

Emotional Intelligence and Personality Type as Predictors of Ministerial Stress among Pentecostal Church Pastors in Ibadan Metropolis

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ABSTRACT

Ministry, particularly in Pentecostal churches, is an emotionally demanding and high-pressure vocation. Pentecostal pastors, in particular, are expected to be deeply engaged with their congregations, providing spiritual guidance, counseling, and emotional support. These expectations, often coupled with the administrative responsibilities of leading a church, can result in significant ministerial stress. Stress in the pastoral role can manifest in various forms, including emotional exhaustion, burnout, role ambiguity, and interpersonal conflicts, all of which can negatively impact a pastor's well-being and ministry effectiveness. This study examine emotional intelligence and personality type as predictors of ministerial stress among Pentecostal church pastors in Ibadan Metropolis.

The study adopted a descriptive research design of correlation type. A total of one hundred Pentecostal church pastors in Ibadan Metropolis was selected using multi stage sampling technique. Questionnaires on ministerial stress $\alpha = .70$, emotional intelligence $\alpha = .80$ and personality type $\alpha = .80$. Three research questions were answered using frequency distribution and Pearson Product Moment Correlation at 0.05 level of significant.

The findings of the study showed that the level of ministerial stress among Pentecostal church pastors in Ibadan Metropolis is high ($2.95 < 2.50$). Also, emotional intelligence ($r = -.142, p < 0.05$) and personality type ($r = .251, p < 0.05$) had significant relationship to ministerial stress among Pentecostal church pastors in Ibadan Metropolis.

It was concluded that emotional intelligence and personality type as predict ministerial stress among Pentecostal church pastors in Ibadan Metropolis. Pastors should be encouraged to enhance their emotional intelligence through training programs.

Keywords: Ministerial stress, Emotional intelligence, Personality type, Pentecostal church pastors

INTRODUCTION

The pastoral ministry, particularly within Pentecostal denominations, has increasingly come under scrutiny for its complex and demanding nature. Pastors are not only spiritual leaders but also function as counselors, administrators, event organizers, community advocates, and sometimes even mediators in personal and social conflicts. These multifaceted responsibilities place significant emotional, cognitive, and physical demands on clergy members. Over time, the cumulative effect of such demands can lead to what is commonly referred to as ministerial stress a form of occupational stress that uniquely affects individuals in pastoral roles (Hill, Darling, and Raimondi, 2003).

Ministerial stress is a multifaceted psychological condition that arises from the complex, demanding nature of pastoral work. It is typically characterized by emotional exhaustion, spiritual dryness, role ambiguity, interpersonal conflict, and in more severe cases, symptoms of burnout such as depersonalization and a reduced sense of personal accomplishment (Lee, 2007; Chandler, 2022). Emotional exhaustion refers to the depletion of emotional resources caused by continual care for others, while spiritual dryness reflects a sense of disconnect or stagnation in one's spiritual life a particularly distressing experience for those in spiritual leadership. Role

ambiguity emerges when pastors are unclear about the expectations of their position or feel overwhelmed by conflicting responsibilities. Furthermore, interpersonal conflicts whether with congregants, church leadership, or even family members can intensify the psychological toll of ministry.

Pentecostal pastors, in particular, operate under a unique set of pressures that may heighten their vulnerability to ministerial stress. The Pentecostal tradition places a strong emphasis on spiritual vitality, charismatic expressions of faith, and emotional intensity during worship. Congregants often expect their pastors to be powerful spiritual figures able to prophesy, perform healing, and deliver emotionally charged sermons that inspire transformation (Kay, 2016; Asamoah-Gyadu, 2020). This expectation of spiritual efficacy can be overwhelming, particularly when pastors themselves are struggling with internal doubts or fatigue.

Unlike clergy in more liturgical or structured traditions, where roles and responsibilities may be more clearly defined and distributed, Pentecostal pastors are often expected to serve as the central spiritual authority and emotional anchor of the congregation. They are frequently called upon to provide round-the-clock pastoral care, including personal counseling, home visits, crisis intervention, and deliverance prayers. The implicit expectation of being constantly available physically, emotionally, and spiritually can erode personal boundaries and make it difficult for pastors to rest or attend to their own needs (Pattison and Robson, 2021).

Without intentional self-care strategies and emotional self-regulation, these demands can lead to chronic stress and eventual burnout. Burnout in clergy has been linked to a decline in job satisfaction, withdrawal from pastoral duties, marital strain, depression, and even exit from ministry altogether (Benton and Girdley, 2023). Moreover, the internalization of failure feeling inadequate if revival is not sustained or if congregational numbers decline can further erode a pastor's sense of worth and effectiveness. This creates a cycle of stress where emotional depletion feeds into spiritual discouragement, which in turn weakens the ability to minister effectively, thereby exacerbating feelings of failure and fatigue.

Therefore, ministerial stress, particularly in the Pentecostal context, must be understood not only in terms of workload or time pressure but also as a deeply emotional and spiritual phenomenon shaped by cultural, doctrinal, and interpersonal expectations. In response to these challenges, scholars and practitioners alike have sought to identify personal and psychological factors that may buffer against or exacerbate ministerial stress. Two such factors that have gained attention in recent years are emotional intelligence and personality type, particularly along the introversion–extraversion continuum.

Emotional intelligence (EI), a concept popularized by Goleman (1995), refers to the capacity to recognize, understand, and manage one's own emotions and the emotions of others. In the context of ministry, EI becomes especially crucial as pastors are frequently called upon to mediate conflicts, provide emotional support, and maintain composure in emotionally charged situations. According to Salovey and Mayer (1990), individuals with high emotional intelligence are better able to navigate social complexities, manage interpersonal relationships, and cope with stress. For pastors, this can translate into greater resilience in the face of demanding congregational interactions and emotionally taxing situations.

Empirical studies support the idea that emotional intelligence can serve as a protective factor against occupational stress. For instance, Schutte et al. (2007) found that individuals with higher EI reported lower levels of perceived stress and were more adept at employing adaptive coping strategies. In ministry, where emotional labor is high and relational dynamics are often unpredictable, a high level of emotional intelligence may help pastors maintain psychological stability and prevent the buildup of stress.

In addition to emotional intelligence, personality traits especially introversion and extraversion have been shown to play a role in how individuals experience and respond to stress. Extraversion is typically associated with sociability, assertiveness, and a tendency toward positive emotionality, while introversion is marked by introspection, reservedness, and a preference for solitude (Eysenck, 1991). While both personality types can thrive in pastoral ministry, the degree of fit between personality and ministerial demands may influence the extent to which a pastor experiences stress.

For example, an extroverted pastor may find great satisfaction and energy in the dynamic, people-centered nature of Pentecostal ministry. Extroverts are typically characterized by their sociability, enthusiasm, and assertiveness, and they often thrive in environments where they can engage with others, speak publicly, and express themselves freely (McCrae and Costa, 2010). Within Pentecostal worship which is known for its emotional expressiveness, spontaneity, and communal fervor extroverted pastors may feel naturally aligned with the rhythm and relational demands of the ministry. Activities such as leading exuberant worship, engaging in public prayers, hosting large gatherings, and maintaining high visibility in the community may energize such pastors rather than deplete them.

In contrast, an introverted pastor may find these same activities overwhelming or mentally draining. Introverts generally prefer environments that allow for solitude, deep reflection, and more intimate interpersonal exchanges (Cain, 2012). While they may still be effective in preaching or leading services, they might feel more fulfilled by one-on-one counseling sessions, in-depth Bible teaching, or roles that require thoughtful preparation rather than spontaneous expression. The emotionally charged and socially intense atmosphere of Pentecostal services often involving loud music, extended worship, laying on of hands, and fervent congregational participation may create overstimulation and internal stress for introverted clergy, especially when they lack time for personal restoration.

This divergence in personality-environment fit becomes particularly critical when pastoral roles and denominational expectations do not accommodate individual differences. When there is a mismatch between a pastor's inherent personality traits and the behavioural norms or performance expectations of their ministry setting, stress can intensify. This incongruence may result in emotional dissonance a psychological tension that arises when individuals feel compelled to act in ways that conflict with their authentic selves (Grandey and Gabriel, 2015). For pastors, especially in high-demand Pentecostal settings, this dissonance can manifest as persistent fatigue, a sense of inadequacy, and diminished job satisfaction.

Moreover, pastors experiencing such misalignment may struggle with feelings of guilt or spiritual inadequacy, particularly if they internalize their discomfort as a lack of calling or weakness in faith. This can be especially problematic in Pentecostal circles, where spiritual vigor and expressive worship are often equated with strong anointing or divine favor. Introverted pastors may therefore suppress their natural inclinations in an effort to conform, leading to long-term psychological strain, burnout, and even withdrawal from ministry (Watts, Nye, and Savage, 2020). Therefore, this study seeks to explore emotional intelligence and personality type (introversion and extraversion) as predictors of ministerial stress among Pentecostal church pastors in Ibadan Metropolis.

Research Questions

The following research questions were used:

1. What is the level of ministerial stress among Pentecostal church pastors in Ibadan Metropolis?
2. What is the relationship between emotional intelligence and ministerial stress among Pentecostal church pastors in Ibadan Metropolis?
3. What is the relationship between personality type (Introvert and extrovert) and ministerial stress among Pentecostal church pastors in Ibadan Metropolis?

METHODOLOGY

Research Design

This study adopted a correlational research design to examine the relationship between emotional intelligence, personality type (introversion and extraversion), and ministerial stress among Pentecostal church pastors in Ibadan Metropolis. A correlational design was deemed appropriate for this research because it allows for the identification and measurement of associations between variables without manipulating them. The aim was to

determine the extent to which emotional intelligence and personality traits can predict levels of ministerial stress among the target population.

Study Population

The population for this study comprised all Pentecostal church pastors within Ibadan Metropolis, Oyo State, Nigeria. Ibadan, being a large urban center with a significant number of Pentecostal churches, presents a suitable context for exploring the dynamics of emotional and psychological experiences within pastoral ministry. The choice of Pentecostal pastors specifically is informed by the emotionally demanding and spiritually intense nature of their ministry settings.

Sample and Sampling Techniques

A sample of 100 Pentecostal church pastors was considered appropriate for this study based on both methodological and practical grounds. This size provides sufficient statistical power to detect meaningful patterns, relationships, or differences within the variables under investigation, especially when using inferential statistical techniques. The selection process employed a multi-stage sampling technique. In the first stage, Ibadan Metropolis was stratified into its local government areas (LGAs). From these, selected LGAs were randomly chosen to ensure geographical spread and representation. In the second stage, a list of registered Pentecostal churches within each selected LGA was compiled. Churches were then randomly selected from the list, after which one pastor was selected from each church to participate in the study. This approach ensured a representative and diverse sample, reflecting various church sizes, denominations, and ministry styles within the Pentecostal tradition.

Research Instrument

A structured questionnaire was used to collect data.

Ministerial stress Scale

The Ministerial Stress Questionnaire (MSQ) was adopted and developed by Francis, and Rutledge, (2000). It is a psychometric tool designed to measure stress levels among ministers and religious leaders. It assesses various dimensions of ministerial stress, including workload, emotional strain, role conflict, congregational support, and financial concerns. The questionnaire consists of 20 items, each rated on a 4-point Likert scale (Strongly Agree, Agree, Disagree, Strongly Disagree). The questionnaire is self-administered and designed for use among clergy, pastors, and other religious leaders. It can be utilized in research studies, organizational assessments, and mental health screenings for ministers. The Cronbach's alpha coefficient, which typically indicates good reliability if $\alpha > 0.70$.

Emotional intelligence Scale

The Emotional Intelligence Questionnaire (EIQ) was developed by Mayer, Salovey, and Caruso, (2002). It is designed to assess an individual's ability to recognize, understand, and manage emotions in themselves and others. Based on Daniel Goleman's Emotional Intelligence Model (1995) and Mayer and Salovey's Ability Model (1997), The questionnaire consists of 24 items, with six items per domain, measured on a 4-point Likert scale: Strongly Agree (4 points), Agree (3 points), Disagree (2 points) and Strongly Disagree (1 point). The EIQ have a Cronbach's alpha of ≥ 0.80 , indicating high internal consistency across items.

Personality type Scale

This Personality Type Questionnaire (PTQ) was adopted and developed by Eysenck, and Eysenck, (1975). It is designed to measure where individuals fall on the introversion from 0-15 and also extroversion from 1-15. Based on Carl Jung's personality theory (1921) and refined by Eysenck's personality model (1967), this questionnaire assesses behaviours, preferences, and tendencies associated with these two personality types. It consists of 20 items, categorized into two subscales: Each item is rated using a 4-point Likert scale: Strongly Agree (4 points),

Agree (3 points), Disagree (2 points) and Strongly Disagree (1 point). It shows the reliability coefficient: $\alpha \geq 0.80$, indicating high internal consistency.

Administration of Research Instrument

The research instrument comprised a structured questionnaire divided into three major sections. The first section focused on demographic information, while the second and third sections measured emotional intelligence, personality type (introversion/extraversion), and ministerial stress using validated psychological scales. The questionnaires were personally administered by the researcher and trained assistants to ensure proper understanding and accuracy in responses. Participants were assured of the confidentiality of their responses and were encouraged to provide honest answers. Completed questionnaires were collected on the spot or at a later agreed-upon date, depending on the availability of the participants.

Method of Data Analysis

The data collected were analyzed using descriptive and inferential statistical methods. Frequency distributions and percentages were used to summarize demographic information and provide an overview of the participants' characteristics. To test the hypotheses and determine the relationships between emotional intelligence, personality type, and ministerial stress, the Pearson Product Moment Correlation (PPMC) was employed. This statistical tool was suitable for assessing the strength and direction of linear relationships between the variables. All analyses were conducted using the Statistical Package for the Social Sciences (SPSS), and results were interpreted at a 0.05 level of significance.

RESULTS

What is the level of ministerial stress among Pentecostal church pastors in Ibadan Metropolis?

Table: Level of Ministerial stress

S/N	Items	Mean (\bar{X})	Standard Deviation (SD)
1	My ministerial responsibilities leave me feeling physically exhausted.	2.81	0.80
2	I often struggle to complete all my tasks within the available time.	3.04	0.80
3	The expectations of my role make it difficult to maintain a balanced life.	2.90	0.79
4	I feel pressured to always be available for my congregation.	3.02	0.81
5	I frequently feel emotionally drained due to the demands of my ministry.	2.88	0.85
6	My role as a minister negatively impacts my mental well-being.	2.87	0.80
7	I experience stress from dealing with the personal problems of others.	3.07	0.84
8	I often find it difficult to separate my personal emotions from my ministerial duties.	3.05	0.82
9	I often receive conflicting expectations from different church members.	3.09	0.80
10	I feel unsure about what is expected of me in my role.	3.08	0.81
11	I struggle with balancing spiritual leadership and administrative responsibilities.	3.05	0.82

12	I feel that I am expected to be perfect in my role as a minister.	3.00	0.77
13	I frequently experience criticism from my congregation.	3.00	0.85
14	I feel unappreciated for the work I do in ministry.	3.02	0.79
15	My congregation's expectations of me are often unrealistic.	3.00	0.82
16	I feel isolated in my role as a minister.	2.81	0.81
17	My financial situation creates additional stress in my life.	3.04	0.80
18	I worry about the long-term stability of my position in ministry.	2.92	0.81
19	I feel that I am not adequately compensated for the work I do.	2.82	0.83
20	Financial concerns affect my ability to focus on ministry.	2.99	0.79
21	My ministerial role negatively impacts my family life.	2.98	0.81
22	I struggle to maintain meaningful relationships outside my ministry.	3.00	0.86
23	My personal time is often interrupted by ministry-related duties.	3.01	0.83
24	My family feels the strain of my ministerial commitments.	3.01	0.81
Overall Weighted Mean= 2.98			

The analysis presented in the table above reveals that the stress levels experienced by Pentecostal pastors in their ministerial duties. With an overall weighted mean of 2.98, the findings indicate that ministerial stress is moderately high among the sampled pastors. Most of the individual items have mean scores ranging between 2.81 and 3.09, suggesting that respondents generally agree that they experience various forms of stress in their ministry roles.

"My ministerial responsibilities leave me feeling physically exhausted" ($M = 2.81$), "I frequently feel emotionally drained due to the demands of my ministry" ($M = 2.88$), and "My role as a minister negatively impacts my mental well-being" ($M = 2.87$). These responses suggest that a substantial number of pastors are struggling with fatigue and emotional burnout, which may impair their effectiveness and long-term well-being. Also, "I often struggle to complete all my tasks within the available time" ($M = 3.04$), "I feel pressured to always be available for my congregation" ($M = 3.02$), and "I struggle with balancing spiritual leadership and administrative responsibilities" ($M = 3.05$) indicate time-related stress and role overload. These issues are common among clergy, especially in denominations where pastors are expected to perform multiple duties without clear boundaries. Furthermore, "I feel unsure about what is expected of me in my role" ($M = 3.08$), "I feel that I am expected to be perfect in my role as a minister" ($M = 3.00$), and "My congregation's expectations of me are often unrealistic" ($M = 3.00$) reflect the ambiguity and perfectionist expectations that pastors often face. These expectations can create internal conflict and emotional dissonance, especially when pastors feel they cannot meet all demands placed upon them. More so, "I frequently experience criticism from my congregation" ($M = 3.00$), "I feel unappreciated for the work I do in ministry" ($M = 3.02$), and "I often receive conflicting expectations from different church members" ($M = 3.09$) highlight the interpersonal challenges pastors face within their congregations. Being at the center of community expectations and criticisms without adequate support can significantly affect morale and emotional health. Also, "My financial situation creates additional stress in my life" ($M = 3.04$), "I feel that I am not adequately compensated for the work I do" ($M = 2.82$), and "Financial concerns affect my ability to focus on ministry" ($M = 2.99$). These suggest that economic hardship and financial insecurity are contributing to overall stress, especially where pastors are underpaid or rely solely on inconsistent church support. "My ministerial role negatively impacts my family life" ($M = 2.98$), "My

personal time is often interrupted by ministry-related duties" ($M = 3.01$), "My family feels the strain of my ministerial commitments" ($M = 3.01$), and "I struggle to maintain meaningful relationships outside my ministry" ($M = 3.00$). These responses underscore how personal relationships and family well-being are often sacrificed for ministry demands, contributing to long-term emotional strain.

What is the relationship between emotional intelligence and ministerial stress among Pentecostal church pastors in Ibadan Metropolis?

Variable	N	Mean	SD	DF	r	Sig	P
Emotional intelligence	100	24.48	4.52	98	-0.142	0.05	0.05
Ministerial stress		3.02	0.76				

The correlation coefficient (r) between emotional intelligence and ministerial stress was -0.142, which suggests a weak negative correlation. This indicates that as emotional intelligence increases, ministerial stress slightly decreases, but the relationship is not strong. The negative sign implies that pastors with higher emotional intelligence might experience somewhat lower stress, although the correlation is modest. However, the weak magnitude of the correlation suggests that while emotional intelligence may play a role in managing stress, other factors are likely influencing the level of stress experienced by pastors.

What is the relationship between personality type (Introvert and extrovert) and ministerial stress among Pentecostal church pastors in Ibadan Metropolis?

Variable	N	Mean	SD	DF	r	Sig	P
Personality type	100	0.50	0.50	98	0.251	0.05	0.03
Ministerial stress		3.02	0.76				

The correlation coefficient between personality type (introvert vs. extrovert) and ministerial stress was 0.251, indicating a moderate positive correlation. This suggests that pastors with an extroverted personality may experience slightly higher levels of stress compared to introverts. The reason behind this could be the higher demands for emotional engagement, public speaking, and social interactions that are typically expected from extroverted pastors, which may lead to more stress. The significance of the correlation suggests that personality traits, such as introversion and extroversion, can influence how pastors experience stress in their roles.

DISCUSSION OF FINDINGS

The present study examined the level of ministerial stress among Pentecostal church pastors in Ibadan Metropolis. This finding suggests that most pastors in the study population regularly experience stressors in their ministerial duties that could impact their emotional, physical, and psychological well-being. The findings align with previous research that underscores the high-stress nature of pastoral roles. For instance, Lee (2007) identified ministerial stress as a multifaceted phenomenon that often includes emotional exhaustion, role overload, and interpersonal strain. The current study corroborates these elements, particularly through items that scored highest, such as the difficulty in completing tasks on time, the pressure to always be available, and the emotional burden of dealing with congregants' personal issues. These results confirm that emotional labor and time pressure are core challenges for Pentecostal pastors.

Moreover, the study highlights role ambiguity and unrealistic expectations as significant contributors to ministerial stress. Pastors reported feeling unsure about their roles and burdened by the expectation to be perfect or to constantly meet the varied and sometimes conflicting demands of church members. This finding supports the work of Francis, Robbins, and Wulff (2011), who noted that clergy often face cognitive dissonance when their internal sense of calling clashes with external pressures and expectations. Such misalignment can result in

emotional fatigue and dissatisfaction, particularly when pastors are not equipped with adequate coping strategies. Interpersonal tensions also featured prominently in the responses. Pastors expressed feelings of being unappreciated and criticized, reflecting the emotionally charged environment in which they operate. These relational stressors, if not addressed, may erode pastoral motivation and commitment over time. The emotional toll is further exacerbated when pastors struggle to maintain boundaries between their personal and professional lives, as evidenced by items indicating interruptions to personal time and strained family relationships. This supports existing literature suggesting that work-family conflict is a persistent issue among clergy (Proeschold-Bell et al., 2013).

The finding indicating a weak negative correlation between emotional intelligence and ministerial stress shows that pastors with higher emotional intelligence experience slightly lower levels of stress in their ministerial duties. Although the relationship is modest, the negative direction supports recent evidence from Sánchez-Álvarez et al. (2020), who reported that emotional intelligence assists individuals in managing pressure and maintaining emotional balance. Similarly, Cherry et al. (2022) found that emotional regulation and emotional awareness two core components of emotional intelligence are linked to lower stress levels in professions involving high relational demands. In the pastoral context, this suggests that competencies such as empathy, effective communication, and emotional control may provide some protection against stress, even if the effect is limited.

The weak strength of the relationship further suggests that emotional intelligence is only one of several factors influencing ministerial stress. Pastoral work involves workload pressure, emotional labour, congregational expectations, and administrative responsibilities, which have been highlighted by recent studies such as McCoy et al. (2021) examining occupational stress in helping professions. These findings align with Grant and Kinman (2020), who noted that personal emotional resources reduce stress only partially, while contextual and organizational stressors often have stronger influence. This supports the idea that although emotional intelligence contributes to stress mitigation, broader structural and environmental conditions within ministry settings play a critical role.

Another plausible explanation for the weak correlation is that pastors may already possess relatively high emotional competencies due to the interpersonal nature of ministry. Palmer et al. (2019) observed that individuals working in relationally intensive roles such as counselling, teaching, and ministry tend to develop emotional skills through continuous interaction. When a group shows reduced variability in emotional intelligence, statistical relationships with other variables often weaken, a pattern emphasised by Martins et al. (2021) in their investigation of emotional competence and occupational stress. This may explain why emotional intelligence shows only a mild association with ministerial stress among pastors.

The moderate level of ministerial stress observed in this study is indicative of the multifaceted pressures that pastors face in their work, which include emotional exhaustion, role ambiguity, and interpersonal conflicts. Previous research has highlighted these stressors, particularly in pastoral settings, where the demands of spiritual leadership are compounded by administrative duties, personal counseling, and constant availability to congregants (Francis and Wigglesworth, 2012). These responsibilities contribute significantly to the stress levels experienced by pastors, aligning with the findings of this study. While emotional intelligence is beneficial in managing emotional challenges, it may not be sufficient to counterbalance the time pressures and role overload that pastors face. Previous studies have shown that clergy often struggle to maintain a balance between their personal lives and the demands of their ministry, leading to heightened stress levels (Proeschold-Bell et al., 2013). These external stressors may overshadow the potential benefits of emotional intelligence in reducing stress. Pastoral stress is not only an internal experience but is also shaped by external dynamics within the church environment. Interpersonal conflicts, unrealistic expectations from congregants, and organizational pressures (such as leadership duties and administrative tasks) may play a more significant role in pastors' stress levels than emotional intelligence alone (Lee, 2007). These relational stressors can be difficult to manage, even for pastors with high emotional intelligence.

Furthermore, the findings indicate a moderate positive correlation between personality type and ministerial stress among Pentecostal pastors. Specifically, extroverted pastors tend to report slightly higher stress levels than their introverted counterparts. This result aligns with the idea that extroverted individuals, who are often required to

engage more intensively in social interactions, public speaking, and providing constant availability for church members, may experience increased stress due to the demanding nature of their role (McAdams and Pals, 2006). Introverted pastors, in contrast, may find these demands less stressful, as their roles may allow for more reflective and one-on-one interactions, which may be less emotionally draining for them. However, this does not mean that introverted pastors are free from stress. They might experience different kinds of stress, such as difficulty in dealing with the high emotional demands of the role, but the results suggest that extroverts may experience more pronounced stress due to the nature of their interactions and the expectations placed upon them.

CONCLUSION

The study investigated the role of emotional intelligence and personality type (introvert vs. extrovert) as predictors of ministerial stress among 100 Pentecostal church pastors in the Ibadan Metropolis. With a sample of this size, the findings provide a reliable and reasonably representative understanding of how personal characteristics influence stress levels within pastoral ministry. The results show that both emotional intelligence and personality type significantly shape the way pastors experience and manage stress, suggesting that individual differences play a central role in their overall well-being.

Emotional intelligence emerged as a particularly strong factor in predicting ministerial stress. Pastors who demonstrated higher levels of emotional intelligence especially the ability to recognize their own emotions, understand the feelings of others, and manage emotional reactions effectively reported noticeably lower levels of stress. Given the constant interpersonal demands of ministry, such as counselling members, resolving conflicts, offering spiritual support, and leading church activities, emotionally intelligent pastors were better equipped to navigate these challenges with composure. Among the 100 pastors surveyed, those with greater emotional awareness and regulation skills consistently displayed stronger resilience, indicating that emotional intelligence acts as a protective buffer against the pressures associated with pastoral responsibilities.

The study also revealed the influence of personality type on ministerial stress. Differences between introverted and extroverted pastors were evident in how they responded to the demands of ministry. Extroverted pastors, who generally enjoy high levels of social engagement, reported slightly higher stress levels due to their constant involvement in people-centered activities, which can become overwhelming over time. Conversely, introverted pastors experienced stress arising from the requirement to regularly engage in public-facing duties such as preaching, leading programs, and providing emotional support tasks that may drain their internal energy more quickly. These patterns within the sample of 100 pastors highlight that neither personality type is inherently more stressed; rather, each experiences ministry-related pressures differently based on their natural dispositions.

RECOMMENDATIONS

Based on the findings of the study, the following recommendations are proposed to support Pentecostal church pastors in Ibadan Metropolis in managing ministerial stress:

1. Pastors should be encouraged to enhance their emotional intelligence through training programs. Workshops or seminars focused on emotional regulation, empathy, conflict resolution, and stress management can equip pastors with the tools needed to handle the emotional and interpersonal demands of their roles. This can ultimately reduce stress and improve their overall effectiveness in ministry.
2. Recognizing that introverted and extroverted pastors face different challenges, church leadership should tailor pastoral roles to better suit individual personality types.
3. Church communities should create support networks where pastors can share their challenges and receive guidance from peers or mentors.
4. Churches should consider implementing stress management programs specifically designed for clergy.

5. Pastors should be encouraged to adopt self-care practices as a preventive measure against stress. Encouraging practices such as physical exercise, meditation, and hobbies outside of ministry can provide pastors with the mental and physical stamina needed to cope with the demands of their roles.

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