

IWE and Knowledge Sharing Behavior

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Can Islamic work ethics encourage knowledge-sharing behaviors? The role of job embeddedness and organizational identification

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Abstract

Purpose – Employees with high spirits and positive work behaviors are key assets to a corporation. Attracting and retaining such employees are vital to creating a strong organization. This study is an examination of the link between Islamic work ethics (IWEs), job embeddedness, and knowledge-sharing behavior. Furthermore, the moderating role of organizational identification in these relationships also explored among the employees of Islamic banks in Indonesia.

Design/methodology/approach – A total of 396 respondents from Islamic banks participated in this research. Data analyses for hypothesis-testing were conducted using Hayes' PROCESS macro-based hierarchical regression.

Findings – The findings suggest that subscribing to IWEs has a positive and significant impact on job embeddedness and knowledge-sharing behaviors. Moreover, the effects of Islamic work ethics on knowledge-sharing behaviors are stronger when employees have attained a high level of organizational identification.

Practical implications – By encouraging the adoption of IWEs, organizations can develop job embeddedness and promote knowledge-sharing in the workplace, especially in an Islamic banking context. Therefore, managers should strengthen the mutual understanding among employees regarding IWE principles. They should be consistently applied and disseminated by Islamic banks' management in the form of a formal code of ethics that applies to all actions within the organization.

Originality/value – This study was conducted to extend the understanding of IWE and its relationship with workplace outcomes in modern organizations. Drawing on the conservation of resources theory, social identity theory, and Islamic theology, new insights are provided by explaining the psychological mechanism underlying the relationship between IWEs and knowledge-sharing behaviors while proposing organizational identification as the boundary condition.

Keywords: Islamic work ethics (IWE), job embeddedness, knowledge-sharing behaviors, organizational identification, Islamic banking

INTRODUCTION

Since employees' work ethics are a concern in positive organizational psychology (Seligman and Csikszentmihalyi, [2014](#)), promoting them as an important component of encouraging positive behaviors among employees continues to be a concern of academics. Weber ([1905](#)) introduced the concept of Protestant work ethics (PWEs) in the Western world. Referring to the ideology of frugality, individualism, discipline, and hard work (Mumtaza et al., [2016](#)), the concept of PWEs has attracted the attention of many researchers in the West. However, along with the development of studies in the last decade, PWEs have been recognized by researchers as distinct from the values of non-Protestant societies and not universal in nature, so efforts to explore the values of other religious belief systems are needed. Based on these limitations, and using the same context, Ali ([1988](#)) introduced Islamic work ethics (IWEs) as an alternative consisting of ethics based on Islamic teachings.

The concept of IWEs originated in the Quran and the teachings of Prophet Mohamed. It was first introduced by Ali ([1988](#)) in relation to universal Islamic values in modern life. Drawn from two main sources, namely the Koran and Sunnah, IWEs can be viewed as a set of principles and guidelines that can be widely applied to all aspects of the lives of Muslims, including work within a profit-driven organization (Ahmad, [2011](#); Beekun and Badawi, [2005](#)). The four main principles underlying IWEs are "effort, competition, transparency, and morally responsible conduct" (Ali, [2005](#); Ali and Al Kazemi et al., [2007](#): p.95). If applied, these four principles can strengthen the social contract and prevent ethical violations that are solely oriented toward maximizing economic benefits.

Many researchers have looked at the presence of IWEs as a determinant of positive employee behaviors in the workplace, but a thorough exploration of their effects is still needed. In this study, we propose a model that explains the relationship between IWEs and job embeddedness and knowledge-sharing behavioral intentions (see Figure 1). Thus, the present study includes several theoretical contributions to the understanding of IWEs, job embeddedness, and knowledge-sharing behaviors in the literature. First, most current research on IWEs is focused on how it promotes positive attitudes toward work and organizations among followers of Islam, including psychological capital (Sehhat et al., [2015](#)), job satisfaction and organizational commitment (Nasution and Rafiki, [2019](#); Rokhman, [2012](#)), innovative work behaviors, adaptive performance (Javed et al., [2017](#); Mahfoudh, [2016](#); Raza et al., [2020](#)), organizational citizenship behaviors (Murtaza et al., [2016](#); Mohammad et al., [2016](#)), helping behaviors (De Clercq et al., [2018](#)), and job engagement (Tufail et al., [2017](#)). However, no researchers have explicitly explored the relationship between IWEs and job embeddedness. Using social learning theory (SET), the current study enhances the empirical evidence regarding IWEs' impact on the behavior of employees, specifically in terms of job embeddedness.

Second, this study is a response to calls by Mumtaza et al. (2016) to explore the relationship between IWEs and knowledge-sharing behaviors in various regional and cultural contexts. As Indonesia has the largest Muslim population in the world, it is a unique venue for studying Islamic work ethics. Unlike most Arab states and other countries in the region (e.g., Malaysia and Brunei), which are relatively homogeneous, Indonesia is home to more than 200 ethnic groups and cultures, which leads to a multiplicity of perceptions of the ethics related to workplace issues. Furthermore, this study was conducted in the Islamic banking sector, thereby expanding on previous studies (i.e., Kumar and Rose, 2012; Mumtaza et al., 2016) conducted in the Malaysian public sector and the context of education in Pakistan. Furthermore, studies on the specific relationship between IWEs and job embeddedness have not been conducted before, but we argue that promoting IWEs will increase job embeddedness for several theoretically grounded reasons. According to COR theory, a person tends to maintain their existing resources and attempts to increase their opportunities to acquire new ones.

Third, this study provides a novel perspective on the model of knowledge-sharing behaviors and organizational identification, which previously served as a mediator (e.g., Bao and Zhang, 2016; Xiao et al., 2018). Drawing on the COR and social identity theories, this study provides new insights by explaining the psychological mechanism underlying the relationship between IWEs and knowledge-sharing behaviors while proposing organizational identification as the boundary condition.

To summarize, the purpose of this study is threefold: to explore the relationships between IWEs, job embeddedness, and knowledge-sharing behaviors in the Indonesian context; to investigate the mediating role of job embeddedness in the relationship between IWEs and knowledge-sharing behaviors; and to examine the moderating role of organizational identification in the relationship between IWEs and knowledge-sharing behaviors as well as examine the relationship between job embeddedness and knowledge-sharing behaviors.

THEORETICAL FRAMEWORK AND HYPOTHESES

The conservation of resources theory (COR; Hobfoll, 1989, 2001) states that individuals strive to acquire, protect, and retain resources within an organization in the form of objects, personal characteristics, conditions, or energies that are valued (p. 516). COR theory proposes two main principles. First, “the primacy of resource loss” theory states that losses of resources can cause more affective and behavioral reactions than equivalent resource gains (Kiazad et al., 2015). Decisions taken by employees to remain at or leave an organization depend more heavily on considerations related to potential losses of existing job benefits (sacrifices) than on those related to the benefits of a new job. The second principle is “resource investment,” which means that a person’s position tends to involve investments in accumulating credentials to enable them to obtain resources, such as promotions, allowances, and other rewards, as well as enjoy protection against future losses. Thus, someone might invest in increasing their

competence through education or training to increase the odds of receiving financial rewards or promotions (Kiazad et al., 2015). On the other hand, job embeddedness refers to the strength of a person's connections, attachments, or ties to their job, which should prevent them from leaving the organization (Mitchell et al., 2001); thus, the two principles of COR theory can explain the reasons underlying people's decisions to remain at or leave their current jobs.

Other theories have the potential to explain the determinants of job embeddedness, namely social exchange theory (SET). SET theory explains the quality of relationships in terms of the interactions between two parties through cost-benefit calculations. In this way, someone can calculate the cost of a social interaction compared to the reward that can be obtained from it. Costs and rewards in this context can be material (i.e., financial rewards, promotions) or non-material (social support, good relationships, respect). This theory also explains the principle that people hope for equity in exchanges, and, when it is not achieved, the social exchange ends (Blau, 1964). From this perspective, Islamic work ethics constitute a form of social interaction that is based more on non-material rewards. Thus, the strength of a person's will to survive in an organization is probably based on how its members assess the quality of social relationships and considerations related to equity in exchanges.

Islamic work ethics, job embeddedness, and knowledge-sharing behaviors

The topic of ethics has long been a concern for scholars and moral philosophers seeking to understand the processes that underlie human behavior. Ethics are a set of moral principles that are used to distinguish right from wrong (Khan et al., 2013). Ethics are also the basis for justifying actions (Mumtaza et al., 2016) and are, therefore, an important issue in the study of organizational behavior (Robbins and Judge, 2016). Since the outbreak of scandals and ethical violations by large companies that triggered the financial crisis in the 1990s, researchers and business practitioners have turned their attention to exploring the antecedents and consequences of various systems of ethical values and practices in the workplace (Ali and Al-Kazemi, 2007; Beekun and Badawi, 2005; Mumtaza et al., 2016; Yousef 2001).

Studies on the relationship between IWEs and job embeddedness have not been conducted previously, but we argue that promoting IWEs will increase job embeddedness for several theoretically grounded reasons. According to COR theory, a person maintains their existing resources and attempts to increase their opportunities to acquire new ones. From an organizational perspective, Nguyen et al. (2017) found that organizational resources, such as rewards, growth opportunities, and procedural justice, directly affected job embeddedness. Similarly, Collins and Mossholder (2017) found a positive relationship between interactional fairness and job embeddedness. The teamwork and social interactions that are formed based on IWEs are also crucial to fostering more embedding links throughout an organization (Holtom et al., 2008), as employees who feel that they are supported and treated respectfully are more likely to feel a sense of embeddedness. In contrast, abusive supervision and poor management

can negatively affect job embeddedness (Avey et al., [2015](#)) and employee engagement (Trichayadinata et al., [2020](#)).

More specifically, in the context of ethics, Ferreira ([2017](#)) used social learning theory to demonstrate the relationship between ethical leadership and job embeddedness. Another study by Karatepe ([2013](#)) found that the presence of ethical clients was positively related to job embeddedness. In addition, job embeddedness fully mediates the effect of perceived ethical clients on employees' performance outcomes. Thus, when employees perceive that the organization to which they belong acts ethically, they are more likely to remain there (Karatepe, [2013](#)). Employees perceive that organizational practices that involve IWE principles, such as rewarding effort, competition, transparency, and moral responsibility (Ali, [2005](#); Ali and Al Kazemi et al., [2007](#)) are determined by the ethical context that prevails within an organization. In short, employees with favorable perceptions of IWEs feel embedded in their jobs. In light of the above arguments, the following hypothesis was developed:

Hypothesis 1. Islamic work ethics are positively related to job embeddedness.

Knowledge-sharing is defined as the sharing of community-related information, ideas, suggestions, and expertise among individuals (Liou et al., [2016](#)). According to Davenport and Prusak's ([1998](#)) opinion, knowledge-sharing behaviors can be conceptualized as the basis of a process that includes attempts to transfer knowledge, which involve ensuring that the transfer is successful and that the information can be absorbed by the recipient. Various types of knowledge-sharing behaviors have been advocated by the Quran and Sunnah. In Islam, adherents are encouraged to share knowledge to promote social welfare, including in the workplace (Hamid, [2011](#), cite in Mumtaza et al., [2016](#)). The concept of IWEs includes the acquisition and sharing of knowledge among individuals (Mumtaza et al., [2016](#)). In line with this belief, empirical studies have shown that the presence of IWEs plays an important role in promoting knowledge-sharing behaviors (Kumar and Rose, [2012](#); Murtaza et al., [2016](#)), although in a different way. For example, Kumar and Rose ([2012](#)) examined the role of IWEs in moderating the relationship between the knowledge-sharing and innovation capabilities of employees in public-sector organizations in Malaysia. Meanwhile, Mumtaza et al. ([2016](#)) directly proved that the presence of IWEs was positively related to knowledge-sharing behaviors in Pakistan's education sector. Following calls by Mumtaza et al. ([2016](#)) to examine these relationships in various cultures and regions, the study was conducted to provide empirical evidence in the context of the workplace environment of Islamic banking in Indonesia. Hence, we hypothesized the following:

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Hypothesis 2. Islamic work ethics are positively related to knowledge-sharing behaviors.

Job embeddedness theory posits that employees with high levels of job embeddedness fit into their work environments (work and community) and have links to

people in their organizations and communities (Holtom et al., [2006](#)). Furthermore, employees feel embedded in their jobs because of a good match between the job's demands and their abilities, such as knowledge and skills (Holtom et al., [2006](#)); because of their suitability, such employees are more likely remain in the organization to which they belong. In addition, their choice of whether to leave an organization leans toward consideration of the disadvantages of doing so; thus, employees tend to attempt to display positive behaviors to keep their jobs with the aim of providing greater contributions to the company. This contribution can take the form of attempts to achieve higher performance (Karatape, [2013](#)), taking on extra roles (Karatape, [2013](#)), engaging in innovative behaviors (Coetzer et al., [2018](#); Ng and Feldman, [2010](#); Susomrith and Amankwaa, [2019](#)), and OCB (Afsar and Badir, [2016](#)).

To the best of our knowledge, there are no studies that explore knowledge-sharing behaviors as the outcome of job embeddedness. We argue that job embeddedness increases knowledge-sharing behaviors based on several theoretically grounded reasons. First, according to SET theory, individuals are motivated to react based on considerations of costs and benefits. Through knowledge-sharing behaviors, individuals can build social relationships by sharing their knowledge with the hope of reciprocity in the future (Liang et al., [2008](#)), which is in line with the job embeddedness theory, which proposes the strength of social relationships as one of the main components. Second, SET theory proposes four factors that can influence knowledge-sharing behaviors: individual, interpersonal, organizational, and contingency-related ones. Individual cognitive factors can be present in the forms of cultural embeddedness (Weir and Hutchings, 2005), employee engagement (Tang et al., [2015](#); Yadav et al., [2019](#)), job involvement, and commitment to remaining at an organization (Bibi and Ali, [2017](#)). Meanwhile, interpersonal and organizational factors can be present in the form of an ethical climate, psychological empowerment, perceived support, job autonomy, and other rewards (Abbasi et al., [2020](#); Denin et al., [2021](#)).

Combining the above-mentioned arguments, we propose that job embeddedness increases the prevalence of knowledge-sharing behaviors because employees maximize their ability to meet their jobs' requirements (fitness), they desire to build wider connections within their organization (links), and they desire to stay afloat due to rational considerations regarding loss of value (sacrifice). High levels of links, fitness, and sacrifice indicate an internal motivation for establishing wider connections within an organization through knowledge-sharing behaviors. Relevant to the previous hypothesis, which conceptualizes IWE as an antecedent of knowledge-sharing behaviors, we also propose that IWE has a positive relationship with job embeddedness, which, in turn, affects the prevalence of knowledge-sharing behaviors. Thus, the following hypothesis is proposed.

Hypothesis 3. Job embeddedness is positively related to knowledge-sharing behaviors.

Hypothesis 4. Job embeddedness mediates the relationship between IWE and knowledge-sharing behaviors.

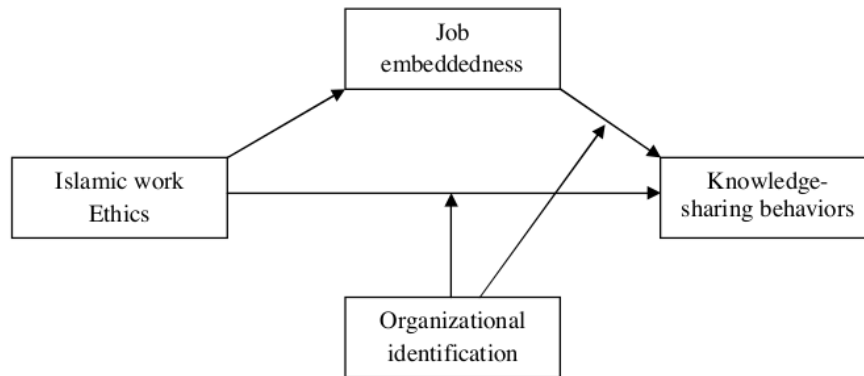


Figure 1
Research model

Moderating effect of organizational identification

We further propose that organizational identification moderates the relationship between IWEs and job embeddedness and knowledge-sharing behaviors. We draw on social identity theory (SIT) as a theoretical basis for explaining organizational identification as a boundary condition for the influence of IWEs on knowledge-sharing behaviors. A large body of empirical evidence suggests that the relationship between the work environment or organizational factors and workplace behaviors is moderated by organizational identification (Abbasi et al., 2020; Agarwal and Farndale, 2017; He et al., 2018; Qiuyun et al., 2020; Traeger and Alfes, 2019). For example, Abbasi et al. (2020) used SIT to explain the moderating role of organizational identification in the relationship between high-performance work systems and psychological empowerment. Other studies have suggested that organizational identification moderates the relationship between high-performance human resource practices and volunteer engagement (Traeger and Alfes, 2019), compulsory citizenship behaviors and its impact on employee silence (He et al., 2018), reducing the effect of asense of empowerment on deviant behaviors (Qiuyun et al., 2020). However, an increasing body of literature has reported differences in the antecedents and outcomes of organizational identification. To our knowledge, little is known about how the presence of IWEs affects knowledge-sharing within an organization and how this influence varies according to various levels of organizational identification. This study contributes to addressing this gap.

Similarly, community identification has been proven to moderate the relationship between knowledge-sharing behaviors and community participation (Liou et al., 2016). Tidwell (2005) indicated that when people strongly identified with a

group, they increased their contributions to it. Similarly, Wasko and Faraj (2005) found that when people identified with a group, they felt an obligation to help others because of their shared membership. Based on this view, we suspect that the interaction between organizational identification and job embeddedness will be shown to have a unique effect on knowledge-sharing behaviors, and support is provided by reports showing that one's level of identification with a group has a positive and significant effect on the prevalence of knowledge-sharing behaviors within a community (Chiu et al., 2006). Thus, in this study, organizational identification was used as the moderating variable to examine the influence of IWEs on knowledge-sharing behaviors, and the following hypothesis was proposed:

Hypothesis 5. Organizational identification moderates the relationship between IWEs and knowledge-sharing behaviors.

Hypothesis 6. Organizational identification moderates the relationship between job embeddedness and knowledge-sharing behaviors.

METHODS

6 Participants and procedure

We collected data from three Islamic banking groups in Indonesia. Each bank is represented by three branch offices randomly selected from three provinces (Banten, West Java, and Jakarta). We received assistance from their HR managers in two parts of the data-collection process. On the day of data collection, our team directly distributed questionnaires with envelopes, then the participants responded to them voluntarily and accurately, and they returned them directly to our research team in sealed envelopes. We assured the participants that their responses would remain confidential, that they would only be used for our research, and that their answers could not be accessed by the managers at their organizations. First, the employees were asked to report their demographic information (gender, age, education level, and length of tenure) and complete assessments related to their Islamic work ethics and organizational identification. A total of 468 employees responded in this instance.

Approximately two weeks later, a researcher distributed pencil-and-paper-based questionnaires through the HR department of each participating organization. The participants were asked to complete an assessment of the knowledge-sharing behavior and level of job embeddedness of their organizations. The final sample included 396 participants (57 percent were female). Table 1 presents the demographic profile of the sample, with a response rate of 84 percent. Approximately 55 percent of the participants were married. Regarding tenure, 20 percent had worked at their organizations for under two years, 47 percent had worked there for two to five years, and 33 percent had worked there for more than five years.

[Insert Table 1 here]

Measurement¹

The questions measuring the variables were based on well-established measurements derived from previous research. All items were rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). For questions measuring Islamic work ethics, 17 items were from the work of Ali (1988). The items included the following: “Laziness is a vice” and “Life has no meaning without work.” The Cronbach’s alpha coefficient was .94. For job embeddedness, nine questions from the global job embeddedness scale developed by Crossley et al. (2007) were adopted. Items like “I feel embedded in this organization” were included. The Cronbach’s alpha for this scale was .88.

The assessment related to knowledge-sharing behaviors was adapted to assess an individual’s involvement in knowledge-sharing activities, as developed by Huang (2009). This scale consisted of four items. The first and second items were focused on explicit knowledge and the other two were focused on tacit knowledge. It included items like “I share my work reports and official documents with our team.” This scale was also evaluated by Oliveira et al. (2015), who found that it showed good internal consistency (Cronbach’s alpha = .78). The present study yielded somewhat better results, with a Cronbach’s alpha of .85.

Organizational identification was measured using a six-item scale developed by Mael and Ashford (1992). It included items like, for example, “When I talk about my organization, I usually say ‘we’ rather than ‘they’.” The Cronbach’s alpha for this scale was .89.

Control variables

As the research suggests that age, tenure, and gender can influence job embeddedness (Marasi et al., 2016; Ng and Fieldman, 2010), we controlled these demographic variables in our data analysis: gender (female = 0 and male = 1), age (<20 yo. = 1, 21 – 30 yo. = 2, 31 – 40 = 3, above 40 yo. = 4), and tenure (< 2 yrs. = 1, 2 – 5 yrs. = 2, greater than 5 yrs. = 3).

Hypotheses-Testing Strategy

We followed the approaches of researchers who have used similar models to conduct an analysis (e.g., Wang et al., 2018; Zhong et al., 2019). Regarding the five proposed hypotheses of this study, several regression analyses were executed using PROCESS (version 3.5), a macro developed by Hayes (2017). Hypotheses 1, 2, 3, and 4 involved use of the mediation test (Model 4 of the PROCESS macro) and the use of moderated mediation models to test Hypotheses 4 and 5 (Model 15 of the PROCESS macro).

RESULTS AND DISCUSSION

Common-method bias and confirmatory factor analysis

Because the data for this study were collected using a single survey instrument based on respondents' self-assessments, we performed a Harman one-factor test to evaluate whether common-method bias influenced our results (Podsakoff et al., 2012). This analysis produced a four-factor solution based on the eigenvalue = 1.0 using varimax rotation. The method factor accounted for 57.68 percent of the total variance, and none of the other factors accounted for a dominant percentage of the variance (e.g., 50 percent or more). Thus, the common-method variance did not substantially influence the results regarding the common-method bias and did not appear to be a major concern in this study.

[Insert Table 2 here]

¹ Table 3 reports the CFA results. To examine the construct validity of the measurements, the convergent and discriminant validity were tested. For the convergent validity, the findings showed that the factor loadings of all the variables were greater than 0.5 (ranging from .51 to 0.91), suggesting that convergent validity was established (Hair et al., 2010). The AVEs (average variances extracted) of all the variables were above 0.5 (ranging from .51 to .70), also indicating a satisfactory convergent validity. The discriminant validity was evaluated by comparing the root square values of the AVEs with all the correlations between the variables (Fornell and Larcker, 1981). Table 3 shows that all the values of the root squares of the AVEs (diagonal bold italic) are greater than the correlations between the variables, which indicates that the discriminant validity threshold has been met.

Descriptive statistics

Table 3 presents the means, standard deviations, and correlations of the data. As Table 3 shows, the presence of IWEs was significantly positively related to job embeddedness ($r = .33, p < 0.01$) and knowledge-sharing behaviors ($r = .37, p < 0.01$). Job embeddedness was positively related to knowledge-sharing behaviors ($r = .28, p < 0.01$) and was also significantly related to organizational identification ($r = -.57, p < .01$). This result provides some initial support for the proposed relationships between Islamic work ethics, job embeddedness, and knowledge-sharing behaviors.

[Insert Table 3 here]

Hypotheses-testing process

⁶ We performed a hierarchical multiple regression analysis to test our hypotheses using the PROCESS macro. First, we examined the direct effect of IWEs on job

embeddedness and knowledge-sharing behaviors and relationship between job embeddedness to knowledge-sharing behaviors. The mediating effect of job embeddedness on the relationship between IWEs and knowledge-sharing behaviors was also examined in this step (Model 4). Second, we examined the moderating effects of organizational identification on the relationship between Islamic work ethics and knowledge-sharing behaviors and job embeddedness and knowledge-sharing behaviors (Model 15 Process).

Table 4 presents all the results. H1 states that the presence of IWEs is positively related to job embeddedness, and this hypothesis was supported because simple linear regression showed that Islamic work ethics and job embeddedness were positively associated ($\beta = .36, p < 0.01$), which is also consistent with the results of the correlation analysis. H2 states that IWE is positively related to knowledge-sharing behaviors, and this hypothesis was supported ($\beta = .37, p < 0.01$). H3 also states that job embeddedness is positively related to knowledge-sharing behaviors ($\beta = .19, p < 0.01$). H4 states that job embeddedness mediates the relationship between Islamic work ethics and knowledge-sharing behaviors. As Table 4 shows, the indirect effect of Islamic work ethics and knowledge-sharing behaviors via job embeddedness is significantly positive ($\beta = .07, SE = .02$). Additionally, the bootstrapping estimation of the direct effect of Islamic work ethics on job embeddedness through a climate of civility was positive and significant (the confidence interval [CI] using a 5,000-bootstrapping sample does not include 0; CI is .03 and .11). Therefore, H4 was supported.

[Insert Table 4 here]

Hypothesis 5 (H5) states that organizational identification strengthens the positive relationship between the presence of IWEs and knowledge-sharing behaviors. As Table 5 shows, the interaction term of IWE \times organizational identification shows a positive and significant parameter ($\beta = .21, t = 3.07, p < .01$), which lends support to H5. Table 5 shows that the conditional effect of IWEs is stronger under the high organizational identification condition (effect = .45; t-value = 6.44; CI, .32, .59), and weaker under low-OI conditions (effect = .14; t-value = 2.05; CI, .01, .28). Figure 2 shows that a high level of organizational identification strengthens the positive relationship between the presence of IWEs and knowledge-sharing behaviors, supporting H5. Hypothesis 6 (H6), which proposes that strong organizational identification strengthens the direct relationship between job embeddedness and knowledge-sharing behaviors, is not supported, since the interaction effect is not significant ($\beta = .03, t = .44, p > .05$). This finding indicates that organizational identification is not proven to moderate the relationship between embeddedness and knowledge-sharing behaviors; thus, H6 was not supported.

[Insert Table 5 here]

Discussion

To the best of our knowledge, no study has been devoted to examining the interaction between the presence of IWEs and job embeddedness, and few researchers have explored their impact on the prevalence of knowledge-sharing behaviors. Based on the framework of the job embeddedness theory, this study is aimed at filling this gap by introducing job embeddedness as a mediator and proposing organizational identification as a critical boundary condition by integrating the COR and SIT theories. The current findings help to expand the understanding of the positive influence of the presence of IWEs on individual behaviors within organizations.

Theoretical implications

This study extends the literature on Islamic work ethics and makes several theoretical contributions. First, the results show that Islamic work ethics are positively related to employees' job embeddedness. Although the previous studies do not contain explicit examinations of the effects of the presence of IWEs on job embeddedness, our findings generally support the view that Islamic work ethics are universal and can be applied in many contexts in everyday life, including in the workplace (Ali, 2005; Ali and Al-Kazemi, 2007; Ahmad, 2011; Beekun and Badawi, 2005). For example, Islamic work ethics are related to positive psychological capital (Sehhat et al., 2015), job satisfaction and organizational commitment (Nasution and Rafiki, 2019; Rokhman, 2012), innovative work behaviors, adaptive performance (Javed et al., 2017; Mahfoudh, 2016; Raza et al., 2020), helping behaviors (De Clercq et al., 2018), and job engagement (Tufail et al., 2017). As mentioned above, no previous studies have been focused on investigating the influence of Islamic work ethics on employees' job embeddedness; thus, the findings of the current study provide new support for the previously articulated scholarly views on the role of Islamic work ethics in encouraging positive behaviors among employees, especially job embeddedness.

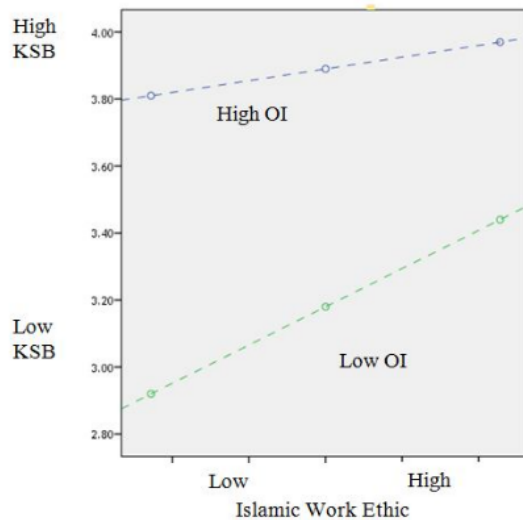


Figure 2.
Moderating effect of organizational identification on the relationship between Islamic work ethics and knowledge-sharing behaviors

Second, our results also suggest that the presence of IWEs has positive effects on knowledge-sharing behaviors. We found that individuals with high levels of IWEs exhibited more knowledge-sharing behaviors than those with low IWEs. These findings are consistent with our view that Islamic principles and ethics encourage followers to acquire knowledge and share it with others. In this context, Islam positions the sharing of knowledge as a form of worship, which can improve social relations and encourage knowledge-sharing behaviors, including helping others out of a desire to show kindness. Knowledge, as discussed here, is not merely defined as information related to religion; rather, it includes all forms of knowledge that can enhance the welfare of the community (Mumtaza et al., 2016). Furthermore, this study supports the previous research that demonstrates the effect of IWEs on knowledge-sharing behaviors (Kumar and Rose, 2012; Murtaza et al., 2016).

Third, this study is based on the use of perceptions of organizational identification as a boundary condition for the influence of the presence of IWEs on knowledge-sharing behaviors. In line with Abbasi et al. (2020), who used the theoretical basis of the social identity theory (SIT) to explain the moderating role of organizational identification in the relationship between high-performance work systems and psychological empowerment, this study also states that people's sense of group identification causes a strong emotional bond between individuals and the communities/organizations to which they belong (Agarwal and Farndale, 2017), which reinforces their intentions to share knowledge with others. Other researchers have suggested that organizational identification moderates the relationship between high-performance human-resource practices and volunteer engagement (Traeger and Alfes,

2019), plays a role in the effect of compulsory citizenship behaviors (CCB) on employee silence (He et al., 2018), and reduces the effect of a sense of empowerment on deviant behaviors (Qiuyun et al., 2020). Drawing on COR and social identity theory, this study provides new insights by explaining the psychological mechanism underlying the relationship between IWEs and knowledge-sharing behaviors by proposing organizational identification as the boundary condition.

Unfortunately, organizational identification did not appear to be a moderating variable in the relationship between job embeddedness and knowledge-sharing behaviors. A feasible explanation for this finding could be that most of the respondents (67 percent) had fewer than five years of work experience (see Table 3). This condition also caused the level of job embeddedness to range from 3.31 (see Table 2) to 2.66 out of a maximum score of 5. The low ratings given by the respondents to items related to organizational identification and the apparent lack of influence of job embeddedness on knowledge-sharing behaviors may have been related to job tenure (Kim et al., 2018), which the length of a person's tenure at a firm is related to organizational identification. In addition, technically, Baron and Kenny (1986) explained that the moderator variable has a role in influencing the direction and/or strength of the relationship between the independent and dependent variables. In this context, the relationship between job embeddedness and knowledge-sharing behaviors is influenced by organizational identification (strengthened or weakened), which is represented by interaction variables (Cahyadi et al., 2021). In this study, the interaction between job embeddedness and organizational identification was not significant ($p > .05$), so the level of organizational identification did not make a difference in terms of the effect of job embeddedness on the prevalence of knowledge-sharing behaviors.

Practical implications

The practical contributions of this study area follows: first, the presence of IWEs plays a vital role in promoting employees' job embeddedness and knowledge-sharing behaviors. This indicates that Islamic work ethics play a strategic role that managers can use to maintain an engaged workforce while encouraging employees to share knowledge with others. Islamic work ethics are a set of principles based on Islamic teachings, but, in practice, these principles have been proven to be universally applicable and can be used even in non-Muslim work environments (Ali and Al-Kazemi, 2007). Especially in the context of Islamic banking, which is the object of this study, managers need to ensure that the ethical principles implemented by companies are continuously improved through formal and informal meetings. Islam also imposes a burden on leaders to apply Islamic work ethics to their own conduct; only then can they become role models for their subordinates. Thus, the training of leaders at the supervisory level needs to be prioritized because they must manage social interactions within organizations to enhance the practice of IWEs among employees.

Employee embeddedness represents the strength of individual social relationships within an organization or community (Mitchell et al., 2001), and

knowledge-sharing is conceptualized as individuals sharing information and work-relevant experiences within an organization (Davenport and Prusak, 1998). IWEs are a set of principles and values that can shape organizational culture (Mumtaza et al., 2014) and can facilitate the formation of job embeddedness and encourage knowledge-sharing behaviors through the four main principles of effort, competition, transparency, and morally responsible conduct (Ali, 2005).

According to Ali (2005), these four principles can reinforce social contracts, help employees view work as a noble mission and endeavor, and balance the profit-oriented goals inherent in business activities with social responsibility. In the context of work, IWEs encourage employees to work together in the workplace, provide voluntary mutual support, and help those who are in need (Mumtaza et al., 2016). Hence, efforts to create strong social ties and encourage knowledge-sharing behaviors can become a priority for managers through mutual understanding between managers and subordinates regarding the principles of IWEs. These principles need to be consistently applied and disseminated by Islamic banks' management in the form of a formal code of ethics that applies to all activities within the organization.

Limitations

In interpreting the findings of this study, a few limitations must be considered. First, the current study was conducted with employees of Islamic banking institutions in Indonesia; thus, replication in various work settings and cultures is needed to support a broader generalization of the findings. Second, although time-lag data collection can be performed to rectify common-method biases, data sourced from a single group may still be prone to bias (Podsakoff et al., 2012). In the future, researchers should attempt to use a longitudinal design by retrieving data from various sources derived from multiple groups (i.e., employees and superiors, respondents from various sectors). Third, job embeddedness, in this study, was found to have a weak effect on knowledge-sharing behaviors, so its effect needs to be clarified in future studies. In addition, we invite researchers to develop this research model in the future by examining deviant behaviors in their studies to provide a different perspective on the effects of IWEs on employee behaviors.

CONCLUSION

In conclusion, this study contributes to the existing body of knowledge for several reasons. First, the study demonstrated that the presence of IWEs has a positive and significant relationship with job embeddedness and knowledge-sharing behaviors. Second, job embeddedness has a significant effect on knowledge-sharing behaviors and mediates the relationship between IWEs and knowledge-sharing behaviors. In addition, the moderated results indicated that organizational identification was a mixed bag and was only proven to moderate the relationship between IWEs and knowledge-sharing behaviors. Specifically, the effect of IWEs on knowledge-sharing behaviors is stronger in the presence of high levels of organizational identification and the converse is true

when organizational identification is displayed at low levels. This study can be used by the management of Islamic banks to develop an organizational culture that draws on Islamic work principles and ethics, which should facilitate a high level of employee embeddedness, which should then contribute to encouraging knowledge-sharing behaviors within organizations.

List of Abbreviations

CCB	Compulsory citizenship behaviors
CFA	Confirmatory factor analysis
CMV	Common-method variance
COR	Conservation of Resources
IWE	Islamic work ethic
OCB	Organizational citizenship behavior
PWE	Protestant work ethic
SET	Social exchange theory
SIT	Social Identity Theory

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