



## EMOTIONAL INTELLIGENCE OF MADRASAH PRINCIPALS IN BUILDING EFFECTIVE LEADERSHIP BEHAVIOR

**Ahmad Fauzi**

Universitas Islam Zainul Hasan Genggong Probolinggo  
fauzichika82@gmail.com

### **Abstract;**

Emotional intelligence is an important part in building effective leadership behavior, and is believed to be able to color the dynamics of leadership so far, so that it can then increase the loyalty of individual performance in the organization. Therefore, a leader must be able to move, arouse, motivate and inspire other individuals in the organization. Leadership behavior in Islamic educational institutions is an actualization of the internalization of values inherent in his personality and emotional intelligence. Thus the results of the discussion of emotional intelligence-based leadership can give birth to two aspects, including: a) emotional intelligence-based leadership is more effective and has an influence on the loyalty of individual performance in Islamic education organizations, where high and low emotional intelligence also affects the high and low loyalty of individual performance. b) the emotional intelligence of a leader cannot be measured by the level of education, and has good emotional intelligence.

**Keywords:** *Emotional Intelligence, And Effective Leadership Behavior*

### **INTRODUCTION**

At the level of reality, the condition of Islamic education today still leaves a variety of problems, both foundational and operational, so the problem certainly cannot be separated from the role and behavior of leadership (Hersey et al., 2012). Therefore, leadership behavior becomes an important part in the management of Islamic education, and it can be built through emotional intelligence, as some research results explain that leadership behavior has a significant relationship with emotional intelligence. Therefore, the effectiveness of a leadership is not only determined by intellectual but also by emotional intelligence, as Howard Garner said in Steven that, emotional intelligence is believed to have an influence on the formation of leadership behavior in organizations and is understood to be the most effective of intelligence quotient, (Nguyen & Mohamed, 2011)

Emotional intelligence can basically influence the formation of effective leadership behavior, so that in the end it can increase the loyalty of teacher performance in carrying out their duties properly. Therefore, the existence of teachers is required to be able to work regularly, consistently and creatively in their work, (Karim et al., 2022)

Thus, emotional intelligence becomes an important part in building leadership behavior, so that it can color leadership so far and be able to increase teacher performance loyalty, (Fauzi, 2017). Therefore, performance loyalty is basically a

manifestation of the fundamental human need to get a sense of security and have an attachment to emotional intelligence.

### **Madrassa Head Leadership Paradigm**

Leadership has an important role in the management of Islamic education, and is an art to influence social roles and actions in order to achieve organizational goals, (Pieterse et al., 2010). Therefore, leadership as an effort to influence the role of individuals in the organizational system which includes performance motivation and performance culture and the spirit of performance built through interpersonal relationships, (Tsai et al., 2024). In addition, leadership behavior is an effort to be able to influence individual social actions through various approaches and encourage each individual to be able to do various jobs well through the process of invitation, persuasion, suggestion, orders, suggestions or other forms, with the process of interaction between individuals and groups, (Karim et al., 2022).

Leadership is an activity to be able to provide motivation to others, so that then cause others to do a job. Therefore, leadership in the management of Islamic education is an effort made by a leader to influence its members based on the values contained in the Qur'an and al-Hadith, as a standardization of the leadership in question. Therefore, to provide a deep understanding of the above leadership, then in general leadership can be interpreted as follows; first, leadership is a process that deals with the social behavior of an individual, regarding various activities in an organizational environment to achieve a goal, (Borins, 2002). Second, leadership is a process that is influenced between individuals and other individuals through two-way communication, so that organizational goals can be achieved properly, (Covrig et al., 2013), Third, leadership is a process to influence the activities of a group organized to achieve a goal (Berestova et al., 2020). Fourth, leadership is a process to influence individuals collectively, so that they can be willing to make the desired effort in achieving organizational goals, (Lapointe & Vandenberghe, 2018)

Departing from this, the role of leadership occupies a strategic position in the organizational environment and is the most important part, both regarding goal setting, performance sharing, performance tasks, and work implementation. The various roles referred to can only be carried out by a leader, through the determination of policies and decisions in various organizations both in the corporate world and noble industry organizations, such as the world of education, through various policy studies and decisions, so that a leader can move and influence his members in order to carry out their main duties properly and professionally, (Bass & Steidlmeier, 1999).

Thus, organizational climate and culture greatly affect performance productivity, so that good, professional and effective leadership behavior is needed. Therefore, to build the leadership model in question, it requires personality and abilities that are emitted in the form of intelligence quotient and intelligence quotient, as an asset in constructing ideal leadership, (Wherry, 2012)

### **The Paradigm of Intelligence in Madrasah Principalship**

The concept of intelligence in the study of human history is in line with the development and journey of humans until now, even Martin Mc Cormack describes some human characteristics as social creatures that can give birth to wisdom, (Thoha & Setiawan, 2021). Emotional intelligence consists of two, namely intelligence and emotional, which can be interpreted with ability, while emotional is interpreted with thoughts related to one's actions and feelings, (Urboniene et al., 2018). Therefore, intelligence quotient is one of the basic abilities that humans carry since they were born and allows each individual to do something in a certain way, especially in building the above leadership behavior. This view then becomes the benchmark of the success of leadership in Islamic education, as explained by Rita L. Atkinson, through her

research that the development of modern intelligence in 1905 was first carried out by Francis Galton, which was then developed by Alfred Binet and is believed to have an influence on individual social actions, (Hwang et al., 2023)

In this context, the term intelligence comes from the Latin *Intellegere* which is interpreted by the process of unification and connection between one another, and in depth intelligence can be interpreted as the ability within the individual, to understand quickly about the new circumstances he faces, so that he can adjust to these circumstances. In another aspect, intelligence is defined as the ability to think or the ability to solve various problems that are being faced by a leader, this view is as explained by Robert Baron that intelligence is the ability to think that an individual has, and can be developed through the process of experience. While intelligence is essentially an ability that can enable the role and social action of individuals to be well-adjusted in the surrounding environment including among fellow individuals in the organization through the role and actions of a leadership leader, (Nadiyah, 2022)

Thus, intelligence quotient essentially touches more on feelings or a person's state and situation such as joy, sadness, love and courage, while emotional intelligence describes more on the ability to recognize one's own emotions well, motivate oneself, recognize others, and build relationships with others, (Bernardo et al., 2020). Therefore, intelligence quotient is a number of abilities to recognize one's own and others' emotions well, so as to build relationships with other people, (Morrison, 2010)

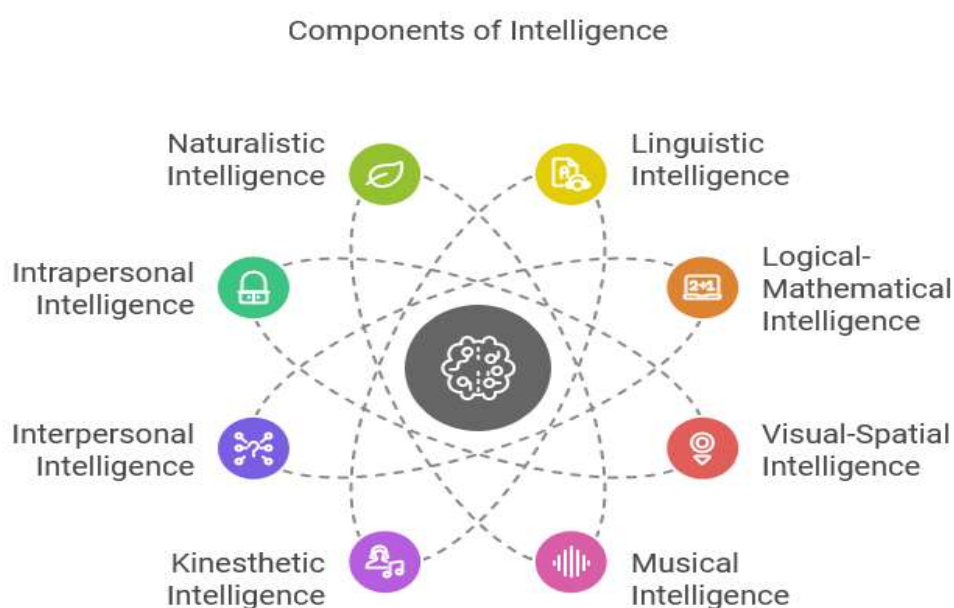
Thus, the existence of intelligence quotient for each individual becomes something essential in the social reality of the organization, including in building the leadership model of Islamic education. Therefore, as an effort to increase the effectiveness of effective leadership and reach the top position, then he must have a variety of intelligence and other abilities exceed its members in the organization, (Tony Bush, 2000). Therefore, the role and behavior of leadership in the organization is significantly determined by its ability, in addition to influencing decision making and organizational culture built in influencing the actions of others, (Ode et al., 2019)

In Howard Gardner's perspective, it is explained that the theory of intelligence is divided into several aspects; a) linguistic intelligence, is a form of intelligence with the ability to read, write and communicate, b) logical mathematical intelligence, in the form of the ability to think logically, systematically and the ability to count, c) visual spatial intelligence, intelligence component in the form of the ability to think through images, and visualize the future, d) musical intelligence, the ability to be able to communicate such as music, singing and sensitivity to rhythm, e) kinesthetic intelligence, the ability to use the body skillfully in solving social problems, f) interpersonal social intelligence, the ability to work effectively, have a sense of empathy and understanding and motivation of a person, g) intrapersonal intelligence, the ability to conduct self-analysis, self-reflection and assess success, h) natural intelligence, the ability to recognize social reality at a macro level. Thus, the behavior of Islamic educational leadership can be significantly influenced by the various intelligences contained in a leader.

### **Emotional Intelligence and Leadership Behavior of Madrasah Principals**

Emotional intelligence basically focuses more on emotions, thoughts and feelings within the individual. In the above context, emotions are a source of energy within each individual, such as; anger, love, hate, avoidance and approach due to sympathy. Thus, emotions are also understood as a source of information that is used to provide consideration in carrying out an individual action in the organization. Therefore, emotions can have an influence on the process of forming individual social behavior in their actions and behavior, which is generated through physiological reactions between the objective cognitive realm to the subjective realm which results in behavior based on his experience as a result of the reaction, (Thompson, 2017).

In this context, emotional intelligence can generally be divided into several aspects: a) anger consisting of violent, raging, irritated, annoyed, offended, hostile, violent and hatred, b) sadness including pain, anguish, sorrow, gloom, melancholy, despair, pity, loneliness, feeling rejected, excluded, feeling guilty and the greatest of which is being cataloged and depressed, c) feelings of fear, consisting of anxiety, fear, nervousness, worry, fear, vigilance, confusion, uneasiness and tension, d) enjoyment such as joy, happy, lighthearted, content, carefree, cheerful, pleased, amused, proud, amazed, enchanted, overwhelming joy, delighted, e) love includes acceptance, friendship, trust, kindness, closeness, devotion, respect, happiness, affection and compassion, f) surprise, gasp and stunned, g) annoyance includes contempt, disgust, disgust, nausea, hatred, dislike, h) shame which consists of guilt, annoyance, disgrace, disgrace, and heartbreak. Besides some of the emotional forms above, there are still several types of emotions that are difficult to classify, such as envy, peace of mind, forgiveness, doubt, satisfaction and laziness, all of which can affect individual behavior in a leadership role, (Shalley & Perry-Smith, 2001)



### **Emotional Intelligence and Leadership Behavior of Madrasah Principals**

Emotional intelligence basically focuses more on emotions, thoughts and feelings within the individual. In the above context, emotions are a source of energy within each individual, such as; anger, love, hate, avoidance and approach due to sympathy. Thus, emotions are also understood as a source of information that is used to provide consideration in carrying out an individual action in the organization. Therefore, emotions can have an influence on the process of forming individual social behavior in their actions and behavior, which is generated through physiological reactions between the objective cognitive realm to the subjective realm which results in behavior based on his experience as a result of the reaction, (Thompson, 2017).

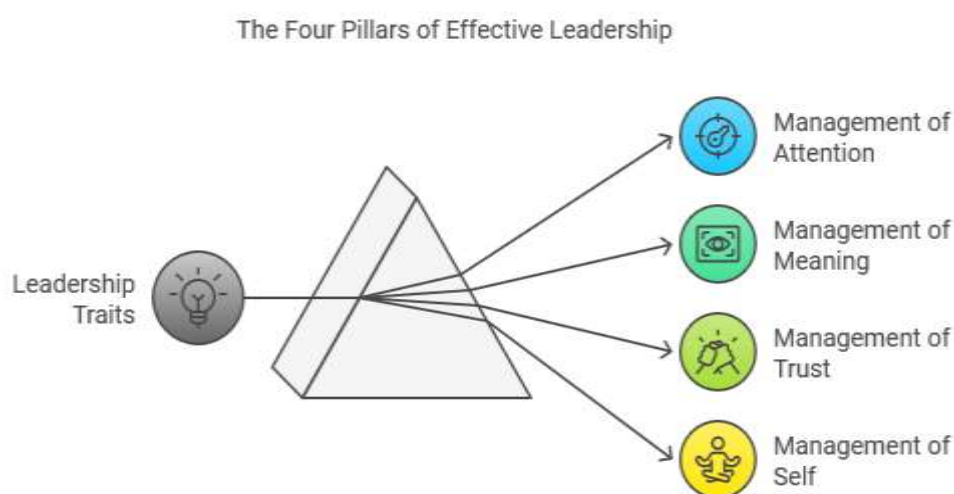
In this context, emotional intelligence can generally be divided into several aspects: a) anger consisting of violent, raging, irritated, annoyed, offended, hostile, violent and hatred, b) sadness including pain, anguish, sorrow, gloom, melancholy, despair, pity, loneliness, feeling rejected, excluded, feeling guilty and the greatest of which is being cataloged and depressed, c) feelings of fear, consisting of anxiety, fear, nervousness, worry, fear, vigilance, confusion, uneasiness and tension, d) enjoyment such as joy, happy, lighthearted, content, carefree, cheerful, pleased, amused, proud,

amazed, enchanted, overwhelming joy, delighted, e) love includes acceptance, friendship, trust, kindness, closeness, devotion, respect, happiness, affection and compassion, f) surprise, gasp and stunned, g) annoyance includes contempt, disgust, disgust, nausea, hatred, dislike, h) shame which consists of guilt, annoyance, disgrace, disgrace, and heartbreak. Besides some of the emotional forms above, there are still several types of emotions that are difficult to classify, such as envy, peace of mind, forgiveness, doubt, satisfaction and laziness, all of which can affect individual behavior in a leadership role, (Shalley & Perry-Smith, 2001)

### Emotional Intelligence Based Leadership Behavior Formation Model

The personality of a leader becomes an important part in building the peak of leadership, this is as explained in personality theory that, a person's leadership cannot be separated from the personality in him. Therefore, the personality of a leader can be seen from his actions and social behavior, (Egel & Fry, 2017) thus the effectiveness of a leadership in general can be determined by the nature or personality is not only sourced from talent, but also obtained from his experience, as Miftah Thiha explained that there are four main traits in realizing the effectiveness of leadership among others; intelligence, maturity and breadth of view, motivation, encouragement and social relations, (Simola et al., 2012).

While Yulk in Hersey and Blnschr found the characteristics of the most successful leaders consist of several aspects; intelligent, skilled, creative, diplomatic, tactical, fluent in speech, knowledgeable, persuasive and have social skills, (Yulk in Hersey and Blnschr, 1998). While Bennis in Hersey and Blanchard added four traits that a leader must have, among others, a) management of attention, the ability to communicate goals or directions that can attract the attention of members in the organization, b) management of meaning, the ability to create and communicate the meaning of goals in the organization, c) management of trust, the ability to build trust and consistent attitude so that each individual can pay attention to his actions, d) management of self, the ability to know, master, control oneself within the limits of strengths and weaknesses in the leadership that is built.



In the Islamic perspective, the theory of nature is expressed in the personality of the Prophet Muhammad SAW as an apostle of Allah and a leader who should be emulated by his people, and led him to become the most successful leadership model throughout the history of human civilization, among the characteristics of his

personality include, a) *sidiq* the ability of a leader to say, behave, do and side with the truth, b) *amanah*, the ability of a leader to be trusted, c) *tabliq*, the ability of a leader to communicate and convey information that needs to be known without being covered or hidden, d) *fatanah*, the ability to understand the teachings based on the Qur'an and al-Hadith and solve the problems he faces in a wise and fair way, (Dakir & Fauzi, 2021).

Thus the above personality portrait that must be owned by a leader as capital in realizing the ideal Islamic educational leadership behavior. Internalization of the personality in question will universally give birth to several effective social actions, including; 1) intelligence, effective leaders are those who are able to direct each individual to achieve goals in the organization. Therefore, it takes a breadth of knowledge and exceeds its members, 2) maturity, effective leaders are those who are able to direct individuals in the organization to achieve a goal, so then able to control their followers in critical situations when facing problems, 3) motivation and achievement, effective leaders are those who are able to direct individuals in the organization to achieve goals, with a greater drive within themselves, 4) building good relationships, namely a leader must know that his efforts to achieve a goal is very dependent on others, especially members in the organization, (Burns, 2003)

Thus, some elements of personality become social capital in realizing effective leadership behavior and style in the organizational system, especially in the management of Islamic education. Therefore, leadership behavior is defined as a form or pattern in a leader that is implemented as a form of his leadership style, while leadership style can be interpreted as the behavior or method chosen or used by a leader in influencing the thoughts, feelings, attitudes and social behavior of individuals in his subordinates. In this context, Agus Darma defines leadership style as a pattern of behavior shown by a leader when he influences others, (Tobroni, 2015). While Poaul Hersey, says leadership style is a pattern of behavior when someone tries to influence others and they accept it, (Mccallum & Connell, 2009). While Paul Hersey divides four factors that can affect a person's leadership style, namely; value system, belief in subordinates, organizational culture, and performance motivation.

In this context, leadership style is a process of shaping the actions and behavior of a leader in the organization, so that he can influence his subordinates properly. Therefore, effective leadership can act based on several leadership approaches depending on the situation, namely visionary, guiding, affiliative, and democratic, policy setting and command. Thus the four of the first leadership styles of visionary, guiding, affiliative, and democratic are definite leadership styles and are able to build resonance. Because among each leader has a strong positive impact on the emotional climate in the organization, while the last two styles of pacing and commanding also have their own place in a person, but both must be used very carefully and skillfully if you want to get a positive impact, so if a leader is excessive in using the last two styles and often uses them frivolously, it will give birth to desonance instead of resonance, (Kirby et al., 1992).

## **CONCLUSION**

Leadership behavior in the Islamic education organization system is essentially an actualization process of internalizing the values inherent in his personality, especially regarding intelligence (emotional intelligence). At the theoretical level, emotional intelligence becomes an important part in building ideal leadership. Thus, a portrait of emotional intelligence-based leadership can give birth to two leadership models, including: a) emotional intelligence-based leadership is more effective and has an influence on individual loyalty in the organization, even high and low forms of emotional intelligence also affect the high and low loyalty and performance culture. b) the emotional intelligence of a leader certainly cannot be measured by the level of education. Therefore, it does not guarantee that someone who has a high position has

high emotional intelligence. In this context, emotionality in leadership will give birth to two very important things, namely, leadership using emotional intelligence is very effective, it can even increase individual loyalty and loyalty, the higher the emotional intelligence of a leader, the higher the loyalty of his subordinates, and vice versa, the lower the emotional intelligence of the leader, the lower the loyalty of individuals or subordinates.

## REFERENCE

- Bass, B. M., & Steidlmeier, P. (1999). Ethics, Character, and Authentic Transformational Leadership Behavior. *The Leadership Quarterly*, 10(2), 181–217. [https://doi.org/https://doi.org/10.1016/S1048-9843\(99\)00016-8](https://doi.org/https://doi.org/10.1016/S1048-9843(99)00016-8)
- Berestova, A., Gayfullina, N., & Tikhomirov, S. (2020). Leadership and functional competence development in teachers: World experience. *International Journal of Instruction*, 13(1), 607–622. <https://doi.org/10.29333/iji.2020.13139a>
- Bernarto, I., Bachtiar, D., Sudibjo, N., Suryawan, I. N., Purwanto, A., & Asbari, M. (2020). Effect of Transformational Leadership, Perceived Organizational Support, job Satisfaction Toward Life Satisfaction: Evidences from Indonesian Teachers. *International Journal of Advanced Science and Technology*, 29(3), 5495–5503.
- Borins, S. (2002). Leadership and innovation in the public sector. *Leadership & Organization Development Journal*, 23(8), 467–476. <https://doi.org/10.1108/01437730210449357>
- Burns, J. M. (2003). *Transforming Leadership: A New Pursuit of Happiness*. Grove Press. [https://books.google.co.id/books?hl=id&lr=&id=d5r6dul5Mv0C&oi=fnd&pg=PA1&dq=James+MacGregor+Burns+said&ots=AlsuOuIeXd&sig=n95IoYMcSIp8OnenMpa\\_VhjpgjI&redir\\_esc=y#v=onepage&q=James+MacGregor+Burns+said&f=false](https://books.google.co.id/books?hl=id&lr=&id=d5r6dul5Mv0C&oi=fnd&pg=PA1&dq=James+MacGregor+Burns+said&ots=AlsuOuIeXd&sig=n95IoYMcSIp8OnenMpa_VhjpgjI&redir_esc=y#v=onepage&q=James+MacGregor+Burns+said&f=false)
- Covrig, D., Ongo, M., & Ledesma, J. L. (2013). Integrating Four Types Of Moral Leadership Into Your Organization. *Journal of Applied Christian Leadership*, 6(1), 36–63. <http://digitalcommons.andrews.edu/leadership-dept-pubs>
- Dakir, D., & Fauzi, A. (2021). Qur’anic-Based Educational Leadership: An Inquiry Into Surah Al-Fatihah. *Nadwa*, 14(2), 277–304. <https://doi.org/10.21580/nw.2020.14.2.6203>
- Egel, E., & Fry, L. W. (2017). Spiritual Leadership as a Model for Islamic Leadership. *Public Integrity*, 19(1), 77–95. <https://doi.org/10.1080/10999922.2016.1200411>
- Fauzi, A. (2017). Organizational Culture of Islamic Public Education Management a Discursive. *International Conference On Islamic Education (ICIED) Innovations, Approaches, Challenges, And The Future*, 130–136.
- Hersey, P., Blanchard, K. H., & Johnson, D. E. (2012). *Management of Organizational Behavior; Leading Human Resources*. Library of Congress Cataloging in Publication Data. <http://www.amazon.com/Management-Organizational-Behavior-10th-Edition/dp/0132556405>
- Hwang, C. Y., Kang, S. W., & Choi, S. B. (2023). Coaching Leadership and Creative Performance: A Serial Mediation Model of Psychological Empowerment and Constructive Voice Behavior. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.1077594>
- Karim, A., Bakhtiar, A., Sahrodi, J., & Chang, P. H. (2022). Spiritual Leadership Behaviors In Religious Workplace: The Case Of Pesantren. *International*



- Journal of Leadership in Education, 2(1), 1–29.  
<https://doi.org/10.1080/13603124.2022.2076285>
- Kirby, P. C., Paradise, L. V., & King, M. I. (1992). Extraordinary Leaders in Education: Understanding Transformational Leadership. *Journal of Educational Research*, 85(5), 303–311. <https://doi.org/10.1080/00220671.1992.9941130>
- Lapointe, É., & Vandenberghe, C. (2018). Examination of the Relationships Between Servant Leadership, Organizational Commitment, and Voice and Antisocial Behaviors. *Journal of Business Ethics*, 148(1), 99–115. <https://doi.org/10.1007/s10551-015-3002-9>
- Mccallum, S., & Connell, D. O. (2009). Social capital and leadership development enhanced relational skills. *Leadership & Organization Development Journal*, 30(2), 152–166. <https://doi.org/10.1108/01437730910935756>
- Morrison, K. (2010). Complexity Theory , School Leadership and Management : Questions for Theory and Practice. *Educational Management Administration & Leadership*, 38(3), 374–393. <https://doi.org/10.1177/1741143209359711>
- Naqiyah, N. (2022). Positive Behavior Values to Improve Student Self-Efficacy: A Case Study in Islamic Boarding Schools. *Open Access Macedonian Journal of Medical Sciences*, 10(A), 1577–1584. <https://doi.org/10.3889/oamjms.2022.10508>
- Nguyen, H. N., & Mohamed, S. (2011). Leadership Behaviors, Organizational Culture and Knowledge Management Practices: An Empirical Investigation. *Journal of Management Development*, 30(2), 206–221. <https://doi.org/10.1108/02621711111105786>
- Ode, L., Akhiri, J., & Hidaryatiningsih, N. (2019). The Effect of School Leadership Leadership Behavior , Work Culture , Organizational Innovation and Self-Concept to Performance of High Schools Teachers in Kendari City. *International Journal of Innovation, Creativity and Change.*, 9(9), 88–102. [https://www.ijicc.net/images/vol9iss9/9908\\_Amaluddin\\_2019\\_E\\_R.pdf](https://www.ijicc.net/images/vol9iss9/9908_Amaluddin_2019_E_R.pdf)
- Pieterse, A. N., van Knippenberg, D., Schippers, M., & Stam, D. (2010). Transformational and Transactional Leadership and Innovative Behavior: The Moderating Role of Psychological Empowerment. *Journal of Organizational Behavior*, 31(4), 609–623. <https://doi.org/10.1002/job.650>
- Shalley, C. E., & Perry-Smith, J. E. (2001). Effects of Social-Psychological Factors on Creative Performance: The Role of Informational and Controlling Expected Evaluation and Modeling Experience. *Organizational Behavior and Human Decision Processes*, 84(1), 1–22. <https://doi.org/10.1006/obhd.2000.2918>
- Simola, S., Barling, J., & Turner, N. (2012). Transformational Leadership and Leaders' Mode of Care Reasoning. *Journal of Business Ethics*, 108(2), 229–237. <https://doi.org/10.1007/s10551-011-1080-x>
- Thoha, N., & Setiawan, S. B. (2021). Culture, Leadership Behavior and Their Relationship With Organizational Performance. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 18(1), 596–607.
- Thompson, M. (2017). The Need for Spiritual Leadership. *Journal of Applied Christian Leadership*, 11(2), 78–82.
- Tobroni. (2015). Spiritual Leadership: A Solution Of The Leadership Crisis In Islamic Education In Indonesia. *British Journal Of Education*, 3(11), 40–53. [www.eajournals.org](http://www.eajournals.org)
- Tony Bush, M. C. (2000). *Leadership and Strategic Management in Education*. Paul Chapman Publishing Ltd.
- Tsai, A. C. Y., Newstead, T., Lewis, G., & Chuah, S. H. (2024). Leading Volunteer Motivation: How Leader Behaviour can Trigger and Fulfil Volunteers'



Motivations. *Voluntas*, 35(2), 266–276. <https://doi.org/10.1007/s11266-023-00588-6>

Urboniene, L., Kristjánsdóttir, E. S., Minelgaite, I., & Littrell, R. F. (2018). The Desired Managerial Leader Behavior: Leader Profile in the Education Sector in Iceland Examined From a Follower-Centric Perspective. *SAGE Open*, 8(2). <https://doi.org/10.1177/2158244018780948>

Wherry, H. M. S. (2012). *Authentic Leadership, Leader-Member Exchange, And Organizational Citizenship Behavior: A Multilevel Analysis*. University Of Nebraska Lincoln, Nebraska.