and solving problem. |
| Understanding emotions | This feature grows over time. It is related to the ability to perceive emotion language and to appreciate complicated interaction among emotions. For instance, understanding emotions comprises the ability to be sensitive to slight variations between emotions. |
| Managing emotions | Ability to regulate oneself and others emotions. Thus, the emotionally intelligent person can manage emotions and control them to achieve anticipated objectives. |

Source: Mayer and Salovey (1997)

Initially, the concept of emotional intelligence corresponds closely to the capacity to perceive, manage and emotions appraisal (Schutte et al., 1998). Although, emotional intelligence involves thinking and feeling however amazingly the two different mental processes come together. This is what Mayer and Salovey (1993) believed that the social intelligence and emotional intelligence constructs strongly inter-related. In addition, George (2000) described the theory of emotional intelligence focuses on how far one's cognitive capabilities are notified by emotions and the extent to which emotions are cognitively controlled. Since then, the area emotional intelligence has become flooded with a numerous of different tests and all are alleged to be an effective assessment of an individual's emotional intelligence (Kerr et al., 2006).

Moreover, Latour and Hosmer (2002) asserted emotional intelligence could well be described as affective effectiveness. Basically, mind, will, and emotion formed the human affective domain or what is often described as heart knowledge. Obviously, this is contrary with linguistic, mathematical, logical, and spatial intelligences as what experts termed as the cognitive domain of head knowledge. The authors further argued, it becomes apparent that the field represents a set of broad, interpersonal abilities rather than hardwired native skills and as such, it can be learned and an inborn traits. Besides that, many practitioners and scholars strongly believed development and training programs might improve emotional intelligence level of an individual (Clark, Callister, & Wallace, 2003; Kerr et al., 2006; Mayer et al., 2004; Sosik & Megerian, 1999; Sivanathan & Fekken, 2002).

Finally, most of the previous findings of research using the Mayer and Salovey ability-based model, demonstrated emotional intelligence and leadership behavior have a positive relationship. Emotional Intelligence has become an essential part of how today's leaders meet the major challenges they encounter. Past study also confirmed that emotional intelligence was strong predictors of effective leadership (Ashkanasy & Dasborough, 2003; Groves & McEnrue, 2008; Kerr et al., 2005). Relatively, Mayer and Salovey's ability-based model has been prevalently adapted in numerous studies of emotional intelligence in various industries thus far (Ashkanasy & Dasborough, 2003; Carmeli, 2002; Groves & McEnrue, 2008; Kerr et al., 2006). Based on the model popularity, therefore, Mayer and Salovey's ability-based emotional intelligence model was used in this study.

2.1.3.2 Emotional Intelligence Competencies Model

Goleman (1995) who popularized this concept when he adapted the Mayer and Salovey's emotional intelligence model, emphasizing on emotional intelligence as a collection of competencies grouped around the management of one own feelings and relationships with others. In this case, Goleman (1998b) described emotional intelligence as the capacity to do with understanding one own feelings and those of others, for motivating others and ourselves whilst utilizing leadership ability, empathy, and integrity. Moreover, he also differentiated emotional aptitude from emotional intelligence, whereby emotional aptitude refers to competencies that unify feeling and thought.

Besides that, Goleman strongly suggested that emotional intelligence is extremely important to the leadership subject (Walter, Cole, & Humphrey, 2011). Additionally, Goleman (1996, 1998a) associated emotional intelligence with satisfying an individual personal life experiences and success in the workplace. Goleman (1998a) also mentioned that emotional intelligence is the *sin quo non* (an essential condition) of predominant performance. Obviously, Goleman's model emphasizes on emotional intelligence as a wide range of competencies and skills that elevate leadership performance (Walter et al., 2011).

Meanwhile, Higgs and Aitken (2003) wrote, since Goleman's seminal paper on emotional intelligence was published, the discipline has gained greater attention and its application on human resource development has been proven to be very significant.

Consequently, in this Goleman's mixed model as proposed by Goleman, social behaviors, competencies and traits were combined together as a single factor (Bratton et al., 2011). Goleman (1995) argues traditional intelligence (IQ) is too narrow while emotional intelligence is a broader concept and positively contributing to an organizational success. Later, Goleman (1998b) suggested emotional intelligence reflexes a difference means of being clever. Furthermore, emotional intelligence is increasingly used in human and organizational development. Recently, many large organizations such as American Express, British police forces, Johnson and Johnson, and local authorities to name a few, have integrated the elements of Goleman's emotional intelligence competencies model within their organizational competency development frameworks (Kilgallon, 2005; Passmore & Roberts, 2005).

The mixed method of Goleman's (2001) model of emotional intelligence uses a framework to characterize all the constructs, which is separated into four groups of behavioral facets namely self-awareness, self-management, social awareness, and relationship management. The author also has mixed together the political awareness, service orientation, self confidence, conscientiousness, and achievement that drive toward emotional intelligence concept (Mayer et al., 2000). In other words, Goleman suggested emotional and social intelligence is shaping individual capability to actively and effectively deal with everyday pressures and demands (Goleman, 1995). Table 2.2 illustrates the elements of emotional intelligence as summarized by Goleman (2001), who is recognized as one of the key authorities on this area (Fernández-Berrocal & Extremera, 2006b).

Table 2.2
Goleman's Framework of Emotional Competencies

| | Self (personal competence) | Other (social competence) |
|-------------|----------------------------|---------------------------|
| Recognition | Self-awareness | Social awareness |
| | Emotional self-awareness | Empathy |
| | Accurate self-assessment | Service orientation |
| | Self-confidence | Organizational awareness |
| Regulation | Self-management | Relationship management |
| | Emotional self-control | Developing others |
| | Trustworthiness | Influence |
| | Conscientiousness | Communication |
| | Adaptability | Conflict management |
| | Achievement drive | Visionary leadership |
| | Initiative | Catalyzing change |
| | | Building bonds |
| | Teamwork and collaboration | |

Source: Goleman (2001)

Realizing the trend, numerous organizations are recognizing the need to hire the emotionally intelligent individual to ensure long-term achievement for their organizations. Subsequently, emotional intelligence is identified as more than a set of professional abilities (Alston, 2009) because it promotes humanity and compassion at workplace (Goleman, 1995). Generally, the concept is referred to a group of mental abilities that involves understanding, perceiving, managing, and utilizing one's emotions. The concept of emotional intelligence is also associated to the reasoning capacity concerning emotions to increase thinking ability. Basically, the concept comprises the ability to precisely recognize emotions, to assess and initiate emotions so as to support thought, to perceive emotions and emotional knowledge, and to reflectively control emotions as to elevate emotional and intellectual development (Mayer et al., 2004).

Finally, Goleman (1995) asserted that emotional intelligence is increasingly important to organizational growth and human development, because the concept provide a new means to indentify, understand, and evaluate human behaviors, attitudes, management styles, interpersonal skills, and human potential. In addition, scholars believed emotional intelligence should progress and mature with age, experience and also can be nurtured (Covey, 2004; Goleman, 1998b; Mayer et al., 2004). Besides that, Fowlie and Wood (2009) and Moon (2010) were some example of scholars that using the Goleman's framework of emotional competencies in their study. Nonetheless, one of the main criticisms hurled on this mixed approach is on the model development which was claimed to be lack of empirical rigorness (Landy, 2005).

2.1.3.3 The Bar-On Model of Emotional-Social Intelligence

The third model which is described as emotional-social intelligence was proposed by Bar-On (1997). Initially, the author developed emotional-social intelligence based on the domain of personality theory perspective. To some extent, this approach is seen as more extensive and comprehensive than Mayer and Salovey's model (Fernàndez-Berrocal & Extremera, 2006a). The author strongly believed emotional-social intelligence as a mixture of non-cognitive capabilities and social competencies, skills that influence how effectively one recognize and articulate oneself, appreciate others and relate with them, and lastly how to cope with the environmental pressures. Bar-On (2006) suggested the objective of the model is to observe the major elements and components of social and emotional functioning that could direct an individual to a better psychological wellbeing.

Primarily, Bar-On's model is different from ability-based model because it blends mental abilities with other personality characteristics (Fernández-Berrocal & Extremera, 2006b). The emotional-social intelligence model suggests the concept as an interrelated cross-sectional of emotional and social competencies that truly influence human intelligent behavior (Fernández-Berrocal & Extremera, 2006b). In general, the author assumes individual with higher emotional-social intelligence is more successful in responding to the environmental demands and pressures. He also believes that emotional intelligence increases over time and can be improved through development, training, and therapy programs (Bar-On, 2006). According to Bar-On (1997, 2006), emotional and social intelligence comprises several elements such as intrapersonal skills, interpersonal skills, adaptability, stress management and finally general mood. In detail, these five factors (intrapersonal skills, interpersonal skills, adaptability, stress management, and general mood) which divided into 15 sub-factors (self-regard, emotional self awareness, assertiveness, independence, self actualization, empathy, social responsibility, interpersonal relationship, reality testing, flexibility, problem solving, stress tolerance, impulse control, optimism, and happiness) are exhibited in Table 2.3.

Table 2.3:
Bar-On Emotional-Social Intelligence Construct

| Factors | Sub-factors |
|----------------------|--|
| Intrapersonal skills | Self-regard, emotional self awareness, assertiveness, independence, and self actualization |
| Interpersonal skills | Empathy, social responsibility, and interpersonal relationship |
| Adaptability | Reality testing, flexibility, and problem solving |
| Stress management | Stress tolerance and impulse control |
| General mood | Optimism and happiness |

Source: Bar-On (2006)

Finally, Bar-On proposes both emotional and cognitive intelligence contributes equally to a person general intelligence, which then a suggestion of human potential to be successful in life (Fernández-Berrocal & Extremera, 2006a). In other words, besides cognitive ability, how good the person manages themselves and their relationship with others are also counted. Conversely, many questions have been raised on the Bar-On's model, especially on the soundness of self-report as an emotional intelligence index of Bar-On's emotional-social intelligence model (Kluemper, 2008). However, Bar-On's model still popular and widely used among scholars. Some of the researches employed Bar-On's emotional-social intelligence constructs were conducted by Anand and UdayaSuriyan (2010), Barling et al. (2000), Bratton et al. (2011), and Jaeger and Eagan (2007), to name a few.

In conclusion, this section has discussed three most popular emotional intelligence models that are widely used as proposed by Mayer and Salovey, Goleman, and Bar-On. Subsequently, Mayer and Salovey's model is classified as emotional intelligence ability-based model, meanwhile Goleman's model, and Bar-On's model are classified as mixed model of emotional intelligence (Fernández-Berrocal & Extremera, 2006a, 2006b). Although, there is no single definition of the emotional intelligence constructs on all models, however it appears to be an agreement on two facets, namely emotional management (ability to act consistently, correctly in various situations, and when facing pressure) and self-awareness (awareness of one own feelings and the ability to identify and cope with). Meanwhile, not excessive to say that Goleman's competency model and Salovey and Mayer's ability model were observed as the two major contributions that

place the basis for emotional intelligence research and promote the interest on the subject (Moon, 2010).

2.1.4 Measures of Emotional Intelligence

Initially, many debates have been conducted seeking the best way to measure emotional intelligence. Until now, various scales have been proposed and used to examine an individual emotional intelligence (Aslan & Erkus, 2008). Recognizing the recent interest of the field, several scholars have been observed to develop various instruments in an attempt to measure emotional intelligence and emotional intelligence related constructs (Bar-On, 1997; Goleman, 1995; Salovey & Mayer, 1990; Schutte et al., 1998). Basically, each of these instruments used to determine general level of an individual emotional intelligence. Furthermore, the instruments also identify a person's strength and the weak point of a person in the area. Emotional intelligence scale will assess several characteristics of a person's emotional intelligence and will recommend some necessary improvements.

Basically, the different scales developed to measure emotional intelligence are not contradictory but is likely to be complementary with each other. Besides that, some of these scales are not user friendly because they consist of too many items and worst still some of them do not produce the desired result (Aslan & Erkus, 2008). Despite various definitions given, generally the measurement covers four distinct factors namely perception, regulation, appraisal, and utilization of emotion (Ciarrochi et al., 2000). Subsequently, Mayor et al. (2000) suggested there are three major approaches of

measurement used in testing emotional intelligence namely a self-report, informant-report, and performance scale. Some of the popular scales to measure emotional intelligence are discussed below.

2.1.4.1 The Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT)

Basically, the MSCEIT is an ability-based instrument developed to measure the four domains of emotional intelligence that influences the fundamental leadership skills as proposed by Mayer et al. (2002). MSCEIT was originated from Multifactor Emotional Intelligence Scale (MEIS), an earlier version of instrument developed to measure emotional intelligence facets. Kerr et al. (2006) suggested the scale measures a person's level of emotional intelligence and their ability in relation to the four factors of emotional intelligence (perceiving, using, understanding, and managing emotions). Meanwhile, Mayer et al. (2002) described the ability-based model proposes an approach within organization for individual to formalize, implement, and accomplish strategic plans that put together emotions and emotional relationships.

The MSCEIT comprises 141-item scale that divides emotional intelligence into four factors namely perceive emotion, facilitate thought, understand emotion, and manage emotion (Mayer et al., 2004). Furthermore, the scale is the most recent attempt to describe the ability-based model of emotional intelligence (Kerr et al., 2006). Subsequently, the validity and reliability of the instrument has been examined and appeared to be strong in many different facets (Mayer et al., 2002). The instrument is

able to measure an emotional intelligence from an ability perspective (Fernández-Berrocal & Extremera, 2006a).

Besides its popularity, one of the main criticisms on the scale is, contradictory to the cognitive ability test, the MSCEIT only measures knowledge of emotions but not exactly measure the knowledge relating to the ability to undertake specific tasks (Brody, 2004). In other words, perhaps a person may not do what they suppose to do although they know how to behave in certain emotional laden circumstances. Moreover, Mayor et al. (2000) admitted that an individual's accuracy strongly determines the accuracy of the test. Although, there are some comments on the MSCEIT effectiveness, however several authors persistently recommended the use of the instrument in emotional intelligence research (Barbuto & Burbach, 2006; Herbst & Maree, 2008; Kerr et al., 2006; Weinberger, 2009; Zagoršek et al., 2006).

2.1.4.2 The Emotional Competence Inventory (ECI)

Originally, the ECI test developed in 1999 was based on emotional intelligence competencies as described by Goleman (1998b). The ECI, which is available as self-report and a multi-rater feedback instrument, employed to obtain and emphasized on the person strengths and provide recommendations for future improvement. Subsequently, Goleman, Boyatzis, & McKee (2002) formulated this 360-degree tool (multi-rater), which is based on their seminal work, to test an individual's emotional and social competencies in organizations. The instrument is able to point out the specific domain of emotional competencies where improvement is necessary to promote a person's

emotional intelligence (Bradberry & Greaves, 2005). As discussed earlier, Goleman (1998a) strongly believed that emotional intelligence competencies are not inborn talents, but they are learned ability.

Besides that, the scale is suggested as development tool only and not for other purposes (HayGroup, 2005). In other words based on the score obtained, the instrument considers the validation, and reliability of emotional quotient as a measurable component of effective leadership and organizational performance (Goleman, 1998a). However, Woodruffe (2001) critically reviewed Goleman's model and suggested Goleman's self-report instrument found to have several limitations especially the accuracy of ECI was questionable. Additionally, the author noted some of the behaviors proposed by Goleman (1998a) such as self-confidence and leadership are ordinary factors and commonly recognized relevant with high performance.

2.1.4.3 Bar-On Emotional Quotient Inventory (EQ-i)

Originally, in early 1980s the EQ-i was developed as an instrument to examine and analyze emotion, and social function concept (Bar-On, 2006). Later, after an extensive research, in 1997 the author produced new version of EQ-i uses to assess emotional and social intelligence. The present scale is a self-report instrument to measure emotional and social competency behavior. In other words, the instrument is able to examine an individual's emotional and social strengths and weaknesses. According to Stein, Papadogiannis, Yip, and Sitarenios (2009), the scale generally is described as a skills-based approach of emotional intelligence. The scale contains the elements of personal,

social, and emotional skills and abilities (Bar-On, 1997). The instrument contains 133 items and estimating 30-40 minutes to be completed. The author internalized the items into 5 composite scales and 15 subscales as described in Table 2.3 previously.

The EQ-I is available as a self-report and a multi-rater versions designed to evaluate several constructs related to emotional intelligence (Bar-On, 2006; Fernández-Berrocal & Extremera, 2006a). The instrument uses a five point Likert scale, ranging from 1 (very seldom or not true of me) to 5 (very often true of me or true of me). The EQ-i gives a total score of emotional intelligence as well as scores for the following five factors scales and 15 subscales (Bar-On, 2006). A higher score suggests the stronger emotional intelligence skills, and on the contrary, a lower score indicates lower emotional intelligence skills (Bar-On, 1997; Stein et al., 2009). In terms of reliability estimates, the author has concentrated on internal consistency and stability test. The instrument obtained Cronbach's alpha coefficients ranging from .69 to .86 for the subscales, with an average internal consistency coefficient of .76. For the past 17 years, several types of validity tests have been conducted in various regions, and the results indicated good estimates of validity (Bar-On, 1997). However, this instrument is not recommended for a person below than 17-year old.

2.1.4.4 The Schutte Self Report Emotional Intelligence Test (SSEIT)

The SSEIT, a 33-item scale developed by Schutte et al. (1998) is a self-report instrument to measure emotional intelligence ability. The instrument was used to determine the participants' emotional intelligence scores. By using four sub scales, the

instrument is an approach to measure of a person general emotional intelligence level. The SSEIT, occasionally referred as the Assessing Emotions Scale or the Self-Report Emotional Intelligence test, measures several domains of emotional intelligence as originally proposed by Salovey and Mayer (1990). The four factors are evaluation of emotion in one own and others, the expression of emotion, controlling emotion in one own and others, and using emotion in problem solving (Carmeli, 2003; Ciarrochi, Chan, & Bajgar, 2001). Since the SSEIT was developed to map onto the ability-based model, therefore the scale is recommended for the Mayer and Salovey's emotional intelligence framework (Alston, Dastoor, & Sosa-Fey, 2010; Carmeli, 2003).

Besides that, Ciarrochi et al. (2001) depicted that initially the SSEIT emphasizes on common and average emotional intelligence. Meanwhile, Schutte et al. (1998) highly suggested the use of SSEIT to identify an overall emotional intelligence dimension. In the meantime, Brown, Bryant, and Reilly (2006) suggested this instrument was developed base on the emotional intelligence ability-based model and has proven to have predictive significant relationship with certain organizational outcomes. The instrument uses a five-point response Likert scale extending from 1 (strongly disagree) to 5 (strongly agree). The scale also exhibited higher internal consistency of Cronbach's alpha as .90 (Carmeli, 2003; Schutte et al., 1998). Although the scale found to be preferable for both adult and adolescent population, however the overall score of emotional intelligence is proven to be moderately reliable for those groups (Ciarrochi et al., 2001).

2.1.5 Emotional Intelligence and Leadership Styles

Previous research indicated that leadership competencies are determined by several factors such as emotional skills, integrity, knowledge, leader's demographic attributes, culture, and organizational business model influenced effective leadership (Anand & UdayaSuriyan, 2010; Barbuto & Burbach, 2006; Hur, 2008; Judeh, 2010; Kennedy & Norma, 2000; Mung et al., 2009; Schafer, 2010; Wright & Pandey, 2010). However, the real surprise was to observe that there is a surging interest on emotional aspects in examining the nature of leadership in the organization (Anand & UdayaSuriyan, 2010; Barbuto & Burbach, 2006; Goleman, 1995; Fernàndez-Berrocal & Extremera, 2006a; Groves et al., 2008; Mayer & Salovey, 1993).

Many organizations have shown interest on the important of emotional intelligence in order to increase their competitive advantages (Khosravi, Manafi, Hojabri, Farhadi, & Gheshmi, 2011). Hopkins et al. (2007) suggested emotional intelligence is important element for school boards leadership effectiveness. Meanwhile, some scholars attempted to explore the predictive association of emotional intelligence and transformational leadership (Gardner & Stough, 2002; Langhorn, 2004). Subsequently, Sivanathan and Fekken (2002) examined the relationship between emotional intelligence and moral reasoning to leadership style and effectiveness.

Basically, the performance theory that described the relationship between emotional intelligence and leadership behaviors emerged in 1990's (Feldman, 1999; Goleman et al., 2002). Besides that, performance theory also can be used to explain leadership

effectiveness (Goleman, 1998b). Subsequently, Goleman (1998a) asserted that it is the level of a leader understanding of the powerful role emotions played in the workplace that separates effective leaders from the rest. The higher one goes up in an organization, technical skills and cognitive ability become less important while emotional intelligence becomes increasingly imperative (Goleman, 1998b).

Recognizing this development, the influence of emotional intelligence as a predictor to effective leadership has been explored remarkably (Anand & UdayaSuriyan, 2010; Antonakis, Ashkanasy, & Dasborough, 2009; Fowlie & Wood, 2008; Gardner & Stough, 2002; Kerr et al., 2006; Langhorn, 2004). Both approaches (ability-based model and mixed model of emotional intelligence) were widely used in this field. Consequently, leaders that demonstrate higher emotional intelligence level than their peers outperform and advance faster in their careers (Higgs & Rowland, 2002). According to George (2000), not only feelings as an integral part of leadership, it is the multiplicity of mood and emotion that influences leadership effectiveness. He added emotional intelligence may contribute to leaders' foresight in their organization by using their emotions to improve their thinking process regarding internal challenges and opportunities.

Subsequently, Chen, Jacobs, and Spencer (1998) described emotional intelligence as the main attributes to almost 90% of success in leadership positions. Meanwhile, Goleman (1998a) claimed that emotional competency is double as important compared to single cognitive abilities. Furthermore, the author asserted, in order to progress ahead in

leadership position, emotional competence extremely accounts for the entire advantage. Therefore, recognizing that emotional competencies embrace at least two thirds of the excellence performance facets, developing emotional intelligence competencies in existing employees, or finding individuals that possess these skills, will enhance an organizational performance (Goleman, 1998b).

Vrba (2007) assumed that a person with outstanding emotional intelligence skills emphasize higher degree of transformational leadership proficiency and consequently leading to higher performance. In a study conducted on 194 academic staff in several Taiwan universities, Chen and Chen (2008) examined the correlation between personality traits (such as emotions, thought, and behaviors) and leadership style to innovative operations. Factor analysis and correlation analysis revealed that leadership style has strong correlation to innovative operations. Besides that, the study also indicated personal traits have a considerable positive relationship to innovative operations.

Meanwhile, Higgs (2003) examined the possible linkage between emotional intelligence and leadership by developing a framework to discover a potential relationship between the two concepts, found an *emerging school* of leadership. Along with these new concepts, leadership is being seen as a combination of personal characteristics and areas of competence. Moreover, regression analysis showed a relationship with elements of emotional intelligence and leadership, specifically cognitive abilities and knowledge were related positively to strategic leadership, intellectual leadership, and political

leadership. Furthermore, Leban and Zulauf (2004), exhibited there was a relationship between emotional intelligence, transformational leadership, and performance. Besides that, the authors also found several connections between emotional intelligence abilities and transformational leadership style.

Kerr et al. (2006) in their investigation on the relationship between managerial emotional intelligence and effective leadership suggested that overall results indicated effective leadership was mainly determined by an individual's emotional intelligence. The findings also exhibited employee perceptions of their supervisor achievement was strongly related to the supervisor emotional intelligence level. Parallel to the findings, in several cases, leaders lead through a combination of logical decision-making and feeling (Alston et al., 2010). Therefore, depending upon the situation, leaders may require more emotional intelligence skill and less logical decision-making skill or vice versa (Mayer et al., 2002).

Meanwhile, Barbuto and Burbach (2006) when investigating the relationship between emotional intelligence and transformational leadership, found strong evidence consistent with previous studies that showed positive considerable relationships between the two variables (Barling et al., 2000; Leban & Zulauf, 2004; Vrba, 2007). Consequently, Sosik and Megerian (1999) discovered between the four factors of emotional intelligence and transformational leadership, and imply these important elements both to produce and maintain strong emotional relationships with followers. Fowlie and Wood (2009) affirmed a relationship between managers' behaviors (one of emotional intelligence

major elements) and the employees' ability to respond positively to the various organizational challenges that take place in this century. Subsequently, the authors described, when formulating competency frameworks, human resource professionals should taking into consideration the clusters of self-management and relationship management competencies components as well.

Consequently, Brown et al. (2006) examined the probability of relationships between emotional intelligence, leadership, and desired results. Even though findings of the study confirmed the previous results that transformational leadership predicting organizational outcomes (Avolio & Bass, 1997), however several study proposed there was no evidence to support the relationship between emotional intelligence and desired outcomes nor there was evidence to support a relationship between emotional intelligence and transformational leadership (Lindebaum & Cartwright, 2010; Weinberger, 2009). Therefore, clearly it is impossible to explain the precise reason for dissimilar outcomes of the past studies noted. Perhaps the methodological differences were one of the possibilities.

In the meantime, Rahim and Psenicka (2005) examined the relationships of two components of emotional intelligence, and empathy and social skills, to leader effectiveness. The findings indicated that empathy was a mediator of the relationship between social skills and leader effectiveness in the United States. Furthermore, in order to improve their own effectiveness, managers must develop, use, and improve upon their social skills and empathy as a leader in the organization. Moreover, empathy is more

than simple sympathy, but it is a manifestation to appreciate and support other people with compassion (Goleman, 1995). Based on several relevant literatures, it has been argued that emotional intelligence is necessary for measuring, selecting, and developing the managers. Concurrently, Dulewicz and Higgs (2003) also strongly believed that emotional intelligence principals are among the important attributes required for effective leaders.

Emotional intelligence is also assumed closely related to the actual leadership performance (Rosete & Ciarrochi, 2005). Meanwhile, Vrba (2007) has rated 60 front line managers at a South African insurance company, examining the relationship between emotional intelligence skills and leadership behavior. Later, the author claimed that correlation analysis revealed a positive relationship between emotional intelligence skills and all the leadership outcomes. More specifically, the result confirmed a significant relationship between emotional intelligence and transformational leadership. However, Brown et al. (2006) claimed that their findings did not support the relationship between emotional intelligence and transformational leadership. Similarly, Lindebaum and Cartwright (2010) suggested that there were no relationship between emotional intelligence and transformational leadership behavior.

Meanwhile, George (2000) proposed both emotions and moods are primary important element in the leadership process. For that reason, ability to recognize and deal with these feelings in oneself and others play a major part in successful leadership within an organization. Consequently, the author emphasizes the emotional intelligence concept

into the four main component namely assessment and expression of emotion, emotion awareness, utilizing emotions to improve cognitive processes, and management of emotions. In addition, collective goals and objectives development; encouraging others to appreciation the importance of work activities; generating and maintaining enthusiasm, confidence, optimism, cooperation, and trust; promoting flexibility in decision making and change; and establishing and maintaining a meaningful identity for an organization are the leadership roles (George, 2000; Dulewicz & Higgs, 2003; Mayer & Salovey, 1997).

Apparently, most of the previous researches emphasized on the relationship between emotional intelligence and leadership styles, typically in the Western countries, in various setting such as government sector (Anand & UdayaSuriyan, 2010; Barling et al., 2000; Higgs & Aitken, 2003) and non government organization (Barbuto & Barbuch, 2006; Bratton et al., 2011; Brown et al., 2006; Polychroniou, 2009). Meanwhile, similar study emphasizing on education sector was done by several scholars and presented almost identical findings as what exhibited in government and non government sector (Boyatzis & Saatchiaglu, 2008; Fowlie & Wood, 2009; Groves & McEnrue, 2008; Hopkins et al., 2007; Tang et al., 2010).

However, contrary perspective does exist concerning the empirical findings for the need of emotional intelligence in leadership effectiveness. Some scholars described, in order to prove the soundness of the relationship between emotional intelligence and leadership, additional data based on justifiable and defensible methodologies are desired

for future study (Antonakis, 2003; Locke, 2005). Surprisingly, Weinberger (2009) also discovered that ability-based of emotional intelligence has no significant correlation to the perceived transformational leadership style, transactional leadership or laissez-faire leadership. Brown et al. (2006) found the same findings and therefore supported Weinberger's findings. Further, the authors also suggested there was no significant relationship between emotional intelligence and organizational outcomes.

Meanwhile, to deal with the abovementioned drawback, Low and Nelson (2004) skill-based model of emotional intelligence proposed an obvious and persuasive cases of the notable transformative learning process to academic achievement, college success, personal health, retention, and leadership. Subsequently, Elkins and Low (2004) explained transformative learning process able to improve individual capability, their live, and career. Besides demonstrating a reliable and valid measure, Nelson and Low's skilled-based emotional intelligence construct with the theory of humanistic-existential whereby both educationists and practitioners can employ for leadership and professional development programs (Cox & Nelson, 2008).

In Malaysia, several empirical studies on the relationship between emotional intelligence and leadership behaviors were conducted thus far. Ying and Ting (2010) examined the relationship between emotional intelligence and effective leadership among academic heads in Malaysian higher learning educational institutions suggested that there was strong correlation between emotional intelligence and transformational leadership behaviors. Likewise, Sarminah (2009) found that emotional intelligence was

significantly correlated to effective leadership of the Malaysian managers. The results also appeared that social skills found as the most influential factor for managers' effective leadership. Meanwhile, Khosravi et al. (2011) investigated the relationship between emotional intelligence and effective delegation in banking sector. The results suggested that emotional intelligence has positive significant correlation with bank managers' ability to conduct effective delegation.

In conclusion, emotional intelligence has a significant influence on the organizational outcomes especially to enhance effective leadership. Ciarrochi et al. (2000) suggested there are two related but distinctively different model of emotional intelligence: ability-based model which mingles emotion with intelligence and mixed model which social behaviors and competencies are blended with personality traits. This is parallel to what Emmerling and Goleman (2003) noted that Goleman seeks to develop work performance theory based on social and emotional competencies, Mayer and Salovey attempt to develop the validity and utility of a new type of intelligence, and Bar-On seeks to establish a universal social and emotional intelligence measurement predictive of emotional wellbeing. Subsequently, many of the past findings suggested there were positive relationship between emotional intelligence and effective leadership. Besides that, in many cases, it was proven that emotional intelligence predicts the effective leadership. Realizing this discovery, it is suggested that higher level of emotional intelligence also related with higher effective leadership behavior at workplace (Boyatzis & Saatchioglou, 2008; Cox & Nelson, 2008; Emmerling & Goleman, 2003; Sarminah, 2009; Ying & Ting, 2010).

2.2 THE ISLAMIC WORK ETHIC

2.2.1 Introduction

The business world was surprised with the historic economic scandals in 2002 when fraud, dishonesty, corporate greed, and other corruption were exposed to the general public. The crises of Enron, WorldCom, and Tyco, became clear examples of irresponsible and imprudent public fraudulence and corporate mismanagement (Groves & LaRocca, 2011). Unpredictable bankruptcies of these giant corporations not only destroyed employee future, yet shook the fundamentals of trust in the present economic system. The tragedy brought the public back to the reality of human moral frailty leading for potential evil behavior (McCortney & Engels, 2003). Parallel to the moral turbulence, Yulk (2002) stressed the important of ethical leadership in promoting ethical behavior and initiating attempts to hinder such unethical practices. Meanwhile in education leadership environment, similar to other industries, Hodgkinson (1991) argued that any decisions made should be based on high values consideration. Meanwhile, King (2008) supported the argument when he asserted that ethics and ethical leadership were very important subject and concern especially in current higher education environment.

In this country, the Government has taken several proactive steps such as strengthening the institutions and put in place various programs with the purpose to promote integrity in the society and combating corruption (Siddiquee, 2011). Lately, the nation's anti-corruption drives have received a major improvement. In 2003, under the premiership of Abdullah Ahmad Badawi, the Government had declared eliminating corruption as its

key priority. Unfortunately, the governmental efforts seem to have made little success, as evidenced proves that despite enormous governmental continuous initiatives and campaigns, corruption has remained widespread, serious, and, worsen in recent years (Siddiquee, 2010).

According to Transparency International (2009), it was estimated that corruption could cost the country roughly approximately as much as RM10 billion (USD3.3 billion) a year, equating to approximately 1 to 2 percent of Malaysia's gross domestic product. Additionally, between 2000 and 2006, the total of 71,558 cases was lodged to the Malaysian Anti-Corruption Commission (previously known as Anti-Corruption Agency) for further investigation. In the meantime, Transparency International (2009) ranked Malaysian as the 47th least corrupt nation as measured by the Corruption Perceptions Index.

2.2.2 Islam and Workplace

Now after several decades, there was significant development of the Islamic fundamentalism around the globe. Overman (1994) suggested Muslims themselves in all continents have observed a revisit to Islamic way of life, to the traditions of the Islamic faith, as a means of affirming the identity, as a way to combat the political and social unfairness and injustice rooted long ago in their societies, and on top of that as an option to tensions and materialism this century. Even in the West, Weaver and Agle (2002) suggested the issue of relationship between religion and contemporary management has obtained an increasing interest among business community in recent years. Garcia-

Zamor (2003) mentioned since present employees are looking more meaning at their job, business community gives more attention in religion and spirituality as a socially responsible method to motivate and inspire employees.

Subsequently, likewise any other religion, Islam plays an important role in national culture where as it is an influential element in social and political aspects of the society life (Tayeb, 1997). Recently, countless Muslim countries have initiated an effort to reinstate in their regions their own indigenous traditions in managing their social, educational and business organizations. Tayeb (1997) stated the manifestation of the regeneration of Islamic principles in daily life appear noticeably with the setting up of several institutions such as Islamic banking system (*Muamalah*), insurance services (*Takaful*), health services, higher education institutions, business outlets, research foundations, and so forth. However, it is important to note that although Muslim states share a similarity in common, there are also differences among the nations and these differences can be seen in several social aspects as well as economic and business practices (Tayeb, 1997; Yousef, 2000a).

For Muslims, the Quran is the words of Allah SWT and the fundamental source of reference. An angel revealed the Quran syllable by syllable to the Prophet Muhammad (PBUH) 1,400 years ago. Islam is not a man-made religion and the faith of the Muslim are therefore originated from divine commandments (Ali & Al-Owaihan, 2008). Although most non-Muslim often perceived Islam as being a pessimist religion, however the Quran explicitly mentions that men are free to decide and to choose their

own destiny. Subsequently, all human are held responsible for the consequences of their manners (Beekun, 1996). Consequently, Allah SWT has equipped human with the Quran and the *Sunnah* of the Prophet Muhammad (PBUH) where as this is the most valuable reference and source of guidance that lead human in running their daily life. However, Ali (1992) stated the western domination and invasion of the Muslim world have led to the collapse of work-related structures and behaviors and finally undermining the influence of Islamic teaching especially at work place.

Unlike any other beliefs, Islam is very much relevant to the today economic activities as the religion encompasses faith, regulates every aspect of day to day life, public and private, social, political and economic affairs as well (Ali, 2005). In other words, Islam teaches religious and worldly aspects of life must go along simultaneously. According to the Quran, the economics system rooted on the individual enterprise and individual gain. Meanwhile, the role of the government should be restricted to the affairs where the market truly unable to deal with, for example on the matters of natural monopoly and the entire administration of the national economy (Tayeb, 1997). In addition, Muslim businessman is responsible to business transaction and management, which widen the individual and business priorities far offer fair salary to the employees, set a reasonable price, taking good care of the environment, and all the profits obtained must be spent wisely (Ali, 1992).

2.2.3 The Concept of Islamic Work Ethic

Essentially, ethical philosophy provides the basis for various contemporary concepts of work beyond conventional business main objectives of profit. Meanwhile, ethical

behavior is concerned with doing the right thing or acting fairly to others (Kelly, 1999). Currently, ethical elements are also an important influence on government and private corporation, whom the traditional cost management and quality service must take into consideration the ethical matter affecting the business world today (Ali, 2005). Burns (1979) stressed that ethics and leadership are inseparable, whereby unethical leadership is an unpleasant. Therefore, leadership plays an important role to initiate and promote ethical behavior as well as to prevent unethical practices in the organization (Bass & Steidlmeier, 1999; Cuilla, 1995; Yulk, 2002) because leader is a person who influences others (Lussier & Achua, 2007).

Rossouw (2011) defined ethic as a set of moral values that differentiate what is right and what is wrong. In the meantime, Hitt (1990) suggested the notion of ethic as similar to values. In other words, any references to ethic of an individual would revolve around his/her values. Meanwhile, organizational ethic or occasionally referred as business ethic merely confines its framework of ethic usage to organizational context only. However, in the Quran the word closely associated to ethic is *khuluq*. Beekun (1996) described the holy Quran also uses several terms to explain the goodness concept such as *khayr* (goodness), *adl* (equality and justice), *birr* (righteousness), *qist* (equity), *haq* (truthfulness), *taqwa* (piety), and *maaruf* (known and approved) (Beekun, 1996). Besides that, good deeds are depicted as *salihat* and immoral practices are described as *sayyi'at*. Parallel to the discussion, ethic in Islam is not only goes beyond the individual Muslim but with relation to the Creator as well (Al-Ghamdi, 2010).

Generally, it is the individual's value set is what guides his or her life (Othman, Abdul Rahman, Alwi, & Munira, 2011). Hence, work values or work ethic can be said as a positive attitude towards work (Cherrinton, 1980). According to Ali and Al-Kazemi (2007), researchers have given increasing interest on work ethic and the role of religion in pursuing economic gain and wealth accumulation after the publication of Max Weber works on the role of work ethic in Europe. Indeed, unethical practice in business is not a light issue because it can destroy the economy of a country (Abdullah & Mohamad Zainol, 2011). Initially, Weber's theory of work ethic encompassed several positive elements such as less leisure and long working hours, hard working, perfection in doing job, feel pride in the job, recognize achievement, wealth accumulation, thrift, frugality and prudent in investment (Ali et al., 1995). No doubt, work ethic is very important because work ethic proved to have a positive relationship with organizational outcomes (Ali & Gibbs, 1998; Engel, 1995).

Originally, work ethic which consists of a set of values originated from moral virtues of diligence, hard working, and is also a belief that able to develop positive character and have moral benefit toward work (Mohd Sidek, 2009). A work ethic may includes of having initiative, being reliable, and uphold social skills. Subsequently, employees who display good work ethic will be more industrious, should be chosen for better positions with greater responsibility (Al-Talib, 1991). On the other hand, employees who demonstrate low work ethic may be seen as failing to give reasonable value for their pay and should not be promoted or neglected greater responsibility (Ali & Al-Owaihian, 2008). Besides that, Yousef (2001) described meritocracy is based somewhat on the

work ethic, and employees who adhere to good work ethic (such as work hard and follow the rules) should be rewarded and move ahead in their career. In contrary, employees who do not display good work ethic are to be penalized and not be rewarded.

According to Yousef (2001), an example of contemporary work ethic would be the Protestant work ethic and Islamic work ethic. Both work ethics, as often cited by many scholars arise from two prominent faiths, Christianity and Islam (Ali & Gibbs, 1998). Basically, the Protestant work ethic originated out of the Protestant reformation process that took place in the West. Nonetheless, numerous study on work ethics have been done in the Western countries and emphasized on the Protestant work ethic as proposed by Weber in 1950s (Kumar & Raduan, 2010). The Protestant work ethic principle is based on the combination of John Calvin's and Martin Luther's teachings. Meanwhile, the Puritan work ethic or popularly recognized as Protestant work ethic, comprises a Calvinist value emphasizing the need of persistent hard working for personal survival (Gibbs, Ilkan, & Pouloukas, 2007). The Protestant work ethic perceived job as one's obligation not only for the individual benefit, but for the whole community in the world as well (Yousef, 2001). Besides that, the Catholic thought of good work was transformed into an obligation to diligent as a symbol of benevolence behavior (Gibbs et al., 2007).

Subsequently, Weber strongly believes Protestant work ethic is the basis of western idea of work ethic and suggests there are truly affiliation between Protestant faith and the growth of today capitalism (Khalil & Abu-Saad, 2009). The Calvinist doctrines as the

fundamental essence of Protestant work ethic describes it is an obligatory for man to constantly work hard with fewer pleasure as a ways of obtaining salvation (Poggi, 1983). Again, Protestant work ethic encourages hard work and compliance (Ali et al., 1995). Therefore, Weber claimed that the doctrines clearly encourage the pursuit of economic gain. Meanwhile, Furnham (1990) suggested that Protestant work ethic consider it is an religious duty to work hard, denial of leisure activities, productivity and thrifty, time saving and punctuality, dedication and loyalty, honesty, pride in work, need for attainment, inner locus of control, ambition, wealth and success as the symbols of God's favor, and assuming poverty as universal indicator of sin.

Meanwhile, the Protestant work ethic has changed moderately during the industrial revolution in western countries (Poggi, 1983). In factories, discipline and anonymity replaced craftsmanship and skill. The work ethic provided workers an intrinsic reward (psychological) for their hard work in performing the job. Later, in early 1900s until the mid-twentieth century, job enrichment and human relation approach appeared in the industries (Furnham, 1990). At this stage, the management shifted their attention to create works that make more satisfying for workers. Presently, at the information age, the issue of work ethic has increased great attention once again (Almoharby, 2011; Cuilla, 1995). Today, many tasks require employees to deal with technical and analytical in nature. Subsequently, these high skills demand thinking and decision-making as part of their duty and furthermore employees began looking for an intrinsic value in their job.

Initially, the principles of Islamic work ethic and Protestant work ethic are not similar. Primarily, Islamic work ethic consists of the vital elements which are not clearly addressed in Protestant work ethic, although, likewise both of them place an important focus on work involvement and work as a divine calling (Ali & Al-Owaihian, 2008). Particularly, Islamic work ethic emphasizes on intention, rather than result, and this is the morality determinant (Ali & Al-Kazemi, 2007). Islam definitely prohibited activities, even it may bring huge fortune such as engaging in monopoly, trading in liquor and gambling and so forth, but considered as sinful and an immoral endeavor (Abdullah & Zainol Abidin, 2011). Meanwhile, Beekun (1996) described serving others and the society as a whole is considered the fundamental part of Islamic work ethic. Furthermore, Islamic work ethic always promotes for those who engage in any businesses to be transparent.

Fundamentally, the concept of Islamic work ethic derived from Quran, the Prophet Muhammad (PBUH) *sunnah*, and the consensus of Muslim scholars (*ijma' ulama*) (Mohd. Fauzwadi, Abu Bakar, & Hishamudin, 2008). The Quran tells about justice and honesty in doing business. The Islamic work ethic perceives commitment to work as a virtue (Ali & Al-Owaihian, 2008; Yousef, 2000b) Therefore, it is compulsory, not voluntary, for a person to place satisfactory effort when performing their job. Yousef (2000a & 2000b) asserted that the Islamic work ethic promotes teamwork at workplace and encourages consultation to overcome any hurdles and avoid mistakes. Consequently, diligent is always seen as goodness, and those who work hard in life are more likely to succeed. Conversely, there is no room for waste of time and laziness,

either by engaging in an unproductive activity or remain idle (Ali, 2009). Supporting the discussion above, Gibbs et al. (2007) suggested that religiousness is positively correlated to ethical behavior notion.

In the meantime, the foundation of Islamic ethic was the Muslim understanding and interpretations of the Quran teachings, the Prophet Muhammad (PBUH) practices (*Sunnah*), and his immediate successors (especially the *Khulafa Ar-Rashideen*) and passed down to all Muslim more than 1,000 years ago, which always leading to the submission to Allah (Ali & Al-Owaihah, 2008; Tayeb, 1997; Yousef, 2000a). The main motive of the Islamic ethics is the notion that every human being is required to practice the goodness and forbid the evil in all aspects of life. Therefore we can see that Islam has offered a unique perspective on ethic and has formulated specific conceptualization of work ethic as well. Notably, in advancing the economic wealth, work in Islam embraces moral, psychological and social aspects as well (Ali, 2005).

The Islamic ethical values are different from Western or secular ethical values and moral code. The Western or secular system assumes moral codes are momentary and very narrow because the system are based on the values of their founders (human) and generally these model proposed a system of ethics separately from religion. In contrary, Islamic ethic focuses on the relationship of man with his creator (Beekun, 1996). The similarity of the two systems are both ethics put considerable important on hard working, dedication and commitment to work, encourage creativity, keep away from unethical practices of wealth accumulation, promote cooperation and healthy

competitiveness at the work place (Yousef, 2000b). Conversely, the different between Islamic work ethic and Protestant work ethic is Islam places an emphasis more on intention rather than the outcomes.

Since work in Islam transcends the pursuit of economic gain solely, Islam asserts all work must be useful, meaningful and beneficial to oneself and the community at large (Mohd Fauzwadi et al., 2008). Besides that, Islamic work ethic is formed on four fundamental concepts namely effort, competition, transparency, and morally responsible behavior (Ali, 1988; Ali & Al-Owaihah, 2008). Generally, all the fundamental pillars are based on the assumption that intention rather than outcome is the criterion upon which work is evaluated. Any action that brings harm is considered unlawful, even though it may results in hefty economic wealth (Muhammad Shakil, 2006). Collectively, the Islamic work ethic denotes in a spirited environment will with minimum restrictions, essentially promote widespread prosperity and higher performance (Ali, 1992; Ali & Al-Owaihah, 2008).

Islam perceives effort as the necessary element for serving the individual and community. This will allow an individual and his/her family to gain reasonable living standards and on top of that will lessen economic and social problems in the society (Ali, 2005). In Islam, effort is crucial, associated with knowledge, and determine discovery (Yousef, 2000b). Competition in business must be fair and honest coupled with good intentions. Prophet Mohammad (PBUH) clearly called that trade should be performed without restrictions that may hamper prosperity. However, all the businesses

should be conducted on the basis of trust and openness. Meanwhile transparency is stipulated as a moral duty (Ali, 1992). Transparency is crucial since acts of deception and misconduct will deny justice and obstruct freedom in the marketplace. Finally, moral behavior is an essential requirement to sustain a flourishing economy and for a fundamental business community. Therefore, the presence of the above fundamental facets simultaneously will guarantee a balanced advantage to the individual and the community (Ali & Al-Kazemi, 2007).

The Prophet Mohammad (PBUH) addressed extensively the subjects concerning to the work and trade in Islam. These are described as illustrated in Table 2.4 (Ali, 2005; Ali & Al-Owaihah, 2008).

Table 2.4
Prophet Muhammad (PBUH) Work and Trade Related Sayings

| | |
|------------------------------|---|
| Pursuing legitimate business | The Prophet openly asked Muslim that useful work is that which benefits others and community. Those who work hard are rewarded and recognized. |
| Wealth must be gained | Islam acknowledged that each individual has different abilities. It is the combination of these abilities and existing opportunities that allow them to obtain prosperity. Advancing economic activities, however, should be based on legitimate and moral foundations. |
| Quality of work | In order to transform the Muslim towards not only politically and yet an economically viable entity, the Prophet emphasis on discipline and commitment as the essence of work. |
| Wages | All Muslims are instructed to be fair, just, and timely in compensating those who serve them. |
| Reliance on self | Sustains confidence and self-reliance are crucial functions of work. Prophet Muhammad (PBUH) stated that no gains are better than that of a person effort. |
| Monopoly | Islam forbids monopoly as it is a main injustice that brings inequality, illegitimate profit, and immense suffering. Beware of the Prophet reminds that whoever withholds commodities, is a sinner. |
| Bribery | Islam is totally condemns bribery, similarly to cheating and monopoly. The Prophet Muhammad (PBUH) declared that God cursed those offers and those who receive bribery. |

Table 2.4 (*continued*)

| | |
|----------------------|--|
| Deeds and intentions | These facets obviously distinguish Islamic work ethic from other faiths' work ethics. In Islam, one of the basic assumptions is that intention rather than result is the norm upon which work is appraised in terms of goodness to society. Any activity is unlawful if perceived to do harm, although it may garner enormous wealth to the person who undertake it. |
| Transparency | Generally, work and trade have to rest on high moral and ethical principles. This is the fundamental of transparency in business transaction which can lead to boost trust and eliminate problems in the marketplace. |
| Greed | Greed is seen a threat and can jeopardize the economic and social justice. The Prophet Muhammad (PBUH) in his struggle against the elite of Mecca tirelessly and consistently condemned their greediness. |
| Generosity | Islam considers generosity as a virtue. The Prophet Muhammad (PBUH) declared that the generous person is closest to God, heaven, people and far from hell. |

Source: Ali (2005) and Ali & Al-Owaihah (2008)

Therefore, the above discussion clearly illustrates that Islamic work ethic embrace the social (relational), psychological, moral aspects, and economic dimension as well. Additionally, Islam teaches work must be meaningful and beneficial not only to oneself, but to others and the society at large. Meanwhile, work is seen as a source for dignity and a balanced life.

2.2.4 Work Ethic and Organizational Outcomes

Hofstede (1993) suggested that culture as the collective programming of the mind which differentiates the members of one group from another. Meanwhile, culture consists of values system and at the same time values are among the main pillars of culture (Schein, 1985). Culture tells us the rules for interacting, from how to address a superior and demonstrate gratitude to how to deal with conflict and give feedback. In the meantime, several authors observed culture as a product of values (Lok & Crawford, 2004). In reality, the value of an individual is very crucial in guiding his/her life. Consequently,

work value or work ethic can be said as a positive behavior toward work (Cherrinton, 1980). Meanwhile in the Islamic perspective, Beekun (1997) defined Islamic work ethic as the set of moral principles that differentiate what is right from what is wrong.

Work ethic is recognized to generate effective leadership and organizational outcomes. Analyzing over 150 studies, Reave (2005) found that there is an obvious consistency between spiritual values (such as integrity, honesty, and humility), practices, and effective leadership. In a national study of 1354 managers, Parry and Proctor-Thomson (2002) found a moderate to strong positive relationship between perceived integrity and the demonstration of transformational leadership behaviors. Further, a similar relationship was observed between perceived integrity and developmental exchange leadership. Besides that, perceived integrity was also discovered to correlate positively with organizational and leader effectiveness measures. Subsequently, Simola, Barling, and Turner (2010) found that an ethic of care significantly predicted transformational leadership style and an ethic of justice significantly predicted transactional leadership style. Conversely, the authors suggested that an ethic of care did not predict transactional leadership style and an ethic of justice did not predict transformational leadership style.

Previously, scholars began to explore considerably the attitudes toward work in non-Western nations. The research rejected several traditional beliefs concerning work in various cultures (Ali & Al-Kazemi, 2007). Empirical study suggested that elements of Protestant work ethic still strongly exist in non-Western nations. Surprisingly, not only

that, but the respondents of non-Western nations also scored relatively high on Protestant work ethic (Arslan, 2000, 2001; Furnham & Muhuldeen, 1984). Regardless of the subjects religious faith, empirical findings presented the evidence that dedication to work exist in all communities. For example, Harrell (1985) explained that Chinese culture also promotes the people to exert huge amounts of effort in quest of familial progress and security.

Past research provided strong evidence that there were significant relationship between work ethic (both Protestant and Islamic work ethic) and organizational outcomes (Ali, 1992; Engel, 1985; Furnham & Muhuldeen, 1984; Kennedy & Norma, 2000). The rising interest in this subject is probably due to the belief that work ethic facilitate employees' behavior and their job. Previous research indicated that an individual has positive attitudes when they truly adhere to the Islamic work ethic and consequently it might benefit both parties, an organization as well as an individual (Ali, 2005). The positive attitudes confines in Islamic work ethic are hard working, attentiveness to work, commitment, high creativity, teamwork cohesiveness, and encourage impartial competition among colleagues (Ali, 1992; Yousef, 2000b). Prophet Muhammad (PBUH), for instance, preaches no Muslims consume better food than that which he takes out of his work (Ali & Gibbs, 1998). The study also demonstrated strong correlation between Islamic work ethic, organizational commitment and job satisfaction (Yousef, 2001).

According to Yousef (2000a) Islamic work ethic is relating to locus of control and moderates the relationship between locus of control and role ambiguity. The author added, the result also describes that Islamic work ethic did not mediate the relationship between locus of control and role conflicts. The findings also demonstrated that there has significant correlation between Islamic work ethic and role ambiguity. Furthermore, the respondents with internal locus of control explained significant support of Islamic work ethic correlated with role ambiguity. Furthermore, Islamic work ethic was also found to have direct and positive influences on various dimensions of both attitudes toward organizational change and organizational commitment (Yousef, 2000a, 2001).

Empirical research also supported that Islamic work ethic correlated with various organizational factors. Ali (1992) revealed a strong correlation between Islamic work ethic and individualism. Again, Ali et al. (1995) in a study conducted in North America found that Protestant work ethic, job involvement and work individualism computes correlated with Islamic work ethic. Meanwhile Abu-Saad (2003) strongly suggested, unlike Western instruments of work ethics, Islamic work ethic uniquely depicted the significant of an individual contribution to the society and the organizational responsibility to its employees. Surprisingly, the findings showed that respondents (Arab teachers working in Israel) scored fairly higher on the work individualism, and relatively lower on the Islamic work ethic. The declining of the Islamic work ethic influence among Arab nations is probably due to the domination of external socio-cultural element in the region (Ali, 1992).

In another study, Ali and Al-Kazemi (2007) empirically examined Islamic work ethic and loyalty of Kuwaiti managers and they found that Islamic work ethic was positively related to loyalty measure. In particular, it was suggested that expatriates scored higher than Kuwaiti managers on both Islamic work ethic and loyalty. Meanwhile, men scored relatively higher than women on Islamic work ethic. Subsequently, Al-Ghamdi (2010) explored the employees' attitude towards organizational change in Saudi Arabia. The results of the analysis supported that organizational commitment and Islamic work ethic have strong correlation on the employees' attitudes towards organizational change, both in private and public sector.

Meanwhile, several studies on Islamic work ethic also have been conducted in Malaysia. Fauzwadi et al. (2008) empirically investigated the relationship between role stress, reward, work ethic and job satisfaction among Malaysian civil servants found that there were strong correlation between Islamic work ethic and civil servants' satisfaction. Similarly, Rokhman (2010) described Islamic work ethic indicates strong correlation on both job satisfaction and organizational commitment. However, the author implies that there is no significant relation between of the effect of Islamic work ethic on turnover intention. Koh and Boo (2004) suggested there were significant and positive correlation between ethical culture constructs and employees' satisfaction. Additionally, job satisfaction and organizational commitment are found positively related. The findings show that management can utilize work ethic to garner positive organizational outcomes.

Subsequently, Nik Mu'tasim, Abdul Rahman, Nordin, and Abdullah (2006) investigated the relationship between Islamic work ethics and organizational commitment among 227 employees of several local banks in Malaysia. The results indicated positive and significant relationship between commitment and Islamic work ethics, particularly affective commitment secured the highest score. Meanwhile, Kumar and Raduan (2010) investigated the relationship between Islamic work ethic and innovation capability in the Malaysian public service. The results indicated that Islamic work ethic has significant correlation with innovation capability scale in Malaysian public sector. The findings also demonstrated that Malaysian public sector employees strongly adapted to Islamic work ethic at their workplace. The findings obtained by Othman et al. (2011) also supported the previous study.

Finally, empirical study has provided strong evidence that Islamic work ethic has significant relationship with organizational and work outcomes. Previously, numerous management scholars might have restricted their study on the Islamic management perspective most likely is due to the limited literature on Islamic studies published in English language (Kumar & Raduan, 2010). However, the authors believed lately several of the prolific scholars have relatively produced and contributed to Islamic management especially on the concept of Islamic work ethic and its notable influence at workplace. Rightly, those efforts are obtaining enormous attention among scholars around the globe. For example, McKenna, Rooney, & Boal (2009) suggested the application of contemporary Eastern culture's perspective of wisdom in organizational and leadership study.

In conclusion, Islamic work ethic originated from the Islamic teaching and emphasizes on several issues such as pursuing legitimate business, wealth must be earned, quality of work, fair wages, reliance on self, avoidance of monopoly and bribery, deeds and intentions, transparency, greed and generosity (Ali, 2005). Consequently, the ethical system reveals that work in Islam not only concern solely on economic aspect, but has social, psychological and moral dimensions as well. Therefore, all work done must be significant to the individual and society at large (Yousef, 2001). In general, the Islamic work ethic stands on four primary pillars namely effort, competition, transparency and responsible moral manner (Ali & Al-Owaihian, 2008). Apparently, all the factors are able to intensify the business and economic development in the society (Yousef, 2000).

2.2.5 Measures of Islamic Work Ethic

Ali (1998) developed the measures for the Islamic work ethic and the individualism scale. The Islamic work ethic constructs which signify the fundamental of work ethic in Islam has proven to be valid and reliable (Ali & Al-Owaihian, 2008). The initial instrument consists 62 items describe the attitudes and assumptions of Islamic work ethic (46-statement) and interpersonal relationships (16-statement). Consequently to Muslims, work is not voluntary but compulsory activity to fulfill human needs. Moreover, work enables individual not to rely on others and as basis of satisfaction, self-respect, and fulfillment (Ali, 1988). Meanwhile, self reliance is a basis of achievement and an individual able to take the best choice of his own interests (Ali, 1992). An individual determines the success and progress depending on how much effort given to one's job.

Later, Ali (1992) proposed a revised and shorter version of Islamic work ethic scale which is based on the original scale. This new scale consists of 17-statement requesting respondents to rate each statement on a five-point Likert-type scale from one (least importance) to five (most important). Past research exhibited a satisfactory level of reliability, with Cronbach's alpha ranging from 0.76 to 0.89 (Ali, 1992; Ali & Al-Kazemi, 2007; Kumar & Raduan, 2010; Yousef, 2000). The purpose of the instrument is to measure the work aspect such as satisfaction, self-respect, fulfillment, and enable an individual to be independent in pursuing their life. Subsequently, hard work and commitment determine the progress and success to one's job (Ali & Al-Kazemi, 2007). Similar to Protestant work ethic scale, the Islamic work ethic scale has been widely used all over the world as a single dimension scales (Hassall, Muller, & Hassall, 2005; Mohd Fauzwadi et al., 2008; Kumar & Raduan, 2010; Nik Mu'tasim et al., 2006; Othman et al., 2011; Yousef, 2000).

2.3 LEADERSHIP STYLES

2.3.1 Background

The research on leadership dated back to more than thousand years ago, as ideas regarding leadership can be observed in the western classics and the eastern as well, particularly in the Chinese philosophy (Bass, 1985; McShane & Travaglione, 2007). Due to its complexity, none of the single approach is sufficient to describe the concept of leadership thus far. Perhaps, one of the possible reason is leadership is not just restricted to the leader alone, but many factors have an influence to the successful

leadership process (Bass, 1985; Erkulu, 2008; Gardner, 1990; Humphrey, 2002; Lussier & Achua, 2007). In management, leadership thought has stretched from the ideal approaches to the adaptive approaches as suggested by the contingency theory (Bass & Stodgill, 1990).

Leadership theme has been an unending discussion for many decades (Bennis & Nanus, 1985; Kotter, 1999; Kouzes & Posner, 1995; McShane & Travaglione, 2007). For the last decade, there was a change in emphasis from management development to leadership development. Despite leadership emphasis on inspiring direction and change, quality relations improvement, and encourage and motivate oneself and others for the best, however management merely concentrates on organizing goals, tasks and roles (Conger, 1999). Initially, good leaders promote both managerial and leadership behaviors and qualities. As a result, currently numerous management development programs incorporate much better emphasis on the leadership element and several have renamed their management training programs to leadership development reflecting and corresponding to this new trend (Kotter, 1999).

Leadership is very important and considered a crucial part in industrial and organizational psychology (Bohn & Grafton, 2002). Consequently, Fulmer and Conger (2004) described that contemporary leadership literatures are concentrating mainly to describe characteristics, skills, and behavior of effective and successful leaders. No doubt, all organizations require efficient management, and in turn, needs a certain extent of leadership capability (Conger, 1999). The recent corporate scandals such as Bernard

L. Madoff Investment Securities scam and Royal Dutch Shell misreporting its oil reserve, and a successful business such as Dell Computer proved that leadership really makes a difference (Weinberger, 2003, 2009). Therefore, administrators in higher education, for instance, which daily work through some sort of leadership behaviors and their leadership has a large influence on the successful organizational outcomes (Bolden et al., 2008; Johnsrud & Rosser, 1997; Wu, 2009).

2.3.2 Leadership Theory Paradigms

Prevalently, leadership appears not only within people but organizations as well (Chang & Lee, 2007). Bethel (1990) described every leader have the capability to influence others. Meanwhile, Bohn and Grafton (2002) suggested that leadership signifies the way to initiate a vision, promoting their followers with self-confidence, leading through good communication and coordination. Essentially, leadership theory attempt to describe various issues ranging from leadership development, leadership behavior and its consequences. Indeed, leadership theory can be very useful in understanding problems, improving prediction, and leadership application and development process (Bass & Stodgill, 1990; Lussier & Achua, 2007).

Basically, there are four major classifications of leadership theory across over for more than 80 years namely traits theory, behavioral theory, contingency theory, and integrative leadership theory (Lussier & Achua, 2007; Mung et al., 2009; Wu, 2009). Subsequently, the four major categorization of leadership theory (traits, behavioral,

contingency, and integrative leadership theory) represent a shift in leadership paradigm as illustrated in Figure 2.1.

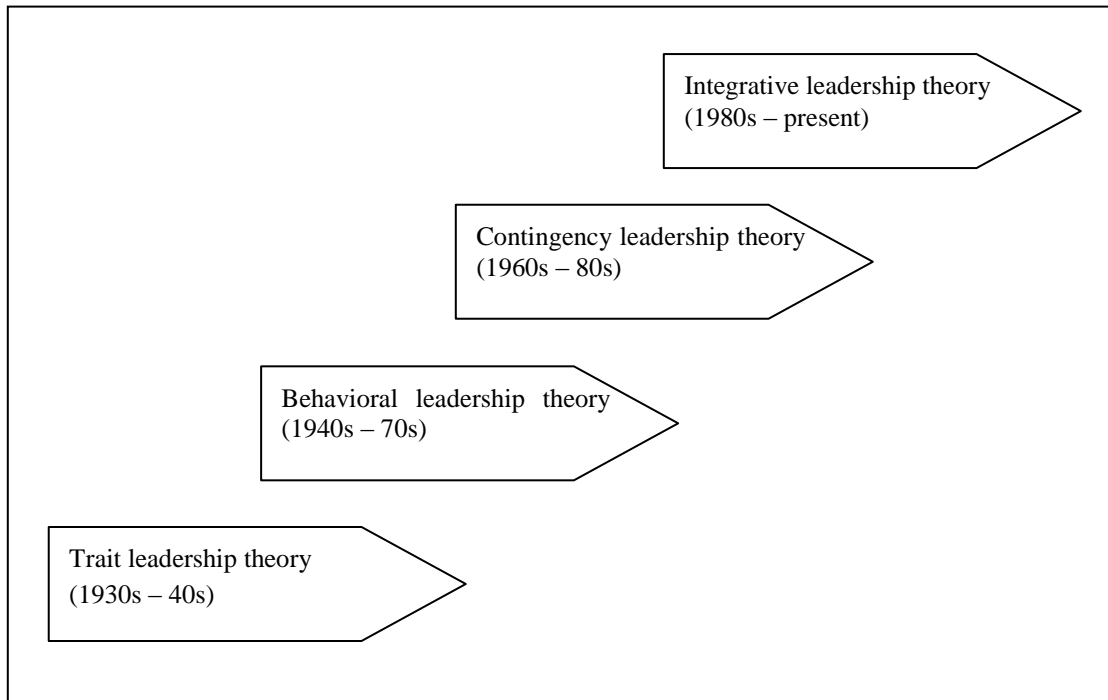


Figure 2.1
The Development of Leadership Theory
Source: Adapted from Wu (2009)

The trait theory, started from 1930s until 1940s, was based on the belief that leaders are born, not made. The theory attempts to identify a set of personal traits or characteristics that differentiated effective leaders from ineffective leaders, or leaders from followers. For example, the Great man Approach was the earliest study of trait theory (House & Aditya, 1997). In this context, scholars examined physical and psychological characteristics of an individual in an attempt to identify a set of traits of effective

leaders. Generally, the following characteristics were perceived as being important to the effective leaders: intelligence, initiative, self-assurance, and helicopter trait (Rowley, 1997). However, no one has come up with a list of traits that all effective leaders have, or characteristics/traits that will assure total successful leadership thus far (Lussier & Achua, 2007).

Meanwhile, the behavioral leadership theory started from 1940s until early 1970s had shifted its paradigm from trait theory to concentrate on what the leader did. At this era, scholars attempted to identify the distinctive styles or behaviors utilized by effective leaders (Wu, 2009). Other than that, with the influenced of the nature of management work, behavioral leadership theory attempted to examine the unique characteristics or styles adapted by effective leaders or to describe what the leaders do rather than the personal qualities. Although numerous researches have been conducted, however there was no agreement on one best leadership behavior or style that can fit for all situations (McShane & Travaglione, 2007). Basically, both leadership theories, trait and behavioral, appear to find the universal theory or the one best leadership styles in all situations (Lussier & Achua, 2007).

Subsequently, in early 1960s contingency leadership theory has emerged because scholars believed there was none best leadership style in all situations. Generally, contingency means one thing depends on other things. In other words, successful leadership styles can differ from place to place (Lussier & Achua, 2007). Therefore, contingency leadership theory strived to explain the appropriate leadership style based

on the leader, followers, and environmental condition (Graeff, 1983). Initially, the contingency theory focuses on the importance of situational elements, comprising the nature of job performed, the followers' characteristics, and the external environment (Amitay, Popper, & Lipshitz, 2005). Hence, it is important for a leader to presents various appropriate behaviors because different group of employees require different kind of leadership styles.

Currently the leadership paradigm started changing to the integrative leadership theory, which is also known as neo-charismatic leadership theory. The integrative leadership theory attempts to combine the trait, behavior, and contingency leadership theories to describe successful influencing leader-follower relationships (Avolio, 2007; House & Aditya, 1997; Lussier & Achua, 2007). The theory explains why employees of some superiors are working hard to achieve organizational goals or how the leaders effectively influence the behavior of their followers. However, from 1980s onward, many scholars suggested leadership behavior can be divided into three categories namely transformational leadership style, transactional leadership style, and laissez-faire leadership style (Bass, 1990; Bogler, 2001; Heller, 1993; Judge & Piccolo, 2004; Lussier & Achua, 2007; Mung et al., 2009; Wu, 2009).

2.3.3 Leadership Concept

Initially, Tatum, Eberlin, Kottraba, and Bradberry (2003) described that leadership has been reviewed from many different disciples (for example political science, sociology and psychology), and by several perspectives (for example personality traits, power

relationships and behavioral change). To some extent, scholars have described leadership in the context of personal characteristics, rank or position, process to influence others, a set of responsibility, behavioral interaction, and as an instrument to accomplish goal. Frequently leadership is associated with a process of leading a group of people to achieve specific goal. As a working definition, Cole (1996) described leadership as a group dynamic process whereby an individual influence the others to contribute voluntarily to the goal achievement in a specific situation. Therefore leadership style is the behavior and way of giving direction, executing plans, and motivating followers. Traditionally, Lewin, Lippit, and White (1939) identified three primary very influential leadership styles namely authoritarian (or autocratic), participative (or democratic), and delegative (or free rein).

The word leadership itself reflects different meaning to different people. Traditionally, leadership theory assumed there were between the active and passive relationships between leaders and followers (Lussier & Achua, 2007). For example contingency theory asserts that leaders practice the appropriate behaviors in accordance with the environment and followers passively agree to such behaviors. However, recent leadership theory embraces that effective leaders obtain followers' respect and trust (Bass & Steidlmeier, 1999). Subsequently, leadership process is a continuous effort in which leaders adjusting their behavior according to followers' response. In the meantime, contemporary leadership theory accentuate on followers' abilities and working skills, encouraging followers to challenge the present systems, and promote rationality and creativity in organizational problem solving (Zagorsek et al., 2006).

Additionally, all the staff (leaders and followers) are inspired with common organizational values and yet they are able to identify themselves with the culture and goals of the organization where there are working.

Basically, the concept of leader and leadership still carry the different meaning to different people (Kotter, 1999; Snodgrass & Schachar, 2008; Ulrich & Smallwood, 2007). According to Ulrich and Smallwood (2007), a leader refers to the attributes of an individual and how the person leads and engages with others, while leadership highlights the qualities of leaders in the organization. Consequently, the authors suggest skillful individual leaders may come and go, but good leadership last longer. Besides that, Yulk (2002) stated, although there are no accurate definition on leadership, the concept can be described as a process whereby a person intentionally applies an influence over other people in order to lead, structure, and facilitate activities and relationships in an organization.

Subsequently, according to McShane and Travaglione (2007) many leadership scholars agreed that leadership is something to do with influencing, motivating, and facilitating others to contribute for the effectiveness and successful of the organizations. Bass and Stodgill (1990) suggested leadership as one forms of interaction between and among individuals and group that involves creating or changing a situation, the perceptions and expectations of the parties involved. Meanwhile, Ivancevich and Matteson (2002), suggest basically leadership involves the leader consciously attempts to make other people to perform something he/she wants them to do, the effect of which are

meaningful and bring the distinct impact on and facilitate the attainment of organizational goals.

Apparently, leadership has become an important area of study whereby there are more than 15,000 published books and articles available on leadership theme alone (Fulmer & Conger, 2004). Besides that, Jogulu and Wood (2008) suggested Burns initiated the contemporary leadership theories in the 1970s, when he used the transactional and transformational leadership concept to describe the differences between the behaviors of political leaders. In addition, Hamel and Prahalad (1989) stressed leadership also responsible for creating and behaving according to a set of organizational behavior, culture, and values. No doubt, current challenges require the leaders to be a lifelong learner, react to the diversity, and prepare to cope with tremendous and constant change in performing the duty (Orem, 2002).

Snodgrass and Schachar (2008) argued that leadership is very important to the success of all organizations, including higher learning institutions. These higher learning institutions are operating in an increasingly dynamic and complex environment, thus requiring effective leadership to achieve targeting organizational goals. According to Brown (2001), dean of various schools or head of departments in the universities are recognized as the key leaders and most of the decisions are made at the school level. Therefore, the successful of the university is truly depending on the leadership of each of the dean of school or heads of departments. Meanwhile, Ismail (2008) explained, in higher education institution, leadership can be defined as the approaches the

management applies to work together with academic and non academic staff members in leading them to achieve the institutional goals. Furthermore, leadership also consists of knowledge and skills which influence and direct activities.

Consequently, Soucie (1994) described academicians and practitioners in various disciplines continue to search for the concept of leadership over times. He further added the concept of leadership often viewed as synonymous with other multi-faceted concepts such as power, authority, management/administration, supervision and so forth. For example Lewin et al. (1939) developed his popular leadership framework based on behavioral theories which emphasize on how leaders behave. Perhaps, leadership is the most essential and important skill that leader in any organization should have because the heads of department are perceived as the important causal agents for the organizational success or failure (Ismail, 2008).

Horner (1997) suggests leadership includes the behaviors, traits, and qualities of a leader. Leadership is also concerning social interaction process whereas the leader's ability to manipulate their followers' behavior that can highly determine organizational outcomes (Humphrey, 2002; Pirola-Merlo, Härtel, Mann, & Hirst, 2002). Besides that, Humphrey (2002) stated, basically leadership is an emotional process, whereby leaders concern the followers' emotional condition, seek to stimulate emotions in followers, and attempt to handle followers' emotional state accordingly. Parallel to the discussion, Rosete and Ciarrochi (2005) implied the leaders' ability to influence the emotional climate by building mutual emotional experiences can strongly influence performance,

increase team spirit, and followers' morale. Truly, guiding and developing the subordinates' leadership as pledge of good organization and individuals is one of the major roles of a leader (Latour & Hosmer, 2002).

In the meantime, Gardner (1990) argued leadership is something to do with achievement of a common objective, which is by effective leader but also entrepreneur, innovator, and thinker, by the accessibility of organizational resources, and by questions of value and collective harmony. While, Wu (2009) asserted strong leadership behavior as a key element for the successful organizations is reflected with the effective coordination use of human resource towards accomplishing organizations' mission and goals. Additionally, Kouzes and Posner (2000) say leadership is a set of behavior that anyone in a leadership capacity can be taught, become skilled, and able to achieve excellence on their position. Apparently, numerous researches on leadership have been conducted over the decades and scholars have recognized several manners of leadership styles that leaders assumed in managing organizations (Chen & Chen, 2008; Hirtz, Murray, & Riordam, 2007; House, Hanges, Javidan, Dorfman, & Gupta, 2004; Spears & Lawrence, 2003).

As mentioned earlier, leadership styles have been studied in many perspectives, and recent leadership approaches divided leadership styles into three categories, namely transformational leadership style, transactional leadership style, and laissez-faire leadership style, and all these categories are normally applied in most organizational leadership studies (Bogler, 2001; Erkulu, 2008; Heller, 1993; Jogulu & Wood, 2008;

McKee, 1991; Tatum et al., 2003; Vigoda-Gadot, 2007). Initially, Burns (1979) worked out on the theories of transactional and transformational leadership. Subsequently, Bass (1985) expanded the theory to the current concept of transformational leadership style. Initially, this transformational leadership theory encourages employees towards a shared vision especially when an institution wants a new direction (Goleman, 1998a).

Burns (1979) described transformational leadership as a process that motivates followers by appealing to higher ideals and moral values in organizations. It is also said the dynamics of transformational leadership involve strong personal identification with the leader, joining in a shared vision of future, or going beyond the self-exchange of rewards for compliance (Hater & Bass, 1988). Transformational leadership is seen as a key factor in organizational success because of the importance of team cohesiveness, organizational commitment, and higher levels of job satisfaction (Avolio & Bass, 1999). Subsequently, transformational leaders are said to be elevated, motivated, define values, offer vision, and creatively produce reform in various circumstances and challenges (Burns, 1979), and they also combine creative insight, persistence, energy, intuition, and sensitivity to the need of others (Bass & Avolio, 1993).

Basically, transformational leadership style is made up of four components, namely intellectual stimulation, individualized consideration, inspirational motivation, and charisma (Bass & Avolio, 2000). While, McLaurin and Amri (2008) explained that transformational leadership involves motivating subordinates to shift beyond their own self-interests for the good of the group, the organization, and view their task from the

new perspectives. Furthermore, transformational leader also shows some other key behaviors such as role modeling, establishing vision and creating the value and norms clear to all. Subsequently, John and Moser (2001) argued that transformational leader acts as a change agent to manage the unpredictable situation at the workplace. Besides that, Fairholm (1991) describes transformational leadership style as value-centered, leader and followers share values and visions, have mutual trust and respect, and accept unity in diversity.

Meanwhile, Anatonakis, Avolio, & Sivasurbramaniam (2003) explained transformational leadership can be categorized into idealized influence qualities, inspirational motivation, idealized influence behaviors, intellectual stimulation and individualized consideration. Idealized influence qualities refer to the leader's personality whether he/she is recognized as powerful and confidence. Meanwhile, the idealized influence behavior refers to the leader's charismatic actions that are emphasized on beliefs, values, and principles (Bass & Steidlmeier, 1999). Subsequently, inspirational motivation refers to the behaviors of the leaders that encourage followers to look on the future optimistically, emphasize on team spirit, project idealized vision and share a vision that is achievable. As for the intellectual stimulation, Nicholson (2007) described the leader stimulates innovation and creativity to their followers by challenging old assumptions and approaches, and introduces new ways. Meanwhile, individualized consideration describes the situation where the leader acts as a mentor in order to promote achievement and growth in the organization.

Tucker and Russell (2004) asserted transformational leaders have a strong influence on organizational growth. The leaders bring change and development in the organizations. Moreover, the outstanding leaders often employ power and authority to motivate and inspire followers to trust them (Bratton et al., 2011). Besides that, transformational leaders often change the existing structure and encourage the followers to accept new vision and new opportunities. However, the negative aspect of transformational leaders powerful influence requires both leaders and organization to uphold high accountability to ensure the leaders do not cross the boundaries. Table 2.5 presents the summary of the transformational leadership styles.

Table 2.5
Transformational Model of Leadership Styles

| Transformational Leadership | Conditions |
|------------------------------|---|
| Idealized influence | The leader shows behavior that is related to the organizational goals. It is a measure of trust, faith, and admiration and the followers are willing to follow the leader's behavior. |
| Inspirational motivation | The leader creates an atmosphere that signify the liveliness and perseverance that break up outstanding followers who are ready to go beyond normal followers in order to achieve organizational goals. |
| Intellectual stimulation | The leader creates a situation that promotes followers to question the status quo in the quest to continually organizational improvement. Leaders and followers openly exchange high expectations crafting a vision that requires higher standards. |
| Individualized consideration | The leader acknowledges that each follower is an individual with individual needs to be developed within the organization. Opportunity for personal attention and learning are provided to the followers in order to increase higher levels of potential that will positively benefit the organization. |

Source: Bass & Avolio (1999)

Meanwhile, in contrary to the transformational leadership, transactional leadership implies motivating the followers through the use of rewards, praises and promises

(Burns, 1979). There exist mutual agreements between the leader and followers, where once the followers complete the job given, they will be rewarded (Bass & Stodgill, 1990). In the meantime, Antonakis et al. (2003) described transactional leadership can be classified into three sub group, namely contingent rewards, active management by exception and passive management by exception. The contingent rewards suggest the leader clarifies task that must be done and utilize rewards to attain the results (Nicholson, 2007). Meanwhile, management by exception describes the situation where leaders intervention only when problems arise, whereby management by exception explains the type of leaders who actively monitor the work of followers and ensure the standards are fulfilled (Antonakis et al., 2003). Transactional leadership style is most likely to be seen at the lower levels of organizational hierarchy.

Subsequently, transactional leader clarifies the performance standard or articulates what is expected from the employee and what they will receive in return. Transactional leadership involves an exchange between leaders and followers (Burns, 1979) and hence it is often contradicting to transformational leadership style (Den Hartog, Van Muijen, & Koopman, 1997). Transactional leadership is described as a reward-driven behavior in which the follower behaves in such a manner as to elicit rewards or support from the leader (Field & Herold, 1997). Obviously, transactional leaders are characterized by the use of contingent reward and management-by-exception (Bass & Avolio, 1993). It is suggested that transactional leaders utilize rewards as their main source of power and followers comply with the leaders when the reward meets their needs (Flood, Hannan, Smith, Turner, West, & Dawson, 2000). Finally, transactional leadership style (also

recognized as managerial leadership) emphasizes on the role of supervision and group performance. Table 2.6 presents the summary of the transactional leadership style.

Table 2.6
Transactional Model of Leadership Styles

| Transactional Leadership pattern | Conditions |
|----------------------------------|---|
| Contingent reward | The leaders and followers relation focuses on the exchange of what is anticipated and what is desired. Generally, exchanges are positive, but may be negative in the form of punishment. In the organization, exchanges comprise acknowledgement of tasks completion and additional responsibilities. |
| Management-by-exception active | The leader supervises activities for failure and errors that have occurred or may take place. Alertness is given on the irregularity finding. |
| Management-by-exception passive | The leader allows the existing practices in the organization without addressing weakness to go on. Negative feedback and criticism is applied to reinforce the practices. |

Source: Bass & Avolio (1999)

In contrast to the previous leadership styles (transformational and transactional leadership styles), leaders who believe in the laissez-faire leadership style exercise little control over the followers and let the followers have freedom to carry out their assigned tasks without direct supervision (Wu, 2009). With this leadership approach which also refer as delegating or empowering leadership style, in which leaders are hand-off and followers are allowed to make their own decisions as they like (Ismail, 2008). However, according to McCrimmon (2007) the traditional laissez-faire concept has a negative outcome, signifying that followers are permitted to do anything they please without any limit. Laissez-faire leadership style is not suitable in situations whereby followers have little experience or knowledge needed to complete tasks. Researchers suggested that laissez-faire leadership style leads to the less productivity among group members (Deluga, 1992; Ismail, 2008). Essentially, the concept of laissez-faire leadership style

brings a relatively constructive meaning which refers to the empowerment concept and this does not mean lack of control (Mung et al., 2009). Table 2.7 presents the summary of the non-transactional leadership style.

Table 2.7
Non-Transactional Model of Leadership Style

| Non-Transactional Leadership | Conditions |
|------------------------------|---|
| Laissez-faire | Generally, the leader keeps away from any leadership role, avoid interference between groups in critical activities in the organization, and avoid decision making. |

Source: Bass & Avolio (1999)

In the previous studies, both transformational and transactional leadership styles were examined and found to have strong correlation with organizational outcomes in various types of organizations (Snodgrass & Schachar, 2008; Vigoda-Gadot, 2007). Meanwhile, several researches indicated that transformational leadership style was highly correlated to organizational effectiveness (Avolio & Bass, 2004; Dumdum, Lowe, & Avolio, 2002). Another study also suggested that transformational leadership style promotes greater followers effectiveness and satisfactions than transactional leadership style (Snodgrass & Schachar, 2008). Furthermore, Bass (1998) found that transformational leadership can have a greater effect than transactional leadership in predicting employee satisfaction with the leader.

Koh, Steers, and Terborg (1995) also found transformational leadership can strengthen employees' sense of belonging, fulfill employees' needs for self-actualization, and finally increase the productivity of the employees. Generally the findings imply that

employees prefer transformational leadership style rather than transactional and laissez faire leadership style. Nevertheless, the findings from Wu (2009) on job satisfaction of foreign English teachers indicated that transactional leadership has a strong positive relationship with job satisfaction. Subsequently, the transformational and laissez faire leadership styles have exhibited moderate effect on job satisfaction.

Meanwhile, laissez-faire leadership style explains that leadership by leaving and let the followers look after themselves or the group administered by pre-determined procedure instead (Tatum et al., 2003). In the meantime, Eid, Johnsen, Bartone, and Nissestad (2008) explained laissez-faire leadership type is illustrated by deficiency of leadership responsibility. Laissez-faire leadership style is in the state of leadership denial and not exaggeration to say no leadership at all. On the other hand, Bass and Avolio (1993) suggested laissez-faire leaders often absent and frequently hinder involvement. Furthermore, laissez-faire leaders often make no attempt to motivate or recognize and satisfy their followers' needs. However this type of leadership style can be useful if the leader observes the targeted output and frequently communicate the feedback to the team members (Yassen, 2010).

Al-Talib (1991) described laissez-faire leadership style as a leader who possess lower confidence in his/her leadership capability, exercise lesser communication and group interaction, and exert no specific objective for the group. Yassen (2010) explained, however, laissez-faire leadership is practical for experienced and skilled group member. Parallel to the suggestion, Ismail (2008) described that laissez-faire approach is most

likely to be very effective when followers are able to evaluate and determine what need to be done and how to do it. In contrast to most of previous discussion, in higher learning institution environment, there are certain conditions whereby laissez-faire leadership style can be effectively employed when followers are competent enough, responsive to their duty and, able to implement the given task successfully (Al-Talib, 1991).

Alder (1993) asserted that laissez-faire leadership style is leader who assumes the followers to be independent. The followers are presumed to establish and attain organizational objectives with minimum leader's supervision. However, most scholars believe laissez-faire leadership style signifies the deficiency of formal leadership and the style is rarely practical in most leadership setting. Subsequently, Deluga (1992) described laissez-faire leadership style is very much affiliated with ineffectiveness, dissatisfaction, and unsuccessful organization. In other words, an avoidant leader prefers not to maintain a relationship with followers and may either interfere in followers work affairs or may totally evade responsibilities as a superior. Laissez-faire leadership is extremely passive as compared to transformational and transactional leadership (Bass, 1999; Flood et al., 2000).

Meanwhile, according to Bass (1990), this type of leadership also is relatively associated to the situation where leaders do not have sufficient control over the group members. Besides that, the actual laissez-faire leadership is not similar to ineffective leadership. Consequently, Judge and Piccolo (2004) supported the argument by

describing laissez-faire leadership style normally demonstrates an abdicating attitude toward responsibility, stay away from decision making, refuse to take action, and always away from the organizations. Laissez-faire leaders avoid both decision-making and supervisory responsibility. Therefore, such leaders are not sufficiently motivated or adequately skilled to perform supervisory duties (Bass, 1998; Den Hartog et al., 1997; Wu, 2009).

In general, effective leadership consists several of the following necessary components: (a) a collective sense of mission and goals development, (b) instills knowledge, and always appreciate behavior and work activities of others, (c) produces and maintains enthusiasm, excitement and confidence, trust, and cooperation in the organizations, (d) promotes high flexibility especially in change and decision making, and (e) establishes a meaningful and significant organizational identity (Bass & Stodgill, 1990; Conger & Kanungo, 1998; Kerr et al., 2006; Yukl, 2002). Therefore, based on the above discussion, it is very important to apply the appropriate leadership styles when dealing with the followers in the organizations. Although, effective performance and good results from followers are desirable, however they do not often come about (Limsila & Ogunlana, 2008). Besides that, employees often respond well to appropriate leadership styles and then drive them to work effectively (Tang et al., 2010).

2.3.4 Leadership Practices

Northouse (2007) defines leadership as a process whereby a person influences a group of people towards accomplishing a common goal. However, despite no unanimous definition on leadership, there are several leadership theories describing the nature of the

leadership phenomenon (Zagorsek et al., 2004). Currently literature on effective leadership suggested transformational leadership theory and visionary leadership theory has obtained prevalent acceptance among scholars and practitioners as well (Burns, 1979; Bass, 1985; Kouzes & Posner, 1995; Sashkin, 1988). In recent years, Higgs (2003) suggested many leadership study emphasize on the ability of a leader to effectively manages an organization and promotes substantial organizational transformation process.

Consequently, House and Aditya (1997) proposed that these are ordinary type theories and contain several general characteristics. First, these theories attempt to describe how individuals are able to lead toward successful organizations. Second, these theories also try to show how some leaders are able to maintain remarkable motivation levels of the follower, respect, trust, admiration, loyalty, dedication, commitment, and high performance. Third, these leaders observe emotionally appealing leadership behaviors, such as supportive behaviors, risk taking, empowering, role modeling, environmental sensitivity, visionary, and intellectual stimulation. Lastly, these leaders encourage follower motivation, self esteem, satisfaction, and outstanding performance.

Apparently, Kouzes and Posner's (1995) leadership practices or transformational leadership model belongs to this group (Herbst & Maree, 2008; Zagorsek et al., 2004). Initially, Kouzes and Posner (2000) have conducted numerous studies to gather personal *best experiences* and found the characteristics appeared to show some similar pattern of behavior. Meanwhile, Herbst & Maree (2008) have also examined over 1,200 personal

best leadership experiences of executives and managers from numerous industries in the United States. Subsequently, Kouzes and Posner (2000) have recognized five major practices of leadership consist of ten strategies (exhibited in Table 2.9) used to encourage the followers and increase organizational performance.

2.3.5 Measures of Leadership Styles

Basically, there are two stages in seeking to understand the leadership styles in organizations. Step one is developing a theoretical structure depicting all the constructs and hypothesized the relationship between constructs. However, it would be meaningless without empirical testing the hypothesized model. Thus, the second step is to measure the constructs accurately and confirming the predictions as postulated in the research structure.

2.3.5.1 The Multifactors Leadership Questionnaire (MLQ-5X)

The MLQ (often identified as MLQ-5X) claims to presents an outstanding efficiency and validated tool of transformational leadership, as well as a broad range of leadership styles. Amazingly, this is the most popular scale used in behavioral leadership study (Brown et al., 2006; Gardner & Stough, 2002; Walumbwa, Wang, Lawler, & Shi, 2004; Weinberger, 2009; Wu, 2009). The instrument which initially proposed by Bass (1985), contained nine dimensions namely five scales of transformational leadership, three scales of transactional leadership, and one scale laissez-faire leadership styles. The new version of MLQ-5X instrument comprises 45-item with three extra scales specifically strong effort, effectiveness, and followers satisfaction with the leader (Bass & Avolio,

2000). Each statement is rated using a 5 point Likert-scale ranging from (0 - not at all) to (4 - frequently, if not always).

The instrument is able to demonstrate the leadership styles characteristic and facilitates individuals to understand their leadership styles or what those whom they work with evaluate them. Table 2.8 showed a complete outline of the leadership construct, component and scale.

Table 2.8
An Overview of the MLQ-5X

| Leadership Construct | Component | Scale/Number of items |
|-----------------------------|-------------------------------------|------------------------------------|
| Transformational Leadership | Intellectual Stimulation | Intellectual Stimulation/4 |
| | Individualized Consideration | Individualized Consideration/4 |
| | Charisma | Idealized Influence (Behavior)/4 |
| | | Idealized Influence (Attributed)/4 |
| Transactional Leadership | Inspirational Motivation/4 | |
| | Contingent Reward/4 | |
| | Management-by-Exception (Active)/4 | |
| | Management-by-Exception (Passive)/4 | |
| Laissez-Faire Leadership | Laissez-Faire | Laissez-Faire/4 |
| Leadership Outcomes | Satisfaction | Satisfaction/2 |
| | Extra Effort | Extra Effort/3 |
| | Effectiveness | Effectiveness/4 |

Source: Bass & Avolio (2000)

2.3.5.2 Leadership Practices Inventory (LPI)

Based on in-depth research, Kouzes and Posner (2000) developed LPI. The authors classified five commonly practices of outstanding leadership practices in this scale. These commonalities are divided into five practices and each of the practices consist two fundamental behavioral description or commitment needed to be an effective

leaders. The instrument (using 25-behavioral statement) measures each of the five leadership practice dimensions with five statements, take 10 to 15 minutes to complete. A five points Likert-scale ranging from 1 (rarely or very seldom) to 5 (very frequently or almost always) was given to each statement with the higher value indicate higher adoption of the leadership practice measured. A thorough analysis proved that the LPI exhibits reliable psychometric properties (Kouzes & Posner, 1993).

Kouzes and Posner's (2000) approach has become prevalent among scholars, practitioners, and widely utilized for management development programs all over the world. Interestingly, the authors strongly believe that leaders are not born, but can be trained, suggesting these five practices are common criteria found on successful leaders. Moreover, Kouzes and Posner (1995) claimed the instrument has been tested repeatedly and reliable to measure leadership practice among leaders. Additionally, LPI also can be used to assess transformational leadership and transactional leadership behaviors. Similarly, Fields and Herold (1997) have found the LPI can be used to measure both transformational and transactional leadership, which have been suggested to be underlying dimensions of leadership styles.

Zagoršek et al. (2006) found that LPI demonstrated high degree of structural equivalence and this suggested the scale is suitable instrument for cross cultural leadership research. Meanwhile Tang et al. (2010) supported the argument and claimed that the scales proven to have good psychometric properties in western and eastern cultures. Besides that, the instrument found to be very comprehensive in nature. Similar

to MLQ-5X, the LPI has been widely employed in leadership research (Alston et al., 2010; Anand & UdayaSuriyan, 2010; Fields & Herold, 1997; Tang et al., 2010; Zagoršek et al., 2004). Table 2.9 depicted the five practices and ten commitments of successful leaders as proposed by Kouzes and Posner (2000).

Table 2.9
Five Practices and Ten Commitments of Exemplary Leadership

| Five Practices | Ten Commitments |
|-------------------------|---|
| Model the way | Find your voice Set the example |
| Inspire a shared vision | Envision the future Enlist others |
| Challenge the process | Search for opportunities Experiment and take risks |
| Enable others to act | Foster collaboration Strengthen others |
| Encourage the heart | Recognize contributions Celebrate the values and victories |

Source: Kouzes & Posner (2000)

Finally, Table 2.10 summarizes several related literature on emotional intelligence, Islamic work ethic, and leadership styles used in this study.

Table 2.10
Summary of Literature Review

| Authors | Variables | | Findings |
|--|---|--|--|
| | IV | DV | |
| Tang, Yin, and Nelson (2010) | Emotional intelligence | Leadership practices | Results exhibit significant relationships between emotional intelligence and leadership practices |
| Naresh and Raduan (2010) | Islamic work ethic | Innovation capability | Findings confirm the Islamic work ethic measure was significant with moderate correlation and positive relationship with the innovation capability scale. Additionally, the respondents affirmed that the innovation effort is rising in the Malaysian public service. |
| Weinberger (2009) | Emotional intelligence | Leadership styles | Findings indicated that there are no relationships between a manager's emotional intelligence and leadership style or the leader's perceived effectiveness. |
| Chen and Chen (2008) | Personal traits (thought, emotions and behavior) and Leadership Style | Innovative operations | Results support that leadership style has a significant relationship to innovative operations. In addition, personal traits are positively related to innovative operation. |
| Vrab (2007) | Emotional intelligence skills | Leadership Behavior | The results show a positive relationship between emotional intelligence and transformational leadership. |
| Ali and Al-Kazemi (2007) | Demographic and organizational variables | Islamic work ethic | The results show that managers scored high on Islamic work ethic loyalty scales. Expatriates scored higher than Kuwaiti managers on both scales. Relatively, men scored higher than women on Islamic work ethic. |
| Barbuto and Barbuch (2006) | Emotional intelligence | Transformational leadership | Emotional intelligence shared positive relationships with transformational leadership. Several correlations reinforce the role of emotional intelligence in leadership |
| Nik Mu'tasim, Nordin, and Abdullah Sanusi (2006) | Islamic work ethics | Organizational commitment | The findings depict a direct, positive and significant relationship between organizational commitment dimensions and Islamic work ethics. |
| Rosete and Ciarrochi (2005) | Emotional intelligence | Leadership Effectiveness | Higher levels of emotional intelligence were associated with higher leadership effectiveness. Regression showed that emotional intelligence was positively related to effective leadership. |
| Leban and Zulauf (2004) | Emotional intelligence | Leadership style and project performance | There are positive linkages between emotional intelligence abilities and transformational leadership style. |

Table 2.10 (continued)

| Authors | Variables | | Findings |
|-------------------------------|--|-----------------------------|---|
| | IV | DV | |
| Duckett and MacFarlane (2003) | Transformational leadership and leader success | Emotional quotient | A high level of commonality between transformational leadership and emotional quotient leadership profiles show a positive relationship, thus confirming previous studies. |
| Mandell and Pherwani (2003) | Emotional intelligence | Transformational leadership | There are significant relationships between transformational leadership and emotional intelligence. Regression analysis suggested that transformational leadership could be predicted from emotional intelligence scores. |
| Sivanathan and Fekken (2002) | Emotional intelligence and moral reasoning | Transformational leadership | Results indicated that leaders who reported higher levels of EI were perceived by their followers as higher in transformational leadership and more effective. |
| Yousef (2001) | Organizational commitment and Islamic work ethic (moderator) | Job satisfaction | The findings show that the Islamic work ethic moderates the relationship between these two constructs. Islamic work ethic directly affects both organizational commitment and job satisfaction. |

2.4 SUMMARY

This chapter has reviewed the literature on emotional intelligence, Islamic work ethic and leadership practices related to the research questions and research objectives postulated in previous Chapter One. Basically, emotional intelligence reveals the skill to successfully linking emotion and reasoning, and utilizing emotion to support intelligent reasoning over emotion. Apparently, emotion has a significant role in understanding leadership and in being a good leader. Meanwhile, Islamic work ethic perspectives offered a different point of view of work ethic compares to the existing norms that based on the Western value and ethic. The main source of Islamic work ethic, the Quran, teaches all Muslims to persistently pursue whatever work and whenever it is available. Nonetheless, how the Islamic work ethic affects the relationship between emotional intelligence and leadership practice is little known thus far. Meanwhile, the following Chapter Three emphasized on the theoretical model, underpinning theory, hypotheses development and methodology used in conducting the study.

CHAPTER THREE

METHODOLOGY

3.0 INTRODUCTION

This chapter describes the method and procedure employed to study the relationship between emotional intelligence and leadership practices when Islamic work ethic is practiced. Besides that, this chapter also presents the theoretical framework and hypotheses derived from literature review conducted in the previous chapter. Subsequently, this chapter describes and attempts to answer the research questions mentioned in the earlier discussion. This chapter also illustrates and explains the setting where the study conducted, the population and sampling procedures, variables, measurement and instrumentation, data collection procedure and analysis techniques.

3.1 RESEARCH FRAMEWORK

The diagram of the proposed study is depicted in Figure 3.1. Initially, based on the transformational leadership theory, research framework was developed to illustrate the relationship between independent variable, moderating variable, and dependent variable. Based on the framework, the independent variable is emotional intelligence and leadership practice is the dependent variable. Meanwhile Islamic work ethic is hypothesized to moderate the relationship between emotional intelligence and leadership practice. Later, each variable exhibited in the framework is conceptually defined in the subsequent topic. Figure 3.1 illustrates an outline of the model to be analyzed in this study. Finally, the relationship between emotional intelligence, Islamic work ethic and

leadership practices among middle level administrators in public universities will be determined through statistical analysis.

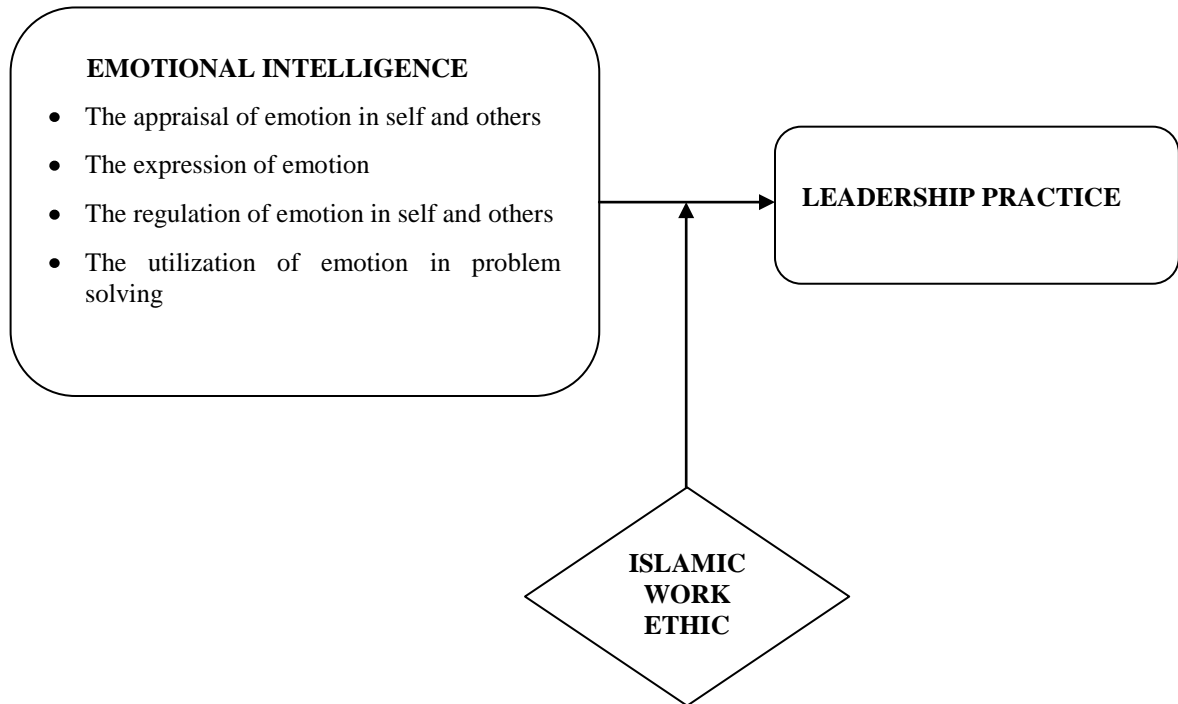


Figure 3.1
Research Framework

3.2 UNDERPINNING THEORY

The research model development of the study was employed from transformational leadership theory in order to explain the relationship and how emotional intelligence and Islamic work ethic influence leadership practices behavior. Basically, there are several contemporary leadership theories and each theory contributing some understanding to the nature of leadership phenomenon. However, several neo-charismatic leadership theories

such as transformational leadership theory and visionary leadership theory have obtained widespread acceptance presently (Burns, 1979; Bass, 1985; Bennis & Nanus, 1985; Sashkin, 1988). Initially the original transforming leadership concept was first introduced in 1978 by James MacGregor Burns, the biographer of the president Roosevelt and Kennedy, in his study on political leaders (Bass, 1985; Wren, Hicks, & Price, 2004). Subsequently, Bass further popularized the transforming leadership concept as transformational leadership theory (Wren et al., 2004). Currently, transformational leadership theory is widely used in organizational psychology research. A transformational leadership theory emphasizes on how a leader can positively change their followers and how they (the followers) can do similarly for a leader (Zagoršek et al., 2004).

House and Aditya (1997) explained that these theories (transformational and visionary leadership) shared some common characteristics. First, these theories attempt to describe how leaders are able to achieve excellence results in managing business corporations or public organizations. Second, the leaders attempt to clarify how some leaders successfully obtain remarkable levels of follower admiration, motivation, trust, respect, dedication, loyalty, commitment, and deliver high performance (Bass, 1985). Third, the leaders propose emotionally and symbolic fascinating leadership behaviors, such as farsighted, role modeling, image building, empowering, risk taking, exceptional, supportive, and cognitively oriented behavior. Lastly, the leaders have strong influence on followers' motivation and emotion, satisfaction, self esteem, shared identification with the leader's vision and values, and performance.

Meanwhile, Bolman and Deal (2008) believed transformational leadership theory is the fundamental of visionary approach whereby the leaders calls and lead their followers toward better and higher organizational accomplishment. Initially, Bass and Avolio (2000) described three main attributes of the transformational leadership; first, those who are typically inspiring the interests of their followers, second, who promote awareness and willing to accept the group mission, and third, an ability to encourage their followers to see beyond their personal self-interest for the organizational benefit. Burns (1978) explained transformational leadership exceeds traditional leadership's expectation on fulfilling highest level of needs such as self-actualization.

Besides that, primarily transformational leadership theory emphasizes on the leader's vision, passion, interaction, creativity level, and level of empowerment rather than describing how the leaders should act in given situations (Bass & Stodgill, 1990; Gardner & Stough, 2002). Meanwhile, Wright (1996) explained the leaders who adapt transformational leadership styles indicate several qualifications such as increase their followers' awareness level, altering and develop their followers' needs and desires, followers willingly compromise their self interest for the benefit of the team, and followers aware and appreciate the team objectives.

Bass (1985) describes the theory differentiates between the transformational leadership style and transactional leadership style. Transformational leadership style emphasizes on fostering mutual trust, promoting followers leadership abilities, and setting long term goals. In contrary, transactional leadership focuses on task, role obligation, and use

rewards contingent on performance. The transformational leadership theory ascertains four facets of effective leadership namely charisma, inspiration, intellectual stimulation, and consideration. Subsequently, according to Lussier and Achua (2007) the theory explains a leader who possesses these characteristics will inspire their followers to be successful and always place the long-term of organizational interest ahead before their own interest.

Bass (1990) asserted, generally the behavior of transformational leadership begins in the leader personal beliefs and values. However, this does not comprise commodities exchange between the leader and follower. Besides that, Humphreys and Einstein (2003) found that justice and integrity are part of the qualities of the leader personal values system. Parry and Proctor-Thomson (2002) explained Burns' transforming leadership theory is a moral enterprise, and ethical, whereby the organizational integrity would be upheld and enhanced. Therefore, Burns (1979) described transforming leadership as an approach where leaders and subordinates hoist each other motivation and morality to the higher point. The transformational leadership theory also posit that most effective leadership take place when the leaders are able to employ emotional and motivational approaches to promote and reinforce the organizational and its members well being (Bass & Stodgill, 1990). Bass (1990) highlighted transformational leaders obtained admire, trust, and respect of their followers and subsequently inspired to deliver more than what was expected. Additionally, a study proved that there is a positive relationship between perceived integrity and transformational leadership behaviors (Parry & Proctor-Thomson, 2002).

Although transformational leadership theory has obtained great interest, however, the real surprise are the theory tends to emphasize leadership as personality trait rather than behavior that can be learned, the characteristics of the theory seem to be very broad, and the main criticism is highly potential for abuse of power (Northouse, 2007). Meanwhile, Parry and Proctor-Thomson (2002) explained transformational leadership inspire followers by influencing strong emotions despite the consequences to the followers and this does not necessarily attend to the rightful moral behavior. Subsequently, Yukl (2002) illustrated the phenomenon as the dark side of charisma and further explain that it is a terrible example (for example Charles Manson) for every respectable transformational leader with high charismatic behaviors (for example Mahatma Ghandi). Therefore, to be truly transformational, high moral foundations is very important for every transformational leadership style. In line with this, Bass and Steidlmeier (1999) suggested authentic transformational leadership promotes good strong values of loyalty, fairness, honesty, equality, justice, and human rights. Similarly, Antonakis (2004) argued that a good charismatic/transformational leadership promotes affective relation with followers because of common their vision of moral believe, courage, confidence, and a high need power with responsibility.

Apparently, ethical leader often lead in a manner that emphasizes respect on the rights and dignity of their followers (Trevino, Brown, & Hartman, 2003). The authors believed ethical leader display a higher integrity level and this is very crucial to promote a sense of leadership credibility and trustworthiness. Since transformational leaders are people-oriented, they always concern on how the decision taken will impact others (Humphreys

& Einstein, 2003). Besides that, another quality of ethical leadership is the leader motivates their followers to place priority on the group interest instead of their own needs (Brown, Trevino, & Harrison, 2005; Groves & Rocca, 2011). Clearly ethic is one of the main components in transformational leadership style (Fowlie & Wood, 2009). Indeed, motivating process involves engaging an emotional and intellectual commitment between the superior and subordinate that lead both parties to aware and quest a common goals (Humphreys & Einstein, 2003). In other words, transformational leaders inspire the followers to accomplish the shared vision and dedicated to the group.

3.3 HYPOTHESES

The main objective of this study is to investigate the relationship between emotional intelligence and leadership practices when Islamic work ethic is practiced among middle level administrators in Malaysian public universities. Therefore, the proposed research framework as shown in Figure 3.1 was formulated after thoroughly examining the relevant literatures and coordinated with research objectives. Therefore, based on the presented theoretical framework, several research hypotheses were proposed for further empirical investigation.

3.3.1 The Relationship Between Emotional Intelligence and Leadership Practices

Zaccaro, Kemp, and Bader (2004) explained research on leadership attribute mainly emphasized on motivation, personality, cognitive abilities, and social capabilities as major qualities that differentiate between leaders and non-leaders. However, lately many researches in leadership attributes have been using emotional intelligence constructs to

examine leadership behaviors, traits or competencies (Tang et al., 2010). Besides that, several previous studies suggested that emotional intelligence was positively related to leadership practices (Alston et al., 2010; Anand & UdayaSuriyan, 2010; Tang et al., 2010; Zagoršek et al., 2004). Barbuto & Burbach (2006) suggested there were significant relationship between emotional intelligence and transformational leadership behavior. Barling et al. (2000) discovered a significant relationship between emotional intelligence and three behavioral elements of transformational leadership. Meanwhile, Mandell and Pherwani (2003) also illustrated a significant predictive relationship between emotional intelligence and transformational leadership behaviors. Similarly, Tang et al. (2010) suggested emotional intelligence to be positively correlated with leadership practices.

In this study, the four elements of emotional intelligence namely appraisal of emotion, expression of emotion, regulation of emotion, and utilization of emotion were used as an independent variables and leadership practices was the dependent variable. Therefore, based on the research structure, the following hypotheses were formulated.

- H1 : The appraisal of emotion in self or others has a significant relationship with leadership practices among middle level administrators in Malaysian public universities.
- H2 : The expression of emotion has a significant relationship with leadership practices among middle level administrators in Malaysian public universities.

- .H3 : The regulating of emotion in self and others has a significant relationship with leadership practices among middle level administrators in Malaysian public universities.
- H4 : The utilization of emotion in problem solving has a significant relationship with leadership practices among middle level administrators in Malaysian public universities.

3.3.2 Moderating Effect of Islamic Work Ethic on the Relationship Between Emotional Intelligence and Leadership Practices

Sekaran and Bougie (2010) describe moderating variable is one that has a strong contingent effect on the relationship of independent and dependent variables. In other words, the presence of the moderating variable changes the initial relationship between the independent variable and dependent variables. Meanwhile, Baron and Kenny (1986) suggested that a moderator is a variable that modifies the strength or the direction of the relationship between independent and dependent variables. Although this study managed to support the relationship between the independent, dependent and the moderating variables, however, the effect of Islamic work ethic as moderator to the relationship between emotional intelligence and leadership practices as a single model is little known.

Previous study examined the relationship between emotional intelligence and leadership (Antonakis et al, 2009; Barbuto & Burbach, 2006; Barling et al., 2000; Ker et al., 2006; Weinberger, 2009), between emotional intelligence and culture/values (Carmeli, 2003; Mesmer-Magnus, Viswesvaran, Joseph, & Deshpande, 2008), and between culture/value

and leadership (Kennedy & Norma, 2000; Zagoršek et al., 2004). Besides that, authentic transformational leadership supports high values of fairness, loyalty, honesty, equality, justice, and human rights (Bass & Steidlmeier, 1999). Therefore, the present study intends to investigate the possible relationship (interacting effect) of Islamic work ethic with leadership practices and this attempt can be assumed as exploratory. In this case, Sekaran and Bougie (2010) suggested non-directional hypothesis should be formulated if relationship has never been explored because there is no basis to demonstrate the direction. The following non-directional hypotheses are suggested in this study.

- H5 : Islamic work ethic moderates the relationship between appraisal of emotion in self or others and leadership practices among middle level administrators in Malaysian public universities.
- H6 : Islamic work ethic moderates the relationship between expressions of emotion and leadership practices among middle level administrators in Malaysian public universities.
- H7 : Islamic work ethic moderates the relationship between regulation of emotion in self and others and leadership practices among middle level administrators in Malaysian public universities.
- H8 : Islamic work ethic moderates the relationship between utilization of emotion in problem solving and leadership practices among middle level administrators in Malaysian public universities.

3.4 RESEARCH DESIGN

Initially, research design presents the structure that holds the research together. Meanwhile, this study was developed to examine the relationship between independent variable of emotional intelligence, moderating variable of Islamic work ethic, and dependent variable of leadership practices among middle level administrators in Malaysian public universities. Subsequently, this study employed a quantitative cross sectional survey method and the unit of analysis is individual middle level administrator grade 41 to 54 working in Malaysian public university as discussed on page 120. Therefore, this is non experimental and use a proportionate stratified random sampling (further discussion on page 126) of middle level administrators from public universities all over Malaysia, including Sabah and Sarawak.

Parallel to this study, several previous researches on emotional intelligence and leadership styles have been using cross sectional approaches (Barbuto & Barbuch, 2006; Brown et al., 2006; Herbst & Maree, 2008; Leban & Zulauf, 2004; Sivanathan & Fekken, 2002). Meanwhile, Wong and Law (2002) investigated the relationship between follower and leader emotional intelligence, and performance and attitude. In prior study, Palmer, Donaldson, and Stough (2002) explored the relationship between emotional intelligence and life satisfaction. Additionally, Wing, Schutte, and Byrne (2006) examined the effect of positive emotional experiences on emotional intelligence and life satisfaction on adults. Meanwhile, Lopes, Salovey, & Straus (2003) explored the relationship between emotional intelligence, personality, and social relationship perceptions.

Basically, quantitative research methods originated from natural sciences used to study natural phenomena. Besides that, Berry (2006) described that the quantitative approaches favorably accepted in the social sciences and education research these days. Several basic data collection approaches for quantitative research are the historical, survey, analytical survey, and experimental methods (Struwig & Stead, 2001). Meanwhile, Bryman (2004) explained quantitative approaches are concerned with figures and their relationship with theory. The quantitative approaches place an emphasis on analyzing theory empirically. Furthermore, Bell (1999) claimed that quantitative research scientifically examines hypothesis statements rather than understanding the human behaviors and their environment. Hence, quantitative research method is more about fact finding procedure rather than explanation.

According to Crowther and Lancaster (2009), management research covers a variety of types and approaches whereby the researcher needs to appreciate some of the major alternative schools of thought or models of research. At the beginning, the researcher has to determine data collection techniques, whether to apply the qualitative or quantitative approaches. Additionally Gummesson (2003) explained, between the two approaches, there is no better method or more scientific. Initially, which approaches are most appropriate for the research depends on the research problem and its objective (Jankowicz, 2000). Consequently, determining the suitable approach is very important because research method refers to the systematic, orderly dependable data collection, reliable and unambiguous findings for the purpose to answer research problem (Bell, 1999; Gummesson, 2003).

Initially, procedure is the key difference between qualitative and quantitative approaches. Qualitative approaches examine behaviors, attitudes, and experiences through specific method such as focus group or interview with the purpose to find an in-depth opinion from participants. Normally, very few people participate in the research, and the contact with these people tends to last a lot longer (Crowther & Lancaster, 2009). Meanwhile, the quantitative research approaches apply to a large size of survey research, utilizing approaches such as structured interviews or questionnaires. Besides that, survey questionnaires relatively are economical, require less effort, and normally have standardized answers that make it easy for data compilation. Although, this type of research reaches many respondents, the contact is much shorter with the participants (Saunders, Lewis, & Thornhill, 2007). However it is quite common for researchers to collect the data through qualitative approaches but later quantify the data. Hence, both approaches are not mutually exclusive (Ghauri & Grønhoug, 2002).

For the purpose of this study, the quantitative study was used and the selection of respondent was limited to public universities throughout Malaysia. After permission to conduct the study granted by the management of the all institutions, the survey questionnaire was distributed to the identified middle level administrators for data collection purpose, and analyzed accordingly. The subject was able to understand all the questions although without the presence of the researcher as the minimum entry qualification for the position is bachelor degree (Sekaran & Bougie, 2010). Proportionate stratified random sampling was employed to ensure all the population has an equal

possibility to participate in the study and selected sample representing all public universities.

Past studies have suggested that survey is one of the most effective methods for collecting primary data involving a large number of samples (Hair, Money, Samouel, & Page, 2007). Survey instruments such as questionnaires or online survey are used to collect data. Certainly data gathering is very important because if not properly handled there would be a waste of money and time, and the result would be meaningless (Zikmund, Babin, Carr, & Griffin, 2010). Besides that, Babbie (2005) suggested some of the advantages of survey are flexibility, practical to large samples, and good reliability. It is suggested, in order to obtain good response rate researchers must adopt some creative techniques such as sending follow-up letters, combining data collection methods, enclose some small token, providing the stamped return envelopes or offer lucky draws (Babbie, 2005; Sekaran & Bougie, 2010).

3.5 OPERATIONAL DEFINITION

Upon examining thoroughly the previous studies, all the variables and main concepts used in this study are defined as follows.

3.5.1 Emotional Intelligence

Emotional intelligence refers to an individual fundamental set of abilities to recognize and utilize emotion within oneself and others effectively (Salovey & Mayer, 1990). Emotional intelligence explains how a person responds to the other's behaviors, whereas

their behaviors affect one's feeling (Boyatzis & Ratti, 2009). Meanwhile, Caruso and Salovey (2004) asserted that emotional intelligence describes how an individual interprets emotion signs to understand and deal with other people. Besides that, Goleman (1998b) suggests, a leader who is able to deal with emotion may successfully motivate and effectively manage the needs of employees.

3.5.2 Islamic Work Ethic

Ali and Al-Owaidan (2008) describe Islamic work ethic as a way that influences and shapes the participation and involvement of an individual in the workplace. In a broader sense, Islamic work ethic signifies work is a fulfillment of an individual needs, and achieving equilibrium in an individual and social life is necessity (Ali, 1988). The Islamic work ethic originated from the Quran and the *sunnah* of Prophet Muhammad (PBUH). Islam calls for a fair and just wealth distribution in the society. According to Yousef (2000b), Islamic work ethic promotes cooperation and encourages creativity in work as this is a basis of accomplishment and happiness.

3.5.3 Leadership Practices

Kouzes and Posner's (1995) describe five common practices associated to successful leaders: challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the hearth. The authors strongly believed anybody can be trained to be a leader, because leaders are not born. Zagoršek et al. (2004) which classified leadership practices belongs to the neo-charismatic leadership theory, explained leadership practices is based on Kouzes and Posner extensive study of thousands of

executives and managers from many industries in the United States. Kouzes and Posner (1995) claimed leadership practices theory has been widely used among practitioners all over the world especially for developmental purpose.

3.5.4 Public Universities

Malaysian public universities refer to universities governed under the Ministry of Higher Education which obtain the federal government funding. The institutions are subject to the Universities and University Colleges (Amendment) Act 1996 and ITM Act 1976 (Amendment) 1996 (ACRULeT, 2007). As at 2011, there are 20 public universities in Malaysia. These institutions are administered as self-managed institutions (Ministry of Higher Education, 2006).

3.5.5 Middle Level Administrator

Generally, middle level administrative staff in the university is typically those employees who hold non-academic positions below the dean's level and may be classified as administrators, professionals and technical staff members (Johnsrud & Rosser, 1997 & 1999). Although the dean is responsible to the academic and non-academic staff, however this study focuses on non academic staff only. These employees include a number of advisors, technicians and professional staff whose work nature to support the primary missions of the institution (University of Arizona, 2001). Subsequently, middle level administrators refers to various service schemes grade 41 to 54, classified as management and professional grade, working in public universities in Malaysia (Jabatan Perkhidmatan Awam, 1991 & 2002).

3.6 INSTRUMENTATION

Generally, most of the variables measured in interval scale. Sekaran and Bougie (2010) explain interval scale is relatively more powerful than the ordinal and nominal because the scale able to tap the order and the magnitude of the variable differences. The following scales were included in the survey questionnaire. In order to investigate and identify the problem, the 55-item survey questionnaire (adapted from Ali, 1992; Kouzes & Posner, 1993; Schutte et al., 1998) was employed in the study. Furthermore, Sekaran and Bougie (2010) asserted that measurement of the variables depicted in the theoretical framework was an important aspect of the research and an integral part of research design. Basically, there are three considerations to ensure the instrument able to capture the desired data: the process of questionnaire development, the validity of the instrument (through pre testing), and how the questionnaire is administered (Hair et al., 2007). Initially, the instrument used in this study is an adaption from the established instruments available.

Specifically, this study adapted the Schutte Self Report Emotional Intelligence Test (SSEIT) (Schutte et al., 1998) to assess emotional intelligence of the samples, Kouzes and Posner's (1993) Leadership Practices Inventory (LPI-Self) to measure leadership practices, and Islamic work ethic will be measured using an adapted short version of instrument developed by Ali (1992). The data on demographic characteristics of the respondents also were collected. Demographic variables may influence levels of emotional intelligence and leadership (Mayer et al., 2002). These include age, tenure, working institution, job classified, education level, monthly income, gender, marital

status and race/ethnicity. However, parallel to the research objectives, only descriptive analysis was done on the demographic variables. Subsequently, Beaton, Bombardier, Guillemin, and Ferraz (2000) believe adaptation of the established instrument is the best means to obtain a comparable metric for whatever self-report characteristic is being considered.

Saunders et al. (2007) strongly proposed standardized questionnaires to be used in survey. In this case, the Leadership Practices Inventory, the Schutte Self Report Emotional Intelligence Test and Islamic work ethic are some example of these standardized questionnaires (Ali & Al-Owaihian, 2008; Kouzes & Posner, 1993; McCarthy, 2005; Schutte et al., 1998). However, these standardized questionnaires were developed based on the universal concept of that particular environment. Smith, Peterson, Schwartz, and Parry (2002) revealed that too depending on theory from external to identify other phenomenon would create some problems. Therefore, adaption is seen necessary for several reasons. First, the concept might bring different meaning in different setting, and secondly, some of the locally significant parts may be neglected which cannot be dealt with by external model. This is in parallel with the recommendation for cross-cultural consideration in research (Schaffer & Riordan, 2003).

The present instrument comprises four sections meant to measure the related variables of the emotional intelligence, Islamic work ethic, leadership practices, and demographic detail of the respondent. The instrument designed purposely for individual level unit of analysis. An introduction was placed on the first page of the instrument informing that

the survey is solely for academic purpose and that all the answers will be treated strictly private and confidential. Section A, consisting of 16 items to determine the level of emotional intelligence of the middle level administrators. Section B, with seven items to determine the Islamic work ethic of the respondent. Section C, with 23 items to examine the leadership practices of the respondent in the Malaysian public universities. Finally section D, with nine items was to gather demographic data of the respondents such as age, tenure, gender and others. It should be highlighted that respondents are not required to indicate their religion because the majority of the population is Malay Muslim (Abd. Rahim & Abdul Shukor, 2007; Yousef, 2000a). Details of the instruments are presented in Table 3.1.

Table 3.1
Contents of the Questionnaire

| Section | Variables | Number of items | Number of adapted items |
|---------|------------------------|-----------------|---|
| A | Emotional intelligence | 16 (1 – 16) | 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 |
| B | Islamic work ethic | 7 (17 – 23) | 1, 2, 3, 4, 5, 6, 7 |
| C | Leadership practices | 23 (24 – 46) | 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23 |
| D | Demographic details | 9 (47 – 55) | |
| Total | | 55 items | |

Source: Adapted from Ali (1992), Kouzes & Posner (1993) and Schutte et al. (1998)

3.6.1 Measurement of Variables

Basically, the theme for this study can be divided into three main parts, respectively emotional intelligence, Islamic work ethic and leadership practices among middle level administrators in Malaysian public universities. Primarily, the content of the developed

questionnaire is based on theoretical research framework together with the respondents' personal information. The five-point multi-item Likert scale was used to measure the independent variables, moderating variable and dependent variable. All the variables, emotional intelligence, Islamic work ethic and leadership practices, are explored as individual-level variables, because this study are more concern on how all the variables interact to influence their origination and not their emergence to the organizational level.

3.6.1.1 Emotional intelligence

The four components of emotional intelligence as described by Salovey and Mayer (1990) namely the appraisal of emotion in self and others, the expression of emotion, the regulation of emotion in self and others, and the utilization of emotion in problem solving were assessed using an instrument adapted from the SSEIT. Initially, the SSEIT was developed to map on the emotional intelligence model of Salovey and Mayer (1990). The original SSEIT emphasizes on normal emotional intelligence. Schutte et al. (1998), therefore, recommended using the scale as assessing one factor by totaling all the items on the SSEIT to get one emotional intelligence dimension. However, Alston (2009) suggested the SSEIT is able to measure the four components of emotional intelligence namely: 1) the appraisal of emotion in self and others, 2) the expression of emotion, 3) the regulation of emotion in self and others, and 4) the utilization of emotion in problem solving. Section A, the adapted version scale consists of 16-item used to measure the respondents' emotional intelligence level. Several authors were found using 16-item instrument to measure emotional intelligence (Law, Wong, & Song, 2004; Yarrish & Law, 2009). Besides that, Khosravi et al. (2011) used only 12-item scale to measure

emotional intelligence among bank managers in Malaysia. The instrument uses a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). In this study, the scale reliability for emotional intelligence scale was .86.

3.6.1.2 Islamic Work Ethic

Section B comprises seven items scale is to measure Islamic work ethic of the respondent. This section was adapted from simple version of Islamic Work Ethic questionnaire developed by Ali (1992). The Islamic work ethic concept originated from Quran and the *sunnah* of Prophet Muhammad (PBUH) (Ali, 2005). The Quran teaches Muslim the faithful that dedicated and commitment to work, and encourage people to achieve their ambitions (Ali & Al-Kazemi, 2007). Furthermore, Islamic work ethic signifies greater performance and prevalent prosperity when businesses are conducted in dynamic environment (Ali & Al-Owaihah, 2008). The original instrument is very popular and widely used in research (Abu-Saad, 2003; Ali & Al-Kazemi, 2007; Mohd Fauzwadi et al., 2008; Kumar & Raduan, 2010; Nik Mu'tasim et al., 2006; Yousef, 2001). A five-point response scale was used, extending from 1 (strongly disagree) to 5 (strongly agree). In the present study, the alpha coefficient of the adapted Islamic work ethic scale was .77.

3.6.1.3 Leadership Practices

Leadership practices are measured using 23 statements adapted from Leadership Practices Inventory-Self (LPI-Self) developed by Kouzes and Posner (1993). LPI-Self measures leadership practices as demonstrated in the literature review in previous chapter. According to the authors, LPI-Self also can be used to assess transformational

leadership behaviors. Besides that, Fields and Herold (1997) found the LPI-Self can be used to measure both transformational and transactional leadership, which have been suggested to be underlying dimensions of leadership styles. A five-point Likert scale will be employed ranging from 1 (rarely or very seldom) to 5 (very frequently or almost always).

According to Kouzes and Posner (1995), the instrument has been tested repeatedly and reliable to measure leadership practice among leaders. The authors strongly believe leadership is a set of behaviors that can be measured, learned, and teachable. Since the hypotheses developed with no distinction between the component factors of leadership practices, the five dimensions of leadership practices were combined into one single factor (Walumbwa, Orwa, Wang, & Lawler, 2005). Furthermore, confirmatory factor was conducted to justify the combination. In the present study, the alpha coefficient of the adapted leadership practices scale was .72. Parallel with this, Anand and UdayaSuriyan (2010) suggested the original scale has shown a good face, concurrent, and criterion group validity.

3.7 DATA COLLECTION

3.7.1 Population and Sample

The study emphasizes on all middle level administrators serving in 20 public universities throughout Malaysia, including Sabah and Sarawak. Therefore, the population size for this study is 6,238 middle level administrators of various service schemes in grade 41 to

54, classified as management and professional grade (Jabatan Perkhidmatan Awam, 1991, 2002), working in public universities all over Malaysia. Initially, middle level administrators are responsible to manage and coordinate the daily administration activities in universities (Rosser, 2004). Figure 3.2 illustrated the middle level administrator in public service hierarchical structure.

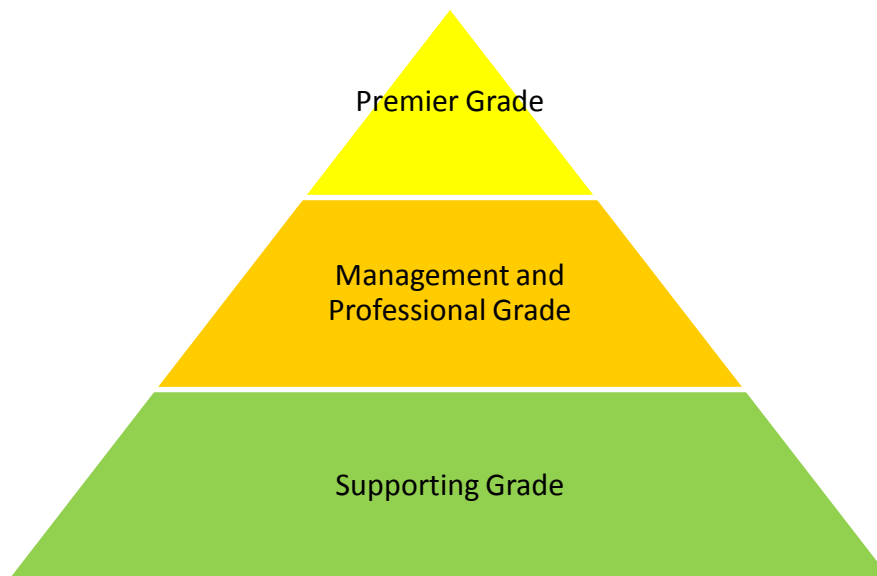


Figure 3.2
Public Service Classification
Source: Adapted from Jabatan Perkhidmatan Awam (1991, 2002)

Basically, there are 6,238 management and professional (non academic) staff employed in public universities all over Malaysia (Nurul Nadia Mohd Kani of Ministry of Higher Education, personal communication, November 10, 2009). The population of this study included all service schemes such as administrators, accountants, engineers, counselors, hostel managers, information technology officers, and librarians in various departments across the Malaysian public universities. Generally, this group is accountable to the head

of department for their office's function. Specifically, middle level administrators devote much of their working hour to directional and organizational functions. The detailed statistics of the population frame is depicted in Table 3.2.

Table 3.2
Population Frame

| Institution | Total Staff |
|--|------------------|
| Universiti Teknologi MARA (UiTM) | 1,033 |
| Universiti Putra Malaysia (UPM) | 646 |
| Universiti Kebangsaan Malaysia (UKM) | 572 |
| Universiti Sains Malaysia (USM) | 551 |
| Universiti Teknologi Malaysia (UTM) | 432 |
| Universiti Malaya (UM) | 405 |
| Universiti Islam Antarabangsa Malaysia (UIAM) | 366 |
| Universiti Malaysia Perlis (UniMAP) | 251 |
| Universiti Utara Malaysia (UUM) | 244 |
| Universiti Malaysia Sabah (UMS) | 232 |
| Universiti Malaysia Pahang (UMP) | 213 |
| Universiti Malaysia Terengganu (UMT) | 191 |
| Universiti Malaysia Sarawak (UNIMAS) | 185 |
| Universiti Pendidikan Sultan Idris (UPSI) | 175 |
| Universiti Teknikal Malaysia Melaka (UTeM) | 175 |
| Universiti Tun Hussein Onn Malaysia (UTHM) | 158 |
| Universiti Sains Islam Malaysia (USIM) | 132 |
| Universiti Sultan Zainal Abidin (UniSZA) | 125 |
| Universiti Pertahanan Nasional Malaysia (UPNM) | 86 |
| Universiti Malaysia Kelantan (UMK) | 66 |
| Total | <i>N</i> = 6,238 |

Source: Ministry of Higher Education (2009)

Even though, not all administrative staff is expected to be Muslims, however, Abd. Rahim & Abdul Shukor (2007) suggested Malays constitute nearly 98% of administrative staff working in Malaysian public universities. Meanwhile, according to Jogulu and Wood (2008), culture plays an important role and likely to have an influence at the

workplace. Recognizing the numbers of Malay Muslims staff in public universities, most likely the Islamic ethic is overwhelming the general work ethic in public universities. Besides that, since Malaysia is a multiracial country, it is suggested research on the influence of religion, ethnicity or race is significance and recommended to be investigated (Jogulu & Wood, 2008). The results obtained by Tang et al. (2010) also supported the past study.

Meanwhile, Cohen (1992) suggested determining the sample size is very crucial due to the respondents' linearity as well as the cost impact. Subsequently, the suggested sample size is 361, obtained from the sampling table developed by Krejcie and Morgan (1970). The population of this study comprises middle level administrators of various service schemes working in public universities. The reason for adopting this population is the homogeneity of the population (Sekaran & Bougie, 2010). However, taking into consideration the response rates in Malaysia (Rozhan, Rohayu, & Rasidah, 2001), the minimum number of 361 sample as suggested by Krejcie and Morgan (1970), and the selection process is more important than the calculation of sample size (Hair et al., 2007), therefore, a total of 500 middle administrators in public universities from the whole country are selected to take part in the study.

Furthermore, the sample size is in accordance with Roscoe (1975) suggestion of some simple rule of thumb that appropriate sample size for research is at least 30 and less than 500. The sample size of each university was depending on the number of target group (Zikmund et al., 2010). Meanwhile, Sekaran and Bougie (2010) described proportionate

stratified random sampling procedure ensures each subpopulation that exist in the total population is well represented. Hence, the issue of fair representation is attended (Davis & Cosenza, 1998). Besides that, a complete census was not possible due to the economic and time constraints (Hair et al., 2007). Table 3.3 illustrates the desired sample size for the study.

Table 3.3
Desired Sample Size of Each Subpopulation

| Institution | Population | Sample Size |
|--|--------------|-------------|
| Universiti Teknologi MARA (UiTM) | 1,033 | 82 |
| Universiti Putra Malaysia (UPM) | 646 | 52 |
| Universiti Kebangsaan Malaysia (UKM) | 572 | 46 |
| Universiti Sains Malaysia (USM) | 551 | 44 |
| Universiti Teknologi Malaysia (UTM) | 432 | 35 |
| Universiti Malaya (UM) | 405 | 32 |
| Universiti Islam Antarabangsa Malaysia (UIAM) | 366 | 29 |
| Universiti Malaysia Perlis (UniMAP) | 251 | 20 |
| Universiti Utara Malaysia (UUM) | 244 | 20 |
| Universiti Malaysia Sabah (UMS) | 232 | 19 |
| Universiti Malaysia Pahang (UMP) | 213 | 17 |
| Universiti Malaysia Terengganu (UMT) | 191 | 15 |
| Universiti Malaysia Sarawak (UNIMAS) | 185 | 15 |
| Universiti Pendidikan Sultan Idris (UPSI) | 175 | 14 |
| Universiti Teknikal Malaysia Melaka (UTeM) | 175 | 14 |
| Universiti Tun Hussein Onn Malaysia (UTHM) | 158 | 13 |
| Universiti Sains Islam Malaysia (USIM) | 132 | 11 |
| Universiti Sultan Zainal Abidin (UniSZA) | 125 | 10 |
| Universiti Pertahanan Nasional Malaysia (UPNM) | 86 | 7 |
| Universiti Malaysia Kelantan (UMK) | 66 | 5 |
| Total | 6,238 | 500 |

3.7.2 Pilot Study

Pilot testing or pre-testing is referring to a trial run of a particular instrument in a small scale. Initially, it is necessary to conduct pilot test on the questionnaire to make sure the

instrument is good and the respondents really understand the questions asked. Therefore, in order to determine the validity and reliability of the instrument, pre testing was performed on the questionnaire. In fact, reliability and validity are related to each other. In the first phase, two Universiti Utara Malaysia senior academicians with vast experience on research were approached and sought their expert opinions with the purpose to improve the content validity. The questionnaire was revised accordingly after getting the experts' feedbacks.

In the second phase, a pilot study was conducted using a convenience sampling technique of 30 middle level administrators of Universiti Utara Malaysia, Sintok Campus. An excellent research approach needs careful planning and a pilot study will always be a part of this approach. The researcher personally distributed and collected the survey questionnaire and this ensures a 100 percent response rate. The pilot study intends to get response on the interval scale items namely emotional intelligence, Islamic work ethic and leadership practices. The objective scale items such as age, tenure, institution, and gender, to name a few were omitted in the pilot study since ratio items were not included in assessing internal reliability of the variables. Internal consistency of the measures based on the 30 questionnaires was determined through a reliability analysis using Cronbach Alpha.

Reliability is how far to which an experiment or any measuring method obtains the same result on repeated trials. Apparently, one of the popular criteria for selection of the instrument is based on internal consistency of the scales by using Cronbach's alpha

reliability coefficients (Zikmund et al., 2010). Therefore in this study, Cronbach's alpha reliability was used as it is the most common method employed for assessing the reliability of a measurement scale with multi-points items (Hayes, 1998). A good reliability scale should produce at least a coefficient value of .7 (Hair et al., 2007; Sekaran & Bougie, 2010).

Based on Table 3.4, all the variables exhibited an accepted internal reliability value ranging from .72 to .86. The reliability suggests that the indicator is sufficient for use because the values are higher than the reliability indicator provided by Nunnally (1978). Basically, the coefficient Cronbach's alpha value of .70 was used as the minimum point of reliability in this study (Nunnally & Berstein, 1994; Sekaran & Bougie, 2010). Table 3.4 indicated the interval scale variables used in the pilot test.

Table 3.4
Reliability of Constructs for Pilot Test (n=30)

| No. | Variables | Cronbach's Alpha |
|-----|------------------------|------------------|
| 1. | Emotional Intelligence | .86 |
| 2. | Islamic Work Ethic | .77 |
| 3. | Leadership Practices | .72 |

3.7.3 Data Collection Procedures

The study acquired data from middle level administrators in Malaysian public universities as respondent. For the purpose, the researcher administered the questionnaires with very minimum interference (Sekaran & Bougie, 2010). After the population size was derived from Ministry of Higher Education, application letters

requesting permission to conduct this study were sent to all the registrars' office of public universities. The letter stated that data is strictly for academic purposes and the privacy of the institutions and selected samples are fully confidential.

Permission was granted and all the registrars asked the researcher to communicate with human resource/personnel section of the respective university. The human resource/personnel section provided the detail of the population (name, designation, office address, contact number, and email address). A proportionate stratified random sampling technique applied to choose the sample from each university. This technique was used because it can produce a representative from the total population (Sekaran & Bougie, 2010). A single number was jotted down on each piece of paper measuring approximately 2.5cm X 2.5cm and randomly selected. The chosen number was matched to the name list provided by the particular university and the similar process was repeated to all public universities.

Based on sampling frame, the self-administered questionnaire survey and self-addressed envelope was sent to selected respondents through postal mail. However, all questionnaires for respondents in Universiti Utara Malaysia were distributed through internal mail station at Registrar's office. Respondents were given an ample time (four weeks) to fill up the questionnaire. Although, computer assisted survey is more convenient and cost effective, past studies demonstrated the method obtains unfavorable response rate compared to other survey modes (Manfreda, Bosnjak, Berzelak, Haas, & Vehovar, 2008). Besides that, Zikmund et al. (2010) suggested, even though time is the

main drawback of the postal mail survey, mail survey has some advantages of geography flexibility, able to make the selected samples to reveal information, and at the respondents' convenience. Furthermore, Sekaran and Bougie (2010) recognized anonymity is higher with mail questionnaires.

Remenyi, Williams, Money, and Swartz (1998) asserted high potential of low response rate is the main problem when dealing with survey. The authors pointed out that generally response rate for postal mail survey questionnaires were very low (as little as one per cent) compared to other survey methods. A study by McCarthy (2005) obtained 20 percent response rate and the author claimed often the reply rate for mail survey is relatively low. Meanwhile, it was reported the normal response rate in Malaysia was between 15 to 25 percent (Rozhan et al., 2001). However, study by Abd. Rahim and Abdul Shukor (2006) in higher education sector obtained almost 70 percent of response rate. Inconsistencies in the response rate may be due to several reasons such as type of industries, context and culture.

The data collection process took place for a period of 12 weeks from end of December 2010 to mid March 2011. A total of 500 survey questionnaires with stamped return envelope were sent through postal mail to the identified respondents. An introduction pertaining to the study was attached to the first page of the survey questionnaire as exhibited in Appendix A. Babbie (2005) suggested that putting the introductory letter in the first page of the survey questionnaire could prevent unnecessary work and minimize paper and stamp cost. Detail contact number and email address of the researcher was given should the respondents need further explanation and information concerning the

study. The confidentiality and the use of the data for academic purposes were assured to all respondents approached. A small souvenir as token of appreciation was packed in each envelope that was sent to all the selected respondents.

A number of completed questionnaires were received after four weeks the survey was mailed. On the eighth week, follow-up through email to non-respondents was done. Once again the same approach was used on the tenth week to the rest of non-respondents. A total of 242 completed questionnaires, of which 237 usable for the study, were received on the twelfth week. Therefore, the total usable response rate has achieved an approximately 47 percent. Although the response rate is slightly lower than a study conducted by Abd. Rahim and Abdul Shukor (2006), the number is relatively better than Rozhan et al. (2001). Besides that, Sekaran and Bougie (2010) suggest a 30 percent response rate is considered acceptable for mail questionnaires.

3.8 TECHNIQUES OF DATA ANALYSIS

This section discusses the statistical methods used to analyze the data obtained and hypotheses testing. Data was analyzed using the Statistical Package for Social Sciences (SPSS) version 14.0 for windows and this is frequently applied statistical software package. In the beginning, factor analysis was performed to find out dimensions or components of a set of variables. Factor analysis is an approach of data reduction that needs a large sample size and based on the correlation matrix. Kim and Mueller (1978) explained that the observed variables can be assumed were linear combinations of certain unobservable factors.

Additionally, some factors were supposed to be ordinary to other factors, while others were assumed to be unique. Consequently, the unique factors do not influence the covariance. Factor analysis can be used for several reasons, hence in this study factor analysis employed to examine the fundamental dimensions of emotional intelligence, Islamic work ethic, and leadership practices scales used for data collection. In the meantime, other consideration concerning the leadership practices scale is the probability that the scale might be used as a single factor or more powerful correlated factors (Alston, 2009).

3.8.1 Goodness of Measure

Factor analysis was conducted since the original independent variable is multi dimensional constructs. Hair, Black, & Babin (2010) suggested a principal component analysis technique with varimax rotation to determine the fundamental dimension of every constructs. Factor analysis results produce the descriptive summary of data matrix then enable to indentify an important of the constructs (Dess, Lumpkin, & Covin, 1997). Similarly, Hair et al. (2010) suggest such method is able to produce good separation of factors. Obviously, the principle component analysis found to be the most common factor extraction method used (Cooper & Schindler, 2003). As suggested by Igbaria, Livari, & Maragah (1995), factor analysis was performed on emotional intelligence, Islamic work ethic, and leadership practices with a condition that the item ought to load .50 or above on a specific factor and show a loading .35 or lower on other factors. Alston (2009) mentioned, although this dimension is rather subjective, however it is widely accepted standards to verify the number of factors to include in a measure.

The next step was examining all the items reliability before computing them. Cooper and Schindler (2003) described reliability signifies the internal consistency and show the items homogeneity in the scale that was computing the latent variable. Hair et al. (2010) explained the reliability analysis determines how far the variables were reliable to measure the construct. In determining the internal consistency of the items, Cronbach's Alpha was recommended and widely used for reliability coefficient (Coakes & Steed, 2003; Sekaran & Bougie, 2010). A reliability analysis was performed on the scale to determine the applicability of the instrument. Nunnally (1978) suggested the minimum .70 is the acceptable level of Cronbach's Alpha.

3.8.2 Descriptive Analysis

Fundamentally, descriptive statistics was employed to summarize the data obtained because the analysis able to provide a strong summary that could allow comparisons between units (Trochim & Donnelly, 2008). Besides that, the authors explained descriptive analysis appears as one of the basic quantitative analysis and unlike inferential statistics because inferential statistics are developed on the probability theory foundation. Meanwhile, Zikmund et al. (2010) explained descriptive analysis is employed with the purpose to illustrate a set of variables in a situation that enable them to easily observed and interpreted. Consequently, descriptive analysis was used to describe the demographic and profile of the respondents such as age, gender, educational background, tenure and several relevant background information. As mentioned earlier, respondents are not required to indicate their religion in the questionnaire.

3.8.3 Bivariate Correlation and Multiple Regressions

Sekaran and Bougie (2010) explained the correlation analysis output illustrated the direction, significance, and strength of the bivariate relationship of the variables. Hence, bivariate correlation were performed to investigate the relationship between emotional intelligence dimensions (perceive emotion, facilitate thought, understand emotion, and manage emotion) and leadership practices. Meanwhile, to examine the significant predictors of leadership practices from emotional intelligence dimensions (perceive emotion, facilitate thought, understand emotion, and manage emotion), multiple regression analysis was conducted in this study. According to Sekaran and Bougie (2010) multiple regression analysis able to reveal how much variance in the dependent variable is clarified when hypothesized to concurrently influence the dependent variable. Additionally, multiple regression allows the researcher to understand about the relationship between both variables besides knowing what is the best predictor (Aczel & Sounderpandian, 2006).

3.8.4 Hierarchical Multiple Regression

Petrocelli (2003) suggested that hierarchical multiple regression involves theoretically based decisions for how predictors are entered into the analysis. Therefore, hierarchical multiple regression analysis was employed to examine whether Islamic work ethic moderate the relationship between emotional intelligence and leadership practices. Additionally, Baron and Kenny (1986) suggested the multiple regression was the most appropriate analysis to determine the moderating affect. Moreover, several authors recommended the utilization of hierarchical multiple regressions to examine the

moderating effect (Chaplin, 1991; Cohen & Cohen, 1983; Stone & Hollenbeck; 1984). Meanwhile, Hair et al. (2010) suggested moderating effect was determined base on the value of Sig. F as indicated in the model summary of hierarchical multiple regression and the p-value as shown in the coefficient table, whereby the value of < 0.05 is a significant level.

A number of steps were used for data entry in order to investigate the moderating effect of Islamic work ethic on the relationship between emotional intelligence, Islamic work ethic, and leadership practices. All the emotional intelligence dimensions (appraisal of emotion in self and others, expression of emotion, regulation of emotion in self and others, and utilization of emotion in problem solving) were entered into the first block (block 1 of 1). The purpose of the step was to test the direct effect of the emotional intelligence dimensions (independent variables) on the leadership practices (the dependent variable). The second block (block 2 of 2) contained the moderator variable of the Islamic work ethic. The aim of the step was to determine whether Islamic work ethic has an impact on leadership practices. Finally, the third block (block 3 of 3) required the interaction term to be key-in into the equation. The third step was to investigate the moderating effect of Islamic work ethic on the relationship between emotional intelligence dimensions and leadership practices.

3.8.5 Hypotheses Testing Summary

Finally, the overall hypotheses testing summary in this study are indicated in Table 3.5.

Table 3.5
Summary of Hypotheses Testing

| | Hypotheses | Technique of Analysis |
|----|--|----------------------------------|
| H1 | The appraisal of emotion in self or others has a significant relationship with leadership practice among middle level administrators in Malaysian public universities | Regression |
| H2 | The expression of emotion has a significant relationship with leadership practice among middle level administrators in Malaysian public universities | Regression |
| H3 | The regulation of emotion in self and others has a significant relationship with leadership practice among middle level administrators in Malaysian public universities | Regression |
| H4 | The utilization of emotion in problem solving has a significant relationship with leadership practice among middle level administrators in Malaysian public universities | Regression |
| H5 | Islamic work ethic moderates the relationship between appraisal of emotion in self or others and leadership practice among middle level administrators in Malaysian public universities | Hierarchical Multiple Regression |
| H6 | Islamic work ethic moderates the relationship between expressions of emotion and leadership practice among middle level administrators in Malaysian public universities | Hierarchical Multiple Regression |
| H7 | Islamic work ethic moderates the relationship between regulation of emotion in self and others and leadership practice among middle level administrators in Malaysian public universities | Hierarchical Multiple Regression |
| H8 | Islamic work ethic moderates the relationship between utilization of emotion in problem solving and leadership practice among middle level administrators in Malaysian public universities | Hierarchical Multiple Regression |

3.9 SUMMARY

This chapter outlined the methodology used in this study, exploring the relationship between emotional intelligence and leadership practices. The following areas were discussed - population and sample, variables (independent, moderating, and dependent) and measures, research question and hypotheses, data collection and analysis, and finally the summary. Research on the relationship between emotional intelligence, Islamic work ethic and leadership styles is very important in behavioral sciences. The better understanding the individuals have of their own emotional intelligence levels, the better

equipped they are to become better leaders within their organizations. The following chapter discussed the findings of the study.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 INTRODUCTION

This chapter focuses on the data analysis output based on research objectives presented in Chapter 1. Initially, this part represents the result of the study from the statistical analysis carried out on the collected data and hypotheses testing. SPSS version 14.0 for windows was used to analyze the data obtained. Only 237 questionnaires were usable out of 500 questionnaires distributed. In the first part of this chapter, the presentation would be on the characteristics of respondent profiles. Later, the goodness of measures is determined by analyzing factor analysis, reliability analysis of the measurement and descriptive analysis. The final part of this chapter would be emphasized on correlation testing, multiple regression analysis, and hierarchical regression analysis to examine the hypotheses in this study. Finally, this study which based on quantitative data is conducted to investigate the relationship between emotional intelligence and leadership practices when Islamic work ethic is practiced among middle level administrators in Malaysian public universities.

4.1 PROFILES AND SAMPLES

As mentioned earlier, the sample size of this study was 500 middle level administrators derived from 20 public universities all over Malaysia. A total of 241 participations were obtained from 500 distributed mail questionnaires. However, from the 241 responses, 4 questionnaires were rejected as a result of incomplete data and therefore giving the final

valid response rate is 47.4 percent or 237 responses. Consequently, 237 usable questionnaires were taken for further analysis in this research. Using descriptive analysis, this section presents the demographic profiles of the respondents that taking part in the survey. The demographic profile characteristics investigated were institution, tenure, job classification, level of education, monthly pay, age, gender, marital status, and race. Respondent's religion was omitted from the questionnaire.

The frequency for the number of respondents were 15 (6.3%) from IIUM, UiTM 27 (11.4%), UKM 27 (11.4), UM 11 (4.6%), UMK 2 (0.8%), UMP 7 (3.0%), UMS 13 (5.5%), UMT 10 (4.2%), UNIMAP 14 (5.9%), UNIMAS 10 (4.2%), UNISZA 7 (3.0%), UPM 12 (5.1), UPNM 4 (1.7%), UPSI 9 (3.8%), USIM 6 (2.5%), USM 16 (6.8%), UTEM 9 (3.8%), UTHM 8 (3.4%), UTM 19 (8.0%), and UUM 11 (4.6%). It was recorded most of the respondents, 171 (72.2%), served for less than 11 years, 21 (8.9%) served between 11 to 15 years, 24 (10.1%) served between 16 to 20 years, 7 (3.0%) served between 21 to 25 years, and 14 (5.9%) served more than 26 years. The respondents mainly comprised of females, 140 respondents (59.1%), and 97 males (40.9%). While 92.4% (219) of the total respondents were Malays, 1.7% (4) was Chinese, and 5.9% (14) were other races.

Interestingly, the overall education level of the respondents were high, whereby bachelor degree holders comprised of 188 (79.30%) of the respondents, overwhelming 43 (18.1%) with master degree, and 6 (2.5%) of respondents with other qualification perhaps professional qualification or PhD holders. In terms of job classification, 219 respondents

(92.4%) were permanent staff, 17 (7.2%) appointed on temporary basis, and 1 (0.4%) was part time staff. In terms of monthly income, 72 (30.4%) earned less than RM3000, 74 (31.2%) earned RM3001 to RM4000, 32 (13.5%) earned RM4001 to RM5000, 18 (7.6%) earned RM5001 to RM6000, and 41 (17.3%) earned above RM6001.

Meanwhile, 54 (22.8%) respondents age were less than 30 years old, 86 (36.3%) were between the ages of 30 to 35 years, 29 (12.2%) between 36 to 40 years, 30 (12.7%) between 41 to 45 years, 18 (7.6%) between 46 to 50 years, and 20 (8.4%) respondents above 51 years. Amazingly, this shows an emerging number of generation Y workforce and they seem to become dominant in years to come. In term of the respondent marital status, 175 (73.8%) respondents were married, 57 (24.1%) respondents were single, and 5 (2.1%) respondents were divorcee. The details demographic profile of the respondents is presented in Table 4.1.

Table 4.1
Profile of the Respondents

| Respondent's profiles | | Frequency | Percentage (%) |
|-----------------------|--------|-----------|----------------|
| Institution | IIUM | 15 | 6.3 |
| | UiTM | 27 | 11.4 |
| | UKM | 27 | 11.4 |
| | UM | 11 | 4.6 |
| | UMK | 2 | 0.8 |
| | UMP | 7 | 3.0 |
| | UMS | 13 | 5.5 |
| | UMT | 10 | 4.2 |
| | UNIMAP | 14 | 5.9 |
| | UNIMAS | 10 | 4.2 |
| | UNISZA | 7 | 3.0 |
| | UPM | 12 | 5.1 |
| | UPNM | 4 | 1.7 |

Table 4.1 (continued)

| Respondent's profiles | Frequency | Percentage (%) | |
|-----------------------|----------------------|----------------|------|
| | UPSI | 9 | 3.8 |
| | USIM | 6 | 2.5 |
| | USM | 16 | 6.8 |
| | UTEM | 9 | 3.8 |
| | UTHM | 8 | 3.4 |
| | UTM | 19 | 8.0 |
| | UUM | 11 | 4.6 |
| Tenure of service | ≤ 10 years | 171 | 72.2 |
| | 11 – 15 years | 21 | 8.9 |
| | 16 – 20 years | 24 | 10.1 |
| | 21 – 25 years | 7 | 3.0 |
| | ≥ 26 years | 14 | 5.9 |
| Job classification | Permanent | 219 | 92.4 |
| | Contract | 17 | 7.2 |
| | Temporary | 1 | 0.4 |
| Education level | Bachelor degree | 188 | 79.3 |
| | Masters degree | 43 | 18.1 |
| | Other qualifications | 6 | 2.5 |
| Monthly income | ≤ RM3000 | 72 | 30.4 |
| | RM3001 – RM4000 | 74 | 31.2 |
| | RM4001 – RM5000 | 32 | 13.5 |
| | RM5001 – RM6000 | 18 | 7.6 |
| | Above RM6000 | 41 | 17.3 |
| Age | < 30 years | 54 | 22.8 |
| | 30 – 35 years | 86 | 36.3 |
| | 36 – 40 years | 29 | 12.2 |
| | 41 – 45 years | 30 | 12.7 |
| | 46 – 50 years | 18 | 7.6 |
| | Above 50 years | 20 | 8.4 |
| Gender | Male | 97 | 40.9 |
| | Female | 140 | 59.1 |
| Marital status | Married | 175 | 73.8 |
| | Single | 57 | 24.1 |
| | Divorcee | 5 | 2.1 |
| Race | Malay | 219 | 92.4 |
| | Chinese | 4 | 1.7 |
| | Indian | 0 | 0 |
| | Others | 14 | 5.9 |

4.2 NON-RESPONSE BIAS

Basically, non-response bias test was conducted in order to examine the similarity on some of the main characteristics among the respondents and total population (Chang & Lee, 2007), and to ensure the delegation of the responding respondents (Yousef, 2001). It appears in a statistical survey if the respondents who reply to the survey differ in the outcome variable from those who do not answer. In conducting the test, Armstrong and Overton (1977) suggested the responding basic data to be separated into two periods of time, classified as early respondents and later respondents. Actually, the later respondents were representing a sample of non-respondents to the early respondents. Early respondents were the group of response received within four weeks after the posting date, meanwhile the rest of the response obtained after the period until the deadline were grouped as later respondents.

In this study, there were 115 early respondents and 122 later respondents. All the dimensions of emotional intelligence (managing own and other emotion, expression of emotion, appraisal of emotion in self and others, and utilization of emotion in problem solving), Islamic work ethic, and leadership practices were compared between the early respondents and the later respondents using the *t-test* analysis (Chang & Lee, 2007). The result of the *t-test* suggested that there were no significant difference between early respondents and later respondents. Therefore, it can be concluded that the samples obtained are able to represent the total population of the study (Armstrong & Overton, 1977). Table 4.2 depicted the non-response bias test as follows.

Table 4.2
T-test of Non-response Bias

| Dimension | Early respondent (n=115) | Later respondent (n=122) | t-value | p-value |
|--------------------------------|-----------------------------|-----------------------------|---------|---------|
| Managing own and other emotion | 4.2243 | 4.1885 | .480 | .632 |
| Expression of emotion | 3.8017 | 3.7705 | .430 | .668 |
| Appraisal of emotion | 4.2493 | 4.1885 | .627 | .532 |
| Utilization of emotion | 4.0058 | 3.9754 | .334 | .739 |
| Islamic work ethic | 4.4870 | 4.4227 | .663 | .509 |
| Leadership practices | 4.1098 | 4.0770 | .246 | .806 |

4.3 PREPARING THE DATA

Tabachnick and Fidell (2007) suggested it is essential to ensure the accuracy of the data before conducting further analysis of the data collected. For that reason, this part will focus on data screening procedures, particularly to examine missing data and detecting outliers. Basically, the validity, reliability of the variables, and other assumptions are conducted in the following parts to ensure the accuracy of the data analysis process.

4.3.1 Examining the Missing Data

Initially, missing data is the unavailability of the information for the case about whom other information is available (Hair et al., 2010). Descriptive statistic was performed to detect the missing data and found four cases with missing data and these cases relatively are very small. All the four cases were deleted as the missing data will present a non-random pattern (Tabachnick & Fidell, 2007). Moreover the remaining data was sufficient for further analysis to be conducted (Babbie, 2005; Roscoe, 1975). One of the possible reasons why the number of missing data is small, probably the respondents are educated

whereby most of them possessed tertiary education level with the minimum of bachelor degree.

4.3.2 Detecting Outliers

Hair et al. (2010) defined outliers are the observations that differ distinctly from others and have unique characteristics. In other words, the observed value found to be far from the others and once detected the value may be excluded from analyses. In the meantime, Tabachnick and Fidell (2007) suggested three conditions whereby outliers should be removed from the data obtained. First, when there is data entry error; second, unable to identify the missing values that may have been accounted as the actual data; and finally, the respondents or outliers who are not belong to the population of the study. Besides that, based on the number of variables outliers can be identified using univariate, bivariate, and multivariate analysis techniques.

Initially, Mahalanobis distance measure is the most frequent method used to detect outliers. According to Hair et al. (2010), the method measures the distance of each observation from the mean center of all observations in multidimensional space. Mahalanobis distance values were examined and compared to the critical values in Chi-square distribution table in order to detect the outlier observation. Mahalanobis distances results of this study depicted that all the observations value within the range between .015 and 25.23. Meanwhile based on the Chi-Square distribution table, the critical value at .001 level of significance and 46 degrees of freedom was found to be 81.40. Therefore, the results confirmed the non-existence of outlier observations.

4.4 GOODNESS OF MEASURE

4.4.1 Factor Analysis

Initially, in order to confirm the existence and relevance of existing variables, factor analysis was conducted at the first place on all items in the statistical analysis. Factor analysis is conducted with the purpose to find simple patterns in the relationships among research constructs. Factor analysis allows several inter-correlated items to be grouped into fewer factors or dimensions. Factor analysis was conducted on all items measuring the independent, moderating and dependent variables namely emotional intelligence, Islamic work ethic and leadership practices. The result of the factor analysis was exhibited in the following sections. Cooper and Schindler (2003) suggested that factor analysis as a reliable tool to verify the construct adequacy of the scales.

Basically, the 237 usable questionnaires obtained are larger than the minimum number recommended for factor analysis (Coakes & Steed, 2003; Hair et al., 1998; Tabachnik & Fidell, 2007). Besides that, Tabachnik & Fidell (2007) suggested another factor to be considered is the correlation matrix of not less .3, the significant Bartlett's test of sphericity at $p < .05$, and Kaiser-Meyer-Olkin measures at least .6. Meanwhile, Field (2005) suggested, if the score falls below satisfactory level, more variable should be involved or additional data need to be collected. Subsequently, Hutcheson and Sofroniou (1999) recommended the Kaiser-Meyer-Olkin score as exhibited in Table 4.3.

Table 4.3
Kaiser-Meyer-Olkin Value

| Range of KMO | Strength of Value |
|------------------|-------------------|
| > .9 | Superb |
| .8 to .9 | Great |
| .7 to .8 | Good |
| Between .5 to .7 | Moderate |

4.4.1.1. Emotional Intelligence

Emotional intelligence dimensions (managing own and other emotion, expression of emotion, appraisal of emotion in self and others, and utilization of emotion) were measured using 16 positive statement items. A varimax rotation of principal component analysis was performed on the emotional intelligence items to determine group dimensions. The Kaiser-Meyer-Olkin measures of sampling adequacy for the variable was .88, with chi-square of the Bartlett's test of sphericity was 1172.90, the degree of freedom was 120 and was significant at 0.00. Kaiser (in Tabachnick & Fidell, 2007) described the recommended KMO value is not lower than .6 as illustrated in Table 4.4.

Table 4.4
KMO and Bartlett's Test for Emotional Intelligence

| | | |
|---|--------------------|----------|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy | | .882 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 1172.904 |
| | df | 120 |
| | Sig. | .000 |

The Bartlett's Test of Sphericity was significant and KMO measure of sampling adequacy was greater than .6 as recommended by Kaiser (in Tabachnick & Fidell, 2007)

and additional variables or more data need to be gathered if the value was lower than suggested (Field, 2005). The anti-image correlation matrix revealed that all the measures of sampling adequacy (MSA) were well above acceptance level of .3. Rotation using varimax method showed that factor loading was well, above .5. Therefore, there were no issues of cross loading and no item was excluded. The varimax rotation for the emotional intelligence has yielded in four factors loading as presented in Table 4.5.

Table 4.5
Results of Factor Analysis KMO and Bartlett's Test for Emotional Intelligence

| | 1 | 2 | 3 | 4 |
|--------------------------|------|------|------|--------|
| A8 | .735 | | | |
| A11 | .704 | | | |
| A10 | .672 | | | |
| A7 | .636 | | | |
| A6 | .608 | | | |
| A13 | | .808 | | |
| A14 | | .681 | | |
| A5 | | .593 | | |
| A16 | | .588 | | |
| A15 | | .509 | | |
| A2 | | | .797 | |
| A3 | | | .735 | |
| A4 | | | .673 | |
| A1 | | | | .787 |
| A12 | | | | .751 |
| A9 | | | | .551 |
| Variiances explained (%) | | | | 57.55% |
| Reliability | | | | .87 |

Subsequently, the four factors closely corresponded to the emotional intelligence dimensions of the past studies (Alston, 2009; Ciarrochi et al., 2000). Initially, SSEIT provides an instrument to measure an individual general emotional intelligence. The first component matched items in managing own and others' emotion. The second factor corresponded to the expression of emotion. The third factor corresponded to the dimension of appraisal of emotion in self and others. Finally, the fourth factor corresponded to dimension of utilization of emotion in problem solving. The four dimensions were ascertained by comparing the items that loaded on each factor with the items in the SSEIT. Therefore, based on the prior factor analysis conducted, the scale contains as depicted in Table 4.6.

Table 4.6
Dimensions of Emotional Intelligence

| Factor | Items | Dimension |
|--------|------------------------|---|
| 1 | A6, A7, A8, A10, A11 | Managing own and others' emotion (MOOE) |
| 2 | A5, A13, A14, A15, A16 | Expression of emotion (EoE) |
| 3 | A2, A3, A4 | Appraisal of emotion (AoE) |
| 4 | A1, A9, A12 | Utilization of emotion (UoE) |

4.4.1.2. Islamic Work Ethic

Islamic work ethic construct was measured using seven positive items. The Kaiser-Meyer-Olkin measure of sampling adequacy for the variable was .85, which exceeded the suggested value of .6. The chi-square of the Bartlett's test of sphericity was 717.40, the degree of freedom was 28 and significant at .00. Besides that, the Kaiser-Meyer-Olkin value was in the range of *great* (Hutcheson & Sofroniou, 1999) and factor analysis was

appropriate to be conducted on Part B of the instrument. Table 4.7 depicted the Kaiser-Meyer-Olkin and Bartlett's test of Islamic work ethic.

Table 4.7
KMO and Bartlett's Test for Islamic Work Ethic

| | | |
|---|--------------------|---------|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy | | .847 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 717.400 |
| | df | 28 |
| | Sig. | .000 |

Additionally, factor analysis conducted depicted the total variance of 54.15%. Only one factor was extracted for the variable since the eigenvalues exceeding than 1. The test exhibited the factor loading value of between .681-.768. None of the item was omitted since the value recorded was greater than .3. All the seven items loaded on single dimensional factor was labeled as Islamic work ethic. The scale scores the Cronbach's coefficient alpha of .855. Table 4.8 depicts the outcome of factor analysis of Islamic work ethic.

Table 4.8
Results of Factor Analysis KMO and Bartlett's Test for Islamic Work Ethic

| | 1 |
|-----|------|
| B19 | .768 |
| B18 | .750 |
| B20 | .715 |
| B17 | .711 |
| B22 | .686 |
| B21 | .681 |

Table 4.8 (continued)

| | |
|-------------------------|--------|
| | 1 |
| B23 | .431 |
| Variances explained (%) | 54.15% |
| Reliability | .86 |

4.4.1.3. Leadership Practices

Leadership practices construct was measured using 23 positive items. The Kaiser-Meyer-Olkin measures of sampling adequacy KMO for the variable was .94, with chi-square of the Bartlett's test of sphericity was 3009.54, the degree of freedom was 253 and significant at .00. The Kaiser-Meyer-Olkin value of .94 is greater than recommended value of .6 by Kaiser (in Tabachnick & Fidell, 2007). Table 4.9 depicted KMO and Bartlett's test for leadership practices.

Table 4.9
KMO and Bartlett's Test for Leadership Practices

| | | |
|---|--------------------|----------|
| Kaiser-Meyer-Olkin Measure of Sampling Adequacy | | .939 |
| Bartlett's Test of Sphericity | Approx. Chi-Square | 3009.535 |
| | df | 253 |
| | Sig. | .000 |

Consequently, factor analysis was conducted on leadership practices using the varimax principal components factor. Based on the analysis, a single factor was extracted with eigenvalues greater than 1. Therefore, no issues of cross loading. The output showed a total variance of 44.38 percent. Besides that, correlation matrix exhibited that most of the

items coefficients are greater than .3, with loading between .53 and .75. Therefore no item was omitted. All the items loaded on a single factor identified as leadership practices. The scale revealed an excellent Cronbach's coefficient alpha of .94. Table 4.10 explained the results of factors analysis, KMO, and Barlett's test for leadership practices.

Table 4.10
Results of Factor Analysis, KMO, and Bartlett's Test for Leadership Practices

| | 1 |
|-------------------------|--------|
| C31 | .753 |
| C38 | .741 |
| C44 | .719 |
| C33 | .706 |
| C27 | .684 |
| C41 | .683 |
| C28 | .676 |
| C32 | .676 |
| C29 | .669 |
| C40 | .656 |
| C25 | .653 |
| C37 | .648 |
| C34 | .646 |
| C35 | .640 |
| C26 | .623 |
| C39 | .614 |
| C42 | .609 |
| C24 | .599 |
| C43 | .593 |
| C45 | .589 |
| C30 | .574 |
| C46 | .553 |
| C36 | .530 |
| Variances explained (%) | 44.38% |
| Reliability | .94 |

4.4.2 Reliability of Measurement

Primarily, the reliability test on the research instrument used was the initial investigation conducted on the data obtained in this study. The Cronbach's Alpha value of .7 and above (Nunnally's, 1978) was used as cut-off value in determining the instrumentation reliability that measure dependent, moderating, and independent variables namely emotional intelligence, Islamic work ethic, and leadership practices. It is a reliability measure coefficient that suggests how good the items in a set of questionnaire are correlated positively to one another.

Generally, all the variables have Cronbach's alpha values more than .80, indicating the scale has an excellent reliability (Sekaran & Bougie, 2010). The Cronbach's Alpha value for emotional intelligence was at .87, Islamic work ethic was at .86, and leadership practices were at .94. The result also indicated an inter-item consistency and therefore none of the items were omitted as the inter-item reliability was good. Further analysis found the first, second, third, and fourth factors of emotional intelligence have exhibited reliability coefficients of .78, .76, .69, and .66 respectively. Although the third and fourth factors of emotional intelligence have a reliability coefficient lower than the cut-off value of .70 (.69 and .66 respectively), however both dimensions were not omitted because it corresponded the clear factors of appraisal of emotion and utilization of emotion (Alston et al., 2010). Furthermore, both values of .69 and .66 are still acceptable (Sekaran & Bougie, 2010). Table 4.11 depicts the results of the Cronbach's alpha value for independent variables, moderating variable, and dependant variable measurement employed in this research.

Table 4.11
Summary of Reliability Analysis of the Scale

| Variables | Number of items | Number of items deleted | Cronbach's Alpha |
|---|-----------------|-------------------------|------------------|
| Emotional intelligence | 16 | - | .87 |
| Managing own and others' emotion (MOOE) | (5) | | .78 |
| Expression of emotion (EoE) | (5) | | .76 |
| Appraisal of emotion (AoE) | (3) | | .69 |
| Utilization of emotion (UoE) | (3) | | .66 |
| Islamic work ethic (IWE) | 7 | - | .86 |
| Leadership practices (LP) | 23 | - | .94 |

4.4.3 Descriptive Analysis

This part provides some description of the sample obtained in the study. Initially, the main purpose of the descriptive analysis is to describe and summarize the main characteristics of a data set. Respondents profile was depicted in section 4.2 and this section will focus on the variables of the study. As mentioned in the previous part, all independent, moderating, and dependent variables (emotional intelligence, Islamic work ethic, and leadership practices) were measured in five-point Likert scale. Table 4.12 depicted all the mean of the variables and dimensions were higher, ranging from 3.832 to 4.454. Subsequently the mean suggested that emotional intelligence, Islamic work ethic, and leadership practices were at a high level of importance. Meanwhile, the statistic also demonstrated standard deviation ranging from .45 to .57, lower than 1 which suggested the data variability (Sekaran & Bougie, 2010). The summary of the variables' descriptive statistic was given in Table 4.12.

Table 4.12
Descriptive Statistics of the Study Variables

| | Minimum | Maximum | Mean | Std. Deviation |
|---|---------|---------|-------|----------------|
| Emotional intelligence (EI) | 1.39 | 5.00 | 4.027 | .452 |
| Managing own and others' emotion (MOOE) | 1.20 | 5.00 | 3.985 | .537 |
| Expression of emotion (EoE) | 1.25 | 5.00 | 4.274 | .519 |
| Appraisal of emotion (AoE) | 1.67 | 5.00 | 3.832 | .566 |
| Utilization of emotion (UoE) | 1.25 | 5.00 | 4.016 | .542 |
| Islamic work ethic (IWE) | 1.29 | 5.00 | 4.454 | .494 |
| Leadership practices (LP) | 2.39 | 5.00 | 4.094 | .474 |

Basically, in determining the level of leadership practices score, the ranking of importance as recommended by Rosli (2005) and Rosli and Ghazali (2007) were used as a reference. The authors suggest the following four categories based on rank of importance: mean value of 2.59 and below is indicating as *less important*, mean value between 2.60 to 3.40 is indicating as *moderate importance*, mean value ranging from 3.41 to 4.20 is indicating as *high importance*, and mean value of 4.21 and above is indicating as *great importance*.

Therefore, based on the above criteria, another interesting observation was all the mean value for items that measure leadership practices demonstrated greater than the average score of 3.41 (the lowest mean value observed is 3.58) on five-point Likert scale employed in this study. Table 4.13 presents the descriptive statistics of leadership practices construct.

Table 4.13
Descriptive Statistics of Leadership Practices

| Item | Mean | Std. Deviation |
|---|--------|----------------|
| I seek out challenging opportunities that test my skills and abilities | 3.9620 | .7892 |
| I stay up-to-date on the most recent developments affecting our organization | 4.0928 | .7189 |
| I challenge the way we do things at work | 3.9114 | .7733 |
| I look for innovative ways we can improve what we do in this organization | 4.2068 | .7157 |
| I ask 'what can we learn?' when things do not go as expected | 4.1224 | .6994 |
| I describe to others the kind of future I would like for us to create together | 4.0211 | .7098 |
| I appeal to others to share my dream of the future as their own | 3.5781 | .9293 |
| I clearly communicate a positive and hopeful outlook for the future of our organization | 4.1392 | .7143 |
| I show others how their long-term future interests can be realized by enlisting in a common vision | 3.8101 | .8499 |
| I look ahead and forecast what I expect the future to be like | 3.9831 | .7477 |
| I involve others in planning the actions we will take | 4.1181 | .7210 |
| I treat others with dignity and respect | 4.4304 | .6315 |
| I give people a lot of discretion to make their own decisions | 3.9958 | .7160 |
| I develop cooperative relationships with the people I work with | 4.4726 | .5640 |
| I create an atmosphere of mutual trust in the projects I lead | 4.2996 | .7414 |
| I am clearly about my own philosophy of leadership | 4.1899 | .7025 |
| I spend time and energy on making certain that people adhere to the values that have been agreed on | 3.9451 | .7139 |
| I let others know my beliefs on how to best run the organization I lead | 3.9662 | .7123 |
| I am consistent in practicing the values I espouse | 4.0422 | .7058 |
| I take the time to celebrate accomplishments when project milestones are reached | 3.8481 | .8451 |
| I make sure that people are recognized for their contributions to the success of our projects | 4.2194 | .6529 |
| I praise people for a job well done | 4.4473 | .6057 |
| I give the members of the team lots of appreciation and support for their contributions. | 4.3755 | .6022 |

4.5 DATA PREPARATION FOR HYPOTHESES TESTING

Initially, Hair et al. (2010) suggested the ratio between the numbers of observations to the number of variables should no less than 5:1 and 20:1 was the ideal ratio. However, the study has three variables with 46-item and 237 sample size obtained. Green (1991), in deciding the minimum data size, taking into consideration the desired power level, number of predictors, and level of significance. Subsequently, Green (1991) recommended the following formula in determining the sample size required - $N \geq 50 + 8m$, whereas m = number of independent variables. Therefore, the minimum size number of observations required was 98, and the value is less than the size of observations this study managed to obtain. As a result, this study has a satisfactory size of observation to further performing the multiple linear regression analysis. In order to conduct the multiple regression analysis, several procedures as the following sub-sections are necessary.

4.5.1. Normality Test

Initially, the normality test is applied to verify whether a set of data obtained is well-modeled by a normal distribution or not. There are two main approaches of testing normality, numerical and graphical methods. Subsequently normality test is conducted to determine the skewness and kurtosis of all variables. It was found the skewness and kurtosis values were between -.250 to -1.636 and .246 to 6.440 respectively. Kline (2011) suggested the acceptable value for skewness is ± 3 and for kurtosis is ± 10 . Therefore, all the values fell between the two limits is considered approximately normally distributed.

Table 4.14 demonstrated the skewness and kurtosis values of all variables/dimensions used in this study.

Table 4.14
Skewness and Kurtosis Result for Each Variable

| Variables | Range | |
|---|----------|----------|
| | Skewness | Kurtosis |
| Emotional intelligence | -.870 | 5.471 |
| Managing own and others' emotion (MOOE) | -1.329 | 5.942 |
| Expression of emotion (EoE) | -.971 | 4.709 |
| Appraisal of emotion (AoE) | -.145 | .972 |
| Utilization of emotion (UoE) | -.567 | 2.101 |
| Islamic work ethic (IWE) | -1.636 | 6.440 |
| Leadership practices (LP) | -.250 | .246 |

Besides that, this assumption was also tested by the normal probability plots of the residuals. The histogram and the normal probability plot (P-P Plots) of the regression standardized residual was the method on which the normality was verified. Initially, both the histogram and the P-P plots were used to ensure whether or not it is reasonable to assume that the random errors inherent in the process are obtained from a normal distribution. Hence based on Figures 4.1 and 4.2, the data set is considered well-modeled as distribution of the data considerably did not stray from the normal curve.

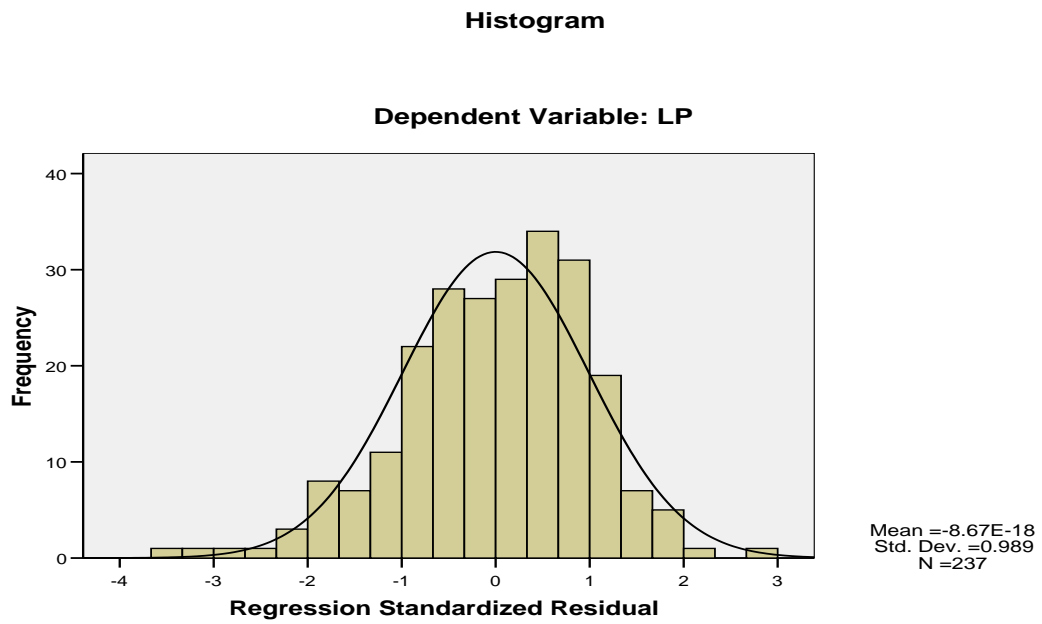


Figure 4.1
Histogram of the Regression Residuals

Normal P-P Plot of Regression Standardized Residual

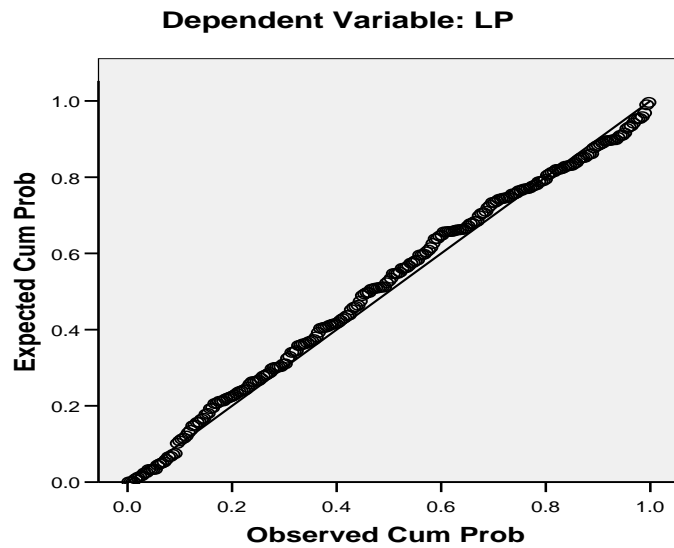


Figure 4.2
Normality Testing Using Normal Probability Plot

Further, the normality assumption was also determined by examining the Q-Q plot. Initially, a Q-Q plot is a probability plot. The Q-Q plot is a graphical approach to examine two probability distributions by plotting their quantiles against each other. Figure 4.3 demonstrated that the data set rested on the straight line on the graphs signifying the data were normally distributed.

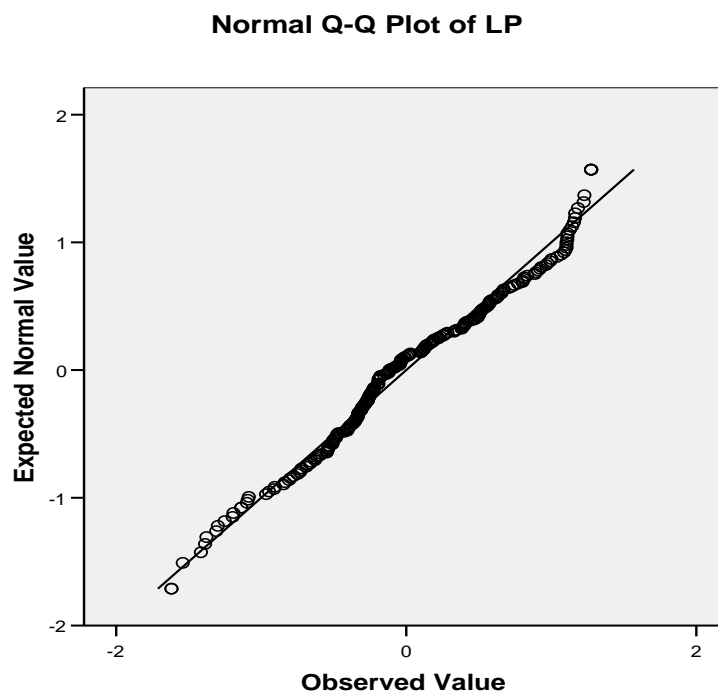


Figure 4.3
Normality Testing Using Q-Q Plot

4.5.2 Multicollinearity Test

Hair et al. (2010) described multicollinearity as the extent to which the effect of any variable can be accounted for by other variables. The increase of multicollinearity raises

the difficulty of interpretation of different variables' effects. In this study, tolerance value and Variance Inflation Factor (VIF) were used to observe the presence of multicollinearity issue among the variables. The tolerance is referred the variability in a variable that is not accounted for by other variables. Meanwhile, the VIF indicator is the reciprocal of the tolerance variable (Hair et al., 2010).

Meanwhile, the tolerance values of all variables between the range of .530 and .665 and VIF values of all the variables found to be within the range between 1.503 and 1.89. These results explained that the tolerance values of all the variables were more than 0.1 and subsequently the value were below the threshold value of 10 (Hair et al., 2010). In other words, the tolerance and VIF values of the variables included in this study were within the recommended threshold values, it was concluded that the issue of multicollinearity issue was not present in this study. Table 4.15 demonstrated the multicollinearity test.

Table 4.15
Multicollinearity Test

| Variables | Tolerance value | VIF |
|---|-----------------|----------|
| Managing own and others' emotion (MOOE) | .530403 | 1.885358 |
| Expression of emotion (EoE) | .600625 | 1.664932 |
| Appraisal of emotion (AoE) | .653487 | 1.530252 |
| Utilizing emotion (UoE) | .665274 | 1.503139 |
| Islamic work ethic (IWE) | .628712 | 1.590555 |

Generally, it can be concluded that there was no serious outlier observations and the multicollinearity was not a concern. Prior to conducting the regression analysis, as suggested by Hair et al. (2010), the study conducted the following investigation to test the assumptions of multiple linear regressions through the residual analysis. In particular, the following parts discuss the assumptions of linearity, homoscedasticity, and finally the independence of error terms.

4.5.3 Test of Linearity, Homoscedasticity, and the Independence of Errors

This part is going to examine the Linearity, homoscedasticity, and the independence of the error terms by investigating the scatterplot of the residuals. Initially, the scatterplot is often used in this test. It provides an excellent illustration of the relationship between the variables. Besides that, the scatterplot assists the explanation of the regression model. The scatterplot in Figure 4.4 obviously demonstrated that there was no clear relationship between the residual and the predicted value. Therefore, based on the Hair et al. (2010) suggestion, since the scatterplot explained there was no obvious relationship between residuals and predicted values, it confirmed the linearity, homoscedasticity, and the independence of residuals.

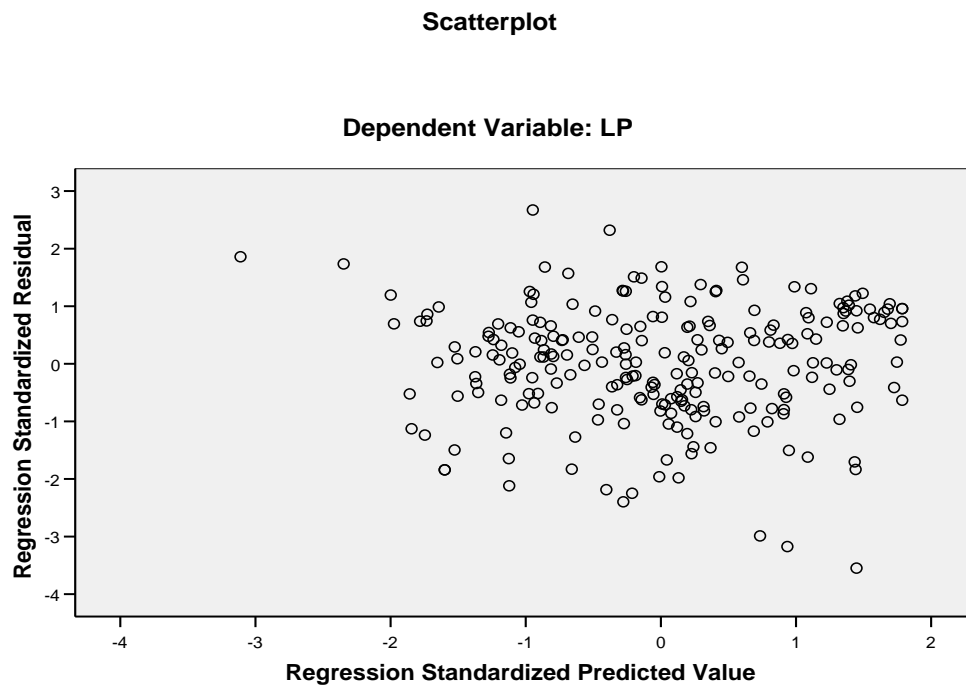


Figure 4.4
Scatterplot of the Residuals

4.6 CORRELATION ANALYSIS

Pearson Product-Moment correlation was employed to examine the relationship among all the independent, moderating, and dependent variables (emotional intelligence, Islamic work ethic, and leadership practices) of this study. Initially, the analysis was applied to investigate the correlation coefficient among variables/dimensions as depicted in the theoretical framework. Correlation coefficient (r) measures the degree of co-variation between two variables. Co-variation exists when one variable consistently and systematically changes relative to another variable (Hair et al., 2007). Dillon, Madden, and Firtle (1993) suggested Pearson correlation coefficient (r) value was between -1 to

+1, whereby negative value indicated negative correlation and positive value revealed otherwise. Meanwhile, suggested rule of thumb that strong correlation coefficient (r) value of .8 or greater is problematic (Cooper & Schindler, 2003). Table 4.16 demonstrates the strength of the correlation result.

Table 4.16
Rules of Thumb about Correlation Coefficient Size

| Coefficient Range | Strength of Association |
|-------------------|---------------------------------|
| .00-.02 | Slight, almost negligible |
| .21-.40 | Small but definite relationship |
| .41-.70 | Moderate |
| .71-.90 | High |
| .91-1.00 | Very strong |

Source: Hair, Money, Samouel, & Page (2007)

Based on Table 4.16, leadership practices found to have a moderate positive and significant correlation with emotional intelligence ($r = .556$, $p < .01$) and Islamic work ethic ($r = .582$, $p < .01$). Further investigation revealed leadership practices have definite and moderate relationship with all the emotional intelligence dimensions namely managing own and others' emotion, expression of emotion, appraisal of emotion in self and others, and utilization of emotion in problem solving (r between .329 to .577, $p < .01$). Table 4.17 demonstrates the correlation between emotional intelligence dimensions, Islamic work ethic and leadership practices.

Table 4.17
Pearson's Correlation Coefficients of the Study Variables

| | MOOE | EoE | AoE | UoE | IWE | LP |
|------|--------|--------|--------|--------|--------|----|
| MOOE | 1 | | | | | |
| EoE | .557** | 1 | | | | |
| AoE | .470** | .401** | 1 | | | |
| UoE | .479** | .509** | .397** | 1 | | |
| IWE | .532** | .393** | .506** | .318** | 1 | |
| LP | .577** | .442** | .329** | .385** | .582** | 1 |

** Correlation is significant at the .01 level (2-tailed).

Although the results of the correlation analysis are reliable and supported some of the hypotheses, however, the correlation analysis is (despite of its statistical significance) unable to implicate cause and effect evidence (Zikmund et al., 2010). Besides that, multivariate statistical analysis is recommended in order to examine the effect of various interaction and combination of variables (Hair et al., 2007; Zikmund et al., 2010).

4.7 MULTIPLE REGRESSION ANALYSIS

The multiple regression analysis was conducted to understand the relationship between emotional intelligence dimensions (managing own and others' emotion, expression of emotion, appraisal of emotion in self and others, and utilizing emotion in problem solving) and leadership practices. Multiple regression analysis describes to what extent the variance of the criterion (dependent) variable is linked to the predictor (independent) variable (Zikmund et al., 2010). Meanwhile, Tabachnick and Fidell (2007) described basic assumptions prior to regression analysis such as issues of the right sample sizes, multicollinearity, outliers, linearity, normality, and homoscedasticity of residual.

Initially, all the issues of the fundamental assumptions of the multiple regression analysis were attended earlier in the previous parts of this chapter.

Specifically, the hypotheses (H1, H2, H3, and H4) were examined with multiple regression analysis by regressing emotional intelligence dimensions (managing of emotion in self or others, expression of emotion, appraisal of emotion in self and others, and utilization of emotion in problem solving) and the dependent variable, leadership practices. Hypotheses H1 to H4 is stated in an alternate form as follows:

- H1: The appraisal of emotion in self or others has a significant relationship with leadership practices among middle level administrators in Malaysian public universities
- H2: The expression of emotion has a significant relationship with leadership practices among middle level administrators in Malaysian public universities
- H3: The regulation of emotion in self and others has a significant relationship with leadership practices among middle level administrators in Malaysian public universities
- H4: The utilization of emotion in problem solving has a significant relationship with leadership practices among middle level administrators in Malaysian public universities

Based on the results, the variables were tested significant with F value of 26.965 ($p < .001$), R^2 of .286 ($p < .001$). The significant F value indicates there was a linear relationship between the dependent and independent variables, hence the model is considered good. Obviously, the results in Table 4.18 indicated that approximately 28.6 percent of the leadership practices variation was explained by the emotional intelligence dimension ($R^2 = .286$, adjusted $R^2 = .267$). Meanwhile the rest 71.4 percent was

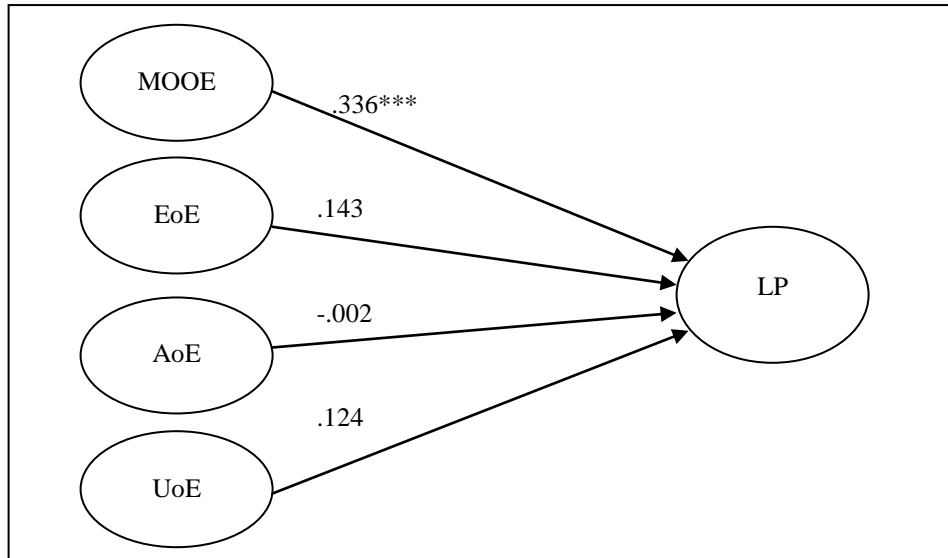
determined by other factors untouched by the study. However, only a single factor of the emotional intelligence, managing own and others emotion (beta coefficient = .336 and p -value of .000) was found to affect significantly the leadership practices.

The results of multiple regression analysis presented in Table 4.18 also suggested only a single hypothesis was supported and the remaining hypotheses were not supported. Hypothesis 3 (regulation of emotion in self or others has a significant relationship with leadership practices among middle level administrators in Malaysian public universities) was supported at $p < .001$. Hypotheses 1 (appraisal of emotion has a significant relationship with leadership practices among middle level administrators in Malaysian public universities), 2 (expression of emotion has a significant relationship with leadership practices among middle level administrators in Malaysian public universities), and 4 (utilization of emotion in problem solving has a significant relationship with leadership practices among middle level administrators in Malaysian public universities) respectively were not supported. The results appeared in Table 4.18 and Figure 4.5.

Table 4.18
Result of Multiple Regression Analysis

| Independent Variable | Standardized Beta |
|---------------------------------------|-------------------|
| Managing own and other emotion (MOOE) | .336*** |
| Expression of emotion (EoE) | .143 |
| Appraisal of emotion (AoE) | -.002 |
| Utilizing of emotion (UoE) | .124 |
| <i>F</i> value | 26.965 |
| R^2 | .286 |
| Adjusted R^2 | .267 |

Note *** $p < .001$, ** $p < .01$, * $p < .05$



Note. *** $p < .001$, ** $p < .01$, * $p < .05$

Figure 4.5
Results of Multiple Regression Analysis

4.8 HIERARCHICAL REGRESSION

Specifically, this part reveals the statistical results regarding the interacting effect between moderating variable (Islamic work ethic) and independent variable (emotional intelligence dimensions) in predicting the dependent variable (leadership practices). A hierarchical multiple regression analysis was conducted to investigate how far Islamic work ethic moderates the relationship between emotional intelligence dimensions (managing own and others emotion, expression of emotion, appraisal of emotion in self or others, and utilizing emotion in problem solving) and leadership practices. This part will examine the hypotheses (H5, H6, H7, and H8) as stated in an alternate form as follows:

- H5: Islamic work ethic moderates the relationship between appraisal of emotion in self or others and leadership practices among middle level administrators in Malaysian public universities
- H6: Islamic work ethic moderates the relationship between expressions of emotion and leadership practices among middle level administrators in Malaysian public universities
- H7: Islamic work ethic moderates the relationship between regulation of emotion in self and others and leadership practices among middle level administrators in Malaysian public universities
- H8: Islamic work ethic moderates the relationship between utilization of emotion and leadership practices among middle level administrators in Malaysian public universities

Model 1 in Table 4.18 depicted, that emotional intelligence dimensions accounted almost 29 percent ($R^2 = .286$) of the variance in leadership practices. Out of the four dimensions, only managing own and others emotion ($\beta = .336, p < .001$) has a positive high significant effect on leadership practices. The second model (Model 2) explained both independent and moderating variables accounted approximately 38.7 percent ($R^2 = .387$) of the variance in leadership practices. It was observed that managing own and others emotion, and utilizing emotion in problem solving ($\beta = .336, p < .001$ and $\beta = .140, p < .05$ respectively) have significant effect on leadership practices. Meanwhile when the interaction terms involved, the third model (Model 3) depicted an increase in R^2 value of 7.7 percent ($R^2 = .464$). However only interaction between Islamic work ethic and appraisal of emotion in self and others ($\beta = -.217, p < .01$) was significant.

The hierarchical regression analysis was also conducted to test hypotheses H5, H6, H7, and H8. Based on the results, only H5 (Islamic work ethic moderates the relationship

between appraisal of emotion in self and others and leadership practices among middle level administrators in Malaysian public universities) was supported at $p < .01$. In the meantime, H6 (Islamic work ethic moderates the relationship between expression of emotion and leadership practices among middle level administrators in Malaysian public universities), H7 (Islamic work ethic moderates the relationship between regulation of emotion in self and others and leadership practices among middle level administrators in Malaysian public universities), and H8 (Islamic work ethic moderates the relationship between utilization of emotion in problem solving and leadership practices among middle level administrators in Malaysian public universities) were not supported. Table 4.19 and Figure 4.6 presented the hierarchical regression analysis results.

Table 4.19:
*Hierarchical Regression Using Islamic Work Ethic as a Moderator in the Relationship
 Between Emotional Intelligence Dimensions and Leadership Practices*

| | Std Beta (Model 1) | Std Beta (Model 2) | Std Beta (Model 3) |
|--|-----------------------|-----------------------|-----------------------|
| Independent variable | | | |
| Managing own and others' emotion (MOOE) | .336*** | .231*** | .251*** |
| Expression of emotion (EoE) | .143 | .080 | .089 |
| Appraisal of emotion (AoE) | -.002 | -.102 | -.138* |
| Utilizing emotion (UoE) | .124 | .140* | .126* |
| Moderating Variable | | | |
| Islamic Work Ethic (IWE) | - | .382*** | .491*** |
| Interaction Terms | | | |
| IWE_MOOE | - | - | .186 |
| IWE_EoE | - | - | .208 |
| IWE_AoE | - | - | -.217** |
| IWE_UoE | - | - | .062 |
| R^2 | .286 | .387 | .464 |
| Adjusted R^2 | .267 | .369 | .438 |
| R^2 Change | .262 | .102 | .076 |
| Sig. F change | .000 | .000 | .000 |

Note. *** $p < .001$, ** $p < .01$, * $p < .05$

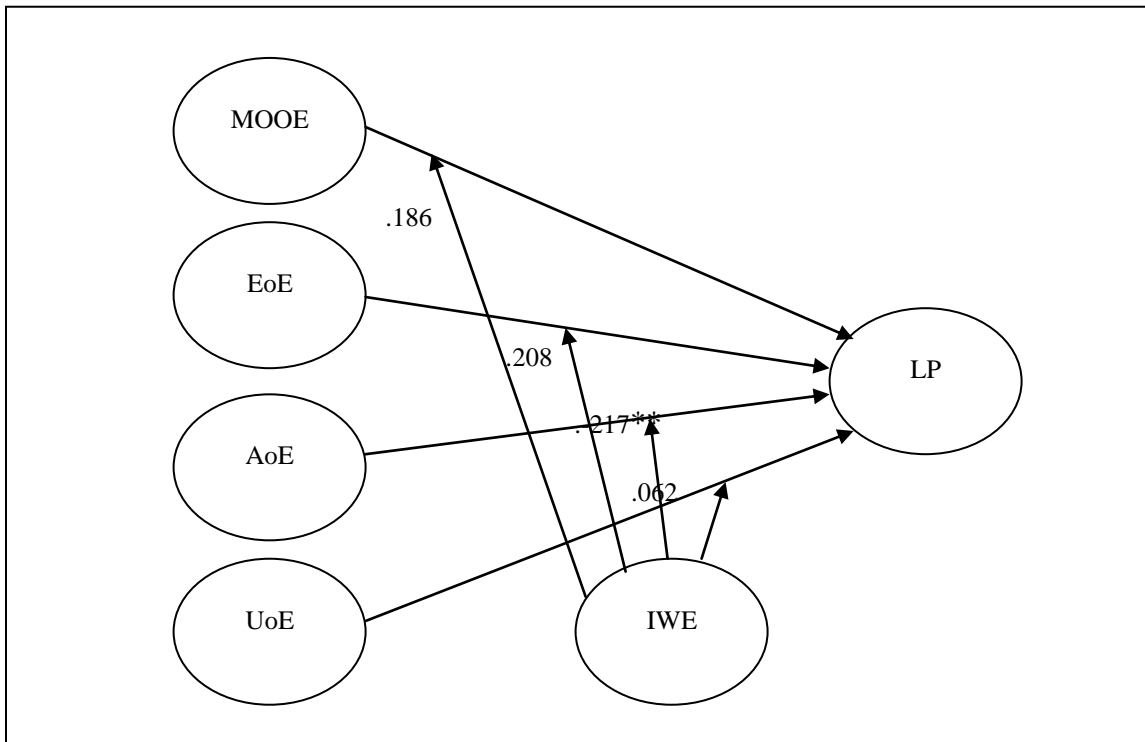


Figure 4.6
Results of Hierarchical Regression Analysis

As perceived in Figure 4.6, Islamic work ethic significantly moderates the relationship between appraisal of emotion in self and others, and leadership practices. Figure 4.6 depicted that the relationship between appraising of emotion in self and others on leadership practices was stronger when Islamic work ethic was lower and weaker when Islamic work ethic was higher. In other words, middle level administrators reporting higher level of Islamic work ethic also reported significantly lower leadership practices rather than middle level administrators reporting lower level of Islamic work ethic. Therefore, Islamic work ethic found to be partial moderator on the relationship between

appraising of emotion in self and others, and leadership practices. Figure 4.7 elaborated further the moderating effect of Islamic work ethic.

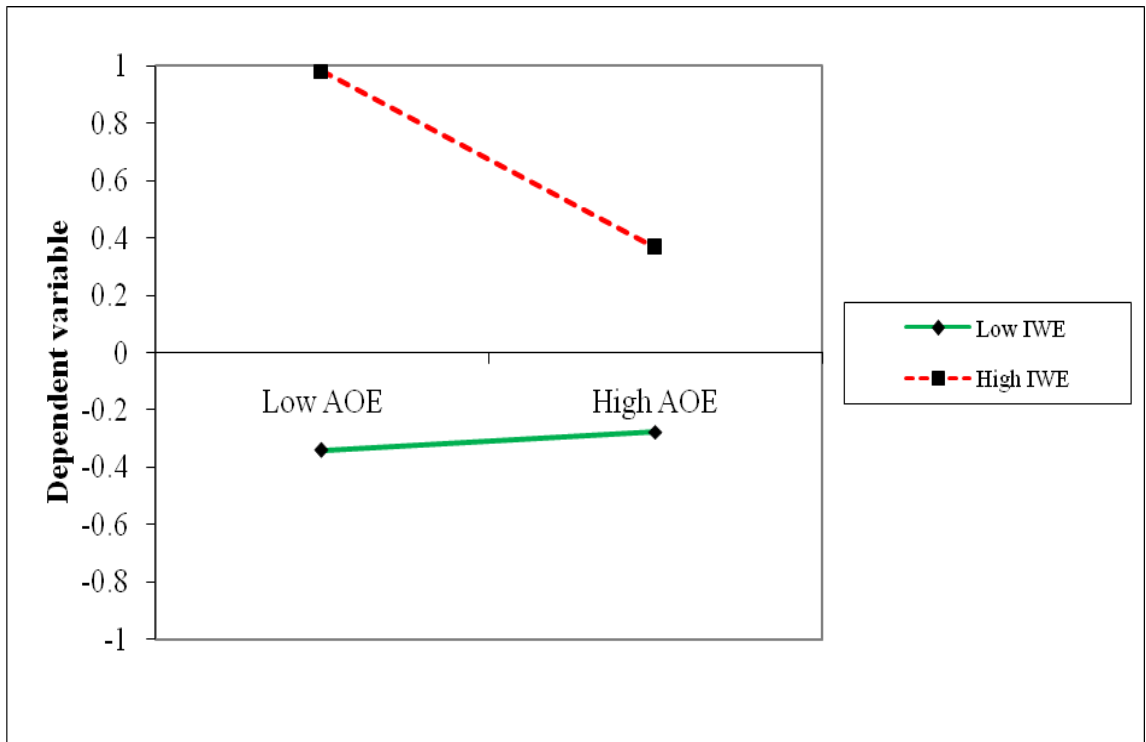


Figure 4.7
Moderating Effect of Islamic Work Ethic on Leadership Practices

4.9 SUMMARY OF RESULTS

Based on the previous discussion, it was found only two hypotheses (H3 and H5) were supported and conversely the rest of the hypotheses (H1, H2, H4, H6, H7, and H8) were not supported. Table 4.20 presented the summary of the results of the hypotheses tested in this study.

Table 4.20
Summary of Hypotheses Testing

| Hypotheses | Descriptions | Result (support or not support) |
|------------|---|---------------------------------|
| H1 | The appraisal of emotion in self or others has a significant relationship with leadership practices among middle level administrators in Malaysian public universities | Not Supported |
| H2 | The expression of emotion has a significant relationship with leadership practices among middle level administrators in Malaysian public Universities | Not supported |
| H3 | The regulation of emotion in self or others has a significant relationship with leadership practices among middle level administrators in Malaysian public universities | Supported |
| H4 | The utilization of emotion in problem solving has a significant relationship with leadership practices among middle level administrators in Malaysian public universities | Not supported |
| H5 | Islamic work ethic moderates the relationship between appraisal of emotion in self and others and leadership practices among middle level administrators in Malaysian public universities | Supported |
| H6 | Islamic work ethic moderates the relationship between expressions of emotion and leadership practices among middle level administrators in Malaysian public universities | Not supported |
| H7 | Islamic work ethic moderates the relationship between regulation of emotion in self or others and leadership practices among middle level administrators in Malaysian public universities | Not Supported |
| H8 | Islamic work ethic moderates the relationship between utilization of emotion and leadership practices among middle level administrators in Malaysian public universities | Not supported |

4.10 SUMMARY

Generally, the discussion on present chapter has emphasized on the findings of this study based on several statistical analysis outputs using SPSS Ver. 14.0 for Windows. Data screening, validity test, reliability test, descriptive statistics and finally the results of hypotheses testing were discussed and presented. In the following chapter, Chapter Five, discussed the findings, managerial and theoretical implications, make suggestions for future research and lastly the closing remarks of the study.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.0 INTRODUCTION

As stated in Chapter One, the purpose of this study was to examine the relationship between emotional intelligence dimensions and leadership practices when Islamic work ethic is practiced among middle level administrators in Malaysian public universities. The findings of the study have been presented in the previous chapter. It was found only two hypotheses out of eight hypotheses developed were supported whilst the remaining hypotheses were not supported. Consequently, this concluding chapter presented the details discussion of the main findings and the hypotheses results obtained in the context of leadership practices. Subsequently the practical and theoretical implications, recommendations, research limitations, several suggestions for further research also were highlighted and closing remarks.

5.1 RECAPITULATION OF THE STUDY

In general, this study sought to understand the relationship between emotional intelligence and leadership practices when Islamic work ethic is practiced among middle level administrators in Malaysian public universities. Higher education is very important in promoting and sustaining national development. In order to investigate the research problem stated in the first chapter, emotional intelligence as the independent variable with four dimensions namely managing own and other emotion, expression of emotion, appraisal of emotion, and utilization of emotion were selected as a determinants of

leadership practices as the dependent variable. At the same time, Islamic work ethic was placed as a moderator in the relationship between emotional intelligence and leadership practices.

The population size of this study is 6,238 middle level administrators, categorized as management and professional grade, working in 20 Malaysian public universities. The population of this study included all service schemes namely administrators, accountants, engineers, counselors, hostel managers, information technology officers, and librarians to name a few in various departments across the universities. A popular mail survey questionnaire approach was employed in data collection process. A total of 500 mail survey questionnaires with self-addressed envelopes were sent to the randomly selected subjects. A total of 47.4 percent valid response rate was obtained.

Eventually, the findings of the study will attempt to answer several research questions as follows:-

1. What is the level of leadership practices among middle level administrators in Malaysian public universities?
2. What is the relationship between emotional intelligence and leadership practices among middle level administrators in Malaysian public universities?
3. Does Islamic work ethic moderate the relationship between emotional intelligence and leadership practices among middle level administrators in Malaysian public universities?

In this study, there were eight hypotheses postulated to investigate the relationship between emotional intelligence dimensions and leadership practices among middle level administrators in Malaysian public universities. The first four hypotheses were developed to ascertain the relationship between each dimension of emotional intelligence dimensions (managing in self and other emotion, expression of emotion, appraisal of emotion, and utilization of emotion) towards leadership practices. Meanwhile, the next set of hypotheses were developed to investigate the moderating effect of Islamic work ethic on the relationship between managing in self and other emotion, expression of emotion, appraisal of emotion, and utilization of emotion towards leadership practices. The results indicated that only a single dimension of emotional intelligence, managing self and other emotion, has a predictive significant relation with leadership practice. Meanwhile, Islamic work ethic was found to partially moderate the relationship between emotional intelligence and leadership practices.

5.2 DISCUSSION OF THE FINDINGS

Initially, the main purpose of this study was to empirically investigate the relationship between emotional intelligence sub dimensions (managing in self and other emotion, expression of emotion, appraising of emotion, and utilizing of emotion) and leadership practices when Islamic work ethic is practiced among middle level administrators working in Malaysian public universities. Based on the research questions identified, eight research hypotheses were formulated for the study. Generally, the study managed to identify the determinant that contributes to the leadership practices. In particular, the first part of the discussion emphasizes on the level of leadership practices. While the

second part reviews the relationship between emotional intelligence dimension and leadership practices. Besides that, the third part presents the discussion on the moderating effect of Islamic work ethic on the relationship between emotional intelligence dimension and leadership practices.

5.2.1 The Level of Leadership Practices

The first research question postulated in Chapter One is to examine the level of leadership practices among middle level administrators in Malaysian public universities. Basically, there was very little study on leadership practices among administrators, especially among middle level group in Malaysian public universities thus far. Table 4.12 in Chapter Four depicts the overall statistics descriptive of all variables. In general, the statistical results indicated an overall mean score for leadership practices was 4.094. Subsequently, Kouzes and Posner (2000) suggested, in the original Leadership Practices Inventory scales, the greater value indicating higher use of the leadership behavior measured. As such, the value observed demonstrates that middle level administrators in Malaysian public universities have adapted a significant level of leadership practices.

Further examination of the leadership practices measurement was conducted and presented in Table 4.13 in the previous chapter. The mean value for all the items of leadership practice scale observed was ranging from 3.58 to 4.47, using a five-point Likert scale. As such, therefore, the level of leadership practices among middle level administrators in Malaysian public universities was suggested in the range of high importance to great importance (Rosli, 2005; Rosli & Ghazali, 2007). Besides that, it

was statistically reported a standard deviation ranging from .56 to .93. Subsequently, Sekaran and Bougie (2010) suggested standard deviation value lower than 1 reflecting variability of the data. On the other hand, the value suggested there was relatively high variability indicating some variation of importance relating to leadership practices among middle level administrators. Parallel to the findings, Kouzes and Posner (1995) suggest the original Leadership Practices Inventory offers an instrument to assist leaders understand their actual leadership practices and subsequently make some necessary improvement plans.

Based on Table 4.13, six items which obtained mean value greater than 4.21 implied the level of leadership practices rated as *great importance*. The items are *I treat others with dignity and respect*, *I develop cooperative relationships with the people I work with*, *I create an atmosphere of mutual trust in the projects I lead*, *I make sure that people are recognized for their contributions to the success of our projects*, *I praise people for a job well done*, and *I give the members of the team lots of appreciation and support for their contributions*.

Meanwhile the rest of the 17 items scored the mean value ranging from 3.41 to 4.20, which is ranked as *high importance*. The items were *I seek out challenging opportunities that test my skills and abilities*, *I stay up-to-date on the most recent developments affecting our organization*, *I challenge the way we do things at work*, *I look for innovative ways we can improve what we do in this organization*, *I ask 'what can we learn?' when things do not go as expected*, *I describe to others the kind of future*

I would like for us to create together, I appeal to others to share my dream of the future as their own, I clearly communicate a positive and hopeful outlook for the future of our organization, I show others how their long-term future interests can be realized by enlisting in a common vision, I look ahead and forecast what I expect the future to be like, I involve others in planning the actions we will take, I give people a lot of discretion to make their own decisions, I am clearly about my own philosophy of leadership, I spend time and energy on making certain that people adhere to the values that have been agreed on, I let others know my beliefs on how to best run the organization I lead, I am consistent in practicing the values I espouse, and I take the time to celebrate accomplishments when project milestones are reached.

Judging from the mean scores, the findings evidently revealed a high mean value among middle level administrators in Malaysian public universities. Based on the value which indicated a strong mean concentration, therefore, most likely it may be assumed that the positive leadership practices have been practiced by middle level administrators in public universities all over Malaysia. Subsequently, all these extraordinary leadership practices have been well employed by the respondents of all gender, length of service, age groups, and different service schemes across the public universities. Parallel to the transformational leadership theory, obviously the findings supported the criteria of the theory. House and Aditya (1997) note that transformational leadership theory is characterized by several elements in an attempt to describe how the leaders lead an organization toward superior achievement such as how the leaders are successfully motivate and earn respect of their followers, how the leaders are presenting an

emotionally appealing behaviors, and finally how the leaders are able to increase the followers' self esteem, satisfaction and performance.

Perhaps with comprehensive on the job developmental and training programs conducted, middle level administrators are more conscious of their obligations and the current higher education challenges being faced by the public universities. This awareness probably could inspire them to practice the neo-charismatic leadership approaches such as leadership practices behavior (Zagoršek et al., 2004) towards increasing the public universities' competitiveness. Another plausible reason is that middle level administrators in public universities are educated and therefore not only aware the challenges faced by the higher education sector, but also understand how to behave in discharging their responsibility as required at the workplace. Therefore in short, the descriptive statistics presented that middle level administrators are highly practicing leadership practices behavior at the workplace. Finally, the present findings of this study are consistent with several of the previous study (Tang et al., 2010; Zagoršek et al., 2004).

5.2.2 The relationship Between Emotional Intelligence and Leadership Practices

Prior to this study, there are numerous research articles on the relationship between emotional intelligence and leadership styles in Western contexts. A huge number of researches indicated a significant relationship between emotional intelligence and leadership styles (Barbuto & Burbach, 2006; Herbst & Maree, 2008; Kerr et al., 2005; Mandell & Pherwani, 2003; Sivanathan & Fekken, 2002; Sosik & Megerian, 1999).

However, there are very few studies done on the subject in non-Western countries especially in Malaysia. In line with the second research question, several hypotheses were postulated that emotional intelligence sub dimensions influence the leadership practices among middle level administrators in Malaysian public universities.

Multiple regression analysis was applied to examine the predictive relationship between dimensions of emotional intelligence on leadership practices. The results appeared that only one of the emotional intelligence sub dimensions, managing in self and other emotion ($\beta = .336, p < .001$), has a strong positive relationship with the dependent variable, leadership practices. Besides that, the remaining emotional intelligence dimensions namely expression of emotion, appraisal of emotion, and utilizing of emotion found to be insignificantly related to leadership practices. The result also revealed that 28.6 percent of the leadership practices variation is explained by the emotional intelligence dimension ($R^2 = .286, \text{adjusted } R^2 = .267$). The finding also has explained some correlations that strengthen the emotional intelligence role in leadership styles.

The above results is consistent with the previous studies that demonstrated significant relationship between emotional intelligence and transformational leadership style (Alston et al., 2010; Anand & UdayaSuriyan, 2010; Barling et al., 2000; Barbuto & Burbach, 2006; Gardner & Stough, 2002; Herbst & Maree, 2008; Kerr et al., 2005; Sivanathan & Fekken, 2002). Presently, the empirical study on the relationship between emotional intelligence and leadership mostly has supported the pertinent of emotional

intelligence on the leadership phenomenon (Walter et al., 2011). Meanwhile, Vitello-Cicciu (2002) found weak significant relationship between the nurses' self-reported leadership practices and emotional intelligence. Similar to this finding, Herbst and Maree (2008) found significant relationship between leadership practices component and the emotional intelligence subscales. The authors suggested managing or regulating emotions is the only emotional intelligent ability as measured using MSCEIT that significantly correlated with leadership practices sub-scales of challenging the process, and inspiring shared vision.

In the meantime, Barbuto and Burbach (2006) suggested empathetic response, a component of emotional intelligence, presents a positive significant relationship with transformational leadership style. This strongly indicates that middle administrators with empathy for people around them are more likely to regard themselves as leaders with transformational ability (Barbuto & Burbach, 2006). George (2000) supported the argument and suggested emotion management has a significant relationship with transformational leadership style. Moreover, Sosik and Megerian (1999) suggested empathy could facilitate transformational leadership style when the leaders display individual concern to followers. Gardner and Stough (2002) found two emotional intelligence sub scale, understanding emotion and emotional management, significantly predicted leadership styles. Additionally, within the higher education institution environment, Herbst and Maree (2008) strongly asserted the leader academic qualification level could positively increase their credibility and greatly enhance their leadership effectiveness.

However, the finding of this study was contrary to the research conducted by Weinberger (2009) who found there was no significant relationship between emotional intelligence and leadership style or leadership effectiveness. Goleman (2000) portrays effective leaders are those who manage to obtain specific results within the given period of time as determine by their industries. Weinberger (2009) further explains perhaps insignificant relationships between the various leadership style components and emotional intelligence implies that the measuring practice of respondents' emotional intelligence relative to individual and organizational was not based on good data. Amazingly, similar to the present study approaches, the author used an ability-based perspective of emotional intelligence and leadership styles. However, difference scales was used, whereas emotional intelligence was measured using MSCEIT while MLQ-5X was used to measure leadership styles of the managerial level employees of a multinational manufacturing company based in Midwestern.

Meanwhile, it is very difficult to explain the actual reasons why only the emotional intelligence dimensions of managing or regulating own and other emotions significantly predicted leadership practices among middle level administrators in Malaysian public universities, perhaps methodological and organizational culture differences are the compelling possibility. It is well established that the sample size obtained are important and has an influenced on the robustness of analysis and the generalizability of findings whereby normally the greater the sample size allows the stronger the statistical power (Zikmund et al., 2010; Hair et al., 2010; Tabachnick & Fidell, 2007). For example, past leadership studies based their results on 32 respondents (Mandell & Pherwani, 2003),

110 managers level staff (Gardner & Stough, 2002), 138 higher education institution managers (Herbst & Maree, 2008), 151 managers (Weinberger, 2009), and 256 public sector executives (Anand & UdayaSuriyan, 2010) respectively. Consequently, the greater the sample size probably might present a different effect than the past studies (Brown et al., 2006).

Another possible reason is that the findings could be influenced by the circumstances or organizational culture. Dahlia (2008) strongly believes culture assists in describing much of human behaviour because culture underpins human activities. Several previous cross cultural studies demonstrated that culture has an impact on leadership concepts and styles (House & Aditya, 1997; Kennedy & Norma, 2000; Zagoršek et al., 2004). As noted previously, the present study was conducted in Malaysian public higher university, a non-Western environment, and therefore may subject to certain elements of cultural and psychological diversity. Respondents included managerial and professional staff of various service schemes. In the Gardner and Stough (2002) study, data were obtained from several private corporations, in the Mandell and Pherwani (2003) study, sample were collected on volunteer human resource representatives of non-profit organization in the Northeastern of the United States, in the Herbst and Maree (2008) study, data were gathered in higher education institutions in South Africa, in the Weinberger (2009) study, data were derived from a single multinational corporation in USA, and in the Anand & UdayaSuriyan (2010) study, data were collected in Indian public service.

Jogulu and Wood (2008) reminded on the need to be more careful when explaining Western study and trying to shift those results into other cultures. Hofstede (1993) suggests four primary culture dimensions namely power distance, uncertainty avoidance, individualism vs. collectivism, and masculinity vs. femininity. Since most of the leadership theories originated in the United States, Hofstede (1993) remarks that many of the United States management theories contain a large of idiosyncrasies which are not necessary applicable by management elsewhere. Meanwhile, Zagoršek et al. (2004) described the United States culture as very individualistic, fairly masculine, and a little on uncertainty avoidance and power distance. In contrast to Western culture, Malaysia found to be high on power distance and collectivism (Hofstede, 1980). High collectivism, therefore, indicating preferences for a strong social interaction among the group members and group tends to protect their interests. Previous study has supported this finding (Kennedy & Norma, 2000). For example, it is very important not to undertake lightly the element of losing face (*jaga air muka*), hence superiors may avoid direct or openness in communication (for instance in giving unpleasant comment to others) for the interest of retaining social harmony (Kennedy & Norma, 2000).

5.2.3 Interacting Effect of Islamic Work Ethic

This study was designed to examine the predictive relationship between emotional intelligence dimensions and leadership practices when Islamic work ethic is practiced among middle level administrators in Malaysian public universities. Therefore, along with the third research question, the previous chapter has hypothesized that Islamic work ethic moderates the relationship between emotional intelligence sub scales and

leadership practices. Initially, Islamic work ethic is a manner of an individual that influence, shape participation, and their involvement at workplace (Ali & Al-Owaihian, 2008). Brown et al. (2006) believed that both emotional intelligence and transformational leadership style are showing the similarity of adherent to moral or professional standards of behavior. Somehow, the findings that Islamic work ethic negatively moderate the relationship between emotional intelligence dimensions and leadership practices can be considered as a main contribution of the present study.

Meanwhile, in a broader sense the concept of Islamic work ethic denotes work is a realization of an individual needs, and achieving equilibrium in an individual and social life is necessity (Ali, 1988). The results presented in the previous chapter demonstrated some support for hypothesis postulated that Islamic work ethic moderates the relationship between emotional intelligence dimensions and leadership practices. Currently, it is found that very few studies have been conducted to examine the possible moderating effect of Islamic work ethic on the relationship between the two variables. In other words, to the best of researcher's knowledge, there are few studies conducted to investigate all the variables in a single model thus far.

Statistical results presented in Table 4.19 previously demonstrated that Islamic work ethic negatively significant moderates the relationship between emotional intelligence dimension (appraisal of emotion) and leadership practices. Amazingly, the separate model and graphical approaches as depicted in Table 4.19 and Figure 4.7 in Chapter Four revealed that Islamic work ethic was negatively significant moderates the

relationship between appraisal of emotion and leadership practices. It was found that the interaction between appraisal of emotion and Islamic work ethic was lower when Islamic work ethic was higher. Conversely, the interaction between appraisal of emotion and Islamic work ethic was higher when Islamic work ethic was low. In other words, the relationship between appraisal of emotion and leadership practices was stronger when Islamic work ethic was lower. In contrary, the relationship between appraisal of emotion and leadership practices was weaker when Islamic work ethic was higher.

The above findings is different with the past study that Islamic work ethic has positive influence on workplace and individual outcomes (Ali & Al-Owaihan, 2008; Naresh & Raduan, 2010; Nik Mu'tasim et al., 2006; Rizk, 2008; Wahibur, 2010; Yousef, 2001). Nonetheless, many studies pertaining to work ethic and numerous organizational and individual outcomes were conducted in Western environment concentrated on the Protestant work ethic. Yousef (2001) supported the previous study that Islamic work ethic moderates the relationship between individual outcomes and organizational commitment. The author suggests that organizational commitment can be increased with the Islamic work ethic support and job satisfaction improvement. Ali and Al-Owaihan (2008) strongly believed that Islamic work ethic has moral, social and economic dimensions. The fundamental elements of Islamic work ethic seem to regard individual work not only as an end, but as a way to promote personal development and good social interactions as well.

Besides that, Islamic work ethic promotes sense of worthiness and enhances

organizational commitment. In other words, work is viewed not as an end in itself, but as a means to foster personal growth and social relations. More recently, Naresh and Raduan (2010) suggest that Islamic work ethic is well adapted in Malaysian public service. Furthermore, the findings suggested that Islamic work ethic is found to be significantly correlated with innovation scale in public sector. Meanwhile, Islamic work ethic indicates a direct significant and positive association relationship between all the commitment dimensions (Nik Mu'tasim et al., 2006). However, contrary to this study, all the findings indicated the positive influence of Islamic work ethic on organizational and individual outcomes.

Based on the above evidence, surprisingly the present study found Islamic work ethic negatively moderates in predicting the relationship between emotional intelligence and leadership practices. There are several plausible explanations for the obtained results. Sin (1991) suggests one of the reasons probably due to the historical notion of the strong colonial legacy mix up with economical factor such as foreign investment by Western and Eastern countries has transformed the conventional management and leadership pattern of the country. Besides that, an intense industrialization policy together with the growing number of business joint ventures always have been connected with a westernization of several management practices in Malaysia (Kennedy & Norma, 2000). The authors further suggested that cultural and religious beliefs influence the Malay managers' values and behavior, and strongly shape the leadership styles in Malaysia.

Perhaps it is also due to the generational change that taking place, with younger Malaysians (often modern-educated generation) embracing a more questionable behavior towards social institutions and authority rather than older generations (Kennedy & Norma, 2000). Although religion and traditions establish the beliefs of ethical behavior among leaders, several factor such the colleagues' behavior and an intense competition environment tend to make it prevalent for these leaders to tolerate (Gupta & Sulaiman, 1996). Consequently in practice, Zabid and Alsagoff (1993) believed the Malaysian managers' ethical standards have weakened over the past decades. Furthermore, the authors imply their superior behavior is the primary factor in swaying managers to do unethical practices.

The second possible reason that may explain the negative significant is how strong one's faith (*Iman*) in God. Khan, Farooq, and Hussain (2010) claim a leader with strong faith in God will take responsibility for his actions, and will constantly accentuate good manners. The authors added, the Prophet (SAW) says: *To worship God as if you see him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.* Apparently, ethical behaviors in business could only be materialized if Muslims have absolute faith in Allah SWT (Ali, 1992; Almoharby, 2011). From the Islamic perspective, the Quranic revelations clearly teach about good ethical and morals as well as giving the solution for a business life ethical dilemma (Ali & Al-Owaihian, 2008). Mittelstaedt (2002) acknowledges the religious influence on business activities by several means namely social, institutional, and political and these parameters are visible in a broader scope of economic development and integration. In the real life, Iyer

(2001) asserted conflict occur inevitably due to the various parties (individuals, groups, corporations, international organizations, governments and each of them have their own objectives) with different objectives respectively engaged in business transactions. Therefore, he suggests it is possible to eliminate a lot of conflict thereafter through mutual understanding of common ethical norm of behavior in market place. From the above, Almoharby (2011) remarks Islam has a complete ethical structure that framework that readily transforms largely into present approach under social options, guided and governed with authority by the laws that applicable to the entire society.

Perhaps the third plausible rationale is the issue of perceive and practice. It has been recognized religion has always given a strong spiritual motivator for the people to strive certain objectives (Ali & Al-Owaihan, 2008, Yousef, 2001). In many cases, however, people tend to manipulate and misuse religion for some reasons and this might obstruct the social welfare and economic progress as well (Ali et al., 1995). Furthermore, they stated managers and business corporations under various conditions are likely to use religious teaching to defend their actions. Meanwhile, Zuboff (1983) described how the immigrant workforces and slaves in United States was abused by using the work ethic. Moreover, during the early stage of industrial time, Protestantism was employed to give support to the new workers with the purpose to promote obedience and efficiency. The argument was supported by Neikirk (1987) who suggested that Protestant work ethic was used not only to promote hard work and thriftiness but also permitted for excessive wealth accumulation against the Christianity teaching for better moral and social demand. Although Islam focuses on equal right on the relationship for all (Siddiquee,

2010), however, Ali et al. (1995) believe likewise the Protestantism, exploitation is justified using religious framework by other groups.

5.3 CONTRIBUTIONS OF THIS STUDY

In the previous part, the results of this study highlighted the impact of Islamic work ethic on the relationship between emotional intelligence and leadership practices among middle level administrators in Malaysian public universities. It is also been presented in line with the research questions and hypotheses. The findings of this study have some significant contributions both to the practical and theoretical implications. The discussion on the first part of this section emphasized the practical or managerial implications. Meanwhile, the second part of this chapter discussed in detail on the theoretical implications.

5.3.1 Managerial Implications

Creswell (2005) suggested that managerial implications comprise the usage of the results obtained for practice and for decision making process. Basically, one of the research questions in this study is concerning the relationship between the emotional intelligence and leadership practices when Islamic work ethic is practiced among middle level administrators in Malaysian public universities. A number of research findings (Anand & UdayaSuriyan, 2010; Ashkanasy & Dasborough; 2003; Duckett & MacFarlane, 2003; Herbst & Maree, 2008; Higgs & Aitken, 2003; Sosik & Megerian, 1999) suggested effective leaders utilize their emotional intelligence to control themselves and manage other group members. Similarly, the findings of the study

depicted that emotional dimensions have significant influence on leadership practices and Islamic work ethic moderate the relationship between emotional intelligence dimension and leadership practices. Consequently, high levels of emotional intelligence can increase leadership practices of middle level administrators. As suggested by Goleman (1998b) and Mayer et al. (2004), individuals can learn emotional intelligence because it is also considered as emotional knowledge and knowledge can be taught. In other words, the right training and development programs will be able to improve one's emotional intelligence ability.

At this point, many scholars and practitioners strongly believe that training and development programs can enhance emotional intelligence ability (Goleman, 1998b; Kerr et al., 2005; Mayer et al., 2004; Passmore & Roberts, 2005; Sosik & Megerian, 1999). This study also has identified Islamic work ethic significantly moderates the relationship between emotional intelligence and leadership practices. Therefore, the management can concentrate on designing some kind of formal developmental and training programs to enhance the emotional intelligence, Islamic work ethic and leadership practices of the existing middle level administrators. Besides that, the management ought to support and promote the present developmental programs concerning emotional intelligence, Islamic work ethic and leadership practices. Sosik and Megerian (1999) strongly suggest such programs will enable staff members to understand leadership skills, obtain emotion-based abilities that can lead to self-learning improvement, build up middle level administrators as respectable mentors, and lastly strengthen the emotional abilities for the entire organization. Although integrating

emotional intelligence and Islamic work ethic might benefit leadership training programs, however the management should cautiously consider the present organizational atmosphere when doing so.

Similar to the past studies, the findings give significant information on the benefits obtained concerning emotional intelligence to one's leadership effectiveness and success (Tatum et al., 2003; Weinberger, 2009). Therefore, the management of Malaysian public universities can use this knowledge to create programs to increase desired organizational outcomes such as reducing turnover, raising job satisfaction, promoting employee commitment (Nik Mu'tasim et al., 2006), and strengthening organizational citizenship behavior (Barbuto & Wheeler, 2006; Carmeli, 2003; Chang & Lee, 2007; Cheng, 2009; Nik Mu'tasim et al., 2006). Since it is not easy to evaluate the candidates' emotional intelligence level during the recruitment process, the management can use several tools that emphasizes on the applicants' knowledge, abilities, skills, and emotional intelligence level of the selected candidates. Moreover, middle level administrators play an imperative role in the administration of the organization (Benson & Avalio, 2004). As such, the appropriate and stringent selection processes will help the management to choose the right candidate suitable for the job at the Malaysian public universities.

5.3.2 Theoretical Implications

Basically, transformational leadership theory was used to underpin the research framework of this study. This study contributes new knowledge to the body of research primarily with the presence of Islamic work ethic in the relationship between emotional

intelligence and leadership practices which is little known thus far. The findings of the present study suggest there is significant relationship between emotional intelligence of middle level administrators and their leadership practices. Meanwhile, Islamic work ethic significantly moderates the relationship between their emotional intelligence and leadership practices. Obviously, the study has some contributions on the theory development. First, it enriches the literature of the relationship between emotional intelligence and leadership practices. Secondly, the impact of moderating effect of Islamic work ethic on the relationship between emotional intelligence and leadership practices among middle level administrators in Malaysian public universities. Thirdly, on the understanding of the scale used to measure all the constructs as depicted in the theoretical framework.

Initially, comprehensive literature review has guided the development of the conceptual framework of emotional intelligence of middle level administrators on leadership practices and the interacting effect of Islamic work ethic. This small effort has provided some contributions to enhance the literature on leadership practices in Malaysian higher education. Besides that, this study offers an insight investigation into the Malaysian higher education sector, whereby most of the previous studies on leadership behaviors were conducted in other sector such as in service, financial and manufacturing sectors in Western environment (Anand & UdayaSuriyan, 2010; Barling et al., 2000; Bratton et al. 2011; Gardner & Stough, 2002; Herbst & Maree, 2008; Ker et al., 2006). Basically, the results obtained have contributed empirical evidence to the theoretical framework and enriched the conceptual model in the Malaysian public university environment.

Although a number of previous studies have revealed the relationship between emotional intelligence and leadership behavior under various settings (Anand & UdayaSurinan, 2010; Antonakis et al., 2009; Alston et al., 2011; Barbuto & Burbach, 2006; George, 2000; Herbst & Maree, 2008; Weinberger, 2009), very little is known of the moderating effect of Islamic work ethic on the relationship between emotional intelligence and leadership practice among middle level administrators in Malaysian public universities thus far. Even though most people tend to think of ethics as practical knowledge rather than theoretical knowledge, Ciulla (2004) strongly believes ethics is extremely important in studying leadership. Theoretically, ethical behavior is seen as one of the important elements in transformational leadership theory (Bass & Steidlmeier, 1999). Indeed, Bass (1985) asserts that the truly charisma of transformational leadership is characterized by high ethical and moral behaviors. In other words, both for leader and follower, trust is fostered on a strong ethical and moral basis. Besides that, both parties are inspired by high ethical and moral principles.

Based on the statistical evidence, the present study suggests Islamic work ethic negatively significant moderates the relationship between emotional intelligence and leadership practices. Although there was significant relationship, still the real surprise was the findings against the description of underpinning theory. Fundamentally, the transformational leadership theory suggests true transformational leader is a *superior person* with strong moral standard and high personal virtue (Bass & Steidlmeier, 1999). Recognizing the transformational leadership ethical standards, Humphreys and Einstein (2003) suggested transformational leadership behaviour is people-oriented and this is

the quality of ethical leadership (Brown, Trevino, & Harrison, 2006). The findings of this study were dissimilar with a study conducted by Parry and Proctor-Thomson (2002). The authors suggested there was positive relationship between perceived integrity and transformational leadership style. However, several possible reasons explaining the phenomenon were discussed thoroughly in the previous part of this chapter.

Finally, there are some contributions to the understanding of the measurement scale used to measure all the constructs in this study. The scale used was rigorously examined and validated. Subsequently, the measurement scale for independent variable, emotional intelligence dimensions, was adapted from SSEIT developed by Schutte et al. (1998). The original instrument consists of 33-item, while the adapted scale consist of 16-item only. Meanwhile, Islamic work ethic scale was adapted from 17-item of Islamic work ethic scale developed by Ali (1992). Some modification was made and the present seven-item scale was used to measure the moderating variable of Islamic work ethic in the present study. Finally, the scale used to measure the dependent variable, leadership practices, was adapted from 25-item leadership practices inventory-self developed by Kouzes and Posner (1993). Subsequently, the present scale used to measure leadership practices consist of 23-item. In other words, the scales were carefully modified and simplified to encourage a greater response rate. Besides that, the present scale blends together all the constructs to examine leadership behavior.

5.4 LIMITATIONS OF THE STUDY

Several limitations have been identified similar as with other studies of this nature. First, as a self-rating scale was employed in this study, which automatically raise an immediate concern because often it is very hard for the people to assess accurately their own behavior. The results in this study strongly depend on the respondents' honesty. It is known people that tend to agree on socially desirable answers and disagree more towards socially undesirable answers rather than accurately express the opinions and feeling. Moreover ethic is relatively sensitive issue and especially if they are not completely practicing the religion in their daily life. The main disadvantage of self-rating scales is that the researcher inability to guarantee the possibility of respondents to overstate views of themselves nor hinder the subjects providing desirable answers rather than the most honest feedbacks (Bradberry & Greaves, 2003). Therefore the use of multi-rater scales in conducting survey could have produce different result (Alston, 2009).

Secondly, the generalization of the present findings could be questionable due to the nature of the chosen sample. Although Malaysian public universities were established as a statutory bodies, however as government own institutions, public universities are strongly influenced by the public sector approaches, cultures, and very little by the business corporation cultures. Besides that, the sample was obtained from public universities throughout Malaysia and all private universities were neglected in this study. Moreover, the most of the respondents are Muslims and this shortcoming denies the comparison between Muslims and non-Muslims respondents in public universities to

be made. Subsequently, this constraint might restrict generalization to the entire Malaysian universities or applicable to the business corporations. Generally, the whole education elements in Malaysian education system have their own roles to play toward achieving the national education objectives, hence, other educational institutions beginning from kindergartens until universities are equally significant especially in the era of knowledge-based economy.

Thirdly, the selected sample contains only those in the category of middle level administrators classified as managerial and professional group (knowledge worker) of various service schemes. However, the constituents of the university not only consists of middle level administrators, but support group (the largest group), academic staff (among the key group), premier group (the smallest in number but very powerful and influential), students (both undergraduate and post graduate), parents, government, and even community at large. Normally different groups have different characteristics and perspectives on the questions asked. Therefore, future study with a bigger sample size could provide more in-depth and detailed information about the leadership practices in public universities. Additionally, although the selected sample is the managerial and professional group and the instrument is adopted with precise question contents as best as researcher can, it is very difficult to determine whether the respondents can really understand the original contextual meaning of the instrument and reflect the trueness of the results.

5.5 RECOMMENDATIONS FOR FUTURE STUDY

The present study has found that emotional intelligence has a significant relationship with leadership practices and one of the dimension, managing own and other emotion are the predictor to leadership practices. The study also found that Islamic work ethic negative significantly moderates the relationship between emotional intelligence. However, the findings of this study are not the final solution on this subject. Therefore, some of the possible recommendations for future research that could provide better understanding of the leadership issues will be discussed below.

First, this recommendation concerns the methodological approaches. This study employed a cross sectional sampling methods and this approach restricted causality assumptions. Using longitudinal procedures on the similar group of participants may be better at drawing the Islamic work ethic effects on emotional intelligence and leadership practices behavior and perhaps could provide a better analysis on the interrelationships among middle level administrators in Malaysian public universities. Meanwhile a cross sectional study only focuses on a small sample at a particular time and the conclusion would be drawn with regards to certain phenomena of a bigger population. In other words, the main advantage of this approach is that it enabled the researcher to observe changes that take place over time. Hair et al. (2007) suggest longitudinal study is a better way to seek the cause and effect relationship among variables at a different period of time. Therefore, this approach clearly can help us to understand in more detail the relationship between emotional intelligence, Islamic work ethic and leadership practices among middle level administrators in Malaysian public universities.

Secondly, this study used self-rating questionnaire in data collection process and the scale is easily opened to bias and inaccurate responses. Worst still, a respondent may not be telling the truth and prone to lie concerning several sensitive issues on the survey. However, Namasivayam and Zhao (2007) suggest using the standard and validated questionnaires may lessen the possibility of such bias. Further, to reduce such bias, the authors suggest future study could consider applying multi-rating or method procedures in collecting data. Meanwhile, Alston (2009) suggests the use of multi-rater scales in conducting behavioral survey and she strongly believes this could have produce different result. Initially, multi-rater is an alternative way of measuring human behavior. In this case subordinate, peer, superior or other observer will be rating the respondent. This approach is much better because another person will observe and rate the respondent and the method is more precise compared to the self-report survey. Moreover, observer rating may provide an insight appraisal.

Thirdly, relatively the studies of leadership styles, ethics and values as a single model are very few in this region and in the West as well. Recognizing the surging demand in ethical leadership practice presently, this study should be recommended. In the future, it is suggested a case study research to be conducted with thorough observations and in-depth interviews in order to obtain an understanding of an exclusive environment of a higher institution and its administrators. For this purpose, selecting several universities is sufficient and manageable for the researcher to conduct. Subsequently, Dulewicz and Higgs (2000) indicate, comparatively emotional intelligence is less difficult to measure qualitatively. Investigating emotional intelligence, Islamic work ethic and leadership

practices from different perspectives could positively enrich the body of research. Moreover, some demographic characteristics could be further included in the study to the degree in which this characteristics combinations such as gender, age, years of working experience, and education level could influence leadership styles.

Fourthly, this study is a preliminary attempt to investigate the relationship between emotional intelligence, Islamic work ethic and leadership practices as a single model among middle level administrators in public universities in Malaysia. Therefore, further empirical investigation should be emphasized to the theoretical research framework as depicted previously in Chapter Three. Currently, only several selected variables were used in the framework. Besides that, there might be numbers of other factors that have an influence on these relationships. For example, future research perhaps would be prudent to consider other variables such as full range leadership styles (transformational leadership, transactional leadership, and non-leadership or *laisser-faire* leadership styles), employees' personality, and organizational culture orientation.

Fifth, numerous practitioners and academicians strongly believe that emotional intelligence and leadership abilities can be learned and strengthen through proper developmental and training programs (Goleman, 1998b; Mintzberg, 1990; Cherniss & Caplan, 2001; Clark et al., 2003; Kerr et al., 2005; Sosik & Megerian, 1999). Moreover, Goleman (1998a) strongly believes, although technical skills are important, but emotional intelligence is the *sin qua non* (a prerequisite) of leadership. Therefore, he often emphasizes on improving emotional intelligence level of an individual. In

addition, Dulewicz & Higgs (2003) supported the argument and suggested that emotional intelligence can be improved through a continuous effort. However, these developmental programs effectiveness is very seldom examined especially the program's theoretical framework, pedagogical practice, and participants' improvement in specific areas compared to their colleagues. Therefore future research may consider investigating the effectiveness of developmental and training programs and its implications on leadership effectiveness and organizational outcomes as well.

Finally, the descriptive statistic exhibited approximately 50 percent of the respondents' age are below 35 years old. Kapoor and Solomon (2011) describe today's employees are diverse in several aspects such as racio-ethnicity, gender, culture and also age. The present workforce can be classified into three different groups of employees namely the baby boomers, generation X, and generation Y (Yu & Miller, 2005). Obviously, generation Y workforce is fast emerging and this generation is known to be internet savvy and full of self confident. Subsequently, Western scholars have strongly suggested that generational groups of workforce have depicted different work characteristics and different preference of leadership styles. On the other hand, this generational diversities impact most aspects of the modern workplace. Initially, each generation has different values, work behavior, ways of doing things, skills, and so on. Therefore, future research could consider exploring the impact of this unique phenomenon on leadership styles and organizational outcomes.

5.6 CLOSING REMARKS

Finally, the primary purpose of this study is to examine the moderating effects of Islamic work ethic on the relationship between emotional intelligence and leadership practices among middle level administrators in Malaysian public universities. Although emotional intelligence, ethics, and leadership styles have received much interest, however there has been very little effort to integrate all the variables in a single theoretical model. Therefore, this study was conducted to develop and validate a theoretical framework to further explain the structural relationship. This study has emphasized the role of Islamic work ethic in moderating the effects on leadership practices of the relationship with emotional intelligence. Consequently, this study has some encouraging implications for leadership developmental programs particularly among middle level administrators within public university institutions and some directions for future research. Finally, several suggestions were proposed for future studies such as the utilization of longitudinal procedures, multi method approach, review the effectiveness of developmental programs, adapt the qualitative approach, adding new variables and highlighted on the emerging generation Y workforce in the workplace.

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APPENDIX A
RESEARCH QUESTIONNAIRE



Dear respondent

I am a graduate candidate working on my doctoral degree in Business Administration at Universiti Utara Malaysia, Kedah. The title of my research is *The relationship between emotional intelligence, Islamic work ethic, and leadership practices among middle level administrators in Malaysian public universities*.

This questionnaire is being sent, with permission from the management, to invite you to take part in my research. Instructions are given at the beginning of each section. Please read carefully and there is no trick question. All responses will be kept fully confidential. Please answer all questions as honestly and frankly as possible. Participation is strictly voluntary and no compensation is promised.

I would be most grateful if you could complete and submit the questionnaire before 24 January 2011. Please feel free to contact me if you have any questions concerning this study. Thank you in advance for your kind cooperation.

Yours sincerely

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SECTION A EMOTIONAL INTELLIGENCE

Each of the following items asks you about your emotions or reactions associated with emotions. After deciding whether a statement is generally true for you, use the 5-point scale to respond to the statement. Please give the response that best describes you.

| Please circle your response on the scale 1 to 5. | | | | |
|--|-------------------|----------------------------|----------------|----------------|
| 1 | 2 | 3 | 4 | 5 |
| Strongly disagree | Somewhat disagree | Neither agree nor disagree | Somewhat agree | Strongly agree |

- | | | | | | | |
|-----|---|---|---|---|---|---|
| 1. | When my mood changes, I see new possibilities. | 1 | 2 | 3 | 4 | 5 |
| 2. | Emotions are one of the things that make my life worth living. | 1 | 2 | 3 | 4 | 5 |
| 3. | I am aware of my emotions as I experience them. | 1 | 2 | 3 | 4 | 5 |
| 4. | I expect good things to happen. | 1 | 2 | 3 | 4 | 5 |
| 5. | I like to share my emotions with others. | 1 | 2 | 3 | 4 | 5 |
| 6. | I arrange events others enjoy. | 1 | 2 | 3 | 4 | 5 |
| 7. | I seek out activities that make me happy. | 1 | 2 | 3 | 4 | 5 |
| 8. | I present myself in a way that makes a good impression on others. | 1 | 2 | 3 | 4 | 5 |
| 9. | When I am in a positive mood, solving problems is easy for me. | 1 | 2 | 3 | 4 | 5 |
| 10. | I motivate myself by imagining a good outcome to tasks I take on. | 1 | 2 | 3 | 4 | 5 |
| 11. | I compliment others when they have done something well. | 1 | 2 | 3 | 4 | 5 |
| 12. | When I feel a change in emotions, I tend to come up with new ideas. | 1 | 2 | 3 | 4 | 5 |

13. I know what other people are feeling just by looking at them. 1 2 3 4 5
14. I help other people feel better when they are down. 1 2 3 4 5
15. I use good moods to help myself keep trying in the face of obstacles. 1 2 3 4 5
16. I can tell how people are feeling by listening to the tone of their voice. 1 2 3 4 5

SECTION B ISLAMIC WORK ETHIC

Each of the following items asks you about Islamic work ethic practices. After deciding whether a statement is generally true for you, use the 5-point scale to respond to the statement. Please give the response that best describes you.

| Please circle your response on the scale 1 to 5. | | | | |
|--|-------------------|----------------------------|----------------|----------------|
| 1 | 2 | 3 | 4 | 5 |
| Strongly disagree | Somewhat disagree | Neither agree nor disagree | Somewhat agree | Strongly agree |

17. Dedication to work is a virtue. 1 2 3 4 5
18. Good work benefits both one's self and others. 1 2 3 4 5
19. Justice and generosity in the workplace are necessary conditions for society's welfare. 1 2 3 4 5
20. One should carry work out to the best of one's ability. 1 2 3 4 5
21. Work is not an end in itself but a means to foster personal growth and social relations. 1 2 3 4 5
22. Human relations in organizations should be emphasized and encouraged. 1 2 3 4 5

23. Work gives one the chance to be independent. 1 2 3 4 5

SECTION C LEADERSHIP PRACTICES

Each of the following items asks you about your leadership practices. After deciding whether a statement is generally true for you, use the 5-point scale to respond to the statement. Please give the response that best describes you.

| Please circle your response on the scale 1 to 5. | | | | |
|--|-----------------|-----------|--------------|----------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| Rarely or very seldom | Once in a while | Sometimes | Fairly often | Very frequently or almost always |

24. I seek out challenging opportunities that test my skills and abilities. 1 2 3 4 5
25. I stay up-to-date on the most recent developments affecting our organization. 1 2 3 4 5
26. I challenge the way we do things at work. 1 2 3 4 5
27. I look for innovative ways we can improve what we do in this organization. 1 2 3 4 5
28. I ask ‘what can we learn?’ when things do not go as expected. 1 2 3 4 5
29. I describe to others the kind of future I would like for us to create together. 1 2 3 4 5
30. I appeal to others to share my dream of the future as their own. 1 2 3 4 5
31. I clearly communicate a positive and hopeful outlook for the future of our organization. 1 2 3 4 5
32. I show others how their long-term future interests can be realized by enlisting in a common vision. 1 2 3 4 5

| | | | | | | |
|-----|--|---|---|---|---|---|
| 33. | I look ahead and forecast what I expect the future to be like. | 1 | 2 | 3 | 4 | 5 |
| 34. | I involve others in planning the actions we will take. | 1 | 2 | 3 | 4 | 5 |
| 35. | I treat others with dignity and respect. | 1 | 2 | 3 | 4 | 5 |
| 36. | I give people a lot of discretion to make their own decisions. | 1 | 2 | 3 | 4 | 5 |
| 37. | I develop cooperative relationships with the people I work with. | 1 | 2 | 3 | 4 | 5 |
| 38. | I create an atmosphere of mutual trust in the projects I lead. | 1 | 2 | 3 | 4 | 5 |
| 39. | I am clearly about my own philosophy of leadership. | 1 | 2 | 3 | 4 | 5 |
| 40. | I spend time and energy on making certain that people adhere to the values that have been agreed on. | 1 | 2 | 3 | 4 | 5 |
| 41. | I let others know my beliefs on how to best run the organization I lead. | 1 | 2 | 3 | 4 | 5 |
| 42. | I am consistent in practicing the value I espouse. | 1 | 2 | 3 | 4 | 5 |
| 43. | I take the time to celebrate accomplishments when project milestones are reached. | 1 | 2 | 3 | 4 | 5 |
| 44. | I make sure that people are recognized for their contributions to the success of our projects. | 1 | 2 | 3 | 4 | 5 |
| 45. | I praise people for a job well done. | 1 | 2 | 3 | 4 | 5 |
| 46. | I give the members of the team lot of appreciation and support for their contributions. | 1 | 2 | 3 | 4 | 5 |

SECTION D DEMOGRAPHIC INFORMATION

Please specify your answers for questions no. 47 - 48 and check your answer in the blank for the rest of the questions.

47. Your institution

48. How many years have you been working at the institution?

49. Please specify your job classification.

Permanent

Temporary

Part time

50. Please specify the highest level of education you have completed.

Bachelor degree or equivalent

Master degree

Other (please specify) _____

51. Please specify your monthly pay (inclusive fix allowances).

Less than RM 3,000

RM 3,001 to 4,000

RM 4,001 to 5,000

RM 5,001 to 6,000

RM 6,001 and above

52. Please specify your age.

Less than 30

30 - 35

36 - 40

41 - 45

46 - 50

51 and above

53. Please specify your gender.

Male

Female

54. Please specify your marital status.

Married

Single

Divorcee

55. Please specify your race/ethnicity.

Malay

Chinese

Indian

Other

Thank you for your valuable time.