



The Influence of Spiritual Leadership on Emotional Intelligence Moderated and Intervened by Self-Management

Heryanto

Sumatera Utara Theological Seminary, Medan, Indonesia
<https://orcid.org/0000-0002-5930-4119>
Drheryantodth@gmail.com

Rudy Pramono

Universitas Pelita Harapan, Indonesia
<https://orcid.org/0000-0002-3430-2942>

Hasiholan Marulitua

Theological College of Indonesian Methodist Church of Bandar Baru, Indonesia
<https://orcid.org/0009-0005-3085-3973>

Corresponding author : rudy.pramono@uph.edu



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Abstract

Emotional intelligence is a pivotal factor in determining the success of church services, as individuals frequently encounter weaknesses, leading to internal and external issues. The cultivation also necessitates theological knowledge and demands strong self-management skills from leaders. Without effective self-management, leaders encounter challenges in developing their emotional intelligence. Therefore, this research aimed to examine the correlation between Spiritual Leadership (SL) and Emotional Intelligence (EI) as the predictor and criterion variables, with Self-Management (SM) acting as the intervening variable. To accomplish this objective, a statistical method known as Square Equation Modeling - Partial Least Squares (PLS-PM) is employed using the WarpPLS 7.0 application program. This research endeavors to assess a model that explores the influence of SL on EI, with SM serving as a moderator and mediator. Following the guidelines set forth by Hair (2019), the sample consisted of 85 respondents, comprising leaders and church council members from the Indonesian Methodist Church, District 3, Region 1. The sample incorporated 17 indicators derived from 4 constructs, each multiplied by 5. The results showed that SL had a significant impact on both SM and EI. SM reported a direct influence on EI, while exhibiting the capability to moderate the relationship between SL and EI. Analyzing the influence of the variables showed that SL accounted for a mere 14% of the variance in SM, and the mediated influence of the variable on EI through SM is 14%. However, SM did not successfully mediate the relationship between SL and EI.

Keywords: Spiritual Leadership, Emotional Intelligence, Self Management.

Introduction

Daniel Goleman (Goleman, 1998, 1995) popularized the concept of emotional intelligence concerning leadership as the most significant skill, necessary competence, and behavioral accuracy (Day, 2000) that influences the success of leaders (Kernbach & Schutte, 2005) and organizational outcomes (Avolio & Bass, 2004) as well as driving innovation within different companies (Mahal, 2015; Patel & Kumar, 2016). Emotional intelligence and



leadership hold great significance and are interrelated in modern society (McClellan et al., 2017). Furthermore, the concept is also associated with personality, self-awareness, and efforts in managing the emotions of others (Mayer et al., 2008) which contribute to improved performance (Alharbi & Alnoor, 2022). In the 21st century, leaders are expected to prioritize organizational interests and emotional intelligence in the global environment (Batool, 2013; Reilly & Karounos, 2009). The aforementioned findings underscore the significance of leaders who possess emotional intelligence. These leaders not only promote commitment among their teams but also cultivate positive working relationships that benefit both staff and employees. As a result, the overall productivity of the team is enhanced, leading to positive outcomes for the organization as a whole (Goleman et al., 2001; Hendriani, 2020; Shanafelt & Noseworthy, 2017; Stanislaus, 2022; Udod et al., 2020). Additionally, emotional intelligence facilitates social relationships among employees and the sharing of knowledge and experiences (Hess & Bacigalupo, 2011). Based on these perspectives, it becomes evident how crucial the concept is for a leader in behaving appropriately, enhancing personal and others' performance, and building positive work relationships, contributing to the leader's success and desired outcomes.

The phenomenon of biblical data serves as a fundamental basis for emotional intelligence, which holds great significance for church leaders. Emotional intelligence equips these leaders with the ability to align their behavior with the Word of God, enhancing their effectiveness as servants and contributing to the fulfillment of the church's mission. As emphasized by Oswald and Jacobson (2015), emotional intelligence plays a crucial role in the effectiveness of pastoral ministry and is closely tied to job satisfaction. Effective pastoral work requires more than just interpreting scripture; it fundamentally links deep theological understanding with compelling preaching ability, irrespective of other ministerial supports. . Failing to cultivate emotional intelligence hampers the holistic development of all aspects of ministry (West, 2016). This aligns with the statement of Renu Yadav and Priti Lata that leaders will encounter various challenges in their ministry when they lack emotional intelligence skills (Yadav & Lata, 2019). This can be seen from Jesus' experience with the ability to control emotions. After Jesus engaged in prayer within the Garden of Gethsemane, He demonstrated consciousness and a remarkable ability to govern His emotions. Jesus exhibited emotional control despite the intense pressures, threats, and grief fully aware of the forthcoming events, including His imminent arrest, trial, and crucifixion, which was customary for criminals. The unwavering focus on fulfilling His Father's mission serves as a remarkable illustration of the profound emotional intelligence embodied in His conduct (Luke 22:39-44).

Similarly, another instance highlighting Jesus' emotional intelligence took place when He and His disciples encountered a violent storm while sailing on the Sea of Galilee. Even though Jesus was peacefully asleep, the disciples, overwhelmed by fear, awakened Him. Sensing their distress, Jesus issued a command that immediately calmed the turbulent waves. This remarkable incident exemplifies emotional intelligence by demonstrating the ability to effectively address the emotions experienced by people (Mark 4:35-39). Considering the narratives, Jesus obviously exemplifies the deep spirituality and intelligence that all Christians, and more specifically present-day church leaders, should aspire to possess to be Christ-like.

The cultivation of positive emotions such as love, compassion, and self-sacrifice, while consciously avoiding negative emotions like hatred, anger, selfishness, and fear, is paramount. A Christian leader should strive to establish meaningful and inseparable relationships, embodying intelligent emotional skills and character that mirror the example set by Jesus Christ. This emotional intelligence assumes vital significance for church leaders



seeking to emulate Jesus and comprehend the will of God the Father and the situations faced by their followers. Consequently, a church leader must possess self-awareness and social awareness, effectively managing their interpersonal and intrapersonal dynamics, to lead and shepherd the church with utmost efficacy. A leader's internal clarity (self-awareness) prevents personal wounds from harming the flock, while external empathy (social awareness) allows them to accurately discern and meet the congregation's needs. This dual mastery builds trust, navigates conflict wisely, and transforms managerial duty into genuine, effective shepherding of people's spiritual lives.

However, the prevailing reality within the ecclesiastical sphere is that numerous leaders exhibit a deficiency in emotional intelligence, exerting an adverse influence on their leadership conduct, thereby diverging from the principles of servant leadership (Batool, 2013). Church leaders are frequently engrossed in a multitude of ministerial obligations, allocating insufficient attention to personal growth, particularly concerning emotional intelligence and capacity enhancement. Therefore, the efficacy of their ministerial endeavors remains stagnant, devoid of any progress. This aligns with the assertion of Singh and Twalo, which accentuates the absence of capacity development initiatives designed to integrate the acquisition of skills and knowledge for employees and supervisors, thereby instigating disturbances in organizational productivity (Singh & Twalo, 2015). Conflicts often arise, both internally and externally, leading to an environment of disharmony within the service realm from the ineptitude of church leaders in emotional intelligence to generate discontentment and a lack of dedication among congregants. This corresponds with Bagby's viewpoint, where organizations that fail to acknowledge and address the repercussions of emotionally unintelligent leaders inadvertently foster a hostile work environment and cultivate incivility (Bagby, 2021).

According to Khalili, the lack of emotional intelligence in leaders can have a negative influence on member satisfaction and commitment (Khalili, 2011). Despite the crucial need to develop the concept in church leaders, the analysis in religious contexts remains insufficient. This perspective aligns with Shkëmbi's argument that there is a lack of research attempting to link emotional intelligence with religion as a source of emotions in providing individual well-being (Shkëmbi, 2022). The lack of attention may explain why the church often experiences challenging situations in the service due to emotional disturbances between leaders and followers within the church.

Prior research, such as the work on Spiritual Leadership Theory (Fry & Whittington, 2005), has substantiated the correlation between a leader's spiritual foundation and their emotional intelligence, highlighting how inner purpose enables effective social and emotional management." The triumph of an organization, encompassing ecclesiastical institutions, is intertwined with the responsibilities of its leaders. Beyond possessing a visionary mindset and inspiring demeanor while promoting innovation and empowerment among their followers, these leaders must also exhibit spiritual inclinations for example: a team leader consistently prioritizes mentoring and removing obstacles for their team members, seeing their role not as a position of power but as a "vocation to elevate others," mirroring principles of service found in many traditions. The spiritual aspect finds expression through emotional intelligence, evident in the displays of love, vision, hope, commitment, harmony, and contentment. For example, a church leader demonstrates spiritual leadership by calmly guiding the congregation during conflict, listening empathetically to differing views, and placing the emotional well-being of members above personal authority, thereby strengthening emotional intelligence and fostering unity within the church.



The variables serve as catalysts for motivating others toward goals that transcend individual interests (Gujral, 2016). The presence of spirituality in leaders facilitates their self-awareness, drawing parallels to the narrative of Jesus and the Samaritan Woman at Jacob's well (John 4:5-43), as well as their perception of the environment, exemplified by calming the turbulent winds during a boat voyage with His disciples on the Sea of Galilee (Matthew 8:23-27). Numerous instances in the Bible serve as powerful demonstrations of how Jesus exemplified the behavior of emotional intelligence, thereby guiding both leaders and Christians alike (Gathoni, 2021). Therefore, leadership spirituality is connected to emotional intelligence, which should be possessed by today's church leaders. The complexity lies in a clash between an idealized model of leadership and ingrained institutional culture. The church may theologically affirm the need for spiritually-grounded, emotionally intelligent leaders, while its structures, traditions, and unspoken rules may unconsciously cultivate or protect the very opposite.

This topic remains highly relevant and continues to be discussed to this day. The perspective is supported by Houston (2015), where the topic as a companion to leadership is a more relevant discussion compared to before. This aligns with Flores' statement (2013) that the issue of the empirical connection between spirituality and emotional intelligence has only been explored in a few research. These foundations serve as reasons to research the current and relevant issues in church leadership.

Self-management has the potential to support the realization of emotional intelligence, where every church leader is expected to excel. Furthermore, it is key to implementing emotional intelligence in church ministry. Every church leader has hopes and desired outcomes, but realizing these dreams is not as easy as flipping a switch. Every church leader must strive to organize themselves through self-control, organization, and effectively managing members within one organization to achieve good performance. Self-management of a church leader is directly proportional to emotional intelligence (Ikpesu, 2017). Joseph and Wawire (2015) also stated that self-management is a crucial attribute in building positive emotional intelligence.

The concept leads to competencies that should enable church leaders to have a proactive attitude and achieve higher-quality interactions with everyone in the church. This is further reinforced by Martin (2019a) where self-management plays a pivotal role in fostering a harmonious work environment through the utilization of emotional intelligence. This enables leaders to attain long-term organizational objectives, which are characterized by ever-evolving demands. Furthermore, (Qadar et al., 2014) contended that self-management instills a sense of accountability among employees and all stakeholders, thereby engendering optimal performance within the organization. The achievement of commendable job performance necessitates the cultivation of self-management skills, which entail effectively managing internal states, seizing opportunities, and maintaining an optimistic outlook in pursuit of desired outcomes (Lunenborg, 2011; Nel & De Villiers, 2004).

The strengths and differences of this research lie in the inclusion of self-management as an intervening variable expected to show its important role between spiritual leadership (church leadership) and emotional intelligence. Therefore, this research focuses on demonstrating the influence of Spiritual Leadership on Emotional Intelligence Moderated by Self-Management.



Literature Review And Hypothesis

Theory of Intelligence

While Alfred Binet's foundational Theory of Intelligence (1905), highlights crucial self-regulatory behaviors like goal-direction and self-evaluation, a modern lens is needed for emotional intelligence (EI). Bandura's Social Cognitive Theory better explains EI by detailing how leaders learn self-awareness and social skills through observation, self-reflection, and belief in their capability (self-efficacy). Therefore, a leader's EI is built not just by innate ability (Binet), but through continuous social learning and cognitive processing (Bandura). Behavioral change through self-criticism is an attitude in emotional intelligence required by contemporary church leaders to accept and adapt to any difficult circumstances and initiate actions for achieving significant outcomes or targets. As spiritual leaders, church leaders must evaluate themselves through self-management based on biblical values to effectively direct their actions toward successful goal achievement.

The Influence of Spiritual Leadership on Emotional Intelligence

Spiritual leadership fosters a meaningful atmosphere where shared values are freely experienced (Baykal, 2019), a process that necessitates high emotional intelligence (EI) to build authentic interpersonal relationships (Udod et al., 2020). This EI is demonstrated through self-regulation and servant motivation. The Apostle Paul's principle of purposeful restraint—"All things are lawful for me, but not all things are helpful... I will not be dominated by anything" (1 Corinthians 10:23)—exemplifies the core psychological construct of self-regulation, the ability to manage impulses and align actions with higher goals.

This servant ethic, modeled by Jesus (John 13:4–17; Mark 9:35), translates psychologically into altruistic motivation and relational transparency, key components of authentic and transformational leadership. Jesus's ministry—teaching, healing, and engaging crowds (Matthew 9:35; Mark 1:22)—required profound social awareness and empathic accuracy to perceive and meet diverse human needs, thereby establishing trust and compelling authority (John 6:45). Thus, the biblical servant-leader archetype operationalizes advanced psychological competencies: self-regulation for integrity, empathy for connection, and transformational influence for collective purpose. Therefore, a spiritual leader can solely cater to the requisites and anticipations of their disciples, enhancing emotional intelligence within the follower base (Kumari et al., 2022).

Emotional intelligence is crucial in facilitating the leader's relationship with the followers and contributing to the focus on building others, including church and team members (Issah, 2018; R. Martin, 2015). The explanations suggest that emotional intelligence is positively related to leadership, and successful spiritual leadership cannot be separated from the variable (Villanueva & Sánchez, 2007; Yusof et al., 2014). However, leadership needs a high level of spirituality to significantly predict emotional intelligence (Ng & Prihadi, 2020). Based on the discussion, the first hypothesis of this research is established, where spiritual leadership influences emotional intelligence.

The Influence of Spiritual Leadership on Self-Management

The figure shows that there is a relationship between spiritual leadership and management, even though there are only a few research conducted.

One of the tasks of spiritual leadership is to create an alignment of vision and values based on Christian principles derived from the teachings of the Bible to foster commitment and church growth (C. Chen et al., 2012; Fry, 2003). Meanwhile, spiritual leadership positions



itself under the control of Jesus Christ as the Head of the Church (John 13:13) and relies on the power of the Holy Spirit (Romans 12:6; 1 Corinthians 12:7). Leaders are expected to possess spiritual skills to practice respect and fair treatment towards others (Qudus et al., 2022). To achieve this goal, they need to have self-management abilities to be flexible and positively direct their behavior in creating a balanced and healthy life of ministry, ultimately accomplishing the established service (Bradberry, 2017; J. Martin, 2019b; Pincha & Ayra, 2013). Based on the description, the second hypothesis is established, where spiritual leadership influences self-management.

The Influence of Self-Management on Emotional Intelligence

A leader should have self-management to effectively develop emotional intelligence and positively direct their behavior (Bradberry, 2017) which is also an integral key in building intrapersonal and interpersonal relationships (A. Drigas & Papoutsis, 2021). In the bible, Joseph provides an example of someone who possesses good self-management, demonstrating positive behavior regardless of the circumstances faced. Joseph demonstrated three phenomena that exemplified outstanding self-management. Firstly, there was a valid basis for being the beloved son of the father, as he diligently fulfilled his responsibility of wholeheartedly shepherding the flock together with the parents and siblings. Joseph exhibited unwavering determination and did not surrender even when confronted with substantial obstacles (Genesis 37:2).

Secondly, with God's guidance, Joseph successfully carried out the task of governing under Pharaoh, overseeing the collection of grain and managing food supplies during times of abundance and famine. Joseph achieved success because of the strong sense of responsibility in his work. Joseph was known for excellent self-management, as demonstrated by the wise actions during the seven years of abundance. Joseph stored the surplus grain in prepared granaries throughout the land (Genesis 41:46-49).

Thirdly, Joseph excelled in self-management by serving the Egyptians with great love and care. The grain harvested during the years of abundance was enjoyed by the Egyptians and Joseph's brothers in the land of Canaan, who sold him into slavery. These stories show Joseph's excellent self-management skills, such as being sensitive to the needs of others, displaying wisdom in fulfilling duties, building good relationships within the palace and with everyone around him (Genesis 40:6-7), being achievement-oriented, being enthusiastic in his work, possessing an innovative spirit that challenges the status quo, and adaptable to any situation and circumstance (Beydler, 2017). In addition, Joseph exhibited commendable emotional intelligence by managing emotions and effectively tackling challenges to accomplish different objectives (Daud, 2020). He testified that God is the source of wisdom and knowledge (Genesis 40:8).

From a biblical perspective, spiritual leadership encompasses vision, hope, love, relationships, and obedience as a servant (C. Y. Chen & Yang, 2012; Grahn, 2011). Spiritual leaders should emulate Jesus, as He came to serve rather than be served by others (Matthew 20:25-28). The fundamental tenet of spiritual leadership lies in the principle of servant leadership, where leaders exemplify proficient self-management to cultivate emotional intelligence as dedicated servants prepared to serve, make sacrifices, and endure hardships. They follow the exemplar of Jesus, who embodied true servanthood by humbling Himself and washing the feet of His disciples as an expression of unwavering faithfulness in service (John 13:12-17). Based on the description, the third hypothesis is established, which suggests the influence of self-management on emotional intelligence.



The Influence of Spiritual Leadership on Emotional Intelligence Moderated and Mediated by Self-Management

Spiritual leadership is strengthened with self-management when emotional intelligence is relied upon in delivering effective service in the Church. The self-management of a church leader is overlooked because their mindset assumes that relying solely on theological abilities and preaching will suffice for everything to go well according to expectations. In reality, the Church often experiences internal conflicts due to leaders lacking proficiency in emotional intelligence. To improve this situation, the leader's self-management skills need to be enhanced, which is expected to reinforce leadership in emotional intelligence. Effective spiritual leadership requires good self-management to cultivate essential emotional intelligence. This contributes to better work and service, fostering healthy relationships and creating a harmonious unity in fulfilling the goals of the ministry. Therefore, spiritual leadership has a strong relationship with emotional intelligence as an instrument for the formation of the concept.

The task of a leader always involves dealing with the emotions of a group, which is why a spiritual leader needs to pay attention to emotional intelligence (Beza & Mesfin, 2021). However, the extent to which a leader can master the variable depends on self-management (Lunenburg, 2011) to create balance, adapt to changes as needed, and deliver good performance (Martin, 2019). A spiritual leader must be strong in self-management as a key aspect of personal development to generate emotional intelligence in their leadership roles and service (Phipps et al., 2014). Based on the discussion, the fourth hypothesis is established, which posits the influence of spiritual leadership on emotional intelligence, moderated and intervened by self-management.

The hypothesis proposing self-management as both a moderator and a mediator is conceptually problematic. These are distinct, competing mechanisms:

As a Mediator: Self-management would be the pathway through which spiritual leadership builds emotional intelligence (SL → Self-Management → EI). It's the "how."

As a Moderator: Self-management would be a condition that strengthens or weakens the direct effect of spiritual leadership on EI (SL → EI, effect depends on level of Self-Management). It's a "when" or "for whom."

A variable cannot logically be the mechanism and a contingent condition for the same relationship in one model. The analysis must choose one theoretical role or test them in separate, sequential models (e.g., a moderated-mediation where self-management mediates, and another variable moderates that path).

Methodology

The research used a sample from members of the Indonesian Methodist Church, District 3, Region 1, and the Hair method was used to determine the sample, where the sufficient number of respondents was calculated using the formula of 5-10 times the number of indicators (J. F. J. Hair et al., 2010). Therefore, the population used in this research consisted of 85 respondents. The participants included 45 males and 40 females, with at least a bachelor's degree. To construct the independent and moderating variables, the software VOSviewer was used, even though novelty was established. The number of indicators for the variables under investigation was 17, including 5 indicators for spiritual leadership, 7 for self-management, and 5 for emotional intelligence, requiring a minimum of



85 respondents. This research examines three variables. First, spiritual leadership is an independent variable and refers to an individual that can inspire followers to cultivate spiritual values such as honesty, integrity, love, compassion, and building harmonious relationships in the place of service (Samul, 2019). The variable consists of five indicators, namely vision, hope, love, relationships, and obedience (C. Y. Chen & Yang, 2012; Grahn, 2011).

Second, emotional intelligence is a dependent variable, which holds significant meaning and has a high influence in life, particularly in interpersonal relationships, such as leader-member or follower relationships. It is a crucial aspect for enhancing competitiveness in both personal and organizational life (Krén & Séllei, 2021). Intelligence has five indicators, namely skill, control, sacrifice, empathy, and intelligence (Chin, 2021; Collins & Cooper, 2014; Dasborough et al., 2022; A. S. Drigas & Papoutsis, 2018; Parrish, 2015; Savio, 2022; Tuyakova et al., 2022).

Third, self-management is a moderating and intervening (mediating) variable, which refers to the way work is carried out (Trofimov et al., 2019). In addition, the variable is strategic planning aimed at helping to manage an individual's behavior (Neck & Houghton, 2006). Self-management consists of seven indicators, namely competence, positive behavior, wise thinking, self-awareness, caring, sensitivity, and enthusiasm (Beydler, 2017; Bradberry, 2017; Phipps et al., 2014; Pincha & Ayra, 2013). Research data was collected through a questionnaire using Likert scale response categories with five options ranging from 1 to 5 (Allen & Seaman, 2007). The questionnaire was designed in the form of questions and statements adapted to all the indicators of each variable under investigation to obtain the expected output.

The study used self-report questionnaire items to measure self-management as both a moderating and intervening variable. The questions focused on how leaders manage their behavior and emotions in their work and ministry, rather than on cognitive knowledge alone. All items were presented as Likert-scale statements ranging from 1 (strongly disagree) to 5 (strongly agree), allowing respondents to consistently evaluate their level of self-management based on the seven indicators defined in the study.

In this analysis, self-management is theorized as a mediator, explaining the process through which spiritual leadership (SL) builds emotional intelligence (EI): $SL \rightarrow \text{Self-Management} \rightarrow EI$. A moderator (e.g., organizational culture) would instead change the strength of the direct $SL \rightarrow EI$ relationship under different conditions. These roles are mutually exclusive in a single model.

Spiritual leadership (SL) directly has a positive effect on emotional intelligence (EI). However, when self-management (SM) plays the role of moderator, its function is not to cause EI, but rather to strengthen or weaken SL's influence on EI. That is, at a high level of self-management, the influence of spiritual leadership on emotional intelligence becomes stronger and more effective; Conversely, when self-management is low, the influence becomes weaker. Thus, self-management does not become a liaison (mediator), but determines how strong the relationship between SL and EI is.

Spiritual Leadership (SL) influences Emotional Intelligence (EI) through the internalization of spiritual values such as vision, hope, love, relational commitment, and obedience rooted in the example of Christ. SL encourages church leaders to develop self-awareness, emotional regulation, empathy, and the capacity to build healthy relationships within the congregation. Spiritual leaders do not merely lead through formal structures but also through inner spiritual maturity, enabling them to respond to pressure, conflict, and ministry dynamics with emotional stability and discernment. The findings indicate that improvements in spiritual

leadership significantly enhance leaders' emotional intelligence, contributing to more effective ministry, relational harmony, and holistic congregational growth.

The collected responses from the participants were summarized for analysis. This research employed structural equation modeling (SEM) analysis using WarpPLS software to test the research hypotheses. Data quality tests were also conducted through validity and reliability tests. The validity test was performed to confirm the accuracy that the data was valid and each question was suitable for representing the variables under investigation. The reliability test was conducted to show that the respondents answered consistently, indicating their seriousness. Hypothesis testing was conducted in three stages, namely moderation, direct, and indirect influence testing. In this research, moderation influence testing was performed for one hypothesis, while direct and indirect relationship tests were conducted for three and one hypotheses. The hypotheses were tested using the WarpPLS software.

The feasibility of the data was tested using the validity and reliability tests. The data validity test was seen based on the results of the loading factor of each question on each variable. The results of the validity test can be seen in Table 1 provided each loading factor is declared > 0.7 , hence all questions were proven valid. The data reliability test was seen based on the results of CA, CR, and AVE from the answer from each respondent. The reliability test can be seen in Table 2 below with the provisions for CA / CR > 0.6 while AVE should be > 0.5 , hence the results are proven to be reliable.

Table 1. Validity Test

	SL	SM	EI	SM*SL
X1	(0.975)	-0.338	-0.254	-0.119
X2	(0.959)	-0.275	-0.191	-0.096
X3	(0.952)	-0.338	-0.246	-0.051
X4	(0.959)	-0.286	-0.223	-0.090
X5	(0.887)	-0.183	-0.181	-0.229
Z1	-0.266	(0.936)	0.248	-0.222
Z2	-0.264	(0.926)	0.201	-0.190
Z3	-0.306	(0.936)	0.206	-0.160
Z4	-0.292	(0.970)	0.207	-0.161
Z5	-0.252	(0.916)	0.127	-0.140
Z6	-0.266	(0.954)	0.237	-0.208
Z7	-0.335	(0.941)	0.222	-0.135
Y1	-0.197	0.173	(0.904)	0.088
Y2	-0.216	0.143	(0.869)	0.183
Y3	-0.222	0.256	(0.947)	0.130
Y4	-0.228	0.242	(0.933)	0.131
Y5	-0.191	0.184	(0.895)	0.120
SM*SL	-0.122	-0.185	0.143	(1.000)

Based on the criteria for meeting validity requirements, the loading factor values should be equal to or greater than 0.7 (Prayitno et al., 2022). Therefore, all the statement instruments created in the questionnaire are valid and suitable for representing the variables under investigation. Spiritual leadership, with its five indicators, has all the loading factors above 0.7. The emotional intelligence variable, with its five indicators, has all the loading factors above 0.7. The self-management variable, with its seven indicators, has all the loading factors above 0.7.

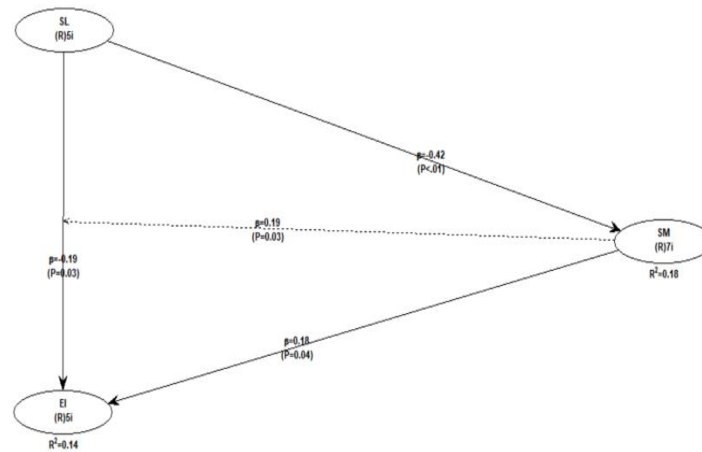


Figure 1 Output WarpPLS, 2023

The results in Figure 1 above provide information that the coefficient of determination (R^2) for the relationship between spiritual leadership and self-management is $0.18 = 18\%$. Therefore, there is an 82% chance for other variables not included in this model to also affect self-management. This implies that when spiritual leadership is increased by 100%, self-management will be increased by 18%. The coefficient of determination (R^2) indicates that spiritual leadership and self-management jointly affect emotional intelligence at $0.14 = 14\%$, meaning there is an 86% chance for other variables to also affect the variables. This suggests that when spiritual leadership and self-management are simultaneously increased by 100%, emotional intelligence will be increased by 14%.

Table 2. Reliability Test

WarpPLS 7.0 - Latent variable coefficients

Close Help

	SL	SM	EI	SM*SL
R-squared		0.175	0.140	
Adj. R-squared		0.166	0.108	
Composite reliab.	0.978	0.981	0.960	1.000
Cronbach's alpha	0.971	0.978	0.948	1.000
Avg. var. extrac.	0.897	0.883	0.828	1.000
Full collin. VIF	1.166	1.211	1.115	1.103

In the construction of reliable measurement models in testing structural models, specifically in evaluating reliability, the AVE value of each construct must exceed the recommended value of 0.50. The Composite Reliability value is the upper limit, while Cronbach Alpha is the lower limit in determining the reliability of internal consistency with the minimum recommended value, 0.70. This implies that the reliability of internal consistency is adequate (J. F. Hair et al., 2019; Kassem et al., 2023). Therefore, the reliability of the data on the three variables can be studied according to the table above:

Table 3. Reliability Test

Variables	Composite Reliability	Cronbach Alpha	Average Variance Extracted
Spiritual Leadership (SL)	0.978	0.971	0.897
Self-Management (S-M)	0.981	0.978	0.883
Emotional Intelligence (E-I)	0.960	0.948	0.828

Source: WarpPLS Output, 2023

Based on the criteria mentioned above and considering the results of the data reliability test, the variables were deemed reliable. Therefore, the respondents were consistent in answering all the questions in the questionnaire. Consistent data suggested that the respondents took the survey seriously and provided confidence in using the data for hypothesis testing.

Results And Discussion

The results of testing the hypothesis consisted of three tests, namely the influence moderation, the direct effect, and the indirect effect test.

1) Direct Influence Test Results

Table 4 Direct Influence Test Results

Variables	P.values
Spiritual Leadership (SL) – Emotional Intelligence (EI)	0.03
Spiritual Leadership (SL) – Self Management (SM)	< 0.001
Self-Management (SM) – Emotional Intelligence (EI)	0.043

Hypothesis 1: There is an influence of Spiritual Leadership on Emotional Intelligence

Based on the direct influence test results from Table 4, there was a significant influence of Spiritual Leadership on Emotional Intelligence, indicated by a p-value of $0.03 < 0.05$. Therefore, the first hypothesis of this research was proven and accepted. These findings complemented and strengthened previous research conducted by Udod *et al.*, (2020), Yusuf *et al.*, (2014), Samul (2020) and Ng, H. W., & Prihadi, K. (2020). The influence of Spiritual Leadership on Emotional Intelligence was positive. To gain a broader understanding of this influence, the curve for the multivariate relationship in Figure 2 below explained that the influence of Spiritual Leadership on Emotional Intelligence is positive ($\beta = 0.19$) and significant ($p = 0.03$). This empirical evidence confirmed that every effort to enhance Spiritual Leadership led to an increase in Emotional Intelligence. Even though the initial impact was significant and positive, the significance of Spiritual Leadership led to a decrease in Emotional Intelligence.

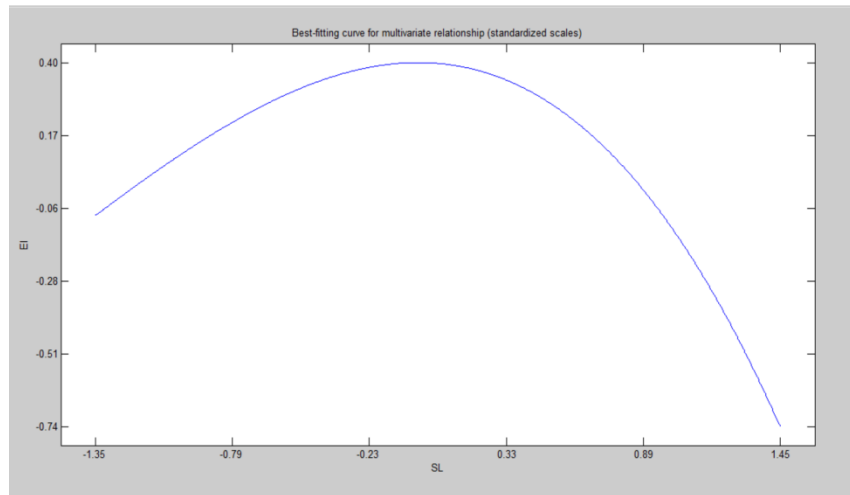


Figure 2. The curve of the influence of SL on EI

Hypothesis 2: There is an influence of Spiritual Leadership on Self-Management

Based on the direct influence test results from Table 4, there was a significant influence of Spiritual Leadership on Self-Management, indicated by a p-value of $< 0.01 < 0.05$. Therefore, the second hypothesis of this research was proven and accepted. These findings complemented and strengthened previous research conducted by Beza & Masfin (2021), Phipps *et al.* (2014), and Parrish (2015). The influence of Spiritual Leadership had a positive impact on Self-Management. A broader understanding of this influence is shown in the curve for multivariate relationships in Figure 3. The influence of Spiritual Leadership (SL) on Self-Management (SM) is positive ($\beta = 0.42$) and significant ($p < .01$).

This empirical evidence confirmed that every effort to enhance Spiritual Leadership led to an increase in Self-Management. Spiritual leaders ought to equip themselves with proficient self-management skills to effectively attain their desired objectives. It is crucial to recognize that optimal outcomes in spiritual leadership cannot be achieved without the incorporation of self-management. Even though there is an initial surge during the early stages, the impact of spiritual leadership on self-management is immensely significant. It is observed that the significance of spiritual leadership ultimately results in a notable decline in emotional intelligence.

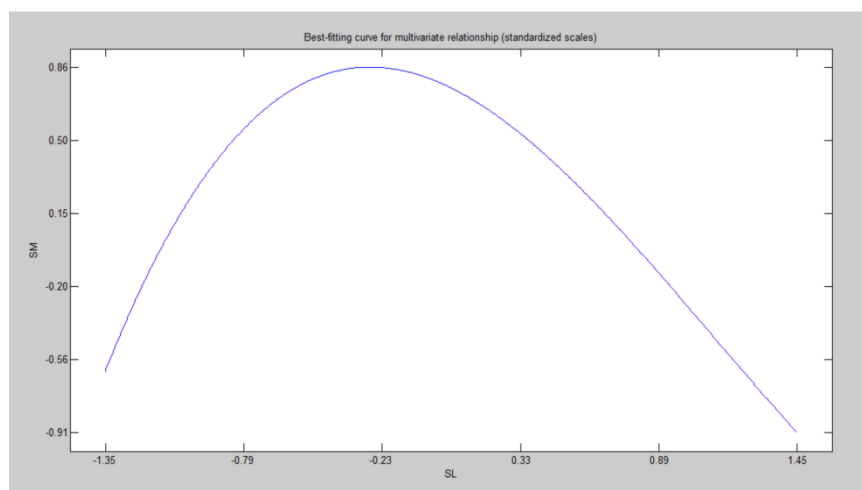


Figure 3. The Curve of the Influence of SL on SM

Hypothesis 3: There is an influence of Self-Management on Emotional Intelligence.

Based on the direct influence test results from Table 4, there was a significant influence of Self-Management (SM) on Emotional Intelligence (EI), indicated by a p-value of $0.043 < 0.05$. Therefore, the third hypothesis of this research was proven and accepted. These findings complemented and strengthened previous research conducted by Neck & Houghton (2006), R. Martin (R. Martin, 2015), and Beydler (2017). Self-Management had a positive impact on the Emotional Intelligence of every leader. A broader understanding of this influence is shown in the curve for multivariate relationships in Figure 4.

The influence of Self-Management (SM) on Emotional Intelligence (EI) was positive ($\beta = 0.18$) and significant ($p = 0.04$). This empirical evidence confirmed that every effort to enhance Self-Management led to an increase in Emotional Intelligence. Self-Management should be used to equip leaders with Emotional Intelligence and to build themselves positively. Initially, both self-management and emotional intelligence were relatively low. After gradually improvement through a lengthy and continuous process, the concept experiences enhancement, leading to a substantial increase in emotional intelligence.

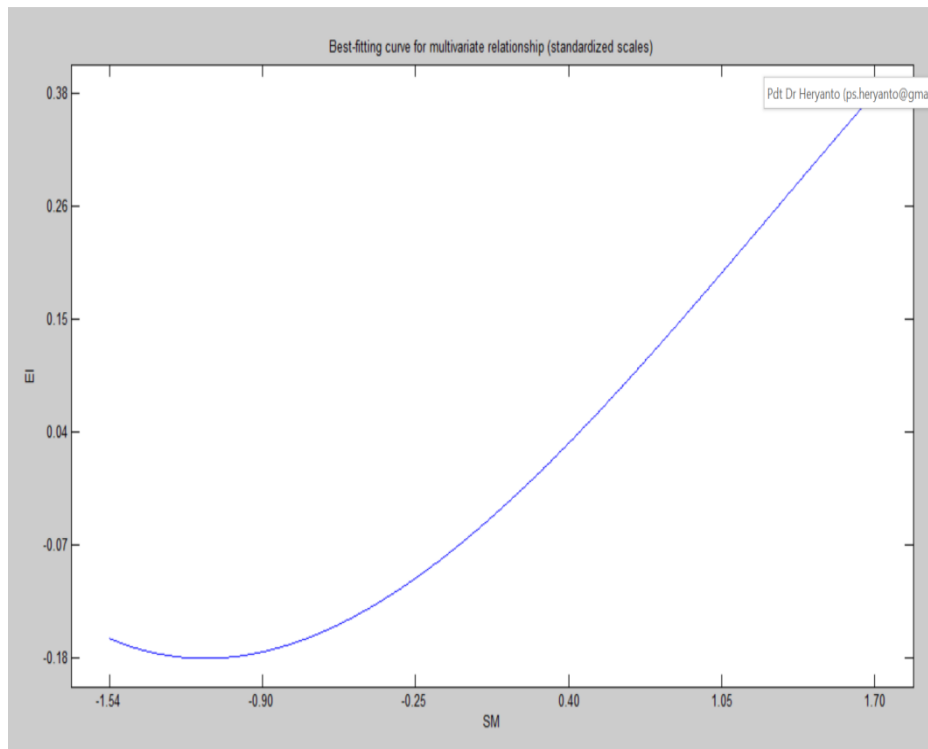


Figure 4. SM influence Curve on EI

2) Influence moderation test results

Table 3. Moderation Test

Hypothesis 4: Table 3 shows that there is a self-management ability to moderate the influence of Spiritual Leadership on Emotion

Path coefficients				
	SL	SM	EI	SM*SL
SL				
SM	-0.419			
EI	-0.194	0.178		0.193
SM*SL				

P values				
	SL	SM	EI	SM*SL
SL				
SM	<0.001			
EI	0.031	0.043		0.032
SM*SL				

Intelligence as evidenced by the p.value = 0.032 <0.05, hence the fourth hypothesis was proven and accepted.

This research contributes to and advances previous research by Beydler (2017), Trofimov *et al* (2019), and Phipps *et al.* (2014). Management is an important working method that strengthens job performance and builds trusted interactions within the community of workers and servants. Self-Management can guide leaders in managing their thoughts, attitudes, actions, controlling emotions, and adapting, which are crucial in realizing successful leadership. Therefore, the variable influences the development of spiritual leadership capacity to implement spiritual intelligence in performing leadership tasks. This is evidenced by the curve for multivariate relationship in Figure 5, where the influence of SL on EI, moderated by SM, is positive ($\beta = 0.19$) and significant ($p = 0.032$). This empirical evidence confirms that the impact of SM on EI is low. After improvement and strengthening (moderation) by SM, the results significantly increase the influence of SL on EI.

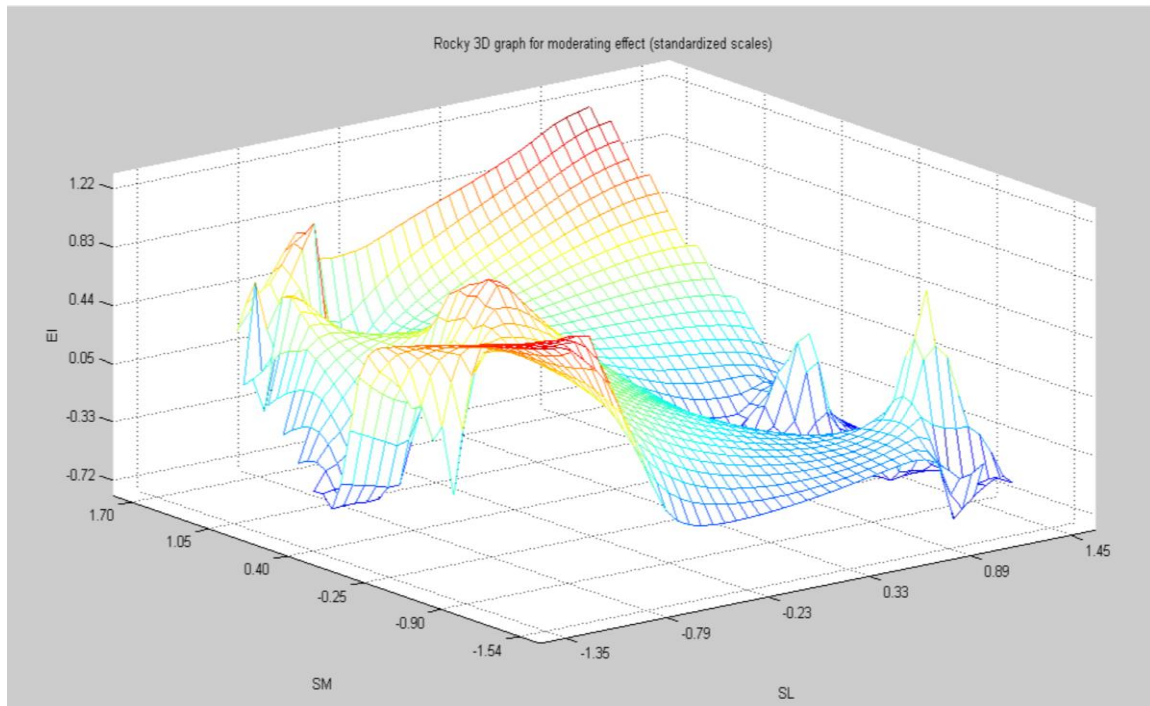


Figure 5. The Influence of SL on EI Moderated by SM

3) Indirect influence Test

Table 4. Indirect Effect Test

WarpPLS 7.0 - Indirect and total effects (classic view)

Close Help

```

*****
* Indirect and total effects *
*****

Indirect effects for paths with 2 segments
-----
L           L           S-M           E-I           S-M*L
L
S-M
E-I        -0.075
S-M*L

Number of paths with 2 segments
-----
L           L           S-M           E-I           S-M*L
L
S-M
E-I        1
S-M*L

P values of indirect effects for paths with 2 segments
-----
L           L           S-M           E-I           S-M*L
L
S-M
E-I        0.161
S-M*L
  
```



The hypothesis is the result of an indirect influence test to answer the third, which examines the indirect influence of Spiritual Leadership on Emotional Intelligence through Self-Management, as seen in Table 4.

Hypothesis 5: There is an indirect influence of self-management mediating the influence of Spiritual Leadership on Emotional Intelligence. Based on the proven results with a p .value = 0.161 > 0.05, the fifth hypothesis is not proven and cannot be accepted.

Based on the provided results, each of the five hypotheses was clearly stated and systematically tested through direct, moderation, and mediation analyses, leading to the acceptance of Hypotheses 1 through 4 and the rejection of Hypothesis 5.

Overall, this research has not been proven to contribute to and support previous research conducted by Pincha & Ayra (2013), Baykal (2019), Dasborough *et al.* (2022), and Strugar Jelača *et al.* (2022), where self-management is important and needed by leaders for personal development involving resources to be developed and managed in terms of appreciating and embracing spiritual values. Self-management is a valuable tool for reducing the disparity among emotionally intelligent leaders. However, the significance has emerged as a crucial matter and a topic of ongoing debate. It pertains to the accuracy of predictions regarding the positive impact of emotional intelligence in the workplace and the establishment of validity. Moreover, the research findings indicate that self-management has not been used as a mediator in the influence of spiritual leadership on emotional intelligence. Consequently, a gap exists due to the limited research on emotionally intelligent managers and the emergence of conflicting results in this domain. These circumstances have a noteworthy effect on spiritual leaders who aim to objectively evaluate themselves, potentially leading to difficulties in building relationships and adapting to the community within their leadership role. Consequently, this may result in unattainable targets and outcomes.

The failed mediation suggests spiritual leadership may influence emotional intelligence directly, not through self-management. This implies the values and vision of spiritual leadership inherently cultivate empathy and social skills, making self-management a parallel outcome rather than a necessary pathway. The mechanism may be more intrinsic and relational than purely self-regulatory. To advance this research, future studies should incorporate a broader set of moderating and contextual variables to clarify the boundary conditions and mechanisms of spiritual leadership's impact. Key areas for exploration include:

1. **Leader Characteristics:** Examining stable personality traits (e.g., Conscientiousness, Neuroticism from the Big Five) could reveal who is predisposed to integrate spirituality and EI effectively. Similarly, theological education (its depth, type, and emphasis on practical ministry skills) and years of ministry experience are crucial developmental factors that likely shape a leader's self-management capacity and relational approach.
2. **Organizational Context:** The church or denominational culture—whether it is authoritarian, collaborative, traditional, or innovative—fundamentally enables or constrains a leader's behavioral expression. Congregational demographics (size, socioeconomic diversity, life stage) also present distinct emotional and social challenges that moderate leadership effectiveness.
3. **Outcome Expansion:** Research should move beyond leader-centric measures to include follower and organizational health outcomes, such as volunteer engagement, congregational spiritual vitality, conflict resolution efficacy, and leader sustainability (e.g., resilience and burnout). This shift would ground the theory in tangible ministry effectiveness.



Investigating these variables will answer critical questions about *for whom* and *under what conditions* the fusion of spiritual leadership and emotional intelligence most successfully fosters healthy, transformative communities.

Conclusions and Suggestions

In conclusion, the findings substantiate that emotional intelligence is not merely a pathway but a critical moderator. It acts as an essential catalyst that amplifies or enables the effective translation of spiritual leadership principles—such as values and service—into genuine, impactful leadership behavior and authentic relational outcomes. Endeavours aimed at fostering emotional intelligence were endorsed with self-management, as evidenced by the observed enhancement in emotional intelligence. Firstly, Spiritual Leadership exerted influence on Personal Management, highlighting the indispensability of Self Management in the establishment of effective leadership. However, in the context of church leadership, a spiritual leader possessed the ability to impact personal management. This held utmost significance for spiritual leaders, who did not detach themselves from reliance on management in the fulfillment of responsibilities and ministry. Meanwhile, the management required by a leader was based on biblical patterns. It was the responsibility of leaders to guide and incorporate spiritual values into the management. These leaders were expected to use self-management in their leadership development, including emotional intelligence.

Secondly, Personal Management influenced Emotional Intelligence. Self-management was also a critical competency within the realm of human resources possessed by leaders, and it encompassed all the practices and implementations carried out. The role of management also played a crucial part in fortifying the ability to cultivate self-management. In discussing the concept as a subject, it was imperative to identify its object, which pertained to the specific areas of interest for self-management. The focus was directed toward the development of emotional intelligence in spiritual leaders. Since the variable was an essential requirement for leaders, it was only nurtured through effective managerial practices. Many church leaders also exhibited a lack of knowledge in the field of personal management. This knowledge gap led to deficiencies in emotional intelligence and gave rise to unnecessary conflicts both internally and externally. Therefore, further research should be focused on the leadership management of every spiritual or church leader to empower emotional intelligence.

Thirdly, Spiritual Leadership impacted emotional intelligence. It was vital to underscore the quality of emotional intelligence within this particular section when delving into the impact of church leadership. The limited knowledge and developmental processes showed the necessity of exploring this issue by developing emotional intelligence variables within a biblical context. This was beneficial for theological seminaries, Christian leaders, and the development of literature on emotional intelligence.

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Competing interests

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Author's contributions

All authors contributed equally to this work.

Ethical consideration

This article followed all ethical standards for carrying out a research without direct contact with human or animal subjects.



Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the author.

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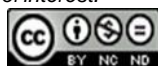
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