

## The Effect of Emotional Intelligence, Professionalism and Nazhir Perception of Management of Productive Wakaf in Jambi City

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### Abstract

*This study aimed to analyze the effect of Emotional Intelligence, Professionalism, and Perception Nazhir against Productive Waqf management (WP) in Jambi. The research method used is quantitative descriptive, which utilizes a questionnaire in the collection of main data. Furthermore, the data analysis uses the Structural Equation Modeling (SEM) research method with the Partial Least Square (PLS) approach with the stages of analyzing the measurement model/outer model by assessing validity (Convergent Validity and Discriminant Validity) and assessing the reliability of the model (Cronbach's Alpha and Composite Reliability), Formative Test and Inner Model Analysis, and the Tawhidi String Relation (TSR) method. The results of hypothesis testing showed that Emotional Intelligence, Professionalism, and perception strongly connected to the Productive Waqf management (WP) visible from the R Square value between 0 and 1, which is 0,844, meaning closer to 1. Then calculated F value (55.906) > F table (2,911), then Ha is accepted. There is a positive and significant influence between emotional intelligence, professionalism, and the perception of the management of waqf Nazhir productive in Jambi amounted to 84.4%. In comparison, the remaining 15.6% is explained by other factors not examined in this study. Furthermore, by knowing there is a significant relationship between emotional intelligence, professionalism, and Perception Nazhir to the management of waqf productive (WP) in Jambi, indicating that the study results can be considered for wakif, KUA, and BWI in selecting a Nazhir to manage productive endowments.*

**Keywords:** *Emotional Intelligence, Professionalism, Perception, Nazhir, Productive Waqf*

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### I. INTRODUCTION

Based on Law No.41 of 2004 concerning Endowments Nazir is a party that receives endowments from Waqf to be managed and developed following their designation. Furthermore, in chapter V article 42 and Regulation of the Indonesian Waqf Board Number 4, Nazir is obliged to manage and develop waqf property under its purpose, function, and designation. Indonesian Government Regulation No. 42 of Chapter V of Property Management and Development of Waqf Article 42 that Nazhir required to manage and develop the waqf property under the purpose, function, and designation. Article 43 (1) Management and development of waqf property by Nazhir, as referred to in Article 42 is implemented following Islamic principles. (2) As referred to in paragraph (1), management and development of waqf property shall be carried out productively [1-4].

According to Mannan (2005)[5], waqf has been known in Indonesia. However, in its development, waqf was not well known and received less serious attention from most groups, both the government, waqif, and Nazir. Then based on SIWAK data (2018) from the Indonesian Ministry of Religion, it shows that the management of waqf land in Indonesia still does not lead to economic empowerment because most of the waqf land is still mostly in the form of direct waqf (consumptive). Then, Najib and al-Makassary (2006: 167-168)[6], Suwaidi (2011: 30)[7], and the Directorate for Waqf Empowerment Director General of Islamic Community Guidance (2006)[8], that before 2000 waqf had long been managed by private institutions and individuals. However, there are still some obstacles, including the lack of understanding and concern of BWI for endowments and non-professional endowments. Furthermore, the results of observations by researchers in January 2020, that there is a lack of understanding of productive waqf, so that waqf assets do not function optimally, even do not provide any benefits at all to waqf targets, most of the management of waqf assets including waqf land is consumptive. Generally, the majority of waqf assets are managed by individuals alias traditional, rather than professional organizations and legal entities, Nazir works part-time in managing waqf assets, so that waqf assets are more silent than those that produce or are productive. Some Nazirs have not received coaching or training. In line with the results of the interview with Damsyah (2020) [9], as the Representative of the Indonesian Waqf Board (BWI) at the Jambi City Level, stated that the waqf property in Jambi City has not been managed and developed to be more productive, because Nazhir did not understand

productive waqf; there is Nazdhir who does not report waqf property to BWI; and generally, Nazhir has not received coaching or training from KUA, and BWI.

While the data of the Ministry of Religion of the Province of Jambi (2019)[10] that Nazir in Jambi City numbered 693 people, which has the potential to be developed to be more productive. But this waqf property has not been well managed and developed more productively by NazHir. If the waqf land is managed productively, it has the potential to become an asset and be distributed according to its purpose, as well as able to provide benefits to the community.

Management of productive waqf is influenced by aspects of human resources, namely Nazir performance which has a central role in the management of waqf property, as stated by Khusaeri (2015: 87)[11] that the need for improvement of human resources (HR) who sit in the institutions of paganism. Because the institution of piety has a central role in the management of waqf assets, including the values of professionalism will also determine whether the institution can ultimately be trusted or not.

In the number of 693 Nazhirs in the city of Jambi, which has the potential to be developed to be more productive, but there are Nazdhir/managers who do not understand productive endowments, in-depth research is needed on Nazhir's performance in managing productive endowments. As found from the results of several previous studies about factors that affect a person's performance. A person's performance is influenced by emotional intelligence as well as research conducted by Goleman (2006: 31) in Paisal & Anggraini (2010: 100) [12], Boyatzis et al (2002)[13], Bahtiar (2009)[14], Paisal & Anggraini (2010: 109)[15], Wibowo (2015: 13)[16], Syardiansah, Nur Daud & Afriadi (2018: 188)[17], Adam, Wispandono, Helmi (2019: 27)[18], Sarwono (2009: 3)[19], Trihandini (2005: 82)[20], Caruso (1999)[21], Hidayati et al. (2008: 95)[22], Rahmasari (2012: 19)[23]. Said (2018: 29)[24], Nafis (2012, p; 102) in Baharuddin and Faith (2018: 68)[25], Wulandari, Effendi, and Saptono (2019: 305)[26] Djamil, Fathurrahman (2011)[27], Syahbudi (2015: 149)[28], Kasdi (2014: 225)[29], Sunengsih (2015)[30], Norris and Neibuhr (1984) in Lekatompessy (2003: 70)[31] Robkop (2012), Kalbers and Fogarty (1995) in Lekatompessy (2003: 71) [32], and Ilyas (2017: 93)[33].

Furthermore, according to Dahlan (2016: 114) [34] that endowments, if managed professionally, will constitute a potential source of funds for the nation and state development; Tuti A. Najib and Ridwan al-Makassary (2006) [35] states that if managed properly, endowments have great economic potential; in line with Ahmad Suwaidi (2011) [36]. Based on the above, it is understood, that factor professionalism Nazhir be important in the management of waqf property. Furthermore, Nazhir's professionalism in this study synthesizes the professionalism characteristics of the apparatus in accordance with the demands of good governance in Mertin Jr. in Agung (2005), [37] namely: equality, equity, loyalty, and accountability. Furthermore, also pay attention to the results of Nafis research (2012, p; 102) in Baharuddin and Faith (2018: 68) [38], Wulandari, Effendi, and Saptono (2019: 305)[39] Djamil, Fathurrahman (2011) [40], Syahbudi (2015: 149)[41], Kasdi (2014: 225)[42], Sunengsih (2015)[43].

Furthermore, with Nazdhir's lack of understanding of productive endowments, it is necessary to look at Nazir's perceptions about managing productive endowments. Where perception is a Nazir activity in detecting and interpreting all information from the environment in accordance with his experience, these activities are thinking, remembering, accepting, planning, and choosing something. In line with Dahlan's research (2017: 11-13) [44], which refers to Nazhir's perception variable consisting of; educational background, access to information media, and regulatory variables, as well as Nazir views on the management of waqf property from the point of view of the school that it uses. In line with Fauziah, El Ayyubi (2019: 29-30)[45], Zulkifli & Ali (2019: 26)[46], Nizar (2011)[47], Fakhrudin (2019: 275) [48].

Based on the phenomena that the researchers have described above, and identification of the problems that are the top priority in this study shows that there are problems with the management of productive waqf in Jambi City, which is influenced by aspects of human resources. The aspects of human resources (Nazhir) that the researchers will adopt in this study are emotional intelligence, professionalism and Nazir perceptions in the management of productive endowments. The purpose of this research is to analyze whether there is an influence of emotional intelligence, professionalism, and Nazir perceptions on the management of productive waqf in Jambi City.

## II. METHODS

This type of research used in this study is field research with a quantitative descriptive approach. The subject of this research is Nazir, who manages waqf property in Jambi City. The object of this study consists of indicators contained in each variable X, namely the Emotional Level of Intelligence (TKE) - X1, Level of Professionalism (TPf) -X2, and Perception Level (TP) -X3, as well as Productive Waqf variables (WP) = Y with data collection techniques through literature study, questionnaires, and observations. The data analysis technique in this study is questionnaire data analysis (questionnaire) using a questionnaire measurement scale from the

ELR Aydin&Tasci model and measurement of the suitability of the Structural Equation Modeling (SEM) model with the Partial Least Square (PLS) model.

### III. RESULTS AND DISCUSSION

#### Hypothesis Test 1

The results of research calculations and hypothesis testing show that the path coefficient value is 0.244, with a t value of 2.288. The path coefficient value is 0.244, with a t value of 2.288. The value of the t table at the significance level of 0.05 is  $\pm 1.96$ , so that t count ( 2.288 )> t table (1.96) . So  $H_0$  is accepted. It means no influence professionalism Nazhir against Waqf management Productive (WP) in the city of Jambi. It is shown that the dimension of Self Awareness (self-awareness) is 3.82; the dimension of Self-Management ( self-management ) is 3.84. The dimension of Social Awareness (ability to recognize and feel the emotions of others) is 2.68, and the dimension of Social Skills (skills to manage emotions) is 3.67.

Thus according to the first hypothesis, there is the influence of nazhir professionalism variables on the management of Productive Waqf (WP), where the Professionalism variable shows the average value of the answer is 3.71, which means it is included in the Good category. So it was concluded that the average respondent's response regarding the professionalism variable was good.

Furthermore, according to Goleman (2002 ), emotional intelligence refers to the ability to recognize feelings of oneself and others, motivate oneself, and manage emotions well in themselves and their relationships with others. It is implied in the Surah Al-Qur'an surah As-Syam verses 7-10[109] and is in line with the interpretation of An-Nafahat Al-Makkiyah/Shaykh Muhammad bin Shalih as-Syawli [110] states that the phrase "for the sake of soul and perfection (creation) HIS". What is meant is the soul of all living things, as confirmed by this verse's generality. Overall, the soul is one of the signs of the greatness of God that has the right to be the object of the oath. Because the soul is very gentle and invisible, very fast-moving and moving, fast-changing, influenced by self emotions such as sadness, desires, love and hate. Without a soul, the body is just a statue that is of no use. Forming it perfectly is a sign of God's greatness.

With this, emotional intelligence can be in means as emotional ability on that exist within each individual to recognize, feel, manage emotions to motivate, plan and carry out the duties and responsibilities as individuals and citizens. From the results of Goleman's research, verses of al-Qur'an and interpretation of the above verse, this is where the importance of emotional intelligence for Nazhir. Emotional intelligence will give Nazhir the ability to give a good impression about himself, express his own emotions well, and balance himself with the surrounding environment, especially in managing productive waqf. Nazhir was able to control feelings and express emotional reactions following the time and conditions. So that interactions with others can be established smoothly and effectively.

It is said that the factors that influence Nazhir emotional intelligence are seen in the dimensions of Self Awareness (Self- awareness), Self-Management (self-management), Social Awareness (ability to recognize and feel the emotions of others), and Social Skills (emotion management skills). The results of this study show the results of the t- value (2.288 )> t Table (1.96) . So  $H_0$  is accepted, meaning that there is an influence of Emotional Intelligence (X 1 )Nazhir on the management of Productive Waqf (WP) in Jambi City. Based on the above, Nazhir said to have emotional intelligence high if he can manage endowments to become more productive. By adapting, Nazhir has a good level of emotion, and it will be easier to adjust to social relations and the environment. So that he can control himself and establish self-awareness, self-management, social awareness, and social skills and do not commit acts of misconduct that may harm himself or others.

As some of the results of research that show there is a positive and significant influence between emotional intelligence with the success of work performance and the success of someone in organizational and social life, namely: Goleman research results (2002) [111] which also supports a positive and significant relationship to emotional intelligence in various aspects of life. By applying emotional intelligence in life will have a positive impact both in physical health, academic success, ease in fostering relationships with others; Bahtiar (2009) [112] , which explains that emotional intelligence contributes 80% to success, namely the ability to motivate oneself, overcome frustration, control the urges of the heart, regulate mood, empathize and the ability to work together; In line with Ng Geik Ying (2017)[113], that the stage of emotional intelligence and the stage of work performance positively influences among the SJKC teachers in the Kota Tinggi area is in a high stage; Goleman (2006)[114] , that emotional intelligence is the ability to monitor and control one's own feelings and those of others, and to use those feelings to guide thoughts and actions. Individuals who have high emotional intelligence will be able to overcome various problems or challenges that arise in their lives; Paisal & Anggraini (2010)[115] , that emotional intelligence has a positive and significant effect on employee performance as well as spiritual intelligence partially has a positive and significant effect on employee performance at LBPP-LIA Palembang; Firdaus, Wispandono and Buyung (2019)[116] who describe emotional intelligence show the influence of competencies that shape self-awareness, self-management, social awareness, and social skills at the right time and manner in a frequency sufficient to be effective in the situation; Trihandini,

(2005)[117], that intellectual intelligence, intellectual intelligence, emotional intelligence and spiritual intelligence affect employee performance.

#### Hypothesis Test 2

The results of research calculations and hypothesis testing show that the path coefficient value is 0.508 with a t value of 5.013. The value of t table at the significance level of 0.05 is  $\pm 1.96$  so that  $t_{\text{arithmetic}} (5.013) > t_{\text{table}} (1.96)$ . So  $H_0$  is accepted. It means no influence professionalism Nazhir against Productive Waqf management (WP) in Jambi. This shows that the dimensions of Equality, Equity, Loyalty and Accountability have a positive and significant influence on Nazir perceptions, which means that an increase or higher dimension of Equality, Equity, Loyalty and Accountability means that it will be able to increase Nazir professionalism.

According to the second hypothesis, there is the influence of nazhir professionalism variables on the management of Productive Waqf (WP), where the Professionalism variable shows the average value of the Equality dimension is 3.20, the Equity dimension is 3.71, the Loyalty dimension is 3.62, and the Accountability dimension is 2.95.

The value of the Equality dimension indicates that the average value is 3.20. But the calculation shows that the value obtained is 3, 20 are in the interval 2.7 - 3.4 and the continuum line is 2.6 - 3.4 with the Fair category. From all statement items, it is known that the sufficient average score is in statements numbers 1, 2, 5, and 8. Thus, the statement of the dimension of Equality Nazir towards productive waqf management in Jambi City is in the Fair category.

Meanwhile, in the results of previous studies, Mertin Jr. in Marlianti (2013: 161)[118] states that Equality is the same treatment for services rendered. Thus, Nazhir needs to have Equality. This study's results indicate that the Equality dimension has a positive and significant effect on productive waqf management.

Thus, Nazhir needs to become a professional Nazir. The results of this study indicate that the dimensions of Equality have a positive and significant effect on the management of productive endowments. This means Nazhir sufficiently understands the importance of Equality in the competence of a Nazir to manage productive endowments. The results of this study indicate that Equality can influence the management of productive endowments. So it can be concluded that the dimension of Equality Nazir Enough affects the management of productive endowments in the city of Jambi.

The Equity dimension values indicate that the average value is 3.71. But the calculation shows that the value obtained is 3.71 at intervals of 3.5 - 4.2, and continuum lines of 3.4 - 4.2 with the Good category. From all statement items, it is known that a good average score is stated in statements number 1, 2, 3, 4, 5, 6, and 7. Thus, the statement of the Equity Nazir dimension to productive waqf management in Jambi City is in a Good category.

Meanwhile, the results of previous studies, Mertin Jr. in Marlianti (2013: 161)[119] that Equity, Justice is the same treatment to the community is not enough; besides that it is also fair treatment. Thus, Nazhir needs to have Equity. This study's results indicate that the Equity dimension has a positive and significant effect on productive waqf management. Thus, Nazhir needs to become a professional Nazir. This means Nazhir understands the importance of Equity in the competence of a Nazir to manage productive endowments and shows that Equity can affect the management of productive endowments. So it can be concluded that the dimension of Equity Nazhir has a good effect on the management of productive endowments in the city of Jambi.

Value dimension Loyalty showed that the average value is 3.62. However, the calculation shows that the value obtained is 3, 62 are at intervals of 3.5 - 4.2, and continuum lines are 3.4 - 4.2 with the Good category. Of all items known statement that the average score Both contained in statement number 3, 4, 5, 6, 7, 8, and 9. Thus, the statement of the dimensions of Loyalty Nazhir towards productive waqf management in Jambi in the category Good.

Meanwhile, in the results of previous studies, Mertin Jr. in Marlianti (2013: 161)[120] states that Loyalty is Loyalty given to the constitution, law, leadership, subordinates, and coworkers. Thus, Nazhir needs to have Loyalty. The results of this study indicate that the Loyalty dimension has a positive and significant effect on productive waqf management.

This means Nazhir understands the importance of Loyalty in the competence of Nazir to manage productive endowments and shows that Loyalty can affect the management of productive endowments. The dimension of Nazir Loyalty has a good effect on the management of productive waqf in Jambi City.

The Accountability dimension value indicates that the average value is 2.95. But the calculation shows that the value obtained is 2, 95 are at intervals of 3.5 - 4.2, and continuum lines are 2.6 - 3.4 with the Fair category. From all statement items, it is known that the average score sufficient is in statements number 1, 2, 3, 4, 5, 9 and 10. Thus, the statement of Nazir Accountability dimensions of productive waqf management in

Jambi City is in the Fair category. This means Nazir understands enough the importance of Accountability in the competence of a Nazir to manage productive endowments, and shows that Accountability has a sufficient effect on the management of productive endowments. So it can be concluded that the dimension of Nazir Accountability is quite influential on the management of productive endowments in Jambi City .

Meanwhile, the results of previous studies, Mertin Jr. in Marlianti (2013: 161)[121] that Accountability is every government official must be prepared to accept responsibility for whatever he does and must avoid the syndrome (I am only carrying out orders from superiors. Thus, Nazir needs to have Accountability. The results of this study indicate that the Accountability dimension a positive and significant effect on productive waqf management.

This means Nazhir understands enough the importance of Accountability in the competence of a Nazir to manage productive endowments and shows that Accountability is quite influential on the management of productive endowments. So that the dimension of Accountability Nazhir affects both the management of productive endowments in the city of Jambi.

The relationship between professionalism against productive Waqf management (WP) following the theory that there is a positive and significant influence between professionalism with success and the success of a person's work performance in organizational life and community.

Nazhir professionalism in carrying out the duties and responsibilities given and carried out under the standards of the rules can create productive waqf according to its purpose so that the potential to improve people's lives. Under these conditions, professionalism for Nazhir very important to note. According to research Lailah Pujianti (2012) [122] that there is a significant influence on the professionalism of educator accountants on organizational commitment, job satisfaction, and performance. And there is a significant influence of job satisfaction with performance; Robkop (2012)[123] , Kalbers and Fogarty (1995) in Eduard Lekatompessy (2003: 71)[124] , Ilyas (2017: 93)[125], Dewi Sunengsih (2015) [126] .

The results of the study indicate that there is a relationship between professionalism and performance. In other words, the higher the professionalism of someone going to better performance. In line with the results of Nafis research (2012, p; 102) in Baharuddin and Qowiyul Iman (2018: 68) [127], Wulandari, Effendi, and Teguh Saptono (2019: 305)[128] Djamil, Fathurrahman (2011)[129] , Syahbudi (2015: 149)[130] , Kasdi (2014: 225)[131] , Dewi Sunengsih (2015)[132] , Norris and Neibuhr (1984) in Eduard Lekatompessy (2003: 70).[133]

### Hypothesis Test 3

H acyl research and hypothesis testing showed that the value of the path coefficient is 0.251 with t value 2,068 . The value of t table at the significance level of 0.05 is  $\pm 1.96$ , so that t count ( 2.068 ) > t table (1.96 ). So H a is accepted, meaning that there is an influence of Nazir Perception ( X 3 ) on the management of Productive Waqf (WP) in Jambi City.

This shows that the dimensions of educational background, media access to information, regulation, and the mab adhered to have a positive and significant influence on Nazir perceptions, which means that an increase or higher educational background, often accessing information media, often implementing regulations, and responding to the school which is followed will be able to increase the perception of Nazir.

Thus following the third hypothesis, there is the influence of Nazir perception variable on the management of Productive Waqf (WP) , where Nazir perception has a significant effect on the management of Productive Waqf (WP). What can be seen in the recapitulation results of respondents' responses to statements on the Perception variable where the average value of the Education dimension is 1.39, the Media Access Media dimension is 2.07, the Regulatory dimension is 4.22, and the dimension of the School Followed is 4.56

The value of the Education dimension shows that the average value is 1.39. From all items of the statement, it is known that the average score that is above the Very Poor category is found in statement number 3. Thus, the statement of the Nazar Education dimension to productive waqf management is in the Very Poor category. This means that Nazhir is very poor understanding because it does not have the Education dimension to manage productive endowments, and shows that Nazir who does not have education can have a very bad influence on the management of productive endowments

Meanwhile, h acyl research N izar (2011), showed that respondents who have a higher education capable of managing information received are better, so the variable education has greater opportunities and significant in explaining the perception wakif about cash waqf. Dahlan (2017) [134] that the educational background has a significant influence on the approval of the endowment of money. The data that the higher one's education, it would be to agree to the waqf money.

Thus, Nazhir needs to have an education. The results of this study indicate that the educational dimension has a positive and significant effect on productive waqf management

The value of the Access Media Information dimension is 2.07. This means that it is included in the category of Not Good. From all statement items, it is known that the average score that is above the Not Good

category is found in statements numbers 3, 6, 7 and 8. This shows that Nazirs who do not understand the dimensions of Access to Information Media has a negative effect on productive waqf management.

According to Dahlan's research (2017)[135], the variable access to the endowment information media of money shows that Nazir who frequently access media information about endowments will agree with the endowments of money.

Thus, Nazhir needs to understand media access to information. For Nazhir, who does not understand the dimensions of access to information, media will have a negative effect on productive waqf management. The results of this study indicate that access to information media has a positive and significant effect on productive waqf management

The value of the Regulatory dimension is 4.22. From all statement items, it is known that the average score in the Very Good category is found in statements number 3, 4, 5, 6, 8, and 9. Thus, the statement that Nazir does not understand regulation's dimensions is very influential in the management of productive endowments. While the results of Dahlan's research (2017)[136] shows that the regulation variable, 30 respondents are groups who understand the regulation of waqf money, who do not understand 4 respondents and who do not understand 21 respondents.

Thus, Nazir needs to understand the regulation in managing productive Waqf. The results of this study indicate that regulation has a positive and insignificant influence on the management of productive Waqf. The value in the dimension of the School being followed is 4,562. From all statement items, it is known that the average score in the category of Very Good is in statements number 1, 2, 3, 4, and 5. Thus, the statement that Nazir who does not understand the dimensions of the School Followed greatly affects the management of productive endowments.

While the results of Fakhruddin's research (2019)[137] shows that the Hanafi school of law influences Law Number 41 of 2004 concerning Waqf as much as 78%, the Maliki and Shafi'i schools as much as 100% and the Hambali school as much as 85%. Whereas the influence of the Hanafi School of Islamic Law Compilation was 85%, and the Maliki, Syafi'i and Hambali schools were 100% each.

Thus, Nazir needs to understand the schools that are followed in managing productive endowments, and show that Nazirs who understand the dimensions of the School that are Followed will have a very good effect on the management of productive endowments. Recapitulation of respondents' responses to statements on the Perception variable showed the average value of the Education dimension was 1.39, the Media Access Media dimension was 2.07, the Regulatory dimension was 4.22, and the dimension of the Followed Schools was 4.56. Based on the results of processing presented about the response of respondents to the statement on the Perception variable is 3.06, which falls into the Fair category. This means that the respondents' average response regarding the variable Perception Level of Nazi towards the management of productive Waqf is included in the category of Fair. That is, the perception of Nazhir quite influential on the management of productive endowments in Jambi's city.

The results of the analysis and testing of the hypothesis of this study indicate that simultaneously there is a positive and significant influence between the variables of Emotional Intelligence, Professionalism, and Perception of Productive Waqf (WP) in Jambi City seen from the acquisition of R square value is 0.844, the calculated F value of 55.906, and F table is 2,911. Hypothesis test results above have shown a very strong correlation, stating that Emotional Intelligence, Professionalism, and Perception have a very strong relationship with the management of Productive Waqf (WP) seen from the R Square value between 0 to 1, which is 0.844. Means getting closer to 1 shows the stronger influence of Emotional Intelligence, Professionalism, and Perception on the dependent variable of Productive Waqf (WP). Then the calculated F value (55.906) > F table (2,911), then  $H_a$  is accepted, showing the influence of Emotional Intelligence, Professionalism, and Nazhir Perception on the management of Productive Waqf (WP) in Jambi City. And R square value of 0.844 shows that Productive Waqf (WP) can be explained by constructs/variables Emotional Intelligence (X1), Professionalism (X2), and Perception (X3) Emotional Intelligence, Professionalism, and Perception of 84.4%. In comparison, the rest is 15.6%, is explained by other factors not examined in this study.

#### **IV. CONCLUSION**

The results of the analysis and hypothesis testing found that the overall sample showed a significant influence between emotional intelligence, professionalism, and Nazir perceptions of productive waqf management in Jambi City at 84.4%. In comparison, the remaining 15.6% was explained by other factors not examined in this research.

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