DIJEMSS: Dinasti International Journal of Education Management and Social Science
E-ISSN: 2686-6331
P-ISSN: 2686-6358
DINASTI PUBLISHER
https://dinastipub.org/DIJEMSS dinasti.info@gmail.com +62 811 7404 455

DOI: https://doi.org/10.38035/dijemss.v7i1.5231
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Received: 16 July 2025 | **Revised:** 27 July 2025 | **Accepted:** 17 October 2025

Does Green Religiosity Drive Green Behavior Through Green Psychological Climate? Evidence from Nahdlatul Ulama Members in Indonesia

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Abstract: Green Religiosity has been increasingly recognized as a key driver of pro-environmental behavior, particularly within faith-based communities. This study aims to empirically examine the influence of Green Religiosity on Green Behavior within Nahdlatul Ulama (NU). It further investigates the mediating role of Green Psychological Climate and the moderating role of Individual Green Values. Data were collected using a quantitative approach from 80 respondents affiliated with 20 institutions under the East Java Regional Board of Nahdlatul Ulama (PWNU Jawa Timur). The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM). The findings reveal that Green Religiosity significantly influences Green Behavior and plays a crucial role in shaping Green Psychological Climate. However, Green Psychological Climate does not significantly enhance Green Behavior nor mediate the relationship between Green Religiosity and Green Behavior. Additionally, Individual Green Values do not moderate the effects of Green Religiosity or Green Psychological Climate on Green Behavior.

Keyword: Green Religiosity, Green Behavior, Green Psychological Climate, Individual Green Values, Nahdlatul Ulama.

INTRODUCTION

Organizations that embed sustainability values within a religious framework—such as Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia—play a strategic role in fostering green behavior (GB). Empirical evidence based on a survey of 83 NU administrators and members in East Java (October–November 2024) shows high engagement in conservation-related practices (87.23%), green initiatives (80.96%), and community gardening (80.00%).

These figures reflect the substantial role of religious communities in promoting sustainable behaviors. However, the relatively lower levels of lifestyle transformation (67.29%) and environmental advocacy (70.33%) underscore the limitations of ecological awareness alone. These findings indicate the need for more integrated psychological and cultural

approaches to generate broader and sustained behavioral transformation (Fikri & Colombijn, 2021; Hasan Sadeeq, 2012).

However, the effect of Green Religiosity (GR) on Green Behavior (GB) may not occur directly. It often operates through mediating factors that shape how individuals perceive and respond to organizational cues. One such factor is the green psychological climate (GPC), defined as an individual's perception of the extent to which the organization supports sustainability through symbols, policies, and social norms (Dumont et al., 2017; Norton et al., 2014). In NU's institutional setting, GPC may emerge through initiatives such as *Pesantren Hijau* (LPBI, 2019), *Green Fatwa* (Mufid, 2020), and grassroots programs like *Bank Sampah Nusantara*, (Robitoh, 2021; Suryadi, 2023). GPC serves as a psychological bridge linking spiritual motivations to collective action and institutional reinforcement (Afridi et al., 2023; Zafar & Suseno, 2024).

In addition, individual green values (IGV) represent a critical dispositional factor that can strengthen or weaken the effects of both GR and GPC on GB. IGV refers to deeply held personal values that recognize environmental stewardship as part of moral and spiritual identity (Islam et al., 2020). Individuals with strong green values tend to exhibit higher ecological consistency, stronger self-efficacy, and more proactive social influence (Hassan & Pasha, 2023). Previous studies suggest that IGV moderates the relationship between religiosity and green workplace behavior (Al-Ghazali & Afsar, 2020) and amplifies the impact of GPC on voluntary environmental practices, particularly in extra-role behavioral contexts (Dumont et al., 2017; Li et al., 2025).

Despite these insights, empirical findings across contexts remain mixed. Inconsistency gaps are evident, with some studies showing variable effects of GR and GPC depending on cultural background and religiosity level (Suhartanto et al., 2024). Moreover, existing research suggests that GPC has a stronger effect on normative, *in-role* behaviors compared to voluntary, *extra-role* actions (Dumont et al., 2017; Sabokro et al., 2021). Similarly, the role of IGV appears to be more salient in discretionary green actions (Islam et al., 2020; Raza & Khan, 2022), where individuals exercise autonomy rather than comply with formal expectations. These variations highlight an integration gap, where few studies have simultaneously tested the indirect effect of GR on GB via GPC, moderated by IGV, especially in faith-based organizational contexts in Southeast Asia.

This study aims to address both the inconsistency and integration gaps by developing and empirically testing a comprehensive conceptual model linking Green Religiosity (GR) to Green Behavior (GB), mediated by Green Psychological Climate (GPC) and moderated by Individual Green Values (IGV). The contribution of this research is threefold: (1) to enhance theoretical understanding of green behavior within religious institutional contexts; (2) to empirically validate the psychological mechanisms through which GR translates into sustainable actions; and (3) to offer practical guidance for the design of faith-based sustainability programs in Muslim-majority settings.

THEORETICAL BACKGROUND AND HYPOTHESES DEVELOPMENT

Theory of Planned Behavior

The Theory of Planned Behavior (TPB), developed by Ajzen (1991), is one of the most widely applied frameworks for understanding individual behavior, particularly in environmental psychology. TPB posits that behavior is primarily driven by behavioral intention, which is influenced by three core factors: attitude toward the behavior, subjective norm, and perceived behavioral control (PBC). Attitude refers to the individual's overall evaluation of the behavior; subjective norm involves perceived social expectations from significant others; and PBC reflects one's perceived ability to perform the behavior under given conditions (Ajzen, 2002).

TPB has been extensively applied to explain diverse forms of pro-environmental behavior, such as recycling (Echegaray & Hansstein, 2017), energy conservation (Greaves et al., 2013), low-carbon consumption (Jiang et al., 2019), and green workplace behavior (Yuriev et al., 2020). Recent studies have also demonstrated TPB's applicability in religious contexts. For example, Karimi et al. (2022) and Hassan et al. (2025) highlight that religiosity enhances pro-environmental intentions by shaping favorable attitudes, strengthening moral and social norms, and increasing perceived control, particularly within Muslim communities.

Green Religiosity and Green Behavior

Green Behavior (GB) encompasses various pro-environmental actions such as energy conservation, waste reduction, and participation in sustainability efforts (Katz et al., 2022). These behaviors occur not only in the workplace but also in daily life (Kurisu, 2015; Ones & Dilchert, 2012). One factor increasingly recognized in predicting GB is Green Religiosity (GR)—the integration of ecological awareness with spiritual and religious values (Farooq & Yahya, 2022).

GR frames environmental stewardship as a religious duty. In Islam, teachings such as *mīzān* (the principle of a balanced relationship between God, human beings, and nature), *fasād* (the prohibition against corruption or destruction), and *khalīfah fil-arḍl* (the role of humans as stewards on Earth) shape a moral-spiritual foundation for environmental concern (Karimi et al., 2022). GR thus motivates ecological behavior beyond functional or ethical reasoning—transforming it into a form of spiritual expression. Empirical studies have shown that GR positively influences green behavior. Farooq & Yahya (2022), Karimi et al. (2022), and Hassan et al. (2025) found significant relationships between religiosity and pro-environmental action among Muslim communities. These findings highlight GR as a relevant distal predictor of GB.

H_1: *Green Religiosity (GR) positively and significantly affects Green Behavior (GB)*

Green Religiosity and Green Psychological Climate

Green Religiosity (GR) refers to the integration of religious values with ecological awareness, whereby environmental preservation is viewed as a spiritual obligation. These values not only shape personal attitudes but also influence how individuals interpret organizational policies and culture related to sustainability (Farooq & Yahya, 2022). When religiosity emphasizes divine responsibility to protect creation, individuals tend to evaluate environmentally committed organizations more positively.

This evaluation is reflected in the concept of green psychological climate (GPC), defined as an individual's perception of the extent to which the organization supports and rewards pro-environmental behavior through its policies, structures, and shared norms. (Norton et al., 2017; Zientara & Zamojska, 2018). Individuals with high GR are more likely to perceive green-oriented organizations as aligned with their moral and spiritual convictions. Empirical studies support this association. Iqbal et al. (2025) found that workplace spirituality shapes how employees perceive sustainability-related efforts. Similarly, Qasim et al. (2024) showed that religious values reinforce ethical orientation and collective environmental concern. Thus, GR can influence GPC by aligning individual spirituality with organizational sustainability.

H_2: *Green Religiosity (GR) positively and significantly affects Green Psychological Climate (GPC).*

Green Psychological Climate and Green Behavior

Green Behavior (GB) refers to a range of pro-environmental actions performed by individuals or groups, such as energy conservation, waste management, and participation in sustainability initiatives—both in workplace settings and everyday life (Katz et al., 2022). Green Psychological Climate (GPC), meanwhile, is defined as an individual's perception of the

extent to which their organization supports sustainability values and fosters an environment that facilitates green behavior (Norton et al., 2017).

As a proximal predictor, GPC plays a critical role in shaping GB by translating organizational commitment into personal motivation (Dumont et al., 2017). When individuals perceive their organization to be environmentally responsible, they are more likely to engage in corresponding behaviors. Li et al. (2025) found that positive perceptions of green organizational climate significantly encouraged employees to adopt green practices. Similarly, Sharif and Malik (2025) and Zafar and Suseno (2024) demonstrated that GPC fosters both in-role and extra-role pro-environmental behaviors, often in the absence of formal directives. Therefore, the following hypothesis is proposed:

H_3: *Green Psychological Climate (GPC) positively and significantly affects Green Behavior (GB).*

The Mediating Role of Green Psychological Climate

Green Psychological Climate (GPC) refers to a shared perception among employees that organizational policies, practices, and culture support sustainability values and environmental goals (Norton et al., 2014, 2017). This collective perception is socially constructed through cognitive and interpersonal processes within the organizational context (Zientara & Zamojska, 2018). Social interactions and discussions among employees about visible environmental initiatives serve as key mechanisms in shaping how organizational support is interpreted (Dumont et al., 2017; Zhou & Zhang, 2025).

In the relationship between Green Religiosity (GR) and Green Behavior (GB), GPC is theorized to function as a psychological mediator that links individuals' spiritual-ecological values with their perception of organizational environmental commitment. Employees with high GR not only bring religious values into the workplace, but also hold moral expectations that the organization should reflect similar sustainability values. When such expectations are met, a positive GPC is formed, which subsequently facilitates both in-role and extra-role green behavior (Zafar & Suseno, 2024). Empirical studies by Li et al. (2025), Sharif & Malik (2025), Afridi et al. (2023), and Srivastava & Dhiman (2022) support GPC's mediating role between value-based drivers and pro-environmental action. GPC serves as the psychological mechanism that translates internalized spiritual values into ecological behavior through organizational reinforcement.

H_4: *Green Psychological Climate (GPC) mediates the relationship between Green Religiosity (GR) and Green Behavior (GB).*

The Moderating Role of Individual Green Values

Individual Green Values (IGV) refer to personal beliefs that prioritize environmental protection as a fundamental life principle (Schwartz, 1992, 1994). These values act as moral compasses and intrinsic motivators that promote environmentally responsible behavior, particularly when grounded in altruistic and biospheric concerns associated with self-transcendence (Bouman et al., 2020; De Groot & Steg, 2007).

In the context of green religiosity (GR), IGV function as a moderating factor that strengthens the relationship between spiritual values and pro-environmental behavior (GB). Individuals with strong green values are more likely to internalize religious teachings related to environmental stewardship and translate them into consistent ecological action. Empirical evidence supports this role: Rehan et al. (2024) and Al-Ghazali & Afsar (2020) found that IGV amplify the influence of religious or spiritual values on green workplace behavior. Similarly, Hassan & Pasha (2023) reported that individuals with high IGV exhibit stronger alignment between personal religious beliefs and environmental initiatives.

Moreover, IGV also moderate the effect of Green Psychological Climate (GPC) on GB. Since GPC reflects one's perception of the organization's environmental commitment (Norton

et al., 2017), its influence is contingent on the congruence with personal ecological values. Dumont et al. (2017) and Li et al. (2025) confirmed that IGV significantly strengthen the GPC–GB relationship, especially in extra-role green behaviors that are voluntary and value-driven. Thus, the following hypotheses are proposed:

H_5: *Individual Green Values (IGV) moderate the relationship between Green Religiosity (GR) and Green Behavior (GB).*

H_6: *Individual Green Values (IGV) moderate the relationship between Green Psychological Climate (GPC) and Green Behavior (GB).*

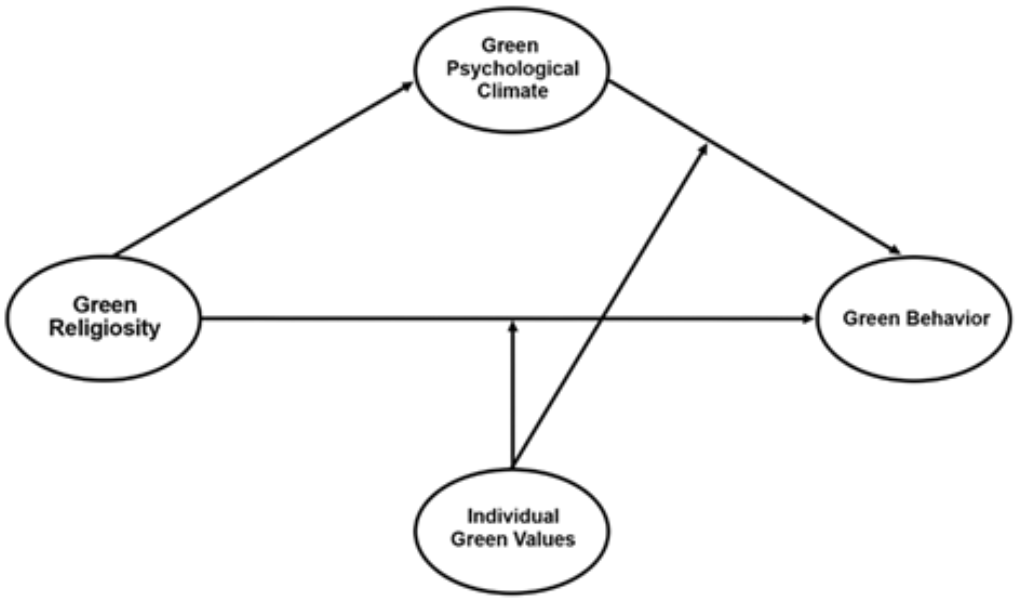

Figure 1. Conceptual Framework

METHOD

This study was conducted within the institutional context of the East Java Regional Board of Nahdlatul Ulama (PWNU Jawa Timur) and involved core leaders from twenty affiliated sub-organizations operating under its supervision. These entities hold strategic roles in formulating and implementing institutional policies, including the advancement of environmental sustainability initiatives rooted in religious values. A total of 80 respondents participated in this research, comprising chairpersons, vice-chairpersons, secretaries, treasurers, and senior advisory board members from each organization. Data were collected through an online questionnaire distributed via Google Forms over a four-month period, from January to April 2025. Respondents were selected using a non-probability purposive sampling technique, based on the relevance of their roles and their decision-making authority within the context of the study.

These participants were considered to adequately represent the leadership structure and strategic authority of each institution, thereby providing credible insights into the relationships among religiosity, organizational climate, personal values, and environmental behavior. Primary data were obtained through a structured, closed-ended questionnaire employing a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire items were adapted from previously validated measures and modified to fit the socio-religious context of Islamic organizations in Indonesia.

The variable Green Religiosity (GB) was measured using four statement items: (1) My religious beliefs influence my green behavior, (2) My religion forms the foundation of my green behavior, (3) My faith guides my environmentally friendly actions, (4) My religious beliefs motivate my pro-environmental behavior (Farooq & Yahya, 2022).

Green Psychological Climate (GPC) was measured using four indicators: (1) Our organization is interested in supporting environmental causes, (2) Our company believes it is important to protect the environment (Afridi et al., 2023); (3) Our organization is keen to support environmental degradation causes, (4) In our organization, employees have a sensitive touch towards the environment (Srivastava & Dhiman, 2022).

Individual Green Values (IGV) were measured using six indicators: (1) I feel a personal obligation to do whatever I can to prevent environmental degradation, (2) I feel obliged to save the environment from degradation, regardless of what others do (Ahmed et al., 2023); (3) I feel obliged to bear the environment and nature in mind in my daily behavior, (4) I feel guilty when I contribute to environmental degradation, (5) I feel normally obliged to protect the environment instead of degradation, (6) I would prefer to buy eco-friendly appliances (Al-Ghazali & Afsar, 2020).

The variable Green Behavior (GB) was assessed using seven indicators: (1) electricity efficiency behavior, (2) reducing plastic waste, (3) reducing paper usage, (4) water-saving behavior (Sugiarto et al., 2022); (5) influencing others (6) taking initiative (Francoeur et al., 2021); (7) gardening (Lee & Khan, 2020).

All collected data were analyzed using the Partial Least Squares Structural Equation Modeling (PLS-SEM) approach, a variance-based structural modeling method considered appropriate for studies with relatively small sample sizes and complex models involving multiple latent constructs (Hair et al., 2022).

RESULTS AND DISCUSSION

Measurement Model Evaluation

The reflective measurement model was assessed in terms of convergent validity, discriminant validity, and construct reliability (Hair et al., 2022). Convergent validity was confirmed as all retained indicators exhibited outer loadings above 0.50 and Average Variance Extracted (AVE) values exceeded the 0.50 threshold. One indicator (GR1) under GR, with a loading of 0.261, was removed due to insufficient loading (Ghozali & Latan, 2015).

Discriminant validity, assessed via the Heterotrait-Monotrait Ratio (HTMT), showed all values below 0.90, indicating satisfactory construct distinction and absence of multicollinearity. Reliability analysis using Cronbach's Alpha and Composite Reliability also confirmed internal consistency, with all values exceeding the 0.70 threshold. Thus, the measurement model demonstrated adequate validity and reliability for further structural analysis.

Structural Model Evaluation

The structural model was first evaluated to assess the explanatory power and predictive relevance of the relationships among latent constructs. This evaluation was carried out by examining the coefficient of determination (R^2) and predictive relevance (Q^2) (Hair et al., 2022). The results of the coefficient of determination (R^2) analysis indicated that the construct Green Psychological Climate (GPC) had an R^2 value of 0.401, meaning that 40.1% of its variance was explained by the Green Religiosity (GR) construct. Meanwhile, the construct Green Behavior (GB) had an R^2 value of 0.645, indicating that the combination of GR, GPC, and Individual Green Values (IGV) could explain 64.5% of the variance in employees' green behavior. Based on the classification by Hair et al. (2019), an R^2 of 0.401 is considered moderate, while an R^2 of 0.645 is considered moderate to strong, suggesting that the model has adequate explanatory capability.

Table 1. Outer Loading, Cronbach Alpha, Composite Reliability and AVE

Construct	Measurement Items	Outer Loading	Cronbach Alpha	Composite Reliability	AVE
Green Behavior (GB)	GB1	0,555	0,794	0,806	0,547
	GB2	0,716			
	GB3	0,654			
	GB4	0,647			
	GB5	0,750			
	GB6	0,689			
	GB7	0,654			
Green Psychological Climate (GPC)	GPC1	0,906	0,877	0,888	0,734
	GPC2	0,900			
	GPC3	0,872			
	GPC4	0,737			
Green Religiosity (GR)	GR2	0,924	0,923	0,924	0,867
	GR3	0,933			
	GR4	0,936			
Individual Green Values (IGV)	IGV1	0,786	0,887	0,886	0,644
	IGV2	0,871			
	IGV3	0,883			
	IGV4	0,863			
	IGV5	0,677			
	IGV6	0,711			

Source: Data Processed (2025)

Table 2. Heterotrait-Monotrait Ratio (HTMT)-Matrix

Construct	GB	GPC	GR	IGV	IGV*PGC	IGV*GR
GB						
GPC	0,638					
GR	0,691	0,702				
IGV	0,839	0,617	0,548			
IGV*GPC	0,148	0,200	0,145	0,407		
IGV*GR	0,187	0,173	0,127	0,383	0,750	

Source: Data Processed (2025)

Predictive relevance (Q^2) was analyzed to determine the model's capacity to predict the endogenous constructs. Using the *Stone-Geisser* formula, the Q^2 value was calculated to be 0.7873, significantly exceeding the minimum threshold of 0.00. This confirms that the model possesses very strong predictive relevance and can reliably forecast the behavior of the endogenous variables.

Subsequently, the evaluation of the structural model involved analyzing the path coefficients and conducting hypothesis testing. (Hair et al., 2022). The results indicated that GR had a significant positive effect on both GB and GPC. However, the effect of GPC on GB was not statistically significant, nor was the mediating role of GPC in the relationship between GR and GB. The moderation analysis revealed that Individual Green Values (IGV) did not exert a significant moderating effect on the relationship between GR and GB or between GPC and GB. These findings indicate that, within the context of this study, IGV does not play a moderating role in influencing the strength or direction of these relationships.

Tabel 3. Coefficient of Determination (R^2)

Construct	R-Square	R-Square Adjusted
GB	0,645	0,621
GPC	0,401	0,394

Source: Data Processed (2025)

Tabel 4. Path Coefficient & Bootstrapping

Hypothesis	Path Coefficient	T-Statistik	p-values	Decision
GR → GB	0,274	2,457	0,014	Supported
GR → GPC	0,634	8,336	0,000	Supported
GPC → GB	0,070	0,611	0,541	Not Supported
IGV * GR → GB	0,099	0,752	0,452	Not Supported
IGV * GPC → GB	0,146	1,158	0,247	Not Supported
GR → GPC → GB	0,044	0,576	0,564	Not Supported

Source: Data Processed (2025)

Discussion

Over the past decade, the integration of religious values into environmental sustainability practices has received increasing scholarly attention (Farooq & Yahya, 2022; Karimi et al., 2022). This study extends this discourse by empirically examining the contribution of GR to the development of *GB* within the Nahdlatul Ulama (NU) community. The *Theory of Planned Behavior* (TPB) (Ajzen, 1991, 2002) was employed as the theoretical framework to explain how attitude toward behavior, subjective norms, and perceived behavioral control jointly shape the intention and actualization of pro-environmental behavior.

The Influence of Green Religiosity on Green Behavior

This study finds that Green Religiosity (GR) has a significant influence on Green Behavior (GB) within the Nahdlatul Ulama (NU) community. Anchored in the Theory of Planned Behavior (TPB) as developed by Ajzen (1991, 2002), GR substantively reinforces all three antecedents of behavioral intention: attitude toward the behavior, subjective norms, and perceived behavioral control. Core Islamic values such as *khalīfah fil ardh* (stewardship of the Earth), *mīzān* (balance), and the prohibition of *fasād* (destruction or corruption) promote a favorable attitude toward pro-environmental actions by framing such behaviors as both acts of worship and expressions of spiritual responsibility (Farooq & Yahya, 2022; Ismoyo et al., 2020). Subjective norms are shaped by the collective role of religious leaders and institutions that actively disseminate environmental values in religious forums, thereby embedding ecological behavior into both social and religious identity (Solekah, 2022; Ghazali et al., 2018).

Furthermore, perceived behavioral control is strengthened through institutional support mechanisms such as thematic *fiqh* guidelines, the *Pesantren Hijau* (Green Islamic Boarding School) program, and the *Bank Sampah Nusantara* (National Waste Bank), which facilitate the practical implementation of environmentally responsible actions (LPBI NU, 2019; Robitoh, 2021; Karimi et al., 2022). Thus, GR not only shapes behavioral intention but also provides meaning, motivation, and spiritual legitimacy for ecological practices, making it a robust predictor of green behavior in religious communities.

The Role of Green Religiosity in Shaping Green Psychological Climate

The findings of this study underscore the critical role of Green Religiosity (GR) in shaping the Green Psychological Climate (GPC) within the Nahdlatul Ulama (NU) environment. Within the framework of the Theory of Planned Behavior (Ajzen, 1991, 2002), GR not only enhances individual-level ecological behavioral intentions but also influences

collective organizational perceptions regarding sustainability values. Islamic principles such as *ḥifẓ al-bīʾah* (environmental preservation) and *khalīfah fil-ardh* (earth stewardship), institutionalized through religious preaching (*dakwah*), pesantren curricula, and religious rulings (*fatwas*), contribute to the formation of a shared positive attitude toward pro-environmental actions (Farooq & Yahya, 2022; Solekah, 2022).

In addition, the presence of authoritative figures such as *kiai* and *ulama* reinforces subjective norms that encourage conformity to environmentally friendly behavior as a form of religious duty (Ghazali et al., 2018). Simultaneously, institutional infrastructures—such as LPBI-NU and various community-based ecological programs—foster a perception that pro-environmental actions are achievable with adequate support, thereby strengthening perceived behavioral control (Karimi et al., 2022; Ismoyo et al., 2020). Consequently, GR not only affects psychological constructs at the individual level but also contributes to the development of an organizational psychological climate that promotes sustainability as a collective commitment.

The Inability of Green Psychological Climate to Facilitate the Actualization of Green Behavior

Although Green Psychological Climate (GPC) is theoretically expected to facilitate the emergence of Green Behavior (GB) (Norton et al., 2017; Li et al., 2025), the findings of this study reveal that GPC fails to exert a significant influence on the actualization of GB within the Nahdlatul Ulama (NU) context. Within the framework of the Theory of Planned Behavior (Ajzen, 1991, 2002), this outcome can be attributed to the limited impact of GPC on the three antecedents of behavior: attitude, subjective norm, and perceived behavioral control. A positive attitude toward ecological behavior has not yet fully developed, largely due to the symbolic nature of NU's institutional initiatives, which are insufficiently supported by structured training or incentive systems.

Furthermore, subjective norms appear weakly internalized, as social encouragement for green behavior stems more from individual religious values than from a collectively endorsed organizational norm (Sharif & Malik, 2025). Although several ecological programs have been initiated institutionally, perceived behavioral control remains low due to a lack of operational structure, unclear role delineation, and limited technical support needed for independent environmental action. These findings reinforce the argument that the predictive power of GPC is highly contingent upon the contextual integration of religious values and the presence of systemic organizational support (Farooq & Yahya, 2022). Therefore, in religiously grounded organizations such as NU, GPC must be integrated with internalized values like Green Religiosity (GR) to cultivate a psychological climate capable of activating sustainable ecological intentions and behaviors.

The Failure of Green Psychological Climate to Mediate the Influence of Green Religiosity on Green Behavior

Although Green Religiosity (GR) has been empirically shown to exert a strong influence on Green Behavior (GB) (Farooq & Yahya, 2022; Karimi et al., 2022), the present study finds that Green Psychological Climate (GPC) does not significantly mediate this relationship. This result stands in contrast to previous studies that conceptualized GPC as a strategic intermediary linking religious values to pro-environmental behavior (Zafar & Suseno, 2024; Afridi et al., 2023; Li et al., 2023).

Within the framework of the Theory of Planned Behavior (Ajzen, 1991), this lack of mediation can be explained through three primary dimensions. First, regarding attitudes toward the behavior, positive perceptions of environmental action have not been adequately established due to the symbolic nature of NU's institutional programs, which lack individualized incentives. Second, in terms of subjective norms, social support for green behavior is primarily driven by moral authority figures (e.g., *kiai*) rather than by organizational expectations, thus failing to

foster a strong collective norm. Third, with respect to perceived behavioral control, individuals report insufficient access to the resources and facilities necessary for engaging in ecological behavior, reflecting inadequacies in systems, infrastructure, and institutional role clarity.

Theoretically, these findings suggest that in religiously grounded organizations such as NU, spiritual values may exert a direct influence on behavior without being mediated by perceptions of organizational psychological climate (Ajzen, 2002; Farooq & Yahya, 2022). Therefore, for GPC to function effectively as a mediating construct, a structurally and consistently supportive institutional ecosystem is required. This includes green-oriented training, standardized operating procedures (SOPs), dedicated budget allocations, and incentive systems that reward environmentally responsible practices.

The Absence of a Moderating Effect of Individual Green Values on the Relationship Between Green Religiosity and Green Behavior

The findings of this study indicate that Individual Green Values (IGV) do not moderate the relationship between Green Religiosity (GR) and Green Behavior (GB) within the Nahdlatul Ulama (NU) community. This result contradicts prior studies that emphasize the pivotal role of IGV in enhancing ecological intentions and actions (Al-Ghazali & Afsar, 2020; S. Hassan & Pasha, 2023). Within the framework of the Theory of Planned Behavior (Ajzen, 1991), personal values—categorized as egoistic, altruistic, and biospheric—are expected to contribute to the development of attitudes, subjective norms, and perceived behavioral control that underlie pro-environmental behavior (de Groot & Steg, 2007, 2008).

However, in a highly religious context such as NU, collective value structures institutionalized through religious authority appear to be more influential in shaping behavior than individual determinants. This suggests that GR, as a form of collective subjective norm, may occupy the functional space theoretically reserved for IGV, thereby diminishing the instrumental role of personal values. Consistent with the findings of Dumont et al. (2017), personal values are likely to be effective only when supported by enabling social and institutional structures. Thus, the absence of a moderating effect of IGV in this study highlights the need for a contextual adaptation of the TPB framework to account for religious social environments characterized by strong normative structures.

The Absence of a Moderating Effect of Individual Green Values on the Relationship Between Green Psychological Climate and Green Behavior

The findings of this study reveal that Individual Green Values (IGV) do not serve as a significant moderator in the relationship between Green Psychological Climate (GPC) and Green Behavior (GB) within the Nahdlatul Ulama (NU) context. This result contradicts both theoretical assumptions and prior research suggesting that personal values—such as egoistic, altruistic, and biospheric values—strengthen the influence of psychological climate perceptions on green behavior (de Groot & Steg, 2007, 2008; Dumont et al., 2017). Within the framework of the Theory of Planned Behavior (TPB) (Ajzen, 1991), behavior is shaped by attitudes, subjective norms, and perceived behavioral control, which are theoretically expected to be internally driven by personal values. However, in religious communities such as NU, these components are predominantly shaped by institutionalized religious value systems.

Attitudes toward pro-environmental behavior are constructed through teachings such as *ḥifẓ al-bīʾah* (preservation of the environment) and *khalīfah fī al-arḍ* (stewardship of the Earth) (Yafie, 1994; LPBI-NU, 2019). Subjective norms are mediated by religious authorities who function as collective moral referents. Meanwhile, perceived behavioral control is reinforced by institutional support structures, including programs such as *Pesantren Hijau* (Green Islamic Boarding Schools) and *Fiqh Lingkungan* (Environmental Jurisprudence) (Mufid, 2022; Huda, 2023). Consequently, the moderating role of IGV becomes less significant, as the primary behavioral determinants are already embedded within strong socio-religious structures. These

findings underscore the need to contextualize the TPB framework to account for the collective religious dynamics that influence ecological behavior in such environments.

Theoretical and Practical Implications

The findings of this study make a significant theoretical contribution to pro-environmental behavior research by providing a contextualized understanding of religiosity within the framework of the Theory of Planned Behavior (Ajzen, 1991, 2002). The observation that GR directly influences the three core determinants of behavior in TPB—attitude toward behavior, subjective norms, and perceived behavioral control—broadens the applicability of the theory into the religious domain. This reinforces the proposition that moral value systems such as religion can act as primary drivers of intention and behavior, potentially exerting an influence equal to or even stronger than that of institutional factors. Moreover, the non-significant mediating role of GPC and the absence of a moderating effect of IGV suggest that the relationship between collective values and individual behavior is not inherently linear but is strongly mediated by socio-cultural context. These findings underscore the importance of integrating contextual variables into theoretical models of ecological behavior, especially within communities grounded in shared values and strong collective identities.

From a practical standpoint, the findings indicate that sustainability strategies within religious-based organizations—such as Nahdlatul Ulama (NU)—will be more effective when oriented toward strengthening religious values aligned with environmental concerns, rather than relying solely on administrative or institutional approaches. Symbolic interventions should be transformed into systemic and operational programs, including technical training, supportive infrastructure, behavioral incentives, and the integration of ecological values into religious curricula and community activities. Furthermore, key actors such as religious leaders, teachers, and organizational elites must function not only as conveyors of doctrine but also as agents of behavioral normalization through exemplary conduct and the issuance of religious rulings (fatwas). More broadly, for organizations seeking to promote green behavior, this study highlights the importance of fostering *value congruence* between individual members' values and those espoused by the organization through actionable policies and supportive work environments, rather than relying on normative messaging alone.

Limitations and Future Research Directions

This study acknowledges several limitations that warrant careful consideration. First, the research was context-specific to Nahdlatul Ulama (NU), which may limit the generalizability of the findings. Future studies should extend this model to both religious and non-religious settings to examine its applicability across diverse sociocultural contexts.

Second, the reliance on self-reported data introduces the possibility of social desirability bias, particularly in faith-based communities. Future research is encouraged to employ mixed methods—such as interviews, behavioral observations, and longitudinal designs—to enhance data validity and examine causality more robustly. Third, while this study incorporated GR, GPC and IGV, it did not account for other potential mediators or moderators, such as ecological self-efficacy, green identity, or leadership influence. Future work should consider these factors to develop a more integrative framework.

Fourth, the psychometric instruments used to measure GPC and IGV were derived from general organizational literature and may not fully capture the unique dynamics of religious communities. Adapting context-sensitive measures will be essential for accurately assessing ecological perceptions in such settings.

Lastly, although this study focused on religious values as behavioral drivers, it did not incorporate institutional mechanisms such as green human resource management (GHRM). Future research may explore how value-driven HRM practices can institutionalize pro-environmental behavior in non-corporate, community-based organizations.

CONCLUSION

The findings of this study demonstrate that GR plays a significant role in promoting GB within a religious community context. GR also contributes to the development of a GPC, indicating that religious values can foster collective perceptions of organizational support for environmental sustainability. However, GPC was not found to have a direct impact on GB, nor did it mediate the relationship between GR and GB. These results suggest that in religious settings such as Nahdlatul Ulama (NU), pro-environmental behavior is primarily shaped by religious values themselves rather than by perceived organizational climate.

Furthermore, the study revealed that IGV did not moderate the effect of GR on GB, nor the relationship between GPC and GB. This indicates that personal ecological values do not enhance the influence of either religiosity or organizational climate on pro-environmental behavior. In such settings, collective religious norms and moral authority appear to exert greater influence than individual-level or institutional variables.

Overall, this study emphasizes that sustainability strategies within faith-based communities must be grounded in theological frameworks, moral leadership, and shared religious narratives. These collective and value-based approaches are more effective in shaping green behavior than formal institutional mechanisms or individual-level interventions. Future sustainability initiatives in similar contexts should therefore prioritize cultural and spiritual integration as a foundation for behavioral change.

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