

Employee Green Performance in the Halal Industry: Green Prophetic Leadership Linking HRM, Knowledge Sharing, and Citizenship Behavior

Taufiq Rahmat^{a, 1*}, Eeng Ahman^{b, 2}, A. Jajang W. Mahri^{c, 3}, Yana Setiawan^{d, 4}

¹ Doctoral Program in Management, Universitas Pendidikan Indonesia, Bandung, Indonesia

¹ Management, Universitas Al-Ghifari, Bandung, Indonesia

^{2,3,4} Faculty of Economics and Business Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

Email: ^ataufiqrahmat@upi.edu, ^ataufiqrahmat@unfari.ac.id, ^beengahman@upi.edu,

^cajajangwmahri@upi.edu, ^dyanasetiawan@upi.edu

ABSTRACT

Keywords:

Employee Green Performance; Green Prophetic Leadership; Green HRM; Grounded Theory; Halal Industry

The halal industry in Indonesia faces a dual imperative: meeting Islamic ethical standards while addressing growing environmental sustainability demands. Despite extensive quantitative research linking Green Human Resource Management (GHRM), Green Knowledge Sharing (GKS), and Organizational Citizenship Behavior for the Environment (OCBE) to Employee Green Performance (EGP), the social processes underlying EGP formation in values-based Islamic organizations remain theoretically underdeveloped. This paper proposes a conceptual framework grounded in Grounded Theory methodology to theorize how EGP is constructed through the interplay of GHRM, GKS, and OCBE, moderated by Green Prophetic Leadership (GPL) in the halal industry of West Java, Indonesia. Drawing on Resource-Based View (RBV) and Social Exchange Theory (SET) as sensitizing concepts, we develop five theoretical propositions and a substantive model organized around the core category of prophetically-anchored green identity construction. This framework contributes to the emerging discourse on Islamic organizational behavior and green management, offering context-sensitive theoretical alternatives to variance-based models dominant in current sustainability management research.

Citation Suggestion (APA 7th):

Rahmat, T., Ahman, E., Mahri, A. J. W., Setiawan, Y. (2026). Employee Green Performance in the Halal Industry: Green Prophetic Leadership Linking HRM, Knowledge Sharing, and Citizenship Behavior. *Business Innovation Management and Entrepreneurship (Bimantara)*, 5 (01), 163-174, <https://doi.org/10.22219/bimantara.v5i01.44521>

Article Info:

Submitted: 10/06/2026

Revised: 16/06/2026

Published: 30/06/2026

INTRODUCTION

The global halal industry has expanded beyond traditional food and beverage boundaries into cosmetics, pharmaceuticals, fashion, and financial services, generating a market value exceeding USD 2 trillion annually (DinarStandard, 2024). Indonesia, home to the world's largest Muslim population of 240.62 million (RISSC, 2024) representing 86.7% of total national population—occupies a strategically significant position, ranking third on the Global Islamic Economy Indicator (GIEI) with a score of 80.1 (DinarStandard, 2024). West Java Province, with 42.59 million Muslim residents constituting 93.3% of its population (BPS, 2023), serves as a critical concentration of halal industrial activity, particularly in food and beverage, cosmetics, pharmaceuticals, and Muslim fashion sectors.

Yet Indonesia's rising halal economy is constrained by a fundamental ecological contradiction. The country ranks 164th globally and 9th among eleven ASEAN nations on the Environmental Performance Index (Yale University, 2024). Data from the Association of Indonesian Halal Product Industry (APPHI, 2024) reveals that 30% of industrial environmental damage stems from insufficient environmental training and competency, 25% from non-compliance with standard operating procedures, and 20% from organizational cultures unsupportive of sustainability. These figures expose a human resource dimension that demands deeper theoretical attention specifically (Paillé et al., 2014), the processes through which employees in halal organizations develop and enact environmentally responsible work behavior ((Rahmat & Ahman, 2025)

Employee Green Performance (EGP) defined as the extent to which employees execute core responsibilities in environmentally responsible ways, comply with green policies, and actively innovate for (Kim et al., 2019; Yong et al., 2020) has emerged as a critical construct in sustainable management literature (Yusliza et al., 2020). Quantitative research has established associations between Green Human Resource Management (GHRM) practices and EGP ((Renwick et al., 2013; Rubel et al., 2023), between Green Knowledge Sharing (GKS) and sustainable performance (Al-Sabi et al., 2024; Amin et al., 2025), and between Organizational Citizenship Behavior for the Environment (OCBE) and individual green outcomes (Boiral & Paillé, 2012; Luu, 2019). However, three significant theoretical gaps persist (Boiral, 2009).

First, existing studies predominantly employ variance-based quantitative designs, measuring statistical relationships between pre-defined variables while remaining silent on the social processes through which EGP is constructed within organizational life. Second, virtually no study has examined EGP within the specific normative and spiritual context of the halal industry, where the Islamic principle of *halalan thayyiban* denoting products and processes that are simultaneously permissible and wholesome creates a distinctive motivational architecture for pro-environmental behavior (Rahmat et al., 2024). Third, while leadership moderates green management processes (Khan et al., 2025; Mousa et al., 2025; Priatna et al., 2025), the role of Prophetic Leadership grounded in the characteristics of Prophet Muhammad ﷺ embodied in *shiddiq* (integrity), *amanah* (trustworthiness), *tabligh* (transparent communication), and *fathanah* (wisdom) as a unique contextual force shaping green organizational behavior remains empirically and theoretically unexplored.

This paper addresses these gaps by proposing a conceptual Grounded Theory (GT) framework for understanding EGP formation in the halal industry. Rather than testing pre-specified hypotheses, GT methodology prioritizes theory generation from data, making it particularly appropriate for revealing the social processes and meaning-making mechanisms that underlie observable behavioral patterns (Charmaz, 2006; Glaser & Strauss, 1967) The paper

pursues three objectives: (1) to develop a conceptual GT framework explaining social processes underlying EGP formation in the halal industry; (2) to theorize the moderating role of Green Prophetic Leadership (GPL) within this process; and (3) to generate five theoretical propositions that guide future empirical GT inquiry in Muslim-majority organizational contexts.

RESEARCH METHOD

Philosophical Foundation

This paper adopts a constructivist Grounded Theory approach (Charmaz, 2006), positioning knowledge as co-constructed between researcher and participants, and theory as emerging from systematic interaction with data rather than imposed from pre-existing frameworks. This epistemological stance is appropriate for the halal industry context, where meaning-making is deeply embedded in Islamic theological and cultural frameworks that Western management theories have historically underrepresented. Constructivist GT differs from its classical counterpart (Glaser & Strauss, 1967) by acknowledging that the researcher's theoretical sensitivity shapes but does not predetermine theoretical categories, foregrounding participant perspectives as primary data sources, and treating resulting theory as one plausible interpretation of complex social phenomena (Bandura, 1977).

Table 1 presents a comparison of how quantitative and Grounded Theory approaches differ in addressing research questions about EGP in the halal industry context, illustrating why GT offers methodological advantages for theorizing process-level phenomena.

Table 1. Comparison of Quantitative and Grounded Theory Approaches for EGP Research

Aspect	Quantitative Approach	Grounded Theory Approach	Relevance to Halal Context
Epistemology	Positivism	Constructivism	Values co-constructed with Islamic norms
Theory Role	Deductive testing	Inductive generation	Islamic concepts emerge from practice
Sampling	Random / Purposive	Theoretical sampling	Saturation of Islamic green meaning
Data	Survey / Likert scale	In-depth interviews	Narrative richness of prophetic values
Output	Hypothesis confirmed/rejected	Substantive theory	Context-sensitive green performance theory

Source: Authors' synthesis based on (Charmaz, 2006); (Strauss & Corbin, 1990); (Creswell, 2016)

Sensitizing Concepts

Rather than beginning with hypothesis-generating theory, GT employs sensitizing concepts as orientation points providing 'a general sense of reference and guidelines in approaching empirical instances' (Blumer, 1954). Two theoretical frameworks serve this sensitizing function in the proposed design.

Resource-Based View (RBV) (Barney, 1991; Hart, 1995) sensitizes inquiry toward questions of how organizational capabilities specifically GHRM systems, green knowledge stocks (Nonaka & Takeuchi, 1995), and prophetic leadership—constitute strategic internal resources shaping employee behavior. Hart's (1995) Natural RBV extension frames environmental capabilities as potentially valuable, rare, inimitable, and non-substitutable (VRIN) organizational assets. Social Exchange Theory (SET) (Blau, 1964; Gouldner, 1960) sensitizes inquiry toward reciprocal relational dynamics through which employees respond to organizational investments in green practices. The norm of reciprocity provides theoretical sensitivity to how perceived organizational support for sustainability may generate voluntary pro-environmental behaviors without predetermining the specific categories that emerge from data.

Data Collection and Analysis Strategy

For empirical implementation, this framework proposes theoretical sampling (Glaser & Strauss, 1967) as the primary sampling strategy. Unlike purposive or random sampling, theoretical sampling is driven by emerging categories, with participants selected to develop, refine, and saturate those categories. Initial sampling targets employees and leaders across four halal industry sectors in West Java food and beverage, cosmetics, pharmaceuticals, and Muslim fashion with progressive sampling guided by theoretical needs. In-depth interviews constitute the primary data instrument, structured around open-ended questions eliciting narratives about lived experiences of green work practices, leadership influence, and environmental motivation (Bass, 1985). Theoretical saturation determines sample adequacy rather than predetermined numerical criteria (Strauss & Corbin, 1990).

Data analysis follows the three-stage coding process of Strauss & Corbin, (1990). Open coding disaggregates raw data into discrete incidents and actions, each assigned a conceptual label. Axial coding reconstructs data around identified categories by specifying causal conditions, phenomena, contextual factors, intervening conditions, action strategies, and consequences using the paradigm model. Selective coding integrates all categories around a core category the central phenomenon accounting for most variation in behavioral patterns. The proposition advanced here is that this core category will concern prophetically-anchored green identity construction—the process through which employees in halal organizations develop sustainable work identities grounded simultaneously in Islamic values and environmental responsibility.

RESULT AND DISCUSSION

Based on systematic analysis of extant literature through a GT sensitizing lens, this paper advances a substantive theoretical model comprising five interrelated conceptual categories and a core theoretical process. Figure 1 presents the proposed model. The model posits that EGP in the halal industry is not simply an output of management practices, but rather the emergent outcome of an ongoing social construction process through which employees negotiate, internalize, and enact green identities within an organizational context saturated with Islamic

values. This process unfolds across three phases: green value exposure, prophetic identity anchoring, and sustainable performance enactment.

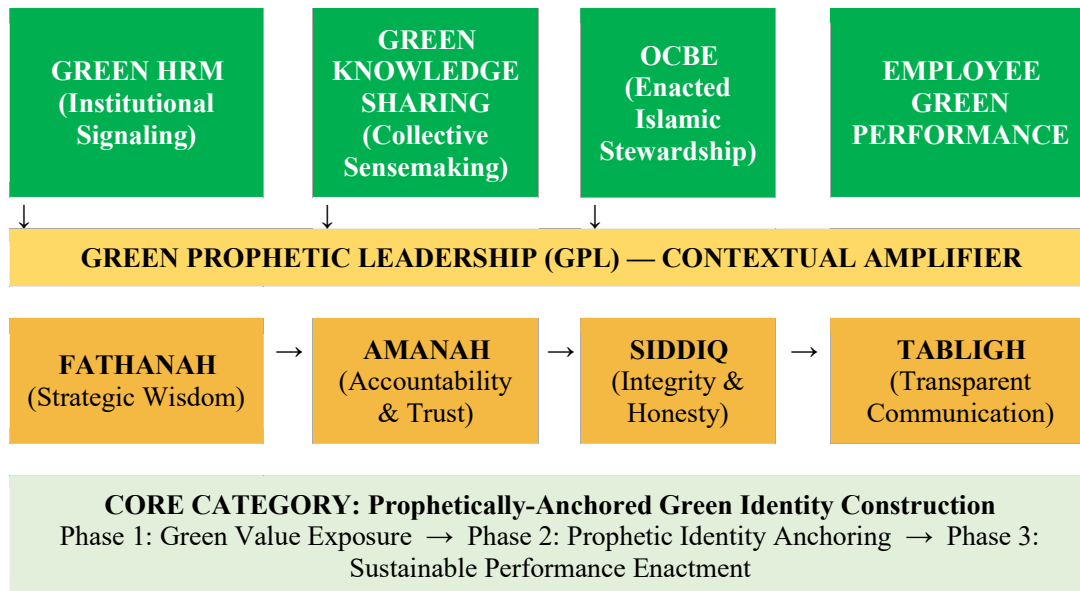


Figure 1. Grounded Theory Conceptual Framework: Prophetically-Anchored Green Identity Construction

Source: Authors' conceptual development based on Grounded Theory methodology (Charmaz, 2006; Strauss & Corbin, 1990)

Category 1 GHRM as Institutional Signaling

The first theoretical category concerns how GHRM practices function not merely as behavioral incentives but as institutional signals communicating organizational commitment to sustainability (Arulrajah et al., 2016). Drawing on SET, employees in halal organizations are theorized to interpret GHRM practices green recruitment criteria, environmental training programs (Jabbour & Santos, 2008; Jackson et al., 2011), sustainability-linked performance evaluations, and green compensation (Awaliyah & Haryanto, 2022) as indicators of authentic organizational commitment to halalan thayyiban values. This interpretation process is qualitatively different in halal industry contexts compared to conventional organizations. When GHRM practices align with Islamic sustainability principles such as khilafah (stewardship of the earth) and mizan (balance in resource use) employees experience value congruence that amplifies the motivational force of those practices beyond instrumental calculation alone (Chaudhary, 2020; Renwick et al., 2013; Tang et al., 2018).

Category 2 GKS as Collective Sensemaking

The second category theorizes GKS as a process of collective sensemaking (Weick, 1995) through which employees collectively construct shared meanings about green work practices. Rather than a simple information transfer process, GKS in halal organizations involves the active negotiation of what it means to work in an environmentally responsible way within an Islamic normative framework. Voluntary green knowledge sharing characterized by spontaneous discussion of environmental practices, peer-to-peer green learning (Shafait et al., 2024), and informal dissemination of sustainability innovations is theorized to emerge most robustly when

organizational social climate supports psychological safety and when Islamic values of ta'awun (mutual cooperation) and islah (collective improvement) are actively invoked in organizational discourse (Chang & Chuang, 2011; Li & Li, 2025; Wang & Noe, 2010).

Category OCBE as Enacted Islamic Stewardship

The third category reconceptualizes OCBE in halal industry contexts as enacted Islamic stewardship—voluntary pro-environmental behaviors (Ahmed et al., 2024) that employees perform not merely as organizational citizenship but as expressions of their religious identity as khalifah fil ardh (stewards of the earth). This reconceptualization distinguishes OCBE in halal contexts from its conventional theoretical formulation in three ways. First, the motivational basis includes transcendent spiritual motivation alongside intrinsic and social motivations identified in conventional OCBE literature (Boiral & Paillé, 2012; Organ, 1988). Second, the behavioral repertoire extends to actions protecting halal integrity of production processes from environmental contamination. Third, OCBE functions as a mediating process connecting organizational green practices to individual performance outcomes (Akgün et al., 2025; Dwumah et al., 2025; Radassao & Zappalà, 2025).

Category 4 GPL as Contextual Amplifier

The fourth and theoretically most novel category concerns GPL as a contextual amplifier of green management processes. GPL exercises its influence through four mechanisms. Fathanah (wisdom) manifests as strategic green decision-making integrating environmental foresight with Islamic ethical reasoning. Amanah (trustworthiness) manifests as consistent accountability for environmental commitments, establishing credibility conditions under which GHRM practices are perceived as authentic rather than ceremonial. Siddiq (integrity) manifests as behavioral consistency between declared green values and actual leadership practice, generating psychological safety necessary for genuine GKS. Tabligh (transparent communication) manifests as clear and persuasive articulation of the organization's environmental vision in Islamic terms, connecting sustainability goals to transcendent meaning (Antonio, 2013; Beekun & Badawi, 1999; Budiharto & Himam, 2006; Hashim & Othman, 2017).

Core Category and Theoretical Propositions

Integrating the four substantive categories, the proposed core category is prophetically-anchored green identity construction the ongoing social process through which employees in halal organizations develop, sustain, and express a work identity simultaneously honoring Islamic khalifah responsibilities and organizational sustainability imperatives. This core process unfolds through three sequential but iterative phases. In the exposure phase, employees encounter GHRM practices and GKS opportunities introducing environmental sustainability as an organizational value. In the anchoring phase, GPL connects sustainability imperatives to prophetic precedent, transforming environmental responsibility from organizational requirement into religious obligation. In the enactment phase, anchored green identity finds behavioral expression through OCBE and green task performance, compliance, and innovation.

Table 2 summarizes the five theoretical propositions generated from this conceptual GT framework, specifying their categorical grounding and theoretical basis.

Table 2. Theoretical Propositions of the Grounded Theory Conceptual Framework

No.	Category	Theoretical Proposition	Theoretical Basis
P1	GHRM Institutional Signaling as	In halal industry organizations, GHRM practices generate pro-environmental behavioral responses through a dual mechanism of instrumental exchange and Islamic value congruence, with the latter amplifying voluntary green behavior beyond transactional exchange alone.	SET (Blau, 1964); RBV (Barney, 1991); Renwick et al. (2013)
P2	GKS as Collective Sensemaking	Green Knowledge Sharing in halal organizations operates as collective Islamic sensemaking, with depth of knowledge sharing contingent on organizational social climate and activation of Islamic cooperative values (ta'awun, islah) alongside formal support structures.	Weick (1995); Wang & Noe (2010); Chang & Chuang (2011)
P3	OCBE as Enacted Islamic Stewardship	OCBE in halal organizations constitutes enacted Islamic stewardship, characterized by transcendent spiritual motivation that amplifies social exchange dynamics and enhances OCBE's mediating effectiveness between green organizational practices and EGP.	Boiral & Paillé (2012); Organ (1988); Gouldner (1960)
P4	GPL as Contextual Amplifier	Green Prophetic Leadership amplifies the effectiveness of GHRM and GKS in generating OCBE through four mechanisms: strategic wisdom (fathanah), accountability-based trust (amanah), value-practice integrity (siddiq), and sustainability vision communication (tabligh).	Beekun & Badawi (1999); Antonio (2013); Bass (1985)
P5	Core: Prophetically-Anchored Green Identity	Employee Green Performance emerges as the behavioral expression of prophetically-anchored green identity, wherein GPL transforms environmental requirements into spiritually meaningful obligations, generating deeper and more sustained green performance than compliance mechanisms alone.	Charmaz (2006); Hart (1995); Strauss & Corbin (1990)

Source: Authors' synthesis based on Grounded Theory sensitizing concept analysis

Discussion

Theoretical Contributions

This paper makes three distinct theoretical contributions. First, it advances a process-oriented theory of EGP that moves beyond variance-based explanations to illuminate social mechanisms through which green performance is constructed in organizational life. By foregrounding identity construction as the core process, the framework reveals why GHRM practices and knowledge sharing may produce qualitatively different behavioral outcomes in values-laden organizational contexts compared to conventional firms a distinction that statistical models cannot adequately capture (Charmaz, 2006; Strauss & Corbin, 1990).

Second, the paper introduces Green Prophetic Leadership as a theoretically coherent construct integrating Islamic leadership principles with environmental sustainability imperatives. Existing green leadership research has focused predominantly on transformational and ethical leadership variants developed in Western secular contexts (Khan et al., 2025; Mousa et al., 2025; Rubel et al., 2023). GPL extends this literature by demonstrating how spiritually-grounded leadership can generate distinctive motivational architectures for sustainable behavior architectures rooted in transcendent obligation rather than transactional incentive. The four GPL dimensions of *fathanah*, *amanah*, *siddiq*, and *tabligh* offer a culturally authentic alternative to leadership constructs imported from non-Islamic contexts.

Third, the paper contributes a Grounded Theory conceptual framework for Islamic organizational behavior research, demonstrating how GT methodology can be productively deployed to theorize management phenomena in Muslim-majority developing economies. This contribution responds to longstanding calls for context-sensitive theory development in international management research (Tsui, 2006), and specifically addresses the gap between the normative richness of the halal industry context and the theoretical poverty of existing EGP models applied to it.

Practical Implications

For halal industry practitioners in West Java and beyond, this framework suggests that EGP enhancement strategies should move beyond incentive-based GHRM implementations toward holistic approaches integrating Islamic values articulation, prophetic leadership development, and green knowledge community building. Organizations whose leaders embody prophetic values authentically demonstrating consistent alignment between declared environmental commitments and actual practice are theorized to generate deeper and more durable green performance cultures than those relying solely on formal HRM systems. This has direct implications for leadership development programs in the halal sector, suggesting that competency frameworks for halal industry leaders should incorporate environmental stewardship as a dimension of prophetic character.

For policymakers at KNEKS and BPJPH, the framework suggests that halal certification standards might productively incorporate environmental sustainability criteria more explicitly, recognizing the theological alignment between *halalan thayyiban* principles and green management imperatives. The Masterplan Industri Halal Indonesia 2023–2029 would benefit from SDM development strategies that simultaneously build green competencies and prophetic leadership capacities, recognizing these as synergistic rather than separate objectives ((KNEKS, 2024).

Limitations and Future Research Directions

As a conceptual paper, this framework awaits empirical grounding through full Grounded Theory fieldwork. Future research should implement the theoretical sampling strategy proposed in the Method section, collecting in-depth interview data from employees and leaders across halal industry sectors in West Java. The resulting empirical GT study would test, refine, and potentially revise the theoretical categories and core process proposed here, with theoretical saturation determining the final scope of the substantive theory. Additionally, future comparative studies might explore whether the prophetically-anchored green identity construction process operates differently across halal industry sectors, organizational sizes, and regional cultural contexts within

Indonesia's diverse Muslim population, or across Muslim-majority nations with differing halal regulatory frameworks.

CONCLUSION

This paper has developed a conceptual Grounded Theory framework for understanding Employee Green Performance in the halal industry, proposing five theoretical propositions organized around the core category of prophetically-anchored green identity construction. Drawing on RBV and SET as sensitizing concepts, and positioning GPL as a contextual amplifier operating through fathanah, amanah, sidqiq, and tabligh, the framework advances a process-oriented alternative to the variance-based models that currently dominate green HRM and green performance research.

The central theoretical contribution is the proposition that EGP in halal organizations is most deeply and durably generated when Green Prophetic Leadership connects organizational sustainability imperatives to Islamic spiritual obligations, transforming environmental responsibility from compliance requirement to religious expression. This process prophetically-anchored green identity construction offers a theoretically coherent explanation for why green management interventions may achieve qualitatively stronger outcomes in values-laden Islamic organizational contexts than in conventional secular ones. The framework provides both a foundation for future empirical GT inquiry and a practical guide for halal industry leaders seeking to build genuinely sustainable organizations aligned with the holistic vision of halalan thayyiban.

ACKNOWLEDGMENT

The authors gratefully acknowledge the financial and institutional support provided by PPAPT (Center for Higher Education Financing and Assessment), Ministry of Higher Education, Science, and Technology (Kemdiktisaintek), and extend their appreciation to all contributors who supported the completion of this research and manuscript.

Author Contributions

Conceptualization: T.R.; Methodology: T.R., E.A.; Validation: E.A., A.J.W.M.; Formal Analysis: T.R., Y.S.; Writing—Original Draft Preparation: T.R.; Writing—Review and Editing: E.A., A.J.W.M., Y.S.; Supervision: E.A., A.J.W.M.

Conflict of Interest

The authors declare no conflict of interest, and the funders had no involvement in the study design, data collection, analysis, interpretation, or the decision to publish the results.

Author Statement on AI Use

The authors declare that artificial intelligence tools, including Claude, Scopus AI, and Grammarly, were used solely for linguistic refinement and editorial assistance, and that full responsibility for the content, originality, and scientific integrity of the manuscript remains with the authors.

REFERENCES

- Ahmed, Z., Soomro, K. A., Akhtar, P., & Khan, S. (2024). Double-edged sword effects of green HRM on employee OCBE: Interactive effects and mediation mechanisms. *Business Process Management Journal*, 30(2), 412–435. <https://doi.org/10.1108/BPMJ-03-2023-0189>
- Akgün, A. E., Keskin, H., Byrne, J., & Ilhan, O. (2025). Green path to talent attraction: Mediating role of OCBE and moderating effect of green culture. *Management of Environmental Quality*, 36(1), 88–106. <https://doi.org/10.1108/MEQ-04-2024-0115>
- Al-Sabi, S., Suleiman, A., Al-Fawaer, M., & Masa'deh, R. (2024). Green knowledge sharing and green performance: Mediating role of green innovation. *VINE Journal of Information and Knowledge Management Systems*. <https://doi.org/10.1108/VJKMS-03-2023-0051>
- Amin, M., Rahman, M., Khan, A., & Islam, M. (2025). Achieving sustainability performance through green knowledge sharing: Evidence from garment industry. *Journal of Knowledge Management*, 29(1), 201–224. <https://doi.org/10.1108/JKM-06-2024-0562>
- Antonio, M. S. (2013). *Ensiklopedia leadership & manajemen Muhammad SAW: The super leader super manager* (Vol. 1). Tazkia Publishing.
- Arulrajah, A. A., Opatha, H. H. D. N. P., & Nawaratne, N. N. J. (2016). Green human resource management practices: A review. *Sri Lankan Journal of Human Resource Management*, 6(1), 1–16. <https://doi.org/10.4038/sljhrm.v6i1.5524>
- Awaliyah, F., & Haryanto, B. (2022). Halal supply chain management and sustainability performance: Evidence from Indonesian halal industries. *Journal of Islamic Marketing*, 13(5), 1031–1050. <https://doi.org/10.1108/JIMA-09-2020-0287>
- Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- Barney, J. B. (1991). Firm resources and sustained competitive advantage. *Journal of Management*, 17(1), 99–120. <https://doi.org/10.1177/014920639101700108>
- Bass, B. M. (1985). *Leadership and performance beyond expectations*. Free Press.
- Beekun, R. I., & Badawi, J. A. (1999). *Leadership: An Islamic perspective*. Amana Publications.
- Blau, P. M. (1964). *Exchange and power in social life*. Wiley.
- Blumer, H. (1954). What is wrong with social theory? *American Sociological Review*, 19(1), 3–10. <https://doi.org/10.2307/2088165>
- Boiral, O. (2009). Greening the corporation through organizational citizenship behaviors. *Journal of Business Ethics*, 87(2), 221–236. <https://doi.org/10.1007/s10551-008-9881-2>
- Boiral, O., & Paillé, P. (2012). Organizational citizenship behaviour for the environment: Measurement and validation. *Journal of Business Ethics*, 109(4), 431–445. <https://doi.org/10.1007/s10551-011-1138-9>
- Budiharto, S., & Himam, F. (2006). Konstruksi teoritis dan pengukuran kepemimpinan profetik. *Jurnal Psikologi*, 33(2), 133–146. <https://doi.org/10.22146/jpsi.7081>
- Chang, H. H., & Chuang, S. S. (2011). Social capital and individual motivations on knowledge sharing. *Information & Management*, 48(1), 9–18. <https://doi.org/10.1016/j.im.2010.11.001>
- Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. SAGE Publications.
- Chaudhary, R. (2020). Green human resource management and employee green behavior: an empirical analysis. *Corporate Social Responsibility and ...* <https://doi.org/10.1002/csr.1827>
- Creswell, J. W. (2016). *Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran Edisi Keempat*. Yogyakarta: Pustaka Pelajar.
- DinarStandard. (2024). *State of the global Islamic economy report 2023/2024*. DinarStandard. <https://www.dinarstandard.com>
- Dwumah, A., Agyapong, D., & Asante, C. (2025). Navigating the green path: Strategies for enhancing OCBE through green HRM practices. *Business Strategy and the Environment*, 34(2), 1056–1075. <https://doi.org/10.1002/bse.3821>
- Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Aldine.
- Gouldner, A. W. (1960). The norm of reciprocity: A preliminary statement. *American*

- Sociological Review*, 25(2), 161–178. <https://doi.org/10.2307/2092623>
- Hart, S. L. (1995). A natural-resource-based view of the firm. *Academy of Management Review*, 20(4), 986–1014.
- Hashim, J., & Othman, J. (2017). Islamic leadership principles and organizational outcomes: A review. *Journal of Islamic Marketing*, 8(1), 2–15. <https://doi.org/10.1108/JIMA-06-2015-0044>
- Jabbour, C. J. C., & Santos, F. C. A. (2008). The central role of human resource management in the search for sustainable organizations. *The International Journal of Human Resource Management*, 19(12), 2133–2154.
- Jackson, S. E., Renwick, D. W. S., Jabbour, C. J. C., & Muller-Camen, M. (2011). State-of-the-art and future directions for green human resource management. *German Journal of Human Resource Management*, 25(2), 99–116. <https://doi.org/10.1177/239700221102500203>
- Khan, K., Gogia, E. H., Shao, Z., Rehman, M. Z., & Ullah, A. (2025). The impact of green HRM practices on green innovative work behaviour: empirical evidence from the hospitality sector of China and Pakistan. In *BMC psychology*. Springer. <https://doi.org/10.1186/s40359-025-02417-5>
- Kim, Y. J., Kim, W. G., Choi, H.-M., & Phetvaroon, K. (2019). The effect of green human resource management on hotel employees' eco-friendly behavior. *International Journal of Hospitality Management*, 76, 83–93. <https://doi.org/10.1016/j.ijhm.2018.04.007>
- KNEKS. (2024). *Masterplan industri halal Indonesia 2023–2029*. Komite Nasional Ekonomi dan Keuangan Syariah. <https://knks.go.id>
- Li, Y., & Li, Y. (2025). Enhancing Pro-Environmental Behavior Through Green HRM: Mediating Roles of Green Mindfulness and Knowledge Sharing for Sustainable Outcomes. *Sustainability*, 17(6), 2411.
- Luu, T. T. (2019). Green human resource practices and organizational citizenship behavior for the environment. *Journal of Sustainable Tourism*, 27(8), 1160–1180. <https://doi.org/10.1080/09669582.2019.1601739>
- Mousa, S. K., Fernandez-Crehuet, J. M., & ... (2025). Advancing Sustainable Performance in Healthcare: Mediating Roles of Green HRM and Green Innovation Under Green Transformational Leadership. *Business Strategy and ...* <https://doi.org/10.1002/bse.4238>
- Nonaka, I., & Takeuchi, H. (1995). *The knowledge-creating company: How Japanese companies create the dynamics of innovation*. Oxford University Press.
- Organ, D. W. (1988). *Organizational citizenship behavior: The good soldier syndrome*. Lexington Books.
- Paillé, P., Chen, Y., Boiral, O., & Jin, J. (2014). The impact of human resource management on environmental performance. *Journal of Business Ethics*, 121(3), 451–466. <https://doi.org/10.1007/s10551-013-1732-7>
- Priatna, D. K., Farooq, K., Yusliza, M. Y., Muhammad, Z., Alkaf, A. R., & Siswanti, I. (2025). Employee ecological behavior through green transformational leadership: the mediating role of green HRM practices and green organizational climate. *Journal of Management Development*. <https://doi.org/10.1108/JMD-05-2024-0159>
- Radassao, L., & Zappalà, S. (2025). Organizational environmental policies and pro-environmental behaviors: The sequential mediating role of green climates. *Sustainability*, 17(3), 1165. <https://doi.org/10.3390/su17031165>
- Rahmat, T., & Ahman, E. (2025). Green knowledge sharing for sustainable competitive advantage in the halal industry through an HRM perspective. *Jurnal Nusantara Aplikasi Manajemen Bisnis*, 10(1), 99–116. <https://doi.org/10.29407/nusamba.v10i1.22220>
- Rahmat, T., Apriliani, D., Ardiansyah, I., & Bukhori, R. F. (2024). The role of HRM in global transition to green economy sustainability in Indonesia's halal industry. *Jurnal Ilmiah Manajemen Dan Bisnis*, 9(2), 185–194.
- Renwick, D. W. S., Redman, T., & Maguire, S. (2013). Green human resource management: A review and research agenda. *International Journal of Management Reviews*, 15(1), 1–14.

- <https://doi.org/10.1111/j.1468-2370.2011.00328.x>
- RISSC. (2024). *The Muslim 500: The world's 500 most influential Muslims 2024*. Royal Islamic Strategic Studies Centre.
- Rubel, M. R. B., Kee, D. M. H., & Rimi, N. N. (2023). Green transformational leadership, green HRM and OCBE toward environment. *Management of Environmental Quality*, 34(4), 1118–1136. <https://doi.org/10.1108/MEQ-09-2022-0213>
- Shafait, Z., Shahzad, M., & Huang, D. (2024). Examining impact of sustainable leadership on green knowledge sharing and green learning. *Journal of Cleaner Production*, 457, 142236. <https://doi.org/10.1016/j.jclepro.2024.142236>
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. SAGE Publications.
- Tang, G., Chen, Y., Jiang, Y., Paillé, P., & Jia, J. (2018). Green human resource management practices: Scale development and validity. *Asia Pacific Journal of Human Resources*, 56(1), 31–55. <https://doi.org/10.1111/1744-7941.12147>
- Tsui, A. S. (2006). Contextualization in Chinese management research. *Management and Organization Review*, 2(1), 1–13. <https://doi.org/10.1111/j.1740-8784.2006.00033.x>
- Wang, S., & Noe, R. A. (2010). Knowledge sharing: A review and directions for future research. *Human Resource Management Review*, 20(2), 115–131. <https://doi.org/10.1016/j.hrmr.2009.10.001>
- Weick, K. E. (1995). *Sensemaking in organizations*. SAGE Publications.
- Yale University. (2024). *Environmental Performance Index 2024*. Yale Center for Environmental Law & Policy. <https://epi.yale.edu>
- Yong, J. Y., Yusliza, M. Y., Ramayah, T., & Fawehinmi, O. (2020). Nexus between green intellectual capital and green human resource management. *Journal of Cleaner Production*, 215, 364–374. <https://doi.org/10.1016/j.jclepro.2019.01.105>
- Yusliza, M. Y., Fawehinmi, O., & Mohamad, M. (2020). Assessing the green behaviour of academics. *International Journal of Manpower*, 41(7), 879–900. <https://doi.org/10.1108/IJM-07-2019-0347>