

Improving Teachers' Knowledge Sharing Behavior with Islamic Work Ethics

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ABSTRACT

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The purpose of this study is to empirically examine teachers' perceptions of their work at school. The research design uses a quantitative approach through research instruments. The unit of analysis in this study is school teachers in Yogyakarta who have worked and taught at school for at least one year. Data were collected through the direct distribution of questionnaires by the research team. Purposive sampling was used to collect samples in this study. The number of respondents in this study was 32, who were school teachers in Yogyakarta. The results of this study indicate that the hypothesis stating that Islamic work ethics have a positive but insignificant influence on knowledge-sharing behavior is rejected.

1. Introduction

1.1 Background

In his work *The Great Disruption*, Fukuyama argues that globalization has triggered massive chaos within social structures, rendering religion meaningless and leading to rampant poverty, crime, suicide, and corruption (Fukuyama, 2000). Various facilities of life are also instant, making humans increasingly pragmatic, moral ethics and noble values are reversed, causing social changes such as the rich getting richer and the poor getting poorer. Thus, in the future, it must be realized that human resources will need a superior model and process to acquire skills in the global world, effectiveness in work, and the ability to compete. According to (Handoko, 2012), human resources are one of the most important factors in an organization. Therefore, human resources (HR) must be managed effectively to enhance organizational effectiveness and efficiency.

1.2 Problem Statement

Indonesia, with a Muslim majority population, does not have many Islamic practices in organizations, businesses, and workplaces. This can be seen in the education system, especially higher education, which is designed according to the Western education system.

The curriculum for science and social management is based on Western philosophy and thinking, without considering the Islamic perspective on relevant concepts.

Based on this, scientists began to examine the concept of Islamic work ethics (Ali, 1988; and Yousef, 2001) in their research, stating that Islamic work ethics has deep ideological roots in the Qur'an and Sunnah of the Prophet Muhammad SAW. In addition, it is emphasized that Islamic work ethics places more emphasis on intention than on results. For example, any action intended to harm others, even if it benefits the perpetrator, is considered a violation of Islamic law (Ali and Al-Owaidan, 2008; Musoli, 2018).

Murtaza et al. (2016) in their study stated that Islamic work ethics as a driver for organizations in achieving employee knowledge sharing behavior, individuals with high Islamic work ethics show higher knowledge sharing behavior than individuals with low Islamic work ethics.

The issue to be examined in this study is whether Islamic work ethics influence the knowledge sharing behavior of school teachers in Yogyakarta.

1.3 Objectives and Scope

Based on the above background, several previous studies have discussed the influence and importance of improving Islamic work ethics and knowledge sharing behavior in organizations. Therefore, the specific objective of this study is to examine the influence of Islamic work ethics on school teachers in Yogyakarta, which is very interesting to study, given the current reality where the educational landscape is rapidly developing and competitive. This necessitates teachers to improve the quality of their performance and achievements.

Additionally, the urgency and rationale for conducting this research are as follows: First, empirical evidence regarding the influence of Islamic work ethics on knowledge-sharing behavior is still very limited, and there are no studies with the same title. Second, researchers aim to follow up on the recommendations from some of the previous studies mentioned above. Therefore, the focus of this research is titled: Efforts to improve knowledge-sharing behavior with Islamic work ethics.

The specific objective of this research is to analyze and examine the influence of Islamic work ethics on the knowledge-sharing behavior of school teachers in Yogyakarta. Meanwhile, the general objective is to improve teachers' knowledge-sharing behavior. This research is important to determine the extent of the influence of Islamic work ethics on the knowledge-sharing behavior of school teachers in Yogyakarta.

2. Literature Review

2.1 Related Work

Islamic Work Ethics

The definition of Islamic work ethics put forward by researchers is widely known through writings in scientific research journals such as Ahmad and Owoyemi (2012), who define Islamic work ethics as a set of values or a belief system derived from the Qur'an and Sunnah/Hadith regarding work and hard work. Islamic work ethics is a belief system based on the teachings of the Qur'an and the Sunnah of the Prophet Muhammad SAW that encourages individuals to approach work with a sense of duty and responsibility as a virtue (Rurkkhum, 2010). Work ethics in Islam have intrinsic value, meaning that one receives reward for doing what is right and punishment for doing wrong, and these consequences are addressed in the afterlife by God (Debeljak, Krkač, & Rizk, 2008). In other words, this is an orientation that influences and shapes participation and engagement in the workplace,

demonstrating that work is a virtue aligned with an individual's needs (Ali & Al-Owaihian, 2008; Musoli & Aji, 2023).

Knowledge Sharing Behavior

According to Witherspoon, et al (2013), knowledge sharing is a process in knowledge management that is used to create, produce, and maintain business processes. Knowledge sharing is also the practice of exchanging and disseminating ideas, experiences, and knowledge with others to ensure that knowledge continues to sustain businesses and organizations. Knowledge sharing is the most important segment and a challenge in knowledge management (Rahmatullah and Mahmood, 2013). Furthermore, Rahmatullah and Mahmood (2013) and Alavi and Leidner (2001) suggest that knowledge sharing can be reflected as one of the most important elements in the knowledge management process in business.

2.2 Research Gap

State of The Art Research

The Relationship Between Islamic Work Ethics and Knowledge Sharing Behavior

Research conducted by Murtaza, et al (2016) shows that Islamic work ethics has a positive impact on knowledge sharing behavior where individuals with high Islamic work ethics show more knowledge sharing behavior. This study is also in line with research conducted by (Mursaleen, et al (2015); Kumar and Rose, 2012), which found that Islamic work ethic has a positive impact on knowledge sharing behavior. Individuals with high Islamic work ethic consider and recognize that sharing is a duty and are therefore more likely to share knowledge and personal experiences than their colleagues.

Empirical Research Model

The research model proposed in this study consists of three variables, namely Islamic work ethics and social capital as independent variables and knowledge sharing behavior as a dependent variable. The research model is described as follows:

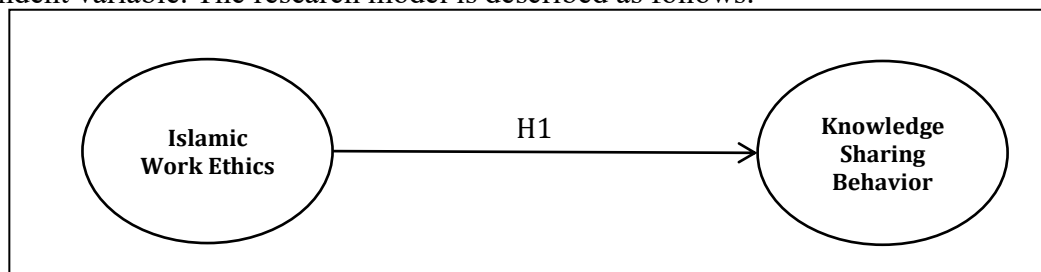


Figure 1
Research Model

3. Methodology

3.1 Data Collection

Research Population and Sample

The population used in this study consists of Muhammadiyah school teachers in the Special Region of Yogyakarta. The data sampling technique employed in this research was purposive sampling. The characteristics of the respondents in this study were as follows: 1) Muhammadiyah school teachers with permanent or contract/honorary status, 2) have been

working or teaching for at least 1 year, and 3) are still active and have not retired or completed their service.

Data Types

The data used in this study is primary data, which is data obtained directly from respondents or research subjects through a questionnaire prepared by the researcher for further analysis to find solutions (Sekaran & Bougie, 2019). Primary data was obtained through the distribution of questionnaires.

Data Collection Techniques

This study was conducted on individual analysis units using questionnaires or surveys without significant influence from the researcher (Sekaran & Bougie, 2019). In the questionnaire, measurements were taken using an attitude scale, specifically the Likert scale (Sekaran & Bougie, 2019), which includes a range of 1-5 answers, with respondents only allowed to select one option when filling out the questionnaire. The values for the 1-5 range are as follows: 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.

3.2 Analysis Techniques

In this study, data testing was conducted using IBM Statistical Product and Service Solutions (SPSS) software by first testing the validity and reliability of the data, followed by testing the influence of the research hypothesis (Ghozali, 2016).

3.3 Validation

Validity Test and Reliability Test

It is considered valid if significant (α) < 5% or < 0.05 (Ghozali, 2016). The question indicators will be declared valid from the IBM SPSS AMOS Statistics output display in the regression weights table by looking at the probability value. The validity of the instrument was tested using IBM SPSS AMOS software. In this study, the validity test conducted was a reliability test for internal consistency reliability, which emphasizes the consistency of the items in an instrument. The questionnaire items are considered reliable if the Cronbach's alpha value is > 0.6 (Ghozali, 2016). The reliability test was processed using IBM SPSS AMOS software.

4. Results and Discussion

4.1 Key Findings

Data Analysis Process and Results

Validity Test

The validity test in this study used the SPSS application as an aid to process or test the validity test (Bahri, 2018). If the significance value is < 0.05, the item is valid, and if the significance value is > 0.05, the item is invalid. If invalid, the item can be discarded or not used, and the question can also be revised and redistributed to respondents. Meanwhile, reliability measurement in this study used the one-shot method, meaning that the measurement was conducted only once, using the SPSS 26.0 application with the Cronbach's alpha statistical test. A construct is considered reliable if the Cronbach's alpha value is > 0.70 (Ghozali, 2016). 1) If the Cronbach's alpha coefficient is > 0.70, it indicates reliability; 2) If the Cronbach's alpha coefficient is < 0.70, it indicates unreliability.

Table 1. Results of the validity test of Islamic work ethics

Islamic Work Ethic Variable Question Items	Standardized Sig Value	Sig Value on Data	Description
EKI1	0,05	0,00	Valid
EKI2	0,05	0,00	Valid
EKI3	0,05	0,00	Valid
EKI4	0,05	0,00	Valid
EKI5	0,05	0,00	Valid
EKI6	0,05	0,00	Valid
EKI7	0,05	0,00	Valid
EKI8	0,05	0,00	Valid
EKI9	0,05	0,00	Valid
EKI10	0,05	0,00	Valid
EKI11	0,05	0,00	Valid
EKI12	0,05	0,00	Valid

Source: Primary Data Processed

The test results in the table above the Islamic work ethics variable (X1) with a significance level <0.05 , this means that overall for the statement items of the Islamic work ethics variable (X1) are valid, the meaning of valid means that each statement item in this questionnaire is able to reveal something that will be measured in this research variable, namely about Islamic work ethics so that all items are declared valid.

Table 2. Results of knowledge sharing behavior validity test

<i>Knowledge Sharing Behavior Variable Question Items</i>	Standardized Sig Value	Sig Value on Data	Description
KSB1	0,05	0,00	Valid
KSB2	0,05	0,00	Valid
KSB3	0,05	0,00	Valid
KSB4	0,05	0,00	Valid
KSB5	0,05	0,00	Valid
KSB6	0,05	0,00	Valid
KSB7	0,05	0,00	Valid
KSB8	0,05	0,00	Valid
KSB9	0,05	0,00	Valid
KSB10	0,05	0,00	Valid

Source: Primary Data Processed

The test results in the table above the *knowledge sharing behavior* variable (Y) with a significance level <0.05 , this means that overall for the statement items of the *knowledge sharing behavior* variable (Y) are valid, the meaning of valid means that each statement item

in this questionnaire is able to reveal something that will be measured in this research variable, namely about *knowledge sharing behavior* so that all items are declared valid.

Thus it can be concluded that all variable statement items are declared valid. This means that it can be said that it is valid that each statement item in this questionnaire is able to reveal something that will be measured in this research variable. So that the data can be continued at the next testing stage.

Reliability Test

The reliability test is used to test the consistency of data over a period of time, or the reliability of the measurements used. The decision-making criteria with the value of *Cronbach's alpha* on the variable are above 0.60, which indicates that the measurement tool can be used to collect data well, and consistency is the goal of this reliability test (Ghozali, 2016). The following shows the results of this research reliability test:

Table 3. Reliability Test Results

No.	Variables	<i>Cronbach's Alpha</i> Standard Value	<i>Cronbach's Alpha</i> Value	Description
1	Islamic Work Ethics	0,70	0,911	Reliable
2	<i>Knowledge Sharing Behavior</i>	0,70	0,952	Reliable

Source: Primary Data Processed

Reliability testing of Islamic work ethics variables (X1), social capital (X2), and *knowledge sharing behavior* (Y) shows a *Cronbach's alpha* value of 0.60. So it can be concluded that all variables are declared reliable. This means that it can be said to be reliable if several tests are carried out, the results are consistent or the same. So that the data can be continued at the next testing stage.

4.2 Interpretation of Results

Hypothesis Testing and Data Analysis

Hypothesis testing is a method of testing parameter statements or hypotheses in a population using data measured from a sample (Poletiek, 2013). The data analysis method used in this study is multiple linear regression analysis, which examines the linear relationship between two or more independent variables in influencing a dependent variable using the IBM SPSS 26.0 analysis program. The results of the hypothesis testing in this study are as follows:

Multiple Linear Regression Test

Multiple linear regression, or multiple correlation, is the correlation between two or more independent variables and a dependent variable. The R value ranges from 0 to 1; the closer it is to 1, the stronger the relationship, and the closer it is to 0, the weaker the relationship. The results of the multiple linear regression test are shown below:

Table 5. Results of multiple linear regression test

Model Summary ^b					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson

1	.711 ^a	.506	.490	3.350	3.105
a. Predictors: (Constant), Total_EKI					
b. Dependent Variable: Total_KSB					

Source: Primary Data Processed

Based on the above output, the R value is 0.711, meaning that the correlation between the Islamic work ethic variable and knowledge sharing behavior is 0.711. This indicates a strong relationship because the value is close to 1. Percentage of contribution of the independent variable to the dependent variable.

R Square (R^2) or R squared, which indicates the coefficient of determination. This value is converted into a percentage, which represents the percentage contribution of the independent variable to the dependent variable. An R^2 value of 0.506 means that the percentage contribution of the Islamic work ethics variable to knowledge-sharing behavior is 50.6%, while the remaining 49.4% is influenced by other variables not included in this model.

Adjusted R Square is the value of Adjusted R Square, which is 0.490. This also indicates the contribution of the independent variable to the dependent variable. Adjusted R Square is typically used to measure the contribution of influence when regression uses more than two independent variables. Standard Error of the Estimate is a measure of prediction error, with a value of 3.350. This means that the error that can occur in predicting knowledge-sharing behavior is 3.350.

The following are the results of the *Coefficients output*:

Table 5. Adjusted R Square

Coefficients ^a								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	3.758	4.858		0.773	0.445		
	Total_EKI	0.158	0.142	0.180	1.107	0.278	0.398	2.511
	Total_MS	0.565	0.134	0.685	4.198	0.000	0.398	2.511
a. Dependent Variable: Total_KSB								

Source: Primary Data Processed

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	7.667	5.944		1.290	.207
	Total_EKI	.621	.112	.711	5.546	.000
a. Dependent Variable: Total_KSB						

Source: Primary Data Processed

The Unstandardized Coefficient is the coefficient value that is not standardized or does not have a reference; this value uses the units used in the dependent variable data. The B coefficient consists of a constant value (the value of Y when $X_1 = 0$) and a regression coefficient (the value that indicates an increase or decrease in variable Y based on variable X_1); these values are included in the multiple linear regression equation. Meanwhile, the Standard Error is the maximum error that can occur when estimating the population mean based on a sample. This value is used to find the t-value by dividing the coefficient by the standard error.

The Standard Coefficient is the standardized coefficient value or one with a specific reference; the closer the Beta coefficient value is to 0, the weaker the relationship between variables X and Y.

The t-value is a significance test to determine the partial effect of variable X_1 on Y, whether it has a significant effect or not. To determine whether the result is significant or not, the t-value is compared with the t-table.

Significance is the probability or likelihood of making a wrong decision. If the test uses a significance level of 0.05, it means the probability of making a maximum error of 5%, in other words, we believe that 95% of decisions are correct.

The multiple linear regression equation with 1 independent variables is as follows:

$$Y' = a + b_{(1)} X_{(1)}$$

Description:

- Y' : Predicted value of dependent variable (*knowledge sharing behavior*)
- a : Constant, which is the value of Y' if $X_1 = 0$
- b₁ : Regression coefficient, which is the value of increasing or decreasing variable Y' based on variables X_1 .
- X_1 : Independent variable (Islamic Work Ethic)

The values in the *output* are then entered into the multiple linear regression equation as follows:

$$Y' = 7.667 + 0.621X_1$$

The meanings of these numbers are as follows:

- The constant value (a) is 3.758. this can be interpreted if the Islamic work ethic and social capital value is 0, then the *knowledge sharing behavior* value is 3.758.
- The regression coefficient value of the Islamic work ethics variable (b₁) is positive, namely 0.158. This can be interpreted that every increase in Islamic work ethics by 1 unit will increase *knowledge sharing behavior* by 0.158 units, assuming other independent variables are constant.
- The regression coefficient value of the social capital variable (b₂) is positive, namely 0.565. This can be interpreted that every increase in social capital by 1 unit will increase *knowledge sharing behavior* by 0.565 units, assuming other independent variables are constant.

Partial Test (T-Test)

The T test or partial test basically shows how far the influence of one independent variable individually in explaining the variation in the dependent variable (Ghozali, 2018). The confidence level used is 95% or a significance level of 5% ($\alpha = 0.05$). Rejection or

acceptance of the hypothesis based on the criteria; 1) $t \text{ count} > t \text{ table}$ or $\text{significance} > 0.05$. H_0 is rejected and H_a is accepted, meaning that the independent variable significantly affects the dependent variable, 2) $t \text{ count} < t \text{ table}$ or < 0.05 . H_0 is accepted and H_a is rejected, meaning that the independent variable does not significantly affect the dependent variable (Ghozali, 2018). The acceptance and or rejection of the hypothesis based on the criteria is shown as follows:

Table 6. Islamic work ethics on knowledge sharing behavior

Coefficients ^a					
Model		Unstandardized Coefficients		Standardized Coefficients	Sig.
		B	Std. Error	Beta	
1	(Constant)	7.667	5.944		1.290
	Total EKI	.621	.112	.711	5.546

a. Dependent Variable: Total KSB

Source: Primary Data Processed

Determining the t-table: $t = [\alpha; (df = n - k)] = [0.05; (32 - 2)] = t\text{-table} = [0.05; 30] = 1.697$

Based on the results of the t-test table above, it can be seen that the effect of the Islamic work ethic variable (X1) on the knowledge-sharing behavior variable (Y) is $0.000 < 0.05$, while the t-value is $5.546 > t\text{-table} (1.697)$, where H_0 is rejected and H_1 is accepted, meaning there is an effect of Islamic work ethic on knowledge-sharing behavior.

5. Discussion

5.1 Comparison with Prior Research

Islamic work ethics on knowledge sharing behavior

The results of testing hypothesis 1 (H_1) show that Islamic work ethics has a positive (+) and insignificant effect on knowledge sharing behavior. This means that the first hypothesis is not proven, that the higher the Islamic work ethics possessed by teachers of Public High School in Yogyakarta, it does not affect the level of knowledge sharing behavior, and vice versa, the lower the level of Islamic work ethics possessed by teachers, it also does not affect the level of knowledge sharing behavior. The results of the hypothesis test are in line with the findings of previous research, which means that it is supported by the results of previous research conducted by Murtaza, et al (2016); Mursaleen, et al (2015); Kumar, et al (2012).

Islamic work ethics has an effect on knowledge sharing behavior, this is to show that the factors of Islamic work ethics which are dedication, usefulness, fairness, responsibility and creativity are not significantly related to the knowledge sharing behavior of Public high school in Yogyakarta teachers. Therefore, the Islamic work ethics variable is an important variable to be considered by Public high school in Yogyakarta in improving the knowledge sharing behavior of teachers.

5.2 Limitations

The obstacles encountered in conducting this research were access to research objects and subjects due to the time-consuming research permit process at the research location, which

required time to wait for permit confirmation, so that researchers needed sufficient time for the permit process and data collection from respondents at the research location.

5.3 Future Research

Recommendations for further research to develop models and conceptual frameworks for other variables that are empirically significant and influence knowledge sharing behavior. Further research is also recommended to examine other objects with a more representative sample size, so that the results of the study will be more accurate.

6. Conclusion

The issue examined in this study is whether Islamic work ethics and social capital influence the knowledge-sharing behavior of teachers at Muhammadiyah schools. To answer this question, the researcher used a quantitative research method with a sampling technique conducted through purposive sampling. The results of hypothesis 1 (H1) testing show that Islamic work ethics have a positive (+) but insignificant influence on knowledge-sharing behavior. This means that hypothesis one is not proven, i.e., the higher the Islamic work ethic of teachers at state high schools in Yogyakarta, the less influence it has on the level of knowledge-sharing behavior, and conversely, the lower the level of Islamic work ethic of teachers, the less influence it has on the level of knowledge-sharing behavior. The implications and impacts of this study are that it can provide considerations for stakeholders in schools to improve teachers' knowledge-sharing behavior. Additionally, this study also serves as empirical evidence of the influence between variables in the field of human resource management.

7. Recommendation

Recommendations for further research to develop models and conceptual frameworks for other variables that are empirically significant and influence knowledge sharing behavior. Further research is also recommended to examine other objects with a more representative sample size, so that the results of the study will be more accurate.

Appendix

Islamic work ethics

- EKI1 : For me, dedication at work is important.
- EKI2 : For me, good work is work that is beneficial for myself and others.
- EKI3 : I always prioritize fairness and kindness in the workplace.
- EKI4 : I value intention and process over results in my work.
- EKI5 : I work with a sense of responsibility.
- EKI6 : I always believe that work is not the ultimate goal but a means to encourage self-development.
- EKI7 : My creativity is a source of happiness and achievement.
- EKI8 : I take an independent approach to completing tasks
- EKI9 : My work provides an opportunity for independence
- EKI10 : I always complete my work on time
- EKI11 : For me, everyone must work hard to fulfill their responsibilities
- EKI12 : For me, the value of work comes from the intention behind it, not the outcome

Knowledge Sharing Behavior

- KSB1 : When I have learned something new, I make sure that my coworkers can do it too.
- KSB2 : I share the information I have with coworkers in my department.
- KSB3 : I share my skills with coworkers in my department.

- KSB4 : When I learn something new, I make sure that coworkers outside my department can learn it too.
- KSB5 : I share the information I have with colleagues outside my department.
- KSB6 : I share my skills with colleagues outside my department.
- KSB7 : Colleagues in my department tell me what they know when I ask them about it.
- KSB8 : Colleagues in my department tell me what their skills are when I ask them about it.
- KSB9 : Colleagues outside my department tell me what they know when I ask them about it.
- KSB10 : Colleagues outside my department tell me what their skills are when I ask them about it.

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