



RESEARCH ARTICLE

THE INFLUENCE OF ISLAMIC WORK ETHICS AFFECTIVE COMMITMENT AND ALTRUISM AGAINST KNOWLEDGE SHARING BEHAVIOR

\*Siti Abdillah Nurhidayah, Heru Kurnianto Tjahjono and Susanto

University of Muhammadiyah Yogyakarta, Indonesia

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ABSTRACT

This research was conducted to analyse the influence of Islamic Work Ethics, affective commitment and altruism against knowledge sharing behaviour. The population in this study is a Doctoral Management student who is working in another organization or institution, in five universities in Yogyakarta. The population also exist in 5 universities in the Special Region of Yogyakarta. The sample in this study were 130 respondents. This research uses purposive sampling method to get the sample. The results of this study indicate that: 1) Islamic work ethics has significant result on altruism; 2) Affective commitment has no significant effect on altruism; 3) Islamic work ethics has significant influence on knowledge sharing behaviour; 4) Affective commitment has a significant effect on knowledge sharing behaviour; 5) Altruism has significant influence on knowledge sharing behaviour.

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INTRODUCTION

Human resources has a very important role through new vision, mission, strategy, structure, process and system in order to achieve an organization goal. As we already know that knowledge has an important role for human life, good knowledge will make the organization in a company can run well too. In addition, it can improve the innovation, thinking, competence and expertise on the individual that will contribute well to the company. Also, it can provide ease in running a goal, especially in organizational goals. As we already know that knowledge has an important role for human life, good knowledge will make the organization in a company can run well too. In addition, it can improve the innovation, thinking, competence and expertise on the individual that will contribute well to the company. Also, it can provide ease in running a goal, especially in organizational goals. Basically *knowledge sharing* is a principle in an organization, which is used as a basis to capture the potential of knowledge held in organizing. Efforts to improve knowledge sharing are very necessary to recognize that managing technology and human resources in order to provide a useful knowledge-sharing environment. According to Vanden and Weenan (2004) has defined that *knowledge sharing* as an activity of individual to exchange his/her intellectual capital personal.

According to Collins and Hitt (2006), knowledge sharing is considered as an indicator for the social capital of an organization because amember knowledge can be shared easily and efficiently if it has sufficient social capital. The availability of individuals to share knowledge among members of other organizations depends on Resources that embedded in social relations and organizational structures (Lin, 1999; Von Krogh, 2003). According to Bock, Lee, Zmud, and Kim (2005), social factors are more deterministic than extrinsic benefits in knowledge-sharing behavior. Thus, knowledge sharing requires adequate organizational norms (organizational culture), identification sense (organizational commitment), and organizational citizenship behavior (OCB)

Theory and hypotheses development

**Islamic Work Ethics:** According to Lidigdo and Machfoeds (1999), it describes the ethics that a person should have done in a certain sphere, in that process includes balancing from various inner and outer considerations based on the natur, also conditions that are good for both experience and learning every individual. According to Beekun (1997), the Islamic Work Ethics is an unity in morals and principles of goodness, which distinguishes between the Two that lies in the right practice (work) from the wrong one. Islamic work ethics is a goal that can influence and shape the participation and characteristics of a person in the workplace.

\*Corresponding author: Siti Abdillah Nurhidayah,  
University of Muhammadiyah Yogyakarta, Indonesia.  
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**Affective Commitment:** Affective commitment that is part of organizational commitment that refers to the emotional side in a person associated with an employee who has affective commitment, if someone has a good affective commitment and strong in the workplace then it comes from the desire in his/her heart.

**Altruism:** According to Campbell (2006), altruism is the attitude or behavior of how the individual cares or prioritizes the welfare of others rather than oneself, in the sense that altruism is a concern to others without regard to self. Altruism is the behavior of an employee who helps other employees without any coercion in it. Altruism behavior is a voluntary behavior in helping others and preventing from the problems that may occur in a work-related organization.

**Knowledge Sharing Behavior:** Knowledge is a combination of experience, values, contextual information, expert views and fundamental intuitions that give environment and the ability to evaluate and unify new experiences and information. Knowledge is a very important Resources for now and for the future. Knowledge is the key to the success and success of an organization (Davenport and laurence, 1998).

### The influence of Islamic work ethics on altruism

Islamic work ethics emphasizes the interpersonal work of one another (Yousef 2000). Basically every Moslem in doing cooperation is required to be polite with the other creatures (Albashi and Ghazali, 1994, Ali 2005). Even one of the standard performances of a Moslem is to give the best benefit (Palupi and Tjahjono, 2016).

**H<sub>1</sub>:** Islamic work ethics positively affects altruism

### The influence of affective commitment to altruism

According to Mayer and Allen (1991), organizational commitment is a psychological condition that concerning the characteristics of relations between workers and organizations which have an influence in decision making to continue membership in the organization. Affective commitment is a commitment that occurs because of an emotional bond in a person. Affective commitment arises because of the need and also the attachment to the organization.

**H<sub>2</sub>:** Affective commitment has a positive effect on altruism

### The influence of Islamic work ethics on knowledge sharing behavior

According to Musa (2011) Moslems regard Islam as a way of life not just a religion. Islamic ethical values have summarized all dimensions of human life, one of which works within the organization (Ahmad 2011).

**H<sub>3</sub>:** Islamic work ethics has a positive effect on knowlwdge sharing behavior

### Influence of affective commitment to knowledge sharing behavior

Affective commitment is very important for a knowledge-based economy and a knowledge-based enterprise at a certain level within an Organization which is depending on the level of employee commitment (Robertson and O'Malley

Hammersley, 2000). When employees leave the company, they can take the knowledge and experience that they have gained so far. According to (Allen and Meyer, 1990) Affective commitment refers to "the affective or emotional attachment within an organization in such a way that an individual with strong organizational commitment can then identify and be able to enjoy being a member of the organization".

**H<sub>4</sub>:** Affective commitment has a positive effect on knowledge sharing behavior

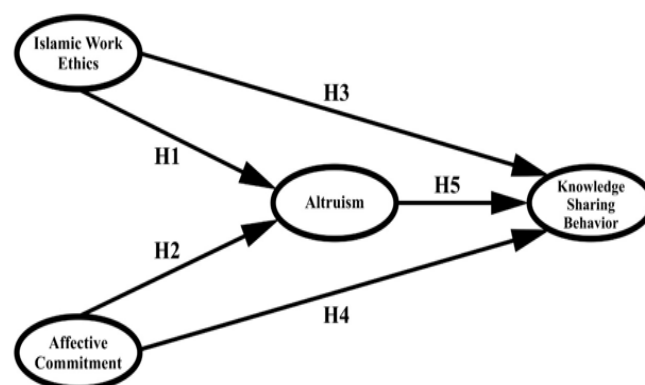
### The influence of altruism on knowledge sharing behaviour

Altruism or Organizational citizenship behavior (OCB) is an individual behaviour that related to work that has nothing to do with the organization but overall, it can improve the effectiveness of the organization's function (Organ, 1988).

**H<sub>5</sub>:** Altruism has a positive effect on knowledge sharing behaviour

### Research model

Hypothesis model built on this research can be seen in the picture below:



Mogotsi, I. C., et al. (2011)

Picture1. Research Model

### Research methods

The samples used in this research are Doctoral Management students who already work in other organizations or agencies. Sampling method in this research using purposive sampling method and direct data collection by meeting with responder that already concerned. Furthermore, for the data analysis stage the researcher uses Structural Equation Modeling (SEM) with AMOS method.

## RESULTS AND DISCUSSION

Based on the matching test of the research model, it is found that this research model has fulfilled the assumption of Goodness Of Fit, which 2 criterias are in the good fit of RSMEA = 0,074, CMIN / DF = 1,680, and 4 other criterias are at the marginal fit value which is GFI = 0.772, AGFI = 0.727, TLI = 0.808, CFI = 0.826. The results of the hypothesis test obtained in this study can be seen from Table 1. below:

Based on Table 1. The results of the hypothesis test showed that the first hypothesis for Islamic work ethics affect the altruism is acceptable.

Table 1. Recapitulation of research hypothesis test results

Hypotheses number	Item	Estimate	S.E.	C.R.	P	Information
H <sub>1</sub>	ALT ← EK	0,955	0,311	3,065	0,002	Significant
H <sub>2</sub>	ALT ← KA	0,365	0,139	2,626	0,009	Significant
H <sub>3</sub>	KS ← ALT	0,247	0,093	2,654	0,008	Significant
H <sub>4</sub>	KS ← EK	0,522	0,195	2,681	0,007	Significant
H <sub>5</sub>	KS ← KA	0,089	0,083	1,068	0,285	Not Significant
Hypotheses number	Variabel Relation	Estimate	S.E.	C.R.	P	Information
		<i>Standardized Direct Effect</i>		<i>Standardized Indirect Effect</i>		
H <sub>6</sub>	EK → ALT → KS	0,417		0,188		Not mediate
H <sub>7</sub>	KA → ALT → KS	0,133		0,135		Mediate

Source: Data yang diolah 2018

The result of the second hypothesis test for affective commitment affects altruism is acceptable. Results of the third hypothesis test for Islamic work ethics affect knowledge sharing behavior is acceptable. The results of the fourth hypothesis test for affective commitment affect the knowledge sharing behavior is unacceptable. The results of the fifth hypothesis test for altruism affect the knowledge sharing behavior is acceptable. The results of the sixth hypothesis test for altruism as a mediator between the work ethic of Islam's relationship to knowledge sharing behavior was is unacceptable. The results of the seventh hypothesis test for altruism as a mediator between affective commitment relationships to knowledge sharing behavior is acceptable. Based on the results of the research, it can be explained that the Islamic Work Ethic has a significant influence on altruism. If the higher the Islamic Work Ethic owned by someone in the organization, it will affect the level of altruism or the voluntary attitude of a person volunteered. Similarly, the lower the work Islamic Work Ethic that a person has in the organization will affect the level of altruism. Affective commitment has a significant effect on altruism. This means that the higher affective commitment in the organization, it will affect altruism. Similarly, the lower level of affective commitment on person, it has the lower the altruism level in organization. Islamic work ethics has significant influence on knowledge sharing behavior. This means that the higher Islamic work ethic that owned by someone, it will affect its knowledge sharing. Similarly, the lower the behavior of Islamic work ethics that someone has, the lower level of knowledge sharing behavior. Affective commitment has no significant effect on knowledge sharing behavior.

This means that the higher one's affective commitment does not affect the level of knowledge sharing behavior. Similarly, the lower the level of affective commitment that someone has will not affect the level of knowledge sharing behavior. The statement is supported by Indriasari's (2013) finding that explaining the team's affective commitment does not have a significant effect on knowledge sharing. Altruism has a significant influence on knowledge sharing behavior. This means that the higher altruism a person has will affect the level of knowledge sharing behavior. Similarly, the lower the altruism behavior of a person then affects the level of knowledge sharing behavior. Altruism has no effect as a mediation between the work ethic of Islam towards knowledge sharing behavior. This can be seen from the results of the direct and indirect effect analysis test obtained, where the direct influence is greater than the indirect effect. Altruism influences as a mediation between affective commitment to knowledge sharing behavior. This can be seen from the results of the direct and indirect effect analysis test obtained, where the indirect effect is greater than the direct effect.

## Conclusion

Based on the discussion above, it obtained the following research results: First, Islamic work ethic has a significant effect on altruism. Second, affective commitment has a significant effect on altruism. Third, the work ethic of Islam has a significant effect on knowledge sharing behavior. Fourth, affective commitment has no significant effect on knowledge sharing behavior. Fifth, altruism has a significant effect on knowledge sharing behavior. Sixth, altruism has no significant effect as mediation between the work ethic of Islam towards knowledge sharing behavior. Seventh, altruism has a significant influence as the mediation between affective commitment to knowledge sharing behavior.

## Suggestion

The suggestions given by the researcher as a consideration for the next research are: First, it is expected that the organization can improve knowledge sharing by increasing Islamic Work Ethic to the doctoral management students who are already working. It would be better if in applying Islamic work ethic behavior is mediated by altruism. Altruism owned by employees will make the employees assist or help other co-workers voluntarily without any coercion. In the other words that will the creation of welfare in the organization and with the behavior of work ethics in each individual will make an individual has more responsibility towards the organization. That way employees will feel to have an organization and then decide to share knowledge to colleagues. Secondly, for further research, it is expected to develop the research variables in order to get more innovative results by not fixating on the same respondents. Furthermore, it is expected that further research can apply or develop the current research model by linking current issues or phenomena to the current business environment.

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