INTRACULTURAL COMPETENCE AND EMOTIONAL INTELLIGENCE OF COLLEGE MUSLIM STUDENTS

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Abstract

This study is aimed at determining the relationship between intracultural competence and emotional intelligence of college Muslim students of the University of South-eastern Philippines, Barrio Obrero, Davao City, Philippines. This study employed descriptive-correlational method and was conducted at the University of South-eastern Philippines, Barrio Obrero, Davao City, Philippines using the 28-item Intracultural Competence and 40-item Emotional Intelligence questionnaires. Pearson r was utilized to determine the relationship between Intracultural Competence and Emotional Intelligence of 20 college Muslim students enrolled in school year 2012-2013. Findings revealed that the level of intracultural competence of college Muslim students is very high which means that they are highly competent in communicating with people of different cultures. In terms of emotional intelligence, the college Muslim students can see, control, manage, sense, understand, react, and sometimes treat people according to their emotions. It was found out also that there is no significant relationship between intracultural competence and emotional intelligence of college Muslim students. Thus, college Muslim students should maintain their ability in interacting and socializing with different people to promote successful intracultural communication. Teachers should initiate teaching strategies to cater the needs of students with different abilities.

Keywords: *intracultural competence, emotional intelligence, college Muslim students*

Introduction

Contact with other languages and cultures provides an excellent opportunity to develop the intracultural competence. In the global village, different individuals bring different goals and motivations to the intracultural experience that result in varying levels of competence. Some wish to achieve native-like behavior in the other culture, others may be satisfied simply to gain acceptance, and for others, mere survival may be adequate.

Intracultural communication is the exchange of meaningful messages between members of the same cultural group. Ahmad (2012) considered emotion, perhaps, as the most important characteristic that could distinguish between the most intelligent and the most successful persons. Emotions are so important because our bodies need to communicate with us, and with other cultures, to tell us what we need. Emotions also help us establish our boundaries. Additionally, emotions have the potential to unite and connect multicultural societies.

Philippines, for one, is a multicultural nation in which Filipinos are having contacts with people with different cultures. Particularly, Davao City has cultural minority groups such as Kagan, Tausug, Maranao, and Maguindanao, which are referred to as Filipino Muslims.

In the University of South-eastern Philippines in Obrero, Davao City, there are Muslim students, and since the university is a multicultural institute, emotional intelligence is needed in order to communicate well with other cultures.

This paper aimed to determine if there is a significant relationship between intracultural competence and emotional intelligence of the Muslim students at the University of Southeastern Philippines Obrero Campus, Davao City, Philippines enrolled in the school year 2012-2013. This study was anchored on the theory of intercultural competence of Ruben (1976) which involves seven dimensions: the display of respect (describes an individual's ability to express respect and positive regard for other individuals), interaction posture (refers to an individual's ability to respond to others in a descriptive, non-evaluative, and non-judgmental way), orientation to knowledge (describes an individual's ability to recognize the extent to which knowledge is individual in nature), empathy (refers to individual's ability to put "himself" in another shoes), self-oriented role behavior (refers to an individual's ability to be flexible and to function in roles), interaction management (refers to an individual's ability to take turns in discussion and initiate and terminate interaction based on a reasonably accurate assessment of the needs and desires of others), tolerance for ambiguity (describes an individual's ability to react to new and ambiguous situations with little visible discomfort).

The anchored theory of Emotional Intelligence was popularized by Goleman (1995) which involves four areas: the self-awareness (refers to the ability to read one's emotions and recognize their impact while using gut feelings to guide decisions), self-management (involves controlling one's emotions and impulses and adapting to changing circumstances), social awareness (includes the ability to sense, understand, and react to other's emotions while comprehending social networks), relationship management (entails the ability to inspire, influence, and develop others while managing conflict).

Methods

The study is a descriptive-correlational type of research as it identifies if there is any significant relationship between the two presented variables in this study namely: intracultural competence (independent variable) and the emotional intelligence (dependent variable).

The participants were the 20 active members of the University of Southeastern Philippines Muslim University Students' Association (MUSA) at the University of South-eastern Philippines, Obrero Campus, Davao City, Philippines.

Discussed below are the procedures in gathering the data.
A. Adopting the Questionnaires
    The researcher sent a letter via electronic mail to Cartwright and Solloway for the instrument in emotional intelligence, and to Pantalita and Quinones (2012) to allow the researcher to use the seven dimensions as an instrument to the intercultural competence in obtaining the necessary information that the researcher needed to identify.

B. Asking Permission from the President of USEP MUSA

　　　　The researcher asked permission from the President of USEP- MUSA to allow the researcher to distribute the adopted survey- questionnaires to its members.

C. Conducting the Study

　　　　The researcher, who is also the adviser of USEP- MUSA, reproduced copies of the two sets of adopted questionnaires and conducted the study to the USEP- MUSA during their organizational meeting with 20 active members as respondents. Then, the researcher gathered all the questionnaires and checked, and tallied all the data.

D. Analyzing and Interpreting the Data

　　　　After tallying the data, the researcher sought the help of the statistician for statistical treatment. The scale designed by the statistician for determining the level and over-all level of intercultural competence and emotional intelligence were used.

　　　　The researcher used the following instruments in order to gather the necessary data:

1. Intracultural Competence Questionnaire. The researcher adopted the questionnaire of Pantalita and Quinones (2012), in which the seven dimensions of intercultural competence of Ruben (1976) was adopted. It was a 28-item questionnaire that measures the seven dimensions of intercultural competence. This questionnaire was administered to 20 college Muslim students.

Each dimension has four items assigned as follows: (1) Display of respect- items 1to 4, (2) Interaction posture- items 5 to 8, (3) Orientation to knowledge- items 9 to 12, (4) Empathy- items 13 to 16, (5) Self-oriented role behavior- items 17 to 20, (6) Interaction management- items 21 to 24, (7)Tolerance for ambiguity- items 25 to 28.

Items are provided with four (4) response options. Each item in the questionnaire has an equivalent corresponding description according to their answer.

The score for each indicator was obtained by summing up the scores of the four items. The scores were scaled, described and interpreted as follows:

Table 1. Rating Scale for the Level of Intercultural Competence

Scale	Descriptive Equivalent	Interpretation
4	Very High	Highly competent to communicate successfully with people of other cultures
3	High	Moderately competent to communicate successfully with people of other cultures

| 2 | Low | Quite competent to communicate successfully with people of other cultures |
| 1 | Very Low | Not competent to communicate successfully with people of other cultures |

The over-all score on intracultural competence was attained by summing up the score of the 28 items. The highest score is 28 points. The over-all scores were scaled, described and interpreted as follows:

Table 2. Rating Scale for Over-all Intercultural Competence

Scale	Descriptive Equivalent	Interpretation
22-28	Very High	Highly competent to communicate successfully with people of other cultures
15-21	High	Moderately competent communicate successfully with people of other cultures
18-14	Low	Quite competent communicate successfully with people of other cultures
0-7	Very Low	Not competent communicate successfully with people of other cultures

2. Emotional Intelligence Questionnaire. The questionnaire of Cartwright and Solloway (2007) was adopted by the researcher. It was a 40-item questionnaire that measures the four (4) areas of emotional intelligence. This questionnaire was administered by the researchers themselves to their respondents.

Each area has five items assigned as follows: (a) self-awareness- items 1 to 10, (b) self-management- items 11 to 20, (c) social awareness- items 21 to 30, and (d) relationship management- items 31 to 40.

The researcher used this questionnaire to determine the emotional intelligence of the Muslim students.

Table 3. Rating Scale for Self-Awareness

Score	Scale	Descriptive Equivalent	Interpretation
5	4.51- 5	Very often true of me	81 – 100% of the time conscious, able to read one's emotion
4	3.51-4.5	Often true of me	61 – 80% of the time can see one's emotion
3	2.51-3.5	Sometimes true of me	41 – 60% of the time slightly aware of one's emotion
2	1.51-2.5	Seldom true of me	21 – 40% of the time rarely see one's emotion

1	1-1.5	Very seldom or not true of me	Less 20% of the time can read one's emotion

Table 4. Rating Scale for Self-Management

Score	Scale	Descriptive Equivalent	Interpretation
5	4.51- 5	Very often true of me	81 – 100% of the time able to control and manage one's emotion
4	3.51-4.5	Often true of me	61 – 80% of the time can control and manage one's emotion
3	2.51-3.5	Sometimes true of me	41 – 60% of the time slightly control and manage one's emotion
2	1.51-2.5	Seldom true of me	21 – 40% of the time rarely control and manage one's emotion
1	1-1.5	Very seldom or not true of me	Less 20% of the time can control and manage one's emotion

Table 5. Rating Scale for Social Awareness

Score	Scale	Descriptive Equivalent	Interpretation
5	4.51- 5	Very often true of me	81 – 100% of the time able to sense, understand and react one's emotion
4	3.51-4.5	Often true of me	61 – 80% of the time can sense, understand and react one's emotion
3	2.51-3.5	Sometimes true of me	41 – 60% of the time slightly sense, understand and react one's emotion
2	1.51-2.5	Seldom true of me	21 – 40% of the time rarely sense, understand and react one's emotion
1	1-1.5	Very seldom or not true of me	Less 20% of the time can sense, understand and react one's emotion

Table 6. Rating Scale for Relationship Management

Score	Scale	Descriptive Equivalent	Interpretation
5	4.51- 5	Very often true of me	81 – 100% of the time able to treat people according to their emotion
4	3.51-4.5	Often true of me	61 – 80% of the time sometimes treat people according to their emotion
3	2.51-3.5	Sometimes true of me	41 – 60% of the time slightly treat people according to their emotion
2	1.51-2.5	Seldom true of me	21 – 40% of the time rarely treat people according to their emotion

| 1 | 1-1.5 | Very seldom or not true of me | Less 20% of the time can treat people according to their emotion |

Table 7. Over-all Rating Scale of Emotional Intelligence

Score	Scale	Descriptive Equivalent	Interpretation
5	4.51- 5	Very often true of me	81 – 100% of the time able to treat people according to their emotion
4	3.51-4.5	Often true of me	61 – 80% of the time able to treat people according to their emotion
3	2.51-3.5	Sometimes true of me	41 – 60% of the time able to treat people according to their emotion
2	1.51-2.5	Seldom true of me	21 – 40% of the time able to treat people according to their emotion
1	1-1.5	Very seldom or not true of me	Less 20% of the time able to treat people according to their emotion

The statistical treatment that was used in the study was composed of the descriptive and inferential part. The descriptive statistics are the frequency, mean and the weighted mean that help to determine the level and over-all level of intercultural competence and to determine the emotional intelligence of the students. The Pearson r was used in the inferential part in order to describe the relationship of the intercultural competence and emotional intelligence. The following are the formulas that would be used in the statistical treatment:

For the frequency:

$$\overline{X} = \frac{\sum x}{\sum f}$$

where:

$\sum f$ = number of students who answer the four response options

X = the four response options

For the weighted mean:

$$\overline{X}_w = \frac{\sum Wx}{n}$$

where: w = is the scale of emotional intelligence

x = the five response options

n = total number of respondents

Formula for Pearson r

$$r = \frac{n \sum xy - \sum x \sum y}{\sqrt{[n\sum x^2 - (\sum x)^2][n\sum y^2 - (\sum y)^2]}}$$ where:

X = is the responses of the over-all intercultural competence

Y = is the emotional intelligence in terms of four (4) areas: (a) self-awareness, (b) self-management, (c) social awareness, and (d) relationship management.

Findings

Table 8 shows the level of intracultural competence of the college Muslim students with reference to the seven dimensions namely: display of respect, interaction posture, orientation to knowledge, empathy, self-oriented role behavior, interaction posture, tolerance for ambiguity. Also, frequency of scale, description equivalent and interpretation are found in the table.

Table 8

Intracultural Competence	Scale	Descriptive Equivalent	Interpretation
Orientation to knowledge	4	Very High	Highly competent
Self-oriented role behavior	4	Very High	Highly competent
Interaction posture	4	Very High	Highly competent
Tolerance for ambiguity	4	Very High	Highly competent
Display of respect	4	Very High	Highly competent
Interaction posture	4	Very High	Highly competent
Empathy	4	Very High	Highly competent

Level of Intracultural Competence of the College Muslim Students
with Reference to the Seven Domains

As seen in Table 8, findings revealed that the college Muslim students got a very high level of display of respect with a scale of 4. This component is an ability to express respect and positive regard for other individuals. Items 1 to 4, in the intracultural competence questionnaire are the assigned questions in determining the display of respect of the participants.

Table 8 shows that those respondents with very high display of respect are highly equipped with being able to express positive regard to individual despite of having different tribes or cultures. They are very polite and approachable in terms of dwelling into a new place or situation. They can express their feelings and have a positive regards to others. According to Ruben (1976), display of respect includes behavioral cues such as eye contact, body posture, voice tone and pitch. In general, it displays interest in the interaction.

Based on Table 8, the level of intracultural competence of Muslim students in terms of interaction posture is very high with the scale of 4. This domain is the ability to respond to others in a descriptive, no evaluative and nonjudgmental way. Items 5 to 8 in the intracultural competence questionnaire are assigned questions in determining the interaction posture of the participants.

The results show that the respondents who are very high in interaction posture tend to have a good image to the people of other cultures. They treat others the same as they do to themselves.

As Wiseman (2003) mentioned, intracultural competence involves the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures. This profound idea only shows that the interaction posture is fundamental in communicating effectively with each other.

As seen in Table 8, the level of orientation to knowledge of the students is very high with the scale of 4. This component is an ability to recognize the extent to which knowledge is individual in nature. Items 9 to 12 in the intracultural competence questionnaire are assigned questions in determining the orientation of knowledge of the participants.

The data shows that the level of intracultural competence of college Muslim students is very high in terms of orientation to knowledge which signifies that they are highly competent of the said domain. Ruben (1976) said that people with very high orientation to knowledge recognize and acknowledge that people explain the world around them in different ways with differing views of what is right and true.

Table 8 shows that the level of intracultural competence of the college Muslim students in terms of empathy is very high, with the scale of 4, which means that they are highly competent. This component is the ability to understand the emotional makeup of other people and skill in treating people according to their emotional reactions. Items 13 to 16 in the intracultural competence questionnaire are assigned questions in determining the orientation of knowledge of the participants.

The data shows the level of empathy of the college Muslim students with the scale of 4 which means that they are highly equipped in putting their selves into another shoe. Ruben (1976) shared that a very highly empathic individual usually responds accurately to "apparent and less apparent expressions of feeling and thought by others" and usually "projects interest and provides verbal and nonverbal cues that he or she understands the state of affairs of others"

Based on Table 8, the level of self-oriented role behavior of the Muslim students is very high with a scale of 4. This expresses an ability to be flexible and to function in initiating and harmonizing roles. Items 17 to 20 in the intracultural competence questionnaire are assigned questions in determining the orientation of knowledge of the participants.

This further means that they are well-equipped in terms of role behavior especially in group activities; they have this ability to lead the group into harmony and satisfactory, negotiate conflict in group, have equal benefits in other and open minded, give chances to other, particularly in group.

As seen in Table 8, the level of intracultural competence of the Muslim students in terms of interaction management is very high with a scale of 4. This domain is an individual's ability to take turns in discussion and initiate and terminate interaction based on a reasonably accurate assessment of the needs and desires of others. Items 21 to 24, in the intracultural competence questionnaire are assigned questions in determining the orientation of knowledge of the participants.

Findings show that the level of the intracultural competence of the college Muslim students in terms of their interaction management is high with a scale of 4 which indicates that they are highly competent. They are well-equipped especially in interacting with others; they are more specific of other needs, concerned with their interest, dealing other with care, more polite and less temper.

Based on Table 8, the level of the last dimension which is tolerance for ambiguity is also very high with a scale of 4. This shows that the students have the ability to react into new and ambiguous situations with little visible discomfort. Items 25 to 28, in the intracultural competence questionnaire are assigned questions in determining the orientation of knowledge of the participants.

Results revealed that the college Muslim students are well-equipped in facing or tackling a new situation. This is congruence to Ruben (1976) that a competent person with high ambiguity tolerance tends to adapt to the demands of the new situation quickly without noticeable personal, interpersonal, or group consequences. Matveev and Milter (2004) added that only an interculturally competent person can be an effective member of a multicultural team, and be able to establish an interpersonal relationship via an exchange of both verbal and nonverbal levels of behavior.

Based on the results, the overall level of intracultural competence of the college Muslim students is very high with a scale of 4 which is interpreted as highly competent.

Data shows that the college Muslim students are well-equipped in acknowledging and respect culture differences; they are polite and approachable, in terms of dwelling into a new place or situation, they can attract other by expressing and having a positive regards to other, and has a good image to the people of other culture. It shows that people explain the world around them in different ways. They respond accurately to apparent and less apparent expressions of feelings a thought of others, provide verbal and nonverbal cues that they understand the state of affairs of others. When it comes to group concern, they are more specific of other needs, more polite, less temper, and very well in handling new situation.

Table 9 shows that emotional intelligence of college Muslim students with reference to the four domains namely: self-awareness, self-management, social awareness, relationship management. Also, the weighted mean, description and interpretation are found in the table.

Table 9.

Emotional Intelligence	Weighted Mean	Description	Interpretation
Self-awareness	4.14	Often	61 – 80% of the time can see one's emotion
Self-management	3.98	Often	61 – 80% of the time can control and manage one's emotion
Social awareness	4.16	Often	61 – 80% of the time can sense, understand and react one's emotion
Relationship management	4.18	Often	61 – 80% of the time sometimes treat people according to their emotion

Emotional Intelligence of College Muslim Students
with Reference to the Four Domains

As seen in Table 9, the emotional intelligence level in terms of self-awareness is 4.14 with the description of often. This component is the ability to read one's emotions and recognize their impact while using gut feelings to guide decisions. Items 1 to 10, in the emotional intelligence questionnaire are the assigned questions in determining the self-awareness of the participants.

The data shows that the emotional intelligence of the college Muslim students in terms of self-awareness is often, which means that 61 – 80% of the time, the respondents can see one's emotion. They are fairly equipped in recognizing their own emotion, recognizing feeling as they occur, and discriminating thoughts as they pursue, know their strength and weaknesses and have self-confidence.

As shown in Table 9, the self-management level of the Muslim students is 3.98 with the description of often. This domain is the ability to control one's emotions and adapting to changing circumstances. It means that Items 11 to 20, in the emotional intelligence questionnaire are the assigned questions in determining the self-management of the participants.

Table 9 shows that the level of self-management of the Muslim students is often, which means that 61 – 80% of the time, the respondents can control and manage one's emotion. They are fairly equipped in understanding their own feelings and use it to other, knowing their own limitation and become a role model in mixing themselves to the crowd, managing personal change and a positive thinking.

In Table 9, the emotional level of Muslim students in terms of social awareness is 4.16 with the description of often. This component is the ability to sense, understand, and react to other's emotions while comprehending social networks. Items 21 to 30, in the emotional intelligence questionnaire are the assigned questions in determining the social awareness of the participants.

This means that they are fairly equipped in recognizing and valuing the differences and similarities by using empathy, understand someone else's world. They are well-equipped in terms of socialization, meetings others, and recognizing one's feelings.

As seen in Table 9, the emotional intelligence level of the Muslim students in terms of relationship management is 4.18 with the description of often which means that 61 – 80% of the time, the respondents sometimes treat people according to their emotions. They are fairly equipped in interpersonal effectiveness; they can build and maintain or rather strengthen a relationship, they are good in making friends with other people especially with other culture. Also, they have a strong leadership, better in team working and collaborating and they know how to interact fairly well.

As shown in Table 9, the overall weighted mean of emotional intelligence of the Muslim students is 4.12 with the description of often, which means that 61 – 80% of the time, the respondents treat people according to their emotion.

The result shows the overall emotional intelligence of the Muslim students with the description of often, which means that they are fairly equipped in recognizing and understanding their own feelings and emotions and use it appropriately to other by knowing their own limitation and manage personal change. They are fairly equipped in valuing differences and similarities with others, can build and maintain or rather strengthen a relationship, and have a strong leadership.

Table 10 shows the relationship between the compared factors: intracultural competence and emotional intelligence, with the r value, p value, strength of relationship, decision on hypothesis, and the conclusion.

Table 10.

Variables	Pearson r	P-value	Strength of Relationship	Decision on Ho	Conclusion
Over-all Intracultural Competence and	0.263	0.23	Weak	Accept	Not Significantly related

Emotional Intelligence					

Relationship between the Over-all Intracultural Competence
and Emotional Intelligence of College Muslim Students

The test for the relationship between the over-all intracultural and emotional intelligence is shown in Table 10. Using Pearson r, the computed r- value for the test is 0.263 with p- value of 0.23, since the p- value is greater than the level of significance of the study which is 0.05 the decision is to accept the null hypothesis of the study. This shows that the strength of relationship is weak and thus, there is no significant relationship between the intracultural competence and emotional intelligence of college Muslim students.

It shows that the relationship between the intracultural competence and emotional intelligence was not really established, thus the level of intracultural competence of the students does not affect their emotional intelligence.

Conclusions

1. The college Muslim students are highly competent in communicating with people of different cultures.
2. The college Muslim students can see, control, manage, sense, understand, react, and sometimes treat people according to their emotions.
3. The level of intracultural competence of the college Muslim students does not affect their emotional intelligence.

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