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Analysis of Religiosity, Trust in Leader, and Team Cohesion on Green Organizational Citizenship Behavior Mediated by Green Employee Engagement

Noor Arifin¹, Muafi Muafi^{2*}, Dwi Hery Yulianto³, Adrienn Veisz⁴

Abstract

Research aims: This study aims to analyze the impact of religiosity, trust in leaders, and team cohesion on green organizational citizenship behavior (Green OCB) through green employee engagement.

Design/methodology/Approach: The study was conducted on 315 employees of Bank Syariah Indonesia using a multiple-stage cluster sampling technique with a purposive sampling method. Data was collected through a validated and reliable questionnaire, and analyzed using the Amos SEM application for hypothesis testing.

Research finding: The research shows that religiosity significantly affects green employee engagement ($P = 0.000$). Trust in the leader, on the other hand, has an insignificant effect on green employee engagement ($P = 0.426$). Additionally, team cohesion has a significant effect on green employee engagement ($P = 0.000$). Furthermore, religiosity and team cohesion significantly affect Green OCB, with values of $P = 0.002$ and $P = 0.028$, respectively. Trust in the leader was found to have an insignificant effect on Green OCB ($P = 0.680$). It is important to note that trust in the leader did not significantly affect Green OCB after Z-testing. However, green employee engagement was found to mediate the relationship between religiosity and team cohesion on Green OCB, with values of ($P = 0.003$) and ($P = 0.012$), respectively.

Theoretical Contribution/originality: This research contributes to the theory regarding the relationship between religiosity and trust in leaders within the context of green employee engagement. However, it indicates that trust in leaders does not appear to influence Green OCB. Instead, the study suggests that religiosity and team cohesion may play a significant role in increasing Green OCB. Additionally, the research underscores the mediating role of green employee engagement in the relationship between religiosity, trust in leaders, team cohesion, and Green OCB, particularly among employees in Islamic banking companies.

Practitioners Contribution/implications: This research provides guidance for practitioners in Islamic banking to implement business models, with a particular emphasis on the importance of reliability for employees and leaders. This emphasis stems from its significant impact on the implementation of green management within the company.

Research limitation/implications: The research data relies on perceptual measures, which may not fully capture the behavior of all respondents. Future research should consider factors such as the distribution of respondents, the frequency and timing of longitudinal studies, and other relevant variables that can be integrated into the model to provide a more comprehensive understanding.

Keywords: Religiosity; Trust in Leader; Team Cohesion; Green Employee Engagement; Green Organizational Citizenship Behavior



AFFILIATION:

¹ Department of Management, Faculty of Economics and Business, Universitas Islam Nahdlatul Ulama, Jepara, Central Java, Indonesia

² Department of Management, Faculty of Business and Economics, Universitas Islam Indonesia, Special Region of Yogyakarta, Indonesia

³ Department of Management, Faculty of Economics and Psychology, Universitas Cendekia Mitra Indonesia, Special Region of Yogyakarta, Indonesia

⁴ Department of Psychology, Széchenyi István University of Győr, Hungary

*CORRESPONDENCE:

muafi@uii.ac.id

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Introduction

The significance of environment-based Organizational Citizenship Behavior (OCB) in companies lies in its potential to enhance organizational performance by addressing negative impacts on the environment and advocating for sustainable business practices. This proactive approach not only contributes to environmental conservation but also fosters a positive image among employees, customers, and the public. As a result, it can bolster trust and loyalty towards the company, ultimately benefiting its reputation and long-term success. Furthermore, environment-based OCB can lead to long-term cost savings by decreasing energy consumption and waste management expenses (Daily et al., 2009). Employee OCB is particularly well-suited for environmental conservation efforts because individuals who demonstrate OCB typically act selflessly in pursuit of the common good. Consequently, they contribute to promoting the concept of environmental sustainability (Paille, 2012).

Ernst and Young (2008) suggests that companies should prioritize considering the environmental impact of their operations and embrace the concept of 'going green' in business, rather than solely concentrating on profit. Green Organizational Citizenship Behavior (Green OCB), also referred to as OCB-E (Organizational Citizenship Behavior for the Environment), entails voluntary or pro-social actions undertaken by individuals within organizations that contribute to environmental programs or activities. Importantly, these actions are performed without seeking environmental-based rewards or compensation. This behavior is discretionary in nature and does not necessitate incentives or directives to promote environmental improvement (Organ, 1997).

Research conducted by Antoni and Bauer (2005) explores the implementation of green environmental policies and their influence on daily behavior patterns. Additionally, Irmawati and Haripatworo (2016) investigate employees' green behavior both within the office and at home, as well as greening activities within the corporate environment. Implementing green business practices, such as enhancing energy efficiency, waste management, and supporting environmentally-friendly initiatives, can lead to substantial improvements in environmental performance (Ramus & Stegre, 2000).

Glock and Stark (1965) define religiosity as encompassing a symbol system, belief, value, and behavior, all centered on issues perceived as meaningful in one's life. Religion has the potential to influence human behavior in the workplace through its norms, values, goals, and principles (Asamani & Mensah, 2016). Several studies have explored the relationship between religious beliefs and job performance (Pfeffer, 2002), revealing that religiosity can significantly impact voluntary behavior and altruism (Saputro, 2006). Individuals demonstrating high religious commitment are more inclined to engage in voluntary work (Allen & Meyer, 1996).

Employee engagement, especially concerning environmental sustainability, can exert an influence on OCB (Khan, 1990; Renwick et al., 2013). Green engagement initiatives that encourage environmentally friendly practices among workers can facilitate the development and testing of sustainable ideas (Welmilla & Ranasinghe, 2020). Moreover,

employee engagement has the potential to positively impact coworkers and contribute to the overall sustainability of the company. According to Wirawan's research (as cited in Fadhilah, 2014), engaged employees demonstrate greater effort in their work. Harter et al. (2002) elaborate that work engagement has a positive impact on the organization. Additionally, Nguyen et al. (2020) concluded that employees who are emotionally attached to their work tend to exert greater effort, displaying traits such as conscientiousness, diligence, strong attachment, enthusiasm, inspiration, and concentration on tasks, often losing track of time. These findings are consistent with Schaufeli and Salanova (2010) research.

Trust in the leader has been identified as a significant predictor of cooperative behavior (Islam et al., 2023), OCB (Van Dyne et al., 2000), organizational commitment (Aryee et al., 2002), and employee loyalty (Costigan et al., 1998). The significance of trust in leaders can enhance employee productivity by motivating them to go above and beyond their obligations (conscientiousness) (Greenleaf, 1998). When employees have trust in their organization, they are more inclined to dedicate their energy and commitment to their work. Conversely, in the absence of trust, employees may spend a significant amount of time safeguarding themselves (Macey et al., 2009). Research has examined the direct impact of organizational trust on work engagement (Chughtai & Buckley, 2010; Lin, 2010). It has been noted that the erosion of trust in leaders can stem from the unprofessional performance of managers, leading to employee complaints (Shahzad et al., 2013).

Group cohesiveness is defined as the presence of a cohesive team wherein members are drawn to one another and desire to remain part of the group (Mansor & Hossan, 2021). Cohesive groups exhibit high levels of commitment to the task, resulting in heightened engagement within the organization. Research has demonstrated that strong group cohesion can enhance productivity, reduce labor costs, and increase the value of labor output and innovation (Nankunda, 2019). The lack of attachment and cohesiveness among employees in Indonesian Islamic banking is attributed to high turnover rates. According to SPS, in October 2021, the number of employees decreased from 59,365 in the first quarter of 2020 to 54,906, 56,939, and 50,128. This instability in HR attachment is a concerning issue for Islamic banking institutions.

This research, therefore, aims to analyze the factors influencing green OCB through green employee engagement. Specifically, it seeks to test and evaluate the effects of religiosity, trust in leaders, and team cohesion on Green OCB, with green employee engagement serving as a mediator in this relationship.

Literature Review and Hypotheses Development

Green Organizational Citizenship Behavior (Green OCB)

The concept of Organizational Citizenship Behavior (OCB) emphasizes individual extra-role behavior in the organization. OCB includes behaviors such as helping coworkers (Udin, 2023; Udin & Yuniawan, 2020) or volunteering to take on tasks that are not listed

in the job description (Organ, 1997). Green OCB refers to the voluntary actions of employees aimed at benefiting the environment without the expectation of rewards or awards. Such behavior can positively impact the environment while contributing to the achievement of company goals, as suggested by Boiral and Paillé (2012). Azam et al. (2022) simply explain that green OCB entails voluntary actions carried out beyond assigned tasks without coercion from any party, resulting in positive benefits for the environment. Similarly, Silvester et al. (2019) describe green OCB as the willingness of individuals to engage in behaviors outside their job description within the organization and contribute to environmental causes.

Religiosity, Green Employee Engagement, and Green OCB

Religiosity is a personal relationship with God, the Almighty, the Most Compassionate, and the Most Merciful (Oktaviani et al., 2018), by carrying out His will and staying away from what He does not want (Ancok & Suroso, 2011). Employee religiosity affects behavior at work (Abror et al., 2020). Research indicates that employee commitment to environmental sustainability holds significant importance for organizations, and this commitment can be influenced by factors related to religiosity values (Bakar et al., 2016; King & Williamson, 2005). Other research shows a strong and positive relationship between religiosity and employee engagement (Tennakoon & Lasanthika, 2018), especially in employees who are environmentally friendly and become a green team (Renwick et al., 2013). Religiosity strengthens the relationship between supervisor support and employee engagement, particularly among environmentally conscious employees who are part of a green team (Abualigah et al., 2024; Iddagoda & Opatha, 2017; Renwick et al., 2013).

H₁: Religiosity has a significant effect on green employee engagement.

Islam provides guidelines for the environment in order to maintain or preserve it. Because the environment is part of God's creation, and every Muslim is obliged to protect it, safeguarding the environment is considered synonymous with protecting religion (Qardhawi, 1988). Religiosity has an influence on green OCB. A person's religiosity explains how individuals behave (Palupi & Tjahjono, 2016). In many studies, it is stated that a person's religiosity is positively and significantly related to OCB (Olowookere & Adekeye, 2016; Haq et. al., 2020).

H₂: Religiosity has a significant effect on green OCB.

Trust in Leader, Green Employee Engagement, and Green OCB

Trust in leader is characterized by a relationship between superiors and subordinates founded on mutual respect, cooperation, commitment, attention to equality, and the establishment of strong rapport with employees (Dirks & Ferrin, 2002). A leader who earns the trust of employees is one who demonstrates care for the overall well-being of

employees, respects them, ensures access to quality healthcare, considers their prosperity, and gives individualized attention to all employees (Dirks & Ferrin, 2002). The importance of trust in leader can be effective in shaping employee engagement (Fleig-Palmer et al., 2018). Bellamkonda et al. (2020) discovered a positive relationship between trust and work engagement. Additionally, DeCuyper and Schaufeli (2018) propose that high levels of trust between leaders and employees can foster work engagement. Trust in leader significantly influences work engagement, particularly in relation to environmental concerns (Raja, 2012; Khalil & Siddiqui, 2020; Islam et al., 2020; Renwick et al., 2013).

H₃: Trust in Leader has a significant effect on green employee engagement.

Gaining the trust of employees in a leader has a positive impact on motivating employees to increase productivity, especially in environments where the company emphasizes environmentally friendly practices (Wei et al., 2016). Trust in leader greatly influences the willing attitude of fellow employees who care about the environment (Khalil & Siddiqui, 2020; Renwick et al., 2013). According to Rahmawati and Prasetya (2017), trust in leader encourages the emergence of OCB. Additionally, the influence of leadership and interpersonal trust correlates with OCB, as suggested by Boakye et al. (2022). Al-Rwajfeh (2019); Asthana, (2021); and Jiang and Gu (2016), have confirmed a positive relationship between trust in leaders, their subordinates, and OCB organizational citizenship behavior among employees, especially employees who care about the environment (Somech & Oplatka, 2014).

H₄: Trust in Leader has a significant effect on green OCB.

Group Cohesiveness and Green Employee Engagement

Cohesiveness is a dynamic process influenced by the tendency of group members to feel attached and unified, consistently striving together to achieve common goals. Cohesiveness means being attached to one another and preventing them from leaving the group (Carron et al., 2009). Research found that group cohesiveness (team cohesion) has a positive impact on employee engagement (Mansor & Hossan, 2021). Group cohesiveness serves as a predictor of the extent to which employee engagement can become more cohesive (Nankunda, 2019). Moreover, there exists a significant relationship between team cohesiveness and the development of environmentally friendly employee engagement (Iddagoda & Fernando, 2022).

H₅: Team cohesiveness has a significant effect on green employee engagement.

The cohesiveness of work groups or teams influences employee OCB (Schyns, 2020) due to the sense of togetherness and cooperation among members in pursuing group goals. Work patterns within cohesive work teams can directly influence employee commitment and OCB (Kumar & Kaushik, 2022). Cohesive team members are believed to promote OCB

(Judeh, 2023; Hulsheger et al., 2009; Organ et al., 2006; Chiochio & Essiembre, 2009), particularly among employees who prioritize environmental concerns within the company (Boiral & Paillé, 2012).

H₆: Team cohesiveness has a significant effect on green OCB.

Green Employee Engagement Effects Green OCB

Employee engagement in environmental sustainability is critical for an organization (Renwick et al., 2013). Employees are encouraged to participate and initiate new ideas for ecological practices. Renwick et al. (2013) elucidate that the features of green engagement include fostering employee autonomy to develop and evaluate environmentally friendly concepts and undertaking eco-friendly upkeep aligned with industry and company norms (Bakker et al., 2011). Green employee engagement has a positive and significant effect on OCB for the environment (Boiral & Paillé, 2012; Raineri & Paillé, 2016).

H₇: Green Employee engagement has a significant effect on green OCB.

Effect of Religiosity on Green OCB Through Green Employee Engagement

Employees who possess strong religious beliefs tend to exhibit positive behavior and adherence to company policies, thereby fostering honesty and respect towards other employees (Awuni & Tanko, 2019). Such individuals are also inclined to demonstrate OCB, including Green OCB (Haq et al., 2020; Olowookere & Adekeye, 2016; Kutcher et al., 2010). Moreover, religion often teaches humans to act as guardians of nature, thereby promoting pro-environmental behavior. Green employee engagement refers to employees' commitment and enthusiasm for environmental conservation efforts in the workplace. Green employee engagement can mediate the relationship between religiosity and green OCB (Afsar & Badir, 2017). The mediation role of employee engagement between religiosity and OCBs was examined to be significant (Tufail et al., 2017; Milliman et al., 2018; Petchsawang & McLean, 2017).

H₈: There is an effect of religiosity on green OCB mediated by green employee engagement.

Effect of Trust in Leader on Green OCB through Green Employee Engagement

Trust in leader within the workplace can foster a culture of mutual respect, courtesy, and psychological safety (Mi et al., 2019), enabling employees to communicate honestly and feel secure and valued. This environment encourages positive and productive behaviors, such as OCB (Lay et al., 2020). Trust in the leader significantly impacts the willingness of fellow employees who prioritize environmental concerns (Khalil & Siddiqui, 2020; Renwick

et al., 2013). Trust in the leader can have a positive influence on green OCB through green employee engagement (Abdou et al., 2023). Increasing green employee engagement and building trust in the leader can be a strategy to encourage environmentally friendly behavior in the workplace (Robertson & Barling, 2011).

H₉: There is an influence of trust in the leader on green OCB mediated by green employee engagement.

Effect of Team Cohesion on Green OCB through Green Employee Engagement

Work patterns within cohesive work teams can directly influence OCB (Kumar & Kaushik, 2022), particularly among employees who prioritize environmental concerns within the company (Boiral & Paillé, 2012). The cohesiveness of work groups or teams is a determinant of employee OCB (Schyns, 2020) because it fosters a sense of togetherness and cooperation in pursuing group objectives. Highly cohesive groups tend to more easily elicit extra-helpful behavior, and cohesive teams have strong norms to protect the environment (green OCB) (Nougarou, 2017). Teamwork cohesiveness based on creating a shared vision is believed to improve OCB an enjoyable work atmosphere (Tharikh et al., 2016; Tekleab et al., 2016). Green employee engagement refers to employees' commitment and enthusiasm for environmental conservation efforts in the workplace. green employee engagement can mediate the relationship between team cohesion and green OCB (Wang & Hsieh, 2018; Nankunda, 2019).

H₁₀: There is an effect of team cohesion on green OCB mediated by green employee engagement.

The research framework in this study as shown in Figure 1

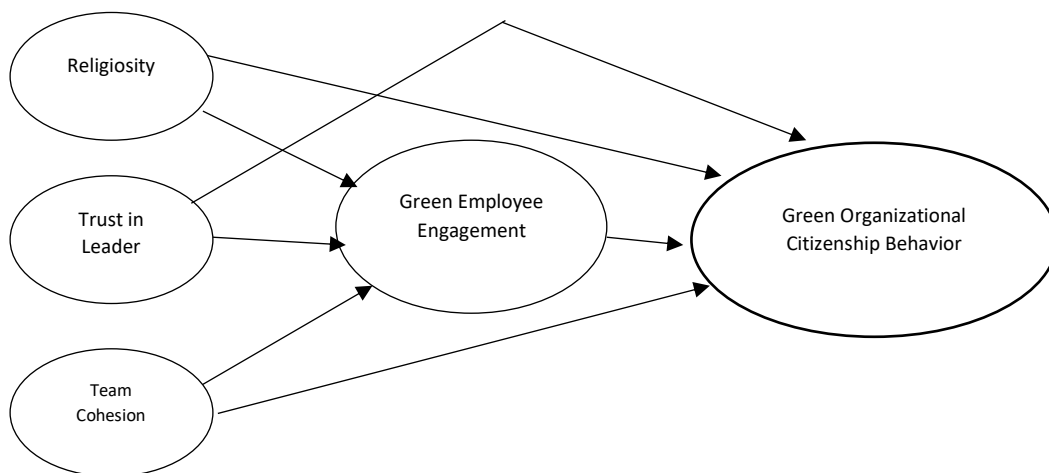


Figure 1 Research Framework

Research Methods

Data Collection

The research was conducted at Bank Syariah Indonesia (BSI), with operations spanning six cities in the former Central Java (i.e., Pati, Kedu, Semarang, Pekalongan, Surakarta, and Banyumas). The population consists of 2,340 employees (according to Statistik Bank Syariah; OJK, 2019). The sample size comprises 315 respondents. The unit of analysis for this study is the individual person. The sampling technique uses multiple-stage cluster sampling with a purposive sampling method.

Variables and Measures

Boiral (2008) investigated the environmental application of six dimensions proposed by Organ et al. (2006) as a measure of green OCB, namely (1) helping, (2) sportsmanship, (3) organizational loyalty, (4) organizational compliance, (5) individual initiative, and (6) self-development. Employee engagement indicators encompass four aspects, as outlined by Schaufeli and Salanova (2010): (1) vigor, (2) dedication, (3) absorption (appreciation), and (4) participation in supporting and maintaining fellow employees, as identified by Renwick et al. (2013). The 5-dimensional religiosity indicators (Nwachukwu et al., 2022) are: (1) ideological; (2) ritualistic; (3) experiential; (4) intellectual; and (5) consequences (Ancok and Suroso, 2011; Nikmanesh and Ansari, 2018). Indicators of measuring trust in the leader are: 1) mutual respect; 2) mutual cooperation; 3) mutual commitment; 4) building equality; and 5) mutual reliance (Dirks & Ferrin, 2002). Indicators of group cohesiveness are measured by: 1) individual attachment to group tasks; 2) individual attachment to the group socially; 3) group unity in tasks; and 4) group unity in building cooperation (Carron et al., 2009).

Significant Test and Estimate Value of The Construct

Construct validity test to determine whether each indicator can explain the existing construct, the significance value (P value), and the standardized loading factor value (Estimate value) (Ghozali, 2014). The CFA test results are as in Table 1.

Based on Table 1 Regression Weight output, at the P (Probability) value, it can be seen that the probability values all show a *** sign which means significant at the 0.001 level, which means <0.05 , so the indicators are all declared valid. Based on Table 2 standardized Regression Weight, the loading factor value (Estimate) is above 0.5, indicating that the indicator can explain the existing constructs.

Table 1 Maximum Likelihood Estimates (Regression Weights)

			Estimate	S.E.	C.R.	P	Label
Y1	<---	OCBE_Y	.915	.102	8.944	***	par_1
Y2	<---	OCBE_Y	.882	.097	9.133	***	par_2
Y3	<---	OCBE_Y	.948	.113	8.400	***	par_3
Y4	<---	OCBE_Y	.943	.109	8.614	***	par_4
Y5	<---	OCBE_Y	1.009	.104	9.665	***	par_5
Y6	<---	OCBE_Y	1.000				
X1.1	<---	Religiosity_X1	1.000				
X1.2	<---	Religiosity_X1	.896	.091	9.802	***	par_6
X1.3	<---	Religiosity_X1	1.035	.087	11.908	***	par_7
X1.4	<---	Religiosity_X1	1.035	.095	10.934	***	par_8
X1.5	<---	Religiosity_X1	1.127	.097	11.627	***	par_9
X2.1	<---	Trust in Leader_X2	1.000				
X2.2	<---	Trust in Leader_X2	1.023	.082	12.527	***	par_10
X2.3	<---	Trust in Leader_X2	.946	.082	11.525	***	par_11
X2.4	<---	Trust in Leader_X2	.831	.074	11.254	***	par_12
X2.5	<---	Trust in Leader_X2	.864	.075	11.497	***	par_21
X3.4	<---	Team_Cohesion_X3	1.109	.089	12.517	***	par_22
X3.2	<---	Team_Cohesion_X3	1.069	.089	12.071	***	par_23
X3.3	<---	Team_Cohesion_X3	1.084	.101	10.754	***	par_24
X3.1	<---	Team_Cohesion_X3	1.000				
Z4	<---	Green_Employee_Engagement_Z	.998	.083	12.047	***	par_25
Z3	<---	Green_Employee_Engagement_Z	1.045	.082	12.700	***	par_26
Z2	<---	Green_Employee_Engagement_Z	1.044	.084	12.362	***	par_27
Z1	<---	Green_Employee_Engagement_Z	1.000				

Table 2 Standardized Regression Weights

Y1	<---	OCBE_Y	Estimate	.713
Y2	<---	OCBE_Y	.732	
Y3	<--	OCBE_Y	.662	
Y4	<---	OCBE_Y	.682	
Y5	<---	OCBE_Y	.787	
Y6	<---	OCBE_Y	.665	
X1.1	<---	Religiosity_X1	.788	
X1.2	<---	Religiosity_X1	.668	
X1.3	<---	Religiosity_X1	.794	
X1.4	<---	Religiosity_X1	.736	
X1.5	<---	Religiosity_X1	.777	
X2.1	<---	Trust_Leader_X2	.822	
X2.2	<---	Trust_Leader_X2	.794	
X2.3	<---	Trust_Leader_X2	.741	
X2.4	<---	Trust_Leader_X2	.727	
X2.5	<---	Trust_Leader_X2	.740	
X3.4	<---	Team_Cohesion_X3	.833	
X3.2	<---	Team_Cohesion_X3	.803	
X3.3	<---	Team_Cohesion_X3	.724	
X3.1	<---	Team_Cohesion_X3	.790	
Z4	<---	Green_Employee_Engagement_Z	.777	
Z3	<---	Green_Employee_Engagement_Z	.813	
Z2	<---	Green_Employee_Engagement_Z	.794	
Z1	<---	Green_Employee_Engagement_Z	.807	

Composite Reliability

The reliability values between the resulting structural indicators were assessed using composite reliability. Table 3 presents the findings of the evaluation of the composite reliability of the measurement model.

Table 3 Convergent Validity Results (12pt)

Variables	Item	Convergent Validity	
		Loading Factor	AVE
Religiosity (X1)	5	0.87	0.57
Trust in Leader (X2)	5	0.88	0.59
Team Cohesion (X3)	4	0.87	0.62
Green EE (Z)	4	0.88	0.64
Green OCB (Y)	6	0.86	0.50

Based on Table 3, the composite reliability values of the research variables are greater than 0.75, and they have an Average Variance Extracted (AVE) value ranging from around 0.4 to 0.5. The composite dependence of these variables is generally good. Based on the findings of the convergent and discriminant validity evaluation of the indicators, as well as the construct reliability of these indicators, it can be concluded that the indicators, serving as measures of latent variables, are valid and reliable. Therefore, by assessing the inner model, the goodness of fit of the model can be determined.

Data Analysis

Data processing in this study began with the data collection method, where respondents answered 24 research questions. Subsequently, data analysis and processing were conducted using Structural Equation Modeling (SEM) with AMOS 22 (V.22.0) software to calculate the direct effect and mediation values. The results of hypothesis testing are presented in Table 3.

Results and Discussion

Respondent Characteristics

Table 4 summarizes the characteristics of respondents, including males (40%) of females (60%). Length of service was between 3 - 6 years (15 %), between 7 - 10 years (50 %), and > 10 years (35 %).

Table 4 Descriptive statistics of respondents' character

Characteristic	Total	Percentage
Gender		
Male	126	40%
Female	189	60%
Total	315	100%
Length of work		
3 – 6 years	47	15%
7 – 10 years	158	50%
> 10 years	110	35%
Total	315	100%

Table 5 Testing Hypothesis

No	Hypothesis	Probability	Test Result
H1	Religiosity to Green Employee Engagement	0.000	Supported
H2	Religiosity to Green OCB	0.002	Supported
H3	Trust in Leader to Green Employee Engagement	0.426	Not Supported
H4	Trust in Leader to Green OCB	0.680	Not Supported
H5	Team Cohesion to Green Employee Engagement	0.000	Supported
H6	Team Cohesion to Green OCB	0.028	Supported
H7	Green Employee Engagement to Green OCB	0.000	Supported
		p-value	Z-test/result
H8	Religiosity => Green EE => Green OCB	0.003	2.996/Mediate
H9	Trust in Leader => Green EE => Green OCB	0.796	0.063/Not Mediate
H10	Team Cohesion => Green EE => Green OCB	0.012	2.513/Mediate

Note: Significant value < 0.05.

In Table 5, the results indicate that green employee engagement is significantly influenced by religiosity (H1 is supported), with a positive value (P = 0.000). This suggests that higher quality employee religiosity is associated with stronger organizational attachment to care for the green environment. Specifically on the attitude of employees who are environmentally friendly and willing to become a green team. These results corroborate the theory and previous research conducted by Tennakoon and Lasanthika (2018; Renwick et al., 2013; Singhapakdi et al., 2013; Kutcher et al., 2016, Anwar & Gani, 2015).

The second hypothesis (H2) shows that religiosity (R) has a significant and positive effect on Green OCB, with a positive value (P = 0.002), meaning that the stronger the level of employee religiosity, the better the volunteer behavior to help others in the organization. This study aligns with previous research conducted by Haq et al. (2020). Workers with higher levels of religiosity, demonstrated through their adherence to religion, tend to exhibit positive daily behaviors such as altruism and a reduced tendency to complain (Awuni & Tanko, 2019). They also display greater responsibility at work, particularly regarding environmentally friendly attitudes and willingness to participate in green team practices within the company (Renwick et al., 2013).

The findings regarding trust in leaders do not significantly influence green employee engagement (H3), as evidenced by a positive value ($P = 0.426$). This suggests that higher levels of trust in the leader do not notably impact the attachment of employees who prioritize the company's environmental concerns. This study does not corroborate the previous findings of Rahma et al. (2017), Alamsyah and Sari (2021), and Wong et al. (2010), which suggest that employees who experience increased trust also experience increased work engagement. However, it aligns with Tims et al. (2011), who proposed that employees fully committed to work, driven by focused energy and a positive state of mind due to trust in their leader, can enhance their followers.

The fourth hypothesis (H4) indicates that trust in the leader has an insignificant effect on green OCB, with a positive value ($P = 0.680$). This suggests that higher levels of trust in the leader do not significantly influence green OCB. This study contradicts previous research conducted by Jiang and Gu (2016), Walumbwa et al. (2010), Chatbury et al. (2011), Zehir et al. (2013), and Williams (2012), which found that trust in the leader affects OCB with environmental care. However, supporting the research of Chen et al. (2014), affective trust (one of the dimensions of trust in the leader) does not affect subordinate OCB. Trust in the leader with environmentally friendly OCB in Islamic Bank employees in Indonesia should demonstrate commitment and provide strong support for environmental conservation. Employees are typically more inclined to trust that their leaders will act in their best interests. This trust can foster employee concern for the environment and their willingness to contribute to environmental conservation efforts (Ertosun & Asci, 2021). However, research conducted at BSI found contrary results: Trust in Leader does not lead to an increase in environmentally friendly OCB.

The fifth hypothesis (H5) indicates that team cohesiveness has a significant positive effect on green employee engagement, with a value of $P = 0.000$. This suggests that higher levels of group cohesiveness will lead to increased employee engagement in companies that prioritize environmental concerns. This study corroborates previous findings by Mansor and Hossan (2021) that group cohesiveness (team cohesion) positively impacts or serves as a predictor of employee engagement. When employee groups are more cohesive, it can facilitate the emergence of attachment and commitment towards realizing a green environment within the company (Nankunda, 2019; Melhem & Al Qudah, 2019).

The sixth hypothesis (H6) indicates that team cohesion has a significant positive influence on green Organizational Citizenship Behavior (OCB), with a value of $P = 0.028$. This suggests that stronger team relationship attachment increases OCB related to environmental concerns. This study aligns with previous research by Carron et al. (2002) and Sendjaya and Pekerti (2010), which suggests a strong and significant positive relationship between group cohesiveness and altruism (a component of OCB) within companies. Fournier et al. (2021) similarly concluded that the sense of togetherness and cooperation within cohesive work teams contributes to employee commitment to OCB. Additionally, work patterns within cohesive teams have a direct impact on employee OCB commitment, particularly among employees who prioritize environmental concerns within the company (Kumar & Kaushik, 2022; Boiral & Paillé, 2012).

The seventh hypothesis (H7) shows that green employee engagement has a significant effect on green OCB, with a positive value ($P = 0.000$), meaning that the stronger the employee's attachment to the company, the more they are encouraged to realize environmentally friendly OCB. This study supports previous research by Raineri and Paillé (2016) that green employee engagement affects OCB for the environment. Sieverta and Scholz (2017) and Hsu et al. (2015) discovered that employee attachment to the organization can stimulate OCB with a dedicated commitment to supporting the green environment.

The indirect effect of religiosity on green OCB is mediated by green employee engagement, with a z count of 2.996 and a p-value of 0.003. Since the p-value is less than 0.05, H8 is accepted. This indicates that environmentally friendly employee engagement can serve as a mediating variable in the relationship between religiosity and environmentally friendly OCB for BSI employees. The implication is that religious employees tend to exhibit stronger attachment to their work, particularly when their tasks align with values of environmental care. This heightened employee engagement motivates them to actively contribute to environmental conservation efforts, whether voluntarily or as part of their job responsibilities (Davari et al., 2017).

Hypothesis (H9) states that green employee engagement cannot mediate the influence of trust in leader on green OCB, as the p-value is > 0.05 . Hypothesis (H10) suggests that green employee engagement serves as a mediating factor in the influence of team cohesion on green OCB, with a calculated z-value of 2.513 and a p-value of 0.012, which is < 0.05 . Therefore, green employee engagement can indeed be considered a mediating variable in the relationship between team cohesion and green OCB. This means that team cohesion can influence environmentally friendly OCB through environmentally friendly employee engagement. The implication is that BSI can foster a work environment conducive to team cohesion to enhance environmentally friendly employee engagement. This can be achieved by promoting interaction and communication among team members, cultivating a workplace atmosphere that encourages cooperation and collaboration, and incentivizing employees for their performance. Additionally, providing opportunities for team members to participate in decision-making processes can further strengthen team cohesion (Rurkkhum & Bartlett, 2012).

Conclusion

This study suggests that religiosity can indeed influence employee engagement. Religious individuals often uphold values that resonate with their religious beliefs, including moral values, social responsibility, and environmental concern (Alamsyah & Sari, 2021). Such values can inspire employees to prioritize environmental care and actively participate in conservation activities. The implication for Indonesian Islamic Banks is that Sharia principles emphasize moral values, social responsibility, and concern for the environment (El-Khodary & El-Bana, 2021). Islamic banks can encourage employee religiosity in various ways, such as: providing worship facilities in the office, organizing religious activities in the office, and supporting employees to participate in environmental and religious

activities in the community (Al-Omari & Al-Farra, 2020). Trust in the leader is expected to positively influence employee engagement. Employees who trust their leaders are typically more motivated to exert effort and contribute effectively to the organization (El-Khodary & El-Bana, 2021). Moreover, they tend to demonstrate higher compliance with their leaders' directives and are more willing to take calculated risks in their work endeavors. However, the results of this research at BSI show the opposite that trust in the leader cannot increase environmentally friendly employee engagement.

In Islamic banks, fostering team cohesion with environmentally friendly employee engagement can be achieved through various efforts, including: encouraging interaction and communication among team members, cultivating a work environment that promotes cooperation and collaboration among employees, providing opportunities for team members to actively participate in decision-making processes, and offering rewards and recognition for team achievements, thereby incentivizing and motivating employees to contribute to environmentally friendly initiatives (El-Khodary & El-Bana, 2021).

The implications of the relationship between religiosity and environmentally friendly OCB at Bank Syariah Indonesia are in the following ways; religious employees tend to be more willing to participate in voluntary activities that support environmental conservation efforts, such as planting trees, cleaning the environment, and environmental campaigns. Employees exhibit higher compliance with company regulations and policies concerning environmental conservation and are proactive in suggesting new ideas to enhance environmental conservation efforts within the company (Alamsyah & Sari, 2021). The implications of the relationship between team cohesion and environmentally friendly OCB at Bank Syariah Indonesia can be realized when team members share the same values of caring, supporting, and trusting each other, then they will find it easier to work together and collaborate in environmental conservation efforts. When team members feel comfortable and secure in their work environment, they are more inclined to engage in discussions and share innovative ideas related to environmental conservation. To further support this collaborative atmosphere, BSI can implement systems for rewarding and recognizing team achievements (Gaafar & Al-Romeedy, 2021).

The implication for Bank Syariah Indonesia, operating on Sharia principles emphasizing moral values, social responsibility, and environmental concern, is that employees are likely to display higher motivation, enthusiasm, dedication, obedience, and willingness to contribute to the organization. Therefore, Bank Syariah Indonesia must cultivate a work environment that supports environmentally friendly employee engagement and fosters increased environmentally friendly OCB (Albrecht et al., 2022).

Practical Implications

The results of research on the effect of OCB on organizational performance, as outlined by Podsakoff and Blume (2009), can be applied to company practices in various ways: a) increasing the productivity of coworkers, b) demonstrating ethical behavior at work, stemming from religiosity, c) boosting productivity and instilling confidence in managers, d) conserving resources owned by management and the organization as a whole, e)

contributing to the conservation of scarce energy resources to sustain group functions, f) serving as an effective means of coordinating work group activities, g) enhancing the organization's ability to attract and retain top talent. Green OCB specifically aids in conserving scarce energy resources to uphold group functions. It involves helping behaviors that elevate group spirit, morale, and cohesiveness, thereby reducing the need for group members or managers to expend energy and time on maintaining group functions.

The OCB in modern theory is relevant to the values taught in Islam (Muhammad, 2005; Muhdar, 2015). OCB aligns with sincere behavior, which is carried out without expecting rewards or recognition from leadership, but solely out of a heartfelt awareness that prioritizes compassion and aiding others. Muafi (2021), Diana (2012), and Muhdar (2015) have found the relevance of OCB theory to Islam, specifically: a. Altruism (Ta'awun), signifying that Muslims are instructed to consistently assist their brethren. Allah SWT promises that if Muslims are concerned about assisting others, He will facilitate their endeavors. Also, the hadith of the Prophet said: "Whoever removes the difficulties of the world of fellow believers, Allah will remove his difficulties in the hereafter; whoever eases the difficulties of others, Allah will facilitate his affairs in the world hereafter." Maulan (2010) said that whoever does good, the good will return to himself. Conversely, if someone does evil (not good), then his evil will return to himself as well. b. Sportive (patience) means maintaining a positive attitude when something is not appropriate, not being hurt when others do not follow their suggestions, being willing to sacrifice personal interests for the sake of the organization, and not rejecting other people's ideas. The Qur'an recommends advising each other to obey the truth and advising each other to be patient (*tawashoubil haqqi tawashoubil sabri*, Al-'Ashr: 1-3), as a reminder, this teaching emphasizes the importance of acknowledging and rectifying mistakes or oversights, inherent to human nature. In the Hadith, advising can be interpreted as offering guidance or counsel for the benefit of others or the organization. The Prophet said, "Do not make it difficult for others, so please do not make them run away, and if one of you is angry, then be quiet (patient)." (HR. Ahmad and Bukhori). c. Sportsmanship (shidiq) is openness and honesty, meaning telling it like it is (objective) and not lying even though other people do not know it. Hadith The Prophet said, "Be honest with yourselves, for honesty will lead to virtue, and virtue will lead to heaven" (HR. Bukhori and Muslim).

This hadith can be understood as a true word, in accordance with the reality seen by the person who said it even though others do not know it (sportsmanship, honesty, and not lying). d. Courtesy (ukhuwah). This means that a Muslim should love his brother as he loves himself so that he can avoid problems with others and will always maintain a good attitude. The Prophet said: "A person does not believe until he loves his brother as he loves himself." (HR. Bukhori and Muslim). The purpose of this teaching is that fellow Muslims must save and protect each other wherever they are with anyone. (HR. Tirmidzi and Imam Ahmad). e. Civic virtue (empathy or caring) means that every Muslim must care for and empathize with others as a form of love for the organization. The Prophet said: "The rights of a Muslim over another Muslim are five: answer the greeting, visit the sick, escort the dead, fulfill the invitation, and pray for the sneezer." (HR. Bukhori & Muslim). empathy or care for others, starting from the smallest things to the big ones, such as

caring about upholding company goals. f. conscientiousness (mujahadah). This means that a Muslim must be serious, observant, thorough, and carefully competitive in This hadith can be understood as a true word, in accordance with the reality seen by the person who said it even though others do not know it (sportsmanship, honesty, and not lying). d. Courtesy (ukhuwah). This means that a Muslim should love his brother as he loves himself, so that he can avoid problems with others and will always maintain a good attitude. The Prophet said: "A person does not believe until he loves his brother as he loves himself." (HR. Bukhori and Muslim). The essence of this teaching is that Muslims are obliged to safeguard and support one another, regardless of their location or circumstances (HR. Tirmidzi and Imam Ahmad). e. Civic virtue (empathy or caring) means that every Muslim must care for and empathize with others as a form of love for the organization. The Prophet said: "The rights of a Muslim over another Muslim are five: answer the greeting, visit the sick, escort the dead, fulfill the invitation, and pray for the sneezer." (HR. Bukhori & Muslim). f. empathy or care for others, starting from the smallest things to the big ones, such as caring about upholding company goals. f. conscientiousness (mujahadah). This means that a Muslim must be serious, observant, thorough, and carefully competitive in goodness without the slightest interest. The Prophet said, 'Verily, every action depends on the firmness of its intention. Whoever makes hijrah for the sake of Allah and His Messenger, then the hijrah is for the sake of Allah and His Messenger. Whoever makes hijrah for worldly gain or to marry a woman, then the hijrah depends on his intention.' (HR. Muslim). The Hadith suggests that all actions should be grounded in firm intentions so that they are executed with sincerity and seriousness, even if they necessitate sacrificing time, energy, and resources. This is considered more noble than jihad (Muhdar, 2015).

Limitations and Recommendations

This research utilizes perceptual measures, but there is a concern that they may not comprehensively capture the behavior of respondents. The information gathered from respondents via questionnaires may not always accurately reflect their genuine opinions or behaviors. Future research should take into account several factors, including the distribution of respondents, increasing the sample size, conducting longitudinal studies, and incorporating additional relevant variables. This comprehensive approach would enhance the depth and reliability of the findings.

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