

Emotional Intelligence And Spiritual Intelligence On Employee Performance With Organizational Commitment As An Intervening Variable And Moderated By Islamic Spiritual Intelligence Using The Systematic Literature Review Method

Febry Rosady¹, Hwihanus² Muhammad Bayu³ Darmono⁴,

^{1,3,4}Universitas Muhammadiyah Berau,

² Universitas 17 Agustus 1945 Surabaya,

email: febryrosady@gmail.com, hwihanus@untag-sby.ac.id, mbayoe@gmail.com,
darmonosemsi@gmail.com,

Abstract

This study aims to evaluate the effect of emotional and spiritual intelligence on employee performance with organizational commitment as an intervening variable, as well as Islamic spiritual intelligence as a moderating variable. It is important to conduct in-depth empirical research to test the assumptions and confirm the relationship between emotional intelligence, spiritual intelligence, employee performance, organizational commitment, and moderation of Islamic spiritual intelligence. The methodology in this study is a systematic literature review (SLR). As for research methods such as survey studies or experimental research can be used to test hypotheses and perform statistical analysis as well as a deeper understanding of the relationship between KE, KS, employee performance, organizational commitment,

Keywords: Emotional intelligence, spiritual intelligence, organizational commitment, Islamic spiritual intelligence, employee performance, and SLR (Systematic Literature Review)



INTRODUCTION

This study aims to evaluate the effect of emotional and spiritual intelligence on employee performance with organizational commitment as an intervening variable, as well as Islamic spiritual intelligence as a moderating variable.

Emotional and spiritual intelligence has been shown to influence employee performance in various previous studies. In addition, organizational commitment has also been known to play an important role in the relationship between emotional and spiritual intelligence and employee performance.

Islamic spiritual intelligence as a moderating variable is expected to influence the relationship between emotional and spiritual intelligence and employee performance. This variable will be tested in the context of Islamic organizations, with the aim of evaluating the effect of Islamic spiritual intelligence on the relationship between emotional and spiritual intelligence and employee performance.

This research can be carried out using survey methods and statistical analysis techniques such as regression analysis and path analysis. Research samples can be taken from employees in Islamic organizations in various sectors, with a sufficient number of respondents to ensure the validity and reliability of the resulting data.

In conclusion, the results of this study can make an important contribution to the development of theory and practice of human resource management, especially in expanding understanding of the relationship between emotional and spiritual intelligence and employee performance, as well as the important role of organizational commitment and Islamic spiritual intelligence as intervening and moderating variables.

Based on the description, the authors are interested in conducting research with the title "The Influence of Emotional Intelligence (KE), and Spiritual Intelligence (KS) on Employee Performance (KK) with Organizational Commitment (KO) as Intervening Variables and Islamic spiritual intelligence as moderation. This moderating variable also needs to be examined the influence of Islamic spiritual intelligence on employee performance. As for in this study the method that will be used is the systematic literature review (SLR).

This research will later provide positive benefits to the management of human resources in order to continue to optimize the productivity and potential of each individual. Where by focusing on emotional and spiritual intelligence it is hoped that



human resources will be able to explore self-abilities related to awareness, self-motivation, and being able to survive problems and have high self-integrity and wisdom. these abilities will encourage individuals to be able to produce optimal productivity in the workplace and the wider community.

LITERATURE REVIEW

Performance

Mathis and Jackson (2002) argued that performance is basically what employees do or don't do. Employee performance is what affects how much they contribute to the organization, which includes:

1. Output quality is the level where the final results achieved are close to perfect in the sense of meeting the goals expected by the company.
2. The quantity of output, namely explaining the amount produced, is expressed in terms of a number of work units or is a cycle of activity that is produced with respect to how many products or services can be produced.
3. The output period, which describes the level of activity in completing the work at a predetermined time.
4. Attendance at work, namely explaining the number of absences, tardiness, and the period of work that has been carried out by the individual employee.
5. Cooperative attitude (cooperating) that explains how the condition of each individual employee, whether helping or hindering his co-workers.

Etymologically, performance comes from the word performance. As stated by Mangkunegara (2005) that the term performance comes from the word job performance or actual performance (work achievement or actual achievement achieved by a person), namely the work results in quality and quantity achieved by an employee in carrying out his duties in accordance with the responsibilities given to him . Furthermore Mangkunegara (2005) states that in general performance is divided into two, namely individual performance and organizational performance. Individual performance is the result of employee work both in terms of quality and quantity based on predetermined work standards, while organizational performance is a combination of individual performance and group performance.

According to Mangkunegara (2000), work performance or achievement is the result of quality and quantity work achieved by an employee in carrying out his duties in



accordance with the responsibilities given to him. Meanwhile, according to Gibson et al. (1996) employee performance is a measure that can be used to determine the comparison of the results of carrying out tasks, responsibilities given by the organization in a certain period and relatively can be used to measure work performance or organizational performance.

Emotional Intelligence (Emotional Quotient)

Emotional intelligence is an intelligence that refers to the ability to recognize our own feelings and the feelings of others, the ability to motivate ourselves, and the ability to manage emotions well in ourselves and in relationships with others (Goleman, 2001). Goleman (2001) reveals that emotional intelligence consists of five main elements, these elements are as follows:

- a. Self-awareness: being aware of the feelings felt by the individual and used as a basis for making self-decisions, as well as being a realistic measure of one's abilities and having a strong attitude of self-confidence.
- b. Motivation: the use of self-desire to move and demand towards goals, helping us to take initiative and act most effectively, and to persevere in the face of failure and frustration.
- c. Empathy: feeling what others feel, understanding how to think and growing mutual trust and adapting to others.
- d. Social Skills: having the ability to manage emotions as well as possible when dealing with other people and carefully read situations and social networks, interact fluently, use these skills to influence and lead, consult and resolve disputes, and to cooperate and work in teams .

Salovey and Mayer (in Goleman, 2001) define emotional intelligence as the ability to monitor and control one's own feelings and those of others, and use those feelings to guide thoughts and actions. Emotional intelligence includes self-control, passion and perseverance as well as the ability to motivate oneself and endure frustration, the ability to control impulses and emotions, not exaggerate pleasures, set the mood and keep the burden of stress does not paralyze the thinking ability to read other people's deepest feelings (empathy) and pray, to maintain the best possible relationship. Emotional Quotient (EQ) is the ability to feel, understand, and effectively apply the power and



sensitivity of emotions as a human source of energy, information, connection, and influence.

According to Suharsono (2005), emotional intelligence can be interpreted as an ability to see, observe, recognize and even question oneself. The key to controlling one's passions and emotions is self-knowledge. Knowing oneself meant here is not a physical self, but is related to oneself. Knowing yourself means knowing your potentials and abilities, knowing your weaknesses and also your feelings and emotions.

Spiritual Intelligence (Spiritual Quotient)

Zohar and Marshall (2000) define spiritual intelligence as intelligence to deal with issues of meaning or value, namely intelligence to place our behavior and life in the context of a broader and richer meaning, intelligence to judge that one's actions or way of life is more meaningful than others.

According to Pasiak (2006) spiritual integrity can be obtained through the following ways:

- a. Integrity.
- b. Respect (commitment) to life.
- c. Spread compassion and love.

These three things are not directly related to religious rituals, meaning that not everyone who worships diligently is a person with high spirituality. Many people are diligent in worship but instead lose their spirituality. This is due to a lack of understanding of the meaning of spirituality itself. With spirituality will

Through spiritual intelligence a person is better trained and through honesty and courage one can reconnect with the source and deepest meaning within oneself (Zohar and Marshall, 2000). From the description above, it can be concluded that someone who has good intelligence will work with full sincerity based on the spiritual values he learns. So that the foundation of these spiritual values moves individuals to high self-awareness to complete every responsibility given by the organization.

Islamic Spiritual Intelligence

Islamic Spiritual Intelligence in Islam, spiritual intelligence is related to the internal strength of individuals who have a pure heart. A person with a pure heart has a strong aspiration to act in a way that benefits them now and in the hereafter. The importance of



the heart has been mentioned by Bukhari and Muslim as stated by Rasulullah SAW: "Where in Adam's body is contained a piece of flesh in a physical form which actually refers to the purity of the heart. If the heart is good, then the whole body will be good and if the heart is bad, then the whole body will be bad too. Allah has created us and so it is only natural for us to approach Him and place our complete devotion to Him. This means that by having high spiritual intelligence, a person can control his emotions well and then influence good thinking towards certain individuals, jobs and situations. The development of spiritual intelligence that is well established, especially by researchers who are developed in general, focuses on the innate human need to relate to something greater than oneself. Spiritual intelligence focuses on the ability to deeply understand existential questions and insight into various levels of consciousness (Vaughan, 2002), as well as answering questions about why we were created and what really matters. It goes beyond connectedness to transcendental bases of existence, or commitment to a belief or form of practice, or devotion to and relationship with God, but also to shaping the full possibility of being human (Anastoos, 1998).

Baharuddin & Ramli, (2014) stated that spiritual intelligence mainly looks at the context of ma'aruf nahi munkar or the ability to maintain good relations with Allah (swt). and relationships with other humans. He added the man he worked hard to get and keep in nine the attitude taught in Islam since the time of the Prophet Muhammad SAW, manage his spiritual intelligence well. To become a superior employee or a successful individual, one must focus on Islamic teachings. In particular, the characteristics of the Prophet Muhammad, namely siddiq (honest), amanah (trustworthy), tabligh (spreading faith/advocacy) and fatahan (wisdom), can be the basis for having balanced emotional and spiritual intelligence.

Siddiq or honesty means being honest with oneself, being honest with others and being honest with God. Siddiq indicators include a sense of responsibility towards Allah and working and seeking the truth both at the individual and social levels. Do not lie; true in thought, word and deed. As Allah has mentioned in the Koran "Make friends with honest people" (Pada-Taubah 9:119). Siddiq is also a belief that one must fulfill one's obligations to achieve success now and in the hereafter. When one wants to be a successful person, one must obey to Allah and His terms and rules.

Amanah or amanah is a sense of responsibility, honor, courtesy, showing optimal results and respect for others. Allah mentions in the Quran "Indeed, Allah commands



you to give trust to whom they deserve and when you judge among people to judge fairly. How good is what Allah commands you. Indeed, Allah is everlasting Hearing and Seeing” (An-Nisa 4:58) This is the belief that as a leader, one must be fair and just. Being Trustworthy is when you judge between people, judge fairly.

Tabligh is the ability to communicate, be accountable and transparent, be able to deal with pressure and the ability to cooperate and work in harmony. In today's context, Tabligh is not to convey revelation (words from God), but to convey Islamic teachings through the Quran and Sunnah. The task of conveying the revelation, was completed with the Prophet Muhammad SAW as the last messenger. As followers of the Prophet Muhammad SAW, it is our duty to remind every Muslim to follow Islamic teachings and practices. 'Abdullah bin 'Amr bin Al-'As (may Allah be pleased with them) narrated, Rasulullah SAW said, “Convey from me one verse of the Qur'an...”(hadith al bukhari)mFatahan or wisdom includes intelligence in attitude and knowledge, discipline, proactive attitude and the ability to make the best decisions. Allah mentions in the Quran, “Allah will exalt those among you who believe, and those who are given knowledge. And Allah is All-Knowing of what you do” (Al-Mujilah 58:11).

Organizational Commitment

Organizational commitment is defined as an attitude that reflects feelings of pleasure and displeasure in the organization at work (Robbins, 2003). There are three components related to organizational commitment described by Meyer and Allen (1993), where the components consist of: 1). Affective Commitment, occurs when employees want to be part of the organization because of emotional attachment or feel they have the same values as the organization, 2). Continuance Commitment, namely the willingness of individuals to remain in the organization because they do not find another job or because certain economic rewards, 3). Normative Commitment, arising from employee values. Employees remain members of the organization because there is awareness that being committed to the organization is the right thing to do.

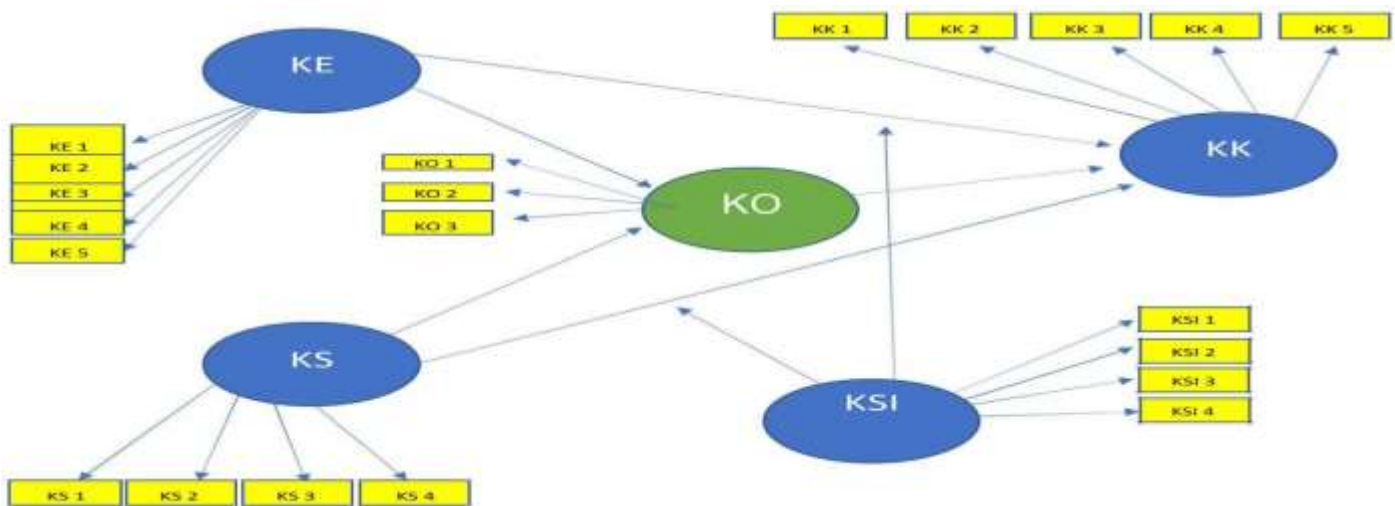
From the description of the theory above, it can be concluded that organizational commitment has a correlation to emotions and values and awareness of employees/employees in carrying out existing tasks within the organization whose impact can improve organizational performance.



Research Framework

Emotional Intelligence, which is abbreviated as KE, and Spiritual Intelligence, which is abbreviated as KS, can affect employee performance or in short, KK through organizational commitment, which is abbreviated as KO, as intervening variables. The higher the KE and KS of an employee, the better the employee's organizational commitment so that his performance will also increase.

Sources: Goleman (2001), Zohar & Marshall (2000), Mathis and Jackson (2002), and Cheirington (1996).



RESEARCH METHODS AND OBJECTS

The research object in this study is literacy in various indexed journals around the world. The review method involves a literacy system of emotional intelligence and spiritual intelligence on employee performance with organizational commitment as an intervening variable and moderated by Islamic spiritual intelligence can be carried out with the following steps:

Collection of Previous Studies: Do a search for previous studies that are relevant to the topic you want to study. Focus your search on studies related to emotional intelligence, spiritual intelligence, employee performance, organizational commitment, and Islamic spiritual intelligence.



Analysis and Synthesis of Studies: After the selected studies have been evaluated, carry out an analysis and synthesis of the existing findings.

Preparation of Conclusions and Recommendations: Based on the results of the analysis whether Islamic spiritual intelligence acts as a moderator in this relationship.

It is important to remember that the exact methodology will depend heavily on the research objectives and available resources. If possible, consult an expert or researcher experienced in the field.

Hypothesis

The Effect of Emotional Intelligence on Organizational Commitment

From the description of the theory above, it can be concluded that organizational commitment has a correlation to emotions and values and awareness of employees/employees in carrying out existing tasks within the organization whose impact can improve organizational performance. Also supported in previous research by Adey and Bahari (2010) which stated that Emotional Intelligence and job satisfaction are positively and significantly related to organizational commitment.

H1: Emotional intelligence has a positive effect on employee organizational commitment.

The Effect of Spiritual Intelligence on Organizational Commitment

Spiritual intelligence is intelligence to deal with issues of value or meaning, namely intelligence to position life and behavior in context meaning of life that is richer and broader and is intelligence to judge one's way of life or actions to be meaningful when compared to other humans (Zohar and Marshall, 2000). From the description of the theory above, the hypothesis can be drawn:

H2: Spiritual intelligence has a positive effect on organizational commitment.

The Effect of Emotional Intelligence on Employee Performance

Research ever conducted by Boyatzis (1999) explains that emotional intelligence has a positive effect on one's performance and work results. Emotional intelligence is associated with human resource management systems and as an example is training, for this emotional intelligence can certainly be used as a basis for providing special training. Based on the description, the hypothesis proposed in this study is:

H3: Emotional intelligence has a positive effect on employee performance.



The Effect of Spiritual Intelligence on Employee Performance

Research conducted by Wiersma (2002) in Trihandini (2005) provides evidence about the influence of spiritual intelligence in the world of work. He examines how the influence of spirituality in career development behavior. Someone who brings the meaning of spirituality to his work will feel his life and work are more meaningful. Based on the exposure, the hypothesis in this study is as follows:

H4: Spiritual intelligence has a positive effect on performance.

The Effect of Organizational Commitment on Employee Performance

Performance is closely related to goals, as a result of one's work behavior (Davis, 1985; Wayan, 2000). Performance behavior can be traced to specific factors such as ability, effort and task difficulty (Timpe, 1988). Performance as a result of the pattern of actions taken to achieve goals in accordance with achievement standards, qualitative and quantitative, that have been set by the individual personally or by the company where the individual works. Performance is also often synonymous with the ability of an auditor and even related to commitment to a profession (Larkin and Seweikart, 1992). This encourages and motivates him to further improve his performance, so that in his career he can develop further. The formulation of the hypothesis proposed is:

H5: Organizational commitment has a positive effect on employee performance.

Islamic Spiritual Intelligence moderates emotional intelligence and spiritual intelligence on employee performance

Spiritual intelligence is the ability to connect oneself with a source higher than ourselves, namely Allah SWT, and to live life according to the values and goals set by Him. Islamic spiritual intelligence is spiritual intelligence based on Islamic teachings, which include faith, sharia, and morals. Islamic spiritual intelligence can help a person to develop their own potential, overcome life's challenges, and contribute positively to society. To increase Islamic spiritual intelligence, one needs to do several things, including:

Study and understand the Al-Quran and Hadith as the main sources of Islamic teachings.

- a. Maintain a good relationship with Allah SWT, by praying, dhikr, putting your trust, being grateful, and repenting.
- b. Maintain good relations with fellow human beings, by doing good, fair, honest,



tolerant and helping each other. The formulation of the hypothesis proposed is:
H6: Islamic spiritual intelligence moderates emotional intelligence and spiritual intelligence on employee performance.

DISCUSSION

In the context of the literacy review system, previous studies can provide insight into the relationship between KE and KS with employee performance, taking into account organizational commitment as an intervening variable, as well as the moderating impact of Islamic spiritual intelligence. Here are some important points that can be discussed in the discussion:

1. The Relationship between KE and Employee Performance: Discuss studies showing a relationship between KE and employee performance. For example, how individuals with high levels of KE tend to have better performance, such as the ability to manage stress and communicate well.
2. Relationship of KS to Employee Performance: Review studies that describe the relationship between KS and employee performance.
3. The Role of Organizational Commitment as an Intervening Variable: Discusses how organizational commitment can be an intervening variable between KE, KS, and employee performance. For example, individuals with high levels of KE and KS tend to have a higher commitment to the organization, which in turn affects their performance.
4. Moderation of Islamic Spiritual Intelligence: Explains how Islamic spiritual intelligence can moderate the relationship between KE, KS, organizational commitment, and employee performance.
5. Implications and Relevance of Findings: Discuss the implications of these findings for human resource management practices. For example, how can organizations implement training and development programs that support the improvement of employee KE and KS.
6. With the existence of Islamic spiritual intelligence as a moderating factor, the influence of emotional intelligence and spiritual intelligence on employee performance can vary depending on the level of Islamic spiritual intelligence possessed by individuals. For example, individuals with high levels of Islamic spiritual intelligence may experience a stronger relationship between emotional intelligence and employee performance,



compared to individuals who have a low level of Islamic spiritual intelligence

Ultimately, a deeper understanding of the relationship between emotional intelligence, spiritual intelligence, employee performance, organizational commitment, and moderation in Islamic spiritual intelligence can provide valuable insights for organizations and individuals in optimizing employee potential and creating an emotionally balanced work environment.

CONCLUSION

The following is a summary of the conclusions of emotional intelligence and spiritual intelligence on employee performance with organizational commitment as an intervening variable and moderated by Islamic spiritual intelligence with a systematic literature review method:

1. Emotional Intelligence (KE) and Spiritual Intelligence (KS) play an important role in influencing employee performance at work. Individuals with high levels of KE tend to have better performance, including the ability to manage stress, communicate well, and work effectively in teams. Meanwhile, the development of spiritual values in everyday life, such as integrity, empathy, and gratitude can increase motivation and quality of work which in turn has an impact on better performance.
2. Organizational commitment also plays an important role as an intervening variable between KE, KS, and employee performance. Individuals with high levels of KE and KS tend to have a higher commitment to the organization, which affects their performance.
3. Islamic spiritual intelligence can moderate the relationship between KE, KS, organizational commitment, and employee performance. Islamic spiritual beliefs and practices can strengthen the relationship between KE and performance, as well as influence the relationship between KS and organizational commitment.
4. The implications of these findings for human resource management practice involve implementing training and development programs that support improvement KE and KS employees. This is also relevant for Muslim individuals in integrating Islamic spiritual intelligence in the work context.
5. It is important to conduct in-depth empirical research to test assumptions and confirm the relationship between emotional intelligence, spiritual intelligence, employee performance, organizational commitment, and moderation of Islamic spiritual



intelligence. Research methods such as survey studies or experimental research can be used to test hypotheses and analyze these relationships statistically.

6. A deeper understanding of the relationship between KE, KS, employee performance, organizational commitment, and moderation of Islamic spiritual intelligence can provide valuable insights for organizations and individuals natural optimize employee potential and create a work environment Which emotionally balanced.

REFERENCES

- Agustian, Ary Ginanjar. 2003. *The Secret to Success in Generating Esq Power: An Inner Journey Through Al Ihsan*. Jakarta: Argo.
- Baharuddin, E., & Ramli, Z. (2014). Definition and Concept of Spiritual Intelligence According to the Perspective of Islamic Scholars. *JAKIM Islamic Research Journal*, 44-58.
- Fitriastuti, Triana. 2013. *Journal of Management Dynamics*, "The Influence of Emotional Intelligence, Organizational Commitment and Organizational Citizenship Behavior on Employee Performance", Vol. 4, No. 2, 2013.
- Goleman, D. 2001. *Emotional Intelligence to Reach Peak Achievements*. Jakarta: PT Gramedia Pustaka Utama.
- Goleman, D. 2006. *Emotional intelligence*. PT Gramedia Pustaka Utama, Jakarta
- Ghozali, Imam. 2002. *Journal of Strategic Business*, "The Influence of Religiosity on Organizational Commitment, Work Involvement, Job Satisfaction and Productivity". Vol.9/Juli/Th. VII.
- Hariwijaya, M. 2005. *Intelligence Test (An Accurate Way To Measure Your Intellectual Intelligence)*. Yogyakarta: CV. Andi Offset.
- I Wayan Suartana. 2000. *Antecedents and Consequences of Job Insecurity and Intentions to Quit Internal Auditors*. UGM Graduate Program Thesis (Unpublished)
- Wisdom, Siti Noor. 2005. *The Effect of Professionalism on Switching Desires with Organizational Commitment and Job Satisfaction as Intervening Variables*. *Undip Maksi Journal*, Vol. August 5th
- Ling Ma et. al. 2013. "Research On The Relationship among Enterprise Employee's Job Satisfaction, Organizational Commitment, and Job Performance". *Applied Mechanic and Materials Vols*. 411–414.



- Mangkunegara, AA Anwar Prabu. 2005. Evaluation of HR performance. Bandung: PT Refika Aditama.
- Mathis, Robert L and John H. Jackson. 2002. Human Resource Management. Jakarta: salemba four.
- Meyer, J and N. Allen. 1984. Testing the "side bet theory" of organizational commitment : Some methodological considerations, *Journal of Applied Psychology* 69 : 372-378
- Paxak, Taufik. 2002. Revolution IQ/EQ/SQ Between Neuroscience And The Qur'an. Bandung: PT Mizan Libraries.
- Rahmatillah.K, 2012, "The Influence of Emotional Intelligence on the Performance of Female Lecturers at Private Universities in Balikpapan", *Journal of Economics & Business*, Vol.6, No.3, Hal. pp 195-201.
- Rivai, Veitzhal. 2004. Human resource management for companies: from theory to practice. Jakarta: PT Grafindo Persada.
- Robbins, P. Stephen. 2003. Organizational Behavior: Concept, Controversy, Applications. Seventh Edition. Prentice Hall Inc.
- Shapiro, Lawrence E. 1998. Teaching Emotional Intelligence to Children. Jakarta : PT Gramedia Pustaka Utama.
- Saptoto, Ridwan. Faculty of Psychology UGM, *Journal of Psychology* "The Relationship between Emotional Intelligence and Adaptive Coping Ability". Vol. 37, no. 1, June 2010: 13 – 22.
- Suharsono. 2005. Skyrocketing IQ, IE and IS. Jakarta: press initiation.
- Timpe. A. Dale. 1988. The Art and Science of Business Performance Management. Kend Publishing Inc.
- Trihandini, RA Fabiola Meirnayati. 2005." Analysis of the Influence of Intellectual Intelligence, Emotional Intelligence, and Spiritual Intelligence on Employee Performance (Case Study at Jotel Horison Semarang). Semarang. Diponegoro University. Zohar, D, Marshal, I, 2000, SQ (Spiritual Intelligence): The Ultimate Intelligence, Blomsbury Publishing, London
- Vaughan, F. (2002). What is Spiritual Intelligence? *Journal of Humanistic Psychology*, 42(2), 16-33.



Zohar, Danah and Ian Marshall. 2000. SQ: Spiritual Intelligence. Bandung: PT Mizan Pustaka.

