
THE EFFECT OF EMOTIONAL INTELLIGENCE IN ISLAMIC PERSPECTIVE ON AFFECTIVE COMMITMENT: THE MODERATING ROLE OF “DIUWONGKE” IN ISLAMIC PERSPECTIVE

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Abstract

This study aims to examine and analyze the influence of emotional intelligence in Islamic perspective on affective commitment moderated by “diuwongke” in Islamic perspective. This study uses quantitative approach with the sample of public banks employees in Central Java who has Islam religion. The sampling technique is using purposive sampling with certain criteria, and the data is collected through questionnaire distribution. The statistical technique is carried out using regression moderation. The results of this study prove that: (1) Emotional intelligence in Islamic perspective has a positive and significant influence on affective commitment; and (2) “Diuwongke” in Islamic perspective can strengthen the relationship between emotional intelligence in Islamic perspective on affective commitment

Keywords: Emotional Intelligence in Islamic Perspective (EIP), “Diuwongke” in Islamic Perspective (DIPO), Affective Commitment (AC)

1. Introduction

Business competition in the banking industry is becoming more fierce. In the digital era, several banking companies are required to provide excellent services to their customers. Both private and public banks are thriving to produce human resources with high quality in order to adapt with the development of banking industry in Indonesia. The impact of Covid-19 pandemic makes the competition between banks becomes more fierce and sharp. In addition, the numerous financial start-up also becomes a threat to the banking industry. This requires companies to manage the talent and competency from employees for them to be able to compete and have sustainable performance. HR development is the key strategy to bring companies to be an advanced and modern

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companies in a digital era nowadays (Aksoy & Hacıoglu, 2021; Hacıoglu & Aksoy, 2021). As a dynamic organization, banking companies need to continue to innovate in carrying out a sustainable system improvement (Aksoy & Hacıoglu, 2021; Hacıoglu & Aksoy, 2021; Salimath & Jones III, 2011). This can be strived by encouraging employees to have good emotional intelligence (EI) in Islamic perspective as this will drive employees' commitment to the company. It will all be achieved when it is strengthened by the role of "*diuwongke*" in Islamic perspective. Another point that is also important is that companies will be able to feel that they have high organizational commitment when it is strengthened with the feeling of being respected as human and being treated as human, or "*diuwongke*".

In a company, this condition is really important because employees will feel comfortable and safe at work. They feel appreciated and respected as an employee who are useful for the company (Rahmadani, & Schaufeli, 2020; Prasetyo, 2016). "*Diuwongke*" in Islamic perspective means to humanize employees and treat employees as a human whose work needs to be appreciated and respected according to the Qur'an and Hadith. This study is conducted in public bank which majority of employees have Islamic religion. Customers in both public and private banks demand a quick and responsive service. The study regarding HR development in public banks in soft approach in banking industry in Islamic perspective is still rare and limited, especially if it is related to the moderation of "*diuwongke*" in Islamic perspective. This becomes the research gap that is also the originality of this study. It explains more detail as follows:

1. Many studies have examined the Hard HRM approach in the banking industry, and there is an opportunity to do research on Soft HRM in public banks. This is important because Soft HRM emphasizes more on the other side of HR, namely the humane side of HR. It recognizes that employees are individuals with ambitions and emotions that are embedded within their self. Soft HRM encourages employees to actualize their potential (Armstrong, 2003; 1992).
2. This study does not focus on Hard HRM because it does not prioritize employees' needs for self-actualization. On the other hand, the Hard HRM model treats employees as resources that is useful to help organizations fulfill their business purpose and company profits (Ihuah, 2014; Armstrong, 2003; 1992). Hard HRM model is based on the idea of strong strategic control and human economy model according to the X theory, while Soft HRM model is based on control through commitment and Y theory (Truss et al., 1997).
3. The findings indicate that Soft HRM becomes the best practice approach to be used in managing different human resources who are involved in the business development process in managing business to be successful (Ihuah, 2014; McShane. & Mary An, 2010).

This study uses Soft HRM approach because it emphasizes on the aspect of emotional intelligence (EI) which has an impact on organizational commitment, especially affective commitment, moderated by "*diuwongke*" in Islamic perspective in public banks in Central Java

2. Literature Review

2.1. *Emotional Intelligence in Islamic Perspective*

Goleman (1995) stated that emotional intelligence is an emotional ability which include the ability to self-control, survive while facing frustration, control impulse, self-motivate, emotional regulation, feel empathy, and maintain good relationship with other individuals. Alvi (2018) have made the analogy that a person who has a good emotional intelligence will have mental health and happiness. When a person has positive emotional intelligence and is faced to an unpleasant situation, they tend to be able to overcome it, and able to regulate their emotions to drive both emotional and intellectual growth (Nanda & Randhawa, 2020; Greenberg, 2011; Law et al., 2004; Moorhead & Griffin, 2013). Likewise, positive emotional intelligence can also be used to reduce stress, both work stress and individual stress (Marseno & Muafi, 2021). This is because someone will have the ability to detect and manage the clue and emotional information (Robbins & Judge, 2015) and have positive and controlled emotion (Greenberg, 2002; 2011). Goleman (1995; Armstrong & Taylor, 2014) even added that in overcoming certain problems, emotional intelligence can provide greater contribution compared to intellectual intelligence.

According to Goleman (1995), there are several factors that affect emotional intelligence, namely: (1) intelligence factors, namely a person's intelligence which functions as emotional guard; (2) family, namely the first school baby experienced through individual expressions; and (3) non-family environment, namely the existence of learning from community and education environment. It is also added by Meyer (2007) that for a person to have good emotional intelligence, it is suggested to: (a) keep calm while overcome problems, (b) maintain effective team work to provide positive energy, (c) create good relations, and (d) reduce office politics and improve negotiating skills. The measurement for emotional intelligence includes 5 indicators; (1) self-emotion, namely the ability to recognize the feeling/emotion of self, (2) managing emotion, namely individual ability to manage emotion so that they can reveal it in accordance to their way to achieve self-balance, (3) self-motivation, namely having positive, enthusiasm, passionate, optimistic, and confident motivation, (4) recognizing other's emotion (empathy), namely recognizing others' emotion and accepting others' point of view, sensitive to others' feeling, and able to listen to others, and (5) maintaining social relations (social competence), namely the skills to maintain relationship with others. Emotional intelligence has a strong ties with the way a person intelligently and toughly manage their emotions in facing various problems. This study focuses on emotional intelligence in Islamic perspective, namely emotional intelligence that is related to the control of impulsive and aggressive passions. This intelligence directs a person to act carefully, being aware, calmly, patiently, and resiliently when they experience hardships, and always are thankful and grateful when they experience pleasure.

In this regard, emotional intelligence is *akhlakul karimah*, which has been taught by Prophet Muhammad in Islam. *Akhlakul karimah* is the realization of emotional intelligence, and it has been explicitly mentioned in the Qur'an and Hadith (Ramayulis, 1997; Masjudin & Syahyudin, 2017). In Islamic perspective, it turns out that several researchers and academicians such as Rahman & Abdullah (2012; Santra, 2016; Masjudin & Syahyudin, 2017; Hamdan, 2017) use the same indicator as Goleman (1995). Rahman & Abdullah (2012) stated that in Islam, there are two sources used as the main reference, namely Qur'an and Hadith. This is because the Muslims believe that the answer to overcome any problems is all sourced from these two references. This study refers to the indicator used by Masjudin & Syahyudin, (2017; Hamdan, 2017) that in measuring emotional intelligence in Islamic perspective is measured using:

1. Emotion/Self-Awareness (Q.S. Al-Hasyr; 18; Al-Baqorah 222). Self-awareness is more known as a process of *muraqabah* and *muhasabah*. *Muraqabah* is a process in one self when they watch their deeds with a sharp eye. *Muhasabah* is the process of assessing and weighing the good and bad deeds that have been done, or also called as self-correction (Hamdan, 2017).
2. Ability to manage emotion/patient. It refers to having the resilience to face the hardships, as well as being patient and clear in managing emotion by always remembering Allah and pray (Q.S. Ar-Rod: 28)
3. Motivation aspect. It refers to having the motivation to carry out all the good deeds (Al- Qashash; 77). A man should not be silent to wait for a fate, but they must also have a strong motivation to work and do good deeds.
4. Empathy (Q.S. Al-Maryam; 96). It refers to the ability to feel what others feel and have a high empathy.
5. Social skill (Q.S. Al-Maa'idah; 2). It refers to maintaining good social relations with others and builds solidarity with others.

2.2. Affective Commitment

Organizational commitment is a condition in which an individual has an alignment with the organization and its goals and desire to maintain membership in the organization (Robbins & Judge, 2015). Individuals have involvement with their organization and are interested to stay in the organization (Greenberg, 2011; Moorhead & Griffin, 2013). Organizational commitment is also an attitude that reflects employee loyalty to the organization and is a continuous process in which employees, as members of the organization, express their concern for the organization and sustainable success (Luthans, 2011). According to Allen & Meyer (1990), organizational commitment is built from 3 indicators, namely: (1) normative commitment, where employees have an attachment to stay in the organization because of their responsibilities as an employee, (2) affective commitment, where employees have emotional attachment, able to identify, and are involved in the organization, and (3) continuous commitment, where employees have considerations about what must be sacrificed when employees leave the organization. This study emphasizes the importance of affective commitment

because employees who have high emotional intelligence in Islamic perspective will have a high affective commitment. There is a tendency that employees who have a strong affective commitment will always be loyal to the organization where they work. This is because the desire to remain in the organization comes from within his heart. Affective commitment can arise because of the need and the dependence on activities that have been carried out by the organization in the past that cannot be abandoned, because it will be detrimental to the employee when they leave the organization (Han, et al., 2012). The results of several studies have proven that there is a significant influence of emotional intelligence on organizational commitment (Marseno & Muafi, 2021; Srivedi, et al., 2021; Waweru, et al., 2020; Muhammad; 2016; Armstrong & Taylor, 2014; Johar & Shah, 2014).

H1. Emotional Intelligence in Islamic Perspective has a positive and significant influence on affective commitment.

2.3. The Exogenous and Moderating Role of “Diuwongke” in Islamic Perspective

“*Nguwongke uwong*” or humanizing humans is a Javanese philosophy that contains messages of noble values to be applied in community life and the work. “*Nguwongke wong*” has the meaning of humanizing humans in the form of respect, appreciation, care, and empathy for others. People feel safe and happy when they receive “*diuwongke*” treatment from others (Rahmadani & Schaufeli, 2020; Prasetyo, 2016; Muhibbin et al., 2015). “*Nguwongke*” provides a condition for the presence of humans among other humans in a balanced, equal, and respectful relationship with one another. The philosophy of “*nguwongke wong*” can be a spirit and a life motto that can be implemented in every place and in everyday life. This is important considering that in today’s society and workplace; sometimes there is a feeling of being offended because of the behavior or attitude of other people who do not appreciate someone’s efforts and hard work. In this context of the work, or business world, leaders should give awards to employees and practice “*nguwongke*” to employees so that they can feel happy because they feel valued for their work, are considered important, and are considered part of the company’s big family. This means that someone has indirectly been given a dignified justice. A dignified justice is justice that humanizes humans (*nguwongke wong*) according to the applied law and regulations (Prasetyo & Kameo, 2020). “*Nguwongke*”, as Javanese local wisdom, is recommended to be able to provide solutions to overcome problems and avoid conflict between others (Pujiyono & Mulyanto, 2014). According to Nugroho (2009), in doing therapy to patients, a nurse needs to do good communication and carry out a “*nguwongke*” attitude to the patients. This turned out to be very helpful for patients to recover. Patients can reduce the burden of feelings and thoughts and can take effective action. In the context of education, the treatment of “*nguwongke*” is also experienced by lecturers who work at private universities. The lecturers demand to be “*diuwongke*” or to be considered as a

dignified human being, which means as an employee who deserves to be respected and appreciated by their peers. Therefore, there is closeness because of a sense of fate and comradeship, so that recognition arises between them. When they feel valued, they will be able to improve their performance (Indrarini, 2009).

In Islamic perspective, the principle of monotheism (*tauhid*) is a guide in life that must be obeyed by someone both in worshipping and when carrying out deeds (*muamalah*). In terms of worship and carry out good deeds, an individual still has to believe that Allah is the Most Great and Perfect God, and that He has the highest degree. People must truly realize that fellow human beings should not demean each other and feel that they are in the highest rank. This arrogant nature must be avoided so that a person can have a humble attitude and obey the commands from Allah. *Tawadhu'* is an inner attitude that should be realized proportionally and naturally in everyday life. A humble person usually has high self-confidence, is not inferior, and is not arrogant even though he has advantages. They also are not fanatic towards certain groups and do not consider their group to be better than other groups. This attitude is a reflection of a Muslim who believes in Allah.

"[Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay [i.e., earth]." (QS al-A'raf: 12).

"And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace." (QS. al-Furqan: 63)

This study refers to the indicators/items used by Rahmadani & Schaufeli (2020) which have been adapted to the values taught in the Qur'an and Hadith, namely:

1. My supervisor treats me with respect. This is in accordance with the teachings in the Qur'an and Hadith.
2. My supervisor involved me in important decisions regarding my job. This is in accordance with the teachings in the Qur'an and Hadith.
3. I feel that my job is recognized and appreciated by my supervisor. This is in accordance with the teachings in the Qur'an and Hadith.
4. I feel I am being valued as a human being "*nguwongke*" by my supervisor. This is in accordance with the teachings in the Qur'an and Hadith.
5. My supervisor cares about me and my family. This is in accordance with the teachings in the Qur'an and Hadith.
6. When I give an advice, my supervisor always listen and consider it. This is in accordance with the teachings in the Qur'an and Hadith.
7. My supervisor often greets me friendly. This is in accordance with the teachings in the Qur'an and Hadith.
8. Sometimes, my supervisor ignores me. This is not in accordance with the teachings in the Qur'an and Hadith.

9. When I made a mistake, my supervisor always scolds me. This is not in accordance with the teachings in the Qur'an and Hadith.

The results of Rahmadani & Schaufeli (2020) shows that "*diuwongke*" is able to moderate the relationship between engaging leadership and work engagement. It indicates that the "*diuwongke*" variable can function as moderator in strengthening the relationship between engaging leadership and work engagement. Organization should be able to build a culture of respect among their employees and colleagues. The importance of "*diuwongke*" variable for employees means that company leaders must respect and place employees according to their portions. This is important in order to foster morale and high organizational commitment for employees.

H2. "*Diuwongke*" in Islamic Perspective has a positive and significant influence on affective commitment.

H3. "*Diuwongke*" in Islamic Perspective strengthens the relationship between Emotional Intelligence in Islamic Perspective *on affective commitment*.

3. RESEARCH METHOD

This study is conducted using quantitative approach. The population in this study are all permanent employees at public banks in Central Java. The questionnaires are distributed to respondents using purposive sampling technique with the number of target sample of 150 respondents. The criteria of the purposive sampling are: (1) have worked for at least 5 years, (2) have Islam religion, (3) have a minimum education of Diploma, and (4) are married. The returned questionnaires are from 118 respondents, and it has met the requirements for data processing and further analysis. The scale technique in this study is using 5-point Likert scale with the answer ranging from 1 (strongly disagree) to 5 (strongly agree). The statistical technique is carried out using SEM model with SmartPLS 3.0 software. The variable and measurement are explained below:

1. Emotional Intelligence in Islamic Perspective (EI) is emotional intelligence related to controlling impulsive and aggressive desires with an Islamic approach measured using 5 indicators: (1) emotional recognition (ER), (2) emotional management (EM), (3) self-motivation, (4) others' emotional recognition, and (5) maintaining relationships (MR). each indicator has two items. The questionnaire is modified and sourced from Masjudin & Syahyudin (2017); Hamdan (2017).
2. Affective commitment (AC) is the condition where employees have emotional attachment to employees and organizational involvement. This variable is measured using 5 items, sourced from Allen & Meyer (1990) by not considering items that have a reverse code statement.

“*Diuwongke*” in Islamic Perspective (DIP) is ‘humanizing humans’ by implementing the message of noble values based on the Qur’an and Hadith in achieving dignified justice to be applied in community life and at work. This variable is measured using 9 items sourced from Rahmadani & Schaufeli (2020) that have been modified using Islamic approach

4. RESULT AND DISCUSSION

4.1. Respondent Description

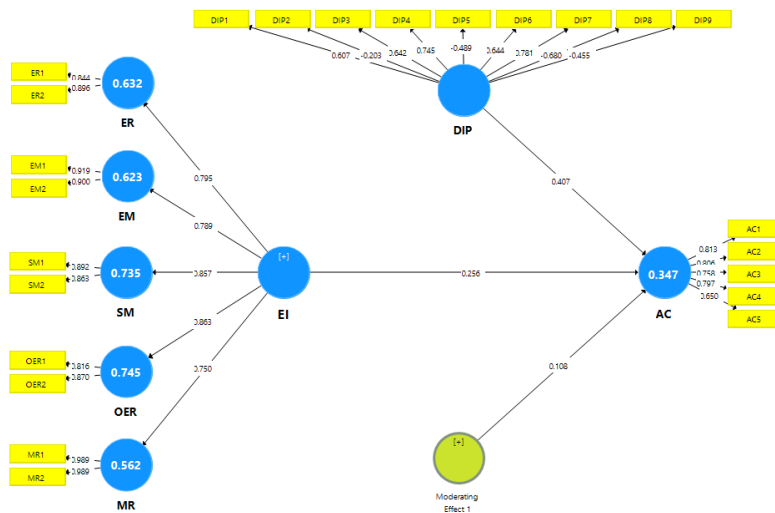
The majority of the respondents in this study are Muslim (100%), male (53%), is on productive age (29-36 years old) (41%), have bachelor degree as the latest education (80%), and are married (100%).

4.2. Validity and reliability testing

Outer Model Evaluation of Reflective Construct

The results of outer model evaluation of reflective construct can be seen in Figure 1 and Table 1.

Figure 1. CFA Analysis of First Order Construct



Source: Authors construct

Table 1. Loading Factor (Outer Loading)

	AC	DIP	RE	ME	MY	ROPE	BR	EI*DIP
AC1	0,813							
AC2	0,806							
AC3	0,758							

	AC	DIP	RE	ME	MY	ROPE	BR	EI*DIP
AC4	0,797							
AC5	0,650							
DIP1		0,607						
DIP2		-0,203						
DIP3		0,642						
DIP4		0,745						
DIP5		-0,489						
DIP6		0,644						
DIP7		0,781						
DIP8		-0,680						
DIP9		-0,455						
ER1			0,844					
ER2			0,896					
EM1				0,919				
EM2				0,900				
SM1					0,892			
SM2					0,863			
OER1						0,816		
OER2						0,870		
MR1							0,989	
MR2							0,989	
EI*DIP								1,032

Source: Primary Data, 2021.

Based on Table 1 in the outer loading output, it can be seen that there is a number of items or instruments of “*diuwongke*” in Islamic perspective (DIP) which shows loading factor value of < 0.70 namely DIP1, DIP2, DIP3, DIP5, DIP6, DIP8, and DIP9. Furthermore, in the affective commitment (AC) construct, there is an item or instrument with the loading factor value of < 0.70 namely AC5. The item or indicator that shows the loading factor value of < 0.7 is declared invalid and must be eliminated from the research model. The results of validity and reliability test can be seen in Table 2.

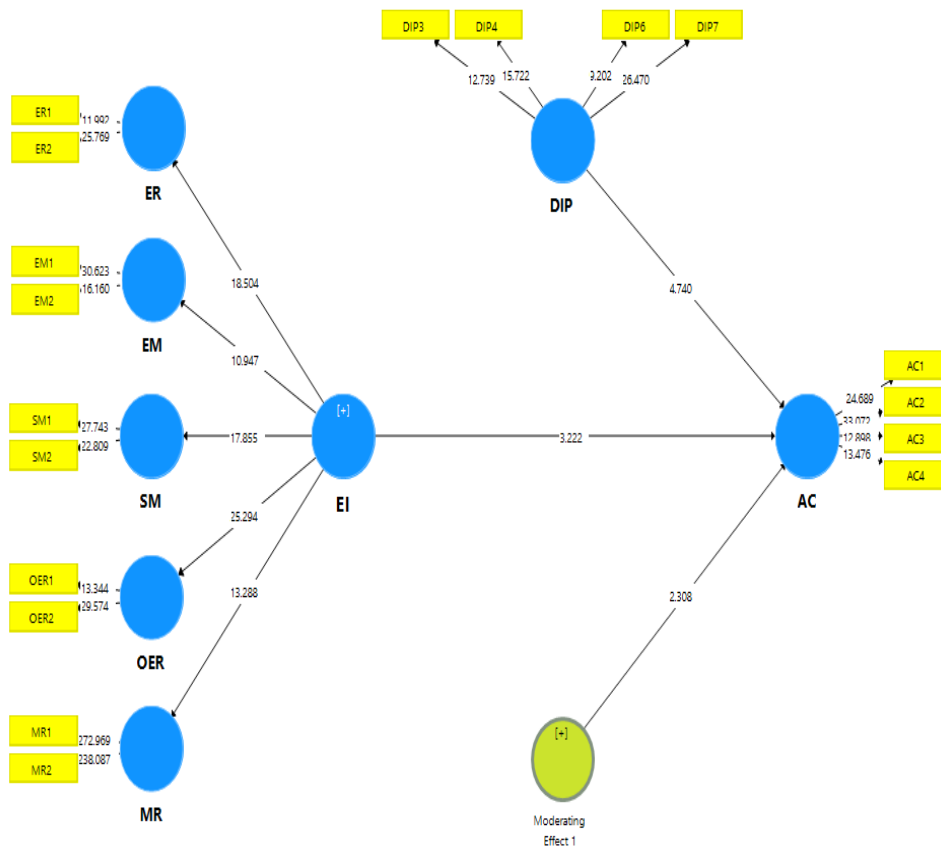
Table 2. Construct Reliability and Validity

	Cronbach's Alpha	Average Variance Extracted (AVE)
EI	0,899	0,527
AC	0,827	0,589
EI	0,899	0,527

Source: Primary Data, 2021.

Based on Table 2 in the construct reliability and validity output, it can be known that only “*diuwongke*” in Islamic Perspective (DIP) construct which shows the value of AVE of < 0.5. Therefore, it can be stated that “*diuwongke*” in Islamic Perspective construct has not met the requirement of convergent validity and reliability. The construct reliability and validity output present that only “*diuwongke*” in Islamic Perspective (DIP) construct has the composite reliability value of < 0.70, thus it can be concluded that the indicator of “*diuwongke*” in Islamic Perspective (DIP) construct has not met the reliability test. Therefore, model revision and modification are required in order to fulfill the requirement of convergent validity and reliability. It can be done by eliminating items categorized as outlier, or item with loading factor value of <0.7, which can be seen in Figure 2 and Table 3.

Figure 2. Full Model PLS



Source: Authors construct

Table 3. Loading Factor (Outer Loading)

	AC	DIP	RE	ME	MY	ROPE	BR	EI*DIP
AC1	0,856							
AC2	0,836							
AC3	0,753							
AC4	0,754							
DIP3		0,728						
DIP4		0,783						
DIP6		0,718						
DIP7		0,853						
ER1			0,844					
ER2			0,896					
EM1				0,919				
EM2				0,900				
SM1					0,892			
SM2					0,863			
OER1						0,816		
OER2						0,870		
RM1							0,989	
RM2							0,989	
EI*DIP								1,118

Source: Primary Data, 2021.

Based on Table 3, the outer loading output shows that all constructs with the reflective item or indicator produces loading factor value of >0.7, thus it can be said that all items or indicators of the research constructs are **valid**.

Table 4. Construct Reliability and Validity

	Composite Reliability	Average Variance Extracted (AVE)
EI	0,899	0,527
AC	0,816	0,641
DIP	0,775	0,597

Source: Primary Data, 2021.

In Table 4, it can also be seen that the construct reliability and validity output show the AVE value produced by all reflective constructs is >0.5, thus it has met the requirement for convergent validity and reliability. Furthermore, the composite reliability value produced for all reflective constructs is categorized as very good, or >0.7, thus it can be concluded that all indicators of reflective constructs are reliable, or has met the assumption of reliability test.

4.3. Testing Hypothesis

Inner Model Evaluation

Based on the results of data processing, the results of hypothesis test are presented in Table 5.

Table 5. Original Sample, STDEV, T-Values

	Original Sample (O)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P values	Description
EI → AC	0,285	0,094	3,222	0,000*	H1. Accepted
DIP → AC	0,360	0,083	4,740	0,003*	H2. Accepted
Moderating Effect → AC	0,185	0,084	2,308	0,029*	H3. Accepted

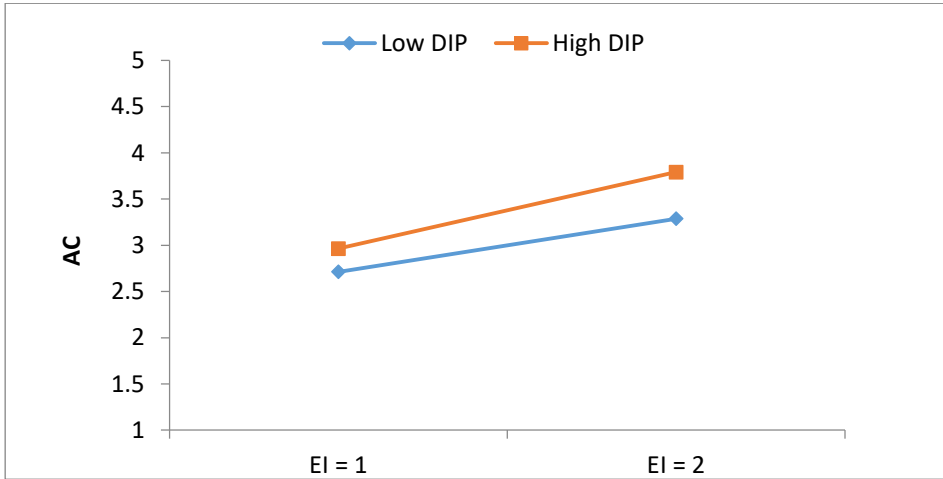
Note:*sign = significant < α 0.05.

Source: Author results

In Table 5, the path coefficients output indicates that the Emotional Intelligence in Islamic Perspective (EI) variable has a positive and significant influence on affective commitment (AC). This finding is proven by the *t-statistics* value of 3.222 > 1.96 with the sign of < 0.05) (**H1 is accepted**). Furthermore, “*diuwongke*” in Islamic perspective (DIP) is also found to have positive and significant influence on affective commitment (AC), with the *t-statistics* value of 4.740 > 1.96 and the sign of < 0.05 (**H2 is accepted**). Similarly, the path coefficients output also shows that “*diuwongke*” in Islamic perspective (DIP) moderates the influence of Emotional Intelligence in Islamic Perspective (EI) on affective commitment (AC), with *t-statistics* value of 2.308 or > 1.96 and the sign of < 0.05 (**H3 is accepted**).

Figure 3 below presents the moderating role in the condition of low DIP and high DIP.

Figure 3. The Influence of EI on AC in the Condition of Low DIP and High DIP



Source: Author results

Figure 3 shows the results of the moderation test in two different conditions, namely low DIP and high DIP conditions. In the low DIP condition, there is a positive influence of emotional intelligence (EI) on affective commitment (AC). This condition indicates that the higher the level of Emotional Intelligence in Islamic Perspective (EI) of an individual, the higher the level of affective commitment owned.

Furthermore, in the high DIP condition, there is a stronger positive influence in the Emotional Intelligence in Islamic Perspective (EI) construct on affective commitment (AC). This condition indicates that the higher the level of Emotional Intelligence in Islamic Perspective (EI) of an individual, the higher the level of the individual's affective commitment. This influence will be stronger when there is a moderating role of "diuwongke" in Islamic perspective (DIP). This finding is strengthened by the *t-statistics* value for the significant moderating influence. Therefore, it can be concluded that "diuwongke" in Islamic perspective (DIP) truly becomes the moderator in the context of the influence of Emotional Intelligence in Islamic Perspective (EI) on affective commitment.

4.4. Discussion and Implication

The results of the study prove that Emotional Intelligence in Islamic Perspective has a positive and significant influence on affective commitment (H1 accepted). It supports the results of previous studies Marseno & Muafi (2021; Srivedi, et al., 2021; Waweru, et al., 2020; Muhammad; 2016; Armstrong & Taylor, 2014; Johar & Shah, 2014). When bank employees have high Emotional Intelligence in Islamic Perspective, it is expected to increase their affective commitment towards the organization. Employees should have emotional intelligence that can be used to control impulsive and aggressive desires, especially those related to their main work or in their daily lives. This is important

because in addition to increasing affective commitment, employees can act more carefully, alert, calm, patient, and resilient when facing problems at work and their personal life. Employees should always be grateful and alert in every situation, both the good and bad (Ramayulis, 1997; Masjudin & Syahyudin, 2017). Employees will have the belief that every incident, no matter how small, has a positive lesson to be learned. This is in accordance with what was taught by Prophet Muhammad, that good Muslims are people who can hold their anger and control their emotions well. Because when feeling angry, it will psychologically and medically impact health, as well as trigger a negative impact on change.

It is told that a man came to the Prophet Muhammad and said, "Give me advice." Muhammad said, "Don't be angry." The man repeated his request several times, but he still replied, "Don't be angry." (HR. al-Bukhari). Muslims are asked to continue to remember Allah and then take refuge in Him from the evil of jinn, devils, and humans, so that they can produce significant peace of mind. This is also in accordance with the suggestion from Meyer (2007) that one should stay calm in overcoming problems and maintain effective teamwork, so that it can provide positive energy, create good relationships, reduce job politics, and improve negotiation skills.

The results of the study also prove that "*diuwongke*" in Islamic Perspective (DIP) can have a significant positive influence on affective commitment (H2 accepted). Likewise, it is able to strengthen the relationship between Emotional Intelligence in Islamic Perspective on affective commitment (H3 accepted). This also strengthens the theory from Prasetyo & Kameo (2020; Pujiyono & Mulyanto, 2014; Nugroho, 2009; Indrarini, 2009) where "*diuwongke*" has a significant contribution in the perspective of employee affection. Employee affection is always closely related to feelings or emotional reactions to certain objects, and it is usually expressed in the form of liking or disliking something or an object. Likewise, previous findings from Rahmadani & Schaufeli (2020) also strengthen the results of the study which explains that "*diuwongke*" is actually able to function as a moderator in strengthening the relationship between variables. It is known that the soft HRM approach emphasizes the commitment aspect of employees and can increase their commitment and motivation through the Y approach (Truss et al., 1997). The training and development program is also shown in improving the behavior of leaders to take a "*nguwongke*" approach to bank employees. Employees who feel "*diuwongke*" will feel very appreciated, respected, and placed according to their portion. This is important because it can increase the affective commitment and service performance of employees. Theory Y always assumes that employees have good emotions and motivation. Employees should not be considered as robots and machines that can be ordered according to the will of the leaders. Leaders must be able to maintain and increase employee motivation so that they continue to increase their potential to be more dynamic and diligent. Employees must be proactive, creative, and innovative in their work so that organizational goals can be achieved. Employees are given dignified justice by 'humanizing humans' (*nguwongke uwong*) according to the applied laws and regulations (Prasetyo & Kameo, 2020). Employees who are

"diuwongke" at least can avoid conflict (Pujiyono & Mulyanto, 2014), reduce the burden of feelings and thoughts, and can take effective action (Nugroho, 2009) both with leaders or colleagues, feel the same fate and in arms (Indrarini, 2009), and avoid being arrogant, all of which are in accordance with the demands in the Qur'an and Hadith.

Employees are also advised to have *tawadhu'* attitude because it enables them to have high self-confidence, high self-esteem, and not become arrogant despite having advantages. It also makes employees to not become fanatical to certain groups or consider their group to be better than other groups. In the teachings of Islam, humans have been firmly placed by equalizing degrees without seeing and considering the status or class. As stated in the Qur'an, *"And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."* (QS. Al-Isra: 70). Humans were created by Allah as creatures who think to humanize humans and solely to worship Allah. In the Hadith from Imam Ahmad, the Prophet Muhammad said, *"Shall I tell you the meaning of a believer (mukmin)? A believer (mukmin) is a person who ensures that he provides security for the lives and property of others. A Muslim is a person who ensures that his words and actions do not hurt others. A mujahid is a person who is serious in obedience to Allah. A muhajir is a person who leaves their mistakes and sins."*

Banking companies need to improve the way its organization works, so that all employees can improve their *"nguwongke"* behavior and Emotional Intelligence in Islamic Perspective. This can be done by making strategies and policies through training, workshops, seminars, outbound, and other positive activities. This is crucial to balance the mind and feelings of employees so that they can work better and are not easily stressed (Marseno & Muafi, 2021). It can also be done by carrying out regular religious studies, establishing social and spiritual activities, as well as conducting gatherings and other positive activities that can strengthen the relationship and emotional bonds between employees. Furthermore, the most important thing is that employees can carry out the *muraqabah* and *muhasabah* processes well. It is also obligatory to enforce the 5 daily prayers consistently. When carrying these out, it is expected that employees can have organizational commitment and strong motivation to work and continue to do good deeds to every human being.

4.5. Research Limitations and Future Research Recommendations

1. The sample in this study is limited to employees who work in banking companies, with the number of respondents only 118 employees. This portrait is not able to generalize the research population of public bank employees in Central Java Province. The issue of *"diuwongke"* can be approached using other approaches, and it is very appropriate when applied to service companies such as banking or their financial services.

2. The topic of Emotional Intelligence in Islamic Perspective and “*Diuwongke*” in Islamic Perspective is very appropriate when it is applied to sharia-based companies, thus it would be helpful when it is used to implement strategies and policies because all of the employees are Muslim.
3. Future studies should consider other variables that can have an impact on organizational commitment such as engaging leadership, work motivation, work environment, work experience, and others.

The aspect of moderation also needs to be considered for other variables, not only using “*diuwongke*” in Islamic Perspective variable, but also others.

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