

The Impact of Islamic Work Ethics on the Innovative Capability of Nurses: Examining Knowledge Sharing Behavior as an Intermediate Factor (Study at Sultan Agung Islamic Hospital Semarang)

¹Bimo Suryo Wicaksono, ^{2*}Afina Hasya, ³Sukiman

^{1,2}Department of Management, Faculty of Economics and Business, Universitas Diponegoro, Semarang, Central Java, Indonesia

³Universitas Mitra Bangsa (UMIBA), Jakarta, Indonesia

*Corresponding Author's E-mail: afinahasya@lecturer.undip.ac.id

Abstract - This study to analyze the influence of Islamic Work Ethics on Nurse Innovation Capability with Knowledge Sharing Behavior as Intervening Variables (Studies at RSI Sultan Agung Semarang). The sampling technique used was simple random sampling with a sample size of 154 nurses at RSISA. The data analysis technique used SEM through the AMOS 23 program. The results of the analysis showed that Islamic Work Ethics had a positive and insignificant effect on the Innovative Ability of Nurses; Islamic Work Ethics have a positive and significant effect on Knowledge Sharing Behavior; Knowledge Sharing Behavior has a positive and significant effect on the Innovation Ability of Nurses.

Keywords: Islamic Work Ethics; Knowledge Sharing Behavior; Innovation Capability; Innovation Ability; Nurses.

I. INTRODUCTION

Many companies are starting to see innovation as a key factor in achieving success. Today's innovation is an important mechanism so that company competitiveness increases and remains sustainable in the midst of increasing global business competition^[1]. However, it seems that much of the emerging literature has a major focus on studying innovation at the firm level. Meanwhile, the ability to innovate at the individual level still lacks attention and needs further exploration that focuses on identifying individual level factors that can affect innovation abilities.^[2]

Innovative companies must continue to prioritize ethical business ways. The collapse of large corporations such as: Worldcom, Enron, Arthur Anderson, and Global Crossing due to mega scandals, has made work ethics a very big attention in the business world. Business ethics not only prioritizes profits but also ethical processes to get these benefits^[3]. Ethics is very important because it becomes the limit or measure of right and wrong for human life^[4].

Given the importance of business ethics, researchers have begun to examine this topic and its application in social and organizational life. In a more specific scope, the expectations of ethics in the organization are on employee work ethics. In the west there have been many studies that discuss work ethics, but only focus on the Protestant Work Ethic (PWE) initiated by Max Weber in 1905^[5]. Meanwhile in Indonesia, currently the majority of the population is Muslim. According to the^[6], there are 207,176,162 people who are Muslim or reach 87.18% of the total population of Indonesia. This situation was accompanied by the establishment of many Islamic-based organizations in various fields, which were later called the sharia system. Thus, it is not appropriate for studies on work ethics in Indonesia to only adopt from the west which focuses on Protestant Work Ethics (PWE). Discussion of work ethics in the organization itself is included in the realm of Human Resource Management.

Following the same line of thought, several researchers introduced the concept of the Islamic Work Ethic^{[7][8]}. Both of these concepts have a main focus on cooperation, commitment, dedication to work, and avoiding enriching oneself through unethical means. Whereas PWE emphasizes results, IWE places more emphasis on intention^[8]. Islamic Work Ethics is an ethical concept based on Islamic teachings and principles that rely on faith^[8]. Islamic Work Ethics are rooted in the Qur'an and Sunnah of the Prophet Muhammad SAW^[8]. The existence of an Islamic Work Ethic is very important to avoid business violations in companies, especially companies that run Islamic-based management (sharia).

In the era of globalization and modernization, business competition is getting tougher where business exchanges are increasingly widespread and can involve interactions between individuals, between organizations and even between countries with different backgrounds. A competitive

organization can be created with knowledge as the driving force of the organization. Development using the asset knowledge approach is rife in various business and public organizations^[9]. According to Nonaka and Hirotaka^[10], skills and expertise have had an impact on the prosperity and success of companies in Japan.

Knowledge that is capable of being created and in accordance with the needs and dynamics of the organization should be developed and transferred (disseminated) to all organizational units so that it can be maximally applied^[9]. Behavior to transfer knowledge or share knowledge between individuals in an organization is called Knowledge Sharing Behavior (KSB). In Islam itself, there are recommendations and virtues for a Muslim to learn and share knowledge, this is stated in (Surah Al-Mujadilah: 11).

Seeing its very important application, it is necessary to study the IWE, KSB variables and innovations in different regions and business units. Not much research related to IWE and innovation has been conducted in developing countries^{[11][12]}. Meanwhile, previous research did not discuss the relationship between IWE and KSB^[13]. It is necessary to examine the mediation or moderation relationship between IWE and innovation capability^[12]. In the present, where innovation and cooperation are two priority requirements for success and survival. Thus, in this study several things were assessed as the gaps found. The following will be explained in Table 1 regarding some of the gaps used as the basis for current research.

Table 1: Research Gap

No	Research Gap	Researcher
1.	This research is an empirical proof of the previous conceptual model.	Mahfoudh, Din, dan Jusoh (2016); Ologbo dan Nor, (2015)
2.	This research was conducted in different regions and business units.	Farrukh et al.,(2015); Mahfudh et al., (2016); Yesil et al., (2012); Kumar dan Rose, (2010)
3.	This study integrates more complete variables regarding several forms of variables that may affect the innovation ability of individuals (nurses) (IWE and KSB).	Farrukh et al.,(2015); Mahfudh et al., (2016); Yesil et al., (2013); Javed et al., (2017); Kumar dan Rose, (2010); Kumar dan Rose, (2012); Wu, (2016); Alhyasat, (2012); Akturan dan Cekmecelioglu, (2016); Sulistyani dan Harwiki, (2015); Ologbo dan Nor, (2015), Naqshbandi et al., (2016); Naqshbandi et al., (2011); Yan dan Yan, (2013); Xu dan Chao, (2014).

In addition, in the 2019 Global Innovation Index (GII), Indonesia's position is far behind in terms of innovation,

ranking 85th out of 129 countries. The condition of Indonesia's low level of innovation, of course, is not in line with the existing literature. Thus, to examine this issue it is necessary to carry out research that can provide empirical evidence related to IWE and the ability of innovation, especially in Indonesia.

This research will be conducted at the Sultan Agung Islamic Hospital Semarang (RSI-SA) because it is a sharia hospital which means that it has implemented Islamic values in its business and management activities. Sultan Agung Islamic Hospital is an Islamic hospital that has been certified by sharia in Indonesia and is well known for its services that reflect Islamic Work Ethics by the community. This becomes interesting to examine when companies are faced with steps or strategies on how to survive in global competition. The company must pursue its vision and goals, but on the other hand the company must be able to choose ethical and wise steps. Nurses at RSI Sultan Agung Semarang, will be the samples in this study. nurses are at the forefront of direct interaction with patients. Nurses are an important indicator in building the quality and assessment of a hospital's accreditation

The results of the interview stated that the level of innovation so far has only focused on the unit or group level. Units are asked to submit a form of innovation for a certain period. Meanwhile, the level of innovation at the individual level is still lacking in attention and abstractness. Therefore, it is necessary to analyze and pay more attention to the driving factors to increase nurse innovation capability.

This study will investigate the relationship between the influence of Islamic Work Ethics on Knowledge Sharing Behavior (KSB), and Individual (nurse) Innovation Capability. In addition, this study aims to measure which relationship is better between Islamic Work Ethics and has a direct effect on nurse innovation capability or Islamic Work Ethics which indirectly affects nurse innovation capability through mediation of Knowledge Sharing Behavior (KSB)

II. LITERATURE REVIEW AND EMPIRICAL RESEARCH MODEL

2.1 Diffusion of Innovation Theory

Diffusion of Innovation (DOI) theory, developed by E.M. Rogers in 1962, is one of the oldest social science theories. It stems from communication to explain how, over time, an idea or product gains momentum and spreads through a particular population or social system. The end result of this diffusion is that people, as part of a social system, adopt new ideas, behaviors or products. Adoption means that a person does something different from what they had before (ie, buying or

using a new product, acquiring and engaging in new behavior etc.). The key to adoption is that the person must perceive the idea, behavior or product as new or innovative. Through the diffusion process it is possible (LaMorte, 2019).

2.2 Individual Innovation Capability

Innovation focuses on the process of extracting ideas into value^[14]. Innovation focuses on two important things, namely products and processes. Product innovation converts new ideas into new products, while innovation in the process of converting new ideas into new processes (Aulawi, 2009).

Innovation capability can be measured in the company scope and the employee scope (Angehrn et al., 2001; Raava, 2007). The ability to innovate within the scope of employees is then called Individual Innovation Capability. In general, there are three perspectives that can be used to analyze individual innovation abilities^[15]. First, it is based on the perspective of Personality Characteristics, for example measuring a person's willingness to change himself. Second, based on the perspective of individual behavior (behavior), where Individual Innovation Capability is seen from each person's behavior. In this perspective, a number of researchers focus on creativity and the discovery of new ideas. Third, it is based on the perspective of individual output, which is seen from an indication of the individual's ability to produce a new product or process. This research will raise the relationship with Individual Innovation Capability which is then concluded as the individual's ability to produce new processes or new products that can be used by organizations / companies.

2.3 Islamic Work Ethics

Islamic Work Ethics is an ethical concept based on Islamic teachings and principles that rely on faith^[8]. Islamic Work Ethics are rooted in the Qur'an and the Sunnah of the Prophet Muhammad^[8]. Ali and Al-Owaihah^[7] state that the Islamic Work Ethic defines work as an effort to improve one's own needs economically, socially and psychologically, as well as improve community welfare and reinforce beliefs. The initial concept of the Islamic Work Ethic, which is derived from the Al-Qur'an and Al-Hadith / Sunnah, is exemplified by the practice of the Prophet Muhammad. Based on the existing definitions, it can be concluded that Islamic Work Ethics is a principle, orientation, or values of behavior within the scope of work based on Sharia, namely the Al-Qur'an and Al-Hadith.

There are several indicators developed in each study to test the Islamic Work Ethics variable. Below will be described several indicators from^[16] which are used to measure Islamic Work Ethics variables, this is because the indicators adopted are a summary of the initiators of Islamic Work Ethics, namely Ali (1988).

2.4 Knowledge Sharing Behavior

In global business competition, knowledge assets are a demand for companies to remain competitive and competitive. In the past, companies or organizations tried to be out to or act better than other companies, but nowadays companies trying to out-know are expected to have better knowledge strategies with competitors^[9]. Behavior to transfer knowledge or share knowledge between individuals in an organization is called Knowledge Sharing Behavior (KSB).

In general, positive relationships between individuals and teams have been found to be based on how people communicate with each other (Jones, 2004) and this positive relationship is very important for knowledge sharing in teams^[17]. In this study, 8 KSB indicators will be adopted from In global business competition, knowledge assets are a requirement for companies to remain competitive and competitive. In the past, companies or organizations tried to be out to or act better than other companies, but nowadays companies trying to out-know are expected to have better knowledge strategies with competitors^[9]. Behavior to transfer knowledge or share knowledge between individuals in an organization is called Knowledge Sharing Behavior (KSB).

In general, positive relationships between individuals and teams have been found to be based on how people communicate with each other (Jones, 2004) and this positive relationship is very important for knowledge sharing in teams^[17].

2.5 The Effect of Islamic Work Ethics on Individual Innovation Capability

Based on several previous studies, it has been explained that Islamic Work Ethics is related to Individual Innovation Capability. This is because the values of Islamic Work Ethics are able to encourage innovation capabilities in the company. Research by Kumar and Rose^[18] which investigated the relationship between Islamic work ethics and innovation capability stated that the empirical results show that IWE has been adopted in the public sector. In addition, respondents collectively stated that the innovation capability in the Malaysian public sector is increasing. The IWE measure was found to be significant with moderate correlation and positively related to the innovation capability scale. Then in the research of Farrukh, Butt, and Mansori (2015), they state the same thing that Islamic work ethics is positively related to innovation capability. These results are also supported by the results of research by Javed et al.^[19] which states the same thing. However, the results of research^[20] state that the values of Islamic work ethics differ in several characteristics of respondents.

Based on the above analysis, it can be concluded that Islamic Work Ethics has a positive and significant effect on Individual Innovation Capability. So that this study proposes the following hypothesis:

H1: Islamic Work Ethics have a positive and significant effect on the ability of individual (nurse) innovation Capability

2.6 The Effect of Islamic Work Ethics on Knowledge Sharing Behavior

Based on previous research, it has been explained that Islamic Work Ethics affects Knowledge Sharing Behavior. Islamic Work Ethics have values that encourage someone to share and consider knowledge as important. In the study of [13] stated that Islamic work ethics has a positive impact on Knowledge Sharing Behavior. Then in the research results of Akhavan, Ramezan, and Moghaddam [21], it is stated that there is a positive and significant relationship between work ethics and knowledge management processes such as socialization, externalization, and combination. This is supported by the results of research by Rahman et al. [22] which states that Knowledge Sharing Behavior cannot be presented without spirituality in the workplace.

Based on the above analysis, it can be concluded that Islamic Work Ethics has a positive and significant effect on Knowledge Sharing Behavior. So that this study proposes the following hypothesis:

H2: Islamic Work Ethics have a positive and significant effect on Knowledge Sharing Behavior

2.7 The Effect of Knowledge Sharing Behavior on Individual Innovation Capability

Based on previous research, knowledge sharing is a key factor in creating innovation capability. Research conducted by Akturan and Cekmecelioglu [23] shows that Knowledge Sharing Behavior has a positive and significant effect on creative behavior. This is supported by the results of the research conducted by Sulistyani and Harwiki [24] which state that the innovation ability of Small and Medium Enterprises (UKM) can be increased through the formation of Knowledge Sharing Behavior between owners and employees. Research results from Ologbo and Nor [25] and research by Wu [26] support this statement.

Based on the above analysis, it can be concluded that Knowledge Sharing Behavior has a positive and significant effect on Individual Innovation Capability. So that this study proposes the following hypothesis:

H3: Knowledge Sharing Behavior has a positive and significant effect on the individual innovation capability

2.8 Empirical Research Model

Based on previous research on the topic of Individual Innovation Ability, Islamic Work Ethics, Knowledge Sharing Behavior, and an empirical research model can be formed as follows:

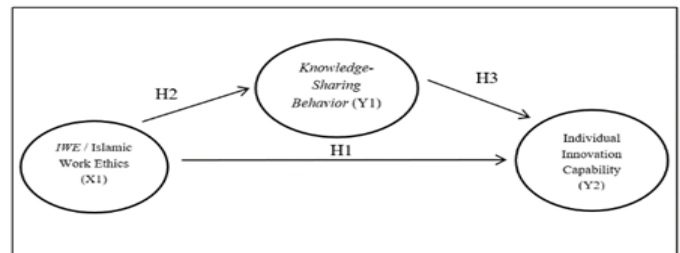


Figure 1: The Empirical Research Model

III. RESEARCH METHODS

The sample in this study was 154 nurses who worked in the inpatient room of RSISA. The sampling technique used simple random sampling. Meanwhile, statistical testing uses SEM (Structural Equation Modeling) through the AMOS 23 program. The measuring instrument used to measure the Nurse Innovation Ability variable is the Individual Innovation Capability Scale [15] with a total of 6 indicators. The Islamic Work Ethics variable is measured by 8-Item Islamic Work Ethics [16] with a total of 8 indicators. Knowledge Sharing Behavior is measured using the Knowledge Sharing Behavior Scale (KSB-8) [27] with a total of 8 indicators.

3.1 Data Analysis and Discussion

3.1.1 Data Analysis

The initial steps taken before the SEM analysis are to perform Instrument Testing (Validity & Reliability Test) and SEM Assumption Test (Normality & Outlier Test). From the results of the validity test using CFA (Confirmatory Factor Analysis) per variable with the criteria for convergent Validity > 0.05. The instrument is declared valid and in this study, the reliability test is carried out by checking the calculation of composite reliability and variance extracted that we get from loading factor processing and declared reliable.

Then to measure the normality of the variables in this study, see the critical ratio skewness in the range ± 2.58 and the data is declared normal and no outliers are found.

3.1.2 SEM Model Analysis (Full Model)

After testing each variable, either endogenous or exogenous, then further testing will be carried out on the research model as a whole or called the full model.

Based on SEM test, it can be seen that the model is fit which is indicated by the value of chi-square = 416.538 and probability = 0.055 > 0.05, as well as other criteria: GFI = 0.856, AGFI = 0.832, TLI 0.988 and RMSEA = 0.028. So it can be concluded that the model is fit.

3.1.3 Hypothesis

The effect of each hypothesis can be determined by looking at whether a hypothesis is accepted or not. By looking at the critical ratio on regression weight, we will know how the hypothesis is accepted or not accepted. The hypothesis is accepted if it is significant (p value) <0.05 and the critical ratio (CR) value > 1.97. The following is a table and description:

Table 2: Regression Weight Full Model

			Estimate	S.E.	C.R.	P	Label
KSB	<---	IWE	1.489	.136	10.972	***	par_27
IIC	<---	IWE	.116	.881	.131	.896	par_26
IIC	<---	KSB	.922	.465	1.983	.047	par_29

Table 3: Standardized Regression Weight Full Model

			Estimate
KSB	<---	IWE	.987
IIC	<---	IWE	.068
IIC	<---	KSB	.817

The following is an explanation of the proposed hypothesis.

3.1.4 The Effect of Islamic Work Ethics on Individual Innovation Capability

Based on the results of the analysis, there is a standardized value of the parameter coefficient on the influence of Islamic Work Ethics on the Nurse Innovation Capability of 0.068 with a CR value of 0.283 < 1.97 and a sig (p value) of 0.896 which means > 0.05, because the results do not meet the criteria. significance so that it can be concluded that Islamic Work Ethics has a positive and insignificant effect on the Innovation Ability of Nurses. This provides an answer related to the hypothesis proposed that "Islamic Work Ethics has a positive and significant effect on the Innovative Ability of Nurses" is not accepted / rejected. This means that the higher the Islamic

Work Ethic of nurses at RSI Sultan Agung Semarang, the nurse's innovation ability will increase but not significantly.

In the research of Kumar and Rose^[18] and Farrukh, Butt and Mansori^[12], they found that IWE has a positive and significant effect on innovation capability. But in this study the significance value was not achieved, IWE only had a small positive effect on the innovation ability of nurses. this may be due to the characteristics of the population and the characteristics of the company field under study. In this study, the object of research was only in one hospital and the population was taken only in one field of the nursing profession. This statement is based on research findings from Yesil, Sekkeli, and Dogan^[28] entitled "An Investigation into the Implications of Islamic Work Ethics (IWE) in the Workplace" conducted on companies in the Kahramanmaras area (Turkey), found that the value of different Islamic Work Ethics or absorption of IWE values is different in demographic characteristics (education level and position) and company characteristics (trade name, industry sector, number of employees), this study is in line with previous findings which state that there are several differences in the values of Islamic Work Ethics or IWE depends on demographic characteristics^[29]. Thus, RSI Sultan Agung can improve Islamic Work Ethics to increase the Innovation Ability of Nurses by taking into account the demographic characteristics and characteristics of the company / organization mentioned above.

3.1.5 The Effect of Islamic Work Ethics on Individual Innovation Capability

Based on the results of the analysis, there is a standardized value of the parameter coefficient on the influence of Islamic Work Ethics on Knowledge Sharing Behavior of 0.987 with a CR value of 10.972 > 1.97 and the sig (p value) is *** which means <0.05, because the results has met the criteria of significance so that it can be concluded that Islamic Work Ethics has a positive and significant effect on Knowledge Sharing Behavior. This provides an answer related to the hypothesis (H2) proposed, namely "Islamic Work Ethics has a positive and significant effect on Knowledge Sharing Behavior" accepted. This means that the higher the Islamic Work Ethic of nurses at RSI Sultan Agung Semarang, the nurse's Knowledge Sharing Behavior will increase and significantly.

These results are supported by research conducted by Murtaza et al.^[13] stated that Islamic Work Ethics has a positive and significant influence on Knowledge Sharing Behavior. Islamic Work Ethics have values that encourage someone to share and consider knowledge as important things^[13] Then in the research results of Akhavan, Ramezan, and Moghaddam^[21], it is stated that there is a positive and

significant relationship between work ethics and knowledge management processes such as socialization, externalization, and combination. This is supported by the results of research by Rahman et al. [23] which states that Knowledge Sharing Behavior cannot be presented without spirituality in the workplace. Thus, RSI Sultan Agung can improve Knowledge Sharing Behavior by improving Islamic Work Ethics.

3.1.6 The Effect of Knowledge Sharing Behavior on Nurse Innovation Capability

Based on the results of the analysis, there is a standardized value of the parameter coefficient on the influence of Knowledge Sharing Behavior on the Nurse Innovation Capability of 0.817 with a CR value of $1.983 > 1.97$ and the sig (p value) is 0.047 which means < 0.05 , because the results have met significance criteria so that it can be concluded that Knowledge Sharing Behavior has a positive and significant effect on the Innovation Ability of Nurses. This provides an answer related to the hypothesis (H4) proposed, namely "Knowledge Sharing Behavior has a positive and significant effect on the Innovative Ability of Nurses" accepted. This means that the higher the Knowledge Sharing Behavior of nurses at RSI Sultan Agung Semarang, the nurse's Innovation Ability will increase and significantly.

Research conducted by Akturan and Cekmecelioglu [23] shows that Knowledge Sharing Behavior has a positive and significant effect on creative behavior. This is supported by the results of the research conducted by Sulistyani and Harwiki [24] which state that the innovation ability of Small and Medium Enterprises (UKM) can be improved through the formation of Knowledge Sharing Behavior between business owners and employees. Research results from Ologbo and Nor [25] and Wu's [26] research also support this statement.

The existence of a positive and significant influence between Knowledge Sharing Behavior on Nurse's Innovation Ability is closely related to the indicators used. The indicators used in the Knowledge Sharing Behavior variable have met the criteria of significance and there is an indicator with the highest loading factor, namely KSB6 "I want to know about what my colleagues know about work" of 0.890. Thus, it means that nurses have a high desire to learn or get more references from their peers, this is what can influence the emergence of a culture of innovative and new ideas. RSI-SA may be able to maximize it through activities such as training, sharing sessions, or other knowledge transfer activities if you want to increase the innovation ability of nurses.

3.1.7 Direct and Indirect

From the table above, it can be seen that the relationship between the variables to the Nurse Innovation Capability

variable, the Islamic Work Ethics variable has a direct effect of 0.068, and the Knowledge Sharing Behavior variable has a direct effect of 0.817. Meanwhile, for the Knowledge Sharing Behavior variable, the Islamic Work Ethics variable has a direct influence of 0.987. From the results of the direct effect analysis obtained, it can be seen that the Knowledge Sharing Behavior variable is the most dominant variable in explaining the Nurse Innovation Ability variable, followed by the Islamic Work Ethics

3.1.8 Mediation Relationship Testing

The sobel test in this study uses the online sobel test to determine whether the tested variable is an intervening variable, through the one probability column on the calculation results and must have a value below 0.05, and the statistical test column must have a value above 1.64.

Based on the test results, the calculation results show that the value of one tailed probability has a value of 0.02552504 which is less than 0.05 and the sobel test statistic is known to have a value of 1.95105864 which means that it is greater than 1.64 which is a value t table. So it can be concluded that the Knowledge Sharing Behavior (Y1) variable is proven to be a mediator of Islamic Work Ethics (X1) on the Innovative Ability of Nurses (Y3).

IV. CONCLUSION

From the research and analysis of the test results that have been carried out on 154 nurses in the inpatient department of RSI Sultan Agung Semarang, it can be concluded that the best way to increase the innovation ability of nurses related to the influence of Islamic work ethics is the indirect effect mediated by the Knowledge Sharing Behavior (KSB) variable.). KSB is proven to be able to significantly mediate the relationship between Islamic work ethics and the innovation ability of individuals (nurses). The direct effect of Islamic work ethics on the innovation ability of nurses does not meet the significance value, even though it has a positive effect.

4.1 Research Limitations

In the initial design in this study, the sampling technique used was simple random sampling, but in practice the questionnaire submission could not be submitted directly to the respondent, but must be entrusted to the head of the room. Therefore, the technique used when distributing the questionnaire was quasi-snowball sampling, so that the sample population was based on availability. The results of this study will also of course be different in generalizing the results of research in other fields or other companies engaged in the same field, if they will test with the same topic title. This can

be due to several factors such as work culture, work climate, and different regional conditions of each company so that it will have an influence on the findings in the research that will be carried out. This research process was carried out during the Covid-19 pandemic and the object of research is a hospital, so that access to field data collection is quite time consuming and limited to certain units / sections, due to the implementation of fairly strict health protocols.

REFERENCES

- [1] Salaman, G., & Storey, J. (2002). Managers' theories about the process of innovation. *Journal of Management Studies*, 39:2(March), 147–165.
- [2] Naqshbandi, M. M., Garib Singh Kaur, S., & Ma, P. (2016). The link between organisational citizenship behaviours and open innovation: A case of Malaysian high-tech sector. *IIMB Management Review*, 28(4), 200–211. <https://doi.org/10.1016/j.iimb.2016.08.008>
- [3] Bertens, K. (2000). *Pengantar Etika Bisnis*. Yogyakarta: Kanisius.
- [4] Khan, K., Abbas, M., Gul, A., & Raja, U. (2013). Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethic. *Journal of Business Ethics*, 126(2), 235–246. <https://doi.org/10.1007/s10551-013-1937-2>
- [5] Ali, A. (1988). Scaling an Islamic Work Ethic. *The Journal of Social Psychology*, 128(5), 575–583. <https://doi.org/10.1080/00224545.1988>
- [6] Badan Pusat Statistik. (2010). bps.go.id. Retrieved October 10, 2019, from BPS website: <https://sp2010.bps.go.id>
- [7] Ali, A. J., & Al-Owaidan, A. (2008). Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 5–19. <https://doi.org/10.1108/13527600810848791>
- [8] Yousef, D. A. (2001). Islamic work ethic. *Personnel Review*, 30(2), 152–169.
- [9] Nawawi, I. (2012). *Manajemen Pengetahuan (Knowledge Management)*. Bogor: Ghalia Indonesia.
- [10] Nonaka, I., & Hirotaka, T. (1995). *The Knowledge-creating Company: How Japanese Companies Create the Dynamics*. New York: Oxford University Press.
- [11] Mahfoudh, A., Din, M. S., & Jusoh, M. S. (2016). The Effect of Islamic Work Ethics (Akhlaq) ti Innovation Capability. *Contemporary Issues and Development in the Global Halal Industry*, 381–390. <https://doi.org/10.1007/978-981-10-1452-9>
- [12] Farrukh, M., Butt, S., & Mansori, S. (2015). Innovation Capability: The Role Of Islamic Work Ethics. *Journal of Asian Business Strategy*, 5(7), 2309–8295. <https://doi.org/10.18488/journal.1006/2015.5.7/1006.7.125.131>
- [13] 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>
- [14] Calantone, R. J., Tamer, C. S., & Yushman, Z. (2002). Learning orientation, firm innovation capability, and firm performance. *Industrial Marketing Management*, 31, 515 citation_lastpage=524.
- [15] Jong, J. P. J. de, & Hartog, D. N. Den. (2008). *Innovative Work Behavior: Measurement and Validation*. (November).
- [16] Sarwar, S., & Abugre, J. B. (2013). An Assesment of Islamic Work Ethics of Employees In Organizations: Insights from the United Arab Emirates. *Problems of Management in the 21st Century*, 6, 60–72.
- [17] Zakaria, N., Amelinckx, A., & Wilemon, D. (2004). Working Together Apart? Building a Knowledge-Sharing Culture for Global Virtual Teams. *Creativity and Innovation Management*, 13(1), 15–29. <https://doi.org/10.1111/j.1467-8691.2004.00290.x>
- [18] Kumar, N., & Rose, R. C. (2010). Examining the link between Islamic work ethic and innovation capability. *Journal of Management Development*, 29(1), 79–93. <https://doi.org/10.1108/02621711011009081>
- [19] Javed, B., Bashir, S., Rawwas, M. Y. A., & Arjoon, S. (2017). Islamic Work Ethic, innovative work behaviour, and adaptive performance: the mediating mechanism and an interacting effect. *Current Issues in Tourism*, 20(6), 647–663. <https://doi.org/10.1080/13683500.2016.1171830>
- [20] Yesil, S., Sekkeli, Z., & Dogan, O. (2012). An Investigation into the Implications of Islamic Work Ethic (IWE) in the Workplace. *Journal of Economics and Behavioral Studies*, 4(11), 612–624. <https://doi.org/10.22610/jeb.v4i11.362>
- [21] Akhavan, Peyman; Ramezan, Majid; Moghaddam, J. Y. (2013). Examining the role of ethics in knowledge management process. *Journal of Knowledge-Based Innovation in China*, 5(2), 129–145. <https://doi.org/10.1108/JKI.04.2013.0008>
- [22] Rahman, M. S., Osmangani, A. M., Daud, N. M., Chowdhury, A. H., & Hassan, H. (2015). Trust and work place spirituality on knowledge sharing behaviour: Perspective from non-academic staff of higher learning institutions. *Learning Organization*, 22(6), 317–332. <https://doi.org/10.1108/TLO-05-2015-0032>
- [23] Akturan, A., & Çekmecelioğlu, H. G. (2016). The Effects of Knowledge Sharing and Organizational Citizenship Behaviors on Creative Behaviors in

- Educational Institutions. *Procedia - Social and Behavioral Sciences*, 235, 342–350. <https://doi.org/10.1016/j.sbspro.2016.11.042>
- [24] Sulistiyani, R., & Harwiki, W. (2016). How SMEs Build Innovation Capability Based on Knowledge Sharing Behavior? Phenomenological Approach. *Procedia - Social and Behavioral Sciences*, 219, 741–747. <https://doi.org/10.1016/j.sbspro.2016.05.070>
- [25] Ologbo, A. C., Md Nor, K., & Okyere-Kwakye, E. (2015). The Influence of Knowledge Sharing on Employee Innovation Capabilities. *International Journal of Human Resource Studies*, 5(3), 102. <https://doi.org/10.5296/ijhrs.v5i3.8210>
- [26] Wu, C. (2016). The Relationship between Business Ethics Diffusion, Knowledge Sharing, and Service Innovation Introduction. *Dynamic Factor Models*, 35, 317–360. <https://doi.org/http://dx.doi.org/10.1108/MRR-09-2015-0216>
- [27] Vries, R. E. de, Hooff, B. van den, & Ridder, J. A. de. (2006). Explaining Knowledge Sharing. *Communication Research*, 33(2), 115–135. <https://doi.org/10.1177/0093650205285366>
- [28] Yeşil, S., Koska, A., & Büyükbese, T. (2013). Knowledge Sharing Process, Innovation Capability and Innovation Performance: An Empirical Study. *Procedia - Social and Behavioral Sciences*, 75, 217–225. <https://doi.org/10.1016/j.sbspro.2013.04.025>
- [29] Abbasi, A. S., & Rana, A. H. (2012). Impact of Islamic Work Ethics (IWEs), Reward System (RS) and Organizational Work Environment (OWE) on Citizenship Behavior of Employees (CBE). *Science International (Lahore) Journal*, 24(4), 513–519.
- [30] Alhyasat, K. M. K. (2012). The role of Islamic work ethics in developing organizational citizenship behavior at the Jordanian Press Foundations. *Journal of Islamic Marketing*, 3(2), 139–154. <https://doi.org/10.1108/17590831211232555>
- [31] Amin, M. R. (2012). Motivating People In Organizations: The Islamic Way. *Issues In Islamic Management Theories and Practices*, 2(2).
- [32] Beekun, R. (1997). *Islamic Business Ethics*. USA: International Institute of Islamic Thought (IIIT).
- [33] Black, D. H., & Synan, C. D. (1997). The learning organization: The sixth discipline? *Management Accounting British*. 75(10), 70–72.
- [34] Dessler, G. (2011). *Manajemen Sumber Daya Manusia*. Jakarta: Penerbit Indeks.
- [35] Ferdinand, A. (2006). *Metode Penelitian Manajemen: Pedoman Penelitian untuk Skripsi, Tesis dan Disertasi Ilmu Manajemen*. Semarang: Badan Penerbit Universitas Diponegoro.
- [36] Ghozali, I. (2011). *Model Persamaan Struktural Konsep dan Aplikasinya dengan program Amos 22.0*. Semarang: Badan Penerbit Universitas Diponegoro.
- [37] Ghozali, Imam. (2009). *Aplikasi Analisis Multivariate Dengan Program SPSS (Edisi Keem)*. Semarang: Badan Penerbit Universitas Diponegoro.
- [38] Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2013). *Multivariate Data Analysis*. In *Statistica Neerlandica* (Vol. 16). <https://doi.org/10.1111/j.1467-9574.1962.tb01184.x>
- [39] Ilyas, Y. (2001). *Kinerja: teori, penilaian dan penelitian*. Depok: Pusat Kajian Ekonomi Kesehatan FKM UI.
- [40] Kemenkes, R. (2017). *Infodatin Perawat 2017*. Pdf (pp. 1–12). pp. 1–12. Retrieved from http://www.depkes.go.id/resources/download/pusdatin/infodatin/infodatin_perawat_2017.pdf
- [41] Kumar, N., & Rose, R. C. (2012). The impact of knowledge sharing and Islamic work ethic on innovation capability. *Cross Cultural Management: An International Journal*, 19(2), 142–165. <https://doi.org/10.1108/13527601211219847>
- [42] Luthans, F. (2006). *Perilaku Organisasi* (10th ed.). Yogyakarta: PT Andi.
- [43] Mas'ud, F. (2015). *Menggugat Manajemen Barat*. Semarang: Badan Penerbit Universitas Diponegoro.
- [44] Mohammad, J., Quoquab, F., & Omar, R. (2016). Factors Affecting Organizational Citizenship Behavior among Malaysian Bank Employees: The Moderating Role of Islamic Work Ethic. *Procedia - Social and Behavioral Sciences*, 224(August 2015), 562–570. <https://doi.org/10.1016/j.sbspro.2016.05.440>
- [45] Naqshbandi, M., & Sharan, K. (2011). Factors affecting open innovation: Evidence from Malaysia. *Australian Journal of Basic and Applied Sciences*, 5(12), 2783–2795. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84856491162&partnerID=40&md5=009ebe022b76ad120fca8d8c44669b3c>
- [46] Nuruddin, A. (2009). *Ekonomi Syariah: Menepis Badai Krisis Dalam Semangat Kerakyatan*. Bandung: Cipta Pustaka Media.
- [47] Organ, D. W., & Konovsky, M. (1989). Cognitive Versus Affective Determinants of Organizational Citizenship Behavior. *Journal of Applied Psychology*, 74(1), 157–164. <https://doi.org/10.1037/0021-9010.74.1.157>
- [48] Podsakoff, P. M., MacKenzie, S., Paine, J. B., & Bachrach, D. G. (2000). Organizational Citizenship Behaviors: A Critical Review. *Journal of Marketing Research*, 31(3), 351. <https://doi.org/10.2307/3152222>

- [49] Razimi, M. S., Noor, M. M., & Daud, N. (2014). The Concept of Dimension in Human Resource Management from Islamic Management Perspective Arshad Ayub Graduate Business School ., Middle-East Journal of Scientific Research, 20(9), 1175–1182. <https://doi.org/10.5829/idosi.mejsr.2014.20.09.12513>
- [50] Sekaran, U. (2006). Metodologi Penelitian untuk Bisnis. Jakarta: Salemba Empat.
- [51] Sugiyono. (2013). Metode Penelitian Bisnis (17th ed.). Bandung: Alfabeta.
- [52] Tufail, U., Ahmad, M. S., Ramayah, T., Jan, F. A., & Shah, I. A. (2017). Impact of Islamic Work Ethics on Organisational Citizenship Behaviours among Female Academic Staff: the Mediating Role of Employee Engagement. Applied Research in Quality of Life, 12(3), 693–717. <https://doi.org/10.1007/s11482-016-9484-5>
- [53] WIPO. (2019). Global Innovation Index. Retrieved November 2, 2019, from <https://www.globalinnovationindex.org/gii-2019-report>
- [54] Yan, L., & Yan, J. (2013). Leadership, organizational citizenship behavior, and innovation in small business: an empirical study. Journal of Small Business and Entrepreneurship, 26(2), 183–199. <https://doi.org/10.1080/08276331.2013.771863>
- [55] Yu, X., & Song, C. (2014). The influence path analysis of OCB on innovation performance: Based on the

intermediary role of knowledge management. International Conference on Management Science and Engineering - Annual Conference Proceedings, 898–905. <https://doi.org/10.1109/ICMSE.2014.693032>.

AUTHORS BIOGRAPHY



Bimo Suryo Wicaksono,
Department of Management, Faculty of Economics and Business, Universitas Diponegoro, Semarang, Central Java, Indonesia.



Afina Hasya,
Department of Management, Faculty of Economics and Business, Universitas Diponegoro, Semarang, Central Java, Indonesia.



Sukiman,
Universitas Mitra Bangsa (UMIBA), Jakarta, Indonesia.

Citation of this Article:

Bimo Suryo Wicaksono, Afina Hasya, Sukiman, “The Impact of Islamic Work Ethics on the Innovative Capability of Nurses: Examining Knowledge Sharing Behavior as an Intermediate Factor (Study at Sultan Agung Islamic Hospital Semarang)” Published in *International Research Journal of Innovations in Engineering and Technology - IRJIET*, Volume 7, Issue 11, pp 716-724, November 2023. Article DOI <https://doi.org/10.47001/IRJIET/2023.711094>
