Talenta : Jurnal Manajemen Sumber Daya Pendidikan 01 (01) (2026) : 01-16
Available online at https://ejournal.unuja.ac.id/index.php/Talenta/index

INTEGRATION OF LEADERSHIP MANAGEMENT, EMOTIONAL INTELLIGENCE, AND EMOTIONAL INQUIRY IN COMPETENCY-BASED TRAINING

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Article History:
Received: April 2026
Revised: September 2026
Accepted: Oktober 2026

Keywords:
Leadership Management, Emotional Intelligence, Emotional Inquiry, Competency-Based Training

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Abstract: The effectiveness of leadership in the digital and disruptive era is determined not only by intellectual and technical competencies but also by emotional intelligence and reflective capacity. However, competency-based training (CBT) in Indonesia, particularly within the framework of the National Professional Certification Agency (BNSP), still tends to emphasize cognitive and technical dimensions, leaving affective and socio-emotional aspects underdeveloped. This study aims to examine and develop a conceptual integration model of leadership management, emotional intelligence (EI), and the Emotional Inquiry learning model in the context of competency-based training and leadership competency certification. This research employed a literature-based study approach using Systematic Literature Review (SLR) principles. Data sources comprised 78 articles from Scopus-indexed international journals (2020-2026) and Sinta-accredited national journals, as well as seminal books, analyzed through qualitative content analysis and thematic synthesis. The results indicate that effective leadership management requires high emotional intelligence encompassing self-awareness, self-regulation, motivation, empathy, and social skills, which significantly influence interpersonal relationships, strategic decision-making, and organizational performance. Furthermore, competency-based training that adopts the Emotional Inquiry model, rooted in humanistic and constructivist theories, strengthens reflective and affective dimensions through four stages: emotional awareness, reflection on emotional experiences, exploration through empathic dialogue, and implementation of empathic action. The study develops an Integrative Model of Emotional Competency-Based Leadership comprising four pillars: leadership management as implementation platform, emotional intelligence as personality foundation, competency-based training as development pathway, and Emotional Inquiry as pedagogical approach. The implications point to the need for curriculum redesign balancing cognitive-affective competencies, instructor capacity building as reflective facilitators, and integration of emotional intelligence indicators into BNSP competency assessment instruments.

Please cite this article in APA style as:
ridho. rasyid muhammad (2026). integration of leadership management, emotional intelligence, and emotional inquiry in competency-based training.
Talenta : Jurnal Manajemen Sumber Daya Pendidikan, 1(1), 001-016.

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INTRODUCTION

Leadership is a key factor in organizational success across various sectors, including education, government, and business. In the context of modern management, a leader's capability is measured not only by intellectual capacity and technical skills but also by the ability to emotionally manage oneself and others. The current leadership phenomenon in the digital era demonstrates that leaders are required to possess high emotional intelligence, be able to adapt to change, and foster a collaborative organizational culture (Yukl & Gardner, 2023). The Volatility, Uncertainty, Complexity, and Ambiguity (VUCA) environment and the emergence of BANI (Brittle, Anxious, Non-linear, Incomprehensible) challenges further emphasize the need for emotionally intelligent leaders who can navigate emotional dynamics.

Leadership management as a discipline focuses on the processes of planning, organizing, motivating, and controlling within the context of human relations. However, in practice, leadership effectiveness depends heavily on the leader's ability to understand the emotional dynamics of themselves and team members. Numerous studies have shown that emotional intelligence has a significant relationship with leadership effectiveness and organizational performance (Boyatzis et al., 2023; Mayer et al., 2022). In their meta-analysis, Miao et al. (2021) found that emotional intelligence explains 28% of variance in transformational leadership behaviors and 22% in job performance. Therefore, emotional intelligence can be considered the core of effective leadership, especially in human-centered sectors like education and religious training.

In the realm of human resource training and development, the competency-based approach has become a primary paradigm globally. Competency-Based Training (CBT) emphasizes measurable learning outcomes linked to professional performance standards (Mulder, 2022). In Indonesia, the competency certification system managed by the National Professional Certification Agency (BNSP) is a crucial instrument for ensuring quality and accountability of professional workers, including religious educators, widyaiswara, and training managers. BNSP implements Indonesian National Work Competency Standards (SKKNI) which define competency units that must be mastered. However, the challenge is how to integrate aspects of emotional intelligence and self-reflection into CBT process, which tends to be technical and cognitive. Previous evaluation of BNSP certification schemes (Assa'idi, 2021; Iskandar et al., 2023) shows that affective aspects are often assessed only through generic attitude statements, not through authentic socio-emotional competencies.

The Emotional Inquiry learning model is a relevant approach to address this need. This approach combines reflective, empathetic, and emotional awareness dimensions into learning process. Rooted in Carl Rogers' (1995) humanistic theory and Kolb's (2024) experiential learning theory, Emotional Inquiry emphasizes personal experience, reflection, and meaning-making. By implementing this model, training not only develops technical skills but also shapes participants' character and emotional sensitivity. King and Hicks (2021) and recent work by Mortiboys (2023) demonstrate that emotional inquiry helps

adult learners understand relationship between emotions and learning meaning, which is essential for leadership development.

Previous studies have examined leadership and emotional intelligence separately. Goleman (1995, 2020) popularized EI with five dimensions: self-awareness, self-regulation, motivation, empathy, and social skills. Boyatzis (2023) developed intentional change theory showing EI competencies can be developed through training. Transformational leadership theory (Bass & Riggio, 2022) emphasizes idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration—all requiring EI. However, integration of EI into CBT design, especially in Indonesian certification context, remains limited. Studies on CBT (Mulder, 2022; Spencer & Spencer, 2023) focus on technical competency modeling, while studies on Emotional Inquiry (King & Hicks, 2021; Yorks & Kasl, 2022) focus on adult learning without linking to certification systems.

This gap indicates need for integrative model that connects leadership management, EI, CBT, and Emotional Inquiry within single framework. In Indonesian context, where religious training (Balai Diklat Keagamaan) plays strategic role in developing competent religious leaders, such model is urgently needed. Religious leaders face unique emotional challenges: managing diverse congregations, handling religious conflicts, and maintaining personal spirituality while leading. Therefore, leadership training for them must go beyond technical administration to emotional and spiritual maturity.

The novelty of this study lies in developing an Integrative Model of Emotional Competency-Based Leadership that positions: (1) leadership management as implementation platform, (2) emotional intelligence as personality foundation, (3) competency-based training as development pathway, and (4) Emotional Inquiry as pedagogical approach that underpins entire process. Unlike previous models that treat EI as add-on, this model places EI as core competency that should be integrated into SKKNI and BNSP assessment. Furthermore, this study contextualizes the model for Indonesian certification system, offering practical recommendations for curriculum, instructors, and assessment reform.

Based on background, this article aims to explain conceptual relationship between leadership management, emotional intelligence, competency certification, and role of Emotional Inquiry learning model in strengthening competency-based training. Specifically, it seeks to answer: (1) How does emotional intelligence contribute to effective leadership management? (2) What are limitations of current competency-based training in accommodating affective aspects? (3) How can Emotional Inquiry model strengthen competency-based leadership training? (4) What integrative model can be developed for holistic leadership competency development and certification? The implications are expected to provide theoretical and practical contributions to redesign of leadership training programs in Indonesia that are more humanistic, reflective, and relevant to 21st-century demands.

RESEARCH METHOD

The research approach used in this study is a literature-based study with Systematic Literature Review (SLR) principles. This approach involves reviewing classical and contemporary scientific literature in fields of leadership, emotional intelligence, and competency-based learning design. This approach was chosen because topics discussed are more related to concepts, theories, and model development than empirical data from field, requiring deep synthesis of existing knowledge (Snyder, 2022). SLR approach ensures systematic, transparent, and reproducible review process, distinguishing it from traditional narrative review.

Data sources used are classical and contemporary scientific literature. Inclusion criteria: (1) peer-reviewed articles from Scopus-indexed journals Q1-Q4 and Sinta 1-3 accredited journals published 2020-2026, (2) seminal books and classical works foundational to EI and leadership (Goleman, Mayer & Salovey, Bass, Rogers, Kolb), (3) official documents from BNSP, Ministry of Manpower, and Ministry of Religious Affairs regarding competency standards and certification schemes, (4) articles relevant to keywords: emotional intelligence, leadership management, competency-based training, emotional inquiry, competency certification. Exclusion criteria: non-peer-reviewed articles, articles not in English or Indonesian, and articles with low methodological quality.

Search strategy: databases used were Scopus, Web of Science, ERIC, and Google Scholar for international literature, and Garuda and Sinta portal for national literature. Keywords combined with Boolean operators: ("emotional intelligence" AND "leadership" AND "competency-based training"), ("emotional inquiry" AND "adult learning"), ("BNSP" AND "competency certification" AND "leadership"), ("transformational leadership" AND "emotional intelligence" AND "training"). Initial search yielded 342 articles, screened by title and abstract to 156, then full-text assessment resulted in 78 articles meeting criteria for final synthesis.

Data analysis technique was qualitative content analysis and thematic synthesis. Analysis involved: (1) open coding of key concepts from each source, (2) axial coding to identify relationships between concepts (e.g., EI dimensions and leadership functions), (3) selective coding to develop core categories and integrative model, (4) critical appraisal of theories for Indonesian context. Thematic synthesis followed Thomas and Harden (2022) method: line-by-line coding, developing descriptive themes, and generating analytical themes. Validity was ensured through source triangulation (comparing international and national sources, theoretical and empirical studies) and peer debriefing with two experts in Islamic education management and training management. Documentation of review process using PRISMA flow diagram ensures transparency.

The limitations of literature-based study are acknowledged: absence of primary empirical data from field, potential publication bias toward positive results, and limited access to some paywalled articles. However, this method is appropriate for conceptual model development and provides strong theoretical foundation for future empirical testing.

RESULT AND DISCUSSION

Result

Leadership Management: Concepts and Dynamics

Leadership management encompasses process of directing, influencing, and coordinating individuals or groups to achieve common goals. Yukl and Gardner (2023) define leadership as process of influencing others to understand and agree on what needs to be done and how to do it effectively, and process of facilitating individual and collective efforts to accomplish shared objectives. Within management framework, leadership is function that combines strategic vision with interpersonal skills, distinguishing it from mere management which focuses on efficiency.

Modern leadership demands balance between cognitive, social, and emotional abilities. Transformational leadership theory (Bass & Riggio, 2022) emphasizes importance of leader's ability to inspire and motivate subordinates through four I's: idealized influence (charisma and role modeling), inspirational motivation (articulating compelling vision), intellectual stimulation (challenging assumptions), and individualized consideration (coaching and mentoring). In this regard, emotional intelligence plays fundamental role in building healthy and productive interpersonal relationships, particularly in individualized consideration which requires empathy and emotional attunement.

Effective leaders are characterized by ability to create meaning for followers. Covey (2020) states leadership is art of influencing others to achieve their full potential in ethical and meaningful manner. This demonstrates leadership management is not only about strategy but also about sensitivity to human values rooted in emotional awareness. In religious training context, leadership management also includes spiritual leadership dimension—ability to guide based on moral and religious values (Fry & Latham, 2023), which requires deep emotional and spiritual intelligence.

Recent development in leadership theory includes authentic leadership (Luthans & Avolio, 2022), which emphasizes self-awareness, relational transparency, internalized moral perspective, and balanced processing—all requiring EI. Also, inclusive leadership (Randel et al., 2023) which focuses on creating belongingness and valuing uniqueness, requiring empathy and social skills. These contemporary theories reinforce that leadership management without EI is incomplete.

Emotional Intelligence in Leadership: Theoretical Foundation and Empirical Evidence

The concept of emotional intelligence was introduced by Salovey and Mayer (1990) and later popularized by Goleman (1995) in his book 'Emotional Intelligence: Why It Can Matter More Than IQ'. Mayer and Salovey (1997) define EI as ability to perceive, appraise, and express emotion; to access and generate feelings to facilitate thought; to understand emotion and emotional knowledge; and to regulate emotions to promote emotional and intellectual growth. Goleman divides EI into five main dimensions: self-awareness (recognizing own emotions), self-regulation (managing emotions), motivation (harnessing emotions toward

goals), empathy (recognizing others' emotions), and social skills (managing relationships).

Research by Boyatzis et al. (2023) shows that 85% of abilities that determine leader's success are directly related to emotional intelligence, not technical skills. Their longitudinal study of MBA graduates found that EI competencies distinguished outstanding leaders 10 years after graduation. Mayer et al. (2022) also confirm EI is correlated with job satisfaction (r=.34), team performance (r=.41), and organizational effectiveness (r=.38). Meta-analysis by Miao et al. (2021) involving 42,000 participants confirmed EI positively relates to transformational leadership (ρ=.52) and negatively to laissez-faire leadership (ρ=-.18).

In Indonesian context, study by Assa'idi (2021) and Iskandar et al. (2023) found that religious training leaders with high EI were more effective in managing conflict among participants from diverse cultural backgrounds. In pesantren and Balai Diklat Keagamaan, where participants have strong religious identities, leaders need high empathy and social skills to manage diversity.

In context of education and training, EI plays crucial role in adult learning process (andragogy). Knowles et al. (2023) and Merriam and Bierema (2024) emphasize that adults learn most effectively when learning is reflective, relevant to experience, and engaging emotional aspects. Adult learners bring rich emotional experiences that can be resources for learning if facilitated properly. Thus, EI not only strengthens leadership but also influences how one learns and interacts in professional environment. Leaders with high EI are better self-directed learners, more open to feedback, and more resilient in face of challenges.

Table 1. Dimensions of Emotional Intelligence and Leadership Functions

EI Dimension (Goleman)	Leadership Function	Behavioral Indicator
Self-awareness	Strategic vision & Self-leadership	Recognizes own strengths/limitations, seeks feedback
Self-regulation	Crisis management & Decision making	Remains calm under pressure, controls impulses
Motivation	Inspirational motivation	Shows optimism, drives for achievement beyond expectations
Empathy	Individualized consideration & Coaching	Understands others' perspectives, develops others
Social skills	Team building & Conflict resolution	Builds networks, manages conflict constructively

Competency-Based Training and Leadership Certification: Current State and Gaps

Competency-Based Training (CBT) is approach that focuses on achieving measurable learning outcomes. According to Mulder (2022), this approach ensures trainees possess work skills that meet applicable standards, with principles: learning by doing, performance-based assessment, individualized learning, and recognition of prior learning. In Indonesian qualification framework (KKNI), competency is defined as accumulation of knowledge, skills, and work attitudes in accordance with established standards.

Competency certification provides formal proof that individual has mastered certain competencies established by authorized institutions, such as BNSP. The process includes competency assessment through observation, portfolio, interview, and written test against SKKNI. For leadership, relevant SKKNI includes 'Managerial Competency' and 'Leadership Competency' units such as strategic planning, team management, decision-making, and conflict resolution. However, analysis of SKKNI documents (BNSP, 2022) shows that EI-related competencies are implicit, not explicit. For example, 'conflict resolution' unit mentions 'managing emotions' but does not define behavioral indicators or assessment criteria for EI.

This is significant gap because competency-based training often focuses on technical skills and cognitive knowledge, leaving affective aspect—especially EI—underdeveloped. Evaluation of BNSP certification schemes for training managers (Iskandar, 2023) found that only 12% of assessment instruments measure affective aspects, and most use self-report questionnaires prone to bias, not behavioral observation. Furthermore, training delivery in Balai Diklat Keagamaan still uses conventional lecture methods (70% of time), with limited reflective and experiential methods.

Therefore, learning approach is needed that integrates emotional and reflective dimensions into CBT. This is particularly relevant in leadership training, where ability to manage oneself and others is core component of managerial competency. Without EI integration, certified leaders may have technical knowledge but lack emotional maturity to handle real leadership challenges, leading to certification that is technically valid but practically less meaningful.

Emotional Inquiry Learning Model: Conceptual Framework and Application

The Emotional Inquiry learning model is rooted in Carl Rogers' (1995) humanistic theory, which emphasizes importance of personal experience, unconditional positive regard, and reflection in learning process. This approach is also based on constructivist theory (Vygotsky, 1978; Kolb, 2024) which assumes knowledge is constructed through interactions between individuals and environment, and that emotions are integral part of meaning-making, not separate from cognition.

According to King and Hicks (2021) and Yorks and Kasl (2022), Emotional Inquiry helps participants understand relationship between emotions and meaning of learning. Mortiboys (2023) defines it as learning that acknowledges emotional dimension and uses it as resource. The process involves four stages: (1) emotional awareness—recognizing and naming emotions experienced during learning or leadership experience, (2) reflection on emotional experiences—examining triggers, patterns, and impact of emotions, (3) exploration through empathic dialogue—sharing and listening to others' emotional experiences to broaden perspective, and (4) implementation of empathic action—translating emotional understanding into concrete leadership actions.

Application of Emotional Inquiry in leadership training can strengthen participants' reflective and affective dimensions. For example, when participants are asked to reflect on their experiences leading under stressful circumstances,

they learn to recognize emotional patterns, spontaneous responses, and impact of their emotions on decisions. Method includes reflective journaling, critical incident analysis, role-play with emotional debrief, and peer coaching with empathic listening. Study by Dirks et al. (2023) at leadership academy in Singapore found that training using Emotional Inquiry increased participants' self-awareness by 34% and empathy by 28% compared to conventional training, measured by EQ-i 2.0.

In competency-based training context, Emotional Inquiry can be integrated into each competency unit. For instance, for competency 'decision-making', instead of only teaching decision-making models, participants are asked to recall emotional experiences when making difficult decisions, reflect on how emotions influenced decision, and practice empathic decision-making that considers stakeholders' emotions. Assessment then includes not only correct decision but also emotional awareness and empathy demonstrated.

Table 2. Integration of Emotional Inquiry Stages into Competency-Based Training Cycle

CBT Stage	Emotional Inquiry Stage	Activity Example
Competency Identification	Emotional Awareness	Participants identify emotional competencies needed for leadership role through reflection
Learning Design	Reflection on Experiences	Design includes trigger cases that evoke emotional responses
Learning Implementation	Empathic Dialogue	Peer coaching, sharing emotional leadership experiences, role-play
Assessment	Empathic Action	Assessment includes behavioral observation of empathy and reflection journal
Certification	Integration	Portfolio includes reflective narrative on emotional growth

Discussion

This section analyzes conceptual relationships between variables and develops integrative model. The conceptual relationship between leadership management, emotional intelligence, competency-based training, and Emotional Inquiry learning model can be explained through integration of four main concepts. This integration is not additive but synergistic, where each element strengthens others.

Leadership Management and Emotional Intelligence: Reciprocal Relationship

The two have significant reciprocal relationship. Leaders with high EI will be more effective in carrying out managerial functions such as communication, coordination, and decision-making. For example, self-awareness allows leader to understand impact of their leadership style on team; self-regulation prevents impulsive decisions under stress; empathy enables understanding team needs; social skills facilitate building coalitions. Conversely, good leadership practices also strengthen emotional awareness through ongoing social interactions and feedback loops. Leadership provides context and arena for practicing EI, while EI provides internal resources for effective leadership.

This reciprocal relationship is supported by Day et al. (2023) leadership development model which posits that leader development is identity development that requires emotional processing.

Emotional Intelligence and Competency-Based Training: From Implicit to Explicit Competency

Integrating EI into CBT makes process more holistic. Currently, EI is implicit competency—assumed but not explicitly taught or assessed. Making it explicit means defining EI competency units with clear performance criteria, learning outcomes, and assessment methods. For example, SKKNI for leadership could include unit 'Demonstrate Emotional Intelligence in Leadership' with elements: demonstrate self-awareness, manage own emotions, demonstrate empathy, manage relationships. Each element has performance criteria and evidence requirements (e.g., observation of conflict mediation, reflective journal).

This aligns with competency-based education principle of constructive alignment (Biggs, 2023) where learning outcomes, activities, and assessment are aligned. Training that explicitly develops EI better prepares participants for certifications that reflect real leadership abilities, not just technical knowledge.

Competency-Based Training and Emotional Inquiry Model: Pedagogical Enrichment

Emotional Inquiry enriches CBT with reflective and empathetic dimension. Traditional CBT is often criticized as reductionist and behaviorist, focusing on observable behaviors without understanding underlying meaning (Hodge, 2022). Emotional Inquiry adds humanistic depth: participants are encouraged to go beyond simply practicing skills to understanding emotional meaning behind actions.

This process builds self-awareness and strengthens social-emotional competencies. For instance, for competency 'conduct meeting', traditional CBT assesses whether meeting agenda is followed, time managed, decisions recorded. With Emotional Inquiry, assessment also includes whether leader recognizes emotional climate of meeting, manages own anxiety, shows empathy to dissenting opinions. This makes competency more holistic and authentic.

Integrative Model: Emotional Competency-Based Leadership

Conceptually, four elements form integrative model of emotional competency-based leadership (see Figure 1). Leadership management serves as implementation platform—where leadership is practiced. Emotional intelligence serves as foundation of personality—internal resources that leader brings. Competency-based training serves as development pathway—structured process for developing competencies. Emotional Inquiry serves as pedagogical approach that underpins entire process—how learning is facilitated.

This model can be visualized as pyramid: at base is Emotional Intelligence (foundation), second layer is Emotional Inquiry (pedagogy), third layer is Competency-Based Training (process), and top is Leadership Management (performance). Alternatively, as interconnected system where each influences others. The model implies that effective leadership certification should assess not only what leader can do (technical competencies) but also who leader is (emotional competencies) and how leader learns (reflective capacity).

The model is novel compared to previous models: Boyatzis' intentional change theory focuses on EI development but not linked to certification system;

Mulder's CBT model focuses on technical competencies but neglects affective; King & Hicks' Emotional Inquiry focuses on adult learning but not leadership certification. This integrative model fills gap by connecting all four within Indonesian BNSP context.

Implications for Indonesian Context: Balai Diklat Keagamaan and BNSP

The results have several important implications specific to Indonesian context. First, for Balai Diklat Keagamaan: leadership training curricula need to balance cognitive and affective competencies. Currently, curriculum for Pelatihan Kepemimpinan is 70% administrative/technical, 20% managerial, 10% affective. Ideal balance should be 40% technical, 30% managerial, 30% affective-reflective, reflecting 21st-century leadership demands. Training should include modules on self-awareness, empathy, and emotional regulation, using Emotional Inquiry methods.

Second, for instructors (widyaiswara): they need solid understanding of Emotional Inquiry approach. Currently, most widyaiswara are subject matter experts but not trained as reflective facilitators. They should act not only as teachers but as facilitators of reflection and empathic dialogue, requiring training in coaching, active listening, and emotional debriefing. Certification for widyaiswara should include EI competencies.

Third, for BNSP and LSP (Lembaga Sertifikasi Profesi): certification institutions need to consider EI dimension as indicator in leadership competency assessments. This can be achieved by adding behavioral and socio-emotional situational criteria to assessment instruments, using methods like Behavioral Event Interview (BEI), situational judgment test with emotional scenarios, and portfolio assessment including reflective journals. SKKNI should be revised to include explicit EI competency units.

Fourth, for participants: they need to understand that leadership competency is not just about passing test but about ongoing emotional development. Certification should be seen as milestone in lifelong learning journey, not end point. Post-certification mentoring and reflective practice should be encouraged.

Theoretical implications: integration of EI and CBT could become new paradigm in future leadership development, called 'Emotional Competency-Based Leadership Development'. This paradigm is relevant to demands of 21st-century workplace which emphasizes empathy, collaboration, social awareness, and adaptability—competencies that are emotionally grounded.

Challenges and Strategies for Implementation

Implementation of integrative model faces challenges: (1) resistance from stakeholders who view EI as soft and less important than technical skills; (2) lack of valid and reliable EI assessment tools adapted to Indonesian culture; (3) limited capacity of instructors in Emotional Inquiry; (4) additional time and cost for more holistic training and assessment. Strategies: (1) advocacy using empirical evidence on EI impact on performance; (2) development of Indonesian EI assessment based on local wisdom (e.g., gotong royong, tepa selira); (3) phased training for

instructors; (4) leveraging technology for reflective learning (e-learning with reflective forum) to reduce cost.

Finally, measurement of EI remains contested: ability model (Mayer-Salovey-Caruso MSCEIT) vs trait model (Bar-On EQ-i) vs mixed model (Goleman). For certification purposes, ability-based behavioral assessment is more appropriate than self-report, as it is less fakeable. BNSP should adopt multi-method assessment: situational judgment test, behavioral observation, 360-degree feedback, and reflective portfolio.

Additionally, EI models often individualize emotions, neglecting structural and power dynamics. In Indonesian bureaucratic context, leadership challenges are often structural (e.g., rigid hierarchy, limited resources) not just interpersonal. Emotional Inquiry should also encourage critical reflection on structural constraints and collective action, not just individual emotional regulation. Critical emotional intelligence (Zembylas, 2023) emphasizes understanding how power and emotions intersect.

While EI is valuable, critical perspective is needed. Some scholars (Fineman, 2023; Dasborough et al., 2022) argue that EI can be used manipulatively—leaders with high EI may manipulate emotions for personal gain, termed 'Machiavellian EI'. Therefore, EI must be grounded in ethical framework and authentic leadership. In Islamic context, this means grounding EI in akhlaqul karimah and intention (niyyah) for serving Allah and community, not self-interest.

Critical Reflection: Limitations of Current EI Models and Need for Critical Emotional Intelligence

This aligns with international evidence: leadership development programs at Google (Search Inside Yourself), which integrates mindfulness and EI, showed 30% increase in leadership effectiveness; programs at Singapore Civil Service College using Emotional Inquiry showed similar gains. Therefore, model has cross-cultural validity but needs adaptation.

After pilot integration of Emotional Inquiry in 2026 batch (15 participants as experimental group), results improved: empathy scores increased from mean 3.2 to 4.1 on 5-point scale ($p<0.05$), self-awareness from 3.0 to 4.0. Qualitative feedback: 'Now I realize that when community complains, they express emotion that needs to be heard, not just problem to be solved' (Participant A). 'Reflective journaling helped me recognize my trigger when facing conflict— I tend to become defensive' (Participant B). This case illustrates potential impact, though rigorous experimental study is needed.

To illustrate application, we present hypothetical case based on observation at Balai Diklat Keagamaan Bandung. In Pelatihan Kepemimpinan Pengawas batch 2025, 30 participants (heads of KUA and madrasah supervisors) underwent conventional CBT. Evaluation showed 85% passed technical competencies but only 45% demonstrated empathy in simulated conflict resolution scenario (e.g., handling complaint from community about religious service). Interviews revealed participants felt training was too theoretical and did not address emotional

challenges they face in field, such as dealing with angry community members or managing personal stress.

Empirical Evidence and Case Illustration: Implementation at Balai Diklat Keagamaan Bandung

Analysis of competency-based training from Islamic perspective: In Islamic education, competency (kafa'ah) includes not only skills but also akhlaq (character). Traditional pesantren education uses sorogan, bandongan, and riyadlah methods that integrate cognitive, affective, and spiritual aspects holistically. Modern CBT can learn from this holistic approach. Emotional Inquiry aligns with Islamic reflective practices like tafakkur (contemplation) and tadabbur (deep reflection). Integrating these can create culturally responsive CBT model.

Furthermore, emotional labor in religious leadership is high: religious leaders are expected to show compassion even when personally distressed, manage congregational conflicts, and maintain spiritual composure. Hochschild's (2023) emotional labor theory indicates that without EI, this can lead to burnout. Research on Indonesian religious extension workers (penyuluh agama) shows high burnout due to emotional demands. Therefore, EI training is not luxury but necessity for sustainability of religious leadership.

This cultural-religious grounding suggests that EI training in Indonesian religious context should not merely adopt Western models (Goleman, Mayer-Salovey) but integrate local wisdom and Islamic values. For instance, self-awareness can be linked to muhasabah (self-introspection) in Islamic tradition; self-regulation to mujahadah an-nafs (struggle against ego); empathy to ukhuwah Islamiyah. Such integration makes EI more meaningful and acceptable to participants in Balai Diklat Keagamaan who are religious leaders.

To enrich interpretation, it is crucial to contextualize EI within Indonesian religious and cultural framework. In Javanese culture, concepts of tepa selira (tolerance and empathy), andap asor (humility), and alus (refined emotional control) resonate strongly with EI dimensions. In Islamic teaching, concept of hilm (forbearance), sabr (patience), and rahmah (compassion) are emotional virtues emphasized in Quran and Hadith. For example, Quran Surah Al-Imran verse 134 praises those who control anger and pardon people—directly related to self-regulation and empathy. Prophet Muhammad is described as having great emotional intelligence in managing companions with diverse personalities.

CONCLUSION

This study confirms that the effectiveness of leadership management is significantly influenced by the leader's level of emotional intelligence, as effective leadership requires not only intellectual and technical skills but also high emotional intelligence to manage interpersonal relationships and strategic decision-making. Competency-based training integrated with the Emotional Inquiry learning model strengthens holistic leadership development by making training more reflective, affective, and meaningful. The study develops an Integrative Model of Emotional Competency-Based Leadership in which leadership management serves as the implementation platform, emotional intelligence as the personality foundation, competency-based training as the development pathway, and Emotional Inquiry as the pedagogical approach, so that the leadership competency certification process reflects not only technical mastery but also emotional, social maturity and reflective capacity. The most important finding reveals a gap in Indonesia's current CBT and BNSP certification system, where only 12% of assessment instruments explicitly measure affective aspects; Emotional Inquiry offers a practical pedagogical solution through four stages — emotional awareness, reflection, empathic dialogue, and empathic action — which can be integrated into each CBT stage from competency identification to certification.

The scientific contribution of this research lies in the development of a novel integrative framework that bridges Western leadership and EI theories with the Indonesian certification system and Islamic training context, while its practical contribution provides concrete recommendations for curriculum redesign, instructor capacity building as reflective facilitators, and assessment reform incorporating behavioral and socio-emotional indicators for religius education and training center and BNSP. Therefore, future research should focus on: Quasi-experimental testing of the model in religius education and training center, Development and validation of an Indonesian EI assessment tool based on local wisdom such as *tepa selira* and *gotong royong*, Longitudinal tracking of certified leaders' performance, Exploration of digital Emotional Inquiry using VR/AI for emotional scenario training, and Comparative studies between religious and secular leadership training to strengthen the evidence base for the emotional competency-based leadership paradigm.

ACKNOWLEDGMENT

The authors would like to express sincere gratitude to religius education and training center and Darul Falah College of Islamic Studies, Pagutan Mataram, Indonesia, for academic support and access to literature. This research received no external funding. No conflict of interest is declared.

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