

Spiritual Leadership on Organizational Citizenship Behavior for The Environment in Harapan Keluarga Hospital Employees: The Mediating Role of Self-Efficacy and Psychological Ownership

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Abstract. This study intends to investigate the impact of spiritual leadership on organisational environmental citizenship behaviour using self-efficacy and psychological ownership as mediators. This sort of study employs quantitative research techniques and a causal associative strategy. A simple random sampling procedure was used to choose the sample, consisting of 136 responses from 205 employees at the Harapan Keluarga Mataram Hospital in Lombok – data analysis using the SEM-PLS method and SMART PLS software. The findings of this study indicate that Spiritual Leadership has a significant positive impact on Organizational Citizenship Behavior for the Environment, Self-efficacy, and Psychological Ownership.

In contrast, Self-efficacy has a significant positive effect on Organizational Citizenship Behavior for the Environment, but Psychological Ownership has an insignificant positive impact. Additionally, Self-efficacy can mediate the beneficial effects of Spiritual Leadership on Organizational Citizenship Behavior for the Environment, but Psychological Ownership cannot do so. Management must adopt spiritual leadership to motivate their staff to be more environmentally friendly on a discretionary basis to help the environment and the organisation's budget.

Keywords: Spiritual Leadership; Organisational Citizenship Behavior; Self-efficacy; Psychological Ownership.

INTRODUCTION

In the last few decades, especially since the economic recovery period after World War II, awareness of environmental issues and environmental sustainability has become a major issue in human life, including economic life. Financial organisations are recognised as contributing significantly to environmental degradation. Still, on the other hand, organisations have an essential influence on ecological conservation efforts, with human resources (workforce) as the core driver [23].

Many organisations have realised the importance of environmental conservation and pro-environmental performance in their operations, especially since discovering that the effects, besides benefiting the natural environment, also help the organisation's environmental and financial performance [7, 42]. Reducing trash, using

less energy, and recycling allow businesses to save money and gain a competitive edge while simultaneously fulfilling their social obligations to protect the environment [49, 50, 8].

However, it seems that incorporating environmental concerns into business strategies and operations, such as putting in place formal structures and routines and enhancing environmental, health, and safety management systems, which should be able to help organisations lessen environmental impacts, is insufficient to handle the complexity of environmental problems [50], or only end up as symbolic behaviour to increase external legitimacy [50].

Important environmental projects in firms may be successful or unsuccessful depending on employee behaviour beyond official awards and job assessment systems [22]. Therefore, efforts to involve employees in organisational efforts to

improve their pro-environmental performance are significant, even though it is not part of their formal job description [45].

Environmental awareness efforts or actions that support sustainability within organisations are often based on independent individual initiatives [17]. Therefore, organisational efforts to encourage their employees to behave pro-environmentally attract the interest of researchers, such as [16, 22, 45], because they are considered to have an essential contribution to organisational efforts in environmental conservation. However, as stated by [45], environmentally conscious behaviour in the workplace, like many new conceptions, still needs to be conceptualised and measured differently and often without underlying organising theory.

Organisational citizenship behaviour (OCB) is the readiness to perform labour freely even if it is not required of him. An organisation with employees who can carry out activities in line with responsibilities and provide performance that exceeds expectations is successful [34]. Voluntary employee behaviour that benefits the organisation is conceptualised by [41] using the term Organizational Citizenship conduct (OCB), defined as individual conduct that is optional, not explicitly or directly rewarded by the formal incentive system, and overall supports the efficient operation of the organisation. In [15], the OCB concept, which focused more on employee environmental care behaviour in contributing to the organisation's pro-environmental performance, then by [22], used the term Organizational Citizenship Behavior toward the Environment (OCBE), namely discretionary individual social behaviour, not recognised directly or explicitly by the formal reward system and contributing to increasing effective pro-environment management by the organisation.

Research on Organizational Citizenship Behavior for the environment, such as that conducted by [16, 45, 50, 31], shows that the OCBE concept can help organisations to be more environmentally conscious and environmentally friendly with their employees as the main actors in these efforts. However, OCBE, as a discretionary individual behaviour independent of the organisational reward system, requires a trigger to grow and develop within the individual and cannot immediately arise due to the demands of the organisation's internal operating standards or management regulations [50].

OCBE, as a new behaviour, needs to be learned by individuals and requires exemplary figures as role models; as explained by [12] to the social learning hypothesis, most human behaviour is picked up through observation, specifically by watching other people. As a result, new ideas about appropriate conduct will arise by witnessing how other people behave. This is due to the ongoing reciprocal interplay of cognitive, behavioural, and environmental factors in human behaviour. The other people referred to by [12] could be colleagues or leaders in the work environment. Still, the leader has the most significant potential to influence other people's behaviour.

Giving the organisation direction is something that both management and leadership care about. But if management is about organising, planning, hiring, supervising, and regulating, leadership is about inspiring others to make changes [25]. Therefore, many previous studies have examined the influence of various leadership styles on OCBE, such as research by [28, 51, 2, 30, 1, 38], with varying results depending on the leadership style used and research location.

Behaviour carried out is based on the discretion and free consideration of each individual, based on self-awareness of the essence of their self-worth. Apart from requiring exemplary figures as role models to do this, it must also be supported by a work atmosphere full of harmony and selfless love, as explained by [8], apart from being an example for employees, a leader figure must also create a harmonious and conducive work atmosphere and provide meaning for people in their work to make discretionary behaviour based on their values as humans.

When humans work, they will not only fulfil their worldly physical needs, but whenever possible, they will try to find a higher meaning as a manifestation of their human side, one of which is the desire to make positive changes for the people around them. This is considered by [25] to align with the aim of spiritual leadership to create alignment of vision and values at all strategic levels, teams, and empowered individuals, ultimately used to encourage higher organisational commitment and productivity.

Incorporating the four main areas that make up the core of human existence — the body (physical), mind (logical/rational thinking), heart (emotions, feelings), and soul — spiritual leadership is a more comprehensive approach to leadership.

Authors [25] then developed a causal model of Spiritual Leadership, where the leader's values, attitudes, and behaviour show employees that the leader has a clear vision, reflected in an altruistic attitude of love, which gives employees hope and confidence in their leader. This morally makes employees find a higher meaning than just working to get rewards and encourages them to make positive changes because employees feel appreciated and understood as humans. This condition, in aggregate, creates a contribution to the organisation in the form of commitment and productivity.

In addition to serving as an example, spiritual leadership also creates and supports processes that collectively influence society, such as involving staff members in intellectual and interactional activities that help them discover their meaning and purpose, link them to social networks, and foster harmony among coworkers, spiritual principles, and organisational social norms [8]. These harmonious conditions will create a feeling of comfort and security for employees in the work environment and make them feel at home.

According to [43], A sense of psychological ownership will be cultivated by feelings of safety and comfort; this type of ownership is unrelated to the desire to control physical objects and is instead characterised by the perception that one is an owner of the organisation, is responsible for its survival and is capable of contributing. Employees are motivated to promote and maintain sustainability because of the connection and pro-organisational behaviour that psychological ownership fosters [52]. In support of this, [26] suggests that spiritual leadership is the most effective management approach for maximising the triple bottom line, which consists of people via employee welfare, the planet through environmental stewardship, sustainability, corporate social responsibility, and profits through financial performance and revenue development.

The Influence of Spiritual Leadership on Organizational Citizenship Behavior for the Environment. Based on social learning theory [12], which asserts that people watch, pick up on, and imitate the actions and behaviour of their role models, it can be concluded that leaders can set an example for their followers by modelling appropriate behaviour. Research backs up the link between organisational and civic behaviour for the environment and spiritual leadership. The social learning theory [11] contends that staff

members absorb and put into practice the spiritual leader's mission, altruistic values, and hopes/beliefs, as well as exhibiting positive social emotions like forgiveness, gratitude, and helping others. This gives them the spiritual zeal to put forth extra effort as volunteers to preserve the natural environment, as doing so is a moral imperative [35]. Spiritual leadership is interested in developing individuals' ecological values [4] that trigger their engagement in wise, environmentally friendly behaviour [8]. Research [5, 8] shows that Spiritual Leadership significantly positively affects Organizational Citizenship Behavior for the Environment. [34] Although it does not explicitly discuss environmental care behaviour, his research shows that spiritual leadership significantly and positively affects organisational citizenship behaviour.

H1: Spiritual Leadership significantly positively affects Organizational Citizenship Behavior for the environment among Harapan Keluarga Mataram Hospital employees.

The Influence of Spiritual Leadership on Self-Efficacy. A leader with a Spiritual Leadership style tends to allow his followers to pursue more significant life goals, meaningful work, transcendence, altruism, and a sense of togetherness [25]. This process has the potential to provide a more incredible feeling of harmony between organisational spirituality and personal spirituality as well as an increased sense of meaning, self-transcendence, and connectedness [4], thereby generating confidence in followers that they can face and resolve a problem and prepare themselves in the challenges of the future. Research by [18] shows that Spiritual Leadership positively affects followers' spiritual attributes toward their inner self (self-esteem and self-efficacy).

H2: Spiritual leadership significantly and positively affects self-efficacy among employees at Harapan Keluarga Mataram Hospital.

The Influence of Spiritual Leadership on Psychological Ownership. Authors [4] explained that one of the roles of spiritual leadership is to create and facilitate a process of collective social influence, like involving employees through intellectual discourse and interactional approaches that help them connect with social networks, find meaning and purpose in their lives, and foster harmony among coworkers, the spiritual and social values of the organisation.

This harmonious condition will give employees comfort and security in the work environment and make them feel at home (feels like home), which [43] is identified as part of psychological ownership. According to studies, employee psychological ownership is significantly influenced by leadership behaviour [10, 13, 36, 28]. The significance of employees' psychological ownership of the company is therefore predicted by leadership action.

H3: Spiritual Leadership significantly positively affects Psychological Ownership in Harapan Keluarga Mataram Hospital employees.

The Influence of Self-Efficacy on Organizational Citizenship Behavior for the Environment. Self-efficacy refers to the belief that one has the power to produce desired outcomes [12]. They are derived from [12] socio-cognitive theory, which explains that when individuals consider themselves capable of performing a task, they prepare themselves for its risks and uncertainties [48]. Authors [47] argue that negative environmental changes and related behaviours trigger motivation, self-efficacy, and self-responsibility, encouraging the person to engage in activities that can undo the adverse event. Regarding environmental awareness actions, factors such as easy and fast information, role models and pro-environmental actions in the past give rise to confidence that they will be able to carry out similar actions and face challenges related to the environment in the future [48]. In this context, employees utilise this for pro-environmental behaviour. For example, OCBE [50] shows that Self-efficacy positively affects Organizational Citizenship Behavior for the Environment. Meanwhile, other research, although it does not explicitly discuss pro-environmental behaviour, indicates that Self-efficacy positively impacts Organizational Citizenship Behavior (OCB) [21, 24].

H4: Self Efficacy has a significant positive effect on Organizational Citizenship Behavior for the environment among employees at Harapan Keluarga Mataram Hospital

The Influence of Psychological Ownership on Organizational Citizenship Behavior for the Environment. The concept of employee psychological ownership was developed by [43] as a condition where individual employees feel that the target of ownership (material or immaterial) or part of it is "theirs". This

definition is not meant negatively to mean selfish ownership or control, but rather a condition where an employee feels safe and comfortable in an organisation and feels intrinsically obliged to look after and protect the organisation materially and immaterially. According to [43], psychological ownership encourages employees to have a strong responsibility towards the organisation. Strong responsibility will give employees a moral demand to take the initiative to maintain, protect and improve the quality of the object of their psychological ownership [39]. Employees' psychological ownership behaviour in an organisational setting shows up as voluntary time and energy investments in their jobs for the benefit of the group [39]. This notion is supported by a study by [39], which demonstrates that workers would participate more actively in OCBE outside the organisation's compensation system to meet the firm's low-carbon goals when they feel they have psychological ownership. Other studies have demonstrated that psychological ownership favours organisational environmental citizenship behaviour [35, 51, 56].

H5: Psychological Ownership has a significant positive effect on Organizational Citizenship Behavior for the environment among employees at Harapan Keluarga Mataram Hospital

The Influence of Self-Efficacy in Mediating the Influence of Spiritual Leadership on Organizational Citizenship Behavior for the Environment. Authors [17] found that the higher a company's managers' perception of being able to take environmental action, the more likely they are to adopt proactive behaviour regarding environmental issues. Workers with higher levels of self-efficacy tend to carry out aggressive behaviour in the environment [30, 54, 30].

H6: Self-efficacy mediates the positive influence of Spiritual Leadership on Organizational Citizenship Behavior for the environment in Harapan Keluarga Mataram Hospital employees.

The Influence of Psychological Ownership in Mediating the Influence of Spiritual Leadership on Organizational Citizenship Behavior for the Environment. Spiritual leadership shapes workplace spirituality, which increases intrinsic motivation to protect the environment because it provides a deep inner purpose about nature and motivates to make this planet a better place for current and future generations [4]. This opinion

is relevant to one of the factors of psychological ownership, namely a sense of place [having place [43] where when someone feels like they "own" an object, they tend to look after it and make it better for themselves and other people, and this will be done by investing the self into the target [42], namely devoting one's time, thoughts and energy voluntarily to the target object. Spiritual leadership will create conditions and situations that are harmonious and full of selfless love where employees feel they belong and are part of the organisation. Their moral encouragement to contribute to their organisation makes them behave in discretionary ways, including pro-environmental behaviour [40, 34, 14, 4].

H7: Psychological Ownership mediates the positive influence of Spiritual Leadership on Organizational Citizenship Behavior for the environment in employees at Harapan Keluarga Mataram Hospital

METHOD

This research is associative research with a quantitative approach. This research was conducted at the Harapan Keluarga Mataram Hospital. The population in this study was all employees at Harapan Keluarga Mataram Hospital, totalling 205 people. The sample is a portion or representative of the population to be studied [9]. The sampling technique in this research uses a simple random sampling probability sampling technique, namely a sampling technique that provides an equal opportunity for each element (member) of the population to be randomly selected as a sample member without paying attention to strata in the population [49]. This technique assumes that OCBE for Harapan Keluarga Hospital employees can be carried out by anyone regardless of their strata. Data was gathered using a questionnaire with a Likert scale of 1 (strongly disagree) to 5 (strongly agree). Sixty-four assertions that are statement items make up the questionnaire's items. The data was then examined using clever PLS 3.0 software and the Partial Least Square-Structural Equation Model (PLS-SEM).

RESULTS AND DISCUSSION

Multiple linear regression is used to answer and further explain the effect of at least two or more independent variables on one dependent variable.

Following are the results of multiple linear regression analysis of panel data:

Table 1 – Panel Data Multiple Linear Regression Analysis

Relationship Between Variabel	Coefficient	T-Statistics	P-Values
Spiritual Leadership ->OCBE	0,258	2,183	0,030
Spiritual Leadership ->Self-efficacy	0,667	13,723	0,000
Spiritual leadership ->Psychological Ownership	0,419	6,049	0,000
Self-efficacy ->OCBE	0,212	2,210	0,028
Psychological Ownership ->OCBE	0,081	0,743	0,458
Spiritual Leadership ->Self-efficacy ->OCBE	0,141	2,083	0,038
Spiritual leadership ->Psychological Ownership ->OCBE	0,034	0,700	0,484

Table 1 above explains the relationship between the variables (results of the hypothesis test):

1. Spiritual leadership significantly improves OCBE, with a coefficient of 0.258, t-statistic of 2.183 > 1.96 and P-value of 0.0300.05. The first hypothesis (H1) is therefore accepted. In other words, the better the Spiritual Leadership's effectiveness, the higher the OCBE will be for the Harapan Keluarga Mataram Hospital staff.
2. Self-efficacy is positively and significantly impacted by spiritual leadership, as shown by the coefficient value of 0.667, t statistic value of 13.723 > 1.96, and P value of 0.000 0.05. Therefore, the second hypothesis (H2) is confirmed. Accordingly, the personnel at Harapan Keluarga Mataram Hospital have higher levels of self-efficacy and more successful Spiritual Leadership.
3. Psychological Ownership is significantly positively impacted by spiritual leadership, as shown by the coefficient of 0.419, the t-statistic value of 6.049 > 1.96, and the P-value of 0.000 0.05. This means that the third hypothesis (H3) is accurate. In other words, the better the psychological ownership of Harapan Keluarga Mataram Hospital staff, the more successful the spiritual leadership.

4. Self-efficacy significantly improves OCBE, as evidenced by its coefficient value of 0.212, the t-statistic value of $2.210 > 1.96$, and the P-value of $0.028 < 0.05$. The fourth hypothesis (H4) is therefore accepted. Therefore, the OCBE of the Harapan Keluarga Mataram Hospital staff will increase in proportion to their self-efficacy.

5. Psychological Ownership has a positive but unimportant impact on OCBE, with a coefficient of 0.081, a t-statistic of $0.743 < 1.96$, and a P value of $0.458 > 0.05$. The fifth theory (H5) is therefore disproved. As a result, OCBE cannot be influenced by psychological ownership in Harapan Keluarga Mataram Hospital workers.

6. The role of Self-efficacy can mediate the positive influence of Spiritual Leadership on OCBE with a coefficient value of 0.141, a t-statistic value of $2.083 > 1.96$, and a P-value of $0.038 < 0.05$. So, the sixth hypothesis (H6) is accepted. This means that the influence of spiritual leadership on OCBE in Harapan Keluarga Mataram Hospital employees can be achieved through self-efficacy. The Self-efficacy variable is included in the perfect variable category because the impact of Spiritual Leadership on OCBE directly decreases to zero when the Self-efficacy variable is included.

7. Psychological Ownership's role cannot mediate Spiritual Leadership's influence on OCBE with a coefficient value of 0.034, a t-statistic value of $0.700 < 1.96$, and a P-value of $0.484 > 0.05$. So, the sixth hypothesis (H7) is rejected. This means that the influence of Spiritual Leadership on OCBE in Harapan Keluarga Mataram Hospital employees cannot be through Psychological Ownership. The Psychological Ownership variable is included in the partial variable category because the Spiritual Leadership variable can directly influence OCBE without going through the Psychological Ownership variable.

The Influence of Spiritual Leadership on Organizational Citizenship Behavior for the Environment

The first hypothesis (H1) is accepted based on the findings of this study, which demonstrate a substantial positive relationship between spiritual leadership and organisational environmental citizenship behaviour. Thus, the OCBE of Harapan Keluarga Mataram Hospital staff will be more significant and influential regarding spiritual leadership. Organisational Citizenship conduct for the Environment (OCBE) is employee

discretionary conduct that supports environmental policies and activities inside the business even when it is not officially acknowledged by the organisation [15, 22, 45, 51]. On the other hand, Spiritual Leadership refers to a leadership approach that focuses on spiritual values, ethics, selfless love, and higher goals in guiding and motivating organisational members [25, 4]. This leadership style can trigger the development of a deeper awareness of social and environmental responsibility. Employees led by Spiritual Leadership principles tend to understand better and commit to environmental protection efforts and environmentally friendly practices. Values such as empathy, compassion, and social responsibility espoused by Spiritual Leadership can encourage active employee participation in OCBE, such as supporting recycling programs, reducing resource use, and contributing to the organisation's sustainability efforts. Thus, spiritual leadership drives employees' intrinsic motivation to maintain a sustainable work environment at Harapan Keluarga Mataram Hospital. The results of this research align with and support previous studies [34, 5, 8] that Spiritual Leadership directly has a significant positive effect on Organizational Citizenship Behavior for the Environment.

The Influence of Spiritual Leadership on Self-efficacy

The second hypothesis (H2) is accepted since the findings of this study demonstrate a substantial positive relationship between Spiritual Leadership and Self-efficacy. In other words, the stronger the self-efficacy of Harapan Keluarga Mataram Hospital staff, the more successful Spiritual Leadership is. Spiritual leadership integrates spiritual values, an ethic of selfless love and a higher purpose in inspiring and guiding organisational members [43]. Self-efficacy, on the other hand, refers to an individual's belief in his or her ability to execute tasks and achieve desired goals [11]. In the context of Harapan Keluarga Mataram Hospital, the positive and significant influence of Spiritual Leadership on Self-efficacy indicates that the spiritual leadership style can substantially impact employee self-confidence. Spiritual leadership is a behavioural model that inspires employees with cheerful and inspiring values [8]. Leaders who practice spirituality as the basis of leadership tend to set examples of work ethics, responsibility, integrity, and generous love. This can influence employees' views of

themselves and their abilities. Leaders' practice of spiritual values in daily life can help employees internalise the belief that they can also face existing tasks and challenges [18]. In addition, positive communication and interaction with leaders who uphold spiritual values can strengthen employees' self-concept [8]. The results of this study support research conducted by [19] that Spiritual Leadership has a positive effect on followers' spiritual attributes toward inner self (self-esteem & self-efficacy) as well as research by [18] that Spiritual Leadership has a positive impact on goal self-concordance and self-efficacy.

The Influence of Spiritual Leadership on Psychological Ownership

This research shows that Spiritual Leadership significantly affects Psychological Ownership, so the third hypothesis (H3) is accepted. This means that the more influential the spiritual leadership is, the higher the psychological ownership of Harapan Keluarga Mataram Hospital employees. Highlights the critical role of spiritual values in shaping an individual's emotional closeness and attachment to an organisation. Spiritual leadership, a leadership approach emphasising moral values, ethics, and higher goals, provides a foundation for forming feelings of psychological ownership among employees. Therefore, leaders need to implement a leadership approach that reflects the adopted spiritual values to create a higher sense of emotional attachment and commitment to the organisation. In a broader context, this influence allows organisations to encourage employees to feel ownership of the organisation's goals and make maximum contributions to achieving its success. The results of this research support research conducted that Spiritual Leadership has a significant positive effect on Psychological Ownership and research by [46] that Spiritual Leadership has a significant positive impact on Workplace Spirituality, making employees feel high Psychological Ownership.

The Influence of Self-Efficacy on Organizational Citizenship Behavior for the Environment

The research results show that self-efficacy significantly affects OCBE, so the fourth hypothesis (H4) is accepted. This means that the higher the Self-efficacy, the higher the OCBE of the Harapan Keluarga Mataram Hospital employees. This

shows the critical role of self-confidence in encouraging active participation in environmentally supportive behaviour within the organisation. Self-efficacy is an individual's belief in his or her ability to overcome tasks and challenges [11]. It is a solid internal motivator for employees to behave positively towards environmentally friendly practices.

In the framework of [11], self-efficacy is considered a critical factor influencing individual behaviour. High self-confidence in one's ability to overcome obstacles and achieve goals encourages individuals to take the initiative in carrying out positive actions. In the context of Mataram Harapan Keluarga Hospital, high self-efficacy encourages employees to be more actively involved in OCBE, such as participating in recycling programs or reducing resource use. The interaction between Self-efficacy and OCBE can be explained through the concept of reinforcement in the past. Employees who have experienced success in OCBE behaviours, such as participating in environmental activities or conveying ideas for sustainable practices in the past, will have the confidence to repeat similar behaviours. Success in one of these behaviours can strengthen their self-confidence in influencing the work environment through other positive actions [11]. In addition, self-efficacy can also affect individuals' perceptions of the impact and relevance of their actions on the environment. High self-confidence can make employees more likely to see themselves as effective agents of change [20], encouraging participation in OCBE to make meaningful contributions. The results of this study support previous research conducted by [21, 24, 51], which shows that Self-efficacy positively affects Organizational Citizenship Behavior for the Environment.

The Influence of Psychological Ownership on Organizational Citizenship Behavior for the Environment

As a psychological condition in humans, [43] explains that three factors influence Psychological Ownership, namely 1) Controlling the Ownership Target, 2) Coming to Intimately Know the Target, and 3) Investing the Self into The Target. If conditions in the field do not meet one or all of these factors, then Psychological Ownership cannot influence specific behaviour. In the context of research at Harapan Keluarga Hospital, most respondents in this study were health workers who

dealt with patients during their work hours (64.72 %). The profession of health workers who handle patients directly is bound by various kinds of regulations, standard operating procedures, and professional ethics, which makes health workers tend not to be able to control the rules and regulations of hospitals and policy-makers above them and tend to work based on regulations, standard procedures and professional ethics that have been established. This makes health workers feel that they have no control over the hospital organisation and only follow instructions, directions, and standard standards that have been set. This applies to non-health worker cleaning service, security, and administrative staff respondents. The type of work and organisational dynamics in hospitals make it very difficult for respondents to control or manage the object of psychological ownership (Controlling the Ownership Target).

On the other hand, the majority of respondents in this study were employees with less than three years of service or still on contract status (63.98 %), so this relatively short work period meant that respondents through the association process did not feel they knew the hospital organisation in depth. And do not have sufficient information about the organisation and its dynamics so that the close relationship formed between the respondent and the organisation is not close enough that the self-identity [43] is defined as the need to gain a clear feeling for oneself through a sense of 'mine' (a sense of belonging to something) towards the hospital organisation that is not yet sufficiently formed. On the other hand, the work of most respondents is more focused on patient service, where 88.24 % of respondents work directly with patient service. In comparison, only 11.76 % are administrative staff, making the respondents' time, thoughts, and energy more devoted to patients.

Meanwhile, non-service activities that make them feel closer to the organisation tend to be less involved, so ties related to a sense of responsibility tend to be related to their profession and the patients they care for, while relations with the organisation can still be said to be lacking. This gives respondents less time to get to know the object of psychological ownership (Coming to Intimately Know to The Target). The research results regarding the relationship between psychological ownership and OCBE at Harapan Keluarga Mataram Hospital, particularly in the hospital environment in general, are new, and

the results differ from several previous studies [35, 56, 51]. Therefore, to understand the more complex dynamics behind the relationship between Psychological Ownership and OCBE, especially in hospital environments or other health facilities, future-specific research is needed that can help organisations design more holistic strategies to increase participation in behaviour.

The Influence of Self-Efficacy in Mediating the Influence of Spiritual Leadership on Organizational Citizenship Behavior for the Environment

The results of this research show that the role of Self-efficacy can mediate the positive influence of Spiritual Leadership on OCBE, so the sixth hypothesis (H6) is accepted. This means that the impact of spiritual leadership on OCBE in Harapan Keluarga Mataram Hospital employees can be achieved through self-efficacy. Spiritual leadership, with an emphasis on ethics, social responsibility, selfless love and concern for higher goals, can provide guidance and inspiration for employees to behave in a supportive environment, thereby giving rise to self-efficacy in employees that they can do the same [11]. An individual's self-confidence in their ability to succeed in positive actions that influence the environment can be a factor that facilitates or limits the implementation of these values in actual activity. In this case, Self-efficacy is a link between Spiritual Leadership and OCBE. Employees inspired by the spiritual values embodied by their leaders will internalise these values in their belief that they can act by these values, as referred to by [11] as one way of developing Self-efficacy in a person. They believe that their actions can positively impact the environment, and this belief can motivate them to participate in behaviours that support the environment. It is essential to recognise that other factors, such as organisational culture, work environment, and individual motivation, can influence this mediation process. However, the role of Self-efficacy as a link between Spiritual Leadership and OCBE provides a deeper understanding of how individuals' beliefs in their abilities play an important role in bridging the values embodied by leaders and positive behaviour that supports the environment.

The results of this research indicate that Spiritual Leadership as a leadership style about OCBE can be mediated by self-efficacy, thereby supporting and adding to the results of previous research by

[50], who researched the influence of Responsible Leadership, Inclusive Leadership, Authentic Leadership and Supportive Leadership about OCBE through Self-efficacy. The results of this research also support several previous studies which, although not explicitly discussing Spiritual Leadership or OCBE, enrich their analysis on the influence of various leadership styles on employee discretionary behaviour (OCB) through Self-efficacy, such as research by [3, 6, 44].

The Influence of Psychological Ownership in Mediating the Influence of Spiritual Leadership on Organizational Citizenship Behavior for the Environment

Intervening factors from other variables may have influenced the mediating role of Psychological Ownership in the relationship between Spiritual Leadership and OCBE. In the context of this research at Harapan Keluarga Mataram Hospital, factors such as organisational culture or the role of internal and external factors may be more dominant in influencing OCBE than Psychological Ownership. These factors can moderate the influence of Spiritual Leadership on OCBE, causing a lack of the mediating role of Psychological Ownership. On the other hand, feelings of belonging are linked to psychological ownership, as explained by [43], which focuses more on traditional aspects of belonging, such as identification with responsibilities related to the profession and patients or economic interests. In the context of environment and environmental behaviour, broader psychological factors, such as commitment to environmental values, social responsibility, and self-efficacy, will be more relevant in shaping OCBE. This can explain why the feeling of psychological belonging at Harapan Keluarga Hospital does not significantly mediate the relationship between Spiritual Leadership and OCBE.

Additionally, the complexity of the relationships between these variables can be influenced by in-

dividual factors unique to each employee. For example, personal motivation, past experiences, or perceptions of environmental responsibility may play a role in moderating the influence of Spiritual Leadership on OCBE. Another thing that happened to respondents was that their sense of psychological ownership increased due to the impact of Spiritual Leadership, which internalised human values, selfless love, and higher goals within themselves, as explained by [25], but this influenced more responsibility and love. Their altruism toward patients is their primary goal in serving as health workers, whereas employee discretionary behaviour in general, as explained by [41], is devoted to patients. In contrast, they consider issues regarding environmental concerns to have been managed well by special hospital units, namely environmental health units, so that they can feel calmer and focus on improving the quality of service and patient safety. These factors can rationalise why the relationship between Spiritual Leadership and OCBE is not linked to Psychological Ownership in Harapan Keluarga Hospital employees.

CONCLUSIONS

Organisational Citizenship Behavior for the Environment (OCBE), self-efficacy, and psychological ownership of workers at Harapan Keluarga Mataram Hospital are all positively and significantly impacted by spiritual leadership — additionally, OCBE benefits from self-efficacy. OCBE is not much affected by psychological ownership, though. Self-efficacy also mediates the association between Spiritual Leadership and OCBE. This research provides valuable insight into the importance of Spiritual Leadership in improving OCBE and related factors at Harapan Keluarga Mataram Hospital, which can guide management and leadership development in similar institutions.

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