Theme
Cooperation for mutual benefit

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Topic
Inspiring And Encouraging Organisational Knowledge Sharing Through Religion
INSPIRING AND ENCOURAGING ORGANISATIONAL KNOWLEDGE SHARING THROUGH RELIGION

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Abstract
The implementation of knowledge management initiative in an organisation is not about excellence processes alone, it is also about inter-networking effects between various communications, procedures, norms and values in the organisation’s practices. It is about how the people in the organisation view and perceive the change plan for the organisation. Knowledge sharing is an essential influence on the success of any knowledge management initiative. The real sharing which is required is between employees and their co-workers. Tangible economic rewards seem to have immediate effect on motivation to share knowledge, but the result is temporary and will slowly lose its effectiveness. The willingness to share knowledge will decrease once the rewards are withdrawn. However, non-monetary rewards may not have the immediate effect but long-term impact on the motivation. Employees’ involvement in an organisation’s knowledge sharing practices can be due to enforcement by the management or merely for the sake
of accomplishing certain personal missions and gains. It is not something long term and lasting. On the other hand, religion highlights the significance of knowledge in seeking answers to fundamental questions of life and the truth-centring faith and belief. Fulfilling one’s religious obligation might be the best motivation or alternative intrinsic enforcement to develop good habits and positive environment. This intrinsic drive coupled with the extrinsic supports of technologies and procedural effectiveness will definitely enhance the commitment of employees to share knowledge. This paper attempts to discuss the issue of knowledge sharing in organisations, employees' motivation to share knowledge and whether one’s religious conviction, faith and beliefs would contribute to the willingness and obligation to share knowledge.

**Keywords:** Knowledge Management; Knowledge Sharing; Organisational Culture: Knowledge Sharing Culture; Organisation Knowledge.
Preamble

Drastic changes in the global economic eras in the last few decades have significantly changed the world’s economic perspectives. The shrinking of the world, globalisation, increasing competition and technological changes resulted in a role change in traditional assets as primary sources in sustaining competitive advantage. While traditional assets remain valuable, knowledge has become a resource that is valuable and not easily imitated by competition. The advent of the information and communication technology (ICT) and the information revolution totally change the way we look, process, manage and deal with information. Now, the world claims we are already in the knowledge era. Knowledge is seen as the core value of the organisation. It should be shared and put to effective use to enhance organisational performance. The main attention and attraction is no longer on the product or information specific, but the focus is on the knowledge that would make customers, clienteles or patrons feel good, satisfied and contented at all times.

Harnessing knowledge dispersed across the organisation becomes essential to ensure organisational based knowledge is fully utilised. The situation demands for the optimum treatment of innovation and creativity in operations. Organisations need to be always prepared with great ideas to be competitive. The experiences do not only transform the leadership styles, create flexibility and virtual information-aware community, but also encourage mobile workforces. The borderless operations and global interactions encourage global interaction of different cultures in organisations -
influencing integration of processes and procedures, values and commitments, and also knowledge and best practices. So the management of knowledge has become a challenge for organisations in facing the competitive environment. These changes transform the way organisations behave and react. The applications of ICT further enable organisations to experience significant increase in production with less reliance on humans, and at the same time facilitate the creation of new markets and new ways of working with trans-boundary and timeless information exchanges. Obviously, knowledge and intellectual capital determine competitiveness and play key roles in fostering a culture that promotes information and knowledge sharing in organisation.

In today’s global economy where knowledge and intellectual capital determine competitiveness, the public and private sectors alike, play key roles in ensuring technology literacy among employees, as well as fostering a culture that promotes information and knowledge sharing. Malaysia defines knowledge-based economy as an economy in which knowledge, creativity and innovation play an ever-increasing and important role in generating and sustaining growth. According to the Knowledge Based Economy Master Plan (2002), the single most important factor that will determine the pace and success of the nation’s transition towards k-based economy would be quality human resources. Knowledge workers play a crucial role in helping the nation’s economy move forward. Knowledge workers create value through their ideas. They are the ones who work with their brains rather than with their physicals. Nonetheless, what kind of knowledge worker an individual is,
depends on the type of knowledge produced. Knowledge workers must be able to convert their intuition into explicit knowledge that can be shared and turned into opportunities and made available to the organisation.

In the everyday practices of the people, often knowledge is used for the specific task requiring it, and then shelved. It had been recognised that how much more valuable it would be if the knowledge is made available to every other members of the organisation performing similar task or work, and how it would benefit all if the knowledge is shared with all. The realisation of such practice in organisation would definitely bring about significant transformation to the organisation.

Managing and sharing organisations’ knowledge

An organisation is made up of people. Its businesses, systems and processes are run by people. It is the fundamental thinking of every employee that their job is important and they are performing the task very well. People are the essence and basic foundation of an organisation as well as the basic unit of change. Employment security is fundamental to organisational performance and prerequisite to the successful implementation of virtually all management practices. Employees’ support, cooperation and innovation cannot be sustained if employees believe that they are being viewed as expendable assets. Therefore organisations should strive to create an environment in which employment security is assured and employees have the stability necessary to actively and enthusiastically work to achieve organisation’s goals.
The biggest issue in knowledge management is culture, the culture of sharing the knowledge and using it instinctively. It is an interactive process to ensure the right information made available to people at the right time not only to enrich their knowledge based but also to allow them to react judiciously. The fact is knowledge which is not shared will become obsolete and deteriorates in-terms of its quality, therefore unable to add value to organisational performance. On the other hand facilitating knowledge sharing to impact on organisational performance is now a necessity for organisations. To survive and remain competitive, the people and the organisations must constantly renew, replenish, expand, create more knowledge and share them effectively. Knowledge is perishable, and nobody can hoard it. Knowledge sharing is a dynamic process and sharing practices within organisation is key to the sustainability of knowledge management initiatives in organisations.

Knowledge management is about cultural change. The focus should be on behavioural changes towards creating a working environment where knowledge is seen as a common good and where employees are encouraged to contribute to knowledge activities as part of their core responsibilities. Sharing of knowledge is crucial in the knowledge-based economy. Employee interactions can stimulate and enhance creativity and foster learning. Interaction between individuals is essential in innovation process. Dialogue between individuals or groups can be the basis for the creation of new ideas. Interaction between employees therefore can be seen
as having the potential for creating knowledge. The issues are about how to maximise the ability of the people to create new knowledge and how to build environment conducive to share knowledge. It is about maximising knowledge created by people and how to create innovation to enhance the environment.

Besides practices, knowledge management needs to be facilitated by appropriate processes and definitely ICT investments. These tools are required to ensure successful implementation of the organisation goals and objectives. One of the most important knowledge sharing components is exchanges of information, it is vital for organisation to create and strengthen any communities of practice within the organisational environment. These informal and flexible communities play significant roles in disseminating throughout the organisation its values and experiences. This is one way of ensuring good health of people in organisation by creating an environment that encourages employees to work willingly and enthusiastically to attain common organisation goals. The key to managing people at work is to work out what motivates them and to use the information to bring out the best in them. Appropriate measures and changes must and need to be recognised and dealt with to ensure the way a business or organisation transaction is run is fully successful-proof. This is especially true with vital management issues such as dealing with people and their inner feelings. Fostering knowledge supportive practices are vital to significantly improve the way organisations manage its knowledge. Strategic measures to attract and retain knowledge workers who
are highly mobile need to be undertaken to increase the supply of knowledgeable and highly skilled human capital.

O’Dell, Elliot & Hubert (2000) define organisational knowledge as valuable information in action, with value being determined through the eyes of the organisation and the recipient. If people don't have a context for the information or understand how to use it, the information is not valuable and therefore cannot be considered knowledge. Today’s organisation have a wealth of information and data embedded in them, but that information doesn't become knowledge unless a human being or group of people can add context to it and put it into use.

Cummings (2003) in his review of literatures acknowledges five primary context that can affect successful implementation of knowledge sharing, (1) relationship between the source and recipient, (2) the form and location of the knowledge, (3) the recipient learning predisposition, (4) the source’s knowledge sharing capability, and (5) the broader environment in which the sharing occurs. Cummings (2003) also proposes three types of knowledge sharing activities to be evaluated. Firstly, analyses of the form and location of the knowledge because it can affect the types of sharing processes that will be necessary as well as how challenging these processes can be. Secondly, the types of agreements, rules of engagement and managerial practices adopted by the parties. This is to evaluate the flows of resources and knowledge between the parties and the actions taken to overcome and accommodate significant relational differences.
between them. Finally the third, the specific knowledge-sharing activities used are important in that they are the means through which the parties seek to facilitate knowledge sharing.

**Motivating and Rewarding Knowledge Sharing**

Cummings (2003) defines knowledge sharing as the means by which an organisation obtains access to its own and other organisations’ knowledge. Successful knowledge sharing involves extended learning processes rather than simple communication processes. According to Teece (2000) knowledge management involves the panoply of procedures and techniques used to get the most from an organisation’s tacit and codified know-how. Knowledge sharing is a deliberate act in which knowledge is made reusable for one party through its transfer by another places more emphasis on the knowledge transfer process.

Knowledge sharing, in its broadest sense, refers to the communication of all types of knowledge, which includes explicit knowledge or information, the know-how and know-who which are types of knowledge that can be documented and captured as information, and tacit knowledge in the form of skills and competencies. Tacit knowledge is personal and can only be shared through socialisation, interaction, and training. It requires face-to-face communication and in most cases it gets transferred through observation, imitation, practice, and interaction with the environment. Effective sharing involves the actions of transmission and absorption by the sender and potential receiver respectively. The critical outcome of knowledge sharing is the creation of new
knowledge and innovation that will significantly improve organisational performance.

One of the difficulties in getting people to share knowledge emanates from the nature of knowledge itself. Knowledge is personal, mobile, and portable, and knows no boundaries. This has made knowledge sharing potentially dangerous, in that a good idea can be easily copied once it has been shared. Knowledge sharing is an unnatural act in most organisations. The practice of storytelling, for example is very useful in preserving the organisational memory, and can be used to convey values, build esprit de corps, create role models, reveal how things works around the organisation, and communicate complex ideas. Participation in communities of practice, which are informal, ad hoc, spontaneous groups of people who voluntarily share similar interests and goals, is another avenue for knowledge sharing. It enables organisation to tap into knowledge that is generated and held collectively.

Roda, Angehrn and Nabeth (2001) attest that one of the vital knowledge management practices which encounters the strongest resistance in organisations is knowledge sharing. And, the obstacles to the adoption of knowledge sharing behaviours in organisation generally include factors such as organisational barriers, lack of transparency, culture, habits, lack of incentives, etc. In a survey, Dore (2001) reports two main barriers to knowledge sharing, (1) lack of understanding about the benefits derived from knowledge sharing, and (2) technological inadequacies due to the fact that knowledge is held in too many
formats and repositories. Technology plays an important role in knowledge management, although knowledge management is not about technology. Technology cannot mandate human collaboration, but effective usage will streamline processes and improve communications between employees. Technology plays an important role in facilitating the knowledge-creation process and knowledge capture through the necessary tools.

Nevertheless, Al-Hawamdeh (2001) opines the most crucial aspect of knowledge sharing is still the human factor. People and culture hold keys to any knowledge sharing activities. Technology plays the role of enabler by facilitating the information dissemination process, connecting people and systems and enhancing access to large depositories of information. With the use of technology, knowledge sharing is extended beyond the organisation as individuals can quickly and easily access information from anywhere at any time. Such tools enable the sharing of ideas among employees and facilitate user participation in decision making process.

McDermott & O'Dell (2001) express the most significant obstacle in organisation knowledge sharing is culture, which is the key inhibitor to effective information exchange. Ideas and insights are shared among employees and that idea of sharing knowledge is considered as a natural thing to do in a knowledge sharing culture. Holsapple & Joshi, 2001; Reid, 2003; McDermot & O'Dell, 2001 are all in agreement with the concept and express knowledge sharing culture as a vital element to effective knowledge management initiative. And, Hsiu-Fen (2006) states a relevant aspect of
knowledge sharing is that it can be seen as an organisational innovation having the capacity of generating new ideas and developing new business opportunities through socialisation and learning process of knowledge workers.

Lee & Choi, 2003; Moffet, McAdam & Parkinson, 2003; Jones, Cline and Ryan, 2006 assert that the promotion of knowledge sharing within an organisation depends to a large extent on changing employee attitudes and behaviours to make them willing to share their knowledge. Compensation and performance evaluation must be used to encourage knowledge sharing and knowledge reuse. Andriessen (2006) distinguishes tangible incentives for knowledge sharing (such as, gift, promotion, and access to information) and less tangible incentives (such as, enhancing reputation and public praise).

In rewarding employee for sharing knowledge, Hall (2001) categorises the tangible economic rewards as hard rewards and enhanced reputation and personal satisfaction as soft rewards. The American Productivity Quality Center (1999) describes rewards and recognitions as vital in the process of encouraging knowledge sharing, however argues hard rewards only have a temporary effect, which means that these incentives slowly lose their effectiveness. When hard rewards are not given, the effect may be gone completely. The study by Kugel & Schostek (2004) empirically concluded that monetary rewards seem to have immediate effect on motivation to share knowledge. However, the quality of the knowledge shared can be inferior and the attitude that knowledge is
a private and non-collective good is enforced. It was discovered that if knowledge is shared only because monetary rewards, the knowledge sharing will decrease when the rewards are withdrawn. On the other hand, non-monetary rewards may not have immediate effect, but long-term impact on motivation. Therefore, the study recommends that monetary incentives should only be used with caution.

According to Bartol & Srivastava (2002), knowledge sharing practices are linked to reward systems which are useful motivators for employees to share their knowledge. In examining the role of monetary rewards in encouraging knowledge sharing in organisations, they identify four mechanism of knowledge sharing, (1) contribution of knowledge to organisational databases, (2) sharing knowledge in formal interactions within or across teams or work units, (3) sharing knowledge in informal interactions among individuals, and finally (4) sharing knowledge within communities of practice. In the case of knowledge sharing through informal interactions, the key enabling factor is trust between the individual and the organisation. In this case, the role of rewards is indirect, that is, procedural and distributive fairness of organisational rewards are important factors in the development of trust. Intrinsic rewards and factors that build expertise and provide recognition are the most appropriate means of fostering feeling of competence.

Bartol and Locke (2000) identify several important aspects of organisational reward systems that are useful for motivating individuals to perform the targeted behaviours. These factors
include perceived fairness of rewards, employees setting challenging goals in order to achieve the attractive rewards, and practices that ensure employees possess high self-efficacy for performing the tasks. Rewards could range from monetary incentives such as bonuses to non-monetary awards such as certificate to award, praise or express public recognition that do not have a monetary equivalent value. Rewards could also be intrinsic, such as pleasure derived from performing the task itself. Intrinsic rewards are of primary importance in encouraging knowledge sharing. However, extrinsic rewards can also convey a signal affirming competence of the individual that has a favourable impact on intrinsic motivation.

Rewards have a punitive effect because they are manipulative like outright punishment. A situation not receiving the reward that one expected to receive is somehow or rather like being punished. Rewards are also capable of breaking a relationship - for each individual who wins, there are many more who feel that they have lost. When employees have to compete for a limited number of incentives, they would likely be viewing each other as competitor to their success. Rewards like punishment undermine intrinsic motivation. The more they experience being controlled, the more they tend to lose interest in what they do. Kohn (1993) feels rewards and incentives or the extrinsic motivators do not seem to alter the attitude that underlies the knowledge sharing behaviour. It does not create an enduring commitment to any action it is merely just a temporary change, not more than a trigger or facilitating condition. An empirical study by Bock & Kim (2002) discover that
employees who think knowledge sharing would increase the scope and depth of associations among organisational members tend to have a more positive attitude toward knowledge sharing. Their positive attitudes toward knowledge sharing are formed by the expectations of reciprocation on knowledge sharing. Moreover, employees who believe in their ability to contribute to improvements of organisational performance have a positive attitude toward knowledge sharing.

Knowledge and Islam
Knowledge sharing is espoused in Islamic teaching which has always emphasised on knowledge and its importance to the ummah. The Quran has in various verses pointed out the importance of knowledge for human progress. Prophet Adam the first human being was created by Allah with the light of knowledge. Allah has placed human in the highest position among other creatures. The most obvious advantage owned by man to differentiate him from other creatures is knowledge. Knowledge is mentioned seven hundred fifty times in the holy Quran. Islam places great importance on learning or the seeking of knowledge. Surah Al-Alaq: 1-5 states the importance of knowledge and stresses on the obligation of every Muslim to seek, teach and share knowledge through systematic ways for divine objectives. Iqra meaning "read" was the first word taught by God to the Prophet Muhammad through His angel Gabriel. In Islam knowledge brings great rewards. The one who points the way to something good is like the one who does it. And, when a knowledgeable person dies, his reward with Allah does not cease, rather it continues to increase
so long as people benefit from his knowledge. In a Hadith, the Prophet Muhammad said that seeking knowledge is a way to Paradise and made seeking knowledge as an obligation upon every Muslim. In Islam knowledge must be pursued and practiced with modesty and humility that leads to beauty, dignity, freedom and justice.

Hosseini (2006) stresses that Islam is a knowledge-based religion or the religion of knowledge. The progress from the production based economy to knowledge based economy approach is not alien to Muslims as the Islamic culture is a knowledge culture. The prophet urges Muslims to search for knowledge, “seeking knowledge is compulsory upon both men and women” and reminds "knowledge is the leader, and practice its follower". Thus, it is incumbent for Muslims to put their knowledge into practice so that others may benefit. In fact, this was the basis for the creation of the first fully-fledged Muslim community of Madinah soon after Hijrah.

Economic advancement, to Islam, is only a subset of the entire human requirement. The Quran places those who are knowledgeable in a very noticeable position. It says: "Those who know and those who don't will they ever be equal?" (Surah Az-Zumar: 9) and "Only scholars will be able to reason it out." (Al-Ankabut: 43). Nik Mustapha (2004a) stresses despite the realistic analysis of the importance of knowledge to the future strength of a society, it will be equally important to appreciate the understanding of knowledge in its comprehensive sense. Knowledge should not be understood in its limited scope or only within the realm of
economic production. Instead, it should be understood as an instrument to build a noble organisation and human society which touches on all aspects of human requirements at the individual and societal levels. Indeed, true knowledge will also guide humanity towards recognising the supremacy of Allah. The willingness of man to submit to the Almighty Creator is indeed the beginning of human success as it develops a sense of mission and purpose to lead life. This applies to their mission also as a worker.

The knowledge based economy encourages knowledge acquired by individuals be enriched and then passed on to others. This will not only democratise knowledge but also result in a continuous improvement in the quality of knowledge that is being shared. One important requirement for the knowledge based economy is the availability of knowledge workers. Abu Bakar (2000b) categorise the Muslim knowledge worker as, (1) knowledge worker of God – it is their obligation to know the basic knowledge on how to recognise His presence and how to worship Him; (2) knowledge worker of society – the continuum of knowledge allows them to serve society. Those regarded as the amplifier of knowledge are those who receive knowledge and guidance, learn and transform it into new value-added knowledge for the benefit of others. While those regarded as the transmitters of knowledge are those who receive knowledge and supply others with the same without adding value to it due to lack in creativity and innovation. And, finally those who do not understand what they have learned and caused the knowledge to be weakened and finally dead and buried.
The main purpose for acquiring knowledge is to be closer to Allah and to gain the good of this world, not to destroy it through wastage, arrogance and in the reckless pursuit of higher standards of material comfort. It is not simply for the gratification of the mind or the senses. The first and most crucial obligation for Muslim is to acquire knowledge and secondly to practice and preach the knowledge. No man becomes truly a Muslim without knowing the meaning of Islam. A person without knowledge is like someone walking along a track in complete darkness. As pointed out by Mohd Nor (2005) the culture of knowledge sharing among Muslim is demonstrated in the process of dakwah. Islam recognises the concept of sharing beneficial knowledge as preaching dakwah which is a great Ibadah towards Allah. The practice indirectly motivates followers to preach the knowledge among them with colleagues in the community, including at workplace in order to attain the recognition of Allah as the ultimate reward for sharing the knowledge (dakwah).

Nik Mustapha (2000b) indicates the most important aspect in the process of developing knowledge based economy is to inculcate the Islamic values and proposes 4 steps to realise the objective. The first step is to equip man with comprehensive knowledge and proper understanding about Islam. This will lead to genuine commitment and confidence about the relevance and dynamism of Islamic values. The second step requires man to foster close relationship with Allah, through spiritual exercises. Man cannot properly develop his character and personality without having this relationship with Allah. Islam believes the spiritualisation of man is
to develop a character that is purposeful, courageous, just and benevolent. Man needs to perform obligatory rituals and, if possible, to improve their practice of commendable rituals in order to be closer to Allah. A spiritually-developed man can practise values easily in his daily life. The third step stresses on the role played by the organisation and social culture in creating a conducive environment for man to practise values. Being a social being, man cannot operate in isolation. Man can improve in piety through interactions with people and co-workers by sharing their sorrows and pleasures. Virtuous qualities can be developed collectively and by living in co-operation with others. As a result of good culture adopted by the organisation and society, an individual can enhance his human values much easier. And, finally the fourth step requires leadership of the organisation and society to influence on the practice of Islamic values - leadership by example. Being the leader of humanity, the Prophet of Islam is always the model for Muslims to emulate and follow.

Islam regards man as the best of all creations. In Surah At-Tiin: 4-6 Allah says, "We have indeed created man in the best of moulds. Them do we abase him (to be) the lowest of the low, except such as believe and do righteous deeds." Gaining competitive edge and competing among individuals in organisation is not to exploit others but to help others emerge from a situation of laggardness in quality performance. Teamwork is developed through sound and healthy relationships based on covenantal understanding through sincere feelings, trust in one another, intimacy or brotherhood as required by Islam. "No one of you is a believer until he desires for his brother
that which he desires for himself." Islam insists that individuals strengthen their spiritual development through proper knowledge exercises. Spiritual knowledge has to be guided by divine instructions. Islam places great emphasis on its followers to be sincere in their relationship with others. This includes work responsibilities. Sincerity in human relationships can only be nurtured if one is sincere to God. It is a very tall order to develop sincerity in human relationships in a spiritual vacuum. Love for Allah promotes the development of good intentions and practices in human behaviour. Without spiritual development among co-workers, it may not be possible to develop strong teamwork in an organisation.

Similarly the importance of knowledge management in Islam can also be seen in the obligation of seeking and sharing knowledge through the establishment of Darul Arqam by the Prophet Muhammad during his early prophet hood. This is evidence of Islam giving emphasis towards the institution of seeking and sharing knowledge. The values need to be inculcated in the heart of the ummah. Those who possess knowledge must teach and nurture others with their knowledge, and not to either hide or be selfish with the knowledge possessed. Abu Bakar (2000a) provides, in the knowledge society that shaped the holy city of Makkah the Prophet Muhammad initiated an effort to build a God-fearing community based on knowledge. The purpose of the society was to rebuke and replace the ailing ignorant society, characterised by immorality and agnosticism. The Prophet himself was an epitome of the knowledge society that he and his companions built. The Quran
and practices of the Prophet Muhammad are the two most important sources of knowledge for the Muslims. The most certain knowledge is the divine revelation. Through it the Almighty is recognised and acknowledged, and by it He is worshipped. God has honoured men of knowledge and raised them to a high status. He has also made them bear witness to His oneness with sincere devotion. "Allah bears witness that none has the right to be worshipped but He. The angels and those having knowledge also bear witness to this." (Surah Ali-Imran: 18).

Positive attitude towards the nature of human potential is the starting point for man to achieve success. Islam supports enhancement of individual capability for better productivity and innovation. It considers improvement as a religious virtue because Islam believes in human potential as it regards man as the best of all creations. Allah says: "We have indeed created man in the best of moulds." (Surah At-Tiin: 4). Every Muslim is required to be productive and innovative with righteous deeds and to continuously improve these deeds with quality. In running an organisation, Islam encourages a progressive management principle enhancing individual workers to be independent and at the same time promote interdependent relationships.

**Concluding Remarks**

The core objective of this opinion paper is to highlight the significant benefit of organisational knowledge sharing in the knowledge based economy. The paper discusses and explores some of the pertinent issues and aspects of knowledge sharing culture especially in the organisational context. The centre of the
discussion and argument hinges within the context of encouraging and rewarding the practice of organisational knowledge sharing. However the paper argues there are limitations to what monetary or related incentives can achieve towards encouraging knowledge sharing among members of the organisation. Obviously money cannot buy everything. Studies have indicated that the effectiveness of such initiative would deteriorate after certain extent or period. The inner motivation strength and willingness of members of the organisation to share is proven to be more effective in sustaining the practice of sharing knowledge among co-worker, which will later grow to become the accepted organisational norm and culture. But, what are the possible driving forces capable of inspiring members of the organisation to embrace the culture of sharing their knowledge with all, with no question asked? The paper proposed that one’s religious conviction and devotion is a significant factor to motivate continuous willingness to share knowledge. Towards the end of the paper, it provides the example of Islam as a religion that gives immense importance to learning and seeking knowledge. The paper continues to emphasise on the obligation and responsibility of every Muslims toward seeking, using and preaching their knowledge for the betterment of the ummah. The knowledge sharing culture now becomes an Ibadah. The true knowledge shared is to steer the ummah towards recognising the supremacy of Allah the Almighty. And, it is a known fact that all religions endorse and support the promotion of knowledge. Through this notion this paper suggests perhaps one’s religion conviction and devotion would inspire them to undisputedly share their knowledge. In the organisational development context,
such behaviour would definitely encourage healthy knowledge sharing culture and contribute significantly towards the progress of a knowledge based economy state, Insya’Allah.

References


