

The Impact of Organizational Culture on Knowledge Sharing in an Islamic Perspective

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Abstract

Islam encourages knowledge sharing through knowledge collection and dissemination, which may later benefit organizations and humanity. This paper investigates the effect of organizational culture on academicians' sharing of knowledge in an Islamic context. Using in-depth interviews and focus group instruments, ten (10) academicians' members from private higher education institutions participated in the study. The findings suggest that Islamic perspectives influence academics' knowledge sharing activities. Academicians with a comprehensive understanding of Islam's teachings on the significance of sharing knowledge were more willing to share their knowledge than those with a superficial understanding. The paper also suggests on the practical implications of Islamic work ethics as part of organisational culture in private higher education institutions.

Keywords: Knowledge Sharing, Academician, Private Higher Institution, Organizational Culture

Introduction

Academicians will be able to properly determine and increase their knowledge potential if they accurately convey their knowledge. Parallel to this, knowledge sharing or information exchange activities, commonly known as "networking" among professionals from various backgrounds, allow academicians to meet people in their profession from various locations and demographics. As a result, academicians who are open to sharing knowledge are beneficial to the development of Malaysian private higher education institutions (HEIs). Moreover, knowledge sharing is vital since it connects academicians and private HEIs by transferring knowledge from their ideas to the organizational level, where it is transformed into economic and competitive value for their organization. Alternatively, if academicians are less willing to share their knowledge, Malaysian HEIs will need to become more competent to strengthen their teaching and research operations. Due to a lack of intellectual property, private HEIs cannot support the growth of creative expression and variety, nor can they promote the wider distribution of inventions through publications and licensing. This issue

may be even more concerning because private HEIs are knowledge-based. Furthermore, resistance to sharing knowledge may jeopardize the survival of private HEIs, as knowledge sharing is a fundamental component of organizational competitiveness and growth. Academicians at private HEIs should do research as part of their job obligations to generate and disseminate the most recent developments, insights, and knowledge that will drive students to learn. Academicians in HEIs, on the other hand, encountered difficulties in conducting research that would make the university proud, and teaching quality became a major impediment (Abdahir et al. 2021).

Malaysian institutions prioritize research activities and teaching quality to achieve an appropriate degree of quality assurance. As a result, academicians at research universities try to generate better graduates by creating an environment suitable for teaching and research. Even though private HEIs academicians encounter a lot of challenges in doing research as their careers progress, they must not ignore their responsibility as knowledge providers to society. To be effective in research, a HEIs must develop a culture of research activities such as knowledge acquisition, retrieval, sharing, cooperation, and dissemination. Given academicians' importance as knowledge providers through their research, the time has come to explore the impact of organizational culture on their knowledge sharing. Thus, the objective of this paper is to investigate the influence of organizational culture on research knowledge sharing from Islamic perspectives among academicians. It is hoped that the findings will help to improve academicians' intellectual capacity and knowledge exchange programs at private HEIs setting.

Currently, private HEIs in Malaysia are ranked based on the outcomes of the Malaysian HEI ranking system 2011 (SETARA 2011) and Malaysia research assessment instrument 2011 (MyRA), both of which were announced in November 2012 by the Higher Education Minister. The Malaysian Qualifications Agency (MQA) conducts SETARA 2011, while the Malaysian Ministry of Higher Education (MOHE) conducts MyRA 2011. SETARA 2011 focuses on the quality of teaching and learning at Malaysia Qualification Framework level six (undergraduate level). While MyRA intended to examine the degree of research, development, and commercialization (R&D&C) activity at public and private HEIs, SETARA 2011 intends to improve the quality, autonomy, and performance of HEIs as part of the MOHE's drive to instill a culture of continuous quality improvement and strengthen the competitiveness of HEIs in Malaysia. SETARA 2011 is focused on teaching and learning because that is what all HEIs have in common. As a result, since the ranking system has been implemented, the success of private HEIs is contingent upon the production, application, and originality of their knowledge base (Quaresma et al. 2022). However, because of the globalization of higher education, the role of private HEIs in Malaysia has been scrutinized and questioned by society (Ghasemy, 2018). Therefore, it is recommended to adopt KM concepts effectively to meet the challenges. It is since the efficient application of KM principles can benefit the application of knowledge for management decision support, manipulation to raise the degree of knowledge transfer, and application of knowledge for a qualitative change in the educational process.

Literature Review

Challenges in adopting knowledge management (KM) and knowledge sharing (KS) in higher education institutions (HEIs)

There are a few obstacles that HEIs must overcome to successfully implement KM (Galgotia & Lakshmi, 2022). First, the academicians frequently view their expertise as a prized possession that should not be shared. Some of them may consider their expertise as a hallmark that distinguishes them from others, and hence are unwilling to share certain portions of their knowledge. To complicate efforts, HEIs are typically organized into several functional areas, resulting in problems in fostering a KS culture among their employees, which frequently leads to the failure of producing a higher grade of education (Adenan, 2018).

The second obstacle is the composition of HEIs. The private and public HEIs are both in the knowledge-based industry, so it is only logical that both include KM procedures (Oumran et al., 2021). There should be no doubt as to which industry can maximize their knowledge management. However, it has been argued that private HEIs respond to the need of the higher education market more quickly and effectively. On the other hand, public HEIs that are bureaucratic in nature and manage complex political structures appear to respond more slowly to market demand. HEIs lack KM objectives and goals, and the autonomy of its policymakers makes it difficult for them to attain organizational objectives.

The greatest barrier in implementing KM in HEIs is a cultural one, as many academic members do not view knowledge as an asset whose value improves when it is shared, but rather as something that is not freely given. Due to the nature of academia and the significance placed on performing original research, this dilemma arises. Therefore, it is not surprising that some academicians perceive their expertise as a potential source of differentiation and therefore withhold certain portions of their knowledge. Similarly, the findings of a study conducted in 2005 reveal that the level of KM implementation in Malaysian HEIs is still unsatisfactory, with only eight HEIs beginning to practice KM. The remaining universities have made no explicit efforts to manage their knowledge (Musselin, 2021).

Since knowledge management is people-centric and not technology-driven, the assimilation of KM in private HEIs necessitates not only purposeful and sustained changes in policies and procedures, but also in terms of the institutions' cultures (Reed & Fazey, 2021). Therefore, leaders should set an example for the rest of the business; have a direct impact on the organization's culture and its progress and arrangement with KM. In this situation, the top management is accountable for instilling in their personnel the impression that knowledge is not power, but that KS is power. This notion will prevent employees from hoarding information. In addition, the use of effective and appropriate KM approaches and technologies would guarantee the success of KS in HEIs (Madboulya et al. 2021).

KS increases research work through collaborations between academicians and foster positive and dynamic relationships between academicians, scholars, and stakeholders. To ensure the success of KS projects in HEIs, management must first recognize the value of their intellectual capital and then consciously and explicitly oversee the processes of creating their knowledge assets (Osama et al. 2020). Conversely, persuading people to share their knowledge is one of the obstacles of KM in HEIs (Farrukh et al. 2020). They clarified that learning occurs through the creation and application of knowledge, whereas learning improves the knowledge asset

of an individual or organization. Consequently, as a knowledge-based organization, HEIs must effectively implement KM, particularly KS activities, to increase their productivity in the form of producing progressive research development.

Since universities serve as the foundation for innovation and the knowledge worker is the key participant in a knowledge-based society, there has been a rise in debates around KS in academic organizations. However, the vast majority of KS literature focuses on business firms to boost profitability and competitive advantage and it leads to limited studies on KS in the field of education (Ramjeawon & Rowley, 2020). The education sector has not embraced the notion of KM to the same extent as other professions. These occurrences demonstrated that the KS has not been researched at the same rate as other disciplines, such as business. Hence, there is a gap in the literature about the implementation of KS. Multiple firms have discovered that KS is advantageous, particularly for the creation of solutions through innovation. However, it remains unclear whether the same results may apply to university faculty.

Similarly, to the corporate sector, HEIs to demand successful of KS. The extraordinary accomplishment of KS would necessitate an early approach for understanding how it was accomplished and plans to replicate it elsewhere. Consequently, KS is a primary area of emphasis in the implementation of KM at HEIs. This is because KS enables the transformation of individual knowledge into organizational knowledge that generates economic and competitive benefits for higher education institutions. HEIs that do not implement formal KS will be unable to raise the intellectual levels of their employees to achieve organizational innovation and growth. Additionally, KS can reduce the amount of time spent and improve the quality of organizational performance.

Consequently, to remain competitive in the marketplace, HEIs must share their knowledge and skills. As is common knowledge, information can be shared through face-to-face contacts, networking with other experts, written messages, or documents. Considering the critical significance of academicians in education, research, and scholarly activity, the role of KS is crucial to achieving maximum results in an academic setting. Due to its relevance to the crucial role of HEIs, more researchers are focusing on the process of KS among academicians. The academician is comprised of knowledgeable individuals who engage in teaching, writing, and research. As previously said, academicians in HEIs share and exchange knowledge to make the knowledge of individual staff members accessible and usable by the entire organization's staff. In addition, academic institutions create value employing the intellectual assets of the academicians.

Knowledge Sharing in Islam

The notion of KS is essential for earning the blessings of Allah SWT and provides guidance for passing on what we have learned to others in our daily lives. The Qur'an explains that Muslims must share their knowledge with one another or face the repercussions of ignorance. In Surah Al-Baqarah, verse 159, it is stated: *"Verily, those who conceal that which We have sent down as evidence and guidance, after We have explained it to humanity in the Book, they are the ones cursed by Allah SWT and cursed by the cursers."* (2:159). These precepts from the Qur'an and Hadith have laid the groundwork for individuals to actively engage in KS with one another for the greater good of humanity. In addition, Surah Adh-Dhariyat, verse 55 states: *"And recall, for verily, reminder is beneficial to the believers."* (51:55) This verse from the Qur'an

explains that those who share their knowledge benefit others. The passages themselves remind us that sharing knowledge is an obligation of Muslims. In addition, according to a hadith attributed to the Prophet Muhammad SAW: *"Whoever is asked about knowledge and conceals it, on the Day of Resurrection, a bridle of fire will be placed around his lips."* (Reported by Abu Hurairah in Hadith number 8988). The Prophet Muhammad further stated, *"The most superior among you (Muslims) are those who study and teach the Qur'an."* (Reported by Al-Bukhari from Uthman bin 'Affan in Sahih al-Bukhari, Hadith no. 994).

Clearly, the preceding hadith demonstrates that the Prophet Muhammad SAW placed a great value on sharing knowledge, and although it relates to sharing knowledge from the Qur'an, the teachings that can be derived from it are equally applicable to the daily lives of individuals. Therefore, knowledge sharing is rewarded in the Hereafter. The referenced hadith also described a technique of teaching and learning in which knowledge is gained through a book and then shared with others.

In any business environment, where creativity and cooperation at work are the two most important preconditions for success, only companies that adapt to shifting client expectations with fresh ideas, services, and products can thrive. These improvements in products and services necessitate, amongst other behaviors, the KS and collaboration at work. In this context, Islam promotes cooperation at work and supportive activities like as societal welfare, which translates one of KS activities in an organizational setting. Furthermore, Islam also fosters the exchange of information through knowledge collecting and dissemination information. The Prophet Muhammad SAW stated: *"Allah SWT, the angels, the dwellers of heaven and earth, even the ant in its burrow and the fish in the sea, pour blessings onto the one who teaches good to the people."* Al-Tirmidhi, 2609; al-Albaani, Saheeh al-Jaami', 1838; classed as saheeh by al-Albaani.

By Allah SWT's favour, whomever teaches the people about their faith merits this petition, as what he taught them will lead them to something beneficial. In Saheeh al-Bukhaari (3461) it is related from 'Abd-Allah SWT ibn 'Amr (may Allah SWT be pleased with him) that the Prophet Muhammad SAW stated: *"Even if it is only a verse, convey from me"*. It is not necessary to understand the entirety of Islam to teach and share knowledge, but whomever does the task must have knowledge and understanding of the faith he is calling them to. Consequently, those people who call people to Allah SWT despite their limited knowledge, and we find that due to the intensity of their emotions, they pronounce haram things that Allah SWT has not declared haram, and they place responsibilities on His slaves that Allah SWT has not imposed. This is an extremely important issue. Allah SWT declares in Surah al-Nahl 16:116, 117: *"Say not concerning what your mouths utter falsely, 'This is lawful, and this is unlawful,' to manufacture lies against Allah SWT. Those who fabricate falsehoods against Allah SWT will never prosper They will have a fleeting, momentary pleasure, but a severe anguish."*

In Malaysia, little attention has been paid to employees' knowledge sharing (KS) in organisations, despite the growing literature on knowledge sharing (Adenan, 2018). Similarly, to our knowledge, no study to date has attempted to establish the KS in Malaysians private HEIs from Islamic perspectives. Consequently, we feel that the exploration of the KS in this context is crucial.

Theory of Planned Behavior (TPB) and Knowledge Sharing

This study employs Theory of Planned Behaviour (TPB) to predict and explain the KS behaviour of academicians' members who wished to share or did not wish to share their information.

According to the TPB, the KS behaviour of academicians is determined by behavioural aim and perceived behavioural control as follows: (i) behavioural intentions - are motivating characteristics that indicate the amount to which individuals are prepared to do a behaviour. The TPB hypothesises that behavioural intention is the most influential predictor of behaviour. When analysing behaviour in an organisational setting, those with greater behavioural goals will make better behavioural choices (Jamshed et al. 2019). Some research indicates that when the environment is already conducive to KS, the willingness to share knowledge might boost and reinforce people's attitudes toward KS. However, it is also possible for people to be eager to share their knowledge due to a lack of resources or other hurdles. Attitude has long been seen as a significant determinant of behavioural intent. Dimah et al. (2020) provided a model that describes the factors that determine an individual's propensity to share knowledge. Their research confirmed that attitude influences the intent to share information. Viswanath et al. (2020) confirmed that attitude is an effective predictor of the intention to continue using computer-based training systems and rapid application development technologies. These researchers hypothesised that attitude is one of the most influential perception motivators for IT users' behavioral; (ii) attitude toward behaviour - attitude is undoubtedly a crucial component of KS. Therefore, it may be argued that a person's emotional and mental perspective on KS can indicate their readiness to participate in the KS process. It has been determined that attitude affects conduct.

Organisational Culture

Organizational culture has a large influence on KS success (Kuok et al., 2021). It is because of culture, a set of beliefs that gives any organization an identity and, as a result, defines how the organization operates daily. It includes organizational purpose, performance criteria, the location of authority, the legitimate base of power, decision-making orientation, leadership style, compliance, evaluation, and motivation.

Organizational culture is defined as the members' shared values and attitudes (Al-Tahitah et al., 2020). The most significant input to the effectiveness of KS has been determined to be organizational culture, which is associated with values, beliefs, and the work system (Ali et al., 2021). This is because organizational culture is important for KS, which requires a supportive organizational culture (Kaldeen et al., 2020)

On the other hand, organizational culture is also difficult to understand because it is likely the identity of a group, like an individual or a nation-country, and everyone believes and acts in accordance with cultural factors that are supported by other environmental and surrounding factors. If the organization's culture already existed and encouraged its employees to engage in KSA behaviors, there would be no problem; however, there may be a problem if the culture does not support that behavior at all, which can undermine and fail many of the organization's functions.

Educational or learning organizations are thought to have a beneficial organizational culture because they already have a KS culture in place in which knowledge is accepted as the "root"

that holds their people together (Azeem et al., 2021). These learning organizations enable their employees to share their experiences and work practices to encourage them to learn and improve their skills and efficacy. In contrast, KS is frequently excluded from organizational goals and regarded as a separate activity. However, making the KS behavior culture a norm in the organization is difficult.

Organizational culture from Islamic perspectives

The issue of organizational culture from the Islamic perspective has also done so in many countries, especially in South-east Asia, the Middle East, and Africa. A study by Sa'ari (2018), was discovered on the importance of Islamic Work Ethics that should be implemented in organizational culture in academic library settings. She had outlined the four (4) major ethics that must be followed, which are good intentions, trust, cooperation, good deeds, and work intentions. The findings of her study explained that the strong value of Islamic work ethics has led librarians to demonstrate entrepreneurial practices and contribute greatly to the service innovation capacity in academic libraries.

From business perspectives, Gayatri et al (2021), discovered that there is still a lack of evidence about the service quality of the instrument and how well it works for Muslim markets with growth potential. They looked at how Muslim (halal) food is served differently, haram, honesty, and attention to Islamic religious activities and the dimensions of quality service (humanitarian and trust). According to the findings of the study, cultural values, employee attitudes and beliefs have a significant impact on the organization, which in turn has an impact on market performance.

In Indonesia, according to Gayatri et al (2021), to employees at Islamic Bank Indonesia Central Java are accountable for their work in the quantitative or qualitative category, in the incomplete category (kaffah). It happens because traditional employee performance indicators, such as capabilities, task implementation, work discipline, and work standards, are only used to realize the goal of enterprise organizations, which are generally dominated by the concept of a materialistic, capitalistic, and even hedonistic society. Believers only work to find Allah SWT's blessings. The level of synergy is somewhere between ruhiyyah and ghirah (desire), or the outcomes of the worker's interactions with the Islamic concept of becoming a standard of measurement. Ekawati et al (2019), provide empirical evidence that it is necessary to adopt an Islamic management accounting system and organizational culture to improve Syariah banking's competitiveness. The study discovered that, in addition to operational peculiarities that comply with Shari'a principles, cultural factors that form on Islam, such as how to dress Islamically, cleanliness and tidiness associated with aesthetics, also contribute to fellow employees' ethical aspects, such as honesty and a restriction on spreading slander. The findings also revealed that some Islamic culture's view Shariah compliance in Islamic banks in the same way that conventional banks do, such as accountability, a highly motivated work ethic, and providing penalties for employees who break the rules. The culture was created with the intention of growing the hallmark of organisational culture in the hope of generating business that is not only profitable but also provides peace of mind for the transaction.

Conclusively, an Islamic perspective on organisational culture is the set of values based on the Qur'an, Hadith, Ijma, and Quias that helps its members understand what the organisation

stands for, how it operates, and what matters are important. It is the process of transmitting and sharing philosophies, vision, mission, values, beliefs, norms, knowledge, and skills among organisational members in accordance with the Qur'an and Hadith to achieve the organization's goals smoothly and efficiently, thus gaining Allah SWT's satisfaction (SWT). Culture has a significant impact on both managers' and employees' behaviour. Islam teaches that nurturing a culture of mutual respect simplifies it for organisational members to build collaboration and unity. Allah SWT says in Surat Al-Hujurat [verse 13] - *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted"*

Sociability and Solidarity

In an organizational culture, sociability is valuable not only for the sake of individual employees, but also for the effects it has on organizational performance. Employees share ideas, interests, attitudes, and values through such relationships. Reciprocity is central to friendship; it requires people to treat each other with sincerity and as a favor to the other without expecting anything in return. High sociability benefits an organization by permitting informal KS activities, thinking outside the box, and a strong esprit de corps (Endrejat et al., 2021; Irram et al., 2021). On the contrary side, high sociability can lead to negative outcomes such as disagreements, criticism, and poor performance among employees because these employees believe they do not need to please or impress others because they are friends. Allah SWT reiterates this principle: *"O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah —in Whose Name you appeal to one another—and honour family ties. Surely Allah is ever Watchful over you".* (Surah An-Nisa', 4:1)

Solidarity, on the other hand, is the ability of people to pursue shared goals efficiently and effectively for the greater good of the organization without regard for the impact on individuals and their relationships. Solidarity is advantageous in that it fosters unwavering commitment to the organization's mission and goals, prompt response to changes in the environment, and an unwillingness to accept poor performance. Even if the academicians are strangers to one another, a strong sense of solidarity will bind them together to act as one. Advantages include a strong sense of response to competitive encroachment and other organizational crises, as well as a low tolerance for poor performance. In terms of solidarity, the Qur'an explains that believers can maintain community unity by adhering to their religion and faith. Allah SWT united their hearts, and to sever these bonds of kinship would be to sever one's faith in Him. The Qur'an also reminds that all who believe in the oneness of Allah SWT are spiritual brothers and sisters, and that it is their responsibility to keep the bonds of kinship alive to better serve Allah SWT as a whole. *"The believers are but brethren; therefore, make peace among your brethren, and be careful of your duty to Allah, that mercy may be had on you."* [Qur'an, 49:10] and in Qur'an, 3:103: *"And hold fast to the covenant of Allah all together and be not disunited and remember the favour of Allah SWT on you when you were enemies, then He united your hearts so that by His favour you became brothers; and you were on the brink of a pit of fire".*

Methodology

This study employs a qualitative approach because it helps the researcher to construct themes, patterns, and categories based on his or her understanding and interpretation of the data. Using numerous methodologies, empirical data, views, and participants in a single study allows the researcher to generate rigour, depth, and triangulation for any investigation. Therefore, qualitative research provides a more thorough and holistic perspective that leads to a knowledge of phenomena and is more suited to scenarios demanding inductive theory development (Perry, 2019). The author elaborated that qualitative research is most effective when the methodologies are: (a) complimentary to the researcher's tastes and personal experiences; (b) compatible with the nature of the research problem; and (c) used to investigate unexplored areas. According to Perry (2019), qualitative research is undertaken to: (a) corroborate earlier research on a topic, (b) provide more in-depth information about something already known, (c) get a fresh viewpoint or a new way of viewing something, and (d) broaden the scope of an existing study. Based on this list of justifications, qualitative approaches were suitable for this investigation.

Based on the case research method derived from Yin (2018), the first part of this study was a literature review of the elements that drive or hinder the KSA of academicians. This was followed by the selection of the pilot case study, four case studies, and a focus group (FG), which are the data collecting sites, and the formulation of the protocol for data collection. Following the procedures of case selection and data collecting, individual case reports were created. A within-case analysis and a cross-case analysis were then conducted on the findings. This analysis served as the foundation for the study findings discussion. The case study approach adopted from Yin (2018), was then adapted into the research design for this study.

This study included multiple case studies due to its intrinsic benefits, which include rigour and the capacity for triangulation (Al Shbail et al., 2021). First, many situations necessitate a methodologically more stringent methodology based on replication logic, which permits literal and theoretical replication (Yin, 2018). Second, the multiple case design allows for the triangulation of evidence, data sources, and research methods, resulting in a more rigorous study.

A total of four case studies involving four in-depth interviews and an FG were selected for this study. Since there is no scientific agreement on the issue of what constitutes a case or the number of cases to be used for case study research, this section discusses what constitutes a case in this study and justifies the selected cases as well as the number of people interviewed (Graham et al., 2020)

The population of these multiple case studies consists of academicians from a private HEIs in Selangor, Malaysia. This study sample of academicians was selected via purposive sampling. In accordance with the Vice Chancellor's directive, the Head of Research & Development (R&D) and the Deans of Faculties were responsible for selecting the samples for this study. The sample of in-depth interviews consisted of four social science and natural science faculty members. An FG sample consisted of five academicians. They were made up of faculty members with master's or Doctoral degrees and at least two years of teaching experience at this private university. Their certification as permanent academicians are the criterion for selection. This choice was also influenced by the necessity to identify academicians'

perspectives, ideas, and experiences regarding the individual, organizational, and technological variables that drive or limit academicians' KS at this private university.

Discussion of Findings: Sociability and Solidarity Culture

Islamic religious value has been identified as a new individual factor capable of stimulating KS. One of the informants provided her justification and admitted that the culture of sharing with their colleagues becomes the most important driver of knowledge sharing because they know their colleagues very well, dismissing the risk of losing ownership of her knowledge. Her beliefs are that human relationships flourish when people can successfully combine their knowledge and experience to create something greater than the sum of their parts. She stated her point of view emphatically. *"Having positive relationships with co-workers boosts our sense of purpose and meaning. We have no problem sharing knowledge when we have a genuine, positive impact on someone else, because a strong culture of sharing has been established and nurtured through rewards and incentives"*. She believed that the more she shared her knowledge, the more benefits and strength she would receive from Allah SWT. As a result, the findings clearly show that Islamic religious value is a new individual factor derived from this study, and it is strongly considered to be intrinsic motivation capable of stimulating KS. As is well known, KS in Islam requires no further explanation because there is a vast literature on the subject. All Muslims, men, and women are required to learn and seek knowledge according to Islamic teaching.

Academicians who participated in the in-depth interview and the focus group concurred that length of service as an academician and a positive rapport among academicians influence their research sharing behavior. Under certain conditions relating to acknowledgement and trust, senior academics have no problem with sharing their research or potential research. However, junior academics prefer to share their potential research only with those who share similar interests and with their faculty. Once their research has been published, they have no hesitation in sharing it with other academics or students. One of the informants claimed: *"Other professors within my faculty are well-known to me, but I only know a few professors from other faculties. I am more comfortable sharing my research with my faculty's lecturers than with those from other faculties"*. The presence of an organizational climate that fosters good relationships between academicians influences the head of faculty to encourage academicians to share their research or potential research. In addition, the faculty head emphasizes the benefits of fostering cooperation in terms of knowledge, experience, and skill development.

Most academicians are aware of their organization's research activity expectations. Their organization, they claim, promotes research to improve its reputation. One effort to encourage research activity is the establishment of a Research and Development Centre. In line with this, academicians have no qualms about sharing research activity if the organization's goal is met. This condition, however, should be supported by management efforts, which should offer or facilitate an appropriate and appealing incentive or reward. According to academicians, the facilities available and the programs held demonstrate that their college supports research activity, including research sharing. One of the respondents stated: *"My college places a premium on research activity. To support research, there is a research and development center (R&D). The establishment of an R&D center, in my opinion,*

greatly aids academicians in the implementation of research. My friends and the dean all agreed that the college promotes research."

However, academicians do not fully agree with their organizations' expectations for research activities that influence their knowledge, work experience, and skills. One of the respondents stated: *"College expectations have no bearing on my knowledge, skill, or experience. If I want to conduct research, it is to broaden my knowledge and skills, as both have aided me in completing my research"*.

As stated in the discussion of the challenges in implementing KM at HEI in the literature review, the Holy Qur'an has stated that Muslims should share knowledge with one another or face the consequences of withholding knowledge (Surah Al-Baqarah, verse 159). Man must explore and investigate knowledge because it is an existing phenomenon. Once a person has knowledge, it is transformed into knowledge science because it is applied and taught to others. As God's vicegerent on earth, a Muslim must fulfil his task of seeking knowledge and developing its applications for use and application by other Muslims. Some Qur'anic verses refer to Islamic knowledge in general, which carries the meaning of a learning process. The outcome of an Islamic educational process will result in the learner being a well-informed individual who acts in accordance with the principles at hand. This understanding of knowledge sees education as a link between these processes and God's command to be an ethical being while performing the duties of vicegerent on earth.

According to a study conducted by Naresh et al (2018), the relationship between KS capability and innovation capability of employees in public sector organizations is linked to Islamic Work Ethics. The findings show that pro-sharing norms such as valuing time, perseverance, pleasure of working, dignity of simplicity, character, kindness, influence of examples, obligation of duty, wisdom of economy, patience, talent improvement, and joy of originating appear to significantly help workers trust each other in public sector organizations, which later stimulate KS.

Furthermore, according to Saeed et al (2019), the Islamic work ethic has a direct impact on intrinsic motivation, job satisfaction, organizational commitment, and job satisfaction. Employees who are intrinsically motivated by their jobs are more satisfied with their organizations, according to this finding. Those who are happier at work are more committed to their organizations. Furthermore, those who are more satisfied with their jobs perform better at them. In line with this finding, Jalal et al (2019); and Siddiqui et al (2021), discovered that Islamic Work Ethics are an extremely effective tool for increasing honesty in their research. They advised managers to implement Islamic business rules for employees to become more loyal and honest in their duties, as well as more committed to their organization.

Islam's work ethics are inextricably linked to religious and spiritual values. Work ethics in an organization, according to an Islamic perspective, are capable of directly influencing job satisfaction and work performance levels. They will improve work performance by practicing Islamic Work Ethics, such as increasing confidence and satisfaction, putting organizational needs ahead of individual needs, and experiencing a sense of peace and tranquility at work. As a result, Islamic Work Ethics must be instilled in organizational practices in private HEIs.

In general, Islamic Work Ethics principles are concerned with human relationships and their relationship with their Creator. These ethics advise organizations on how to improve their administrative practices to maintain success and quality in the long run. Islam has outlined the guidelines for successful workplace cooperation between employers and employees, as well as among co-workers, to create a healthy and harmonious work culture. Practicing an Islamic Work Ethics will result in improved work performance, such as increased confidence and satisfaction, prioritizing organizational needs over individual needs, and experiencing a sense of peace and quiet at work. As a result, private HEI management should ensure that the principles and work ethics of Islam, which are based on a strong faith, are instilled in their organization.

Clearly, Islamic Work Ethics has a significant impact on the ethical values and standards that guide human behavior in organizations culture. The influence of Islamic Work Ethics is likely to transcend religion and evolve into a universal set of values practiced in Muslim countries' cultures. As a result, in Muslim-majority countries, managers, regardless of their or their followers' faith, should consider implementing an ethics code based on Islamic teachings to improve KS. Because the Islamic work ethic and Islamic teachings provide a practical life program by providing directions for every sphere of life, private HEI management could introduce and implement Islamic work values through training and lecture programs to improve the level of Islamic work ethic among their employees, including academicians. This can be accomplished by improving human resource policies and strategies that emphasize the development of an Islamic work ethic.

Conclusion

In conclusion, the present study's findings are consistent with those of previous research (Gluhareva and Munro, 2022) which determined that organizational culture affected knowledge sharing behavior. The "sociability" or "solidarity" culture of private HEIs has influenced academicians' research sharing behaviors. The findings also revealed that both sociability and solidarity culture influenced the attitudes, subjective norms, and perceived behavioral control of academics from private university colleges, which led to their intention to share or not share their research with others. Individuals' behavior is determined by their behavioral intention and perceived behavioral control, according to Ajzen's TPB (1991). Consequently, this study supports the influence of sociability and solidarity culture on academicians in HEIs. Therefore, despite organizational barriers that prevent academicians from effectively sharing their research, academicians and specifically Muslims should follow the teachings of Islam by being patient and persistent in their pursuit of knowledge and in sharing it with others. Muslims are also given a direct commandment to recite or read in Allah SWT's name - and to cherish the gift of knowledge and the use of writing and reading as a blessing from Allah SWT to make ourselves better servants of God. They must understand that learning is a form of worship, a way to truly express our gratitude to Allah SWT. *"Proclaim! (Or read!) in the name of thy Lord and Cherisher, who made—made man out of a (mere) clot of congealed blood: proclaim! And thy Lord is Most Bountiful; He Who taught (the use of) the pen taught man what he did not know".* (Qur'an, 96:1-5). Muslims are obligated to acquire knowledge; Allah SWT bestows his blessings upon those who strive to improve themselves, so receiving Allah SWT's knowledge should be one of our highest goals. *"And when instructed to stand, stand. Allah SWT will elevate to (appropriate) ranks those of you*

who believe and have been granted (mystical) knowledge. And Allah SWT is aware of everything you do “. [Qur'an, 58:11].

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