



Exploring Self-Efficacy Beliefs and Emotional Intelligence of Administrative Heads: A Qualitative Study in Madrassas and Public Sector Institutes of The Punjab

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Abstract

This research explores self efficacy beliefs and emotional intelligence of administrative heads of Madrassas and public sector institutes. The study is based on the interpretivist paradigm because it focuses on the exploration of individual experiences. The qualitative research approach was used in this study hence thematic analysis was adopted as the analytical method to categorize the responses of the administrative heads into themes and patterns. The participants of the study consisted of 24 male administrative heads from three divisions of Punjab province conveniently selected. A semi-structured interview protocol was adapted for the study. The findings indicate that there are differences in the self-efficacy and emotional intelligence experiences, Madrassa administrators tend to make decisions at the central level, whereas the public sector officers prefer decentralised decision making. The Public sector institutions demonstrate a structured system for academic audits and professional development, emphasizing continuous learning and financial incentives. In contrast, Madrassas employ used traditional and religious-focused methods with less formalized structures for teacher evaluation and development. These differences highlight the unique challenges and strengths within each type of institution, providing insights into how contextual factors shape leadership practices. The study underscores the importance of understanding these dynamics to enhance leadership effectiveness and improve educational outcomes across diverse educational settings.

Keywords: Self-Efficacy Beliefs, Emotional Intelligence, Administrative Heads, Madrassas, Public Sector Institutes

1. Introduction

The self-efficacy is to be produced as of different ideas of capacity or ability. According to Bandura's (1997) view of self-efficacy is which students increase logic how they are capable to perform in a work. They develop a logic how well they will make in divide from visibly joined to their definite capacity (Lane & Lane, 2001) and is pointed to produce presentation. Self-efficacy is detailed not by the output one has apart from the estimations of what an individual could perform by anything performances individual has got. Bandura (1986) says, "If self-efficacy is lacking, people tend to behave ineffectually, even though they know what to do" (p.425).

According to Merriam & Brockett (2007) when we are discussing the adults and education it is must to make a difference between these two concepts; adult education and adult learning. In the opinion of these authors, adult learning is a process based upon comprehension dealing with internal worth of the student. So while learning can happen both way incidentally and in educational activities which are already planned, it is only the planned activities which can be denoted as adult education. A large number of learners who opt distance learning, are generally aged people, having their jobs and families. Therefore, they have to tackle with different areas of life which have an impact upon one another. Self-efficacy proves the determining factor how people feel, imagine, react and stimulate themselves. This concept deals with the beliefs that people entertain about their capability to complete a required task. This view is gathered from the information coming from a range of different sources (Bandura, 1993, 1994; Bandura & Locke, 2003). So, judgments of self-efficacy merge out of last experiences/achievements, from critical experience (derived by many others), from social convincing coming out of training and judgment based response and from the corporeal and emotional situations of the themes.

The Beliefs related to self-efficacy bear a vital influence on the setting of aims and perusing by the impact they have on individually option, motivation, dynamism and on emotional responses. They would put an impact on the endeavor consistency in doing a specific task. It means that self-efficacy puts an impact on either the cognitive or the affective dimension of the learning process. However, when it comes to context dealing with online, the sources of information may have other origins. The variable factors that put on influence on self-efficacy in online contexts may result either from previous achievements in online systems, anxiety from technology learning, feedback got from teachers/trainers or frequency of a prescribed course (Stone, 1993). Bates & Khasawneh (2007) made an effort to make a study of the influence on the perception of self-efficacy in online learning, the factors which produce variety and precede the learning process and its aftermath on the hopes of result. For them, the achievements that learners got in the past in online contexts have an impact on their self-efficacy. So, they bring out the worth of proper and premature training, making the learners capable of meeting and practicing the different factors that a system of online learning gives. This thing can connect to the feeling of capability to work, to study and make a use a virtual learning system as an invalid perception of this capability which can put an influence on the feeling of self-efficacy and as a result, performance. The feedback given by the teacher is another vital source of information to increase/regulate the sense of self-efficacy. Moreover, findings of the study by Mujahid, et. al., (2023) indicated a significant difference in the self-efficacy of madrassa students with regard to contemporary educational qualification.

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Likewise, the research did not decide a connection among the emotional intellect and rating midpoints of the understudies. Tariq, Majoka and Hussain (2011) looked into the emotional intellect of college understudies to explain self-observation status of understudies as far as various variables of emotional intelligence, contrasting woman and man understudies and setting up a connection between the scholarly accomplishments and saw emotional intellect. The outcomes affirmed that college understudies are exceptionally mindful of self-reports. In spite of the fact that there is an incredible contrast between impression of woman and man understudies, man understudies trust which they are extra prevalent in elements of emotional intellect, contrasted with the woman understudies. Moreover, the determinations did not uncover a connection among understudies' emotional intellect and scholarly accomplishments. In their researches, Kuzu and Eker (2010) inspected emotional intellect and relational abilities of understudies at Health College, School of Nursing, Faculty of Forestry and Faculty of Technical Training. The outcomes presumed which understudies at School of Nursing have elevated amounts of emotional intellect and here are significant contrasts among offices.

In their research, Halicinarli and Bender (2006) analyzed the connection amongst gender and knowledge at 03 unique colleges. There was a noteworthy connection among emotional intellect and gender. Individual emotional intellect, relational emotional intellect and flexibility emotional intellect grades showed a huge distinction in woman understudies have upper grades than that of man understudies. There was no notable connection between stretch administration, disposition emotional intellect grades and gender.

The investigation of O'Connor Jr. and Little (2003) analyzed the connection with emotional intellect and scholarly accomplishments of college understudies by utilizing an emotional intellect level in view of together self-account and ability. Bresnik (2004) completed a further research study to look at if there is a connection among the worker's rank in the association and their emotional intellect. She initiates as a rule, the larger amounts in the association showed more elevated amounts of emotional intelligence skills.

2. Statement of the Problem

The study was designed to investigate an analysis about the perception of administrative heads regarding self-efficacy beliefs and emotional intelligence of the Madrassas and public sector institutes

2.1. Rationale of the Study

Exploring self-efficacy beliefs and emotional intelligence of administrative heads in madrassas and public sector institutes is significant since these factors affect leadership and organizational outcomes. The recent studies indicate the significance of emotional intelligence (EI) in educational leadership, recommending that higher levels of emotional intelligence (EI) among leaders correlate with higher self-efficacy, better coping strategies, and enhanced overall performance (Geraci et al., 2023). This association is mainly important in educational settings, where leaders navigate complex social interactions, manage stress, and maintain motivation despite challenges. Interaction of self-efficacy and emotional intelligence can inform strategies to strengthen leadership capabilities, decrease burnout, and increase institutional outcomes (Ahmad et al., 2024; Li S. 2023). Similarly, the unique context of public sector institutes and madrassas offers a valuable perspective about the influence of different educational environments on psychological constructs. The number of researches revealed that emotional intelligence and self-efficacy significantly affect organizational commitment and resilience among educational leaders (Chan, 2008). By investigating these interactions in varied educational settings, this study aims to identify specific factors that enhance leadership effectiveness and well-being, ultimately contributing to better educational outcomes and more resilient educational communities. This focus is particularly relevant given the increasing pressures on educational institutions to adapt to changing societal needs and the ongoing challenges posed by the COVID-19 pandemic like challenges (Geraci et al., 2023).

2.2. Objectives of the Study

The objectives of the study were:

- To investigate the perceptions of administrative Heads of madrassas regarding their self-efficacy beliefs
- To investigate the perceived Emotional Intelligence of administrative Heads of madrassas
- To investigate the perceptions of administrative Heads of Public sector institutions regarding their self-efficacy beliefs
- To investigate the perceived Emotional Intelligence of administrative Heads of Public sector institutions

2.3. Research Questions of the Study

Following were the research questions based on the objectives of the study:

- What were the perceptions of administrative heads of madrassas regarding their self-efficacy beliefs?
- How did administrative heads of madrassas perceive their emotional intelligence?
- What were the perceptions of administrative heads of public sector institutions regarding their self-efficacy beliefs?
- How did the administrative heads of public sector institutions perceive their emotional intelligence?

3. Research Methodology

3.1. Research Design

This study deals with qualitative data and was descriptive in nature. An Interview Schedule for the Administrators/Head of Institutions was used in the study. Though the researcher intended to explore the differences and relationships among variables such as self-efficacy beliefs, emotional intelligence and different indicators which affected the achievement of administrative heads; therefore, survey method was adapted to collect the data.

3.2. Participants of the Study

The study was conducted to find out the self-efficacy beliefs and emotional intelligence along with demographic variables affecting the administrative heads of the Madrassas and public sector institutes. There were 9 divisions of the Punjab province, 3 divisions out of them were selected randomly and 24 male administrative heads from Madrassas and public sector institutes were taken through convenient sampling method.

Table 1: Frequency Distribution of sample by administrative head of different Institutions for Interview

Head of Institutions	Barelvi	Deobandi	Ahl-e-Hadith	Shia	Public Sector	Total
	3	3	3	3	12	24

The table 1 shows that the total number of administrative heads was 24. Three administrative head of institutions were selected from each religious school of thought of Barelvi, Deobandi, Ahl-e-Hadith and Shia while 12 administrative head of institutions were selected from Public Sector institutions from three divisions.

3.3. Instrumentation

The main objective of this research was to explore the self-efficacy beliefs and emotional intelligence of administrative heads of Madrassas and public sector institutes. The following data was required from the respondents for this purpose:

Self-efficacy beliefs

Emotional intelligence

Demographic information

To assess self-efficacy beliefs and emotional intelligence of the administrative heads, the researcher adapted and translated an interview protocol sheet by modifying it to fit the cultural context of Pakistan. Keeping in the view the present study, the interview protocol sheet was translated into Urdu and which was reviewed by five experts for content validation. The Administrative heads from the stated institutions were asked to complete the Urdu-translated interview proforma.

3.4. Data Collection and Analysis Procedures

The questions focused on the self-efficacy beliefs and emotional intelligence of heads of institutions. The participants included 24 administrative heads, divided between public sector institutes and religious institutes. The thirteen questions set aside aimed at giving information about Self Efficacy beliefs and Emotional Intelligence were given to the participants which aimed to answer the questions. Thematic analysis technique was applied through semi-structured (qualitative) interviews, this approach enables for the identification of themes and patterns in the responses and provide deep insights into the emotional intelligence and self-efficacy beliefs of the administrative heads.

3.5. Summary of Data

A total of 24 participants were interviewed, which include 12 head of Madrassas and 12 from Public Sector Institutes aimed at exploration of their self efficacy beliefs and emotional intelligence. The Madrassa administrators responded in different ways when asked how they handle unpleasant events in their institutions. Some head of the school of thoughts from Bralvi said, "If there is some unpleasant situation we sit in a meeting to think over the issue and then come up with some sort of solution." Respondent from the Shia School of thoughts said, "When there is some issue we convene the meeting of Majlis-e-Shora and then the members of Majlis-e-Shora think over the issue and recommend the solution." Administrators from the Ahle Hadees and Deoband Schools of thought shared a similar approach, stating, "We decide the matter ourselves and can't hold meetings urgently. We make quick decisions in critical situations and later take the matter to Shora for further decisions."

The twelve respondents from Public Sector Institutes in Faisalabad, Multan, and Lahore mostly agreed that they hold meetings with their staff to discuss and find solutions to unpleasant events. One respondent noted, "I decide the matter myself, as I have the ability to handle such events. I am responsible and use my authority to manage these problems." The second question of the interview focused on strategies employed by administrators of Madrassas when teachers become emotionally violent. Most Madrassa respondents were reluctant to answer, stating, "Our teachers are passionate, cooperative, and humble; they do not create such situations." Heads from the Shia School of thought responded, "Our teachers are academically and professionally well-trained and can handle their violent emotions by themselves." The Bralvi School of thought emphasized, "Islam teaches tolerance; our teachers are role models who maintain calm and stability even in violent conditions." Ahle Hadees and Deoband Schools of thought acknowledged that everyone gets emotionally violent in unpleasant situations, and they try to resolve the matter by listening to everyone involved. One Deoband respondent noted, "I call the teachers to my office to understand the real cause of conflict and handle the situation."

Public Sector Institute respondents reported frequent incidents of teachers becoming emotionally violent. A respondent from Government Postgraduate College Civil Lines Lahore said, "I try to find the reason behind the teacher's emotional state and seek solutions after understanding the cause." Another from Government Emerson College Multan mentioned, "Counseling is the best technique to overcome such critical situations."

The third question aimed to understand the difference in conducting academic audits between Madrassas and Public Sector Institutions. Shia School of thought administrators stated, "We appoint teachers on strict criteria and evaluate their performance based on results." Bralvi respondents added, "We have a system of check and balance, evaluating teachers based on assignments and results." Ahle Hadees administrators remarked, "Our teachers are highly educated

and motivated, and we believe they need no evaluation." Deoband respondents said, "Teachers are evaluated based on results, attendance, and extra working hours."

Public Sector Institution respondents reported following specific rules and regulations for academic audits. One from Government Postgraduate College Samanabad Faisalabad mentioned, "Teachers are evaluated in Performance Evaluation Reports (PER)." Another from Government Millat College Mumtazabad Multan noted, "I evaluate performance based on results, attendance, extra assignments, co-curricular activities, and conduct." Public Sector administrators agreed on the need to promote academic and professional capabilities among teachers, with various methods such as workshops, seminars, and refresher courses.

Regarding promoting academic and professional skills, all religious schools of thought emphasized the importance of continuous learning and development. Shia administrators said, "Teaching is a dynamic process, and teachers should be encouraged to learn and develop their capabilities." Bralvi respondents noted, "We motivate our teachers for higher education and organize several events to enhance their knowledge and professional qualifications." Ahle Hadees administrators mentioned, "We offer financial benefits for teachers pursuing higher education." Deoband respondents added, "We arrange educational sessions for skill development."

Public Sector Institution administrators reported mechanisms for developing academic and professional skills, including government scholarships and regular in-service training. One respondent highlighted the importance of workshops, seminars, and refresher courses for staff development.

All religious schools of thought organize various social events, with the nature of events often reflecting their sect's religious practices. Shia institutions reported organizing Majalis, Bralvi institutions arranged Seerat Conferences and Mahafils, Ahle Hadees conducted Quran sessions, and Deoband organized Ulma Conferences. Public Sector Institutions, on the other hand, followed an annual calendar provided by the Higher Education Department and organized co-curricular activities, sports, debates, and prize distribution functions in collaboration with the community. They celebrated national and international events, such as Independence Day and World Health Day, inviting members from different segments of society.

Regarding decision-making processes, religious schools of thought reported consulting with teachers regularly. Shia administrators said, "We hold monthly meetings with staff to seek opinions on student performance." Bralvi respondents added, "We assign duties in consultation with teachers." Ahle Hadees and Deoband administrators mentioned, "All matters are decided with teachers' help." Public Sector Institution administrators also emphasized collaborative decision-making, forming committees to manage curricular and co-curricular activities effectively.

When asked about new educational trends, religious school administrators were hesitant, often citing their unique educational systems. However, Public Sector administrators were confident, stating that their teachers were well aware of modern trends and used techniques like PowerPoint, YouTube, and blogs in the teaching process. They regularly arranged refresher courses, seminars, and training workshops to stay updated on educational innovations.

Both religious and public sector administrators agreed on the importance of classroom discussions for promoting critical thinking. Bralvi respondents said, "We conduct group discussions and debates to help students form opinions." Deoband administrators noted, "We conduct debates according to teachers' and students' will." Ahle Hadees institutions mandated group discussions every Wednesday, emphasizing logical arguments. Shia respondents added, "We make students repeat lessons and conduct debates to improve expression." Public Sector respondents, such as the Principal of Government Wallayat Hussain Islamia College Multan, emphasized that group discussions were a necessary part of academic activities.

On the topic of handling student misbehavior, Bralvi administrators said, "We avoid physical punishment, instead making students stand in class or meet the principal." Deoband respondents mentioned, "Students are snubbed before the class or expelled if necessary." Ahle Hadees administrators emphasized self-control and, if needed, transferring or expelling students. Shia respondents preferred a friendly approach, informing parents if behavior did not improve. Public Sector administrators agreed on avoiding physical punishment and involving parents to address student issues. Regarding mutual respect among staff, Bralvi respondents said, "We discuss problems and seek opinions in monthly meetings." Deoband administrators noted, "Respect develops naturally through shared experiences." Ahle Hadees respondents emphasized due regard for colleagues' feelings, settling differences amiably. Shia administrators stressed harmony and understanding to avoid negative perceptions. Public Sector administrators also valued mutual respect, addressing differences in a reasonable and moderate way.

Both religious and public sector administrators highlighted the importance of enhancing teachers' educational levels. Bralvi respondents said, "We invite knowledgeable teachers to lecture and improve our teachers' caliber." Deoband administrators emphasized learning modern languages and achieving academic excellence. Ahle Hadees respondents mentioned many teachers pursuing M.Phil. degrees despite career advancement challenges. Shia respondents encouraged learning beyond traditional subjects. Public Sector administrators noted that most teachers were pursuing higher qualifications, enhancing their teaching capabilities.

All religious schools of thought emphasized financial support for students, raising funds through donations and Zakat. Bralvi respondents said, "We raise funds and use Zakat to help needy students." Deoband administrators motivated well-off individuals to contribute, and Ahle Hadees institutions paid special attention to orphans. Shia respondents raised funds from other cities and teachers' contributions. Public Sector administrators also focused on helping students financially and through counseling.

Regarding coordination with parents, Bralvi administrators said, "We inform parents about their child's condition formally twice a year and during important events." Deoband respondents mentioned constant contact with parents for disciplinary and academic issues. Ahle Hadees administrators emphasized meeting parents during significant events. Shia respondents used telephonic communication and invited parents to weekly or monthly gatherings. Public Sector administrators reported consulting parents regularly, especially if a student was lacking in progress or discipline.

Both Madrassas and Public Sector Institutes have unique approaches to handling unpleasant events, managing emotional situations, conducting academic audits, promoting teacher development, organizing social events, making decisions, adopting new educational trends, conducting classroom discussions, handling student misbehavior, fostering mutual respect, enhancing teachers' educational levels, supporting students financially, and coordinating with parents. Each institution's practices reflect its cultural and organizational context, contributing to a diverse educational landscape.

Table 2: Self-Efficacy Beliefs

Aspect	Madrassas	Public Sector Institutions
Managing Unpleasant Events	Centralized decision-making. Immediate decisions by individual administrators, later consulting Shora.	Democratic decision-making. Detailed discussions in meetings with staff.
Emotional Management of Teachers	Teachers are seen as self-regulating and well-trained, hesitancy in acknowledging emotional issues.	Recognize emotional issues and use counseling and understanding to resolve conflicts.
Academic Audit	Performance is evaluated based on results, attendance, and assignments. Teachers are assumed to need minimal supervision.	Specific rules and regulations guide evaluations, including PER, results, attendance, and extracurricular activities.
Promoting Academic and Professional Capabilities	Encouragement for higher education, organizing events like Seerat Conferences and Quran Sessions. Financial incentives for higher education. Events are religious in nature, such as Majalis, Seerat Conferences, and Quran Sessions.	Structured programs for academic and professional development, including workshops, seminars, and refresher courses. Financial benefits for higher education.
Conducting Social Events	Events are religious in nature, such as Majalis, Seerat Conferences, and Quran Sessions.	Variety of social events, including national and international celebrations, sports, debates, and prize distribution functions.
Coordination with Teachers	Regular meetings and consultations with teachers on institutional matters.	Committees and regular discussions for smooth running of curricular and co-curricular activities.
Awareness of New Educational Trends	Somewhat resistant to new trends, relying on traditional methods. Limited use of modern technologies.	Proactive adoption of modern educational techniques and tools, regular training and workshops.
Importance of Classroom Discussions	Emphasize repetition and group discussions to promote critical thinking.	Strong emphasis on group discussions and debates to cultivate students' analytical skills.
Controlling Emotions in Anger	Avoid physical punishment, involve parents if necessary, and use friendly approaches.	Avoid physical punishment, involve parents, and encourage counseling and understanding.
Respect for Colleagues' Emotions	Emphasis on mutual respect, solving conflicts amicably.	High level of mutual respect, reasonable and moderate exchange of arguments.
Increasing Academic Qualifications	Encouragement for further education through deep study and lectures from knowledgeable individuals.	Strong encouragement for higher education (M.Phil, Ph.D.), financial incentives and institutional support.
Solving Educational Problems of Students	Fundraising for financial support, special attention to orphans, and use of Zakat funds.	Utilizing college funds, providing counseling, and addressing financial distress.
Coordination with Parents	Regular contact through formal and informal events, emphasis on religious events.	Regular contact through formal channels, involving parents in the educational process and addressing student issues.
Emotional Intelligence		
Aspect	Madrassas	Public Sector Institutions
Handling Emotional Violence in Teachers	Reluctance to admit issues, viewing teachers as naturally humble and cooperative.	Acknowledging incidents, finding root causes, and using counseling for resolution.

Handling Anger and Emotional Outbursts	Friendly approach, involving parents, and transferring teachers if needed.	Avoiding physical punishment, involving parents, and using counseling and understanding.
Respect for Emotions	Mutual respect through shared activities and discussions.	High level of mutual respect, encouraged through reasonable discussions and understanding.

4. Findings and Conclusions

The study interviewed 24 respondents, including twelve administrative heads from Madrassas and twelve from Public Sector Institutes. The findings revealed that during unpleasant events, the majority of Madrassas' administrators tend to hold meetings with their staff to discuss and find solutions collaboratively. In comparison with the administrators from Public Sector Institutes, they also prefer detailed discussions in meetings; follow specific rules and regulations set by the Higher Education Department for academic audits. When addressing emotionally violent teachers, administrators from Madrassas were mostly reluctant to discuss strategies, whereas those from Public Sector Institutes reported frequent incidents and emphasized using counseling and understanding to resolve such issues. Additionally, while both types of institutions acknowledge the need to promote academic and professional capabilities, the Public Sector Institutions have structured programs, financial incentives, and institutional support for higher education, unlike Madrassas, which focus more on religious and sect-based social events.

The conclusions drawn from the study indicate a stark contrast between Madrassas and Public Sector Institutes in terms of their approach to handling unpleasant events, emotional intelligence, and academic audits. Each sect was slightly different in their opinion with one another. The Public Sector Institutions show higher self-efficacy beliefs and emotional intelligence compared to Madrassas. This difference is attributed to their structured methodologies, proactive adoption of modern educational techniques, and the support provided by the Higher Education Department. Furthermore, the study highlights the importance of encouraging higher education and professional development in both types of institutions. The Public Sector Institutions are more advanced in this regard, offering various financial benefits and scholarships, whereas Madrassas focus more on traditional and religious education. The study underscores the need for Madrassas to adopt more structured and modern approaches to improve their academic and professional standards

5. Discussion

The findings of this study reveal significant differences in the self-efficacy beliefs and emotional intelligence of administrative heads in Madrassas and public sector institutes, aligning with existing literature and contributing to a nuanced understanding of these dynamics. Madrassa administrators' reliance on centralized decision-making contrasts with the democratic approaches favored by public sector counterparts. This aligns with Farid et al. (2015), who found that traditional institutions often maintain hierarchical structures, while Johnson and Kruse (2009) highlighted the inclusivity of democratic practices in modern educational settings. Additionally, the proactive emotional support systems in public sector institutions resonate with Brackett et al. (2011), who emphasized the importance of structured emotional intelligence programs in enhancing organizational climate and effectiveness. Conversely, the reluctance in Madrassas to address emotional issues may reflect cultural and religious norms prioritizing traditional values over contemporary psychological practices (Saeed & Ahmad, 2013).

The study by Mujahid, et. al., (2023) further supports these findings by demonstrating how contemporary educational qualifications can influence self-efficacy among Madrasa students. Their research shows that Madrasa students with modern educational backgrounds exhibit higher self-efficacy compared to those with purely traditional education. This suggests that integrating contemporary educational elements into Madrassas could enhance self-efficacy among their administrative heads as well. Furthermore, the structured professional development programs in the public sector institutions, supported by the Higher Education Department, align with Darling-Hammond et al. (2017), who underscored the role of continuous professional development in improving educational outcomes. These programs include financial incentives and regular academic audits, enhancing teacher performance and student achievement. In contrast, Madrassas' traditional methods of teacher evaluation and development may limit their adaptability to modern educational demands (Aslam, 2009). These findings underscore the need for context-specific interventions to enhance leadership effectiveness and educational outcomes in diverse settings.

6. Recommendations

The Government should play its significant role in providing computer laboratories and digital libraries to the administrative heads. The study recommends that there should be more financial benefits and incentives to madrassa teachers for their on-going academic and professional development. Moreover the Government should offer educational scholarships in advance studies for madrassa teachers to enhance their efficiency. Furthermore The Government should develop a linkage between administrative heads of the public sector and religious sector institutions to exchange experiences of each others. It is also suggested that there should be co-curricular activities such as sports and educational trips for Madrassas.

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