



Spiritual Leadership and Green Creativity: A Multilevel Analysis

Shahbaz Hussain	National Business School, The University of Faisalabad, Punjab, Pakistan
Seema Afzal	National Business School, The University of Faisalabad, Punjab, Pakistan
Anum Tariq	National Business School, The University of Faisalabad, Punjab, Pakistan

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Corresponding Author:

Shahbaz Hussain

Email: phdm-fa20-012@tuf.edu.pk

Abstract: The current research examines the influence of spiritual leadership on green creativity via the mediating mechanism of green knowledge-sharing by supporting social learning theory. Leaders with spiritual traits can create green knowledge sharing that leads to green employee creativity. Rationally, this research follows the mechanism of post-positivism. Therefore a quantitative methodology is applied. Time-delayed survey administration and deductive approach are applied for theory development. Multilevel data is collected from 405 employees working in Pakistani universities and hospitals. Multilevel pathway analysis is implemented by using Mplus. Our research established a statistically positive influence of spiritual leadership on green knowledge-sharing, which increases green creativity. Our study provides various practical and managerial consequences where organizations can intentionally emphasize and concentrate on employees' green creativity to save the environment through employees' implementation of green ideas.

Introduction

Organizations are more encouraged to achieve sustainable results by implementing green creativity (Hameed et al., 2021 & Thabet et al., 2022). Serving organizations strive to preserve resources in operations, including the reduction of waste (Kim et al., 2019) and instructing their employees to follow these remedies. So green creativity is still in its initial phases (Chams & García-Blandon, 2019; Hameed et al., 2021; Sabbir & Taufique, 2022), recent studies have highlighted the need to investigate the impact of GC (Ahmad et al., 2021; Gilal et al., 2019). Thus, little interest has been developed in investigating green creativity a limited (Muisyo et al., 2022; Pham et al., 2020; Xie & Zhu, 2020). More research is required to focus on other factors regarding green knowledge-sharing

consequences (Hameed et al., 2021; Khattak, 2022; Pham et al., 2020; Tanova & Bayighomog, 2022). The matter can be investigated in what sense green knowledge-sharing practices lead to green employee behavior as a facilitating mode of encouraging employees to enhancement of business and also enriching creative solutions to environmental problems (Farooq et al., 2021).

Moreover, given that the green literature on knowledge-sharing is dispersed and it can be thought a new area of interest to study (Aboramadan, Kundi, et al., 2021), the purpose of our research is to examine how green knowledge-sharing impacts the improvement of green creativity. Rare research has been done on the antecedents and outcomes of green knowledge-sharing (Karatepe et al., 2022).

Employees attaining training in green knowledge-sharing are more dedicated to green creativity and are able to share their experiences in achieving organizational goals by overcoming environmental issues also (Luu, 2019b). Exploring the mediating impact of green knowledge-sharing between spiritual leadership and green creativity is a technique to study all the issues that relate to these antecedents (Çop et al., 2021). Our study explores the mediating role of green knowledge sharing in the relationship between spiritual leadership and green creativity.

The study inspects spiritual leadership, green knowledge-sharing and Green creativity relationships with each other. Is a shred of evidence from the existing literature that various leadership styles have been tested and researched in the context of sustainability (Khan & Khan, 2022; Li et al., 2020), (Bhutto et al., 2021; Thabet et al., 2022 & Anser et al., 2021), these are servant, transformational, ethical, inclusive and spiritual leadership (Luu, 2019a). (Anser et al., 2021) demonstrated that previous studies recommended that communal and ethical morals, having selfless behavior, have the value of heart for SL, and this value also moves towards leaders' pro-environmental behavior. Therefore, spiritual leaders can create greater environmental values among employees toward ecological protection (Anser et al., 2021). So our research felt that we have to work on the leadership traits in Asian cultures (Oh & Wang, 2020). In Asian cultures, religious and spiritual norms have great concern and impact (Egel & Fry, 2017; Haak-Saheem & Darwish, 2021) on the employees' lives and also on the management who motivate their employees towards work (Oh & Wang, 2020).

To this end, the research activity proposes a model for research where GKS acts as a mediator between SL and GC. Hence, our research scrutinizes (1) the impact of SL on GKS, (2) the GKS and GC relationship, and (3) the mediation of GKS among SL and GC.

The study has numerous assistances to the present literature. Firstly, GKS is latterly observed as a mediator between GC and leadership (Ahmad et al., 2021 & Luu, 2021); therefore, our research takes much attention to current appeals (Darvishmotevali & Altinay, 2022) to explore the current affiliation, so this literature evidence turns research to develop more interest to work on GKS. Secondly, undergoing mediation impacts of GKS, all of the scenarios regarding SL and GC have also been studied deeply (Ahmad et al., 2021), (Hameed et al., 2022) & (Pham et al., 2020). A current issue about the study of the leadership literature (Elkhwesky et al., 2022; Khan et al., 2022) revealed that on SL, a little bit of research had been carried out. Huertas-Valdivia et al. (2022) demonstrated that recent literature reviewed the leadership traits like SL to be researched in different sectors. A study by Tanova and Bayighomog (2022) elaborated that GKS has been researched in a limited manner due to the setting of its boundaries for some specific organizations. Third point, minor importance has been given to the research on GC in various organizations (Aboramadan & Karatepe, 2021; Ullah et al., 2022) & (Farooq et al., 2021). So in the 4th section, the predictors and outcomes of the GKS have rare evidence (Karatepe et al., 2022). Therefore the study also contains the current literature for the investigation of the mediating character of GKS in connection with SL and GC.

Almutairi and Khashman (2022) proposed and concluded that a spiritual leader must have a goal, ambition, and vision in characterizing his morals and ethics to support employees towards their loyalty and hope. Astuti and Haryana (2021) noted that when a leader successfully leads an organization, the organization eventually shows progress and organizational goals are achieved on time, and the leader's ability to improve individual performance in the organization. Oh and Wang (2020) advise that SL can be used as mediators or moderators when we want to establish a correlation between SL and further

paradigms. By seeing participants and familiarizing green knowledge sharing (GKS) as intermediaries of spiritual leadership and green creativity (GC), we will overcome all of the research gaps and incorporate the literature. However, existing researchers have rarely studied the connection between SL, GC, and GKS. By observing social learning theory, personally, the role of spiritual leadership has been discussed and investigated. (Yasin et al., 2022) suggested that managers follow SL implications and spread the significance of inspirational values in departments throughout the organization. (Lei et al., 2019) argued that many scholars have attempted to disentangle the functional elements of green knowledge sharing. The current study will inspect the relationship between spiritual leadership and GC by analyzing the intervening impacts on employee environmental knowledge sharing. According to (Creutzig et al., 2018) observation of the entire environmental scenario, it was found that ecological research has not paid much attention to conducting a conclusive exploration of the complications underlying employees' pro-environmental attitudes and decision-making.

The role of leadership is widely studied in organizations, and one of the research's current study issues has been observed (Oh and Wang, 2020). Contemporary leadership is a highly discussed point globally (Khan & Ullah, 2021; Sholikhah et al., 2019). The significances of the leadership paradigm emphasize emblematic leadership that contains motivating memorandums, moral ethics, initialled consideration, and knowledgeable development (Avolio et al., 2009). The spiritual traits of leadership can assist in the honourable determination and "trustworthy all-inclusive enthusiasm" that expresses the desires of the leader and the follower (Islam et al., 2021). Researchers have sought to unload the operational causes of sharing knowledge in an organization (Le and Lei, 2019). Oh, and Wang (2020) represented the use of both mediators and

moderators in probing the rapport between SL and other ideas. The whole of the study is constructed on SLT. Our investigation answers these interrogations:

RQ1. Is SL positively impacted on GKS?

RQ2. Does GKS have an effect on GC?

RQ3. In which sense does GKS mediate the relationship between SL and GC?

Development of Hypotheses and Literature Review

Social Learning Theory

SLT discourses the worth of watching, demonstrating, and bootlegging the public's conducts, arrogances, and emotive retorts. The theory posits that people aspect outward themselves for moral and spiritual guidance and eventually acquire spiritual/trusted protagonist replicas. SLT (Bandura, 1977) is based on the idea that people acquire knowledge in a social environment by observing, modelling, and imitating the behavior of other people. Bandura's social learning theory was extended by Brown and Trevio (2014) when they looked at how role models influence moral perception and behavior. The primary focus of this study was spiritual leadership role models. This study focuses on the connection between SL and mysticism at a workstation and how it affects how employees are supported to be professional and creative in a green environment.

Impact of SL on GKS

GKS is "a personage's tactic to stake, communicate, and disseminates knowledge with peers and subordinates" (Khan and Zaman, 2020) and (Kwayu et al., 2021 & Lei et al., 2021). Previous studies recognize the important part of sharing knowledge in the workplace (Lopes et al., 2017) and (Dezi et al., 2019). Knowledge has been realized as the most valuable resource in the organization and is considered the basis of justifiable modest improvement and significance determination gave idea by Penalba-

Aguirrezabalaga et al. (2020). Men et al. (2020) described that investigators and experts had adopted many options and procedures to simplify the way to reduce knowledge hiding by introducing this knowledge sharing among employees will arise. Butt and Ahmad (2020) and (Zhao et al., 2019) noted that the concealer cannot deceive the knowledge seeker person but provides a justification for defending information due to a lack of trust when we engage in rationalized concealment. (Yao et al., 2020) also reported that employees' belief in shared values compels their participation and sharing behavior. In this way, we can say that hiding knowledge hurts the workplace, but when a leader is spiritual, he can overcome such bad practices and promote knowledge-sharing. So spirituality in the workplace helps create a sense of belonging and serves higher morale that discourages harsh behavior such as hiding knowledge and promotes and encourages knowledge sharing. This is the ability of the spiritual leader to bring, promote and implement such principles so that the employees in the organization share knowledge warmly.

Hypothesis 1: *Spiritual leadership has a positive impact on GKS.*

Relationship of GKS and GC

Knowledge sharing is a way organizational employees are encouraged to take action (Kremer & Villamor, 2018; Wang et al., 2017) and promote innovation and new creative ideas. Innovation is defined by Schutte & Malouff (2020) and Van & Angle (1989) as the improvement and execution of novel concepts. Amabile et al. (1996) demonstrated the consistency between novelty and inventiveness; the ideas which are based on creativity are called creative ideas and become efficacious in every aspect are known as innovation. On the other hand, Kremer (Villamor, and Aguinis, 2019) and (Runco, 2008) concluded that GC is researched as an ambiguous and complex model. Knowledge sharing among employees also encourages employees' critical

thinking towards innovation and planning new beneficial ideas for the organization's beneficiaries. (Kuo et al., 2021) argued that they are involved in implementing green practices and ensuring higher innovation performance is too involved in increasing the value of green creativity. Employees have already involved in sharing ideas and concepts. Therefore, employees having knowledge, skills, and techniques can bring new ideas and motivate the organization to progress. So, we illustrate that GKS has a significant effect on GC. Accordingly, we assume the following:

Hypothesis 2: *GKS is positively linked to GC.*

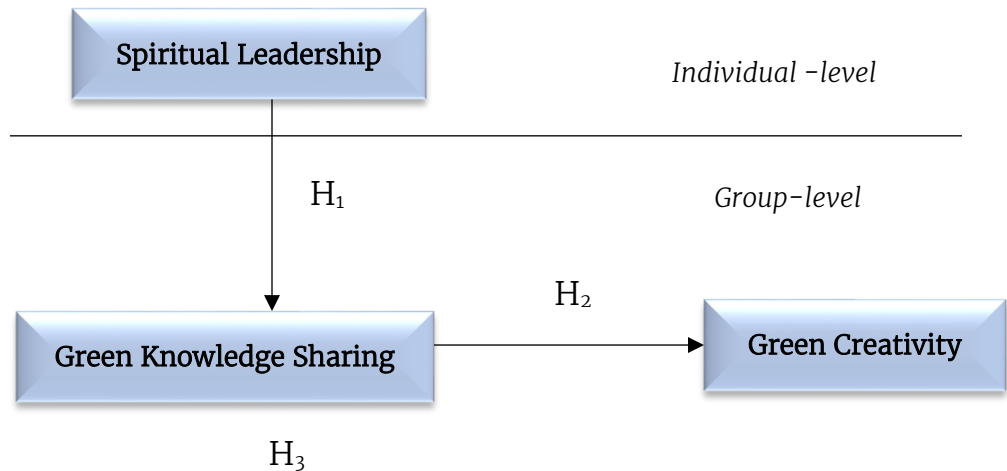
Mediation of GKS

Astuti & Haryana (2021) noticed that employees will always perform an excellent job and will never be tired and become lazy during work only when they feel relaxed and in an organization. Knowledge hiding attitude is the misconduct of employees that want to hide the ability of the organization and does not want the employees to share knowledge for improvement, so the knowledge hiding results in the decay of employee's creativity, innovation, individual enactment, squad presentation, and organizational recital as argued by (Dong et al., 2017) and (Wang et al., 2018). (Connelly et al., 2012) explained that another way of taking revenge on the employees or the top management is implementing this dump behaviour of knowledge hiding and weakening the culprit's interests and using this strategy they want to defend their interests. So, when the leader is spiritual, spirituality at the workplace occurs due to this knowledge-hiding behavior of the employees reduces, sharing of knowledge occurs with the result of this employees can give ideas and suggestions for the improvement of work and productivity within the organization green creativity occurs in thinking of the employees and also the development of culture for the green innovation arises in the whole of the

organization. By following the above discussions, we suggest the hypothesis below:

Hypothesis 3: Green knowledge sharing acts as a mediator between SL and GC.

Figure 1
Hypothesized Model



Research Methodology

A post-positivist perspective is applied in this research, so a quantitative research methodology has been implemented by adopting a deductive method. Research works on the relationship between SL and green creativity finds that the association between spiritual leadership and GC is a measurable marvel. It also examines aspects in such a way as to explain this relationship by emerging hypothetical models that are established on the reasoning that supports SLT. Multilevel and quantitative research uses a time-lagged strategy for data collection; in addition, a survey approach is implemented for data collection. Multi-source and multi-level research are used, and manifold analyses are considered in the research. Thus, spiritual leadership is an individual-level variable, and its unit of analysis is conducted at the individual level. Variables such as GKS and green creativity are group-level variables and hence analyzed as group-level variables.

Data Collection and Sampling Strategy

A random sampling technique/ cluster sampling procedure was preferred. In Pakistan,

specifically, the province of Punjab is selected as a sample randomly, this province has almost 24 hospitals recognized by the Pakistan Medical and Dental Council and nearly 72 universities recognized by the HEC Pakistan. In the first stage, we randomly selected six hospitals and six universities, so in this way, the size of the sample keeps on reducing according to cluster sampling. In our survey, senior management input that is involved in the research clearly communicates our research purpose. In the final stage, we obtained permission from seven (07) organizations, a total of four universities (three (03) public universities and one (01) private university), and three hospitals (one (01) public hospital and two (02) private hospitals located in two large urban cities. We have contracted a non-disclosure agreement with these organizations and have also made sure to maintain confidentiality. By provision of the personnel branches of the contributed hospitals and universities, we acknowledged 176 work groups with an average size of 10.5 employees. To evade collective methodological prejudices for analysts and measure variables related to data collection, we used time-lagged, composed data at different periods by administering three surveys in

approximately three weeks, September 2022 to October 2022. The first survey was an employee survey conducted at Time 1, which measured how employees perceived the spiritual values of leaders (spiritual leadership). Defendants registered their instantaneous leader by providing a 6-numeral cryptogram that matched data from a survey. As part of the investigation, questionnaires were distributed to the 880 employees, and 509 questionnaires (57.8%) were accomplished. The second employee survey (in Time 2) evaluated the green creativity of employees. This time, 505 questionnaires were circulated among the participants of the first survey, and 428 (85%) completed questionnaires were returned. Lastly, the third employee survey (at Time 3) was taken as ecological knowledge sharing. We distributed 428 questionnaires to respondents who completed the second employment survey, and 409 (95.5%) completed questionnaires were returned. After initial screening and data cleaning, 405 employee questionnaires were completed in all aspects for final research. Likewise, non-response bias was not significant when associating primary and late defendants. Non-response prejudice posed no threat to the representativeness of our results. Of the sample, 405, about 55% were public sector employees; of the educated officials, 97% reported 18 years or more of formal education. The representation of employees in the age four categories 20–25, 26–30, 31–40, and over 40 was 1.2%, 12.1%, 51.6%, and 35.1%. Employee experience, in the four experience categories 1–3, 4–7, 8–12, and above 12 years, the respective percentages were 17.8%, 24.4%, 31.9%, and 25.9%. A sample of employees had a good experience; about 67%.

Measures

The research trusts deep-rooted measures extensively recycled in the literature to estimate the five paradigms. The 17-item scale was adapted from (Fry et al., 2005) to measure spiritual leadership (i.e., “I believe in the vision

of my management for its employees.” Five-point Likert scale is used to answer the respondents (1 = strongly disagree to 5 = strongly agree), having a value of Cronbach's alpha is 0.96. Wong's (2013) scale is adopted for the measurement of green knowledge sharing in organizations. Sample items included “I always share green knowledge obtained from newspapers, magazines, journals, television and other sources.” An instrument consisting of a (6-item) scale is selected by (Chen and Chang, 2013) to measure GC. Examples of the items include “The members of the organization develop adequate plans for the implementation of new green ideas.” Cronbach's α value was 0.83. Control variables consist of education, gender, and tenure. Controlling for the unique effects of organizations, we also shared an organization pretend variable because data has been gathered from different universities and hospitals; each data set may have distinctive features. Governing variables minimize the influence, which is not encompassed in our research while focusing on employee green creativity.

Analysis Strategy

As presented in Figure 1, this research anticipated that spiritual leadership is at the group level. Hence, underlings' GKS and GC are at the group level. To create individual-level spiritual leadership, research gathered the employees' group-level replies to rate their leader. Such accumulation has been recognized and reinforced in the present literature mentioned by Farh, C. I., & Chen, Z. (2014). Moreover, model fit indices and validity of the constructs were measured by acting multi-level confirmatory factor analysis in MPlus. This research is used to inspect multi-level data, and MPlus was implemented. Frequently used indicators were assessed by implementing model fitness, including the comparative fit index (CFI), Chi-square/degree of freedom, Tucker-Lewis index (TLI), standardized root mean square residual (SRMR) and root mean square error approximation

(RMSEA). CFI value observed = 0.971, chi-square/degree of freedom = 1.813, TLI = 0.955, RMSEA = 0.055, SRMR within = 0.038, SRMR between = 0.022. The validity and reliability constructs were established by Cronbach's alpha, average variance extracted, composite reliability,

and maximum shared variance. Descriptive and inferential analyses were conducted. So, multi-level path analysis was accomplished to examine the hypotheses by applying multi-level modelling using MPlus.

Table 1

Model Fitness Contrasts

Model		χ^2/df	TLI	CFI	RMSEA	SRMR ^w	SRMR ^b
Alternative	Single Factor	2.50	0.21	0.28	0.15	0.14	0.15
Measurement	Two Factor*	2.8	0.38	0.41	0.12	0.09	0.14
Models	Three Factor**	1.66	0.79	0.85	0.08	0.07	0.07
The Proposed Model	Five-Factor	1.32	0.98	0.97	0.05	0.01	0.02

Where χ^2 is Chi-square; df stands for Degrees of Freedom; TLI shows Tucker-Lewis Coefficient; CFI represents Comparative Fit Index, SRMR^b is Standardized Root Mean Square Residual Between; SRMR^w stands for Standardized Root Mean Square Residual Within; RMSEA presents the Root Mean Square Error of Approximation

Analysis of Data with Results

The validity and reliability of all concepts are testified in Table 2. The values of Cronbach's alpha were acceptable and exceeded the threshold value of 0.71 (0.97 for spiritual leadership). So, inner reliability was confirmed

for all variables. All the results were within the range for average variance extracted (AVE), composite reliability (CR), and maximum shared variance (MSV) as the values were above 0.70 for CR and above 0.50 for AVE, and the MSV was less than AVE for all constructs.

Table 2

Validity and reliability of the Study Variables

Variable	Items	Alpha	AVE	MSV
SL	17	0.97	0.66	0.44
GKS	5	0.93	0.72	0.32
GC	6	0.83	0.50	0.20

Notes: GKS = Green Knowledge Sharing, GC = Employee Green creativity

Descriptive statistics and correlation outcomes are displayed in Table 3. The data dispersion and central tendency are described as the resources and standard deviation. Skewness and kurtosis

are used for the testing of normality. The mean values were as follows: SL = 4.22, GKS = 4.21 and Green Creativity GC = 3.09.

Table 3

Descriptive Statistics and Correlation

Variable	Mean	Range	SD	Skew	Kur	1	2	3
Spiritual Leadership	4.22	1-5	0.56	-2.04	1.99	1		

GKS	4.21	1-5	0.77	-1.61	2.09	0.22**	1	
GC	3.09	1-5	0.53	-1.63	1.39	0.35**	0.39**	1

Noted Points: ** $p < 0.01$, Skew stands for Skewness, Kur is Kurtosis, SD represents Standard deviation, SL is Spiritual leadership, GKS means Green knowledge sharing, and GC represents Green Creativity.

Standard deviation values of all the variables are within the range and expressed little scattering in the dataset. Due to the normality of the variables, both Skewness and Kurtosis values were according to range (range value +2.58 to -2.58). The direct effects of the study variables are mentioned in Table 4. The regression coefficient for individual-level SL and group-level GKS was 0.174, $p < 0.05$, and for the individual-level SL

and group-level green creativity was 0.155, $p < 0.05$. Table 4 describes the direct and mediation impacts also. A direct effect of individual-level SL on GKS is displayed. The results showed that the impact of SL on GKS is positive and statistically significant at 0.247 (94% CI [0.008, 0.486]). So, with a one-unit increase in spiritual leadership, green knowledge sharing increases by 0.247 units.

Table 4

Direct and Indirect Effects

	Coefficient	Sig.	BC 94% CI	
			Lower	Upper
Individual → Group				
SL → GKS	0.25*	0.00	0.00	0.48
SL→GC	0.22*	0.00	0.03	0.39
Group → Group				
GKS → GC	0.56*	0.00	0.28	0.83
Individual → Group → Group				
SL→ GKS → GC	0.14**	0.00	0.03	0.24

Sig stands for Significance, CI is Confidence Interval, SL = Spiritual Leadership, GC = Green Creativity, GKS = Green Knowledge sharing, * $p < 0.01$, ** $p < 0.05$

In Hypothesis 1, this research stated that SL has a positive impact on GKS. Findings also directed a statistically significant and positive relationship between SL and GKS. So our first hypothesis (H_1) is approved. Furthermore, research verified the indirect impact of individual-level SL on group-level GC and found a positive and statistically significant impact of SL on GC 0.22 (94% CI [0.03, 0.39]). Hence, with a one-unit increase in SL, GC increases by 0.22 units. The direct effect of group-level GKS and green creativity (GC) is mentioned. The observation was made that there is a positive and statistically significant impact of GKS on GC 0.56 (94% CI [0.28, 0.83]). Therefore, with a one-unit

increase in GKS, GC increases by 0.56 units. So, Hypothesis 2 also stated and approved that GKS is positively related to GC. Consequently, Hypothesis 2 is also recognized. The indirect effect of individual-level SL on group-level GC with the mediation of group-level GKS is quantified in Table 4. The research outcomes proved a substantial and positive mediation of GKS on SL and GC connotation 0.14 (94% CI [0.03, 0.24]). Moreover, research also assessed the entire effect of SL on GC 0.361 (SL → GC + SL → GKS → GC = 0.22 + 0.14 = 0.36). Thus, the percentage of the mediation consequence of GKS was 39% (0.14/0.36 = 0.39). The mediation of GKS on the direct impact of spiritual leadership on GC

is Hypothesis 3. So, Hypothesis 3 is accepted as well.

Discussion

The mediator role of GKS was tested. Findings recommend that GKS is positively related to GC. (Ahmad et al., 2021) also mentioned a positive relationship between GKS (Luu, 2021) and GC. Employees' perception of the application of GKS plays a supporting role in involvement in GC. The effect of GKS on GC may not be only direct GKS practices that distress GC through SL. (Khan et al., 2019) explored that commitment and environmental protection can be ensured by leaders and employees who act on the phenomenon of spirituality by following their spiritual leaders (Norton et al., 2017 & Saleem et al., 2021). Planning the right ideas at the right time improves employees' green creativity, which is a successful tool for realizing the results of environmental knowledge sharing while creating a culture which is beneficial for individuals and becoming proud to do practices of GKS with employees and their supervisors. Consequently, our evaluations illustrate that GKS meaningfully intermediates the association between SL and GC. Employees become more creative by showing more creativity in their organizations.

Theoretical Implications

The research subsidies to the present literature by investigating interrelationships between green knowledge sharing, spiritual leadership and GC. A few types of research investigated the relationship between GKS and GC demonstrated by Ahmad et al. (2022), especially organizational fiction (Luu, 2021); consequently, our research discourses this annulled and answers to current requests (Altinay & Darvishmotevali., 2022) to explore affiliation, thereby firming indication for GKS in hospitals and universities literature. A spiritual leader is also very interested in sharing green knowledge with employees in various industries as well as in hospitals and the public

and private sectors. The conclusions of the investigation are matched with the declaration mentioned by Hunsaker (2020), leaders having philanthropic adoration enhance the modification of communal potentials, and encouragement seems to be creating a good work environment. Various SL traits are examined in the current literature (Bhutto et al., 2021). However, the impact of SL remnants is more researchable (Oh & Wang, 2020). We subsidize prevailing prose examining the influence of spiritual leadership among GKS and GC. Lastly, the research explored in an Asian context and therefore responded (Cooke et al., 2020) further influence of spiritual leadership on green creativity in a Middle Eastern (UAE) country.

Practical Implications

The current research offers clues for officials, experts, and organizations, particularly hospitals and universities. An organization's obligation to GKS practices increases organizational capabilities and promotes green creativity among employees. Leadership styles can enhance green knowledge sharing by linking organizational performance and promotion to achieving green outcomes. In addition, leadership preparation platforms that are appreciation-based can improve traits. A perceptive inquiry approach focuses on knowing and enunciating organizational problems, defining which aspects are working, and determining the way of achieving success in an organization (Fry et al., 2005).

Future Research and Limitations

Research also includes boundaries and offers numerous insights for upcoming exploration. For example, variables selected as a mediator can be changed and tested for impact with other mediators, and then the result would be compiled. Therefore, other characteristics that may determine spiritual leadership and green creativity associations, environmental awareness and employee passion should also not be

determined. The current study developed a phenomenon that induces green creativity. Moreover, we strengthened the perception of SLT so that it will be more reliable to integrate other theoretical perspectives to understand GC in a better way. Social information processing theory (SIPT) (Pfeffer & Salancik, 1978) can be organizationally “embodied” (Eisenberger et al., 2010) and “observing outside” to take more information (Hansen et al., 2016). In addition, we call for further research on multi-level integrations of multi-level boundary conditions.

Conclusion

In more intensive research on green creativity, the contemporary investigation attempted to find the predominant mechanism of SL. The final results of the research are based on SLT by expressing the mediating role of green knowledge sharing by examining SL traits in generating a spiritually innocuous work culture and KS culture for organizations fostering new creative ideas through GC.

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