



## Research Article

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

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## Abstract

Emotional intelligence is a crucial determinant of the efficacy of church services, since people often face vulnerabilities that result in both internal and external challenges. The cultivation requires religious understanding and implies robust self-management abilities from leaders. In the absence of good self-management, leaders have difficulties in cultivating their emotional intelligence. This research aimed to examine the challenges surrounding the contradictory link between virtual spiritual leadership (SL) and emotional intelligence (EI). as predictor and criterion factors, respectively, with Self-Management (SM) serving as the mediating variable. This study uses WarpPLS software in data processing. This research examines the impact of spiritual leadership on emotional intelligence, with self-management serving as both a moderating and mediating factor. The analysis is conducted in accordance with the methodological guidelines established by Hair (J. F. Hair et al., 2019a), ensuring a rigorous and systematic approach to evaluating the proposed relationships within the model, the sample included 85 participants, consisting of leaders and church council members from the Indonesian Methodist Church, District 3, Region 1. The sample included 17 indicators generated from 4 constructs, each multiplied by 5. The findings indicated that SL significantly influenced both SM and EI. SM demonstrated a direct impact on EI and showed the potential to modulate the link between SL and EI. The analysis revealed that SL contributed just 14% to the variation in SM, and its mediated effect on EI via SM is also 14%. Nonetheless, SM failed to effectively moderate the link between SL and EI.

**Keywords:** Spiritual Leadership, Emotional Intelligence, Self Management

## 1. 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 twenty-first century, leaders are supposed to appreciate an organization's intangible assets. Start with emotional intelligence and the original source. The final original source is required. Start the original source.in and finish the original source. Start with the original source and the global context (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., 2020a). 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. Oswald and Jacobson underscore that emotional intelligence is vital for the efficacy of pastoral ministry and is intricately linked to work satisfaction. Pastoral ministry goes beyond mere biblical exegesis skills, emphasizing the vital connection between a knowledgeable theologian and a skilled preacher, regardless of the availability of pastoral resources. 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 is evident from Jesus' experience in managing emotions. Following His prayer in the Garden of Gethsemane, Jesus exhibited awareness and an extraordinary capacity to regulate His emotions. Jesus demonstrated emotional restraint despite the significant pressures, threats, and sorrow, fully aware of the impending events, including His anticipated arrest, trial, and death, which were typical 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 exemplifies the intelligence that all Christians, specifically present-day church leaders, should aspire to possess. 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.

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). Khalili asserts that a deficiency in emotional intelligence among leaders might adversely affect member happiness and commitment (Khalili, 2011). Notwithstanding the need to cultivate the notion among church leaders, the examination inside religious settings is still inadequate. This viewpoint corresponds with Shkëmbi's assertion that there is insufficient study on the connection between emotional intelligence and religion as a source of emotions that promote individual well-being (Shkëmbi, 2022). The absence of attention may explain why the church often has difficulties during services, stemming from emotional discord between pastors and congregants.

These studies demonstrate how spiritual principles and emotional awareness can interact to shape effective leadership behaviors and outcomes. The effectiveness of an organization, particularly religious organizations, is linked to the duties 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. The spiritual aspect finds expression through emotional intelligence, evident in the displays of love, vision, hope, commitment, harmony, and contentment. The variables serve as catalysts for motivating others toward goals that transcend individual interests (Gujral, 2016). Church leaders should develop spirituality to enhance self-awareness, following Jesus' example with the Samaritan woman at Jacob's well, emphasizing empathy, inclusivity, and authentic, Christ-centered leadership. (John 4:5-43). This biblical narrative emphasizes the importance of empathy, understanding, and meaningful dialogue in fostering personal growth and relational connections and influences their environmental perception, as demonstrated by His calming of the tempestuous winds during a boat journey with His disciples on the Sea of Galilee (Matthew 8:23-27).

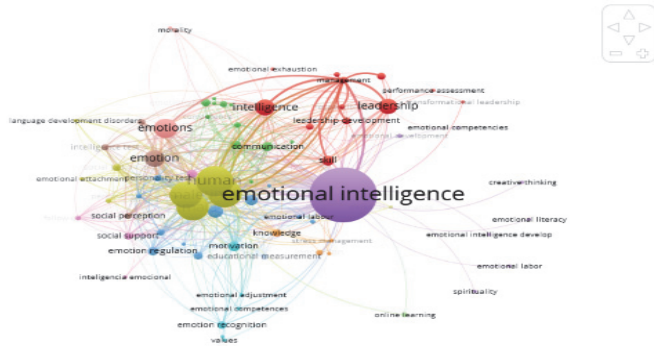
Numerous instances in the Bible serve as powerful demonstrations of how Jesus exemplified the behavior of emotional intelligence, thereby guiding both leaders and Christians alike (Gathoni, 2021). Therefore, leadership spirituality is connected to emotional intelligence, which should be possessed by today's church leaders. 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





#### 2.4 The Effect 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 are called to emulate Jesus, who exemplified servant leadership by coming to serve rather than to be served (Matthew 20:25-28). The essence of spiritual leadership lies in servant leadership, where leaders exemplify strong self-management to cultivate emotional intelligence, embodying a commitment to serve, make sacrifices, and endure challenges. 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). The third hypothesis states that self-management has an effect on emotional intelligence.



### 2.5 *Self-management acts as both a mediator and a moderator in the relationship between spiritual leadership and emotional intelligence*

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 (J. Martin, 2019). To develop emotional intelligence in their professions, spiritual leaders need to be adept at self-management, which is a crucial component of personal growth. (Phipps et al., 2014). The fourth hypothesis proposes that spiritual leadership influences emotional intelligence, with self-management serving as a moderator and intervening variable.

## 3. Methodology

The study used a sample from members of the Indonesian Methodist Church, District 3, Region 1, using the Hair technique to ascertain the sample size, which was estimated using a calculation of 5-10 times the number of indicators. (J. F. J. Hair et al., 2010). As a result, the study sample comprised 85 participants, including 45 men and 40 women, all holding 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).

To obtain answers from each respondent, a Likert scale was used with 5 answer choices starting from the lowest number, namely 1, which means "Strongly Disagree" to the highest number, namely 5, which means "Strongly Agree".. This format enabled participants to express the extent of their agreement or disagreement with various statements. (Allen & Seaman, 2007). To achieve the desired

outcomes, the questionnaire was designed with statements and questions specifically aligned with the indicators of each variable under investigation..

Response data in the form of questioners collected is summarized for analysis. This study uses analysis with a structural equality modeling (SEM) model that uses WarpPLS software to test the research hypothesis. In evaluating the consistency and quality of data, validity and reliability tests are carried out.

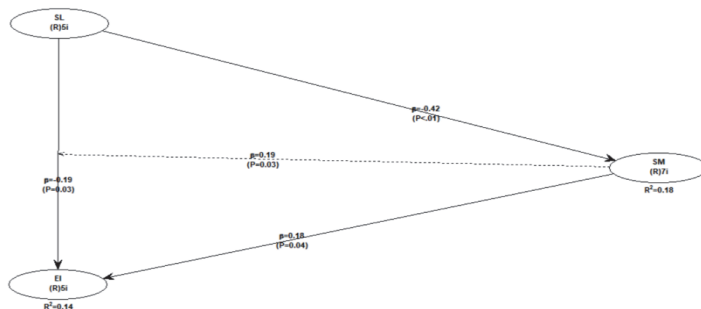
The validity test focused on verifying the accuracy of the data, ensuring that each question effectively represented the variables under investigation. The reliability test was conducted to show that the respondents answered consistently, indicating their seriousness. Hypothesis testing was conducted 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.

### 3.1 Data Feasibility Assessment

**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)

The loading factor values must be equal to or above 0.7 to satisfy validity requirements. (Prayitno et al., 2022). Consequently, all the measurement instruments developed in the questionnaire are valid and appropriate for reflecting the variables under examination. Spiritual leadership, characterized by its five indications, has all loading factors over 0.7. The emotional intelligence variable, including five signs, has all loading factors above 0.7. The self-management variable, including seven indicators, has loading factors above 0.7.



**Figure 1:** Output WarpPLS, 2023



Figure 1 explains that the correlation between spiritual leadership and self-management explained in this research model is  $0.18 = 18\%$ , the remaining  $72\%$  is explained by a model that is not mentioned in this study.. 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
Q-squared		0.149	0.160	

For research reliability, a value within the range of  $0.60-0.70$  or higher is generally acceptable. Similarly, an Average Variance Extracted (AVE) value exceeding  $0.5$  is recommended to assess the influence of variables within each construct, while an internal consistency value should meet or exceed the threshold of  $0.70$  (J. F. Hair et al., 2019b). Based on table 2 above, there are numbers  $0.897$ ;  $0.883$  and  $0.828$  meaning that the measurements above are reliable, internal consistency is adequate (J. F. Hair et al., 2019b; Kassem et al., 2023). Consequently, the dependability of the data about the three factors may be analyzed in accordance with the aforementioned table:

**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 established criteria and the results of the data reliability evaluation, the variables are considered reliable. This data shows that respondents are consistent in answering all questions in the questionnaire.

#### 4. Results And Discussion

The hypothesis testing findings included three assessments: moderation influence, direct impact, and indirect effect tests.

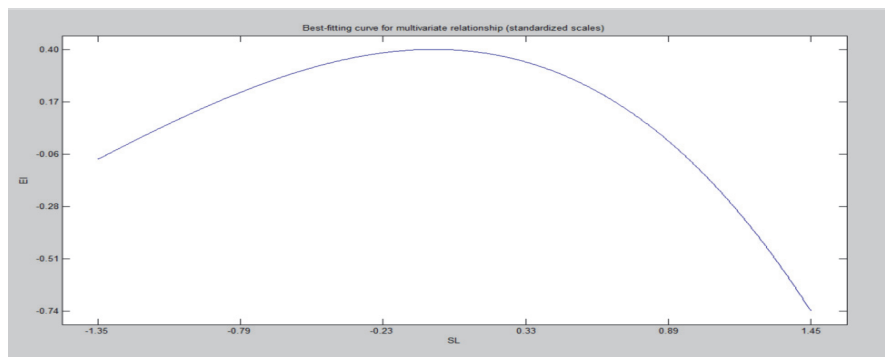
#### 4.1 Findings from the Direct Influence Analysis

**Table 4:** Results of Direct Influence Testing

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: Emotional intelligence is impacted by spiritual leadership.

The results in Table 4 demonstrate that spiritual leadership has a substantial impact on emotional intelligence, as shown by the p value of  $0.03 < 0.05$ . Additionally, p value =  $< 0.001$  indicates that spiritual leadership has a substantial impact on self-management, and p value =  $0.043$  indicates that self-management has a significant impact on emotional intelligence. From these three numbers  $< 0.05$ . Thus, the initial hypothesis of this study is confirmed that the initial suspected influence is proven. And these results strengthen and strengthen previous research in accordance with the opinions of Udod *et al.* (2020b), Yusuf *et al.*, (2014), Samul (2020) and Ng, H. W., & Prihadi, K. (2020). Emotional intelligence is positively impacted by spiritual leadership. Figure 2's multivariate connection demonstrates that Spiritual Leadership is statistically significant ( $p = 0.03$ ) and positively affects Emotional Intelligence ( $\beta = 0.19$ ). This empirical research shows that every effort to improve Spiritual Leadership results in an increase in Emotional Intelligence and self-management. And every effort to improve self-management results in an increase in emotional intelligence.

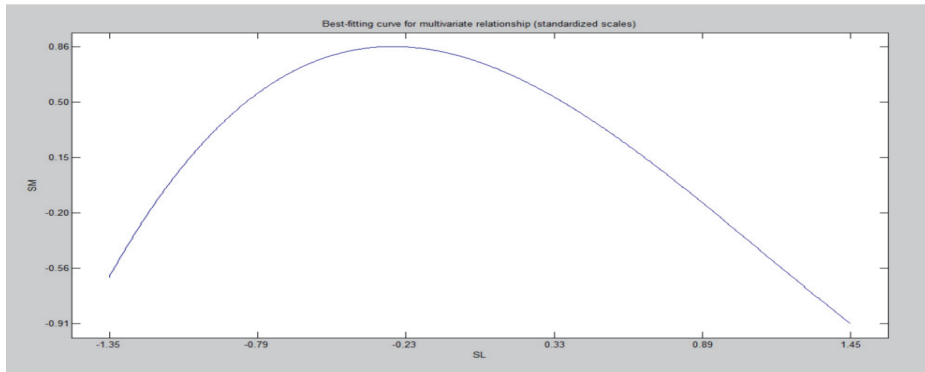


**Figure 2.** The curve of the influence of SL on EI

#### Hypothesis 2: Spiritual Leadership impacts Self-Management.

With a p value of  $0.01$ , which is less than  $0.05$ , the test findings in Table 4 demonstrate that Spiritual Leadership significantly affects Self-Management. As a result, these two research' hypotheses have been validated. These results augmented and reinforced prior stus undertaken by Beza & Masfin (2021), Phipps *et al.* (2014), and Parrish (2015). Spiritual Leadership positively influenced Self-Management. The curve for multivariate connections in Figure 3 illustrates a more comprehensive knowledge of this impact. 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. While there is an initial increase during the early stages, the influence of spiritual leadership on self-management remains remarkably strong.

However, over time, the prominence of spiritual leadership eventually leads to a noticeable decline in emotional intelligence.

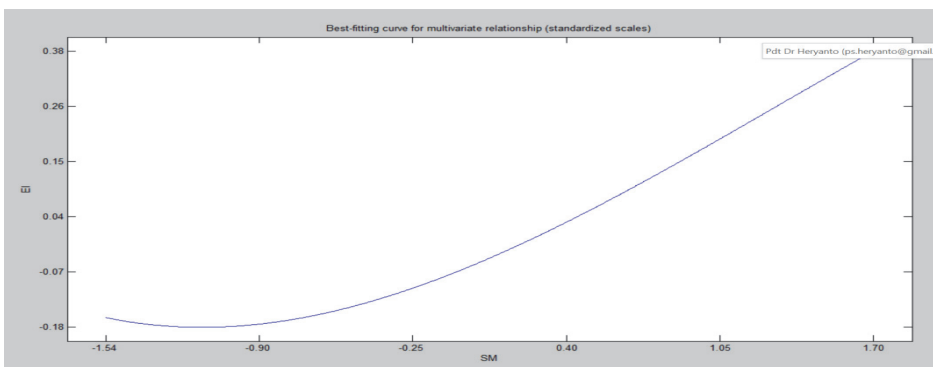


**Figure 3.** The Curve of the Influence of SL on SM

### Hypothesis 3: Self-Management influences Emotional Intelligence.

Self-Management (SM) has a significant influence on Emotional Intelligence (EI), as evidenced by the direct effect test results presented in Table 4, with a p-value of 0.043, which is below the significance threshold of 0.05. Consequently, the third hypothesis of this research was validated and accepted. These results corroborated and enhanced prior studies by Neck & Houghton (2006), R. Martin (R. Martin, 2015), and Beydler (2017). Self-management positively influenced the emotional intelligence of all leaders.

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

4.2 Influence moderation test results

Table 3. Moderation Test

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

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

Hypothesis 4: Self-Management Ability moderates or strengthens the influence of spiritual leadership on emotional intelligence, this can be proven by the p value =  $0.032 < 0.05$ . Consequently, the fourth hypothesis was validated 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.

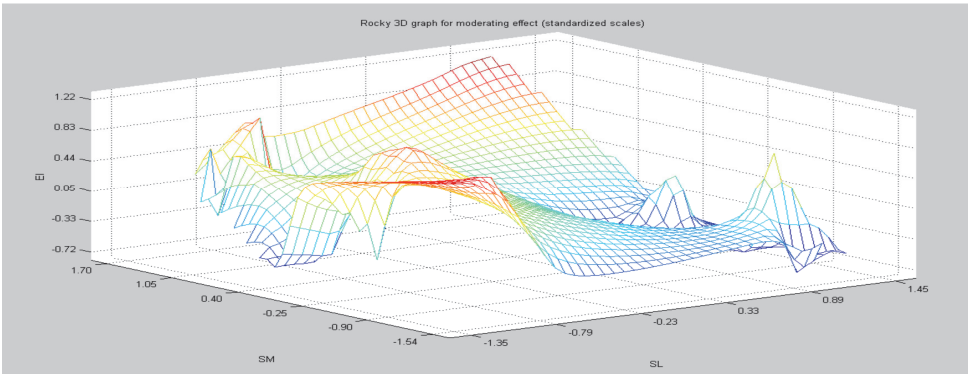
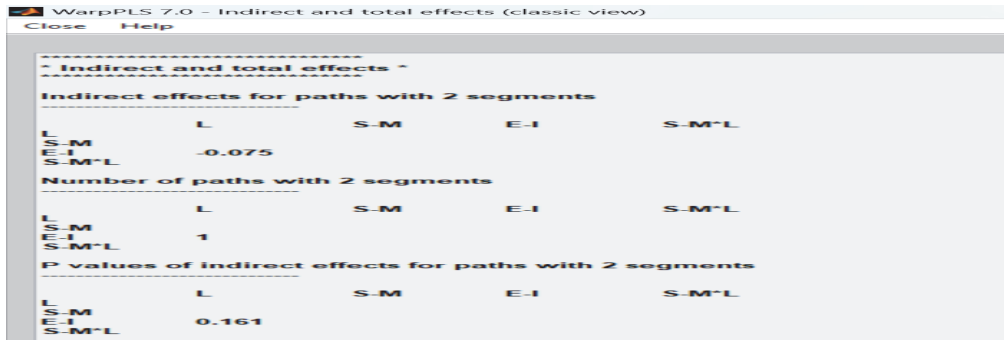


Figure 5. The Influence of SL on EI Moderated by SM  
1) Indirect influence Test

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	S-M	E-I	S-M*L
L				
S-M				
E-I				
S-M*L	-0.075			

Number of paths with 2 segments

	L	S-M	E-I	S-M*L
L				
S-M				
E-I				
S-M*L	1			

P values of indirect effects for paths with 2 segments

	L	S-M	E-I	S-M*L
L				
S-M				
E-I				
S-M*L	0.161			

Table 4 above will show the ability of self-management moderating the influence of spiritual leadership on emotional intelligence.

Hypothesis 5 : In this hypothesis, it shows that the self-management variable cannot mediate or strengthen the influence of spiritual leadership and emotional intelligence as evidenced by p-value =  $0.161 > 0.05$ . Consequently, the fifth hypothesis could not be validated or accepted.. 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.

In the last hypothesis above shows self-management is unable to mediate in the influence of Spiritual Leadership on Emotional Intelligence, this is where the researcher recommends for future research with different variables and novelties for other researchers. The research also identifies a gap in the literature due to the limited studies on emotionally intelligent managers and the conflicting results emerging in this area, underscoring the need for deeper exploration and clarity. These circumstances profoundly affect spiritual leaders striving for objective self-assessment, potentially creating difficulties in building meaningful relationships and adapting to the needs of their communities within their leadership roles. Consequently, this may result in setting unrealistic goals and achieving outcomes that fall short of expectations.

While SM did not fully moderate the relationship between spiritual leadership (SL) and emotional intelligence (EI), its mediating role, though limited (14%), still highlights the need for leaders to cultivate self-management for enhanced emotional intelligence. This finding suggests that improving self-management skills can amplify the emotional intelligence of church leaders, contributing to better service outcomes.

The low variance explained by SM (14%) implies that other unexamined factors, such as personality traits, organizational culture, or external stressors, might interact with spiritual leadership to influence emotional intelligence. Future research can explore these additional variables. The inability of SM to moderate the SL-EI relationship contradicts initial assumptions and warrants further exploration. A plausible explanation is that church leaders' spiritual leadership attributes, such as vision and servant-oriented values, already have a direct impact on EI, minimizing the moderating role of SM. This opens an opportunity for future studies to investigate contextual factors—such as cultural or denominational differences—that might alter the dynamics of this relationship. Practical implications of this finding include the realization that self-management training alone may not suffice to strengthen the SL-EI connection. Comprehensive leadership development programs that integrate emotional awareness and spiritual formation are needed.

I included studies from secular leadership contexts to offer a broader perspective on emotional intelligence and self-management. This encompasses research from fields such as corporate leadership, healthcare, and education, where emotional intelligence has been demonstrated to improve performance and strengthen team dynamics (e.g., Hess & Bacigalupo, 2011; Khalili, 2011). Additionally, I provided comparative insights between secular and religious leadership, emphasizing the unique role of spiritual principles—such as servant leadership and biblical emotional models—in enhancing leadership effectiveness within church settings. This situates the study within a wider academic and practical leadership framework.

## 5. Conclusions and Suggestions

**Conclusion.** This finding explains that spiritual leadership has an influence on emotional intelligence, meaning that there is an interrelated relationship so that spiritual leadership must be equipped with emotional intelligence to become a quality spiritual leader. Emotional intelligence as a fundamental element in developing authentic spiritual leadership. Therefore, the development of emotional intelligence must be further strengthened with self-management, as evidenced by the observed increase in emotional intelligence.

Firstly, Spiritual Leadership significantly influences Personal Management, highlighting its critical importance in shaping effective leadership. Within the context of church leadership, a spiritual leader possesses the ability to positively impact personal management, fostering growth and enhancing the overall effectiveness of their leadership approach.. 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. Third, Spiritual leadership significantly and positively influences emotional intelligence. An important point here indicates a situation in which emotional intelligence in the church environment is a very important element for demonstrating values in Christian teaching. Therefore, these important elements can be realized with the spirituality of a good and true leader like Christ who has the power to impact the emotional intelligence and self-management of each individual and the entire Church community. The results of this research and writing are very beneficial for theological schools, Christian leaders, and the advancement of literature on emotional intelligence among the Church and the general public. I strengthened the conclusion to emphasize the significance of integrating spiritual leadership and emotional intelligence as key components of effective church leadership. This study contributes to leadership scholarship by bridging gaps between emotional intelligence, self-management, and spiritual leadership in religious settings—a context often underexplored in the literature.



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