



Knowledge Sharing among Lecturers: The Roles of Perceived Organizational Support and Islamic Work Ethics Mediated by Affective Commitment

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This study aims to examine the effects of perceived organizational support and islamic work ethics on knowledge sharing among lecturers at Universitas Muhammadiyah Semarang, with affective organizational commitment serving as a mediating variable. Knowledge sharing plays a crucial role in enhancing academic performance and fostering innovation in higher education institutions. Organizational and individual factors, such as perceived organizational support and Islamic work ethics, are considered important determinants of lecturers’ willingness to share knowledge. This study adopted a quantitative research design using a total sampling technique. Questionnaires were distributed to all 129 eligible lecturers holding a minimum functional position of Assistant Professor at Universitas Muhammadiyah Semarang. Of these, 87 valid responses were returned and included in the final analysis. The data were analyzed using Structural Equation Modeling (SEM) with SmartPLS 4.0. The results indicate that perceived organizational support and Islamic work ethics have positive and significant effects on knowledge sharing. Furthermore, affective organizational commitment has a positive and significant effect on knowledge sharing and significantly mediates the relationships between perceived organizational support and knowledge sharing, as well as between Islamic work ethics and knowledge sharing. These findings underscore the importance of organizational support, islamic work ethics, and affective organizational commitment in fostering knowledge sharing behavior among university lecturers.

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INTRODUCTION

Currently, many private universities are competing to improve their rankings both nationally and internationally, and achieving organizational goals cannot be separated from the role of the members of the organization themselves (Romi et al., 2020). The role of lecturers is very important for universities, because universities as service providers in the highest education are very dependent on their human resources, especially lecturers, so that through the Tridharma and reinforced in PO BKD 2021, it is explained that as a lecturer you have an obligation to write and publish books. teaching materials or textbooks through universities or publishers that have legality. Apart from that, lecturers are also expected to prepare

scientific works that will be published in national and international journals. Based on the Science and Technology Index (Sinta) website of the Directorate of Higher Education / SINTA DIKTI, currently in Indonesia there are 7,748 scientific journals with accreditation ratings of 1 to 6 from all fields of science. The Science and Technology Index (Sinta) can function as a means for lecturers to create an online portfolio that indirectly displays information about how many and how good the quality of scientific publications they have produced.

Based on the Science and Technology Index (Sinta) website, it can be seen that Universitas Muhammadiyah Semarang currently still has a relatively low SINTA score, namely with a SINTA Score of 103,576 overall, and to

date it only has 20 journals consisting of Sinta 3 (7), Sinta 4 (6) and Sinta 5 (7). Based on the same site, it can be seen that UNIMUS's level of productivity in carrying out scientific publications is actually decreasing compared to 2021, where UNIMUS produces 99 scientific publications in a year, whereas in 2023 it has only produced 49 publications so it can be seen that scientific publications by the lecturers at UNIMUS it seems necessary to improve further in carrying out scientific publications every year.

Higher education as the highest knowledge center in which lecturers play a big role, is expected to be willing to contribute to education in Indonesia by jointly sharing knowledge/knowledge and collaborating actively in efforts to increase scientific publications or research in Indonesia which is does not directly help develop science in Indonesia. By being active in sharing knowledge, lecturers not only gain a better reputation among their peers and within the academic community, but also strengthen the university's image and improve their standing in the academic field. In addition, the knowledge sharing process provides an opportunity for lecturers to receive feedback and input from fellow lecturers, which helps improve the quality of research. [Hislop et al. \(2018\)](#) explained that sharing knowledge not only contributes to the performance of individual and team routine tasks, but can also improve adaptive task performance such as an employee's creativity and innovation.

Until now, most research has only focused on the context of knowledge sharing among employees in the hotel industry, multinational companies ([Hameed et al., 2019](#)) and hospital ([Shateri & Hayat, 2020](#)). There is still limited research focusing on knowledge sharing in the context of higher education, particularly in Islamic private universities. The limited understanding of knowledge-sharing practices among Muslim academics, along with the relatively low level of knowledge sharing among academics, remains a challenge for many universities.

In several studies it has been explained that increasing an employee's willingness to share their knowledge can be driven by many factors. Perceived organizational support has been studied as one of the most promising ways to encourage employee knowledge sharing behavior. Based on previous research by [Han et al. \(2019\)](#) and [Shateri and Hayat \(2020\)](#) found that perceived organizational support had a positive and significant effect on the willingness to engage in knowledge sharing practices. Different results were found by [Ahmadi and Rachmawati \(2021\)](#); [Mutahar et al. \(2021\)](#) and [Mustika et al. \(2021\)](#) who found that employees' perceived organizational support for knowledge sharing behavior had a positive but not significant effect.

To fill the gap in the results of previous research, researchers suspect that affective

organizational commitment is able to mediate the relationship between perceptions of organizational support for knowledge sharing. Compared to normative commitment and continuance commitment, affective organizational commitment offers a better explanation of the overall construct of organizational commitment ([Lombardi et al., 2019](#)) and has the strongest influence on work outcomes. [Choi et al. \(2022\)](#) in their research found that affective commitment can mediate the relationship between employee perceptions of support with the organization and knowledge sharing behavior.

When employees perceive support from their organization and develop affective commitment, they are more likely to participate in knowledge-sharing practices. Perceived organizational support can also encourage proactive behavior by strengthening affective commitment and knowledge-sharing behavior. Research by [Winarno et al. \(2021\)](#) also found that perceived organizational support directly influences knowledge sharing practices in the workplace, and the level of affective commitment to the organization by employees will play a mediating role in this relationship.

Consistent with previous research exploring the role of organizational commitment in the context of knowledge sharing, the researchers proposed that affective commitment would be more relevant and could play an important role in explaining knowledge sharing behavior that goes beyond formal job requirements, namely, making extra efforts to help coworkers and help the organization achieve organization goals. Researchers also found another variable that is thought to have the potential to encourage knowledge sharing among employees, namely Islamic work ethics. Several previous studies have identified that Islamic work ethics can encourage work results in a positive direction ([De Clercq et al., 2018](#)) and reduce negative results ([Raja et al., 2019](#)).

The results of the latest research examining the relationship between Islamic work ethics and knowledge sharing by [Suryani et al. \(2021\)](#) explains that work ethics that adhere to Islamic religious teachings are able to influence the level of knowledge sharing among employees positively and significantly. Islamic work principles and ethics encourage its followers to acquire knowledge and share it with others. Islam itself positions sharing knowledge as a form of worship that can improve social relationships and encourage knowledge sharing behavior, including helping others out of a desire to show kindness.

Previous studies have identified Perceived Organizational Support and Islamic Work Ethics as important antecedents of Knowledge Sharing. However, empirical findings remain inconclusive. While [Nurhidayah et al. \(2018\)](#) reported a positive and significant relationship between Islamic work

ethics and knowledge sharing, the relationship between these two variables remains an area of interest in organizational research. In addition, prior research has predominantly focused on the direct relationships among these variables, providing limited understanding of the underlying mechanism through which organizational support and Islamic work ethics influence lecturers' knowledge-sharing behavior, particularly in the context of Islamic higher education institutions. Addressing this gap, the present study examines the effects of Perceived Organizational Support and Islamic Work Ethics on Knowledge Sharing by incorporating Affective Organizational Commitment as a mediating variable. The novelty of this study lies in proposing and empirically testing an integrated model that explains the indirect pathways through which organizational support and Islamic work ethics foster knowledge-sharing behavior. By focusing on lecturers in an Islamic higher education institution, this study extends the existing literature by offering contextual evidence from a setting that has received limited empirical attention. The findings are expected to enrich the theoretical understanding of knowledge-sharing behavior and provide practical implications for university management in strengthening organizational commitment and promoting a knowledge sharing culture.

HYPOTHESIS DEVELOPMENT

The Influence of Perceived Organizational Support on Knowledge Sharing

Perceived organizational support provides an important foundation for knowledge sharing among employees, as high levels of supervisory support characterized by mutual trust, reciprocal obligations, and respect can encourage employees to share knowledge. Research by [Cugueró et al. \(2019\)](#) found that employees' perceptions of organizational support have a direct effect on knowledge sharing. It can be argued that when employees perceive fair treatment, feel supported by the organization, or are affectively committed, they are more likely to participate in knowledge sharing practices.

Consistent with the findings of previous research, research by [Ficapal-Cusi et al. \(2020\)](#) and [Shateri and Hayat \(2020\)](#) found that when employees receive care and support from their organization, they are eager to share their work experiences and are willing to share their valuable knowledge. Individuals tend to reciprocate the organizational support they receive by increasing their knowledge-sharing behavior, which ultimately benefits the organization. Along with employee characteristics such as motivation and commitment, and organizational climate, employee perceptions of organizational support have been studied as one of the most promising ways to encourage knowledge sharing.

Similar research findings were also found by [Winarno et al. \(2021\)](#), who found that employees who perceive that the organization has provided adequate support are more likely to voluntarily share knowledge with other employees in their workplace. Based on the explanation above, the following hypothesis is proposed:

H1: Perceived Organizational Support has a positive effect on Knowledge Sharing.

The Influence of Islamic Work Ethics on Knowledge Sharing

The Islamic Work Ethic views success not solely for one's own sake, but also for the benefit of the wider community. Islamic teachings not only motivate them to know right from wrong but also encourage them to adhere to ethical values. Employees with a strong Islamic Work Ethic believe in the rewards of their work, therefore, demonstrate hard work, dedication, and encourage cooperation in the workplace. An Islamic work ethic is associated with a high level of job responsibility that encourages employees to engage in knowledge sharing with their colleagues ([Islam et al., 2021](#)).

According to [Farid et al. \(2019\)](#), achieving high-quality and reliable employee performance requires instilling a strong Islamic work ethic. This will drive improved employee performance and also stimulate increased dedication to the company or organization. [Husin and Kernain \(2020\)](#) also found that the existence of an Islamic work ethic encourages employees to share knowledge with their colleagues for the collective advancement of the organization, thus establishing a strong link between Islamic work ethics and knowledge sharing.

Islam also teaches the principle of ta'awun (mutual assistance) among Muslims in good deeds. Islamic work ethics are associated with a higher sense of responsibility, encouraging individuals to be willing to share their knowledge with others ([Islam et al., 2021](#); [Suryani et al., 2021](#)). Research by [Javaid et al. \(2022\)](#), Islamic work ethics have the potential to increase knowledge-sharing behavior among employees and foster a collaborative culture that leads to organizational development and productivity. Furthermore, Islam is also explained in the Quran to be polite, humble, and cooperative in both personal and work settings. Furthermore, research by [De Clercq et al. \(2018\)](#) found that Islamic work ethics can encourage employees to voluntarily help their coworkers. Recent research by [Suryani et al. \(2021\)](#) also found a significant and positive effect. Their study explains that the presence of an Islamic work ethic has a positive effect on knowledge-sharing behavior. Individuals with high levels of IWE tend to exhibit more knowledge-sharing behavior compared to individuals with low IWE.

Research by [Nurhidayah et al. \(2018\)](#) also found a positive and significant influence of Islamic work ethics on knowledge sharing. Based on previous research, it can be seen that when someone with a strong Islamic work ethic believes that sharing their knowledge is an obligation as a Muslim, because Allah SWT loves His servants who help one another and share good deeds, employees who have strong Islamic work ethics will be happy to share their knowledge and skills. Based on the explanation above, the following hypothesis is proposed:

H2: Islamic Work Ethics has a positive effect on Knowledge Sharing.

The Influence of Perceived Organizational Support on Affective Organizational Commitment

Employees who perceive the organization as unsupportive and uncaring are likely to feel uncomfortable in the workplace, further hindering the formation of an emotional attachment to the organization. Forming an emotional bond with the organization is more likely when employees have high-quality relationships with their leaders and perceive the organization as supportive. Research by [Han et al. \(2019\)](#) found that perceived organizational support significantly influences employees' levels of affective commitment. Research by [Winarno et al. \(2021\)](#) revealed that employees who perceive full organizational support increase their emotional commitment, which ultimately proves beneficial in encouraging a willingness to share. Their research explains that affective commitment to the organization plays a mediating role in the relationship between perceived organizational support and knowledge sharing. Consistent with several previous studies, [Choi et al. \(2022\)](#) study of 222 supervisor-subordinate pairs found that perceived organizational support significantly increased affective commitment, leading to knowledge sharing behavior. Based on the explanation above, the following hypothesis is proposed:

H3: Perceived Organizational Support has a positive effect on Affective Organizational Commitment.

The Influence of Islamic Work Ethics on Affective Organizational Commitment

At the individual level, several researchers have found that Islamic Work Ethics are a strong predictor of employee attitudes and behavior. It has been stated that elements of organizational commitment align closely with Islamic work ethic guidelines, such as upholding company principles and expectations, a desire to maintain strong relationships within the company, and a readiness to make significant efforts on behalf of the company. Previous research has shown that people who adhere to Islamic work ethics tend to

be more satisfied with their jobs and thus more committed to their work ([Gheitani et al., 2019](#)).

The results of research by [Kibria et al. \(2021\)](#) also emphasize the link between Islamic Work Ethics and Affective Organizational Commitment. This is because Islamic ethics can lead to employees being more loyal and behaving well in the workplace, being satisfied with their jobs and organizations, feeling secure in the workplace, becoming more committed to their jobs and organizations, and wanting to remain. Research by [Al-Shamali et al. \(2021\)](#) also revealed that Islamic Work Ethics have been proven to influence employee commitment to the organization. Employees' appreciation for Islamic Work Ethics leads them to base their dedication on organizational change.

Furthermore, their research also explains that employee commitment to their work is seen as the foundation of Islamic Work Ethics. It is believed that problems in the workplace can be reduced if each individual is dedicated to their work and prevents corruption in accumulating wealth.

Research by [Aflah et al. \(2021\)](#) explains that attitudes and behavior will adhere to the recommendations and regulations of their religion, if someone has a close relationship with God. Affective commitment, as an emotional bond, is highly needed by employees and even requires a strong emotional bond with Allah SWT. From the perspective of Islamic work ethics, work can fulfill human needs, increase self-esteem, and provide satisfaction from being able to help others. Similar research findings were also found by [Romi et al. \(2020\)](#). Their study, conducted on lecturers, found that perceived affective commitment is influenced by Islamic work ethics.

To increase the commitment of each member of the organization, an Islamic work ethic can be used to encourage increased employee commitment to contribute jointly to achieving organizational goals. Recent research by [Udin et al. \(2022\)](#) suggests that Islamic work ethics have a significant and positive influence on affective organizational commitment. Their research explains that when an individual holds high Islamic work principles, they will voluntarily make strong personal sacrifices to maintain strong attachment and loyalty to the organization by identifying with, engaging with, and enjoying membership. Based on the explanation above, the following hypothesis is proposed:

H4: Islamic Work Ethics has a positive influence on Affective Organizational Commitment.

The Influence of Affective Organizational Commitment on Knowledge Sharing

To achieve a willingness to share knowledge, individuals must feel committed to

the organization and its goals. When committed to an organization, they are more likely to voluntarily and willingly engage in knowledge sharing. Affective commitment can encourage employees to transfer their knowledge. Affective organizational commitment encourages employees to share knowledge and information with other organizational members. It also strengthens employees' willingness to acquire and share knowledge, thereby contributing to the development of a knowledge-sharing culture. [Choi et al. \(2022\)](#) also found in their research that affectively committed employees share their knowledge with others because they believe that knowledge sharing is special and goes beyond the norm within an organization. Employees share their knowledge with other organizational members not only because they are committed to their organization but also because they adhere to implicit or explicit expectations regarding knowledge sharing. These expectations are reflected in job characteristics, which can play a significant role in strengthening or weakening the mediated relationship between knowledge sharing behavior and perceived organizational support. When an employee has a strong affective commitment, they are willing to maintain their position due to their high expectations and sense of belonging to the company.

Research by [Winarno et al. \(2021\)](#) found that affective organizational commitment influences knowledge sharing behavior. When employees feel an increasing emotional commitment, this ultimately proves to be able to encourage their willingness to share knowledge. [Lombardi et al. \(2019\)](#) also found a positive and significant influence of affective commitment on knowledge sharing. Their study explained that a higher commitment to the organization fosters an altruistic spirit and makes employees more oriented towards helping others by sharing knowledge. Strong affective commitment makes individuals believe that their organization has a right to the knowledge they have accumulated and acquired over time.

Research by [Ahmad & Karim \(2019\)](#) also found that affective commitment can encourage knowledge-sharing attitudes and behaviors within groups and the organization as a whole. Regular knowledge sharing leads to knowledge-sharing behavior. It can be said that increasing affective commitment makes individuals willing to share knowledge with their colleagues. Based on the explanation above, the following hypothesis is proposed:

H5: Affective Organizational Commitment has a positive effect on Knowledge Sharing.

The Influence of Affective Organizational Commitment as a Mediating Variable in the Relationship Between Perceived Organizational Support and Knowledge Sharing

Affective organizational commitment significantly influences knowledge-sharing

behavior. Previous research by [Lombardi et al. \(2019\)](#) found that affective organizational commitment can influence employees' involvement in the knowledge sharing process.

Research conducted by [Cugueró et al. \(2019\)](#) found that perceptions of organizational support and affective commitment among employees have a direct effect on knowledge sharing. When employees perceive fair treatment, feel supported by the organization, or are affectively committed, they are more likely to participate in knowledge exchange practices. Many studies have demonstrated that organizational support in the workplace can influence levels of knowledge sharing among members. There is also evidence that interactions with other mediating and moderating variables will intervene in this relationship ([Cugueró et al. 2019](#)).

[Han et al. \(2019\)](#) explain that perceived organizational support has been reported to significantly influence levels of perceived affective organizational commitment, which in turn has been shown to encourage knowledge sharing among organizational members. [Ficapal-Cusí et al. \(2020\)](#) in their study, found that in addition to the direct influence of affective organizational commitment on the intention to continuously exchange knowledge, affective organizational commitment has also been identified as a mediator which plays a key role in maintaining positive behavior with other organizational members and in the relationship between various predictors of Knowledge Sharing. Under a reliable and supportive organization, employees tend to increase their emotional attachment to the organization, and adopt collaborative behavior, and are more likely to share knowledge with coworkers.

Consistent with previous research, research by [Choi et al. \(2022\)](#), which conducted a study on a total of 222 supervisor-subordinate pairs found that Perceived Organizational Support positively influences affective organizational commitment, leading to Knowledge Sharing behavior, the findings of their study imply that employees who receive high organizational support will share their knowledge when they perceive knowledge sharing as voluntary behavior.

Organizational commitment has been studied as a mediator of the relationship between predictors of Knowledge Sharing, so that employees who feel that they have been fully supported by the organization will be willing to voluntarily engage in knowledge sharing behavior through increased perceived organizational commitment. Based on previous research, the researcher assumes that affective organizational commitment mediates the relationship between Perceived Organizational Support and Knowledge Sharing. Specifically, the effect of Perceived Organizational Support on Knowledge Sharing will be mediated by the extent to which

an employee feels an emotional bond with the organization. Based on the explanation above, the following hypothesis is proposed:

H6: Affective Organizational Commitment mediates the relationship between Perceived Organizational Support and Knowledge Sharing.

The Influence of Affective Organizational commitment as a Mediating Variable in the Relationship Between Islamic Work Ethics and Knowledge Sharing

Islamic principles and ethics encourage followers to acquire knowledge and share it with others. Islam positions knowledge sharing as a form of worship that can improve social relationships and encourages knowledge-sharing behavior, including helping others out of a desire to demonstrate kindness. Islamic work ethics influence various dimensions of organizational commitment, with affective organizational commitment emerging as the most influential dimension.

[Aflah et al. \(2021\)](#) found that affective commitment, as an emotional bond between employees, is essential, even requiring a strong emotional bond with Allah SWT. From the perspective of Islamic work ethics, work can fulfill human needs, increase self-esteem, and provide satisfaction through helping others. Similar research findings were found by [Romi et al. \(2020\)](#), Islamic work ethics positively and significantly influence Affective Commitment. In organizations, to increase the commitment of each member, an Islamic work ethic is needed to encourage increased employee commitment to jointly contribute to achieving organizational

goals. Research by [Ficapal-Cusi et al. \(2020\)](#) found that Affective Organizational Commitment also has significant implications for additional voluntary and discretionary behaviors, including behaviors related to the willingness to contribute and receive knowledge, as well as to create and share knowledge.

Affective organizational commitment plays a significant role in promoting knowledge-sharing behavior among employees. Employee commitment plays a strong role in enhancing employee behavioral intentions in the context of Knowledge Sharing. Employees' intentions to contribute to improving their organization's knowledge base will foster positive regard for their organization, leading to a significant willingness to transfer knowledge. Based on previous research, it can be seen that organizations need to develop commitment among their employees to bridge the gap between their intentions and actual behavior in knowledge sharing. [Chaudhary et al. \(2023\)](#) found in their research that affective commitment has a positive effect on knowledge sharing.

They explained that Islamic work ethics strengthen the correlation between affective, continuity, and normative commitment and knowledge sharing. Research by [Ahmad & Karim \(2019\)](#) also found that affective organizational commitment can encourage knowledge sharing attitudes and behaviors among groups and the organization as a whole. Routine knowledge sharing leads to knowledge sharing behavior. Based on the explanation above, the following hypothesis is proposed:

H7: Affective Organizational Commitment mediates the relationship between Islamic Work Ethics and Knowledge Sharing.

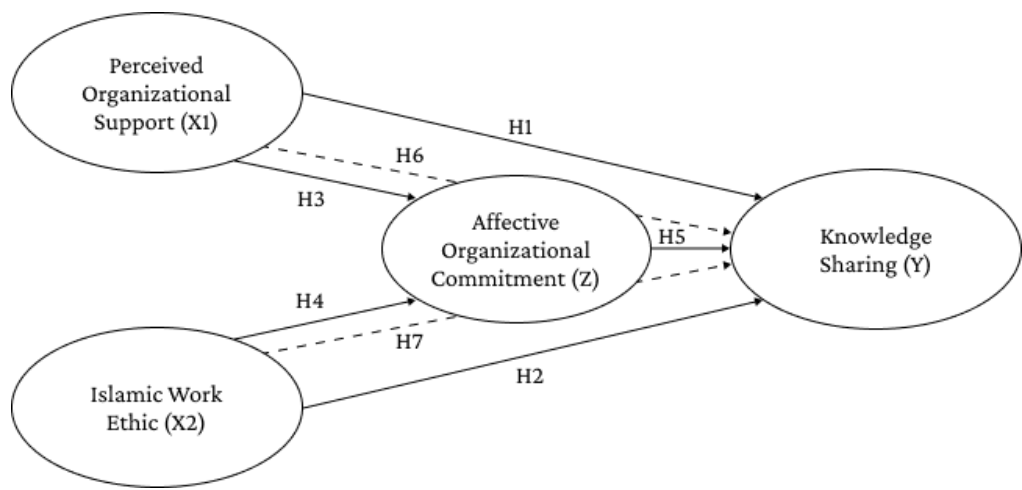


Figure 1. Research Model

METHOD

This study adopted a quantitative survey research design. The target population consisted of 129 active lecturers at Universitas Muhammadiyah Semarang (UNIMUS) who held

at least the functional position of Assistant Professor. Given the relatively small population size, a total sampling technique was adopted, whereby all eligible lecturers were invited to participate in the study. Primary data were

collected through a structured online questionnaire administered via Google Forms and distributed with the assistance of faculty administrators. Secondary data were obtained from institutional websites, books, and relevant scholarly journal articles. The questionnaire comprised two sections: (1) respondents' demographic information and (2) measurement items for the research variables. All constructs were measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The collected data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS 4.0.

RESULT

Respondents Characteristics

A total of 129 questionnaires were distributed to all eligible lecturers using a total sampling technique. Of these, 87 valid questionnaires were returned and included in the final analysis, resulting in a response rate of 67.4%. Female lecturers constituted the majority of the respondents (53 respondents). In terms of educational attainment, most respondents held a master's degree (48 respondents). Regarding academic rank, the majority of respondents held

the functional position of Assistant Professor (74 respondents).

Data Analysis Results

Data analysis in this research using SmartPLS software was carried out in two stages, namely the Measurement Model/Outer Model test and the Structural Model/Inner Model test.

Outer Model Testing

Outer model analysis with SmartPLS software has three stages, namely convergent validity, discriminant validity, and composite reliability and also the measurement model is calculated using the PLS Algorithm. Convergent validity aims to determine the validity of each relationship between indicators and their constructs or latent variables. When conducting convergent validity testing, it can be assessed based on outer loadings or loading factors and Average Variance Extracted (AVE). Usually in research a loading factor limit of 0.70 is used. An indicator can be declared to meet convergent validity and have a high level of validity when the outer loadings value is > 0.70.

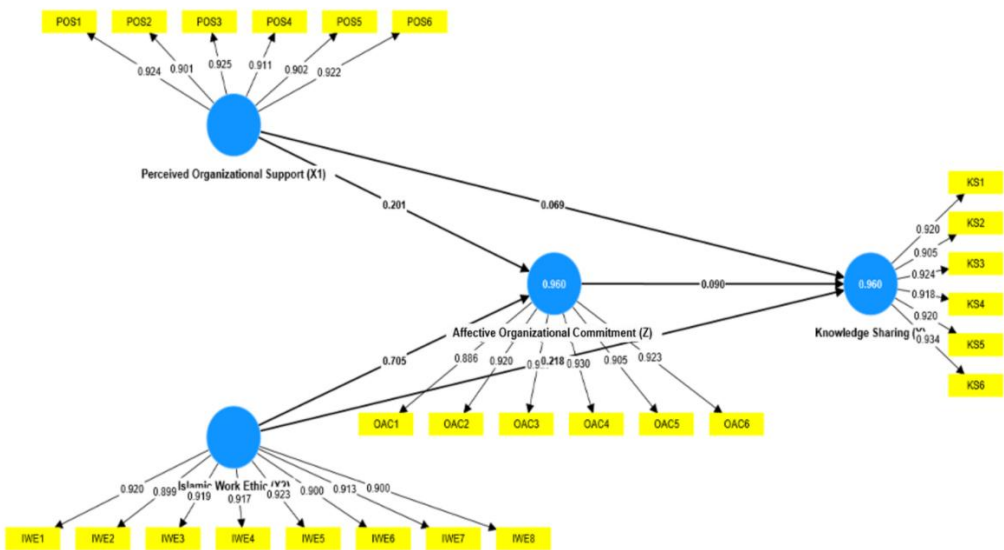


Figure 2. Outer Model

In Figure 2, it can be seen that each indicator in the research variable has an outer loading value > 0.70, so it can be concluded that all indicators have met convergent validity. Therefore, it can be concluded that all research variables have met good convergent validity. Furthermore, convergent validity can be

seen from the AVE value. The AVE value is at least 0.5. This value illustrates adequate convergent validity, which means that one latent variable is able to explain more than half of the variance of its indicators on average (Ghozali, 2018).

Table 1. Average Variance Extracted (AVE)

Variable	AVE
Islamic Work Ethics (X2)	0.831
Knowledge Sharing (Y)	0.846
Affective organizational commitment (Z)	0.838
Perceived Organizational Support (X1)	0.836

In table 1, it can be seen that the AVE value has exceeded the value of 0.50, so there are novariables that need to be discarded altogether because they have met convergent validity.

Then the next step in carrying out the outer model test is Discriminant validity test, discriminant validity is the extent to which a construct is truly different from other constructs according to empirical standards. Cross -loading is another method to determine discriminant validity, namely by looking at the cross loading value. If the loading value of each item on the construct is greater than the cross loading value.

In this study the reference value used was above 0.7. It can be seen in the table above that all the cross loading values for each indicator are above 0.7. Apart from that, the discriminant

validity test can be seen from the value of the cross loading indicator for a construct being greater than the cross loading value of the construct indicator against another construct. In this study, it was found that all the cross loading value of the indicator of a construct is greater than the cross loading value of the construct's indicators on other constructs, so the discriminant validity of each indicator on the variable has been fulfilled. The next step is to carry out a composite reliability test. Research is declared reliable if Cronbach alpha and Composite reliability have values exceeding 0.7. This stage is carried out to ensure that there is no problem in the measurement. According to [Ghozali \(2018\)](#), a questionnaire with a Cronbach Alpha reliability value of between 0.6 to 0.7 can be accepted as acceptable or reliable.

Table 2. Composite Reliability

Variable	Cronbach's Alpha	Composite Reliability	Average Variance Extracted (AVE)	Information
Islamic Work Ethics	0.971	0.975	0.831	Reliable
Sharing Knowledge	0.964	0.971	0.846	Reliable
Affective Organizational Commitment	0.962	0.969	0.838	Reliable
Perceived Organizational Support	0.961	0.968	0.836	Reliable

In Table 2, it is explained that all the indicators of this research are said to be reliable, all variables have a Cronbach's Alpha value exceeding 0.70; Composite Reliability exceeded 0.70; and AVE exceeds 0.50.

Inner Model Testing

In conducting inner model research, it is first carried out by looking at the R-square for each variable with the aim of being able to see the influence of exogenous variables on endogenous variables where these variables have a substantive

influence. Analysis of Variance (R2) or determination test is carried out to measure how much influence all independent variables have on the dependent variable by observing the r-square value.

The higher the r-square, the better the prediction model for the research being tested. [Hair et al. \(2023\)](#) classified the R-square value into three categories, namely weak, moderate and strong. An R-square value of 0.75 is classified as a strong category, 0.50 is categorized as moderate, and 0.25 is considered a weak category.

Table 3. R-square Value

	R Square	R Square Adjusted
Knowledge Sharing	0.960	0.958
Affective Organizational Commitment	0.960	0.959

Based on Table 3, it was found that the influence of Perceived Organizational Support and Islamic Work Ethics on affective organizational commitment was 0.959 or 96%, which means the influence is strong. Meanwhile, the influence of Perceived Organizational Support and Islamic Work Ethics and affective organizational commitment to Knowledge

Sharing is 0.958 or 95.8%, which is also a strong influence. Next, the F-Square test is carried out to evaluate the extent or size of the relative influence of an independent latent variable on the dependent latent variable.

The next step is F-Square Test, the effect size (f²) analysis was conducted to assess the relative contribution of each exogenous latent

construct to the endogenous latent construct within the structural model. According to [Ghozali \(2018\)](#), the f^2 value indicates the magnitude of the effect of an exogenous variable on an endogenous variable. Specifically, an f^2 value of 0.35 or higher indicates a large effect, a value of 0.15 indicates a medium effect, and a value of 0.02 indicates a small effect.

Table 4. F-square

Hypothesis	F-square
Islamic Work Ethics (X2) → Knowledge Sharing (Y)	0.218
Islamic Work Ethics (X2) → Affective Organizational Commitment (Z)	0.705
Affective Organizational Commitment (Z) → Knowledge Sharing (Y)	0.090
Perceived Organizational Support (X1) → Knowledge Sharing (Y)	0.069
Perceived Organizational Support (X1) → Affective Organizational Commitment (Z)	0.201

Based on Table4, the results indicate that Perceived Organizational Support has a small effect on Knowledge Sharing ($f^2 = 0.069$) and a medium effect on Affective Organizational Commitment ($f^2 = 0.201$). Islamic Work Ethics demonstrates a medium effect on Knowledge Sharing ($f^2 = 0.218$) and a large effect on Affective Organizational Commitment ($f^2 = 0.705$), indicating that it is the strongest predictor in the proposed model. Meanwhile, Affective Organizational Commitment has a small effect on Knowledge Sharing ($f^2 = 0.090$). Overall, these findings suggest that Islamic Work Ethics provides the greatest contribution to explaining the endogenous constructs, particularly Affective Organizational Commitment, whereas the effects of Perceived Organizational Support and Affective Organizational Commitment on Knowledge Sharing are relatively modest.

Hypothesis Testing

Hypothesis testing is carried out using the bootstrapping method, which aims to evaluate the influence of exogenous variables on endogenous variables by paying attention to their level of significance. The data used for bootstrapping is data that has gone through the measurement stages. To determine whether the entire hypothesis can be declared accepted or rejected, through the significance value between constructs, t-statistics and p value. A relationship between each variable can be declared significant if it has a p value < 0.05 (significance level = 5%) and t-statistic > 1.96.

Table 5. Path Coefficient

Hypothesis	Original Sample	Sample Mean	Standard Deviation	T Statistics	P Values	Results
Islamic Work Ethics → Knowledge Sharing	0.468	0.473	0.118	3.955	0.000	Accepted
Islamic Work Ethics → Affective Organizational Commitment	0.644	0.646	0.095	6.746	0.000	Accepted
Affective Organizational Commitment → Knowledge Sharing	0.301	0.299	0.112	2.682	0.007	Accepted
Perceived Organizational Support → Knowledge Sharing	0.221	0.218	0.110	2.002	0.045	Accepted
Perceived Organizational Support → Affective Organizational Commitment	0.344	0.341	0.098	3.514	0.000	Accepted

Table 6. Indirect Effect

Hypothesis	Original Sample	Sample Mean	Standard Deviation	T Statistics	P Values
Islamic Work Ethics (X2) → Affective organizational commitment (Z) → Knowledge Sharing (Y)	0.194	0.194	0.080	2.430	0.015
Perceived Organizational Support (X1) → Affective organizational commitment (Z) → Knowledge Sharing (Y)	0.103	0.101	0.048	2.151	0.032

Probability value (p-value) if the p-value <0.05 then it can be said that the influence of the variable is significant. However, if the p-value is > 0.05 then the variable is not significant. Based on table 5 above, it shows that the p-value is less than 0.050 so that the direct effect hypothesis is accepted or an influence is found. Meanwhile, the original sample shows positive numbers so that the relationship between the variables above is in the same direction.

Next step is indirect effect analysis, used to test the hypothesis of the direct influence of an independent variable on the dependent variable which is mediated by a variable. Probability value (p-value) if the p-value <0.05 then it can be said that the influence of the variable is significant. However, if the p-value is > 0.05 then the variable is not significant. Based on table 6, it shows that the overall p-value is less than 0.050 so that the indirect effect hypothesis is accepted or it is found that there is an influence mediated by each variable. Meanwhile, the original sample shows positive numbers so that the relationship between the variables above is in the same direction. The bootstrapping results provide empirical evidence regarding the proposed direct and indirect relationships.

DISCUSSION

The Influence of Perceived Organizational Support on Knowledge Sharing

The results of hypothesis testing show that Perceived Organizational Support has a positive and significant effect on Knowledge Sharing, which means that the better and higher the Perceived Organizational Support felt by Universitas Muhammadiyah Semarang's Lecturers, the greater the Knowledge Sharing among Lecturers. With high awareness of the support of Universitas Muhammadiyah Semarang for lecturers in implementing the Tridharma of Higher Education, which includes educational activities, research and community service, it will increase the desire of lecturers to share knowledge with fellow lecturers.

These findings align with previous research, which suggests that employees who perceive fair treatment, caring, and support from their organization are more likely to share

knowledge, work experiences, and valuable information with colleagues (Cugueró et al., 2019; Ficapal-Cusi et al., 2020; Shateri & Havat, 2020). Furthermore, perceived organizational support is a key factor in encouraging knowledge sharing behavior in the workplace, particularly when employees perceive the organization to provide adequate support (Winarno et al., 2021).

The Influence of Islamic Work Ethics on Knowledge Sharing

The present study found that Islamic Work Ethics positively influence Knowledge Sharing among lecturers at Universitas Muhammadiyah Semarang. This finding is consistent with Islam et al. (2021), who reported that employees with stronger Islamic work ethics are more likely to share knowledge with their colleagues due to their greater sense of work responsibility. Similarly, Husin and Kernain (2020), Farid et al. (2019) argued that Islamic work ethics enhance employees' dedication to the organization, which encourages knowledge-sharing behavior.

The present finding also corroborates the results of Suryani et al. (2021), as well as Nurhidayah et al. (2018), who consistently found a positive relationship between islamic work ethics and knowledge sharing. The consistency of these findings across different studies suggests that Islamic work ethics play an important role in fostering knowledge-sharing behavior by encouraging employees to contribute their knowledge and experience for the benefit of the organization.

The Influence of Perceived Organizational Support on Affective Organizational Commitment

The present study found that Perceived Organizational Support positively influences Affective Organizational Commitment among lecturers at Universitas Muhammadiyah Semarang. This finding suggests that lecturers who perceive greater support from their institution are more likely to develop stronger emotional attachment and a greater sense of belonging to the organization. Organizational support encourages lecturers to feel valued and

appreciated, thereby strengthening their commitment to remain emotionally connected to the university. This finding is consistent with [Winarno et al. \(2021\)](#), who reported that perceived organizational support has a positive and significant effect on affective organizational commitment, indicating that employees who receive greater organizational support tend to exhibit stronger emotional commitment to their organization. Similarly, [Choi et al. \(2022\)](#) found that perceived organizational support positively influences affective organizational commitment. The consistency between the present study and previous research indicates that organizational support is an important factor in enhancing lecturers' affective organizational commitment by fostering positive perceptions of organizational care and support.

The Influence of Islamic Work Ethic on Affective Organizational Commitment

The findings of the present study demonstrate that Islamic Work Ethics positively influence Affective Organizational Commitment among lecturers at Universitas Muhammadiyah Semarang. This finding indicates that the stronger the Islamic work ethics embraced by lecturers, the stronger their emotional attachment and commitment to the organization. The implementation of Islamic work ethics is reflected in employees' dedication, responsibility, and loyalty, which contribute to the development of affective organizational commitment.

The present finding is consistent with [Kibria et al. \(2021\)](#), who reported that employees with stronger Islamic work ethics tend to exhibit higher organizational commitment and greater loyalty to their organization. Likewise, Islamic work ethics positively influence employees' commitment by encouraging dedication to both work and organizational values. Similar findings were also reported by [Aflah et al. \(2021\)](#), who demonstrated that adherence to Islamic work ethics strengthens employees' affective organizational commitment through the internalization of religious values in workplace attitudes and behaviors.

Furthermore, the present finding corroborates the studies of [Romi et al. \(2020\)](#) and [Udin et al. \(2022\)](#), which consistently identified Islamic work ethics as a significant determinant of affective organizational commitment. Collectively, these findings indicate that employees with stronger Islamic work ethics are more likely to demonstrate greater emotional attachment, loyalty, and commitment to organizational objectives. The consistency of the present findings with previous studies provides further empirical support for the important role of Islamic work ethics in strengthening affective organizational commitment.

The Influence of Affective Organizational Commitment on Knowledge Sharing

The findings indicate that Affective Organizational Commitment positively influences Knowledge Sharing among lecturers at Universitas Muhammadiyah Semarang. This suggests that lecturers with stronger emotional attachment to their institution are more willing to share their knowledge, experience, and expertise with colleagues, thereby contributing to the achievement of organizational goals.

This finding is consistent with [Choi et al. \(2022\)](#), who found that affectively committed employees are more likely to share knowledge because they perceive knowledge sharing as a valuable behavior that extends beyond formal organizational expectations. Similarly, [Lombardi et al. \(2019\)](#) reported that affective organizational commitment positively influences employees' knowledge-sharing behavior. Comparable findings have also demonstrated that affective organizational commitment encourages knowledge-sharing attitudes and behaviors within work groups and across the organization. The consistency of these findings reinforces the role of affective organizational commitment in promoting knowledge-sharing behavior.

The Influence of Perceived Organizational Support on Knowledge Sharing through Affective Organizational Commitment as a Mediating Variable

The findings indicate that Affective Organizational Commitment mediates the relationship between Perceived Organizational Support and Knowledge Sharing. This suggests that organizational support enhances lecturers' willingness to share knowledge by strengthening their affective organizational commitment. Although the mediating effect is partial, affective organizational commitment plays an important role in reinforcing the positive relationship between perceived organizational support and knowledge-sharing behavior.

This finding is consistent with [Winarno et al. \(2021\)](#), who reported that employees who perceive greater organizational support develop stronger affective organizational commitment, which subsequently encourages knowledge-sharing behavior. The consistency of these findings highlights the important mediating role of affective organizational commitment in explaining how perceived organizational support promotes knowledge sharing.

The Influence of Islamic Work Ethics on Knowledge Sharing through Affective Organizational Commitment as a Mediating Variable

The findings indicate that Affective Organizational Commitment mediates the

relationship between Islamic Work Ethics and Knowledge Sharing. This suggests that Islamic work ethics enhance lecturers' knowledge-sharing behavior by strengthening their affective organizational commitment. Although the effect of Islamic work ethics on knowledge sharing is also direct, affective organizational commitment reinforces this relationship by increasing lecturers' emotional attachment to the organization.

This finding is consistent with [Chaudhary et al. \(2023\)](#), who reported that Islamic work ethics strengthen the relationship between affective organizational commitment and knowledge sharing. Likewise, Islamic work ethics play a conditional role in the relationship between employees' organizational commitment and knowledge-sharing behavior. The consistency of these findings further supports the mediating role of affective organizational commitment in explaining how Islamic work ethics promote knowledge sharing.

CONCLUSION AND RECOMMENDATION

Based on the results of this study, it can be concluded that Perceived Organizational Support and Islamic Work Ethics significantly contribute to the enhancement of Knowledge Sharing among lecturers at Universitas Muhammadiyah Semarang. Specifically, both variables were found to exert positive and significant effects on Knowledge Sharing and affective organizational commitment. Furthermore, affective organizational commitment demonstrated a positive and significant effect on Knowledge Sharing and was found to mediate the relationships between Perceived Organizational Support and Knowledge Sharing, as well as between Islamic Work Ethics and Knowledge Sharing. These findings suggest that organizational support and the implementation of Islamic work values play a crucial role in strengthening lecturers' emotional attachment to their institution, which subsequently promotes greater willingness to engage in knowledge-sharing behaviors. Despite these contributions, the study is subject to certain limitations, including a relatively moderate response rate and the restriction of the sample to lecturers from a single higher education institution, which may limit the generalizability of the findings. Therefore, future research is recommended to incorporate additional variables relevant to Knowledge Sharing and to employ more diverse samples across higher education institutions to provide a broader understanding of the factors influencing knowledge-sharing behavior in academic environments.

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