



A Cross Cultural Study of Achievement Motivation and its Relationship with Emotional Intelligent between Indonesian and Malay Female Students of IIUM

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Abstract

This research examined the differences of achievement motivation, and emotional intelligence between two Asian Pacific cultures, which are Indonesian and Malay. Besides analysing the achievement motivation based on Western (McClelland) concept, it was also looked from the internal angle of the two cultures which was represented by Islamic motivational values. The operational definitions used in the study are Smith Scale for McClelland's concept of achievement motivation, Muslim Motivational Questionnaire for Islamic concept of achievement motivation, and Trait Emotional Intelligence Questionnaires – Short Form for emotional intelligence. The chosen groups representing the cultures in this study are Muslim female students in International Islamic University Malaysia. The researcher also examined the relationship between the variables being studied. The data collected was analyzed by using independent t-test and bivariate correlation and the findings show no significant differences in the level of McClelland's achievement motivation and emotional intelligence between Indonesians and Malays. However, the two groups significantly differ in their level of Islamic achievement motivation. The study also shows that McClelland's achievement motivation and emotional intelligence correlate positively with culture, while Islamic achievement motivation has a significant relationship with emotional intelligence.

Keyword : Achievement Motivation, Emotional Intelligence

Introduction

McClelland's theory of achievement motivation has been studied cross-culturally due to his suggestion that average level of achievement motivation in a population was connected to its level of economic and cultural achievement. He saw the motives of individuals as having cultural origins, because the motives are produced by child training practices, and the child training practices are caused by the prevailing religious or ideological conditions (as cited in Levine, 2007).

McClelland's view was supported by Maehr and Nicholls (1980), where they propose that in order to study achievement motivation cross-culturally, the first approach would involve the identification of the meaning of achievement motivation and achievement behaviour for any given group. It mean that an analysis of achievement motivation in terms of subjective meaning of behaviour and achievement for a group or the persons who compose that group is needed where it requires some means of eliciting conceptions or definitions of achievement behaviour from people of different cultures.

Hodson (2001) also commented that different cultures interpreted the achievement motivation in different way. Thus, McClelland's characteristics of highly motivated people might be different with other cultures' characteristics. Salovey and Mayer (1990), Boyatzis,

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Goleman and Rhee (1999), and Pestrices and Furnham (2000) propose that there is a link between achievement motivation and emotional intelligence.

These scholars propose that achievement motivation is part of the constructs in emotional intelligence. Their theories were supported by Bodine and Crawford (1999) whom stipulated that being emotionally intelligence in the context of motivation means using emotional systems to catalyze the whole process and keep the process of expending energy going. Bodine and Crawford proposed that self-motivation is the ability to channel emotions toward a productive end.

In studying the cultural variations, which may effect the achievement motivation and emotional intelligence, the participants selected in this study were people from two different culture. They are the Indonesian and Malay female students of International Islamic University (IIUM). Since the study want to see the Islamic and McClelland's concept of achievement motivation, all the participants used in this study are Muslims.

The researchers choose the two nationalities, as they were interested to see whether the two groups differ in their level of achievement motivation and emotional intelligence. The two nationalities represented the cultural variable investigated in this study. Malay female students of IIUM represented Malay culture where as Indonesian female students represented Indonesian culture. The researchers were interested to study these two cultures as besides the shared histories and origin, the Indonesians and Malays are also differ in a lot of thing.

There is a consensus that Malay culture began with the Sri Vijaya kingdom, the first significant polity to use Malay. It is believed that Sri Vijaya people planted settlements on the Malayan side of the Straits, e.g. in Kedah, and in other parts of the Indonesian archipelago when they sailed to find local products that could be traded with China, India and the Angkor empire. However, after the 10th century, the Javanese kingdoms began to eclipse Sri Vijaya, and by the 14th century, the new kingdom of Majapahit based in eastern Java conquered most of Sumatra and the Java dominates the Indonesian landscape, politically, economically and culturally (Andaya, 2001).

Thus, even though most Malay people and culture can be said to originate from Indonesia during the Sri Vijaya kingdom, the differences between the Malay and Indonesian might still exist as after the 14th century, the Indonesian cultures was dominated by the Javanese culture. The Sri Vijaya culture no longer became the Indonesian main culture.

Literature Review

McClelland's concept of achievement motivation

McClelland Acquired Need theory stated that motivation arise due to the three needs that is need for achievement, need for power, and need for affiliation. McClelland's theory of needs suggests that individuals may have varied levels of the above needs. This variation motivates them to pursue one goal instead of another (Furnham, 2005).



McClelland defines achievement motivation as a basic desire to succeed and to get a task completed as effectively as possible (Hodson, 2001). McClelland explains that people with strong need for achievement tend to be characterized by acceptance of personal responsibility, being goal-oriented by setting moderate, realistic and attainable goals, seeking challenges and excellence, and they are willing to do better jobs, accomplish tasks and work hard. For that reason, such individuals will attempt boost their achievements as much as possible by winning competitive situations in their desire to be superior to their peers and rivals (Elci, 2007).

Islamic concept of achievement motivation

According to Sharafeldin (1988), Islam is a culture as well as a creed. Eventually it is a system of Muslim beliefs and social behaviour. As a set of systems that govern Muslims social behaviour, it will influence how Muslims behave and think. Thus, to understand achievement motivation from Islamic standpoint, it is important understand the psychology of Muslim individuals.

Ibn Khaldun stated that Islam considers the hierarchy of human psyche, not a hierarchy of human needs, determines the human choice of any behaviour. The level of human psyche will decide what needs should be satisfied in order to motivate man. Ibn Khaldun further stated that human psyche consists of three parts that are Ammara, Lawama, and Mutmainna (as cited in Naim Nussair, 1985).

First part of human psyche is Ammara (the prone-to-evil psyche) which inclines to evil, and if not checked and controlled, will lead to perdition. In this level, the soul is eager and ready to commit evil and to forbid the good, aggressive and guided by its own desires and instincts regardless of the costs, unjust, protect itself by the accumulation of wealth and other materialistic objects, and emphasis on physiological and biological needs like food, sex, etc. The satisfaction of its needs can never be met without jeopardizing other's needs (Naim Nussair, 1985).

Second part of human psyche is Lawama (self-reproaching psyche), which feels conscious of evil, and resist it, asks for God's grace and pardon after repentance and tries to amend itself in the hope of reaching salvation. This is a blaming soul or self-reproaching psyche for it will blame itself for any negative behaviour, repents to God, and promises not repeat the negative behaviour. It represents the state of struggle between the two dimensions of the evil and good. This level can either regress to the first level (Ammara) or upgraded to the next level (Mutmainna) (Naim Nussair, 1985).

The third part is Mutmainna (the righteous psyche) is the highest psyche of all in the hierarchy. It achieves full peace and satisfaction where people in this level are fully secured, possessing great pleasure and complete self-actualization (Naim Nussair, 1985). According to Ahmad (1988), a Muslim whom his/her psyche is at this area will have a dominant spiritual



side of human nature. This individual's comfort, happiness, security, and salvation are achieved through commitment and through belonging to God. At this level, setting God's pleasure is the ultimate objectives of his/her activities. It generating a voluntarily desire in man for doing all that is good and avoiding all that is bad.

Islamic concept of motivation is not based on the needs as claimed by McClelland, but rather the psychic level which are responsible to motivate man to behave in a certain manner as to satisfy the psyche. Salam (1988) stated that Islam does not only talk about motivation, but also emphasises on perfection and excellence in individual's deeds. Thus, achievement motivation in Islam possesses different values as compared to McClelland's achievement motivation.

It can be summarized that the level of Muslims' psyche is related to their level of religiosity, and the level of religiosity influenced whether they behave in accordance with Islamic principles and ethics or not. In other word, their religious value or level of faith determined their ethical beliefs and their ethical beliefs influence their behaviour and cognitive aspects that relate to achievement motivation.

Boyatzis (2000) also suggested the influence of human psyche on achievement motivation. According to him, values, philosophy, role models, and other factors shape the intrinsic motives, which can be considered as deep emotional commitment and psychic energy.

Based on this definition, the researcher tried to operationally define the Islamic motivational values by using Muslim Motivational Questionnaire, which was developed by the researchers themselves. However, the questionnaires only cover the first two types of psyche, which are "Ammara" and "Lawama".

Emotional intelligence

The third variable, which was investigated in this research, is emotional intelligence. Salovey and Mayer (1990) define emotional intelligence as a set of skills that contribute to the accurate appraisal and expression of emotion in oneself and others, the effective regulation of emotion in self and others, and the use of feelings to motivate, plan, and achieve in one's life.

Based on their theoretical constructs, Salovey and Mayer developed The Multifactor Emotional Intelligence Scale (MEIS), an operationalization of emotional intelligence. The MEIS intended to measure four mentioned skill groups of EI (Mayer et al., 1999). Similar to Salovey and Meyer, Goleman (1998) also stipulated emotional intelligence as the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationship.

Founded on Goleman's definition, Boyatzis and Goleman developed Emotional Competence Inventory (ECI). They conducted factor analysis, cluster analysis for ECI among 576 MBA students, and discovered three clusters. The first cluster is Self-Awareness, which



included Emotional Self-awareness, Accurate self-assessment, and Conscientiousness. The second cluster is Self-Management, which included Self-confidence, Adaptability, Achievement Orientation, Initiative, Change Catalyst, and Self-control. The last cluster is Social Skills, which comprises of Empathy, Service Orientation, and Developing Others.

The need achievement is suggested to propel for achievement orientation (Boyatzis, Goleman, & Rhee, 1999).

The operationalization of emotional intelligence by Salovey and Mayer, and Boyatzis and Goleman were commented by Pestrices and Furnham (2000). They complained that MEIS and ECI are heavily dependent on the cognitive model. In consideration of this issue, they proposed a differentiation between trait EI and information-processing EI. The former concerns behavioral dispositions, is measured through self-report, and ought to be examined in relation to temperament. In contrast, information-processing EI is concerned specifically with actual abilities.

Based on their arguments, Pestrices and Furnham (2000) developed self-report questionnaires to measure trait emotional intelligence which is Trait Emotional Intelligence Questionnaires (TEIQue). Pestrices and Furnham developed the questionnaires based on constructs developed by Salovey and Mayer (1990) and also by Dulewicz and Higgs (as cited in Pestrices & Furnham, 2000) who also found seven core elements of emotional intelligence labeled as “self-awareness,” “emotional management,” “self-motivation,” “empathy,” “handling relationships,” “interpersonal communications,” and “personal style.” There are many forms of this questionnaire. However, in this research, the short form of TEIQue (TEIQue-SF) was used.

Differences of achievement motivation across cultures

Ooi Heoy Peng (2001) conducted one of the studies on the differences of achievement motivation in different cultures where he examined the relationship between academic self concept, achievement motivation and academic attainment among different ethnic group student in a Malaysian university. He found that there were significant differences in the achievement motivation between ethnic groups and field of study (as cited in Wan Rafaei, 2001).

Another study conducted by Chen Hon Yoong in 2001 examined the relationship among creativity and achievement motivation in different ethnic groups in Malaysia. Those ethnic group studied were Malays, Chinese and Indians. The result of the study showed that ethnic difference was not affected by the difference in the level of achievement motivation (as cited in Wan Rafaei, 2001).

Wan Rafaei (1987) conducted a study to see differences of achievement motivation among three ethnic groups in Malaysia. The ethnic groups were Malays, Chinese and Indians. One of the instruments he used was Smith Achievement Motivation Scale. From the study, it was found that Smith scale showed Malays to have higher achievement motivation than the Chinese and Indians. However, Wan Rafaei also used another scale in the study to measure achievement motivation. The other scale is Thematic Apperception Test (TAT). The TAT



scale showed that Chinese had higher achievement motivation. Wan Rafaei suggested the higher level of achievement motivation among Chinese might be due to the Chinese being immigrants, which make them work harder to face their insecurities.

Ibanez, Kuperminc, Jurkovic, and Perilla (2004) conducted an exploratory study examining achievement motivation between immigrant and U.S. born Latino adolescents. Their results showed that achievement motivation were strongly higher in U.S. Latino born adolescents. Ibanez et al. suggested that these differences might be due to the cultural adaptation and enculturation process experienced by the U.S. born Latino. It shows that cultural plays an important role in influencing achievement motivation.

Relationship between McClelland's achievement motivation and emotional intelligence

Emotional intelligence, as defined by some scholars discussed before consists of a few traits, which includes achievement motivation. However, some other scholars do not agree with this definition but see the importance of emotional intelligence on achievement motivation. Because of this, the relationship between emotional intelligence and achievement should be studied (Mayer, Roberts & Barsade, 2008).

Premuzic, Bennet, and Furnham (2007) conducted a study on Big Five Personality, trait emotional intelligence and happiness in London found that Big Five Personality (openness, conscientiousness, extroversion, agreeableness, neuroticism) was positively correlated with trait emotional intelligence. It means that conscientiousness is related to emotional intelligence, and according to Hoffman (2000), conscientiousness closely associated with achievement motivation. Therefore, it can be deduced that that emotional intelligence correlates with achievement motivation.

The same study also reported that achievement striving is strongly related to emotional intelligence, and according to Matsumoto and Juang (2004) achievement striving is one of the constructs found in conscientiousness. Hoffman (2000) said this construct as striving to achieve goals. In other word, achievement striving can be said as motivation toward goals or achievement motivation.

Differences of emotional intelligence across cultures

Fatt and Howe (2003) have conducted a study among local and foreign university undergraduate students in Singapore on emotional intelligence and academic achievement. Their aim was to see if differences exist in the level of emotional intelligence between the two groups. In the study, Fatt and Howe used Emotional IQ Test as the measurement of emotional intelligence. The study showed that foreign undergraduates have a higher emotional intelligence scores than those with local education background. The two groups may have their own different cultures as the enculturation process at the country or place may influence the foreign undergraduates where they studied.

Purpose of study

Abiding by the McClelland's view and suggestions forwarded by Maehr and Nicholls (1980), this study tried to compare the achievement motivation developed by McClelland and that derived from the Islamic concept. The aim was to see whether the achievement behaviour among Muslims are similar or not to the achievement behaviour as suggested by McClelland. Therefore, this study used two groups from two different cultures but both are Muslims.



The decision to include the Muslims motivational values in this study was also due to the suggestion forwarded by Frijda and Jahoda and Brislin and Thorndike (as cited in Wan Rafaei, 2004). According to them, in order to minimize problems of cross-cultural research, the behaviour to be tested must be functionally equivalent. Therefore, to ensure the functional equivalence of the behaviour, it is important to see whether the meaning of achievement motivation or behaviour associated with it is similar or different between McClelland and Islamic concept. As a result, both emic and etic aspects is used in this study. Emic or the study of behaviour (achievement motivation) within the systems in this research project can be represented by Muslims motivational values. On the contrary, etic which refers to the study of behaviour or, in this case, achievement motivation, as a universal concepts which is used to examine many cultures was represented by the concept of achievement motivation forwarded by McClelland.

The use of both emic and etic aspect is important as it can show if the distinction between Muslims concept of achievement motivation and McClelland's achievement motivation exist. This step is needed, as most of the studies on motivation in either the West or East or any part of the world tend to use standardized scales or questionnaires on motivation, which were developed by Western scholars. In a way, without being aware or not, the researchers were measuring motivation in different cultures based on Western values embedded in the scales used.

The focus on the cultural variation in the concept of achievement motivation between Islamic and McClelland's view in this study was treated by the researchers themselves as preliminary study as they have not managed to find similar works. The researcher also intended to examine if the level of achievement motivation existed between the two groups that belong to the same religion. The aim was to see if cultural background played a role in the differences of the achievement level between the two groups.

Besides the main purpose that was to see the variations in the level of achievement motivation due to cultural differences, this research also wants to see the relationship between achievement motivation and emotional intelligence as the past research reported that achievement striving strongly relate to emotional intelligence (Premuzic et al, 2007). For this reason, the researchers will re-examine the relationship between achievement motivation and emotional intelligence.

This study also has few other objectives in addition to the two main objectives. The additional objectives dealt with exploring the differences in the level of achievement motivation between the Indonesian and Malays participants, and the correlation between McClelland's achievement motivation and Islamic achievement motivation. Thus, the research questions that guided this study were:

1. Is there any difference on the level of McClelland's achievement motivation between Indonesian and Malay female students?



2. Is there any difference in emotional intelligence between Indonesian and Malay female students?
3. Is there any difference on the level of Islamic motivation between Indonesian and Malay female students?
4. Is there any relationship between achievement motivation and culture?
5. Is there any relationship between emotional intelligence and achievement motivation?
6. Is there any relationship between emotional intelligence and culture?
7. Is there any relationship between emotional intelligence and Islamic motivation?
8. Is there any relationship between culture and Islamic motivation?
9. Is there any correlation between McClelland concept of achievement motivation and Islamic Concept of motivation?

Since the majority of the findings discussed before show the differences of achievement motivation across cultures, it can be hypothesized that Indonesian and Malay participants differ in their level of achievement motivation. The first hypothesis leads to the second hypothesis as of the level of achievement motivation was predicted to differ between the two groups, subsequently, it is predicted that culture has relationship with achievement motivation.

Some authors suggested that achievement need is part of the emotional intelligence. However, a few other authors disagree with this suggestion, and offered that achievement motivation is related to emotional intelligence, but not of the same construct. The study done by Premuzic et al (2007) provided a base for deductive correlation between achievement motivation and emotional intelligence. Thus, the hypothesis that derived was achievement motivation relate positively to achievement motivation.

Hypothesis

- H1: There is a difference in the level of achievement motivation between Malay and Indonesian female students of IIUM.
- H2: Culture correlates with achievement motivation
- H3: Achievement motivation has positive correlation with emotional intelligence.

The study also aimed to observe if:

1. the difference of emotional intelligence level among the participant from the two cultures exists.
2. the difference in the level of Islamic Motivation between the participants of the two cultures exists.
3. the relationship between culture and Islamic motivation exists.
4. the relationship between emotional intelligence and Islamic motivations exists.
5. the relationship between the emotional intelligence and culture exists.
6. the correlation between McClelland's achievement motivation and Islamic motivation exists.

Method

Participants

A total of 60 IIUM undergraduate and postgraduate Malay and Indonesian female students participated in this study. Of these 60 participants, 30 (50%) were Malays and 30



(50%) were Indonesians. The participants were selected from various Kulliyahs. In terms of the level of study, 50 (83.3%) of the participants were undergraduate students and 10 (16.67%) were postgraduate students.

Instruments

There were three instruments used in this study to measure achievement motivation and emotional intelligence. For McClelland's achievement motivation, Smith Scale was used, for Muslims motivational values, Muslims Motivational Values Questionnaire was used, and for emotional intelligence, the researchers used Trait Emotional Intelligence Questionnaires-Short Form. The psychometric properties of the instruments were obtained using Cronbach's Alpha test.

Smith Scale: McClelland's achievement motivation in this study was operationally defined as the total score of Smith Scale. Smith scale showed a reliability ("alpha") of .56 in its development study and a reliability of .45 to .54 for split-half and test-retest (Ray, 1979). The Smith Scale consists of 14 items with "True" or "False" response category. The lowest score is 0 and the highest score is 10. Low score in this scale means low achievement motivation and high score means high achievement motivation.

The Smith Scale has been shown to be valid for use across cultures (Wan Rafaei, 1987). Wan Rafaei reported that the scales has been used to study achievement motivation in United Kingdom by Smith in 1973, Malaysia by Nor in 1976, Uganda by Opolot in 1977, Poland by Drwal in 1977, and Australia by Boyd in 1976. Wan Rafaei himself used the scale in his study in 1987 to measure differences of achievement motivation among three ethnic groups in Malaysia. The Cronbach alpha test showed that the reliability value for this scale for the Malay and Indonesian female participants is .221.

Muslim Motivational Values Questionnaire: Muslim Motivational Values Questionnaires was used to measure Islamic concept of motivation. The researchers themselves developed this questionnaire. Some of the questions are self-constructed based on the first two parts of motivation aspects explained by Ibn Khaldun which are Ammara and Lawamma. Some other questions are adapted from the Muslim Work Ethic scale developed by Ali (1988) and McClelland's concept of achievement motivation. The researcher constructed the questionnaires due to non-existing questionnaires that will satisfy the purpose of this study.

There are 12 questions in the questionnaires with Likert scale response. The operational definition of Muslims achievement motivation was based on the total score of the responses. The scores of the scale represent a continuum. Each endpoints of the continuum represent different dimension of psyche types, which determine the achievement need of a Muslim. The highest score, which is 48 represents the endpoints of Lawwama, and the lowest score, which is 12, represents the endpoints of Ammara. Based on the reliability test, the Cronbach alpha of this scale showed the values of .721.



Trait Emotional Intelligence Questionnaire – Short Form (TEIQue-SF): *Emotional intelligence in this study was operationally defined as the total score of TEIQue-SF. This is a 30-item questionnaire designed to measure global trait emotional intelligence. It is based on the long form of the TEIQue (Petrides & Furnham, 2003).*

TEIQue-SF has been used cross-culturally and has been translated into many languages such as German, Dutch, Portuguese, Polish, Greek and Spanish. Even the complete version of TEIQue has been translated into Bahasa Malaysia (Petrides & Furnham, 2006). It shows that this instrument is suitable to be used in this study. The Cronbach alpha for this scale was .823.

Procedure

In minimizing the problems of adequacy, representativeness and comparability of samples, students were used as they have common function in any country (Wan Rafaei, 2004). The participants were categorized into two groups, Indonesian and Malaysian. These groups represent the culture differences among participants.

Sixty participants were selected for this research project based on purposive convenient sampling. According to Vockell and Ascher (1995), purposive sampling is used when the samples can promote insight about behaviour or variables that are of interest to the researchers. It is also used to select individuals who will be most informative and it is not intended to be the representative of a larger population. Purposeful sampling includes subjects who should facilitate the expansion of the study done.

In order to ensure the comparability of participants, the researcher only chose female students of IIUM. The choice of the IIUM university students is also due to the reason of ensuring the equivalence of test situation, as they are familiar with pen and paper tests. Likewise, IIUM university students are also familiar with psychological testing as every year, IIUM students, especially from psychology department conducted researches to fulfil their courses or subjects requirement.

In measuring the variables in this study, the researcher used self-administered questionnaires where the questionnaires were made into booklet to facilitate survey responses and ease of responding of participants. The booklet also includes the instructions on how to answer the questionnaires. The booklets were distributed to the participants by the researchers themselves.

As for ensuring the comparability of research procedures, all the questionnaires used in this study were in English language. Since the participants selected in this study are used to English, the researchers were of the opinion that there will be no problem for them to understand the questionnaires and answer it.

Result and Discussion

Table 1 summarizes the difference in the level of achievement motivation between Malays and Indonesians female students. The result shows that the level of achievement motivation between Malays and Indonesians female students is not significantly different ($F=15.998, p>0.05$). Therefore, hypothesis 1 is not supported.



Table 1 Summary of One-way ANOVA for Achievement Motivation

Source	SS	df	MS	F	P
Between Groups	.312	1	.312	15.988	.000
Within Groups	1.140	58	.020		
Total	1.452	59			

Table 2 summarizes correlations between achievement motivation, Islamic motivation, emotional intelligence, and culture. Demographic data on nationality were used to measure culture. The table showed that there is significant correlation between culture and achievement motivation ($F = .46, p < 0.01$). Therefore, the second hypothesis that is culture has a relationship with achievement motivation is supported. However, a weak negative correlation between emotional intelligence and achievement motivation ($F = -.12, p > 0.05$) is shown in the table. The result does not support the third hypothesis.

Table 2 Bivariate Correlations among Achievement Motivation, Islamic Motivation, and Emotional Intelligence, and Culture

	1	2	3	4
1. Culture	-	-	-	-
2. Achievement Motivation	.464**	-	-	-
3. Islamic Motivation	.004	-.120	-	-
3. Emotional Intelligence	.256*	-.121	.427**	-

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

The table shows that Islamic motivation does not have significant relationship with culture ($F = .004, p > 0.05$). In contrast, emotional intelligence is shown to have significant relationship with culture ($F = .26, p < 0.05$). The table also shows that and Islamic motivation have weak negative correlation with achievement motivation ($F = -.12, p > 0.05$). However, the table shows that emotional intelligence has a significant relationship with Islamic motivation ($F = .43, p < 0.01$).

Table 3 summarizes the mean and standard deviation values of participants group based on this category. It indicates that the differences in the mean of emotional intelligence among Malays and Indonesians students are not significant ($F=4.079, p > 0.05$).

Table 3 Summary of One-way ANOVA for Emotional Intelligence

Source	SS	df	MS	F	P
Between Groups	.229	1	.229	4.079	.048
Within Groups	3.253	58	.056		
Total	3.482	59			



Table 4 summarizes the mean and standard deviation values of participant's group based on this category. It indicates that the differences in the mean of Muslim motivational values between Malays and Indonesians does not differ much but the standard deviation significantly differ which means that the differences between the two groups is significant ($F=0.001$, $p<0.05$).

Table 4 Summary of One-way ANOVA for Islamic Motivation

Source	SS	df	MS	F	P
Between Groups	.000	1	.000	.001	.978
Within Groups	6.881	58	.119		
Total	6.881	59			

This study has showed that McClelland's achievement motivation between Malay and Indonesian IIUM female students was not significant. This finding does not support the majority of the previous findings as reported by Wan Rafaei (2001), Ibanez et al (2004) and Ooi Hoey Peng (ac cited in Wan Rafaei, 2001). However, the finding of this study supported the previous research by Chen Hon Yoong (as cited in Wan Rafaei, 2001) that denotes ethnic differences does not affect the level of achievement motivation..

The non-significant difference in the level of achievement motivation between the Malay and Indonesian participants might be due to a few reasons. First, it might be due to the shared Islamic cultures between the two groups as both of the groups are Muslims. This is in accordance to the suggestions forwarded by Sharafeldin (1988), that Islam is a culture as well as a creed, which govern Muslims social behaviour, and influence how Muslims behave and think.

Second, the near similarities might also due to the closeness of the geographical location between Malaysia and Indonesia and being a close neighbour, the two cultures share many things such as socio-cultural backgrounds. Besides, Indonesian and Malay culture as well as people comes from the same lineage (Andaya, 2001).

Achievement motivation was shown to have weak negative correlations with emotional intelligence where the increase in emotional intelligence will lead to a slight decrease in the McClelland's achievement motivation. On the other hand, emotional intelligence was found to have a significant positive correlation with Islamic motivations. As for the relationship between Islamic motivation and McClelland achievement motivations, the two variables were found to have slightly weak negative correlations. It shows that the concept of achievement motivations between Muslims perspectives is different from McClelland's concept. By this, it can be suggested that McClelland's concept of achievement motivation might not be appropriate for Muslims.

However, the result regarding McClelland's achievement motivation might not be conclusive since the scale used to measure McClelland's achievement motivation showed quite low reliability. There are two possibilities for this situation. First, the Smith Scale does not really represent McClelland concept of achievement motivation. Second possibility is that the scale is not suitable with Malays and Indonesian participants used in this study.



Regarding the differences between the level of Islamic achievement motivation between Indonesian and Malay participants, this study reported a significant differences. The differences may be due to the differences of cultures. The alternative explanation is the higher level of Islamic achievement motivation among Indonesians might also be due to them being a minority in a foreign country where they need to work harder to face their insecurities and challenges. This suggestion is in line with Wan Rafaei (1987) suggestions about Chinese in Malaysia having higher achievement motivation as they have to work harder to face their insecurities as immigrants

The difference on the level of emotional intelligence between the two groups was not significant. This might be due to the shared origin of lineage and cultures (Andaya, 2001). Results also indicate that Indonesian female students are slightly having higher emotional intelligence than local students. This explanation can be related to the study conducted by Fatt and Howe (2003) between local and foreign undergraduates in Singapore, which shows that foreign undergraduate, are more emotionally intelligence than local graduates.

Conclusions

The current study shows that McClelland's achievement motivation is not universal as Muslims culture has its own concept of achievement motivation. Thus, in order to study achievement motivation in different cultures, it is important for the researchers to understand the unique concept of achievement motivation of that particular culture. However, the sample size used in the current study was too small for the study to be able to provide a sound inference. This limitation will not make this research loose its values, as this is just a preliminary study that is hoped to be expanded in the future using a bigger number of participants.

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