Spiritual Leadership And Employee Green Creativity: A Multilevel Moderated Mediation Approach

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ABSTRACT

In this globalization era, climate change has become a streamline challenge, particularly for organizations dealing with difficulties in worsening environmental conditions. This study examines the impact of spiritual leadership on employee green creativity through the mediation of green knowledge sharing by underpinning social learning theory. Aside from spiritual qualities, environmental disposition effects have also been observed. Leaders with spiritual qualities and a pro-environmental attitude may provide green knowledge sharing that encourages employee green creativity. Furthermore, the boundary state of Islamic work ethics has been analyzed to determine how ethically, and by adhering to Islamic mo[1]ral standards, employees may decisively keep the relationship between green knowledge sharing and green creativity. A quantitative research technique is followed, a deductive approach is used for theory construction, and a time-lagged survey method is selected. Multilevel data were obtained from 405 employees in Pakistan's private and governmental universities and hospitals. MPlus was applied to do multi-level analysis. The effect of spiritual leadership on green knowledge sharing is noted which, in the long term, increases the employee's green creativity.

Keywords: Employee Green Creativity; Green Knowledge Sharing; Islamic Work Ethics; Leaders' Pro-environmental Attitude; Spiritual Leadership

1. INTRODUCTION

Organizations currently work in a dynamic environment marked by unpredictable economic, technical, and political developments. Enterprise leaders are increasingly concentrating their efforts on developing a long-term organizational vision, cultivating positive organizational cultures, and motivating employees to improve the organization's competitive advantage in the face of increasing uncertainties and novel challenges in dynamic contexts (Tyssen et al., 2014). Spiritual leadership is a managerial paradigm that combines vision, trust, and compassionate attachment to inspire individuals to a sense of philosophical fortitude (Chen et al., 2013). Astuti and Haryana (2021) investigated the effective leadership of a company, stating that strong leadership leads into organizational growth and timely goal achievement.

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As a result, individual performance in the organization improves. A leader who has heightened spiritual leadership skills inside an organization is related with an improved emotional commitment of the organization as a whole (Rumangkit, 2020).

Further, spiritual leadership theory is to lay out an association that is naturally determined and instructed (Beza & Mesfin, 2021). Spiritual leadership is viewed as a successful procedure to advance more prominent degrees of authoritative efficiency, group imagination, and hierarchical learning limited by the characteristic inspiration speculation (Jurkiewicz & Giacalone, 2004; Chen & Yang, 2012). Spiritual leaders likewise care about partaking effectively in the work environment with the goal that people might find importance in their lives, which thusly helps supporters develop and create. In light of social learning theory and spiritual leadership theory, this study will seek to examine the role of spiritual leadership at the person level. An integrated approach to leadership effectiveness considers both the leader's influence on followers and organizational policies (Reave, 2005). The current study will investigate the association between spiritual leadership, employee's green creativity by analyzing the intervening effects of employee's knowledge sharing, and leader's pro-environmental attitude as well as the moderating role of Islamic work ethics of spiritual leaders.

Spiritual leadership didn't represent other initiative methods of reasoning; in this way, it is muddled on the off chance that spiritual leadership offers more prescient change than different methods of reasoning (Glasser, 2019). This study will argue that when scientists explore the viability of spiritual leadership, moral administration can be a valid elective clarification. As indicated by Reave (2005), moral authority and spiritual leadership are firmly related, request moral person and a moral climate, and may try and influence each other (Brown & Treviño, 2014). The moral parts of the spiritual leadership hypothesis incorporate things like moral thought, genuineness, and trust and demonstrate the way that spirituality can't exist without moral worth (Kuhnert & Lewis, 1987). Sovacool et al. (2023) by noticing the entire situation about the climate, it is seen that natural investigation has not taken sharp consideration regarding making a convincing examination of the difficulty basic representatives favorable to ecological perspectives and direction. Snubbing the full opportunity of economic and psychological perceptions on mitigation behavior may, however, respond to unsuccessful policy-instruments grounded in overly unsophisticated conventions about human behavior, and due to this portend operative progress towards further sustainability (Nielsen et al., 2021). Example can be quoted as, much of the procedures have positioned a high importance on involvement campaigns that exclusively emphasis on influencing pro-environmental attitudes and enhancing attentiveness about the antagonistic.

As a result, it is critical to identify the role of spiritual leadership in nurturing an employee's green creativity. The review would additionally inspect the directing job of Islamic work ethics of spiritual leaders for upgrading the connection among initiative and green knowledge sharing to foster green creativity. In total, the motivation behind this study is to address the requirement for observational examination of a far-reaching model to make sense of the connection between these elements. Spiritual leaders and employees can assume a crucial part in achieving associations' supportability and ecological fortress goals. Because of this, improving and executing the employee green creativity (EGC) seems, by all accounts, to be significant. In this way, the fascination on leaders' and employees' eco-accommodating ways of behaving in these associations becomes vital with the goal that ecological weakening and consumption of normal assets can be decreased (Khalid, 2021).

Furthermore, Xie and Zhu (2020) contended that the impact of green creativity is underrated in sociology. Hameed et al. (2022) and Pham et al. (2019) argued that the relationship of Green Knowledge Sharing (GKS) with employee green creativity (EGC) should have been thoroughly considered, and Tanova and Bayighomog, (2022) followed up on earlier research and established that a limited emphasis on EGC and GKS does not meet the needs of the organizations. The effects of green knowledge sharing on spiritual leadership and employee green creativity can only be enhanced by realizing the importance of sharing of knowledge among the employees (Farooq et al., 2022). The leadership qualities call attention to another perspective on spirituality in leadership, as proposed by Fry et al. (2011). The spiritual component of creativity can serve as a moral ingenuity and "legitimate comprehensive inspiration" that express the requirements of top management and subordinates (Islam et al., 2021). Employees' connections with SL were examined collectively (Rocha & Pinheiro, 2021), and future analysts were recommended to advise further members.

2. LITERATURE AND HYPOTHESES DEVELOPMENT

2.1 Social Learning Theory

Bandura's (1977) social learning theory emphasizes the need of seeing, exhibiting, and duplicating the tactics used by others to act on ideas and respond meaningfully. The friendly learning theory considers the partnership of biological and mental implications for human wisdom and directness. Aside from observing mentalities and behaviors, gaining knowledge and progressing occurs through the imprint of disciplines and rewards, an interaction known as interceded reinforcing (Brown et al., 2005). Aside from battles, the theory is that individuals go to themselves for moral and spiritual principles before learning from leaders and solid excellent models. Bandura (1977) agrees with the social learning theory of old-style formation and operant frivolity in terms of social learning theory. Nevertheless, he emphasizes two fundamental thoughts: a) Intervening actions take place between improvements and answers. b) Behavior is gained by observational learning from the climate.

As a result, the social learning theory (Bandura, 1977), also known as social cognitive learning, serves as a theoretical starting point for this review. This theory, which depends on the possibility that individuals learn in group environments by noticing others' way of behaving, demonstrating it, and impersonating it, is known as Bandura's theory. As per the social learning theory, ability to send various kinds of concentrating on others' lead, like spiritual quality and morals, may fundamentally develop with the assistance of good examples and displaying processes (Bouckenooghe et al., 2015). Bandura's theory of social learning was developed by Brown and Treviño (2014) when they took a gander at what good examples mean for moral insights and conduct. The spiritual stance of authority models was the central focus of this research. This research focuses on the link between SL and green knowledge sharing, as well as what this means for how representatives are pushed to be competent and creative in a green setting. The Social Learning Theory (Bandura, 1986) serves as the theoretical starting point for this study.

2.2 Effect of Spiritual leadership on Green Knowledge Sharing

Knowledge-hiding include leader–member exchange, turnover intention and lack of employee innovation and these are the main factors that facilitate knowledge hiding (Chatterjee et al., 2021); Khoreva and Wechtler (2020); Serenko and Bontis (2016). Research suggests that three factors hinder information storage: pioneering commerce (Zhao et al., 2019), moral authority (Men et al., 2020), and social inspiration support (Babič et al., 2019). According to Babič et al. (2019), knowledge sharing analysis is still in its early phases, with an emphasis on individual-level variables as predecessors. wisdom of spiritual leadership and

spirituality in the workplace as authenticities that affect personal satisfaction and drive responsibility in modern businesses (Sapta et al., 2021). Rastegar et al. (2019) stated that the soul of the likeness can be accomplished by the solidarity of vision for a similar reason; in this manner, when representatives cooperate with solidarity, the outcome is the accomplishment of the work environment in the organizations and wonderful knowledge sharing among the workers.

Men et al. (2020) demonstrated that a significant number of options and ways are being used by scientists and experts to smooth out the means to lessen knowledge storage, and that by executing this knowledge division among the workers would result. Butt and Ahmad (2021); Zhao et al. (2019) proposed a circumstance whereby the hider cannot deceive the knowledge searcher but transmits legitimacy for preserving the data due to the lack of trust when we participate in justifiable stowing away. Zhang (2020) also stated that employees' belief in shared values motivates them to participate in discussing their behaviors. Along these lines, we may conclude that knowledge hoarding has a negative impact on the workplace, but when the leader is spiritual; he can overcome such inappropriate habits and enhance knowledge sharing in the workplace. So, spirituality in the workplace helps to develop a feeling of valence and serve the dominant ethic, which opposes harsh conduct like knowledge hoarding while encouraging and advancing knowledge sharing. This refers to spiritual leaders' ability to develop, promote, and implement plans that enable representatives to actively transmit knowledge inside the organization. Accordingly, it is hypothesized that:

Hypothesis 1: "Spiritual leadership is positively linked with green knowledge sharing".

2.3 Moderation of Leaders Pro-environmental Attitude

Leaders who have demonstrated status, power, and position are viewed as good group representatives. As a consequence, if they show consistency and responsibility in adopting green behaviors, displaying natural administration, and teaching green methodologies, they indicate to their representatives that these behaviors are valued and expected in the business. According to Liu et al. (2020), leader knowledge hiding destroys the organizational and hierarchical inner climate because when leaders conceal knowledge from employees and subordinates, the organization's presentation and imagination weaken. Islam et al. (2021) shown that seniors' or bosses' knowledge hoarding and detrimental workplace behavior often result in negative outcomes (KH and silence), resulting in the destruction of both the employees' and the organization's presentations. According to Ghani et al. (2020), the vitality of centralized achievement depends on knowledge sharing, and an issue arises when workers and subordinates fail to share knowledge because of the adverse reaction of their leaders. The issue happens for the organizations and the employees likewise because movement stops and workers are unable to act independently. Zhang and Yu (2022) also assumed that the leadership must look for and provide for its authority style, which can help with further developing the knowledge the board arrangement of the organization, so such techniques and strategies should be embraced to control hostile oversight and knowledge concealment in the organizations. According to Bissing-Olson et al. (2013), having a positive attitude can result in a consistent perspective in both personal and professional contexts. Along these lines, we may conclude that leaders' support for environmental disposition has a substantial influence on the advancement of knowledge division among employees. Thus, the hypothesis may be assessed as follows:

Hypothesis 2: "The relationship between spiritual leadership and green knowledge sharing is moderated by leaders' pro-environmental attitudes, and the relationship will be strengthened when the leaders' pro-environmental attitudes is high than when it is low".

2.4 Green Knowledge Sharing and Green Creativity

Knowledge sharing is a system that encourages employees to participate in the operations of the organization (Azeem et al., 2021), hence supporting development and new inventive ideas. Siercks (2022) argued that knowledge sharing promotes fundamental and important reasoning among employees, ultimately propelling employees to produce revolutionary ideas that result in development capacity and improvement of the hierarchical creative and inventive ability. Making the connection between green knowledge sharing and green knowledge raises the question of what imagination is. Understanding the distinction between innovativeness and innovation is critical prior to clarifying the concept of creativity. Sternberg and Lubart (1999) describe creativity as "the ability to create work that is both novel (interesting, unexpected) and material (useful, versatile in terms of task requirements)." Schutte and Malouff (2020) define creativity as the refining and implementation of creative notions. Mumford and England (2022) demonstrate that there is a distinction between development and creativity, since progress is the productive execution of inventive ideas. Rakshit and Saini (2022) demonstrated that inventiveness is primarily influenced by knowledge stowing away, and that when employees exhibit an elevated level of knowledge stowing away, the result is a decrease in the elevated level of creativity from the workers, and that when green knowledge sharing is expanded, the green creativity among the workers also increases. Knowledge sharing among employees also encourages decisive reasoning by employees toward development and the creation of novel useful notions to the organization's recipient. Mura et al. (2013); Kuo (2021) argued that it is finally related with the implementation of green practices, and that ensuring greater creative accomplishing has a significant contribution to increase the value of green creativity. As a result, highly qualified individuals with knowledge, skills, and practices are capable of coming up with new ideas and moving the organization forward (Alheet et al., 2021). Along these lines, we might conclude that green knowledge sharing has an impact on green creativity. So, this research is going to hypothesize that:

Hypothesis 3: "Green knowledge sharing has positive relationship with employee's green creativity".

2.5 Moderation of Islamic Work Ethics

Islamic work ethics addresses trustworthy moral principles (Jangda et al., 2023), and significant rules which discriminate between good and bad behaviors (work) in an Islamic framework. According to Attahiru et al. (2016), Islamic work ethics play a crucial role in enhancing gathering and collective conviction, as well as the right approach to overcoming entanglements and avoiding mistakes in gathering one's life requirements. According to Ahmed and Owoyemi (2012); Tufail et al. (2017), Islamic work ethics may be drawn from Prophet Muhammad's Quran and Sunnah (Harmony Arrive) from four perspectives: attitude to employment, wealth, time, and opportunities. Every person or representative that performs obligations for the organization should have a good attitude and work ethic. Working or performing in accordance with Islamic qualities (Indriyani, 2022), is basically Islamic work ethics or conduct, or a person's self-image. In the opinion of Hamzah and Basri (2021), Islamic work ethics constitutes the assurance to work completely to coordinate all in oneself as suppositions, success, and the option to acknowledge one to perform the best for the greater good. Asifudin (2004) concluded that the measuring device for Islamic work ethics contains: (I) Al-Salah, which is properly based on ethical principles, (ii) Al-Itqan, that is the

method of greatness as per work standards, (iii) Al-Ihsan, something most prominent in accomplishing something work, (iv) Al-Mujahadah, which makes sense of as trying sincerely and striving to achieve prime outcomes, (v) Tanafus and Ta'awun.

Islamic work ethics is an ideology that incorporates Islamic values into an individual's professional activity (Romi et al., 2020). In this way, we can say that the spiritual leader is fruitful only when the person adheres to Islamic work ethics. By adhering to Islamic work ethics, green knowledge sharing at work is also improved, which is the result of pushing the employees towards green creativity, which is valuable for the organization's outcome. So, we might say that: Islamic work ethics gives out Islam's doubts regarding one's immediate working environment, which consolidates their job, duty, cooperation, obligation, social interactions, and inventiveness (Ali et al., 2023). When there is an intimate connection with God, an individual's entire existence revolves on Islamic teaching (Rahman et al., 2006). The dedicated disposition especially represents an individual's attitudes about several areas of work, such as a predilection for action and commitment, opinions on monetary and non-monetary benefits, and a desire to broaden vocation diversity (Gheitani et al., 2019). In Islam, religion, ethics, and spirituality take precedence above Prophet Muhammad's (PBUH) governance. The Islamic paradigm states that the guardian of the family plays an important role in providing basic necessities to the family while also fostering constructive communication and consultation within the family unit. To avoid conflict, the family institution follows Qu'rān and Sunnah and upholds fundamental Islamic principles (Hayat, 2023). Writing contributes to Islamic work ethics' mediatory role; Asutay et al. (2022) show in their study that spirituality has an impact on work ethics. Hence this study hypothesizes that:

Hypothesis 4:   "Islamic work ethics moderates the relationship between Green Knowledge Sharing and employees Green Creativity, and the relationship will be strengthened when Islamic work ethics are high than when it is low".

2.6   Mediation of Green Knowledge Sharing

In a Spiritual leadership system, organizations strive for meaningful life, associations work results in representatives remaining joyful while concentrating on their task, and experts believe they will not grow disconnected from their work (Faitini, 2023). (Astuti & Haryani, 2021) provided a case that representatives would consistently perform excellent at work and will never be exhausted or sluggish while on the job if the workers are already relaxed and thoughtful in an organization. Knowledge hiding is the fraud of employees who need to conceal the capacity of organizations and does not need workers to share knowledge to develop the organization, as Chernov et al. (2023) argue that hiding data contributes to the rotting of employees' inventiveness, development, individual execution, group execution, and authoritative execution. Connelly et al. (2019) reasoned and assumed that another method for extracting retribution from employees or top management is to engage in this dump behavior of storing knowledge and weakening the guilty party's inclinations, and that by doing so, they must protect their advantages. Spiritual leaders overcome knowledge hiding and knowledge sharing enhances leading to spirituality at work (Knysh, 2022). As a result, employees can contribute thoughts and ideas to improve work and efficiency within the organization, and green creativity develops in the minds of employees, as demonstrated by Bjerke and Naess (2021). So, we propose the following hypothesis:

Hypothesis 5:   "Green knowledge sharing mediates the relationship between Spiritual leadership and employee green creativity".

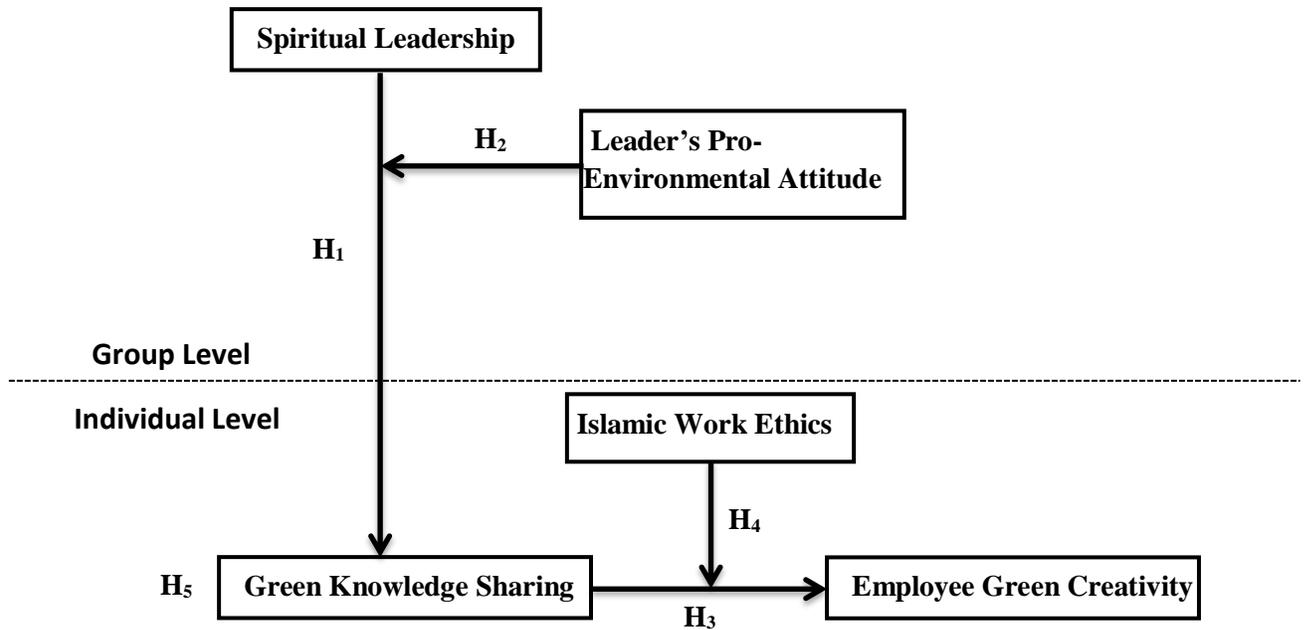The Figure 1 illustrates the hypothesized farmwork.

Figure I: Hypothesized Model

3. RESEARCH METHODOLOGY

3.1 Research Design

This study has a post-positivist approach and so employs a quantitative research design. It also investigates the aspects in this manner by describing the link using theoretical models based on cause and effect, as supported by social learning theory. The multi-level, multisource, mono-method quantitative study collects data using a time-lagged design, as well as a survey technique. This study uses multisource and multilevel research, as well as various units of analysis. So, spiritual leadership and leaders' pro-environmental attitudes are group-level variables, and their analysis is conducted at the group level. The variables, green knowledge sharing, Islamic work ethics and employee green creativity are individual-level variables; hence these are analyzed as individual level.

3.2 Sampling and Data Collection

The random sampling approach is employed. In Pakistan, the province of Punjab is chosen at random; this province contains almost 24 hospitals recognized by the Pakistan Medical and Dental Council and nearly 72 universities recognized by the HEC Pakistan. In the initial step, we selected six hospitals and six universities at random, and the sample size continues to shrink as a result of cluster sampling. In our survey, senior management provided feedback on the research, explicitly expressing the goal of the study. In the final step, we obtained data from seven (07) organizations, including four universities (three public universities and one private university) and three hospitals (one public hospital and two private hospitals located in two major cities.We signed ethics and a confidentiality agreement with these groups, as

well as an assurance of secrecy. Forms related to ethics and secrecy was signed for assurance, and privacy protections were expanded.

As a result, with the assistance of the participating firms' human resource departments, the researcher selected 200 workgroups with a mean size of 10.5 individuals; also, in the first round, each workgroup had its own manager/leader/supervisor. Five employees were randomly chosen in 75 work units because they had more than five employees, seven individuals were randomly picked in 700 work units because they had more than seven employees, and 10 people were randomly selected in the remaining 25 work units. So we have 200 groups and 1325 employees. The researcher then picked 176 workgroups at random, with a mean size of 10.5 people; in the second round, each workgroup had its own manager/leader/supervisory. Five employees were chosen at random from 67 work units because they had more than five employees, and seven people were chosen at random from 93 work units. The remaining 16 work units contain 10 employees, and each employee was chosen since no group had fewer than five. In this way, 176 groups have 1146 employees. Following that, the current research objectives were communicated to all nominated persons, who were then requested to engage in the study by completing the survey.

To avoid common method biases for the dependent and independent variables associated with one-time data collection, time-lagged data was used, and data were collected in two phases by administering three surveys three weeks apart between July 2023 and the end of August 2023. Employee Survey Time 1 was designed with first-time lag in mind. It is used to determine how employees perceive their leaders' spiritual principles (spiritual leadership), the sharing of green knowledge, and the Islamic work ethics of leaders and employees. During Time I, 176 groups of employees from three hospitals and four institutions were given 880 questionnaires to assess Spiritual leadership, Green knowledge sharing, and Islamic work ethics. 509 responses were received, resulting in a response rate of 58% (509/880). Following screening, 505 completed surveys were evaluated. As a consequence, the total response rate was 57% (505/880). The leaders' survey time 2 seeks to understand leaders' pro-environmental attitude and employee green creativity. 101 questionnaires are distributed, and 81 leaders responded, representing an 80% response rate. Employee Survey Time 2 is conducted with a second-time lag to learn about employees' attitudes towards Spiritual leadership, Islamic work ethics and Green Knowledge Sharing. Since survey questionnaires were distributed to 505 employees, 428 have been entirely completed questionnaires received, resulting in an 85 percent response rate.

3.3 Measures

This study is based on widely accepted Spiritual Leadership measures. Fry et al. (2005) designed a 17-item scale to assess items. (i.e., "I believe in my organization's goal for its employees. For measuring green knowledge sharing in organizations, Wong (2013) used a five-item scale. Sample item included "I believe that knowledge sharing can benefit all parties involved." Similarly, the fifteen-item scale (Dunlap & Liere, 1978; Dunlap et al., 2000) is used to assess leaders' pro-environmental attitudes. A similar scale was used by Tian et al., (2020). One example is "Humans were meant to rule over the rest of nature". Chen & Chang (2013) utilized a six-item scale to evaluate green creativity. "The members of the organization develop adequate plans for the implementation of new green ideas". Islamic work ethics were measured using Ali and Owaihan's (2008) 17-item scale. Each item was graded on a five-point Likert scale. The next example item from this instrument is "Devotion to work is goodness."

3.4   Analysis Strategy

In the current study, multilevel confirmatory analysis was performed in MPlus to test construct validity, including group-level spiritual leadership and leaders' pro-environmental attitude, individual-level green knowledge sharing, Islamic work ethics, and employee green creativity, as well as model-fit indices, as demonstrated by Muthén and Muthén (2017). As a result, MPlus was applied in the current study to assess multilevel data. The Tucker-Lewis index (TLI), comparative fit index (CFI), chisquare/degrees of freedom, root mean square error of approximation (RMSEA), and standardized root means square residual (SRMR) were all employed to assess model fit. The appropriate cutoffs for these indices were less than 2.00 for $X2/\dot{d}$,.90 for CFI, and TLI (Preacher et al., 2011).

4. DATA ANALYSIS AND RESULTS

Table 1 shows the reliability analysis of the review factors (SL, EGC, GKS, LPEA, and IWE). Sekaran and Bougie (2016) defined reliability as the internal consistency of calculated variables. Cronbach alpha value for each construct were found suitable and much higher than the maximum value of 0.70, confirming internal consistency for all variables (Russo & Stol, 2021). Cronbach's alpha value for SL measured against 17-items was 0.998. EGC was measured six times, with a Cronbach alpha of 0.871. GKS is assessed using five items, with a Cronbach alpha value of 0.929. Thus, fifteen items were used to estimate LPEA, and the Cronbach alpha was 0.697. The 17-item Islamic work ethics questionnaire received a Cronbach alpha value of 0.781.

Table 1: Reliability of study variables

Variables	Items	Alpha values
SL	17	0.998
GKS	5	0.929
GC	6	0.871
Islamic Work Ethics	17	0.781
LPEA	15	0.697

Notes: SL= Spiritual leadership, GKS = Green Knowledge Sharing, EGC = Employee Green creativity, LPEA= Leaders' pro-environmental attitude

4.1. Sample adequacy test

The Kaiser-Meyer-Olkin (KMO) test was developed to determine the accuracy of the information under investigation. KMO evaluates the completeness of both the example and each construct. KMO values reveal how much variation occurs between structures that may be called common variance. A quicker pace of change suggests a lack of information sufficiency. Test values range from 0 to 1. Values between 0.80 and 1 show sample adequacy; values less than 0.60 do not indicate adequacy, while values near to zero suggest unanticipated problems with the study. The KMO esteem reported in this study was 0.776, suggesting a sufficient sample (see Table 2).

Table 2: Bartlett's Test and the Kaiser-Meyer-Olkin Test

KMO Measuring of Sample Adequacy	0.776
(CSA) Chi-Square Approximation	11484.79
(DF) Degree of Freedom	763
Significance	0.00

4.2. Comparative fitness of models

The SRMR and RMSEA constitute two absolute fit measurements. When RMSEA is referred to as the poor fit index, a value less than or equal to 0.08 implies a better model fit than a value larger than or equal to 0.08. Similarly, an SRMR value around zero suggests ideal model fitness, but a value less than 0.08 is often acceptable (Byrne, 2010; Hu & Bentler, 1998; MacCallum et al., 1996). The Tucker-Lewis Index (TLI) and the Comparative Fit Index (CFI) make up these indexes. These indices range from 0 to 1, with a CFI value above 0.90 typically indicating a satisfactory model fit. TLI values of about 0.95 are recommended as a cut-off number. Hu and Bentler (1998) concluded that higher TLI values suggest better model fit than lower TLI values. Comparative models with different amounts of assessment criteria can be recognized using parsimony indices. The normalized chi-square, with values ranging from 1 to 5, is commonly used as a parsimonious index. TLI = 0.24, CFI = 0.298, RMSEA = 0.144, SRMR = 0.157, and 0.151 were all considered to be unsatisfactory values for the absolute and incremental fit indices of the one-factor model. However, the standardized chi-square value was 2.625. Similarly, the two-factor model's fit indices were not within an acceptable range. Furthermore, the three-factor model had a higher model fit based on the incremental and rational indices. Despite the fact that the CFI and TLI values of 0.783 and 0.849, respectively, were incorrect for the absolute fit indices. Finally, all of the model fit indices examined in this study were within acceptable limits for the suggested model. The standardized chi-square was 1.333, the TLI was 0.987, the CFI was 0.972, the RMSEA was 0.056, and the SRMR was between 0.027 and 0.035. As a consequence, the study's proposed model is within an acceptable range and has the best-fitting indices. The Model Fitness Comparisons table and value demonstration are shown below.

Table 3: Comparative Fitness of Models

Model		χ^2/df	TLI	CFI	RMSEA	$SRMR^w$	$SRMR^b$
Alternative	Single Factor	2.62	0.24	0.29	0.14	0.15	0.15
Measurement	Two Factor*	2.9	0.39	0.40	0.11	0.08	0.13
Models	Three Factor**	1.65	0.78	0.84	0.07	0.06	0.06
Model Proposed	Five-Factor	1.33	0.98	0.97	0.05	0.03	0.02

Notes: Where χ^2 = Chi-square; df = Degrees of Freedom, TLI = Tucker-Lewis Coefficient, CFI = Comparative Fit Index, $SRMR^b$ = Standardized Root Mean Square Residual Between; $SRMR^w$ = Standardized Root Mean Square Residual Within, RMSEA = Root Mean Square Error of Approximation; * One factor between - One factor within; ** Two factors between - One factor within.

4.4. Descriptive statistics

Table 4 displays descriptive statistics and correlation findings. The data dispersion and central tendency are described by the resources and standard deviation. Skewness and kurtosis are used to determine normality. The average values were as follows: SL = 4.25, GKS = 4.22, Employee Green Creativity = 4.16, IWE = 4.29, LPEA = 4.23.

Table 4: Descriptive Statistics and Correlation

Variable	Mean	Range	SD	Skew	Kur	1	2	3
1. SL	4.25	1-5	0.54	-2.05	1.99	1		
2. IWE	4.29	1-5	0.78	-1.60	2.04	0.23**	1	
3. LPEA	4.33	1-5	0.27	-1.71	2.08			
4. GKS	4.22	1-5	0.76	-1.57	1.58	0.21**	1	
5. EGC	4.16	1-5	0.54	-1.61	1.40	0.34**	0.38**	1

Noted Points: ** $p < 0.01$, Skew stands for Skewness, Kur is Kurtosis, SD represents Standard deviation, SL is Spiritual leadership, IWE meaning Islamic Work Ethics, EGC represents Employee Green Creativity.

All of the variables' standard deviation values are within the range, and there is little dispersion in the data. The normality of the variables resulted in Skewness and Kurtosis scores ranging from +2.58 to −2.58.

Table 5: Summary of Direct and indirect Effects

	Coefficient	Sig.	BC 94% CI	
			Lower	**Upper**
Group→Individual				
SL → GKS	0.25*	0.00	0.02	0.48
SL → EGC	0.21*	0.00	0.03	0.39
Individual → Individual				
GKS → EGC	0.56*	0.00	0.29	0.83
Group → Individual → Individual				
SL→ GKS →EGC	0.14**	0.00	0.05	0.23
SL*LPEA -> GKS	0.38	0.00	0.29	0.47
GKS*IWE -> EGC	0.70*	0.00	0.71	0.69

Notes: Sig. = Significance, CI = Confidence Interval, SL = Spiritual Leadership, EGC = Employee green Creativity, GKS = Green Knowledge sharing,
 *$p < 0.01$, **$p < 0.05$

Table 5 illustrates the direct and indirect consequences. The impact of group-level Spiritual Leadership on green knowledge sharing is proven. The findings showed that Spiritual Leadership had a positive and statistically significant influence on green knowledge sharing at 0.25 (94% CI [0.02, 0.48]. Thus, for every one unit increase in spiritual leadership, green knowledge sharing grows by 0.25 units. The first hypothesis of this study proposed that spiritual leadership has a positive impact on green knowledge sharing. The studies also showed a statistically significant and positive relationship between Spiritual Leadership and Green Knowledge Sharing. So our first hypothesis has been accepted. Furthermore, investigations verified the indirect influence of group-level SL on individual-level EGC,

indicating a positive and statistically significant effect of SL on EGC (0.21, 94% confidence interval [0.03, 0.39]). As a result, for every one-unit increase in SL, EGC increases by 0.21 units. Table 5 depicts how group-level Leaders' pro-environmental attitude mitigates the direct effect of group-level SL on individual-level GKS. Furthermore, group-level LPEA mitigates the direct effect of group-level SL on green knowledge sharing as individual-level. Hypothesis 2 proposes that leaders' pro-environmental attitude strengthen the link between SL and GKS, enhancing employee green creativity.

Based on the moderating influence, the joint impact of group-level SL and LPEA on GKS was shown to be positive and statistically significant at 0.38 (94% confidence interval [0.29, 0.47]). Table 5 demonstrates that SL had a direct effect of 0.25 on GKS (94% confidence interval [0.02, 0.48]). As a result, the moderating effect of LPEA added 0.13 units to this. Hypothesis 2 can be accepted. Individual-level green knowledge sharing has a direct effect on employee green creativity (EGC). It was revealed that green knowledge sharing had a positive and statistically significant effect on EGC (0.56, 94% CI [0.29, 0.83]. As a result, for each one-unit increase in GKS, EGC rises by 0.56 units. Thus, Hypothesis 3 was proposed and approved: green knowledge sharing is positively connected with EGC. As a result, Hypothesis 3 is confirmed. As mentioned in Hypothesis 4, Islamic work ethics strengthens the relationship between GKS and employee green creativity. As a result, the collaboration impact of individual-level GKS and IWE on EGC was shown to be positive and statistically significant at 0.70 (94% CI [0.71, 0.69]) for the moderating effect. Table 6 further reveals that GKS has a direct effect on EGC of 0.56 (94% CI [0.29, 0.83]). The IWE's moderating effect increases the conditions as a whole by 0.14. The fourth hypothesis is confirmed. Table 5 quantifies the indirect effect of group-level SL on individual-level EGC via mediation by individual-level GKS. The study's findings revealed a significant and beneficial mediation of green knowledge sharing on Spiritual leadership and Employee green creativity relationship 0.14 (94% CI [0.05, 0.23]. Additionally, the study examined the overall impact of SL on EGC (0.36) (SL $\Box$ GKS + SL $\Box$ GKS $\Box$ EGC = 0.25 + 0.14 = 0.39). Thus, the proportion of GKS's mediation consequence was 36% (0.14/0.39 = 0.36). Hypothesis 5 states that GKS mediates the direct influence of spiritual leadership on EGC. Hypothesis 5 is also accepted.

5. DISCUSSION

The current study employed green knowledge sharing activity to investigate the relationship between spiritual leadership and employee green creativity (EGC). The study also considered the potential influence of leaders' pro-environmental attitudes and green knowledge-sharing relations. This study also looked at the direct influence of Islamic work ethics on the link between green knowledge sharing and employee green creativity (EGC). Spiritual leadership has grown in importance as a result of its implementation in the workplace, as it brings spirituality, which provides affirmation, appreciation, and commendable motivation to employees of organizations that follow their primary qualities and are also willing to provide the benefits of carefulness and moving mortality. Barnett (2022); Khan et al. (2019) investigated how ecological responsibility and security can be ensured with the assistance of leaders and employees who comply with the theories for spirituality by adhering to their leaders (Saleem et al., 2021) and have beneficial to ecological disposition and employees' green creativity.

Employees may obtain knowledge and develop their skills by sharing their knowledge and expertise. They create innovative approaches by sharing their green expertise. It shows how an organization's knowledge-sharing environment encourages innovation by embracing cutting-edge approaches and information (Yasin et al., 2023). These findings are consistent with those of Allameh (2018) and Oliveira et al. (2020), who investigated the

relationship between green knowledge sharing and green creativity and concluded that green knowledge sharing boosts employee green creativity. Arranging the right thoughts at the right time improves employees' green creativity; this is a useful tool for understanding the outcomes of knowledge sharing while also creating a culture that is beneficial to people and becoming pleased to practice green knowledge sharing with workers and their bosses (Hussain et al., 2023). Results show that GKS clearly mediates the connection between SL and EGC. Workers become more creative when they demonstrate increasing creativity in the workplace.

Furthermore, according to Appelbaum et al. (2000), the finding is consistent with the ability, motivation, and opportunity theory, which proposes green knowledge to further develop people's aptitude, mindfulness (upgrade of abilities), energizes employees' support in legitimate creativity (improvement of chances), worker holding loots and repayment for green way of behaving (expanding energy), and design to encourage subordinates to make new, helpful green thoughts. According to the findings, GKS serves as an intermediary between spiritual leadership and employee green creativity. The JD-R theory (Bakker & Demerouti, 2017) is used to evaluate predictable thinking. Good leadership, as evidenced by trust, vision, and concern for others, motivates responders to live meaningful lives and find joy in their work. The study's findings are critical to the continuous flow of knowledge because they contend that administration is a key and significant precursor to a leadership environment (Kuenzi et al., 2020). Few scholarly studies have investigated the favorable relationship between spiritual leadership and the spread of green knowledge. As a consequence, our study endorses and recognizes the research findings.

5.1.   Research Implications

The study on spiritual leadership and employee green creativity is linked to green knowledge sharing, and researchers have made sense of the numerous implications of EGC, such as how employees may be asked to implement new ideas. These findings are related to the current piece of research that spiritual leaders have an unmistakable vision and mission, have exclusive requirements on the management of the association, and have an affection and warmth for representatives affect the administrations given by the workers to their specific organizations, as discovered by Astuti and Haryana (2021). Spiritual leaders are also very concerned with green knowledge sharing in various organizations and hospitals, both openly and privately, so the findings of this study agree with Hunsaker's (2020) assertion that leaders with philanthropic love engage in a change of social characteristics, and empowering appear to be more useful in establishing a decent workplace.

5.1.1   Theoretical Implications

A spiritual leader is likewise keen in sharing green knowledge to employees in different organizations as well as hospitals and universities; the findings of the investigation are coordinated with the statement referenced by Hunsaker (2020); leaders with generous reverence improve the change of public opportunities; and support is by all accounts establishing a decent workplace. The study contributes to the existing literature by studying the interactions between green knowledge sharing, SL, IWE, GC, and leaders' pro-environmental attitudes. In this way, the investigation is a work to further develop the present knowledge stream by seeing its role in advancing green creativity through a moderated mediating mechanism, and spiritual leaders establish and implement the kinds of practices, regulations, and rules that create a greener organizational environment, and employee performance will improve as a result of this kind of environmental commitment (Hussain & Afzal, 2023). The present review contributes to the Islamic work ethics literature by providing observational evidence on what IWE means for employee well-being and creativity

in organizations. The SET results indicated how IWE may be used to predict workplace performance. Analysts have consistently proven that spiritual traits are linked to employee well-being (van der Walt, 2018). We purposefully chose the term "Islamic characteristics." Because EGC and workplace leadership are significantly underrepresented in IWE research, this study attempts to fill the gap. Our objective is also to address academic recommendations for future research into the influence of IWE on individual and group behavior in current authoritative situations (Suryani et al., 2021).

5.1.2 Practical Implications

The study's results provide practical managerial recommendations as follows: The momentum research is used to inform authorities, professionals, and organizations, particularly hospitals and universities. The organization's commitment to GKS strengthens hierarchical capacities and encourages green creativity implementation. Spiritual leadership may improve GKS by relating hierarchical execution and advancement to green outcomes. Furthermore, leadership development platforms use an appreciation-based approach to character development. IWE play an important role in promoting workplace prosperity, and administrations should seriously explore implementing IWE concepts into management practice. Clearly, spiritual leaders appear to be acceptable in Islamic businesses (for example, Islamic banking and education) for improving the learning environment, employee imperativeness, and impact on EGC. Administrations must improve the use of IWE by categorizing it into authoritative qualities. Organizations that serve as spiritual leaders can foster professional development. As a result, managers at all levels must develop basic leadership abilities. They should be ready to give special attention to human asset development by offering criticism, fostering two-way communication, tolerating ideas and opinions, listening to subordinates' frustrations, and respecting subordinates' commitments. Finally, IWE and spiritual leadership can contribute to the development of strong workplace connections. One may argue that using IWE in conjunction with a spiritual leader looks appropriate for expanding the learning environment, worker imperativeness, and effect on EGC.

5.2 Limitations and Future Directions

Research also includes limitations and presents opportunities for further investigation. For example, the variables chosen by the authors as moderators and mediators might be changed, and the effect of SL on EGC examined with other moderators and mediators, with the findings organized. As a result, various factors that might influence the interplay between spiritual leadership and employee green creativity, such as workers' intrinsic awareness and energy, would be neglected. The ongoing review has resulted in a one-of-a-kind chance to spark green creativity. Furthermore, it would be interesting to look into the effects of employee green creativity on corporate ecological and financial outcomes. Furthermore, it enhances the judgments of social learning theory, making it more reliable in coordinating numerous theoretical viewpoints to better understand employees' green creativity. Regarding Ashforth social information processing theory (Salancik & Pfeffer, 1978), administrators' varied levels of "exemplification" (Eisenberger et al., 2010) and "looking remotely" at enlightening indicators (Hansen et al., 2016) may be more useful in this regard. Furthermore, Mahmood et al. (2020a) applied Ashforth and Mael's (1989) social character theory to understand the methodologies and setting specific exercises that coordinate the accomplices' possibilities as well as amicable, environmental, and financial execution that enhance the delegates' various levels of distinctive evidence by reducing specialists' antagonistic approaches to acting and attitudes.

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