

# **The Predictive Roles Of Leadership And Communicating Religious Commitment In Energy Sustainability Change Readiness**

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## **Abstract**

*Industrial fields of Indonesia are facing challenging issues of energy sustainability. As the country's second-largest energy consumer behind the transportation sector, industrial's consumption is massively dominated by non-renewable energy and the lack of adequate energy waste management. Organizations need to build employee readiness to change toward energy sustainability. Leadership is reasonably a significant predictor of organizational change readiness (RtC). Religious commitment (RC) emerges as a personal motivator for pro-environmental behaviour because individuals perceive looking after nature and the environment as adhering to religious values and teachings. The society of Indonesia views religiosity as a virtue and values social hierarchy as one of the most substantial social structures. Accordingly, this study aims to examine the predictive roles of leadership and RC on organizational RtC and the features in communicating both predictors in change leadership. A mix-method approach was carried out by delivering questionnaires (N=257), conducting interviews, and focus group discussions with 35 managers and employees in the textile industry. A significant influence of leadership on RtC is found, strengthened by the impact of RC. Qualitative findings depicted religious meanings of energy sustainability and how leaders communicate their religiosity in employee behavioral changes.*

**Keywords:** Organizational readiness to change; Energy sustainability; Leadership; Religious commitment

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# **Kepemimpinan dan Komunikasi Komitmen Religiusitas sebagai Faktor Prediktif membangun Kesiapan Perubahan menuju Ketahanan Energi**

## **Abstrak**

Dunia industri Indonesia sebagai penyerap konsumsi energi terbesar kedua setelah sector transportasi menghadapi tantangan ketahanan energi dengan masifnya dominasi tenaga energi non terbarukan (fosil) dan minimnya pengelolaan limbah energi. Organisasi perlu membangun kesiapan

perubahan melalui pembentukan perilaku karyawan secara kolektif menuju ketahanan energi. Peran pemimpin terbukti secara empiris menjadi peramal keberhasilan kesiapan perubahan organisasi. Komitmen religius mengemuka sebagai motivator personal berperilaku ramah lingkungan karena merawat lingkungan dimaknai sebagai kepatuhan pada nilai dan ajaran agama. Sejalan dengan konteks Indonesia sebagai masyarakat yang menjunjung tinggi hirarki sosial dan nilai religiusitas, studi ini berfokus pada pengaruh kepemimpinan dan komitmen religius terhadap kesiapan perubahan organisasi. Metode mix-method dilakukan dengan menyebarkan kuesioner (N=257) dan melakukan wawancara serta *focus group discussion* pada 35 orang manajemen dan karyawan di industri tekstil. Terbukti adanya pengaruh signifikan kepemimpinan terhadap kesiapan berubah organisasi, diperkuat pengaruh komitmen religius. Temuan kualitatif mendeskripsikan makna religius ketahanan energi manajemen dan karyawan, serta cara pemimpin mengomunikasikannya dalam membangun perilaku ketahanan energi karyawan.

**Kata kunci:** *Kesiapan perubahan organisasi; Ketahanan energi; Kepemimpinan; Komitmen religius*

## INTRODUCTION

Energy sustainability has been recognized as paramount for global human welfare. Two major contradictory issues characterize global energy sustainability: energy accessibility and energy waste management. Lack of sufficient access to electricity is a fact of life for 13% of the world's population (Ritchie et al., 2022). On the other hand, those with ample access deal with excessive energy use and problematic waste management, leading to environmental problems such as the greenhouse effect and pollution. Regional cultures are also affecting how waste is managed throughout the country. Indonesia would face several issues considering its wide variety of cultures, which creates a new difficulty in waste management (Marta et al., 2022).

This information shows that Indonesia also faces cultural sensitivity among its community ranks. It allows several stimulations between the community's interactions and how they treat other cultures differently (Angreani et al., 2021). Cultural diversities in Indonesia have

created many opportunities for internal and external cultures to collaborate on different things, such as waste management (Harry et al., 2021).

Indonesia faces many challenges concerning energy sustainability, from the heavily dominated nonrenewable energy sources and inefficient energy consumption to inadequate energy excess management. Electricity powerhouses in Indonesia are still dominated by oil, gas, and coal. (The National Energy Council of the Indonesian Ministry of Energy and Resources, 2019) predicts that the government needs to switch to renewable energy immediately to avoid a future energy crisis. Indonesia's energy consumption for three decades (1990-2021) shows an ever-increasing trend, the highest among other ASEAN countries and more elevated than industrial countries with large areas such as Australia (*Electricity Domestic Consumption*, 2021). In line with that, several challenges are faced by Indonesia in realizing energy sustainability (Rahma, 2021).

The industrial sector in Indonesia is ranked as the second largest energy consumer, covering 37% of Indonesia's

total energy consumption, under the transportation sector. Therefore, industry and business are essential for the country's energy sustainability. This is especially true for the textile industry, which becomes our research setting. The textile industry has been formally designated as one of the national strategic industries due to its supporting role in national economic growth. On the other hand, the Indonesian textile industry is also known as one of the most significant contributors to energy consumption through their electrical and thermal energy absorption as well as the massive use of water in the production process. Active and participatory involvement in the textile industry will greatly support energy sustainability efforts in Indonesia.

Energy sustainability efforts have been existing in Indonesia. The government has issued several policies and has announced a national commitment to energy sustainability at the Bali G20 Summit in November 2022. A number of ideas and studies have been carried out to build solid knowledge and practices for sustainable energy, among others are the importance of restructuring fiscal policy that focuses on forms, targets, and pre-conditions for renewable energy incentives (Tambunan, 2018), green product innovation in the fashion industry for SMEs (Ginting & Tampubolon, 2021), the commitment of the Indonesian business world in We Mean Business, a global movement for accelerating low-carbon economy and sustainable business (Mychelisda & Firdaus, 2021). Needless to say, these studies are important and valuable for promoting energy sustainability in Indonesia. On the

other hand, there is only limited studies carried out in the textile industry and organizations focusing on human behavior. Whereas the primary challenge in building energy sustainability is the low acceptance of environmental friendly energy (Rahma, 2021).

Energy sustainability would also require support from the citizens. This is done by educating citizens about the urgency of energy sustainability in Indonesia (Chinmi et al., 2021). Socializing energy sustainability would allow Indonesian citizens to be on the same page with its importance. This will enable organizations or governments to create energy sustainability programs supported by their communities in the affected region (Lang et al., 2020).

Organizational Behaviour studies emphasize the importance of readiness to change (RtC) in organizations. The study by M showed that RtC influenced the quality of communication change and employee participation in PT Bank Mandiri. Furthermore, discussions on organizational change pointed out leadership as a key factor. Accordingly, leaders' role in Indonesia is crucial in changing societal behaviour (Murniati et al., 2018) and in organizations (Murniati et al., 2018; Yosua et al., 2021). Moreover, Murniati et al. (2022) suggested considering cultural values in building pro-environmental behaviour. Global eco-friendly concepts and approaches are associated with western values and culture. On the other hand, quite a number of eco-friendly practices in Indonesia are based on local wisdom (Murniati et al., 2022). Religiosity is one of the prominent societal values in Indonesia,

where playing a role is not only in social relations but also influencing behaviour at work, organization, and leadership (Panggabean et al., 2014). Several studies show the role of religious values and local wisdom in developing eco-friendly behaviour (Karimi et al., 2022a; Suryadi & Kusnendi, 2016). In this case, religious values as personal values become internal drivers to develop attitudes and behaviours that respect nature.

Furthermore, organizational behaviour is affected not only by the organization's internal factors but also by its external factors. Organizations are required to change in meeting the community's standards (Gandakusumah & Marta, 2021). It is an essential aspect for all members of any organization who would like to execute their strategy in different regions. It will assist them in approaching various citizens easier and facilitate their acceptance into the community (Marsen, 2020).

Following this view, this study aims to explore the influence of the leadership role and religious commitment (RC) on change readiness toward organizational energy sustainability in the textile industry. Two textile manufacturing companies participated are PT Sri Rejeki Isman Tbk (PT Sritex), in Sukoharjo, Central Java, and PT Harapan Kurnia in Padalarang, West Java. This study will answer the research question: "How do Leadership and Religious Commitment effect readiness of change toward energy sustainability in the Indonesian textile industry?" This study uses a mixed method where a quantitative approach was carried out by distributing questionnaires, and a qualitative approach

was carried out through interviews and Focus Group Discussions (FGD) with management and employees in both.

## THEORETICAL REVIEW

Energy availability, affordability, and accessibility are primary indicators of national energy sustainability (*Government Regulation No. 79 of 2014 Concerning National Energy Policy*, 2014). At first glance, efforts to build energy security are sufficient by procuring energy in adequate quantities with high access power, including green energy processes. Such a view is certainly right, yet it is narrow-sighted because it has not touched the human aspect, which is the leading actor in environmental problems (Murniati et al., 2022).

Greenpeace Indonesia identified four main environmental problems in Indonesia, namely air pollution, plastic waste, destruction of coral reefs, and deforestation. Even though, the basic causes of these four issues are different, there is one thing in common, namely the people behind the occurrence of these problems. Therefore, building energy sustainability will be more likely to succeed when considering the human aspect (Murniati et al., 2022). Humans determine the type of fuel, choice of goods, fishing practices, or land clearing that are more environmentally friendly.

In general, pro-environmental behaviour (PEB) is understood as all actions that minimize environmental damage, or even benefit it (Tian & Liu, 2022). This definition also includes efforts to improve the quality of environmental conditions and reduce negative impacts. Within the

framework of sustainability, the notion of PEB can be formulated as all actions that make it possible to achieve environmental sustainability (Tian & Liu, 2022).

The abundant works of PEB can be grouped into three clusters: 1) those focusing on individual roles (employees, students, residents, or tourists), for example, corporate CSR promotes pro-environmental behaviour of employees through organizational identity; 2) those focusing on causal factors such as norms, attitudes, perceptions of control, habits, beliefs and so on. These studies often refer to two theories, namely the Theory of Planned Behaviour and Value-belief-norm Theory, and 3) focusing on the consequences of PEB, such as happiness, positive emotions, and so on (Tian & Liu, 2022).

This study belongs to the second cluster, which looks at the role of human personal values. Schwartz (1992) defines value as a principle that provides relevant and desirable life goals by and to individuals. Values are a way of life and a guide rooted in the individual's personality (Schwartz, 1992). Values unconsciously influence a person in behaving, prioritizing something or another, determining intentions, and controlling individual judgments (Murniati et al., 2022). Research around values shows that the stronger individuals hold values beyond self-interest, the more likely they are to engage in pro-environmental behaviour (Steg & Vlek, 2009).

The industrial massive energy consumption includes compliance with environmental aspects in global organizational accountability parameters such as the SDGs. A significant number of organizational transformations into 'green organizations' have occurred as a result of compliance with these global

organizational parameters. Moreover, subsequent studies have shown that organizations that comply with these external regulations also have further benefits, such as increasing organizational attractiveness in talent competition (Guerci et al., 2016), creating a positive brand positioning by strengthening aspects of social responsibility and a prestigious image (Guillot-Soulez et al., 2022; Stritch & Christensen, 2016) and of course has a real impact on reducing environmental pollution (Nagesha, 2008).

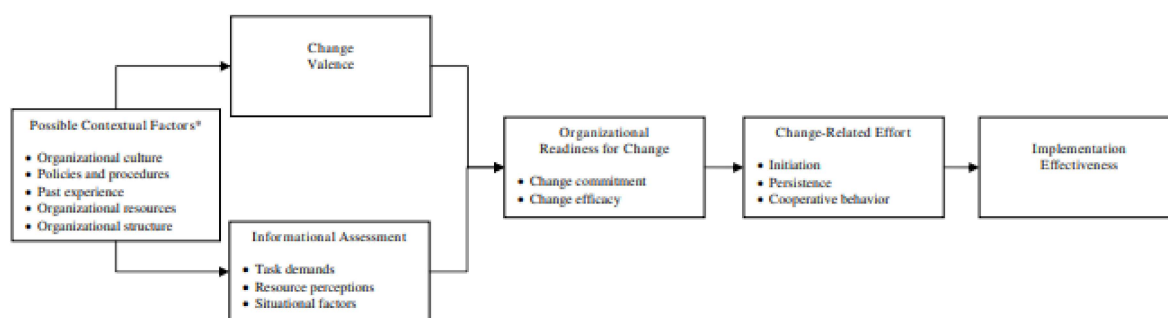
Not only is the image built with the organization's external environment, but the organization's commitment to 'go green' also benefits the attitudes and behavior changes of employees who are more willing to change their behavior to be more environmentally friendly. Several studies show that employees consider the commitment and seriousness of their workplaces in addressing environmental issues. The more employees believe that the organization where they work is committed and serious about contributing to energy sustainability, the more they will show sustainability behavior (Dahiya, 2020; Ruepert et al., 2017a; van der Werff et al., 2021). Pro-environmental Employee behavior plays a vital role in supporting organizational readiness to change.

Organizational readiness to change (RtC) refers to how employees are psychologically and behaviourally prepared to be involved in organizational change (Weiner, 2009). This concept plays an important role in the success of organizational change. Wiener's RtC model (2009) emphasizes that organizational factors (e.g., organizational culture/values, organizational structure) and human factors

play an equally important role in change achievements (see Figure 1). The human factor includes the extent to which the change is considered valuable (change valence), the quality of information about the change (informational assessment), commitment to change (change commitment), and the employee's evaluation of his ability to carry out the change (change efficacy). The organizational change program towards a 'green organization' will be more effective if management succeeds in building employee motivation to commit

and employee confidence that they are capable of carrying out these changes. With change commitment and change efficacy, a shared determination is created, leading to collective efforts and a cooperative attitude in implementing go-green initiatives. Support for organizational factors will help accelerate the implementation of systematic changes in behaviour, such as organizational values/ culture, consistent organizational policies and procedures, adequate resources from the organization such as mentoring, and a clear structure.

**Figure 1. Determinants and Outcomes of Organizational Readiness for Change**



Source: (Weiner, 2009)

Studies on organizational RtC towards energy sustainability in Indonesia show the critical role of adaptive organizational culture. Open organizations which encourage adaptive values to change are significantly related to the readiness for organizational changes toward energy security (Halim & Panggabean, 2020). When employee perceives their company flexible and adaptive to environmental issues, their environmental-oriented personal values (the biospheric value) will be strengthened and will lead to an increase in RtC (Halim, 2022).

Murniati et al. (2022) emphasized the importance of leadership in building sustainable behavior at the individual, group, and organizational levels.

Developing PEB involves systematic, persistent, and highly consistent behavioral change efforts. The influence of opinion leaders who consistently roll out environmentally friendly messages through social networks has been proven to encourage changes in environmentally friendly behavior in community groups (Geiger et al., 2019; Howell et al., 2015). In line with the importance of the leader's role in changing community behavior, the role of the leader in determining the success of organizational change is evident. Murniati et al. (2022) conveyed the idea of the importance of adequate strategic and operational leadership in green organization transformation. The scope of leader behavior spans quite a wide

range, from building a vision that becomes a 'shared dream,' planning and building systems, consistently monitoring system implementation, building enthusiasm, and providing employee role models. The view of Murniati et al. (2022) aligns with several studies that state that leaders influence RtC in organizational change (Waisya & Weib, 2020; Wardani et al., 2020).

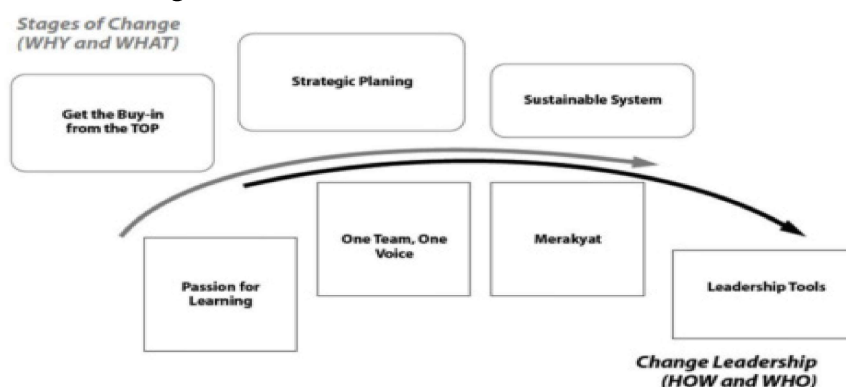
Recent leadership theory has recognized the role of culture in leadership style (Yukl & Gardner, 2020). The cultural perspective on leadership is rooted in the notion that as an individual in general, a leader is born and raised in a particular cultural context that will direct his mindset, emotions, and behavior patterns. This idea is then supported by cross-cultural studies, which show that there are cultural variations in leadership styles across cultures (Dorfman et al., 2012; Hofstede et al., 2010)

In the context of Indonesian culture, Panggabean et al. (2014) proposed the idea of a facilitative leadership style characterized by a strong orientation towards personal relationships, involving participatory leadership, and providing personal support. The target of facilitative leadership is to motivate employees to change. The facilitative leadership style can be applied in the context of public and business leadership (Murniati et

al., 2018), which then intersects strongly with transformative leadership styles. Leadership applies not only to certain people who are chosen to command their organizations but also to those who will cultivate the audience's opinions. The perspective is supported by social media accounts used to manage the relationship of a figure or a group to the audience (Samiaji et al., 2022).

Based on the Indonesian concept of facilitative leadership, (Murniati et al., 2020) conducted an in-depth study of 22 top executives of change leaders in Indonesian business organizations and developed a change leadership model known as 'The Model of Two Sides of A Coin' which addresses both elements of change based on Indonesian culture (Figure 2). The Two Sides of a Coin Model examines Indonesia's leadership in organizational change. Leadership is two-side analogous of a coin that are closely related and cannot be separated from one another. The two sides are: 1) the dynamics of change itself (stages of change) and 2) the role of change leadership. Both components must receive full attention and be adequately managed when significant changes occur. The two sides/ parts do not start simultaneously (represented by arrows).

**Figure 2. The Model of Two Sides of A Coin**



Source: (Murniati et al., 2020)

Three stages of dynamic changes are identified: 1) garnering commitment from the highest leadership or business owner, a critical phase; 2) strategic planning developing the change plan along with change agent roles, including the implementation of the change; 3) sustainable system, namely how to create sustainable change, not only happening and succeeding in confident leaders but also always continuing, including when the leader is gone.

Change leadership focuses on the leader's strategy in managing the people aspect, which includes four essential things: 1) enthusiasm for learning, 2) one team one voice, 3) sociable (hands-on), and 4) the leadership tools. The four aspects of leadership change play a role from the initial stage until the change is achieved. Thus, how the two parties or components go together during the change process is very clear.

Works on the model both in business and non-business organizations (universities) show the importance of the personal communication aspect of a leader. Warm, open, and personal communication between leaders and their change teams or employees is the key to successful change. Socialization and education about change are a means of communicating changes at the start. During implementation, leaders are expected to be present and greet employees directly. People's behaviour is characterized by going to the field to monitor the course of change and to gather input and aspirations of employees (Murniati et al., 2020; Yosua et al., 2021).

The spirituality of leaders is a further important finding in the studies,

as mentioned earlier, reflecting the importance of religiosity for Indonesian society. Regardless of the religion they adhere to, leaders consider the aspect of spirituality important in managing change. Spirituality is recognized as a source of mental strength and direction when experiencing a crisis of change or making critical and unpopular decisions. Unsurprisingly, leaders prioritize their religiosity, such as carrying out religious worship, engaging in religious activities, and carrying out various methods of mediation and reflection.

The Republic of Indonesia was established in 1945, followed instantly by the discussion on whether the newborn state should proclaim itself as an Islamic country. Initially, a group of Islamic politicians proposed Sharia as the official law in the Jakarta Charter. However, the nationalist group refused on the grounds of religious pluralism in Indonesia. Finally, it was decided that Indonesia adheres to monotheism as a belief system by believing in only one God. The strong religiosity belief has been maintained until recently as the Pew Research Centre 2020 ranks Indonesia as one of the most religious societies in the world with the highest percentage of citizens (96 percent). Gallup survey in 2009 placed Indonesia in fourth place as the most religious country in the world. As many as 99 percent of Indonesians consider religion an important and influential factor in everyday life, and 95 percent state that religion plays a positive role.

The religiosity of the Indonesian people is marked by upholding religious values in everyday life. Panggabean et al. (2014) show that religious values are

one of Indonesia's most important social structures, and it directs Indonesians' thoughts, feelings, and behavior. Religious-oriented social behavior goes beyond one's personal life domain; aspects of religiosity characterize social life and the Indonesian business world. Arrangements for worship life during the Covid-19 pandemic, changing hours and work rhythms during Ramadan and Eid Al-Fitr, to the expectation for public and business leaders to appear as religious figures all of which show that religiosity is very strong in the lives of Indonesian people.

The role of religion in the formation of human behavior is part of belief or value in the cultural structure. In the context of Religious Commitment behavior (RC), religion is viewed as more than just a set of belief systems (Sosis & Kiper, 2014) but also as an expression of identity. In addition, religious systems will continuously adjust and reinterpret at the individual level (Hassan, 2007). Worthington's model theory defines RC as the degree to which a person adheres to their religion's values, beliefs, and practices and applies them in everyday life (Worthington et al., 2003). Religious commitment involves more than mere obedience and adherence to a set of beliefs in a particular religion but also devotional, ritual, social and ethical dimensions (Wiles, 1995).

Several researchers have tried to explore the influence of RC on several aspects of human life, both positive and negative. For example, regarding health behavior, Levin & Markides (1985) have found that religious dimensions correlate with several indicators of functional health in a person's life. King (1990) confirms this

by summarizing previous studies on the relationship between religion (religious commitment) and health, which can be concluded that the religious dimension is relevant to a person's healthy lifestyle. On the other hand, belief in religion actually also acts as an inhibiting factor for someone to behave in a healthy life. People who adopt religious beliefs and have an external locus of control accept and adhere absolutely to external factors relevant to their health behavior. As a result, they refused medical assistance until their death.

We are approaching this study's critical question: What is religion's role in the workplace readiness to change towards energy sustainability? In general, religiosity influences sustainable behavior, in which the more religious, the more motivated to participate in sustainable behavior (Minton et al., 2015), including in energy sustainability (Koehrsen, 2015). Research conducted by Ab. Wahab (2017) found that specific religious work values have a significant relationship with sustainable work behavior and energy consumption behavior.

Based on the discussions, we formulated our hypotheses as follows,

H<sub>1</sub>: Leadership and Religious Commitment Influence Readiness to Change in Energy Sustainability.

H<sub>0</sub>: Leadership and Religious Commitment do not influence Readiness to Change in Energy Sustainability.

## RESEARCH METHOD

This study applied a mixed-method approach, aiming to map and explain complex human behavior from multiple

perspectives (Cohen et al., 2007). A quantitative approach was applied because it can reach a broad group of participants, its explanatory nature, effective control towards the study objectives (Haig, 2012) and systematic and integrative data processing (Foss & Ellefsen, 2002). A qualitative approach allows for exploring the depth and uniqueness of one's insights and experiences (Flick, 2009) and provides roars for participants to explore feelings (Biggerstaff, 2012; Flick, 2009).

Quantitative data collection was conducted by delivering questionnaires to 257 employees of the two textile companies, namely PT Sritex and PT. Harapan Kurnia Tekstil Indonesia. Prior to data collection, we conducted a single-item reliability analysis, face validity, and item-total correlation validity procedures (Kaplan & Saccuzo, 2017; Yohannes et al., 2011). Three questionnaires were applied, namely (1) Organizational Readiness to Change (reliability 0.9, item validity 0.624-0.803, all items are valid) (2) Leadership Measurement (Murniati et al., 2022), reliability 0.8, item validity 0.701-0.805, all items are valid ; (3) Religious Commitment is a single-item questionnaire. We conducted a face validity procedure (Yohannes et al., 2011), and the item is valid. We applied path analysis using JASP as a data analysis procedure.

Participants for our qualitative data collection comprised 35 managers and employees from participating companies. We applied a purposive-maximum variation sampling technique (Patton, 2014). The participant criteria include (1) full-time employees; (2) minimum job tenure is one year. Interviews and FGD were conducted with them, focusing on questions on

leadership roles in building organizational change readiness and perceptions of the organizational change through the lens of their religious beliefs and values. Data were analyzed with Thematic Analysis with MaxQDA.

## RESULTS AND DISCUSSIONS

**Table 1.** *Participant Demographics*

Category	Demographic Data	Frequency	Percentage
Gender	Male	176	68.482%
	Female	81	31.518%
	Total	257	100%
Age	<= 20	22	8.56%
	21 – 30	120	46.69%
	31 - 40	57	22.18%
	41 - 50	46	17.90%
	> 50	11	4.28%
	Missing	1	0.39%
	Total	257	100%
Job Tenure	< 5	110	42.80%
	5 - 10	77	29.96%
	10 - 15	28	10.89%
	15 - 20	3	1.17%
	20 - 25	18	7.00%
	> 25	20	7.78%
	Total	257	100%
Education	Junior High School	22	8.56%
	Senior High School	206	80.16%
	Diploma	11	4.28%
	Bachelor	16	6.23%
	Others	2	0.78%
	Total	257	100%
Department	Finishing	71	27.63%
	Spinning	60	23.35%
	Washing	23	8.95%
	Weaving	72	28.02%
	Others	31	12.06%
	Total	257	100%

Job Position	Operator	170	66.15%
	Staff	23	8.959%
	Technicians	17	6.61%
	Administrative	28	10.90%
	Personnel		
	Others	19	7.39%
	Total	257	100%

Source : Researcher's Document

257 respondents (68.5 percent male and 31.5 percent female) participated in the quantitative study. The majority is 21-30 years old, with most respondents being high school graduates. They come from various departments: 9 percent washing, 27.6 percent finishing, 23.3 percent Spinning, 28 percent Weaving, and 12 percent other departments. Most respondents have a high school education or equivalent (80.156 percent). This is in line with the composition of respondents based on job positions, most of which are dominated by operator positions (66.148 percent) whose minimum education requirement is high school or equivalent. Regarding to age, employees in the 21 to 30 age group (46.69 percent) appear to dominate. Meanwhile, respondents who have worked for less than five years (42.802 percent) are the largest group based on job tenure.

The data shows that the average values for the three variables are high based on scores ranging from 1 to 7. The Religious Commitment (RC) score is the highest (Mean = 6.07) compared to Readiness to Change (Mean = 5.97) and Leadership (Mean = 5.7). The main level of RC indicates a strong devotion to religion as a guiding principle in performing behaviours aligned with attempts to achieve energy security.

Meanwhile, the readiness to change, which is also relatively high, reflects the variety of strategies the company implements, which is perceived as the company's readiness to work for energy security. Even the implementation of the strategy is inseparable from the role of leadership, which is perceived to have been aligned with its strategic role in enforcing energy security within the company.

The results of data analysis in Table 2 demonstrate a significant correlation between Readiness to Change with Leadership (sign <.001; r=0.413), Religious Commitment with Leadership (sign <.001; r=0.211), and Religious Commitment with Readiness to change (sign <.001; r=0.348). These three correlated variables are interesting for further analysis to produce a patterned model by posing Readiness to Change as an outcome, and the other two variables were placed as predictors.

**Table 2.** *Pearson's Correlations*

	Total Leadership	Total Readiness	RC
Total Leadership	Pearson's r	—	
	p-value	—	
Total Readiness	Pearson's r	0.413	—
	p-value		—
RC	Pearson's r	0.211	0.348
	p-value	< .001	< .001

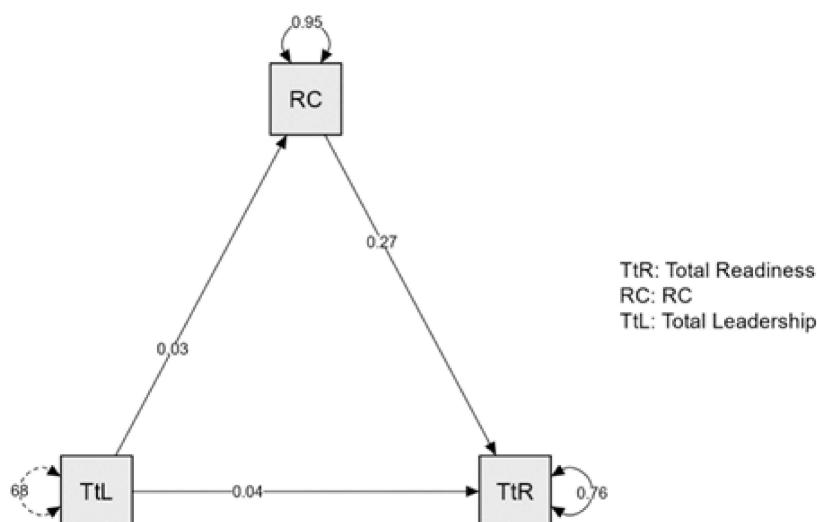
Source : Researcher's Document

In this study, to identify the role of RC in its relationship with Leadership and Readiness to Change, a path analysis was conducted with the results shown in Table

2 with the path plot in Figure 3. The results demonstrate that RC is a mediator variable in the relationship between Leadership and Readiness to Change. This means that the

existence of RC strengthens the influence of Leadership on organizational Readiness to Change in preparing for energy security. Thus,  $H_0$  is rejected, and  $H_1$  is accepted.

**Figure 3. Path analysis**



Source : Researcher's Document

**Table 3. Path coefficients**

						95% Confidence Interval		
		Estimate	Std. Error	z-value	p	Lower	Upper	
RC	→	Total Readiness	0.273	0.056	4.921	< .001	0.165	0.382
Total Leadership	→	Total Readiness	0.043	0.007	6.392	< .001	0.030	0.056
Total Leadership	→	RC	0.026	0.007	3.466	< .001	0.011	0.040

Note. Delta method standard errors, normal theory confidence intervals, ML estimator.

Source : Researcher's Document

**Table 4. R-Squared**

	R <sup>2</sup>
Total Readiness	0.242
RC	0.045

Source : Researcher's Dokument

RC only explains 4.5% of Readiness to change, while along with Leadership, it can explain 24% of the variables. Qualitative Analysis

**Table 5.** *Categories and themes of communicating leadership and religious commitment.*

Categories	Themes	Frequency of responses
Religious values	(1) urge to avoid hypocrisy; (2) taking personal responsibility; (3) working is including worshipping (4) resiliency.	11
Workplace religious practices	(1) daily religious activities; (2) sincerity and genuine	5

Source : Researcher's Document

The qualitative data shows the organization's readiness to embrace energy sustainability transformation. The change readiness begins with seeking empirical data to make strategic organizational decisions.

The targeted data is comprehensive and covers the whole range of energy consumption in production.

*"We have abundant data. We have coal boiler data, water treatment data, water waste, water intake, and also monthly electricity usage" (HSN, Director)*

The religious commitment that supports leaders' change readiness towards energy sustainability is based on religious beliefs and values. Leaders focus on their religious teachings and concepts and share specific expressions or dogma from their religion, one of which is the belief that wasting energy violates religious teachings.

*"This is related to religion. Actually, Islam, my religion, taught that to waste something is (considered temptation of) Satan. So, waste is forbidden." (SR, Manager)*

Internalization of religious values influences leadership performance to display exemplary behavior in energy sustainability. Four main themes are shared by the managers participant group that reflect their religious values.

First is the urge to avoid hypocrisy, interpreted as an inconsistency between words and actions.

*".. if we pray for God to hinder us from wasting, but we waste anyway, then we are a hypocrite." (SR, Manager)*

The second value is taking personal responsibility. It is attributed to a belief that performing energy-saving behavior is part of leaders' integrity. Accordingly, conducting energy-saving is a personal responsibility that should be carried out in private and public life, regardless of social control. In this case, the belief is that Allah sees all our behavior, including energy-wasting.

*" Doing the act of saving is not only because we want people to see us. We also know that Allah sees what things we do. For example, nobody sees us when we bath, but does it mean we may waste water? We must do saving even without social gain. " (SR, Manager)*

The third religious value relates to the importance of persistence and hopes in striving for workplace energy sustainability. To view work as a worship becomes a strong drive to put in the best

effort for energy sustainability, as it is mentioned below,

*"Yes, working is also part of worship, right? Worship should be completed. Therefore, we should not give up, just move on and continue our steps" (BD, Group Leader)*

The fourth value reflects the spirit of resiliency when facing challenges in performing consistency and endurance to save energy. This is caused by many temptations to behave inconsistently in thrifty. On the other hand, the impact of thrift has not meet expectations yet. In this situation, religious commitment encourages a person not to give up and to remain optimistic.

*"As a Muslim, we got bored and lost hope from time to time. It is ironic that we are religious but lose our hope, which is not good. We must be resilient and keep our hope high. Then the next wealth we should have was to be rich in faith. One of the signs of strong faith is to change something impossible to be possible, right?" (SR, Manager).*

While the management group of participants focuses on religious values, the employee group's perception of energy sustainability is mainly indicated by religious practices. In this sense, the non-managerial participants discuss energy-saving issues by linking them with daily practices as they carry out religious activities.

*"From religion, there are lots of mosques here, there are also signs and written announcements to use water properly, to turn off the sink after ablution." (BU, staff)*

*"If we want to do ablution, use water wisely. Use it sufficiently. When you're done, turn the sink off. There are always those who want abundant water; ... You can see that in the bathroom, there is an ablution area with seven taps, all of which are turned on low, turned off when finished." (SGT, Production Admin)*

The belief that working is worshipping is mentioned to emphasize sincerity. Accordingly, sincerity is perceived as a guide in facing work challenges, such as saving energy. This view emerges as a shared belief underlying strong drives for energy sustainability performances.

*"'working is worshipping' in Islam is taught that way. For me, it concerns a lot with sincerity, to be genuine in our work (ikhlas)." (BW, Staff)*

Our findings point out Leadership and Religious Commitment (RC) as significant predictors of readiness to change (RTC). Both variables influence the psychological and behavioural willingness of employees toward energy sustainability. The influence of RC strengthens the relationship of leadership to RtC, indicating the role of personal values in organizational change. The effect of personal values on Pro-Environmental Behaviour (PEB) is recognized and therefore is extensively studied (de Groot & Steg, 2008; Steg et al., 2014). Four personal values that are often mentioned are biosphere values (reflect a concern with the quality of nature and the environment for its own sake), hedonistic values (focused on improving one's feelings and reducing effort), egoistic values (focusing on costs and benefits of

choice that influence the resources people have), and altruistic values (a concern with the welfare of other human beings). All of them are secular values and are not related to religion. In line with that, the findings of Truelove & Joireman (2009), which compared the strength of secular and religious values (Orthodox Christian), found that secular values played a more significant role in PEB. Similar results were found from a study by Carlisle & Clark (2018) which found that despite the churches' encouragements to protect nature, various Christian denominations in the US do not associate PEB with their religious teachings. In light of these results, our finding is interesting because they show the opposite idea: religious values play a role in changing behaviour toward energy sustainability.

The importance of RC shows that religiosity affects the employee's perspective on the relationship between humans and nature. The qualitative results clearly show the symbolic meaning of religious values in PEB organizational and daily-life practices. Attitudes towards the environment with a solid religious orientation are known as eco-theological approaches (a form of constructive theology that focuses on the interrelationships of religion and nature, which is particularly in the light of environmental concerns). In this case, the act of caring for nature becomes part of the spiritual communication between humans and the Creator. Murniati et al. (2022) showed how each formal religion in Indonesia has a symbol of environmental preservation. The Islamic perspective relates the creation of the universe as a means to bring knowledge for humankind

and proof of the existence and omnipotence of Allah Almighty.

Three things of Islamic normative theological teachings in treating nature focus on how the natural environment is created, how the natural environment is managed and utilized, and how the natural environment is preserved. The Hindu view emphasizes the primary harmonious and synonymous integrative unity with salvation, termed *Tri Hita Karana*, namely the Human-God relationship, the human-nature relationship, and the relationship between humans. Unity among Buddhist theology teaches that all living beings exist in a life of misery (*samsara*) bound to rebirth. Everything depends on everything, and therefore maintaining the natural environment is essential. The theology of caring for the environment in Catholicism is mentioned explicitly in 'Laudato Si' (Praise be to You). This movement aims to maintain peaceful relations with humans and nature to protect our typical home (the care of our common home). These findings also show the role of religious values as personal values that serve as ultimate intrinsic motivation, unlike the study by Karimi et al. (2022b), which shows the influence of religiosity as a normative social pressure that drives PEB for Iranian women.

Our findings also present a more substantial influence of religious values than organizational leadership in organizational RtC. The discussion comparing to the role of personal values and organizational values in PEB shows interesting results. Ideally, aligned organizational and personal values will support individual environmental friendly behaviour changes (Lu et al.,

2019; Ruepert et al., 2017b). However, the two values do not always go hand in hand. Personal values are usually weaker than organizational values (Halim, 2022), because of this, many studies try to align personal values with organizational values in building PEB (Klapper et al., 2020). The findings of our study are interesting because they show the opposite, namely, the influence of personal beliefs is stronger than organizational values. Therefore, it further strengthens the role of leadership.

Benefiel compiled various research on the influence of religion in the workplace, leading to some empirical conclusions. First, religious practices positively affect organizational commitment, job satisfaction, productivity, and organizational citizenship behaviour at the individual and work unit levels. Second, religion also positively affects the emergence of ethical conduct in employees and organizations. Third, religion also affects leadership style, which is assumed to support organizational transformation Benefiel et al. (2014).

One of the references for leadership values in Indonesia is *Asta Brata* as noble leadership in Hinduism, which formulates a leadership character model in three combinations: heart, hands, and head (Mujahid et al., 2021; Natajaya, 2021). Arifin (2019) revealed that Indonesian leadership could also realize a humanist religious leadership style which is based on religious values and humanism and is under an Indonesian religious society. A prominent characteristic is the moral-theological value of the human relationship with God. Meanwhile, the leader's humanist moral values are realized in actions that refer to human relations.

The strong influence of RC on RtC can also indicate that the religious meaning of energy sustainability behaviour is owned not only by the employees but also by the leaders. Qualitative findings show that a leader's appreciation of specific religious values and teachings underlies his leadership performance. This finding aligns with the higher education leadership study by (Yosua et al., 2021), which stated that spirituality is one of the salient values of change leadership in an organizational context.

Leadership is found to be a valid predictor of organizational change. More specifically, the study findings point out the role of leader communication. Socialization, education, and promotion of energy sustainability are effective in building employee change readiness. Leaders are expected to be present, personable, easy to approach, and willing to go into the field of work. They do this not only to monitor the progress of changes but also to receive input from employees. This finding aligns with the study by (Wardani et al., 2020), which confirmed the effect of communication and transformational leadership on RtC.

The importance of adequately communicating energy sustainability emerges in this study as our data shows that the participants' average RtC score is the lowest from other two variables. It is still considered high compared to the hypothetical means. A high group score is reasonable, considering their industry is closely related to energy sustainability. However, the qualitative findings show that employees' understanding of the meaning of energy and energy variations still needs improvement. This provides

opportunities for broader promotion and education about energy security in the textile industry.

This study has several limitations: Its industry focus is still limited to the textile industry; future studies may consider using different industrial variations. Second, the data collection strategy is influenced heavily by company policy, so the researchers have limited access and control in the field.

## CONCLUSION

This study involved two textile manufacturing companies operating domestically and globally. The mix-method approach shows two main predictors of organizational readiness to change: Leadership and Religious Commitment (RC). Religious Commitment has the effect of strengthening the relationship between Leadership and RtC. The main finding showed that strong religious meaning affects the perception of eco-friendly behaviour and the energy sustainability movement driven by the organization. Our main findings reinforced the importance of the role of humans and the context of their lives in building energy sustainability behaviours. The participant's RC value is the highest of the three research variables, confirming that Indonesian society is religious. Subsequent studies can take a more varied industrial context and consider a more controlled data collection.

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