

MODELING SPIRITUAL LEADERSHIP, ENVIRONMENTAL JUSTICE ORIENTATION, AND HARMONIOUS ENVIRONMENTAL PASSION ON OCBE IN ISLAMIC FINANCIAL INSTITUTIONS

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Abstract

The transformation towards a sustainable organization requires leaders to be able to instill spiritual and moral values in employees' behavior. This study aims to analyze the influence of spiritual leadership on Organizational Citizenship Behavior for the Environment (OCBE) with environmental justice orientation as a mediating variable and harmonious environmental passion as a moderating variable in BMT employees. A quantitative approach was used with 190 respondents selected through purposive sampling, and analyzed using SEM-PLS. The results of the study show that spiritual leadership does not have a direct effect on OCBE, but has a positive effect on environmental justice orientation. This orientation was proven to play a significant role in mediating the relationship between the two, while harmonious environmental passion was not proven to be a mediator. These findings emphasize the importance of ecological justice values as a moral mechanism that bridges the influence of spiritual leadership on employee pro-environmental behavior. Theoretically, this study enriches Social Learning Theory, while practically provides recommendations for Islamic financial institutions to strengthen spirituality- and morality-based leadership in promoting a green organizational culture.

Keywords: *Environmental Justice Orientation, Harmonious Environmental Passion, Spiritual Leadership, OCBE*

1. INTRODUCTION

The issues of climate change and environmental degradation are the most pressing global challenges facing the modern workplace. The Intergovernmental Panel on Climate Change (IPCC, 2022) report emphasized that the increase in global temperatures and the decline in the quality of global ecosystems require organizations to transform towards sustainable practices. The role of individuals in the workplace is becoming increasingly crucial, as employees' pro-environmental behavior contributes significantly to an organization's success in achieving sustainability goals (Zacher et al., 2023). Global efforts such as the United Nations Sustainable Development Goals (SDGs) and the Paris Agreement also reinforce the demand for the public and private sectors to internalize environmental responsibility at all organizational levels (UNEP, 2023; World Bank, 2023). The transformation towards sustainable finance has become a strategic focus of the banking sector, which plays an important role in green financing (Bagis, Faridli, et al., 2025). Through the Sustainable Finance Roadmap 2021-2025, the Financial Services Authority (OJK) emphasized the importance of integrating social and environmental values into the operations of financial institutions (OJK, 2021). However, the implementation of this policy often faces obstacles at the individual behavioral level, where some employees still view green policies as an administrative burden, not a moral impetus (Muisyo et al., 2022). Organizational Citizenship

Behavior for the Environment (OCBE) is a key element in building a green culture in the workplace. However, empirical research on OCBE in the banking sector remains relatively limited (Garg & Arora, 2025).

Various studies show that leadership style has a crucial role in shaping employees' environmental behavior. Spiritual leadership, which emphasizes the values of meaning, membership, and spiritual calling in motivating employees to act beyond personal interests towards collective interests, including pro-environmental behavior (Anser, Shafique, et al., 2020; Bagis, Adawiyah, et al., 2025; Sunhaji et al., 2023). Through moral example, spiritual leaders foster intrinsic motivation that encourages employees' ecological commitment (Bagis et al., 2023; Hakim et al., 2025). In line with Social Learning Theory (Bandura, 1977), where leaders function as behavioral models (Bagis et al., 2024), and enriched by Self-Determination Theory (Patwary et al., 2024) which explains that internalization of spiritual values can activate autonomous motivation that underlies voluntary pro-environmental behavior. Environmental justice orientation reflects the orientation of values of justice and moral responsibility towards the environment, while harmonious environmental passion represents a stable and autonomous emotional attachment to environmental issues (Alwheshi et al., 2024; Ni'mah & Ulya, 2023).

The results of previous research regarding the relationship between variables still show inconsistency. Some studies found that spiritual leadership has a positive effect on OCBE (Alwheshi et al., 2024; Anser, Shafique, et al., 2020), but several other studies showed an insignificant effect when not considering moral and contextual factors such as environmental justice orientation (J. Iqbal et al., 2025; Q. Iqbal et al., 2025).

In addition, research results on the role of harmonious environmental passion are also varied. Some findings support that harmonious passion strengthens the relationship between leadership and pro-environmental behavior (Anser, Ali, et al., 2020; Ho & Pollack, 2014), while other research indicates a weaker effect depending on the level of autonomy and organizational support (Bayraktar & Jiménez, 2022; Robertson & Barling, 2013). This inconsistency indicates a research gap regarding the psychological mechanisms that bridge spiritual leadership and OCBE.

Previous research was conducted in the manufacturing and hospitality sectors, which have different operational characteristics from the financial services sector (Anser, Shafique, et al., 2020; Pradana et al., 2025; Wang et al., 2021). The financial services sector has less physical environmental exposure, but higher moral, ethical and compliance pressures (Hameed et al., 2024). This condition raises questions regarding the generalizability of previous findings in the context of financial institutions, particularly Islamic microfinance.

The Islamic microfinance institution, Baitul Maal wat Tamwil (BMT), also faces similar challenges. Despite operating with a social and spiritual mission, environmental sustainability practices are still limited (Bagis, Adawiyah, et al., 2025; Khotimah & Falikhatun, 2025). In the Barlingmascakeb region (Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen), most BMTs focus on financial efficiency and member services, while awareness of environmentally friendly practices remains low. Although the level of employee religiosity is relatively high, these spiritual values have not been fully realized in environmentally friendly work behavior, due, among other things, to the weak role of spiritual leadership and the absence of explicit green policies (Ma'Rufah & Muna, 2024; Utama et al., 2023). This condition shows that the spiritual values that form the foundation of BMT have not been fully internalized in work behavior that is oriented towards environmental concern.

This research is important to conduct to increase insight and understanding regarding the psychological mechanisms that bridge the influence of spiritual leadership on OCBE in the Islamic financial services sector. Theoretically, this study extends Fry (2003) model by integrating environmental justice orientation as a mediator and harmonious environmental passion as a moderating variable. Practically, the results of this study are expected to provide recommendations for BMTs in developing a leadership model that balances spiritual values and environmental responsibility. The differences between this study and previous studies lie in the sectoral context (BMT as an Islamic microbank), as well as cross-industry testing that bridges the gap between research in the manufacturing and service sectors. Therefore, this study aims to examine the influence of spiritual leadership on Organizational Citizenship Behavior for the Environment (OCBE) through the mediating role of environmental justice orientation and the moderating role of harmonious environmental passion in BMT employees in the Barlingmascakeb area.

2. LITERATURE REVIEW

Social Learning Theory

Social Learning Theory (Bandura, 1977) explains that individuals learn through the process of observing, imitating, and modeling the behavior of others who are considered role models. This theory emphasizes that leaders can be primary role models for employee behavior, where Bandura calls this process a continuous reciprocal interaction between cognitive, behavioral, and environmental factors (reciprocal determinism) (Sukabumi & Syekk, 2023). Through direct social interaction and indirect observation, a person can learn what behavior is considered effective or appropriate. Actions that are rewarded tend to be imitated, while behaviors that are punished are avoided (Overskeid, 2018). Thus, Social Learning Theory becomes the basis for understanding how spiritual leadership shapes the pro-environmental behavior of subordinates through the social learning process.

Organizational Citizenship Behavior for the Environment (OCBE) is defined as voluntary employee behavior that is not directly recognized by a formal reward system, but provides tangible benefits to the environment and the organization (Robertson & Barling, 2017). This concept is an extension of Organizational Citizenship Behavior (OCB) as explained by Robbins & Judge, (2024) which emphasizes employee discretionary behavior in supporting the social and psychological environment of the workplace. Forms of OCBE include actions such as saving energy, reducing waste, supporting environmentally friendly policies, and helping coworkers to implement green behavior (Afsar et al., 2020). Alwheshi et al., (2024) group OCBE into three main dimensions: (1) environmental initiative, namely individual actions that voluntarily maintain environmental practices; (2) environmental helping, namely cooperation between coworkers in sustainability activities; and (3) environmental civic engagement, namely active participation in organizational activities oriented towards environmental conservation. Thus, OCBE is a form of voluntary employee contribution that supports the organization's sustainability goals (Paillé et al., 2014).

Spiritual Leadership and OCBE

Spiritual leadership is defined as the values, attitudes, and behaviors of leaders who motivate themselves and others intrinsically through vision, hope/faith, and altruistic love (Fry, 2003). Spiritual leaders instill meaning, membership, and a calling in life in employees so that a balance is created between spiritual values and organizational goals (Afriandika et al., 2025; Fry & Slocum, 2008). Spiritual leadership creates collective social influence

through meaningful communication and interactions that enable employees to find meaning and value in their work (Anser, Shafique, et al., 2020; Fry et al., 2005).

Several studies have found that spiritual leadership is positively related to OCBE. Leaders who demonstrate moral values and environmental concern are able to inspire employees to emulate and implement pro-environmental behavior (Alwheshi et al., 2024; Anser, Shafique, et al., 2020). Empirical research also shows that spiritual leadership increases intrinsic motivation, moral self-esteem, and environmental awareness through meaningful work and meaningful interactions in the workplace (Sarifuddin & Soemitra, 2022). Spiritual leadership plays a positive role in building organizational member behavior that supports environmental sustainability.

H1: Spiritual leadership has a positive influence on OCBE.

Spiritual Leadership and Environmental Justice Orientation

Justice orientation diartikan sebagai internalisasi keadilan sebagai nilai moral individu yang mengarahkan perhatian dan tindakan mereka terhadap isu-isu keadilan di lingkungan sosial (Ali et al., 2020; Folger, R., 2001). This orientation reflects a moral drive to ensure fair practices in the workplace, even at the expense of personal interests (Anser, Shafique, et al., 2020; Sekiguchi & Hayashi, 2014). Referring to Social Learning Theory, employees who work under spiritual leaders tend to emulate the moral values and ecological responsibility demonstrated by their leaders (Afsar et al., 2016; Ramadhan et al., 2025). Previous research results support a positive relationship between spiritual leadership and environmental justice orientation (Afsar et al., 2016; Anser, Shafique, et al., 2020). Recent research also confirms that spiritual leadership fosters an environmental justice orientation by instilling moral values that emphasize the balance between human interests and environmental sustainability (Usman et al., 2021).

H2: Spiritual leadership has a positive influence on environmental justice orientation.

Environmental Justice Orientation and OCBE

Environmental justice orientation fosters moral motives that encourage individuals to act fairly toward the environment (Pollack et al., 2020). Employees with a high justice orientation are more willing to uphold moral principles in preserving nature, even if this conflicts with personal interests (Cropanzano et al., 2003). Several studies have shown that environmental justice orientation plays an important role in encouraging OCBE behavior (Anser, Shafique, et al., 2020; Pollack et al., 2020), because employees who have high moral awareness tend to be committed to environmentally friendly behavior. In addition, (Jahanshahi et al., 2021) emphasized that environmental justice has a positive effect on ecologically responsible behavior, because employees feel that the organization's treatment is fair, deepening the drive to engage in pro-environmental actions. Environmental justice orientation is believed to enhance OCBE because it strengthens employees' moral commitment to organizational sustainability.

H3: Environmental justice orientation positively influences OCBE.

Environmental Justice Orientation as a Mediating Variable

Based on Social Learning Theory, spiritual leadership is seen as being able to shape employees' environmental justice orientation through the process of modeling and internalizing moral values demonstrated by the leader. This environmental justice orientation then contributes to the emergence of Organizational Citizenship Behavior for the Environment (OCBE), because employees tend to express the justice values they embrace

through voluntary behavior that supports sustainability. Findings by Anser, Shafique, et al., (2020) indicate that spiritual leadership positively influences OCBE through the mechanisms of values and environmental justice. Research by Wardhani et al., (2021) also confirms that environmental justice orientation mediates the relationship between leadership and pro-environmental behavior. In addition, research by Lu et al., (2025) shows that the cognitive and affective dimensions of leadership play a role in stimulating voluntary behavior related to the environment. Therefore, environmental justice orientation becomes an important mechanism that bridges the influence of spiritual leadership on employee voluntary behavior for environmental sustainability.

H4: *Environmental justice orientation mediates the relationship between spiritual leadership and OCBE.*

Harmonious Environmental Passion as a Moderating Variable

Harmonious passion is a form of intrinsic drive that makes individuals voluntarily engage in an activity that they consider meaningful (Vallerand et al., 2003). Employees with high harmonious passion demonstrate positive emotional commitment, build healthy work relationships, and tend to engage in pro-social behavior including environmentally friendly behavior (Forest et al., 2012). Spiritual leadership fosters meaningful work and spiritual values that drive organizational members' behavior towards the environment (OCBE) (Alwheshi et al., 2024; Anser, Shafique, et al., 2020). Based on Social Learning Theory, employees learn from the behavior and values of leaders as role models. When leaders demonstrate a spiritual commitment to sustainability, employees with high harmonious environmental passion are more likely to internalize those values and express them in pro-environmental behavior. Previous research has shown that harmonious environmental passion strengthens the influence of leadership on employee pro-environmental behavior (Anser, Ali, et al., 2020; Haider et al., 2023; Li et al., 2020). Therefore, harmonious environmental passion strengthens the relationship between spiritual leadership and OCBE.

H5: *Harmonious environmental passion moderates the relationship between spiritual leadership and OCBE.*

Conceptual Framework

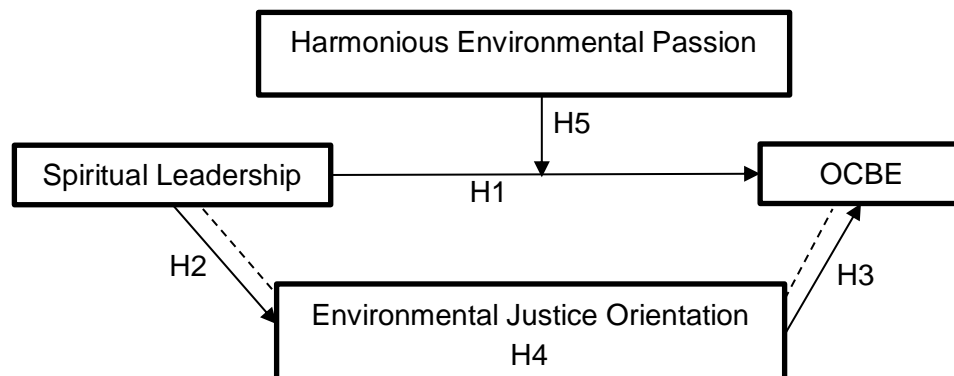


Figure 1. Conceptual Framework

3. RESEARCH METHOD

This study is a replication of Anser, Shafique, et al., (2020) using quantitative methods. This study examines spiritual leadership, environmental justice orientation, harmonious

environmental passion, and OCBE, and examines the mediating role of environmental justice orientation and the moderating role of harmonious environmental passion. Overall, this research model involves testing five hypotheses that will be proposed.

The population in this study were 63 employees of BMT Dana Mentari Muhammadiyah, BMT Al-Mujahidin (37 people), BMT Best (74 people), BMT Amanah Indonesia (45 people), BMT Buana Nawa Kartika (16 people), KSPPS Hikmah Sumber Rejeki (12 people), BMT Telaga Mitra Sejahtera (10 people), KSPPS Annur Khoiru Ummah (11 people), BMT Annur Mandiraja (12 people), BMT Al-Amin (12 people), BMT Khonsa Indonesia Sejahtera (24 people), BMT Buana Mas (13 people), BMT El-Hikmah (9 people), so that the total population was 338 employees. The sampling technique used in this study was the purposive sampling method, namely a non-probability sampling technique in which researchers deliberately selected respondents based on certain criteria, namely permanent employees and have worked for at least 1 year. The number of samples was determined by the Slovin formula with a tolerance of 5% error rate so that 183 samples were obtained. To ensure data adequacy and validity, this study successfully collected data from 190 respondents.

The data collection process was conducted online using Google Forms using a five-point Likert scale, ranging from (1) Strongly Disagree to (5) Strongly Agree. All variables were measured using instruments adopted from previous literature: the spiritual leadership variable used 17 items (Fry et al., 2005); the environmental justice orientation variable contained 16 items (Usman et al., 2024); the harmonious environmental passion variable was measured using 10 items (Robertson & Barling, 2013), and the OCBE variable was measured using 10 items (Robertson & Barling, 2017).

For testing the structural model and hypothesis, the data analysis method applied is Structural Equation Modeling – Partial Least Squares (SEM-PLS). The statistical software chosen to perform modeling and inferential calculations is Smart Partial Least Square (SmartPLS).

4. RESULTS AND DISCUSSION

Results

This study uses the Partial Least Square (PLS) method to answer the proposed hypothesis, which is basically predictive in nature. The primary objective of the PLS method is to maximize the variance of endogenous constructs that can be explained by exogenous constructs in the model, making this approach more predictive than confirmatory (Hair et al., 2021). All questionnaire data was collected and prepared for analysis, with a 100% response rate.

Table 1. Demographics Respondents

Identity	Description	Frequency	Presentation
BMT Name	BMT Best	50	26,3
	BMT Dana Mentari Muhammadiyah	43	22,6
	BMT Al Mujahidin Karya Utama	24	12,6
	BMT Khonsa Indonesia Sejahtera	15	7,9
	BMT Amanah Indonesia	10	5,3
	BMT Buana Nawa Kartika	9	4,7
	KSPPS Hikmah Sumber Rejeki	8	4,2
	BMT Telaga Mitra Sejahtera	7	3,7
	KSPPS Annur Khoiru Ummah	7	3,7

	BMT An-Nur Mandiraja	6	3,2
	BMT Al-Amin	5	2,6
	BMT Buana Mas	3	1,6
	BMT El-Hikmah	3	1,6
Gender	Male	104	54,7
	Female	86	45,3
Age	20 – 25 Years	14	7,4
	> 25 – 35 Years	80	42,6
	> 35 – 45 Years	68	35,8
	> 45 – > 50 Years	28	14,2
Years of service	1 – 3 Years	19	10,0
	3 – 5 Years	50	26,3
	5 – 10 Years	55	28,9
	> 10 Years	66	34,7

Analysis of respondent characteristics shows that most participants came from BMT Best (26.3%), which has the largest number of employees compared to other BMTs in the research area. In terms of gender, respondents showed a relatively balanced proportion between men (54.7%) and women (45.3%), reflecting the involvement of both genders in BMT operational activities. Based on age, the largest group is in the 25-35 year range (42.6%), illustrating that most employees are of productive age with a stable level of adaptation and work responsibilities. In terms of length of service, most respondents have worked for more than 10 years (34.7%), indicating that the majority have extensive experience and a deep understanding of BMT work procedures and culture.

The following is data management conducted using the PLS 3 method. The purpose of this PLS data analysis is to gain a more comprehensive understanding of the relationships between variables. PLS testing can also generate new information that can be conveyed through simple analysis (Hair et al., 2021). The following are the findings of this study.

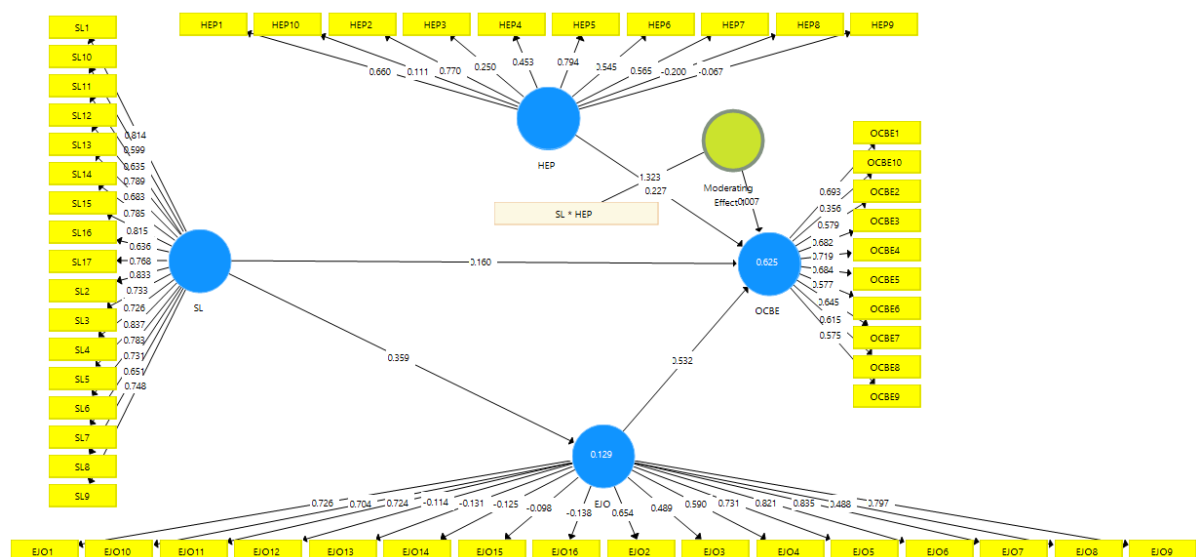


Figure 2. SEM-PLS Model Analysis Results

The data analysis process was conducted in two rounds, and indicators with outer loading values below 0.6 were eliminated. Meanwhile, indicators with outer loading values higher than 0.6 were retained because they were deemed appropriate and met validity standards (Hair et al., 2021).

Table 2. Outer Loading

	Statement Items	Outer Loading
SL.1	I understand and am committed to my organization's vision.	0,814
SL.2	My work group has a vision statement that motivates me to give my best.	0,833
SL.3	My organization's vision inspires me to give my best.	0,733
SL.4	I believe in my organization's vision for its employees.	0,726
SL.5	My organization's vision is clear and compelling to me.	0,837
SL.6	I believe in my organization and am willing to do whatever it takes to ensure that it achieves its mission.	0.783
SL.7	I am persistent and go the extra mile to help my organization succeed because I believe in what it represents.	0.731
SL.8	I always try my best in my work because I have faith in my organization and its leaders.	0.615
SL.9	I set challenging goals for my work because I have faith in my organization and want us to succeed.	0.748
SL.10	I demonstrate my belief in the organization and its mission by doing everything I can to help us succeed.	0.599
SL.11	My organization really cares about its employees	0.635
SL.12	My organization is friendly and caring towards its employees, and when they are having a hard time, wants to do something to help.	0.789
SL.13	Leaders in my organization speak and act consistently with what they say.	0.683
SL.14	My organization is trustworthy and loyal to its employees.	0.785
SL.15	My organization values honesty and provides opportunities to learn from mistakes.	0.815
SL.16	Leaders in my organization demonstrate honesty and humility in their behavior.	0,636
SL.17	Leaders in my organization have the courage to stand up for their employees.	0.768
EJO.1	I wish I could right every injustice I've ever done	0,726
EJO.2	I try to be attentive and sensitive to situations when someone is being treated unfairly.	0,654
EJO.3	I have a strong concern for people who experience unfair treatment, whether I know them or not.	0,489
EJO.4	I have been in public situations where I saw strangers being treated unfairly.	0,590
EJO.5	When I see or hear about people being treated unfairly, I tend to think about it for a long time.	0,731
EJO.6	My organization increases attention to aspects of fairness while	0,821

	still valuing the achievement of success.	
EJO.7	People pay greater attention to fairness while still valuing the pursuit of success.	0,835
EJO.8	I often notice people being treated unfairly in public places.	0,488
EJO.9	I think about things in the context of justice and equality.	0,797
EJO.10	I often see people treating each other unfairly.	0,704
EJO.11	We achieve true freedom when everyone is free from oppression.	0,724
EJO.12	I am aware of the justice issues around me.	-0,114
EJO.13	People are happier when they are fair to others.	-0,131
EJO.14	I tend to notice even the smallest injustices.	-0,125
EJO.15	The injustice in this world moves my feelings and makes me want to contribute to change.	-0,098
EJO.16	We all need to be held accountable when others are treated unfairly.	-0,138
HEP.1	I really care about the environment	0,660
HEP.2	I enjoy practicing environmentally friendly behavior.	0,770
HEP.3	I enjoy engaging in environmentally friendly behavior.	0,250
HEP.4	I am proud to be able to help the environment	0,453
HEP.5	I enthusiastically discuss environmental issues with others.	0,794
HEP.6	I feel happy caring for the environment	0,545
HEP.7	I passionately encourage others to be more environmentally responsible.	0,565
HEP.8	I am a volunteer member of an environmental group.	-0,200
HEP.9	I have volunteered time or money to help the environment in some way.	-0,067
HEP.10	I care deeply about my environmental values.	0,111
OCBE.1	At work, I recycle whenever possible.	0,693
OCBE.2	I help my coworkers to act environmentally friendly at work.	0,579
OCBE.3	I save on the amount of materials I use at work.	0,682
OCBE.4	I promote environmentally friendly behavior among my coworkers.	0,719
OCBE.5	I convinced my organization to purchase eco-friendly products.	0,684
OCBE.6	At work, I reduce the amount of energy I use.	0,577
OCBE.7	I discussed with my boss how my organization could become more environmentally friendly.	0,645
OCBE.8	I advised my coworkers to reduce the amount of ingredients they use.	0,615
OCBE.9	I encourage my organization to support environmental charities.	0,575
OCBE.10	I encourage my organization to reduce its environmental impact.	0,356

The outer loading analysis was conducted through two iterative stages to ensure rigorous validity. Based on the final results, all indicators retained in the model showed outer loading values above the threshold of 0.6, which consistently confirmed that these items had a substantial and adequate contribution in representing the measured reflective construct. In this process, a large number of indicators, consisting of SL.10; eight EJO indicators (i.e., EJO.3, EJO.4, EJO.8, EJO.12 to EJO.16); seven HEP indicators (i.e., HEP.3, HEP.4, HEP.6

to HEP.10); and four OCBE indicators (i.e., OCBE.2, OCBE.6, OCBE.9, and OCBE.10) were forced to be eliminated from the model. This elimination was carried out because the outer loading value was below the threshold of 0.60. Meanwhile, indicators with outer loading values higher than 0.6 were retained because they were deemed appropriate and met validity standards in PLS analysis (Hair et al., 2021).

Table 3. Construct Reability and Validity

	Composite Reliability	Average Variance Extracted (AVE)
Environmental Justice Orientation	0,919	0,586
Harmonious Environmental Passion	0,866	0,684
Moderating Effect 1	1,000	1,000
OCBE	0,880	0,594
Spiritual Leadership	0,954	0,564

Based on the results in Table 3, the reliability and construct validity values for the variables Environmental Justice Orientation, Harmonious Environmental Passion, OCBE, Spiritual Leadership, and the moderating variables show Composite Reliability figures that are all above the cut-off value of 0.7. In addition, the Average Variance Extracted (AVE) value for all constructs is also greater than 0.5, which indicates that each variable has good ability to explain the variance of its indicators. Therefore, it can be concluded that all constructs in this study have met reliability and validity standards, making them suitable for use in further structural model testing (Hair et al., 2021).

Table 4. Model Fit

	Saturated Model	Estimated Model
SRMR	0,080	0,081
d_ULS	3,352	3,459
d_G	3,340	3,344
Chi-Square	2363,911	2366,625
NFI	0,578	0,578

Based on table 4, the SRMR value in the saturated model is 0.080 and the estimated model is 0.081, which is still within the tolerance limit of 0.08, so the model can be said to have adequate fit. The d_ULS, d_G, and Chi-Square values for both models show relatively consistent results, indicating the stability of the model structure. Meanwhile, the NFI value of 0.578 is below the ideal standard, thus indicating that the incremental fit is not optimal. Overall, this model remains classified as suitable for use in further analysis, although interpretation of the results should be done with a degree of caution.

Table 5. Discriminant Validity

	EJO	HEP	Moderating Effect 1	OCBE	SL
Environmental Justice	0,766				

Orientation					
Harmonious Environmental Passion	0,365	0,827			
Moderating Effect 1	0,015	-0,241	1,000		
OCBE	0,721	0,278	0,048	0,771	
Spiritual Leadership	0,364	0,722	-0,293	0,303	0,751

Based on the results of the discriminant validity test in Table 5, it can be seen that all constructs have met the Fornell–Larcker criteria, as indicated by the square root value of AVE which is on the diagonal, which is higher than the correlation between variables (Hair et al., 2021). These findings indicate that each construct, namely Environmental Justice Orientation, Harmonious Environmental Passion, Moderating Effect, OCBE, and Spiritual Leadership, can be clearly distinguished from one another. In addition, the correlation between variables is at a low to moderate level, confirming the absence of multicollinearity problems in the model. Thus, this research instrument can be stated to have good discriminant validity and is suitable for use in further analysis.

The Adjusted R Square value for the Environmental Justice Orientation variable is 0.128. This shows that the variables used in the model are able to explain Environmental Justice Orientation by 12.8%. Thus, the contribution of this variable can be categorized as weak. In contrast, the OCBE variable has an adjusted R-square value of 0.514, meaning that 51.4% of the variation in OCBE can be explained by the variables in the research model. This value indicates a moderate level of contribution (Hair et al., 2021).

Table 6. Path Coefficients

	Original Sample	Sample Mean (M)	Standard Deviation (STDEV)	T Statistic (O/STDEV)	P Values	Results
H1: SL -> OCBE	0.081	0.080	0.074	1.089	0.277	Rejected
H2: SL -> EJO	0.364	0.374	0.052	6.957	0.000	Accepted
H3: EJO -> OCBE	0.698	0.702	0.059	11.813	0.000	Accepted
H4: SL -> EJO -> OCBE	0.254	0.262	0.043	5.981	0.000	Accepted
H5: Moderating Effect 1 -> OCBE	0.040	0.037	0.043	0.933	0.351	Rejected

Based on table 6, the criteria for accepting the hypothesis are determined through the p value, where the hypothesis is accepted if the p value is <0.05 (Hair et al., 2021). The test results show that the relationship between spiritual leadership and OCBE has a positive coefficient ($\beta = 0.081$) but is not significant ($p = 0.277$), so the hypothesis is rejected. Conversely, spiritual leadership has a positive and significant effect on environmental justice orientation ($\beta = 0.364$; $p = 0.000$), so the hypothesis is accepted. Furthermore, environmental justice orientation has a positive and significant effect on OCBE ($\beta = 0.698$; $p = 0.000$), which supports the third hypothesis. Testing the mediation effect shows that environmental

justice orientation mediates the relationship between spiritual leadership and OCBE with a positive coefficient ($\beta = 0.254$), so the mediation hypothesis is accepted. However, harmonious environmental passion was not proven to moderate the relationship between spiritual leadership and OCBE, even though the coefficient was positive ($\beta = 0.040$) because it was not significant ($p = 0.351$) so the moderation hypothesis was rejected.

Discussion

The Influence of Spiritual Leadership on OCBE

Research shows that spiritual leadership has a positive but insignificant effect on Organizational Citizenship Behavior for the Environment (OCBE). This suggests that spiritual leadership in BMTs has not directly fostered pro-environmental behavior among employees. These results suggest that spiritual values such as vision, hope/faith, and altruistic love are insufficient to drive ecological action without the presence of moral or other contextual incentives. This finding differs from previous research (Anser, Shafique, et al., 2020) in the manufacturing sector. This difference is caused by the scope of BMT which places more emphasis on formal religious aspects than on the application of spiritual values in environmental policies.

Based on Social Learning Theory (Bandura, 1977), the role-modeling process is ineffective without an organizational system that reinforces pro-environmental behavior. This finding is in accordance with research (J. Iqbal et al., 2025; Q. Iqbal et al., 2025) which found that spiritual leadership does not always have a significant effect on pro-environmental behavior if the organization does not emphasize moral values and contextual support.

The Influence of Spiritual Leadership on Environmental Justice Orientation

Research shows that spiritual leadership has a positive and significant influence on environmental justice orientation. This indicates that the stronger the spiritual values instilled by the leader, the higher the ecological justice orientation that employees have. A compelling organizational vision and organizational concern for employees emphasize the value of justice, as reflected in an awareness of fairness and equality. Previous research has also shown similar results (Anser, Shafique, et al., 2020), demonstrating a positive relationship between spiritual leadership and environmental justice orientation. Spiritual leadership consistently shapes environmental moral orientation through role modeling and social learning.

Based on Social Learning Theory (Bandura, 1977), leaders act as moral models that are imitated by employees, so that spiritual values such as honesty, responsibility, and concern for the environment are reflected in daily behavior. This finding is in accordance with research (Afsar et al., 2016; Li et al., 2020) which shows that spiritual leadership increases moral orientation and ecological responsibility through social learning and intrinsic motivation. At BMT, the clarity of vision and the emphasis on the value of justice promoted by the leader play a role in strengthening the employees' commitment to acting fairly towards the environment.

The Influence of Environmental Justice Orientation on OCBE

Research shows that environmental justice orientation has a positive and significant influence on Organizational Citizenship Behavior for the Environment (OCBE). This indicates that the higher the moral awareness and ecological justice employees possess, the stronger their voluntary behavior in supporting environmental sustainability in the workplace

This result is consistent with research (Anser, Shafique, et al., 2020) which found a positive and significant influence between environmental justice orientation and OCBE.

Based on Social Learning Theory, which explains that individuals learn behavior through observing and imitating figures they consider role models. This finding aligns with research (Jahanshahi et al., 2021; Pollack et al., 2020) which states that justice orientation drives pro-environmental behavior through moral mechanisms and intrinsic motivation. Research (Hameed et al., 2024) also confirms that justice values and religiosity can enhance employees' environmentally friendly behavior when reinforced by a supportive organizational climate. In BMT, these findings reflect sharia values that emphasize balance, justice, and responsibility towards nature as part of social worship.

The Mediating Role of Environmental Justice Orientation

Research shows that environmental justice orientation mediates the relationship between spiritual leadership and OCBE. This indicates that new spiritual leadership is able to encourage pro-environmental behavior in employees if the values of ecological justice have been internalized. Theoretically, these results strengthen the Social Learning Theory which explains that moral values exemplified by leaders become the basis for employees to act fairly towards the environment. This finding aligns with previous research (Anser, Shafique, et al., 2020), which asserts that spiritual leadership fosters a sense of fairness and ecological responsibility as the basis for pro-environmental behavior. This finding is also in accordance with research (Lu et al., 2025; Wardhani et al., 2021), which shows that spiritual leadership can foster ecological behavior through moral orientation and justice values. In BMT, this condition shows that spiritual and sharia values strengthen the role of morality as a link between leadership and employee environmental behavior.

The Moderating Effect of Harmonious Environmental Passion

Research shows that harmonious environmental passion does not moderate the relationship between spiritual leadership and OCBE. This indicates that although employees have emotional passion for environmental issues, this drive is not strong enough to strengthen the influence of spiritual leadership on pro-environmental behavior. This result differs from previous research (Anser, Shafique, et al., 2020) which showed that harmonious environmental passion strengthens the relationship between spiritual leadership and OCBE.

The findings of this study are in line with (Bayraktar & Jiménez, 2022; Robertson & Barling, 2013), which state that the influence of passion on pro-environmental behavior can be weakened if it is not supported by a supportive organizational climate, reward system, or space for expressing personal values. In the BMT environment, the environmental spirit possessed by employees is likely not optimally facilitated by organizational policies, so it does not function as a strengthening of the relationship between spiritual leadership and OCBE behavior. This shows the need to strengthen the organizational system and green work culture so that environmental passion can be translated into real behavior in supporting sustainability.

Conclusion and Recommendation

Conclusion

This study shows that spiritual leadership does not have a direct effect on Organizational Citizenship Behavior for the Environment (OCBE), but has an indirect effect through environmental justice orientation. These results indicate that the influence of spiritual

leadership on employee environmental behavior in BMT occurs through a social learning process, where moral and spiritual values exemplified by leaders are observed, imitated, and internalized by employees to become an awareness of ecological justice. In addition, environmental justice orientation is proven to influence OCBE, which means that moral orientation is a key factor in encouraging voluntary pro-environmental behavior in the workplace. Conversely, harmonious environmental passion is not proven to moderate the relationship between spiritual leadership and OCBE, indicating that employee environmental passion is not strong enough to strengthen the influence of spiritual leadership.

Theoretically, this study extends the application of Social Learning Theory by demonstrating that social learning from spiritual leaders can shape pro-environmental behavior through the mechanism of moral orientation. Practically, these results recommend that BMTs and Islamic financial institutions strengthen the role models of leaders in implementing spiritual values and environmental responsibility, so that social learning can run more effectively. Leadership training should integrate aspects of spirituality with environmental ethics, while organizational culture needs to be directed to foster a harmonious environmental passion through participatory activities such as green office programs or eco-volunteering.

Recommendation

This research provides an important contribution in understanding the influence of spiritual leadership on organizational citizenship behavior for the environment (OCBE) through the mediating role of environmental justice orientation in the Islamic microfinance institution sector. However, this study is not without limitations that open up opportunities for further research in different sectors such as conventional banking, fintech, or education to assess the consistency of the influence of spiritual leadership on environmental behavior in various sectors. Future research is also recommended to add other variables such as green organizational climate, moral identity, or workplace spirituality as independent or mediating variables to enrich theoretical understanding. In addition, the use of a longitudinal design can help capture the dynamics of changes in employees' moral orientation and green behavior in a sustainable manner. Thus, further research is expected to expand contributions both theoretically and practically in the development of ecologically just spiritual leadership models in various industrial sectors.

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