# THE INFLUENCE OF ISLAMIC WORK ETHICS AND OCBIP ON KNOWLEDGE SHARING AMONG MUSLIM EMPLOYEES

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## Abstract

*Knowledge sharing behavior and organizational citizenship behavior (OCB) plays a major role in organizational development. This study aims to determine empirically the influence of Islamic Work Ethics on Knowledge Sharing with OCBIP (Organizational Citizenship Behavior From Islamic Perspective) as a Moderation Variable. The population in this study were all Muslim employees in Indonesia who were drawn randomly. The samples collected were 100 respondents using purposive sampling technique. The questionnaire was tested first by using the feasibility test of the instrument in the form of validity and reliability tests. The analytical method of this study uses Moderated Regression Analysis (MRA) with the SPSS 24 program which previously passed the classical assumption test. The results of the regression moderation analysis in this study indicate that Islamic work ethics has a positive and significant effect on knowledge sharing of Muslim employees in Indonesia. This study also concludes that OCBIP can moderate the relationship between Islamic work ethics and knowledge sharing among Muslim employees in Indonesia, where the OCBIP variable is called a quasi variable which can also be used as an independent variable.*
*Keywords: OCBIP, Islamic Work Ethics, Knowledge Sharing*

## 1. INTRODUCTION

Knowledge (knowledge) has a very important role in the progress of an organization. Many companies are increasingly aware of the importance of knowledge as an asset to achieve competitive advantage. On the basis of this conception, there is an effort to manage knowledge in organizations called knowledge management. From this point of view, an organization is seen as a body of knowledge composed of individual knowledge.

According to Nonaka and Takeuchi in (Ferdinandus et al., 2015) states that so that knowledge in an organization can be transformed from the individual dimension to the collective dimension or from the tacit form to an explicit form, the organization can provide opportunities for people to interact directly (face to face). Tacit knowledge is something that a person knows and experiences, but is difficult to clearly and completely express.

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Tacit Knowledge is very difficult to transfer to others because this knowledge is stored in the minds of each individual in the organization. Therefore, knowledge management exists to answer this problem, namely the process of converting tacit knowledge into knowledge that is easily communicated and easily documented, the results of this knowledge are called explicit knowledge. The basis for this conception is that governance appears an effort to manage knowledge in organizations called knowledge management, namely the dissemination and reuse of knowledge by other people in one organization. (Razaghi et al., 2013).

More and more companies put forward science in order to compete to be a superior company. This is where knowledge sharing comes into play, knowledge sharing is a part of knowledge management which has an important role in managing human resources in the organization. This process will encourage employees in the office to jointly start connecting, communicating, sharing and transferring their knowledge. Sharing this information is expected to improve the quality of knowledge possessed by each individual in the organization, which in turn will improve the quality of knowledge in work units and organizations where the individual works.(Nurhidayah, 2018)..

The implementation of knowledge sharing in an organization can be influenced by many factors. One of them is the attitude of organizational citizenship behavior (OCB) or the extra role of human resources in managing the organization, which is considered an important factor for every employee in sharing their knowledge with many people. According to Organs (in Badar & Seniati, 2017) Organizational Citizenship Behavior (OCB) and Knowledge Sharing Behavior play an important role in the success of any company. This research is supported by research by Murtaza (2016) that knowledge sharing and organizational citizenship behavior plays a major role in organizational development, especially educational institutions.

Islam encourages collaboration in the workplace and activities that support social welfare which is equated with OCB (organizational citizenship behavior) attitudes in an organizational context (Rice, 1999). OCB in an Islamic perspective (OCBIP) is an individual voluntary action that is in accordance with Islamic law and only hopes for falah or the pleasure of Allah. This concept leads to the concept of brotherhood (Ukhuwah) in Islam which consists of: ta'aruf, tafaham, ta'awun and takaful (Kamil et al., 2014). In research conducted byKumar & Rose (2012)found that Islamic work ethics as a variable relevant to knowledge sharing and organizational citizenship behavior. Kumar and Raduan Che Rose also explained that there is a positive relationship between the ability to share knowledge and innovation abilities of employees in public sector organizations found to be dependent on IWE (Islamic Work Ethics).

However, with the fact that has been mentioned, there is very little research that builds theoretically and empirically regarding Islamic work ethics and Islamic OCB perspectives on knowledge sharing. Based on the facts that have been mentioned, for that research conducted on **The Influence of Islamic Work Ethics and Organizational**

**Citizenship Behavior from an Islamic Perspective (OCBIP) on Knowledge Sharing Among Muslim Employees in Indonesia,** with the following research questions:

1. Does Islamic work ethics affect knowledge sharing among Muslim employees?
2. Can OCBIP moderate the relationship between Islamic work ethics and knowledge sharing among Muslim employees?
3. Is there a simultaneous influence between Islamic work ethics and OCBIP on knowledge sharing among Muslim employees?

## 2. LITERATURE STUDY
### 2.1 Islamic Work Ethics

According to Simorangkir (in Nur'aini, 2017) ethics can be defined as a rule using individual and social moral ratios, so that the rules are used as values in daily behavior. Meanwhile, work in Islam according to Abi Ummu Salmiyah (in Nurohman, 2011) that is, all forms of human effort, whether in material or non-material, intellectual or physical matters, as well as matters relating to mundane or the hereafter . Thus, Islamic work ethics based on sharia is an orientation that shapes and influences Muslim involvement and participation. at workplace.

According to Ibrahim & Kamri, (2013)work in Islam is an activity of obligation, virtue in fulfilling the needs and obligations to create a balance in one's individual and social life. The absorption of Islamic work ethics in general can be divided into 8 dimensions

### 2.2 Organizational Citizenship Behavior (OCB)

According to Organs (in Podsakoff et al., 2009) Citizenship behavior in organizations or Organizational Citizenship Behavior (OCB) is OCB behavior carried out by an individual with full freedom (at will) in determining something and mutual understanding without any formal reward or reward for the organization, so this behavior is very helpful and beneficial to the organization. There are five dimensions that contribute to organizational citizenship behavior (OCB), namely conscientiousness, altruism, civic virtue, sportsmanship, and courtesy.

### 2.3 Organizational Citizenship Behavior from Islamic Perspective (OCBIP)

According to Kamil et al. (2014)OCB in an Islamic perspective (OCBIP) is an individual voluntary action that is in accordance with Islamic law and only hopes for something or pleasure from Allah. OCB in the perspective of Islamic law is sunnah, meaning that if it is not done it will not get punishment or sin and will get a reward if it is done. Employees will be rewarded for caring and empathy with others. The concept of OCB in an Islamic perspective leads to the concept of brotherhood (Ukhuwah) in Islam which consists of: ta'aruf, tafaham, ta'awun and takaful.(Dwi et al., 2016). Likewise with opinions (Diana, 2012), that OCB in the Islamic perspective

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adheres to behavior in accordance with Islamic values, namely, the values of sincerity, ta'awun, ukhuwah, and mujahadah.

Kamil et al. (2014) in his research revealed the four dimensions of OCBIP. Two dimensions of (Organ, 1997) which has been described previously relates to an Islamic perspective and is in line with Kamil, et al (2014), namely:

1.  Altruism (Taawun), namely the behavior of helping other members of the organization in carrying out their duties. This behavior is the willingness of employees to help their colleagues who have difficulties in the situation they are facing regarding their duties in the organization.

2.  Civic Virtuethat is, behavior that refers to constructive involvement in the process of organizational policy and the contribution of this behavior can be done freely for the survival and progress of the organization. Civic virtue behavior in employees is always looking for the latest information that supports the progress of the organization.

3.  Advocating High Moral Standards (Da'wah) is a basic principle of Islam that is captured as organizational citizenship behavior, in which the employees involved seek to develop employee moral and ethical behavior, which in turn improves organizational performance.

4.  Removal of Harm (Raf'al haraj), namely avoiding evil behavior, its characteristic in Islamic law is that it is open to interaction and at the same time moderate. Being between a difficult attitude and an easy attitude, this trait refers to the meaning of straight, fair, and middle. In Islamic law it is not limited to various laws of worship alone, more than that the removal of harm (raf'al haraj) covers all areas of Islamic law such as social institutions, criminal law, civil law, personal attitudes, and so on . All of this will be clearly seen when researching the shari'ah texts and their principles and their interrelation with principles that are based on principles, produce benefits and negate the damage.

Based on the explanation of the theory above, it can be concluded that OCB research is mostly carried out with reference to the value system from the West, very little OCB research relies on its particular religion from an Islamic perspective. The Western research system brings OCB to a person's hard work relationship to work better and more efficiently towards the organization that looks only at worldly elements. In contrast to OCBIP, which does not only lead to organizational or individual results as found in West OCB, but also strengthens Muslim brotherhood ties with Allah, because work itself is seen as an act of worship. Likewise, what Muslim employees must do in having Islamic ethics in their place of work.

## 2.4  Knowledge Sharing

Knowledge is a process that explains past relationships with something meaningful, which can be understood and can be applied by each individual. According to Debowski (2006) knowledge is divided into two parts, including:

1.  Explicit knowledge namely knowledge that has been collected in the form of documentation so that it can be easily disseminated to others as information.

2.  Tacit knowled genamely knowledge that an individual has and is difficult to communicate. In this case it is due to knowledge. This is a combination of experience and research that has been stored for so long that it is difficult to share with others.

According to Van Den Hooff & Ridder (2004)Knowledge sharing is a reciprocal process in which individuals exchange knowledge and jointly create new knowledge (solutions). One of the purposes of this definition consists of providing and gathering knowledge, which provides knowledge by communicating what knowledge to others is owned by someone's intellectual personal and gathering knowledge referring to consulting with colleagues by sharing the information they have. According to Calantone et, al (inAfqarina & Dihan, 2019) A number of studies have demonstrated that knowledge sharing is essential because it enables organizations to improve innovation performance and reduce redundant learning efforts.

Based on the description above, it can be concluded that knowledge sharing is a process where individuals mutually exchange knowledge or information through social interaction based on their experiences and skills to share and receive knowledge within the entire organization to create new knowledge.

The aspects of knowledge sharing according to Van Den Hooff & Ridder (2004):

1.  Providing knowledge (knowledge donating) is channeling / spread knowledge or intellectual capital to others which involves communication between individuals.
2.  Collecting knowledge (knowledge collecting) is seeking / gathering knowledge or intellectual capital by consulting with others.

### The Influence of Islamic Work Ethics to Knowledge Sharing

Research conducted by Ghulam Murtaza, Muhammad Abbas, Usman Raja, Olievier Reques, Afsheen Khalid and Rizwan Mushtaq (2014) on the Impact of Islamic work ethics on organizational citizenship behaviors and knowledge sharing behavior. In his research, he explained that there is a positive relationship between Islamic work ethics and knowledge sharing, in other words, people who have a high spirit of Islamic work ethics will tend to do better knowledge sharing than people who have a low spirit of Islamic ethics.

**H1 : Islamic work ethics have a positive effect on Knowledge Sharing among Muslim employees**

**The Iinfluence of Islamic Work Ethics to Knowledge Sharing with OCBIP as a Moderation Variable**

Research is directly proportional to that conducted by Syahri Nehru Husain and Yasir Syam Husain (2016) found that work attitude has a significant relationship with knowledge sharing and is significant towards OCB (Organizational Citizenship Behavior). The results of this study also found that OCB was a significant mediator in the correlation between work attitudes and knowledge sharing.

**H2: Islamic work ethic has an effect on knowledge sharing behavior with OCBIP as a moderating variable**

**The Influence of Islamic Work Ethics and Organizational Citizenship Behavior from Islamic Perspective (OCBIP) to Simultaneous Knowledge Sharing**

Research conducted by Mogotsi, IC, Boon, JA, & Fletcher, L. (2011) also explains that there is a positive influence between OCB and knowledge sharing. In addition, Naresh Kumar and Raduan Che Rose, (2011) also explains that there is a positive relationship between the ability to share knowledge and the innovation ability of employees in public sector organizations found to be dependent on IWE (Islamic Work Ethics).

**H3.: Islamic Work Ethics and Organizational Citizenship Behavior from Islamic Perspective (OCBIP) have a simultaneous effect on Knowledge Sharing**

## 3. RESEARCH METHODOLOGY

The dependent variable or dependent variable used in this study is knowledge sharing. The independent variable or independent variable used in this study is Islamic work ethics. Also, the moderating variable used in this study is OCB Islamic Perspective (OCBIP).The population in this study were Muslim employees throughout Indonesia. The sampling technique used in this study is a non-probability sampling technique with a purposive sampling approach, which is an approach that determines samples based on certain criteria or characteristics.The number of samples used in this study was 100 respondents with certain criteria. The criteria referred to in this study are Muslim employees who have worked for at least 1 year, and have taken at least a bachelor's degree.Collecting data in this study by distributing questionnaires and literature studies from journals, the internet, and books. The analysis used in this research is Moderation Regression Analysis (MRA) with a regression analysis tool, namely SPSS 24. The data analysis used is validity and reliability test, classic assumption test, regression test, interaction test, t test, F test, and the coefficient of determination ($R^2$).

## 4. RESULT AND DISCUSSION
### 4.1 Overview of Respondents

This research was conducted through a survey method by distributing questionnaires through the google form link with three criteria, namely the respondent is a Muslim employee, has worked for a minimum of 1 year and has a minimum final education of S1 (Strata 1). The questionnaire was distributed for one week and as many as 100 respondents were collected from various companies throughout Indonesia.

### 4.2 Respondent Description

**Table 2**
**Respondents by Age**

| No. | Type of work | Number of people) | Percentage (%) |
|-----|--------------|-------------------|----------------|
| 1 | 18-24 years | 42 | 42 |
| 2 | 25-30 years | 33 | 33 |
| 3 | > 30 years | 25 | 25 |
| | amount | 100 | 100 |

Source: Primary data, processed in 2020.

Based on the table above, it can be seen that the majority of respondents are aged 18-24 years of 42 people or 42% of the total respondents are 100 people.

**Table 1**
**Respondents Based on Education**

| No. | Late Education | Number of people) | Percentage (%) |
|-----|----------------|-------------------|----------------|
| 1 | S1 | 88 | 88 |
| 2 | S2 | 11 | 11 |
| 3 | S3 | 1 | 1 |
| | amount | 100 | 100 |

Source: Primary data, processed in 2020.

Based on the table above, it can be seen that the majority of respondents come from S1 with a number of 88 people or 88% of the total 100 respondents.

**Table 4**

**Respondents Based on Location of Institution / Company**

| No. | Work place | Number of people) | Percentage (%) |
|---|---|---|---|
| 1 | DKI Jakarta | 47 | 47 |
| 2 | Bekasi | 1 | 1 |
| 3 | Tangerang | 3 | 3 |
| 4 | Semarang | 27 | 27 |
| 5 | Cirebon | 1 | 1 |
| 6 | Bandar Lampung | 7 | 7 |
| 7 | Cibinong | 1 | 1 |
| 8 | Jepara | 2 | 2 |
| 9 | Palembang | 1 | 1 |
| 10 | Kediri | 1 | 1 |
| 11 | Trunk | 1 | 1 |
| 12 | Bandung | 1 | 1 |
| 13 | Solo | 1 | 1 |
| 14 | Ngawi | 1 | 1 |
| 15 | Sibolga | 1 | 1 |
| 16 | Padang | 1 | 1 |
| 17 | Jambi | 1 | 1 |
| 18 | Majalengka | 1 | 1 |
| 19 | Aceh | 1 | 1 |
| | amount | 100 | 100 |

Source: Primary data, processed in 2020

Most respondents came from the DKI Jakarta area as many as 47 respondents or 47% of the total 100 respondents.

**Table 5**

**Length of work**

| No. | Type of work | Number of people | Percentage (%) |
|---|---|---|---|
| 1 | 15 years | 67 | 67 |

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| 2 | > 5 years | 33 | 33 |
|---|---|---|---|
| | amount | 100 | 100 |

Source: Primary data, processed in 2020

Based on table 5 above, it can be seen that the majority of respondents have worked for 1-5 years as many as 67 respondents or 67% of the total 100 respondents.

**Table 6**
**Type of work**

| No. | Type of work | Number of people) | Percentage (%) |
|---|---|---|---|
| 1 | Private employees | 67 | 67 |
| 2 | Employees of BUMN / Government Agencies | 25 | 25 |
| 3 | Academics (Teachers, Tutors, Teaching Assistants, Researchers, etc.) | 6 | 6 |
| 4 | Journalist | 2 | 2 |
| | amount | 100 | 100 |

Source: Primary data, processed in 2020.

Based on table 6 above, it can be seen that the majority of respondents with the status of having a job as private employees are 67 respondents or 67% of the total 100 respondents.

## 4.3 Answer Index Analysis

**Table 7**

**Answer Index Analysis**

| Variable | Index Average | Category |
|---|---|---|
| Islamic Work Ethics | 90.63 | High |
| OCB Islamic Perspective | 82.33 | High |
| *Knowledge Sharing* | 81.68 | High |

Source: Primary data processed, 2020

Analysis of the answer index per variable aims to find a descriptive picture of the respondents in this study. This study uses an index analysis technique that describes the respondent's question items, the scoring technique used in this study is a maximum score of 5 and a minimum of 1. Table 7 shows that the average index value of all variables is included in the high category. or good. This reflects that respondents gave a good assessment.

## 4.4 Instrument Test Results

### Validity test

All results from testing the validity of all indicators used have a calculated r value greater than r table, namely 0.194 (r table value for n = 100), so all indicators are declared valid.

### Reliability Test

The reliability test results explain that the Cronbach's Alpha value of all variables is greater than 0.60. Based on this, it can be concluded that all variables are declared reliable.

### Classic assumption test

### Normality test

**Table 8**

**Kolmogorov-Smirnov Normality Test**

|  | Unstandardized Residual |
|---|---|
| N | 100 |
| Statistical Test | .061 |
| Asymp.Sig (2-tailed) | .200c, d |

Source: Primary data, processed in 2020

Based on the results of the normality test in Table 8, it is known that the Asump.Sig value is 0.200> 0.05, so it can be concluded that the residual value is normally distributed.

### Multicoleniarity Test

**Table 9**

**Multicollinearity Test**

| Variable | Tolerance | VIF |
|---|---|---|
| Islamic Work Ethics | .623 | 1,606 |
| OCB Islamic Perspective | .623 | 1,606 |

Source: Primary data processed, 2020

Based on the multicollinearity test results above, it can be concluded that the independent variables used in this study are not correlated. It is known from a tolerance value greater than 0.1 and a VIF value smaller than 10.

**Heteroscedasticity Test**

**Table 10**
**Heteroscedasticity Test Results with White's Test**

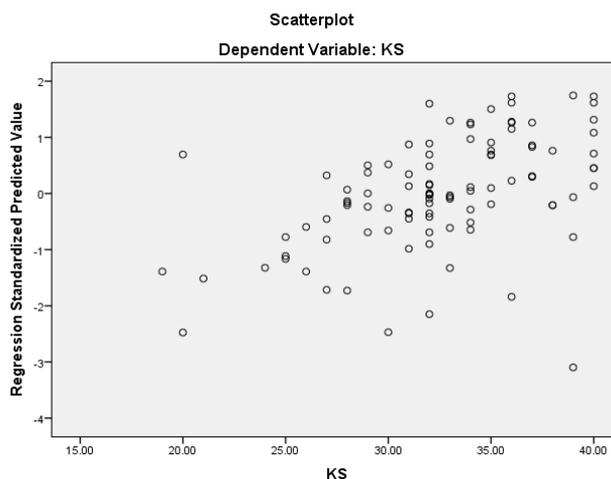| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|---|---|---|---|---|
| 1 | .605a | .366 | .333 | 25.46905 |

Source: Primary data 2020, processed



**Figure 2. Scatterplot Heteroscedasticity Test**

Source: Primary data, processed in 2020

Based on the graph test on the scatterplot, It can be seen that the distribution of points is above and below 0 on the Y axis, does not converge only above or below, is not patterned, does not form a wave pattern, is straight or curved so that it can be interpreted that the data collected does not have heteroscedasticity symptoms.. These results are similar to heteroscedasticity testing throughstatistical test using the White method, where the calculated chi-square obtained is 36.6 (100 x 0.366) smaller than the chi-square table of 120,9896 (Df = Nk = 97 with α = 0.05, then 97; 0 , 05). So it can be concluded that the statistical test proves the data collected does not show heteroscedasticity symptoms.

**Hypothesis Testing**

**Statistical T Test (Partial)**

**Table 11**
**Statistical T-Test Results (Model 1)**

| Model | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|---|---|---|---|---|---|

| | B | Std. Error | Beta | | |
|---|---|---|---|---|---|
| 1 (Constant) | 15,278 | 6,014 | | 2,540 | .013 |
| X1 | .292 | .102 | .278 | 2,867 | .005 |

a. Dependent Variable: Y

Source: primary data, processed in 2020

**Table 12**
**Interaction Test *Modereted Regression Analysis (Model 2)***

| | Unstandardized Coefficients | | Standardized Coefficients | | |
|---|---|---|---|---|---|
| Model | B | Std. Error | Beta | t | Sig. |
| 1 (Constant) | 110,617 | 34,120 | | 3,242 | .002 |
| X1 | -1,670 | .585 | -1,592 | -2,855 | .005 |
| Z1 | -1,229 | .543 | -2,084 | -2,264 | .026 |
| X1Z1 | .026 | .009 | 3,767 | 2,842 | .005 |

a. Dependent Variable: Y

Source: primary data, processed in 2020

Based on the T statistical Model 1 test in table 11, Islamic work ethics has a significance value of 0.005 and a t value of 2.867. The significance value of 0.005 is less than 0.05 and the t value of 2.867 is greater than the t table of 1.9834 so that it can be concluded that the Islamic work ethic variable has a significant positive effect on the knowledge sharing variable. Based on these results, the hypothesis of Islamic work ethics has a significant partial effect on knowledge sharing among Muslim employees, so (H1) is accepted. These results are directly proportional to the results of previous studies (Ghulam Murtaza, 2016;Tufail et al., 2017; Kumar & Rose, 2012) which explains that there is a positive relationship between Islamic work ethics and knowledge sharing.

The results of the Model 2 interaction test in table 12 show that OCBIP as a moderating variable weakens the relationship between Islamic work ethics and knowledge sharing among Muslim employees, this is because the regression coefficient value that leads to significant negative (0.005 <0.05), with a t value of 2.842> the t table value is 1.98472 which concluded that the OCBIP moderating variable can weaken the independent variable. This is because there is a dimension of advocating high moral (dakwah value) which is not visible in the character of Muslim employees in Indonesia. This research is similar to the research conducted by Farida Elmi (2019)that in general it can be understood that the dimensions of altruism, civic virtue, advocating high moral

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standards and removal of harm, almost all of which are demonstrated by employees, while what is not seen is the dimension of advocating high moral standards because employees do not have (weak) this character in their behavior. This does not mean that they are tolerant of phenomena that are contrary to Islamic teachings, but do not voice it or inform other parties.

Meanwhile, all significance values on Islamic work ethics, OCBIP, and Islamic work ethics * OCBIP (X1X2) are less than 0.05 so that the moderating variable (OCBIP) is called a quasi moderator variable, where the moderating variable can also be used as a independent variable. This research is directly proportional to previous research by (Syahri Nehru Husain & Yasir Syam Husain,2016) which explains that OCB can be used as a significant mediating variable on the correlation between work ethics and knowledge sharing. Based on these results, the OCB Islamic Perspective (OCBIP) hypothesis as a moderating variable between the relationship between Islamic work ethics and knowledge sharing can be (H2) accepted.

The equation model based on table 12 is as follows:

$$Y = -1{,}592X1 - 2{,}084X2 + 3{,}767X1X2 + e$$

Information:

Y  = Knowledge sharing

X1       = Islamic work ethic

X2       = OCBIP

X1X2    = Interaction between Islamic Work Ethics and OCBIP

α        = Constant

β1-β3     = Regression Coefficient

e        = Standard error

a. The regression coefficient of the Islamic work ethics variable (X1) of -1.592 indicates that the moderating variable (X1X2) causes that every increase of one unit of the Islamic work ethics variable will reduce knowledge sharing, assuming other variables are considered constant.

b. The OCBIP variable regression coefficient (X2) of -2.084 indicates that the moderating variable (X1X2) causes each increase of one unit of the OCBIP variable to reduce knowledge sharing, assuming other variables are considered constant.

**Statistical F Test (Simultaneous)**

**Table 13**
**F Test Results Statistics (Model 1)**

| Model | | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|---|
| 1 | Regression | 173,417 | 1 | 173,417 | 8,220 | .005b |
| | Residual | 2067,493 | 98 | 21,097 | | |
| | Total | 2240,910 | 99 | | | |
| a. Dependent Variable: knowledge sharing | | | | | | |
| b. Predictors: (Constant), Islamic work ethics | | | | | | |

Source: Primary data, processed in 2020

**Table 14**
**Interaction Test Results *Modereted Regression Analysis (Model 2)***

| Model | | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|---|
| 1 | Regression | 673,740 | 3 | 224,580 | 13,757 | .000b |
| | Residual | 1567,170 | 96 | 16,325 | | |
| | Total | 2240,910 | 99 | | | |
| a. Dependent Variable: knowledge sharing | | | | | | |
| b. Predictors: (Constant), Islamic work ethic, OCBIP, Islamic work ethic * OCBIP | | | | | | |

Source: Primary data, processed in 2020

The results on the f test (see table 13) In model 1, it is obtained a significance value of 0.005 which is smaller than 0.05 and the value of f count 8.220 which is greater than the value of f table 3.94 so that it can be concluded that the independent variable, namely Islamic work ethics simultaneously has a significant effect on knowledge sharing. Similar results are found in model 2 (see table 14) f count obtained 13.75 with a significance value of 0.000. While the value of f table for a sample of 100 and a variable of 2, namely 3.94 and the significance is below 0.05, the result is 13.75> 3.94 (f count> f table) it can be concluded that there is a simultaneous influence on the independent variable, namely ethics. Islamic work (X1), OCBIP (Z1) and Islamic work ethic * OCBIP (X1 * Z1) on the dependent variable, namely knowledge sharing.

Based on these results, the hypothesis of the effect of Islamic work ethics and OCBIP simultaneously on the knowledge sharing of Muslim employees can be accepted (H3). This result is directly proportional to the results of previous research (Mogotsi, I. C, 2011) which explains that there is a positive, simultaneous and partial relationship between OCB and knowledge sharing, and also research made by Naresh Kumar (2011) which explains that there is a positive relationship. between the knowledge sharing skills and innovation capabilities of employees in public sector organizations were found to be dependent on IWE (Islamic Work Ethics).

**Coefficient of Determination (R2)**

**Table 15**
**Result of Determination Coefficient Test (R2) (Model 1)**

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|---|---|---|---|---|
| 1 | .278a | .077 | .068 | 4,593 |

a. Dependent Variable: knowledge sharing
b. Predictors: (Constant), Islamic work ethics

**Table 16**
**Result of Determination Coefficient Test (R2) (Model 2)**

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|---|---|---|---|---|
| 1 | .548a | .301 | .279 | 4,040 |

a. Dependent Variable: knowledge sharing
b. Predictors: (Constant), Islamic work ethic, OCBIP, Islamic work ethic * OCBIP

The results of the SPSS model summary analysis show that the amount of Adjust R Square in Model 1 (see table 15) is 0.068 or 6.8%. The knowledge sharing variable can be explained by Islamic work ethics of 6.8% and the remaining 93.2% is explained by other variables outside the model that do not exist in this study. Then the addition of OCBIP as a moderating variable in Model 2 (see table 16) adds to the strength of the influence of the relationship between Islamic work ethics and knowledge sharing with Adjust R Square of 0.279 or 27.9%, where the OCBIP moderating variable can explain the knowledge sharing variable of 27.9. % and the remaining 72.1% is explained by other variables outside the model that are not in this study.

## 5. CONCLUSION

Based on the results of the discussion of this study, the conclusions of the study are as follows:

a. Islamic work ethics have a positive effect on knowledge sharing
b. OCBIP can moderate the relationship between Islamic work ethics and knowledge sharing, where OCBIP is called a quasi moderator variable which can also be used as an independent variable.
c. Islamic work ethics and OCBIP have a simultaneous effect on knowledge sharing.

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