

Original Research Article

The Effect of Islamic Work Ethics and Knowledge Sharing Behaviour and Organization Citizenship Behaviour and Its Impact on IMFIs Employee Performance (A Study on BMT and Kubu Raya Cooperative and Pontianak City)

Hafidloh^{1*}, Titik Rosnani², Ilzar Daud², Rizky Fauzan²

¹Doctoral Student of Management Science, Faculty of Economics and Business, Tanjungpura University, Indonesia

²Department of Management, Faculty of Economics and Business, Tanjungpura University, Indonesia

***Corresponding Author:** Hafidloh

Doctoral Student of Management Science, Faculty of Economics and Business, Tanjungpura University, Indonesia

Article History

Received: 06.07.2023

Accepted: 08.08.2023

Published: 11.08.2023

Abstract: This study aims to investigate the effect of Islamic work ethics and knowledge sharing behavior to organizational citizenship behavior and its impact on employee performance. The study uses two-stage sampling – purposive sampling and simple random sampling. The data is analyzed using structural equation modelling (SEM) AMOS 21. The study shows that Islamic work ethics has a significant effect on organizational citizenship behavior; whereas it does not have a significant effect on IMFIs employee performance. Knowledge sharing behavior affects significantly to IMFIs employee performance; however, it does not contribute significant effect on organizational citizen behavior. Organization citizenship behavior has a significant effect on employee performance.

Keywords: Islamic work ethics, knowledge sharing behavior, organizational citizenship behavior, IMFIs employee performance.

INTRODUCTION

Global competition causes many changes and demands for adaptation. At the same time, Islamic Microfinance Institutions (IMFIs) actors are required to participate in improving their institutions and resources so that they are more competent and competitive. Because IMFIs have unique sharia characteristics and are different from other financial institutions, the role of human resources is very dominant and comprehensive in empowering human resources at low economic levels or in poor communities with various levels of financial literacy (Adeel *et al.*, 2023; Borthakur & Boruah, 2023; Kashyap, 2020; A. S. Usman & Tasmin, 2016). From these great opportunities, of course, a high level of risk is faced by Islamic Microfinance Institutions (IMFIs) and must be controlled. These include liquidity risk, risk of not being able to return the customer's money due to bankruptcy, and risk of moral hazard. This is because there is no deposit insurance institution for IMFIs. This risk becomes a loophole for unscrupulous IMFIs actors in carrying out their actions. Violations of the ethics and code of ethics of financial institutions often occur, such as sharia system violations, fictitious credit cases, and money laundering. On the contrary, fraud from customers due to weak guarantees and supervision from IMFIs in recent years is very easy to find. Moral decline and lack of financial literacy, as well as a lack of sense of responsibility on the part of employees and customers, have caused the performance of Islamic Microfinance Institutions (IMFIs) down. The inability of IMFIs to manage risk has implications for a lack of public trust, which affects the lack of public interest in saving and choosing loan sharks to be their partners. Therefore, this study aims to analyze employee performance based on the business core of the Islamic microfinance institution by assessing how employees interact with customers as a third party, or fellow employees as the first party and how they can behave in developing their workplace. The search is carried out based on the implementation of Islamic work ethics, which is believed to be one of the

Copyright © 2023 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

CITATION: Hafidloh, Titik Rosnani, Ilzar Daud, dan Rizky Fauzan (2023). The Effect of Islamic Work Ethics and Knowledge Sharing Behaviour and Organization Citizenship Behaviour and Its Impact on IMFIs Employee Performance (A Study on BMT and Kubu Raya Cooperative and Pontianak City). *South Asian Res J Bus Manag*, 5(4), 127-135. 127

determining aspects of achieving institutional goals and improving employee performance (Alam *et al.*, 2023; Candra *et al.*, 2022; Hatice Şekkelı *et al.*, 2012; Khadijah *et al.*, 2015).

Discussing ethics, of course, cannot be separated from behaviour. Employee performance is considered good when employees have positive behaviour among themselves (Brhane & Zewdie, 2018). Thus, the voluntary character that characterizes OCB (Qasim *et al.*, 2020) is known as extra-role behaviour, which is behaviour outside the contract and work requirements are considered to be able to influence the performance of employees of an institution to achieve common goals (Kadembo *et al.*, 2019). Several studies have found that the effect of Islamic work ethics on Organization Citizenship Behaviour (OCB) has a significant effect, and the higher the value of Islamic work ethics, the greater the effect on employees to behave in organizational citizenship (Abbasi & Rana, 2012; Murtaza *et al.*, 2016). In addition to ethics, Islamic finance knowledge, experience and skills possessed by employees are called the core of an organization. This can be seen from the government's seriousness in providing training for Islamic Microfinance Institutions (IMFIs) actors to increase their knowledge of Islamic finance. Knowledge sharing behaviour as a culture of social interaction involves the exchange of soft and hard skill knowledge between employees (The & Sun, 2012) as a part of the knowledge management process that can be relied upon as a link to strengthen the performance of IMFIs (Obrenovic *et al.*, 2020; Syed *et al.*, 2021). In the study by (Dehghani *et al.*, n.d.; Ramasamy & Thamaraiselvan, 2011), OCB independently affects KS. However, in this study, we wanted to find the opposite effect, based on the study (Nik Nazli & Sheikh Khairudin, 2018), which examined the effect of training on KS.

LITERATURE REVIEW

Islamic Work Ethics and Organization Citizenship Behaviour (OCB)

Islamic Work Ethics (IWE) is a concept that describes a set of work ethics based on an Islamic perspective and has a work approach oriented towards good deeds for human life (Rizk, 2008; M. Usman *et al.*, 2015). In Islam, helping others sincerely is included in good ethics, which is counted as worship; this is how the Al-Qur'an and Hadith guide their followers (Ali & Al-Owaihān, 2008a). To measure Islamic ethical variables, the writer applies indicators adapted (Ali & Al-Owaihān, 2008b; Chanzanagh & Akbarnejad, 2011), namely fairness and honesty, transparency, social dedication, collaboration, independence, intention to work, and competence. Meanwhile, the indicators used for the OCB variable are adapted from research results by (Nijhawan *et al.*, 2022; Podsakoff *et al.*, 2000), namely Altruism, Conscientiousness, Courtesy, Sportsmanship, and Civic Virtue. The OCB variable is known as extra-role behaviour, which is behaviour outside the contract, and work requirements refer to the choice of employees to perform obligations that are often outside their special contract, spontaneously and voluntarily (Kadembo *et al.*, 2019; Nijhawan *et al.*, 2022). Therefore, Islamic Work Ethics (IWE) is considered capable of influencing employee Organization Citizenship Behaviour (OCB) and moderating it (Javaid *et al.*, 2021; Kuncoro & Wibowo, 2019; Qasim *et al.*, 2020; Zeb *et al.*, 2021).

H1: Islamic Work Ethics Affects Organizational Citizenship Behaviour (OCB)

Islamic Work Ethics and IMFIs Employee Performance

Generally, there are three types of employee performance proposed by (Sverke *et al.*, 2019). First, task performance or in-role behaviour, is defined as workers who are very concerned about the quality and quantity of work and their responsibilities. Second, contextual performance, is a form of performance related to the positive behaviour of individual employees towards fellow employees and towards the organization. Third, counterproductive behaviour, is the opposite of contextual performance; this behaviour has a damaging impact on the organization and its members because of the negative things it does, for example withholding knowledge, stealing data, deviating from work ethics or intentionally making mistakes. The implementation of Islamic work ethics is believed to be one of the aspects that can minimize the existence of these deviations and determines the achievement of institutional goals and improving employee performance (Alam *et al.*, 2023; Candra *et al.*, 2022; Hatice Şekkelı *et al.*, 2012; Khadijah *et al.*, 2015; Syarif *et al.*, n.d.). This makes a strong reason for research on the influence of IWE on the performance of IMFIs employees and is based on the core business of IMFIs itself, which requires its employees to apply IWE.

H2: Islamic Work Ethics Affects IMFIs Employee Performance

Knowledge Sharing Behaviour and Organizational Citizenship Behaviour

In the organizational context, Knowledge Sharing (KS) is a part of the knowledge management process that plays a role in the formation of knowledge itself (Nonaka *et al.*, 2009; Nonaka & von Krogh, 2009; Nonaka & Von Krogh, 2009). In Islam, KS is praised and highly valued as the obligation of someone who understands better to share (Murtaza *et al.*, 2016). However, when someone shares knowledge, they must be trusted by the recipient so that it will lead to mutual interactions that benefit the organization. In addition, someone with high self-efficacy can provide a positive view of their abilities so that he is confident to share. One of the potential influences on knowledge sharing behaviour is top management support that supports and facilitates the transfer of knowledge through Information and

Communication Technology (ICT) to create an environment that supports civic virtue in employees (Chiu *et al.*, 2006; Diamantidis & Chatzoglou, 2019; Hendriks, 1999; Lin, 2007; Okyere-Kwakye, 2011). Demirel *et al.*, (2011) stated that to create OCB, it is necessary to have a culture of comprehensive communication and knowledge sharing. Therefore, to measure the effect of KS on OCB and employee performance, Trust, Mutual Reciprocity, Self Efficacy, Top Management, and Supportive are used as indicators.

H3: Knowledge Sharing Behaviour Affects OCB

Knowledge Sharing Behaviour, OCB and IMFIs Employee Performance

In employee performance (EP), several aspects become indicators, including work quality, time efficiency, cycle time, responsibility, creativity and innovation, and collaboration with others, which are adapted from several research results that are relevant to the current research object (Ghani Al-Saffar & Obeidat, 2020; Ismail & Yusof, 2010; Kremer *et al.*, 2019; Kuzu & Özilhan, 2014; Na-Nan *et al.*, 2019). Knowledge Sharing (KS) is considered capable of influencing innovative work behaviour and employee creativity (Kumar & Rose, 2012). KS also has an effect as a mediating variable on EP, and mental health (Ahmad & Karim, 2019; Prentice *et al.*, 2023; Wang *et al.*, 2020; Zeb *et al.*, 2021). KS, as a part of the knowledge management process, can be relied upon as a link to strengthen the performance of IMFIs (Obrenovic *et al.*, 2020, 2022; Syed *et al.*, 2021). In employee performance, several aspects serve as indicators, including work quality, time efficiency, cycle time, responsibility, creativity and innovation, and collaboration with others, which are adapted from several research results that are relevant to the research object (Ghani Al-Saffar & Obeidat, 2020; Ismail & Yusof, 2010; Kremer *et al.*, 2019; Kuzu & Özilhan, 2014; Na-Nan *et al.*, 2019). OCB is considered positively mediating IWE and spiritual leadership on employee performance (Ayu Putu Widani Sugianingrat *et al.*, 2019; Deghani *et al.*, n.d.; Islami & Mas’ud, 2020; Mohammad *et al.*, 2015; Powell *et al.*, 2013; Supriyanto *et al.*, 2020), positively directly affects employee performance. OCB is the overall behaviour that directly contributes to employee and organizational performance. OCB behaviour can be proof that someone has Emotional Intelligence in the world of work (Basu *et al.*, 2017).

H4: Knowledge Sharing Behaviour and IMFIs Employee Performance

H5: OCB Affects IMFIs Employee Performance

METHODOLOGY

Sample and Data Collection

This study was conducted at Islamic Microfinance Institutions (IMFIs) (BMT and Sharia Cooperative) in Pontianak City and Kubu Raya Regency, West Kalimantan. The data was processed using SEM AMOS 21. The population was taken using the following steps:

- 1) Determine the target population, namely IMFIs in two areas of Kubu Raya Regency and Pontianak City, which were certified and not yet certified.
- 2) Determine the target population, namely IMFIs with the following criteria:
 - a. Still active.
 - b. Registered has a business license.
 - c. Number of employees between 5 to 15 people.
 - d. Implement sharia products and systems as a whole.

The sampling technique was carried out based on the number of indicators in this study, namely 23 indicators, so the samples taken were $23 \times 5 = 115$ based on the requirements for the number of samples in the structural equation modelling (SEM) analysis technique. The sampling technique was carried out in two stages. The first stage of determining the research area was based on a purposive sampling technique, namely sampling based on criteria and area affordability. The next step was to determine the sample based on the simple random sampling technique, namely taking sample members from the population at random, and all samples were considered homogeneous (Sugiyono, 2015).

Profile of Respondents

Table 1: Profile of respondents

Category	Item	F	%
Sex	Female	77	70
	Male	36	30
	Total	115	100
Age	≤ 20 years	26	23
	≤ 30 years	27	23
	≤ 40 years	36	31

Category	Item	F	%
	≥ 40 years	26	23
	Total	115	100
Educational Background	S1	61	60
	S2	54	40
	S3	-	-
	Total	115	100
Length of Work	≤ 5 th	63	55
	≥ 5 th	52	45
	Total	115	100

RESULTS AND DISCUSSION

Instrument Validity Test

The instrument validity test is carried out. The validity of the data items is seen from the correlation coefficient value (corrected item-total correlation). Each question item is said to be valid if it has a correlation coefficient ≥ 0.3 and vice versa, it is said to be invalid if ≤ 0.3 . The following table presents the test results for all the indicator research variables:

Table 2: The results of measurement model

Variable	Indicator	Corrected Item Total Correlation	Desc.
Islamic Work Ethics (X1) (Ali & Al-Owaihah, 2008b; Chanzanagh & Akbarnejad, 2011)	Fairness & Honesty	0,566	Valid
	Transparency	0,599	Valid
	Socially dedicated	0,601	Valid
	Collaborative	0,606	Valid
	Independent	0,699	Valid
	Work intention	0,673	Valid
	Competent	0,630	Valid
Knowledge Sharing Behaviour (X2) (Nonaka <i>et al.</i> , 2009)	Trust	0,701	Valid
	Mutual Reciprocity	0,702	Valid
	Self-Efficacy	0,707	Valid
	Top Management	0,694	Valid
	Supportive	0,613	Valid
Organization Citizenship Behaviour (Y1) (Nijhawan <i>et al.</i> , 2022; Podsakoff <i>et al.</i> , 2000)	Altruism	0,655	Valid
	Conscientiousness	0,671	Valid
	Courtesy	0,731	Valid
	Spormanship	0,678	Valid
	Civic Virtue	0,670	Valid
Employee performance (Y2) (Ghani Al-Saffar & Obeidat, 2020; Ismail & Yusof, 2010; Kremer <i>et al.</i> , 2019; Kuzu & Özilhan, 2014; Na-Nan <i>et al.</i> , 2019)	Work quality	0,635	Valid
	Time efficiency	0,714	Valid
	Cycle Time	0,756	Valid
	Responsible	0,744	Valid
	Creative and Innovative	0,329	Valid
	Paying Attention to Work	0,647	Valid
	Safety		

Source: Questionnaire Data, processed in 2023

Based on Table 2 above, all question items are valid. Therefore, all questionnaire items can be used to collect data, and further testing can be carried out.

Structural Equation Modeling Test

This test aims to look at the overall model estimation to measure the magnitude of the influence between each model. Based on the structural equation modelling test and AMOS 21 output as presented in Figure 1 below:

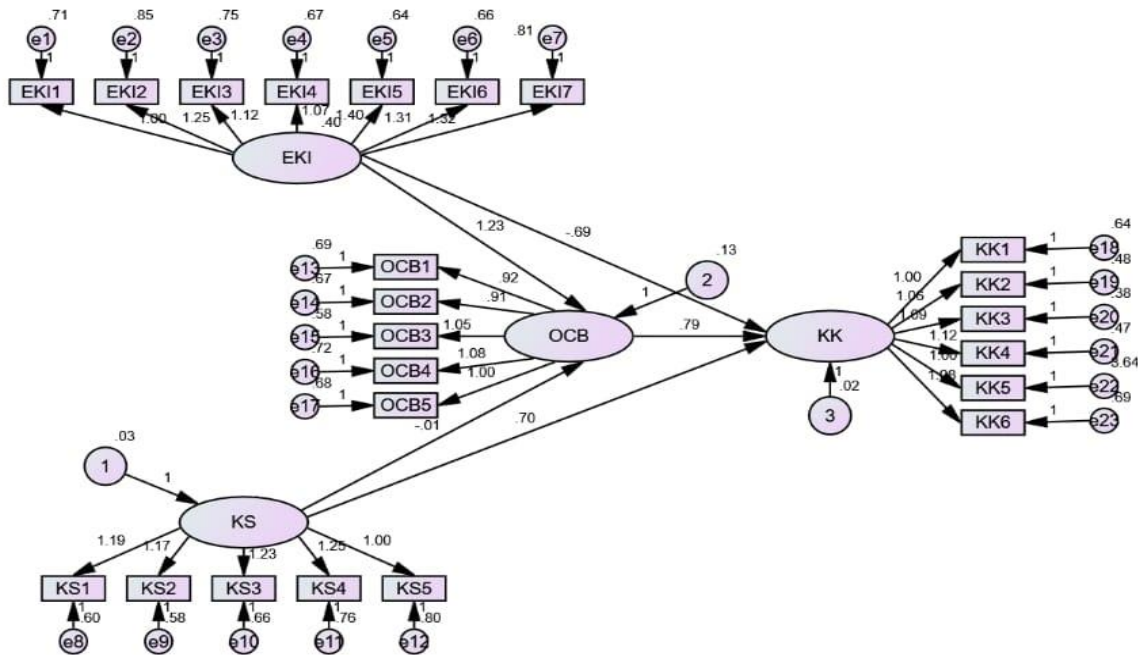


Figure 1: Structural Model

Based on the figure, the goodness-fit model value as a whole is not good and reliable with a chi-square value = 348.019, which is quite large and a p-value = 0.000 ≤ 0.05. Therefore, it can be concluded that from the chi-square, the fit of the model is not good. However, this fit test cannot be used as the only measure of overall model fit (Hair, *et al.*, 2021). The test can be continued by conducting a GOF model feasibility test as follows:

Table 3: Evaluation of Goodness-fit Model

No	Goodness of Fit	GOF Standard Value	Cut Off	Description
(1)	(2)		(3)	(4)
1	Chi-Square	Small value	348.019	Poor Fit
2	Probability	Probability ≥ 0,05	P-0.00	
3	RMSEA	≤ 0.08	0.07	Good Fit
4	RMR	≤ 0.05	0.09	Poor Fit
5	NFI	≥ 0.90	0.78	Marginal Fit
6	CFI	≥ 0.90	0.91	Good Fit
7	IFI	≥ 0.90	0.91	Good Fit
8	RFI	≥ 0.90	0.75	Marginal Fit
No	Goodness of Fit	GOF Standard Value	Cut Off	Description
8	Hoelter	≥ 0,05	88	Good Fit
9	GFI	≥ 0.90	0.78	Marginal Fit
10	AGFI	≥ 0.90	0.73	Marginal Fit

Source: Questionnaire data, processed in 2023; Haryono (2017) and (Hair, *et al.*, 2021)

Table 2 shows that 4 GOF sizes have a good fit, 4 sizes have a marginal fit, and 2 sizes have a poor fit. Therefore, it can be concluded that the overall fit of the model is good, supported by a positive df value of 224. Wijanto and several other researchers in (Haryono, 2017) have stated that overall GOF can be assessed based on a minimum of four and or five GOF criteria. If all of them are sufficient, the model can be said to be feasible so that the authors conclude that testing the entire model is a fit. The results of calculating the maximum likelihood estimate with the AMOS 21 program can be explained in Table 3 below:

Table 3: Testing the Validity and Reliability of Measurement Variables

	CR value	Critical Value	P-value	FLE	Validity Standard	Description	Hypothesis
EKI → OCB	1.965	≥ 1,96	0.019	0.919	≥ 0.5	Invalid & Reliable	H1: Accepted
EKI → KK	-0.544	≤ 1,96	0.586	-0.582	≤ 0.5	Invalid &	H2: Rejected

	CR value	Critical Value	P-value	FLE	Validity Standard	Description	Hypothesis
						Unreliable	
KS → OCB	-0.013	≤1,96	0.989	-0.011	≤ 0.5	Invalid & Unreliable	H3: Rejected
KS → KK	1.976	≤1,96	***	0.698	≥ 0.5	Valid & Reliable	H4: Accepted
OCB → KK	2.655	≥1,96	0.008	0.885	≥ 0.5	Valid & Reliable	H5: Accepted

Source: Questionnaire data, processed in 2023, AMOS 21

Table 3 explains the construct of the six dimensions. The two dimensions have negative levels of validity and reliability, namely EKI → KK: -0.582, KS → OCB: -0.011 because they have a factor loading estimate (FLE) value of ≤ 0.5 and a CR value of ≤ 1.90 , and a Probability value of ≥ 0.05 (Hair, *et al.*, 2021). Meanwhile, four of the six overall dimensions have a good level of validity and reliability. Then, hypothesis testing will be carried out.

Direct Effects, Indirect Effects and Total Effects

This effect analysis aims to see how strong the effect of each variable is either directly or indirectly. In addition, the results of the interpretation of this analysis will later be used to determine the right strategy to improve the performance of IMFIs employees (Haryono, 2017: 254). The results of calculating the direct, indirect and total effects of AMOS 21 are shown in the following table:

Table 4: Standardized Direct Effects, Standardized Indirect Effects, and Standardized Total Effects

Standardized Direct Effects				
	IWE	KS	OCB	EP
KS	0.984	0.000	0.000	0.000
OCB	1.044	-0.137	0.000	0.000
KK	-1.126	1.215	0.912	0.000
Standardized Indirect Effects				
	IWE	KS	OCB	EP
KS	0.000	0.000	0.000	0.000
OCB	-0.135	0.000	0.000	0.000
KK	2.025	-0.125	0.000	0.000
Standardized Total Effects				
	IWE	KS	OCB	EP
KS	0.984	0.000	0.000	0.000
OCB	0.909	-0.137	0.000	0.000
KK	0.900	1.090	0.912	0.000

Source: Questionnaire data, processed in 2023, AMOS 21

CONCLUSION

Based on the results of the analysis, it can be concluded that IWE has a significant direct effect on OCB, but does not have a direct effect on IMFIs EP. Likewise, KS does not have a direct effect on OCB but has a direct effect on IMFIs EP. Finally, OCB has a direct effect on the IMFIs EP.

Limitation and recommendation

The limitation of this study lies in the relatively long research implementation time, which is likely to affect the research results. The respondents' perceptions in answering each question item asked in the questionnaire also affect the results of this study. Likewise, the use of analytical tools also affects research results where each analytical tool has a level of sensitivity with different standards. Several recommendations according to the author need further research to add various indicator variables, especially the Islamic work ethics and employee performance variables. Therefore, the results are expected to better describe the Islamic work ethic of employees' performance in the financial sector, both sharia microfinance institutions and sharia macro (banking).

Acknowledgement

The researcher would like to thank all those who have helped, especially the leaders and employees of the IMFIs in Kubu Raya Regency and Pontianak City, West Kalimantan, Indonesia. The researcher also thanks the Faculty of Economics and Business, Tanjungpura University, Pontianak.

REFERENCES

- Abbasi, A., & Rana, A. (2012). Impact of islamic work ethics, reward system and organizational environment on

- citizenship behavior of employees. *Sci.Int.(Lahore)*, 24(4).
- Adeel, H., Sabir, R. I., & Majid, M. B. (2023). Factors Affecting Women Empowerment: A Micro Financing Perspective. *Journal of Entrepreneurship and Business Venturing*, 3(1). <https://doi.org/10.56536/jebv.v3i1.19>
 - Ahmad, F., & Karim, M. (2019). Impacts of knowledge sharing: a review and directions for future research. In *Journal of Workplace Learning* (Vol. 31, Issue 3). <https://doi.org/10.1108/JWL-07-2018-0096>
 - Alam, M. N., Erwin, E., Hamida, H., & Sukran, S. (2023). The Influence of Islamic Work Ethics on Organizational Commitment and Performance of Halal Restaurant Employees. *Jurnal Ekonomi Kuantitatif Terapan*, 16(1), 97. <https://doi.org/10.24843/jekt.2023.v16.i01.p06>
 - Ali, A. J., & Al-Owaihian, A. (2008a). Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 5–19. <https://doi.org/10.1108/13527600810848791>
 - Ali, A. J., & Al-Owaihian, A. (2008b). Islamic work ethic: A critical review. In *Cross Cultural Management: An International Journal* (Vol. 15, Issue 1, pp. 5–19). <https://doi.org/10.1108/13527600810848791>
 - Ayu Putu Widani Sugianingrat, I., Rini Widayawati, S., Alexandra de Jesus da Costa, C., Ximenes, M., Dos Reis Piedade, S., & Gede Sarmawa, W. (2019). The employee engagement and OCB as mediating on employee performance. *International Journal of Productivity and Performance Management*, 68(2), 319–339. <https://doi.org/10.1108/IJPPM-03-2018-0124>
 - Basu, E., Pradhan, R. K., & Tewari, H. R. (2017). Impact of organizational citizenship behavior on job performance in Indian healthcare industries: The mediating role of social capital. *International Journal of Productivity and Performance Management*, 66(6), 780–796. <https://doi.org/10.1108/IJPPM-02-2016-0048>
 - Borthakur, A., & Boruah, P. (2023). Microfinance as a Tool of Socio Economic Empowerment of Rural Women. *International Journal for Research in Applied Science and Engineering Technology*, 11(2). <https://doi.org/10.22214/ijraset.2023.48940>
 - Brhane, H., & Zewdie, S. (2018). A Literature Review on the Effects of Employee Relation on Improving Employee Performance. *Journal International Journal in Management and Social Science*, 6(04), 2321–1784.
 - Candra, W., Tubastuvi, N., Santoso, S. B., & Haryanto, E. (2022). Analysis of The Islamic Leadership, Islamic Work Ethics and Intellectual Intelligence on Employee Performance with Islamic Organization Culture as Moderated Variables. *Journal of Islamic Economic and Business Research*, 2(1). <https://doi.org/10.18196/jiebr.v2i1.21>
 - Chanzanagh, H. E., & Akbarnejad, M. (2011). The meaning and dimensions of Islamic Work Ethic: Initial validation of a multidimensional IWE in Iranian society. *Procedia - Social and Behavioral Sciences*, 30, 916–924. <https://doi.org/10.1016/j.sbspro.2011.10.178>
 - Chiu, C. M., Hsu, M. H., & Wang, E. T. G. (2006). Understanding knowledge sharing in virtual communities: An integration of social capital and social cognitive theories. *Decision Support Systems*, 42(3), 1872–1888. <https://doi.org/10.1016/j.dss.2006.04.001>
 - Dehghani, M. R., Hayat, A. A., Kojuri, J., & Esmi, K. (n.d.). *Role of organizational citizenship behavior in promoting knowledge sharing*.
 - Demirel, Y., Seçkin, Z., & Faruk Özçınar, M. (1506). Interactions Between Knowledge Sharing and Organizational Citizenship Behavior. In *Chinese Business Review* (Vol. 10, Issue 11).
 - Diamantidis, A. D., & Chatzoglou, P. (2019). Factors affecting employee performance: an empirical approach. *International Journal of Productivity and Performance Management*, 68(1), 171–193. <https://doi.org/10.1108/IJPPM-01-2018-0012>
 - Ghani Al-Saffar, N. A., & Obeidat, A. M. (2020). The effect of total quality management practices on employee performance: The moderating role of knowledge sharing. *Management Science Letters*, 10(1), 77–90. <https://doi.org/10.5267/j.msl.2019.8.014>
 - Hatice Şekkelı, Z., Yesil, S., Hatice Sekkelı, Z., & Dogan Kahramanmaraş Sütçü İmam Üniuersity, O. (2012). An Investigation into the Implications of Islamic Work Ethic (IWE) in the Workplace. In *Journal of Economics and Behavioral Studies* (Vol. 4, Issue 11). <https://www.researchgate.net/publication/292141883>
 - Hendriks, P. (1999). Why share knowledge? The influence of ICT on the motivation for knowledge sharing. *Knowledge and Process Management*, 6(2), 91–100. [https://doi.org/10.1002/\(sici\)1099-1441\(199906\)6:2<91::aid-kpm54>3.0.co;2-m](https://doi.org/10.1002/(sici)1099-1441(199906)6:2<91::aid-kpm54>3.0.co;2-m)
 - Hair, J., Hult, G., Ringle, C., Sarstedt, M., Danks, N., & Ray, S. (2021). *Partial Least Square Structural Equation Modeling (PLS-SEM) Using R*. Switzerland: springer.
 - Haryono, S. (2017). *Metode SEM untuk Penelitian Manajemen AMOS LISREL PLS*. East Jakarta: Luxima Metro Media.
 - Islami, H., & Mas'ud, F. (2020). The Influence of Islamic Work Ethics and OCBIP on Knowledge Sharing Among Muslim Employees. *AFEBI Islamic Finance and Economic Review*, 5(01). <https://doi.org/10.47312/aifer.v5i01.443>
 - Ismail, M., & Yusof, Z. (2010). The Impact of Individual Factors on Knowledge Sharing Quality. *Journal of Organizational Knowledge Management*, 2010, 1–13. <https://doi.org/10.5171/2010.327569>
 - Javaid, M., Abdullah, N. H., Shahbaz, M. S., & Muazu, M. H. (2021). Moderator effect of Islamic work ethics on the

- relationship between authentic leadership and organisational citizenship behaviour. *International Journal of Services and Operations Management*, 38(2). <https://doi.org/10.1504/IJSOM.2021.113027>
- Kadembo, E., Chen, H., & Chen, Y. (2019). Dimensionality of OCB in a Multicultural Society: The Case of Malaysia. *International Business Research*, 2(1), 48–55.
 - Kashyap, T. (2020). Role of micro-finance & self-help groups in women empowerment. *International Journal of Advanced Science and Technology*, 29(4).
 - Khadijah, A. M. S., Kamaluddin, N., & Salin, A. S. A. P. (2015). Islamic Work Ethics (IWE) Practice among Employees of Banking Sectors. *Middle-East Journal of Scientific Research*, 23(5), 924–931. <https://doi.org/10.5829/idosi.mejsr.2015.23.05.22173>
 - Kremer, H., Villamor, I., & Aguinis, H. (2019). Innovation leadership: Best-practice recommendations for promoting employee creativity, voice, and knowledge sharing. *Business Horizons*, 62(1), 65–74. <https://doi.org/10.1016/j.bushor.2018.08.010>
 - Kumar, N., & Rose, R. C. (2012). The impact of knowledge sharing and Islamic work ethic on innovation capability. *Cross Cultural Management*, 19(2), 142–165. <https://doi.org/10.1108/13527601211219847>
 - Kuncoro, W., & Wibowo, G. (2019). The Increase of Organizational Citizenship Behaviour (OCB) Through Islamic Work Ethics, Affective Commitment, and Organizational Identity. *International Business Research*, 12(2). <https://doi.org/10.5539/ibr.v12n2p181>
 - Kuzu, Ö. H., & Özilhan, D. (2014). The Effect of Employee Relationships and Knowledge Sharing on Employees' Performance: An Empirical Research on Service Industry. *Procedia - Social and Behavioral Sciences*, 109, 1370–1374. <https://doi.org/10.1016/j.sbspro.2013.12.639>
 - Lin, H. F. (2007). Knowledge sharing and firm innovation capability: An empirical study. *International Journal of Manpower*, 28(3–4), 315–332. <https://doi.org/10.1108/01437720710755272>
 - Mohammad, J., Quoquab, F., Mutasim, N., Rahman, N. A., & Idris, F. (2015). Organisational citizenship behaviour in the Islamic financial sector: does Islamic work ethic make sense? In *Int. J. Business Governance and Ethics* (Vol. 10, Issue 1).
 - Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. (2016). Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors. *Journal of Business Ethics*, 133(2), 325–333. <https://doi.org/10.1007/s10551-014-2396-0>
 - Na-Nan, K., Saribut, S., & Sanamthong, E. (2019). Mediating effects of perceived environment support and knowledge sharing between self-efficacy and job performance of SME employees. *Industrial and Commercial Training*, 51(6), 342–359. <https://doi.org/10.1108/ICT-01-2019-0009>
 - Nijhawan, G., Gujral, D. H. K., & Singh, D. K. (2022). The Impact of Employees' Demographic Profile on their Emotional Intelligence and Organizational Citizenship Behaviour. *Webology*, 19(1), 3764–3779. <https://doi.org/10.14704/web/v19i1/web19247>
 - Nik Nazli, N. N. N., & Sheikh Khairudin, S. M. H. (2018). The factors that influence transfer of training and its effect on organizational citizenship behaviour. *Journal of Workplace Learning*, 30(2), 121–146. <https://doi.org/10.1108/JWL-09-2017-0080>
 - Nonaka, I., Nonaka, I., Krogh, G. Von, & Krogh, G. Von. (2009). Tacit Knowledge and Knowledge Conversion: Controversy and Advancement in Or... In *Ogranizational Science* (Vol. 20).
 - Nonaka, I., & von Krogh, G. (2009). Tacit knowledge and knowledge conversion: Controversy and advancement in organizational knowledge creation theory. *Organization Science*, 20(3). <https://doi.org/10.1287/orsc.1080.0412>
 - Nonaka, I., & Von Krogh, G. (2009). BI PERSPECTIVE Knowledge Creation Theory. *Organization Science*, 20(4)(3).
 - Obrenovic, B., Du, J., Godinić, D., & Tsoy, D. (2022). Personality trait of conscientiousness impact on tacit knowledge sharing: the mediating effect of eagerness and subjective norm. *Journal of Knowledge Management*, 26(5), 1124–1163. <https://doi.org/10.1108/JKM-01-2021-0066>
 - Obrenovic, B., Jianguo, D., Tsoy, D., Obrenovic, S., Khan, M. A. S., & Anwar, F. (2020). The Enjoyment of Knowledge Sharing: Impact of Altruism on Tacit Knowledge-Sharing Behavior. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.01496>
 - Okyere-Kwakye. (2011). Individual Factors and Knowledge Sharing. *American Journal of Economics and Business Administration*, 3(1), 66–72. <https://doi.org/10.3844/ajebasp.2011.66.72>
 - Podsakoff, P. M., MacKenzie, S. B., Paine, J. B., & Bachrach, D. G. (2000). Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of Management*, 26(3), 513–563. <https://doi.org/10.1177/014920630002600307>
 - Powell, L. M., Harris, J. L., & Fox, T. (2013). Food marketing expenditures aimed at youth: Putting the numbers in context. *American Journal of Preventive Medicine*, 45(4), 453–461. <https://doi.org/10.1016/j.amepre.2013.06.003>
 - Prentice, C., Zeidan, S., & Nguyen, M. (2023). Want to feel better, share what you know. *Knowledge Management Research and Practice*. <https://doi.org/10.1080/14778238.2023.2169203>
 - Qasim, M., Rizvi, T. H., & Irshad, M. (2020). Impact of Ethical Leadership on Task Performance and Organizational

Citizenship Behavior: Moderating Role of Islamic Work Ethics. *Journal of Management and Research*, 7(2). <https://doi.org/10.29145/jmr/72/070206>

- Ramasamy, M., & Thamaraiselvan, N. (2011). Knowledge sharing and organizational citizenship behavior. *Knowledge and Process Management*, 18(4), 278–284. <https://doi.org/10.1002/kpm.385>
- Rizk, R. R. (2008). Back to basics: An Islamic perspective on business and work ethics. *Social Responsibility Journal*, 4, 246–254. <https://doi.org/10.1108/17471110810856992>
- Supriyanto, A. S., Ekowati, V. M., & Maghfuroh, U. (2020). Do organizational citizenship behavior and work satisfaction mediate the relationship between spiritual leadership and employee performance? *Management Science Letters*, 10(5), 1107–1114. <https://doi.org/10.5267/j.msl.2019.10.031>
- Sverke, M., Låstad, L., Hellgren, J., Richter, A., & Näswall, K. (n.d.). *A Meta-Analysis of Job Insecurity and Employee Performance : Testing Temporal Aspects , Rating Source , Welfare Regime , and Union Density as Moderators.*
- Syarif, A. H., Rahmawati, A., & Fasa, M. I. (n.d.). *The Effect of Islamic Work Ethic and Productivity on Work Quality Through The Employee Performance.*
- Syed, A., Gul, N., Khan, H. H., Danish, M., Ul Haq, S. M. N., Sarwar, B., Azhar, U., & Ahmed, W. (2021). The Impact of Knowledge Management Processes on Knowledge Sharing Attitude: The Role of Subjective Norms. *Journal of Asian Finance, Economics and Business*, 8(1), 1017–1030. <https://doi.org/10.13106/jafeb.2021.vol8.no1.1017>
- Usman, A. S., & Tasmin, R. (2016). The Role of Islamic Micro-Finance in Enhancing Human Development in Muslim Countries. *Journal of Islamic Finance*, 5(1). <https://doi.org/10.12816/0027652>
- Usman, M., Shahzad, K., Roberts Mueen, K. W., & Zafar, A. (2015). The Effect of Job Insecurity on Attitude towards Change and Organizational Citizenship Behavior: Moderating Role of Islāmic Work Ethics. In *Journal of Islamic Business and Management* (Vol. 5, Issue 1).
- Wang, S., Feng, K., Zhang, Y., Liu, J., Wang, W., & Li, Y. (2020). Antecedents of Public Mental Health During the COVID-19 Pandemic: Mediation of Pandemic-Related Knowledge and Self-Efficacy and Moderation of Risk Level. *Frontiers in Psychiatry*, 11. <https://doi.org/10.3389/fpsy.2020.567119>
- Zeb, N., Nabi, G., Haider Shah, N., Naqeeb ul Khalil Shaheen, M., & Ghazanfar, F. (2021). Impact of Despotism Leadership on Organisational Citizenship Behaviour and Employee Performance: Interactive Effect of Islamic Work Ethics. *International Journal of Innovation, Creativity and Change. Www.Ijicc.Net*, 15(5).