



Development of the Love Leadership Concept in The Implementation of CSR-PPM Programs: A Grounded Theory Study at PT Mineral Trobos in North Maluku

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Article Info:

Article history:

Received: August 06, 2026

Revised: September 07, 2026

Accepted: September 09, 2026

Available Online: September 25,
2026

Keywords:

Community Development and
Empowerment; Corporate Social
Responsibility: Grounded Theory;
Love Leadership; Sustainable
Leadership



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Abstract

Background: The global shift in business paradigms toward sustainability demands new leadership models oriented not only toward economic efficiency but also toward social and ecological integrity.

Objective: This study aims to develop the concept of Love Leadership in the implementation of Corporate Social Responsibility-Community Development and Empowerment (CSR-PPM) programs, using PT Mineral Trobos in North Maluku as a case study.

Methods: A qualitative approach with a grounded theory strategy and pragmatism paradigm was employed. Data were collected through field observation, semi-structured interviews, and literature study, then analyzed using Soeherman's coding method-categorization, relational rationalization, and narrative construction-followed by discourse analysis for contextualization.

Results: The findings identify six core attributes of Love Leadership: spirituality, empathy, communication and diplomacy, pragmatic optimism, humanism, and sincerity. These attributes were observed across CSR-PPM processes from social mapping and planning to implementation, evaluation, reporting, and local-institution development. Participants associated love-based leadership with employee loyalty, stronger community relations, organizational stability, positive reputation, organizational efficiency, and social and ecological sustainability; these outcomes are interpreted as perceived contributions rather than causal effects.

Conclusion: This study contributes theoretically by enriching the discourse on sustainable leadership, practically by offering a value-based leadership guide for CSR practice, and methodologically by affirming the relevance of grounded theory within the Indonesian local context.

To cite this article: Tuwou, M. Z. F., & Sudiro, A. (2026). Development of the love leadership concept in the implementation of CSR-PPM programs: A grounded theory study at PT Mineral Trobos in North Maluku. *INKUBIS: Jurnal Ekonomi dan Bisnis*, 8(3), 2529-2538. <https://doi.org/10.59261/inkubis.v8i3.473>

INTRODUCTION

The transformation of the global business paradigm in recent decades has placed the social role of corporations as an inseparable part of company operations (Carroll, 1999). Corporate Social Responsibility (CSR) is now understood as a strategy and operational practice developed by companies to build responsible relationships with stakeholders and the environment in which they operate, while simultaneously creating added value for society and strengthening their reputation (Kotler, 2017). The long history of CSR evolution, from philanthropic moral obligations in the 1950s to becoming a sustainable business strategy in the global era, affirms that sustainability is no longer an option but a structural necessity (Latapi Agudelo et al., 2019). The Triple Bottom Line concept introduced by Elkington (1994) expanded the measure of business success from merely profit toward a balance between profit, people, and

planet. Contemporary CSR research increasingly emphasizes the implementation gap between formal sustainability commitments and stakeholder-perceived outcomes, particularly in extractive industries where social license, community participation, environmental accountability, and governance remain contested (Latapí Agudelo et al., 2019). This shifts the analytical focus from whether CSR programs exist to how organizational values and leadership practices shape their credibility and local legitimacy.

In Indonesia, the implementation of CSR has not always run smoothly. PT Sinar Mas Agro Resources and Technology Tbk.'s "Desa Makmur Peduli Api" (Prosperous Fire-Care Village) program is an example of successful CSR integration with land fire mitigation SMART.TBK (2019), while the greenwashing practices of several global corporations have drawn criticism for not being accompanied by real action. CSR failures have also been found in several mining companies, such as PT Indonesia Weda Bay Industrial Park, which was deemed not to have had a significant impact on improving environmental quality and the welfare of mining-community residents. This phenomenon shows that the success of CSR is not solely determined by the size of the budget, but by how those values are led and internalized by the company. Across the examples discussed here, the recurring issue is not simply CSR expenditure but the quality of implementation: programs may become compliance-oriented, weakly aligned with local needs, insufficiently participatory, or vulnerable to greenwashing. This implementation problem provides the rationale for examining leadership as a mechanism through which organizational values are translated into CSR-PPM practice.

This is where the role of leadership becomes crucial. Du et al. (2013) showed that leadership style plays a significant role in determining the success of CSR implementation, while Phillips et al. (2019) proved that CSR leadership contributes to CSR performance, customer satisfaction, and better financial performance. Strand (2011) also noted that various corporate scandals actually involved senior leadership negligence in CSR implementation. The question that then arises is: what kind of leadership can consistently drive authentic CSR engagement and performance, rather than mere compliance formality? Empirical and review literature cited in the manuscript supports this transition: Du et al. (2013) link leadership styles to CSR implementation, Phillips et al. (2019) connect CSR leadership and culture with CSR performance, and Strand (2011) identifies senior leadership as a central factor in CSR responsibility. Together, these studies justify examining leadership not as a symbolic add-on but as an organizational process shaping CSR implementation quality.

Classical leadership models, as formulated by Terry (1972), view leadership as a product of complex relationships between leaders, followers, organizations, and social, economic, and political conditions. This model is relevant but has not yet sufficiently addressed environmental and sustainability dimensions. The concept of Love Leadership introduced by Goetsch (2022) offers a different perspective: a leadership strategy and style that emphasizes empathy, effective communication, diplomacy, influence rather than authority, pragmatic optimism, and recognition of the human element in business. This concept is rooted in the idea of a "pedagogy of love" which views love as a force capable of transforming systems and policies, not merely personal emotion, and which in academic discourse is often disguised under other terms such as well-being, empathy, respect, or compassion (Clingan, 2015). Conceptually, Love Leadership overlaps with servant, compassionate, ethical, spiritual, and transformational leadership in its concern for empathy, human dignity, moral purpose, and relational influence. Its proposed boundary in this study is the explicit treatment of "love" as an integrating ethical value that simultaneously organizes spirituality, empathy, communication and diplomacy, pragmatic optimism, humanism, and sincerity and then links those attributes to concrete CSR-PPM processes. The construct is therefore presented as an integrative, context-derived configuration rather than as a claim that these component behaviors are wholly unique to the leadership literature.

Goetsch (2022) explicitly defines love-based leadership as a leadership strategy and style that emphasizes empathy, effective communication, diplomacy, leading with pragmatic optimism, and recognition of the human element in business—which can also be referred to as compassionate leadership. Goetsch (2022) research identifies Patagonia and Subaru as examples of corporations that lead with love and compassion: Patagonia has built a business model that seeks to cause no unnecessary harm and uses business to protect nature, while Subaru has built its reputation through a commitment to show love and respect to all parties in every interaction.

These two examples affirm that the value of love can be concretely realized in business strategy, not merely as normative rhetoric alone.

Unfortunately, Goetsch's Love Leadership concept has not been well-developed in the context of CSR implementation, particularly in the extractive industry sector, which historically has been more associated with exploitation than empathy. This gap opens up space for deep exploration of how the value of love can play a role in leadership and influence CSR implementation and its impact on social, economic, and environmental sustainability. This research highlights David Glenn, the leader of PT Mineral Trobos—a nickel mining company operating on Gebe Island, Central Halmahera Regency, North Maluku Province—who, without a formal theoretical framework, demonstrates a leadership pattern aligned with Love Leadership principles in managing his company's CSR-PPM (Community Development and Empowerment) programs. The absence of scientific study on this figure's leadership model presents an opportunity for in-depth exploratory research. The specific gap addressed is the absence, within the literature reviewed for this manuscript, of an empirically grounded process model explaining how Love Leadership attributes are enacted across CSR-PPM stages in an Indonesian mining context. The novelty therefore concerns process integration and contextualization, not the invention of empathy, spirituality, or humanism as new leadership attributes. The case is treated as a purposively selected, information-rich single case for theory development rather than as a statistically representative example of mining leadership. The analysis therefore avoids assuming *ex ante* that the observed leadership constitutes successful Love Leadership; the label is applied only after recurring empirical categories are identified and compared with the sensitizing framework.

Previous studies on the relationship between leadership and CSR generally still stop at the correlational or descriptive level, as shown by Khattak et al. (2019) who validated a multi-factor leadership-CSR framework in the UK, or Sundström et al. (2020) who explored market-oriented CSR implementation in small and medium enterprises through an action research approach. However, these studies have not yet adequately addressed the fundamental question of what values internally drive a leader to consistently prioritize social and ecological welfare over short-term economic calculations, especially at the individual leader level in Indonesia's extractive industry, which is fraught with social legitimacy challenges. It is this gap that this research seeks to fill through a grounded theory approach that builds concepts directly from field experience.

To explore this phenomenon, this research adopts a qualitative grounded theory approach Glaser & Strauss (2017) with a pragmatism paradigm Creswell & Poth (2016), which provides methodological freedom to allow concepts to emerge from field data rather than from pre-imported theory. This approach was chosen for its suitability in developing understanding of complex concepts that have not been widely tested, as affirmed by Komives et al. (2005) in the context of leadership identity development.

Based on the above description, this research is focused on the question: how does the Love Leadership concept play a role in the implementation of CSR-PPM programs at PT Mineral Trobos in North Maluku? The aim of this research is to construct a conceptual model of Love Leadership in CSR-PPM implementation based on field findings. This research is expected to make a theoretical contribution by enriching the discourse on sustainable leadership, as well as a practical contribution by presenting a leadership value guide for companies wishing to design CSR strategies oriented toward social and ecological sustainability.

METHOD

This research used a qualitative approach with a grounded theory strategy and pragmatism paradigm (Creswell & Poth, 2016; Sugiyono, 2013). The grounded theory approach, first formulated by Glaser & Strauss (2017), was chosen because it allows the Love Leadership concept to be developed directly from field data, rather than being derived from pre-established theories. The pragmatism paradigm provides methodological freedom for the researcher as the key instrument to choose the most appropriate research techniques and procedures for the research objectives, without being bound to a single philosophical system. Goetsch (2022) formulation was treated as a sensitizing concept rather than a fixed coding template. Empirical categories were developed from interview, observation, and documentary material before being compared with the Love Leadership framework during interpretive integration. This positioning

reduces the risk that predefined attributes determine the coding outcome in advance.

The research was conducted in the operational area of PT Mineral Trobos in North Ubulie Village, Gebe Island District, Central Halmahera Regency, North Maluku Province, over the period from December 10, 2023, to January 25, 2025.

Research data sources consisted of primary data (interviews and observations) and secondary data (literature on love, leadership, love leadership, CSR, and CSR implementation). Data source selection was carried out through purposive sampling and snowball sampling until data saturation was reached. Passive observation was conducted on the company's operational activities and stakeholder activities on Gebe Island from April 19–26, 2024, as well as community activities in North Maluku more broadly from February 2024 to January 2025.

Interviews were conducted semi-structurally following the seven adaptation stages of (Soeherman, 2019): (1) determination of informants based on professional judgment, (2) preparation of interview guidelines and notes, (3) field research, (4–5) categorization and synthesis of data (coding), (6) documentation of findings, and (7) evaluation of data reliability and adequacy. Research informants included the Head of the Jakarta Branch of PT Mineral Trobos, HRD Manager, Acting Chief Mining Engineer, employees across levels, village heads, and community beneficiaries of CSR-PPM programs in Gebe Island District.

Literature study was used as a complement to primary data, with inclusion criteria of journal articles published between 2010–2023 with citation rankings above 10 in the Publish or Perish application, as well as relevant reference books without publication year limitations.

Data were analyzed using Soeherman's (2019) coding method, a development of the Strauss and Corbin open coding-axial coding-selective coding model, simplified into three stages: categorization (grouping data by themes of Love Leadership and CSR implementation), relational rationalization (examining causal relationships, conditions, and interactions between data), and narrative construction (arranging findings into coherent descriptive narratives). Data interpretation was subsequently contextualized through three stages of discourse analysis: exploration (repeated reading to obtain an overall picture), interpretation (interpreting explicit and implicit meanings), and contextualization (assigning meaning according to the social dimensions of the research).

Data validity was examined through triangulation of sources, techniques, and time Creswell & Poth (2016)—comparing data from various informants, various data collection techniques (interviews, observation, and document study), and at different time periods—to ensure the credibility of findings and reduce potential data bias.

RESULTS AND DISCUSSION

Result

Philosophical Foundations and Regulatory Framework of CSR-PPM

The research findings show that the concept of love, which in modern business discourse is often considered too subjective to be discussed scientifically, actually has solid philosophical and academic roots. Clingan (2015) asserts that love often appears under other names—well-being, empathy, respect, altruism, or compassion—but its essence remains the same: a force capable of changing how systems and policies work. This principle forms the philosophical foundation for the construction of the Love Leadership concept in this research: love is understood not merely as personal emotion, but as an ethical and social principle that can structure leadership relationships more humanely. The empirical interpretation in the following subsections is prioritized through interview excerpts, observations, and process evidence; the philosophical and regulatory material is used only to contextualize those findings.

This philosophical foundation intersects with the regulatory framework of CSR that has developed since the mid-20th century. Latapí Agudelo et al. (2019) note that CSR received its first scientific definition in the 1950s as a moral obligation of businesspeople, before developing through the environmental awareness era of the 1970s, stakeholder theory in the 1980s, international standardization in the 1990s, the UN Global Compact in the 2000s, to the Creating Shared Value model in the 2010s. ISO 26000 (2010) further formulated seven core subjects of social responsibility: organizational governance, human rights, labor practices, the environment, fair operating practices, consumer issues, and community involvement and development.

In Indonesia, this framework gained legal force through Law Number 3 of 2020

concerning Mineral and Coal Mining, Government Regulation Number 96 of 2021, Minister of Energy and Mineral Resources Regulations Number 25 and 26 of 2018, as well as Minister of Energy and Mineral Resources Decree Number 1824 K/30/MEM/2018 concerning Guidelines for the Implementation of Community Development and Empowerment (PPM). Through these regulations, the Community Development and Empowerment (PPM) scheme becomes a legal obligation for mining companies to contribute to education, health, local economy, and community infrastructure around their operational areas. This regulatory framework becomes the formal structure within which Love Leadership values operate: without underlying leadership values, CSR-PPM risks becoming empty administrative compliance; conversely, without a regulatory structure, leadership values have no institutional channel to be realized in measurable and accountable programs.

Six Attributes of Love Leadership in David Glenn's Leadership

Grounded theory analysis of interview and observation data identified six main attributes of Love Leadership that consistently appear in David Glenn's leadership at PT Mineral Trobos: spirituality, empathy, communication and diplomacy, pragmatic optimism, humanism, and sincerity (Table 1). These six attributes are interrelated and form a unified leadership style oriented toward humanity, not merely toward profit-loss calculations.

a) Spirituality and Faith

The first attribute is spirituality: the belief that the results of effort come from God and therefore must be partially returned for community welfare. One informant quoted a principle consistently emphasized by David Glenn: "If God provides sustenance from the land of Gebe Island, then part of the proceeds will be used to make the people of Gebe happy" (Ir. Zainuddin Umasangadji, personal interview, 2024). This belief ensures that business decisions are not solely based on personal ambition, but on moral responsibility to the community: "That principle is already based on faith and love for the community around the mining area" (Ir. Zainuddin Umasangadji, personal interview, 2024). This spiritual value functions as a moral compass that prevents business decisions from being based purely on economic interests.

b) Empathy

The second attribute is empathy, which Glenn manifests through concern for individual welfare, attention to social conditions, involvement in employees' personal problems, and rapid response to community needs. One employee recounted his response to a family emergency without considering costs: "When he saw my younger sibling's critical condition, he immediately said, 'Tomorrow send him to Jakarta, take him to the hospital,' without hesitation" (Zain, personal interview, 2024). Another informant explained his policy toward workers who make mistakes: he prefers reassignment over termination, considering how the worker's family would survive (Opel, personal interview, 2024). This empathy affirms that within the Love Leadership framework, people are viewed as ends, not merely as means of production.

Glenn's empathy also embraces the collective needs of the community, not just personal concern. One community figure explained, "if the community needs something and the company has it, Mr. Cris immediately commits... he is open and very generous" (Syukur, personal interview, 2024), while another informant affirmed that the community not only receives economic assistance but is also involved in mining activities, cooperatives, and other community development programs (Opel, personal interview, 2024). Thus, empathy within the Love Leadership framework functions not only charitably but also as a means of sustainable social empowerment.

c) Communication and Diplomacy

Third, Love Leadership is characterized by an open yet meaningful communication style. Glenn is known to speak little, but "every word uttered contains deep meaning and goes straight to the heart of the matter" (Opel, personal interview, 2024). He also emphasizes transparency and full delegation of responsibility to subordinates, and prioritizes personal and direct communication in resolving issues with the government and business partners: "he believes that good relationships with the community and stakeholders are the key to company sustainability" (Zain, personal interview, 2024).

d) Pragmatic Optimism

Fourth, Glenn demonstrates optimism accompanied by concrete and measurable steps. He

views failure as part of the learning process—"If we make a mistake, we must try first, so we find the right formula from one or two activities" (Zain, personal interview, 2024)—and remains resilient in facing legal challenges and operational crises without panic. This resilience was clearly evident during the company's difficult times: "when the company was in difficulty, he never panicked; he actually became more focused on finding the best solution... when many people began to doubt, he still believed that with hard work and prayer, all challenges could be overcome" (Opel, personal interview, 2024). Flexibility in decision-making is reflected in his principle, "if one approach (strategy) doesn't work, we must immediately find another, more effective way" (Piet, personal interview, 2024). This optimism culminates in a sustainability mentality: the belief that true success is one that lasts and has a positive impact on many parties, not merely avoiding failure.

e) Humanism

Fifth, Glenn practices a humanistic approach through three forms: concern for the welfare of individual employees and their families, inclusive leadership that opens space for every voice in the organization, and respect for the values and local culture of the Gebe Island community. One informant recounted the message Glenn conveyed when he first arrived on Gebe Island: that the company must respect the culture and customs of the indigenous people and not clash with them (Zain, personal interview, 2024). This principle proved strategic given that many other mining companies failed precisely because they ignored sensitivity to local culture.

f) Sincerity

Sixth, sincerity becomes the foundation that gives long-term resilience to Glenn's leadership. He is known to refuse "*makang puji*" (a local term for a thirst for praise) and emphasizes that every form of assistance—including the construction of places of worship—need not be named after him, as reflected in his own advice: "People in this world may know it's partisan, but God and the community know who loves them more" (David Glenn, in Zain, personal interview, 2024). This kind of sincerity fosters intrinsic motivation within the organization: employees are not driven by material incentives alone, but by awareness of the meaning of work itself.

Table 1

Six Attributes of David Glenn's Love Leadership

Attribute	Description of Findings
Spirituality and Faith	Belief that the results of effort come from God and therefore part of it must be returned for community welfare; serves as a moral compass for decision-making.
Empathy	Concern for the welfare of individual employees and their families, attention to community social conditions, and rapid response to community needs.
Communication and Diplomacy	Personal, open, and meaningful communication, transparency in decision-making, and diplomacy in maintaining relationships with government and business partners.
Pragmatic Optimism	Belief in a better future accompanied by concrete and measurable steps, resilience in facing challenges, and flexibility in decision-making.
Humanism	Concern for individual welfare, inclusive leadership that opens space for every voice, and respect for local values and culture.
Sincerity	Working and giving without expecting recognition or praise ("without <i>makang puji</i> "), fostering intrinsic motivation and an organizational culture that does not depend on the figure.

Main Aspects of CSR-PPM: Triple Bottom Line, ISO 26000, and PPM Programs

Beyond being rooted in personal leadership attributes, the application of CSR-PPM at PT Mineral Trobos also rests on three conceptual pillars. First, the Triple Bottom Line (TBL) formulated by Elkington (1994) affirms that company performance must be assessed through three interrelated dimensions: profit (economic), people (social), and planet (environmental), with the main challenge actually lying at their intersection. This principle is reflected in PT Mineral Trobos's practice of not separating mining profits from the welfare of surrounding communities

and the environmental sustainability of Gebe Island.

Second, at the normative level, ISO 26000 (2010) provides guidance through seven core subjects of social responsibility that serve as a normative compass for PT Mineral Trobos in designing its programs. Third, at the operational level, eight main PPM programs are implemented, covering education (scholarships and vocational training), health (medical services and nutrition education), income and employment (agricultural and fishery empowerment, and local labor priority), economic independence (UMKM strengthening), socio-culture (custom preservation and religious support), environmental participation (conservation and reforestation), community institutions, and infrastructure (roads, clean water, and renewable energy). Kim et al. (2020) affirm that the success of such CSR ultimately contributes to corporate image and long-term relationship orientation with stakeholders—a pattern consistent with the findings at PT Mineral Trobos.

Work Process of Love Leadership in CSR-PPM Implementation

The research findings also reveal how the six Love Leadership attributes are translated into seven work stages of CSR-PPM implementation at PT Mineral Trobos. The company was established based on Deed of Establishment Number 35 dated April 12, 2006, as a nickel ore mining company, with an operational area reaching 196 hectares in North Ubulie Village, Gebe Island District, Central Halmahera Regency, and obtained a Production Operation Mining Business License based on North Maluku Governor Decree Number 77/KPTS/MU/2018. Since David Glenn's arrival on Gebe Island in 2013, the company has been running, outside of the formal CSR program based on the RKAB (Work Plan and Budget), a free umrah departure program funded from the majority shareholder's personal profits—to date, it has dispatched 1,363 people, more than 800 of whom are indigenous people of Gebe Island. This practice serves as a concrete illustration of how the values of sincerity and spirituality are realized beyond formal CSR obligations.

These seven implementation stages (Table 2) include social mapping (SOCMAP) as a form of "listening" before acting; preparation of the Master Plan and Annual PPM Plan formally so that concern does not proceed randomly; legal submission to district/city governments, governors, and the Ministry of Energy and Mineral Resources as a form of respect for the state's regulatory order; program implementation in education, health, economy, culture, and infrastructure sectors carried out not as a conflict mitigation strategy but as a form of sincere responsibility; joint evaluation with local government as a form of openness to correction; periodic reporting and recording in the PROPER system as a form of public accountability; and strengthening local institutions so that program sustainability does not depend on the company's presence.

Table 2

Stages of Love Leadership Implementation in CSR-PPM at PT Mineral Trobos

Stage	Implementation Form
1. SOCMAP (Social Mapping)	Identification and mapping of social structures, local values, and community needs around the mining area before programs are designed.
2. PPM Planning	Formal preparation of the Master Plan and Annual PPM Plan, complete with targets and success indicators.
3. PPM Legality	Submission of planning documents to district/city governments, governors, and the Ministry of Energy and Mineral Resources.
4. PPM Implementation	Program execution in education, health, economy, socio-culture, environment, and infrastructure sectors.
5. PPM Evaluation	Monitoring and evaluation jointly between the company and local government as a form of openness to correction.
6. PPM Reporting	Periodic reporting to relevant agencies and recording in the PROPER system as a form of public accountability.
7. Strengthening Local Institutions	Formation of community organizations capable of managing programs independently so that sustainability does not depend on the company's presence.

These seven stages demonstrate that Love Leadership is not merely a personal value orientation but can be translated into a systematic institutional framework—from planning documents, legal compliance, field implementation, to accountable evaluation and reporting. Sundström et al. (2020) found a similar pattern in market-oriented CSR implementation among small and medium enterprises, namely that sustainability values personally internalized by business leaders tend to be more consistently translated into operational actions compared to CSR driven solely by regulatory compliance.

Discussion

Consequences of Love Leadership for the Organization and Community

The application of Love Leadership in CSR-PPM implementation at PT Mineral Trobos resulted in six main consequences identified in this research.

First, high employee loyalty. Employees stay not because of the highest salary offers, but because they feel valued as human beings: "We don't want to work elsewhere, because here we are treated like family" (Opel, personal interview, 2024), while another informant added that "salary is not the only reason we stay, but also the comfort and togetherness" (Piet, personal interview, 2024).

Second, harmonious relationships with the local community. Instead of being rejected as is common for mining companies in other regions, PT Mineral Trobos is actually protected by the community itself. The local village head stated, "if the right to grant and revoke IUP were in our hands as the community, we would drive out all other companies from Gebe, except MT" (Ibrahim, personal interview, 2024). This kind of social legitimacy aligns with the concept of social license to operate emphasized by Akporiaye & Webster (2022) as a crucial factor for the sustainability of governance in the extractive industry.

Third, company sustainability and stability. Strong social relationships become a pillar of operational support amid legal and market uncertainty—a form of social capital not recorded in financial statements but with a real impact on operational continuity.

Fourth, positive reputation among stakeholders. This reputation is not built through public relations strategies but born from consistency of action, in line with Kim et al. (2020) finding that authentic CSR contributes to corporate image and customers' and communities' long-term relationship orientation.

Fifth, improved organizational efficiency and performance. A humane work environment reduces energy consumed by internal conflict, so productivity grows from a sense of security and togetherness, not from supervisory pressure alone—reinforcing Khattak et al. (2019) argument that CSR-oriented leadership contributes to broader organizational performance.

Sixth, reduced internal and external conflict. An organization led with the value of love does not mean being free from differences, but is able to manage those differences as a space for collaboration, not as an arena for competition.

These six consequences affirm that Love Leadership is not merely rhetorical ethical discourse, but a framework that empirically contributes to organizational sustainability across social, economic, and relational dimensions simultaneously.

Position of Love Leadership in the Leadership and CSR Discourse

The above findings affirm that Love Leadership occupies a distinctive position in the leadership and CSR discourse. Unlike classical leadership models formulated by Terry (1972)—which view leadership primarily as a product of relationships between leaders, followers, organizations, and social, economic, and political conditions—Love Leadership places affective and spiritual dimensions as the main drivers of decision-making, not merely as complementary variables. Unlike transactional leadership, which emphasizes reciprocal exchange, or transformational leadership, which focuses on vision and inspiration, Love Leadership adds a layer rarely explicitly discussed in mainstream management literature: love as an ethical principle deliberately internalized and translated into measurable work procedures.

This position also reinforces and complements the findings of Khattak et al. (2019), who validated a multi-factor leadership-CSR framework, by adding evidence that these factors (in this research in the form of spirituality, empathy, communication, optimism, humanism, and sincerity) can originate from a single coherent core value, namely love, not merely as a collection of

standalone managerial competencies. Thus, the main contribution of these findings to the literature is offering love not as a motivational metaphor, but as a leadership construct that can be identified, observed, and replicated through a systematic institutional framework.

CONCLUSION

This research develops a context-specific Love Leadership model from a grounded qualitative analysis of leadership and CSR-PPM practice at PT Mineral Trobos. Six recurring attributes (spirituality, empathy, communication and diplomacy, pragmatic optimism, humanism, and sincerity) were identified and linked across seven CSR-PPM work stages. Participants and field evidence associated these practices with employee loyalty, community relations, organizational stability, reputation, efficiency, and reduced conflict. These outcomes are interpreted as perceived and observed associations within a single case and do not establish causal effects.

Theoretically, the model contributes an integrative explanation of how affective, spiritual, ethical, and relational values may be translated into CSR-PPM processes in an extractive-industry setting. Practically, it offers a context-sensitive framework for leadership development, stakeholder engagement, and CSR-PPM governance, while recognizing that transfer to other organizations requires adaptation rather than direct generalization. Methodologically, the study demonstrates the value of grounded qualitative analysis for examining leadership-value enactment in a local Indonesian context. Future research should test the model across multiple cases and sectors and develop quantitative measures only after further construct validation.

ACKNOWLEDGEMENT

The authors would like to express their sincere appreciation to PT Mineral Trobos, the community representatives of Gebe Island, and all research participants who generously provided their time, experiences, and perspectives during the data collection process. The authors also acknowledge the support of Universitas Brawijaya in facilitating the academic environment for the completion of this research. Appreciation is extended to all individuals and institutions who contributed directly or indirectly to the development and completion of this manuscript.

AUTHOR CONTRIBUTION STATEMENT

Muhammad Zulfahmi F. Tuwow contributed to the conceptualization, research design, field investigation, data collection, qualitative analysis, interpretation of findings, and preparation of the original manuscript. Achmad Sudiro contributed to research supervision, methodological guidance, theoretical development, critical evaluation of the findings, and manuscript revision. Both authors participated in reviewing and refining the final manuscript, approved the final version for publication, and agreed to be accountable for the integrity, accuracy, and scholarly quality of the research.

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