

Why Should Share My Knowledge? The Impact of Spritual Leadership on Academia' Knowledge Sharing to Encourage Management Innovation

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Why Should I Share My Knowledge? The Impact of Spiritual Leadership on Academia' Knowledge Sharing to Encourage Management Innovation

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Abstract: Fierce competition among academia to pursue the number of publications in a high indexed journal can prevent knowledge sharing in organisations. This article contributes to deepening our understanding of why knowledge sharing occurs and how leaders can enhance this. Spiritual leadership has been acknowledged as an essential influencing factor in knowledge management and innovation systems across various industries. However, research linking spiritual leadership, knowledge sharing, and innovation within higher education, specifically within a newly developed country like Indonesia is very scarce. This research examines the linkages between leadership, knowledge sharing and management innovation - new modes of delivering service - in higher education. The study surveyed 500 academic staff in Indonesian public universities located in South Kalimantan, Indonesia. A model was tested using structural equation modelling. A positive direct effect was revealed amongst leadership, knowledge sharing and innovation. Besides, knowledge sharing was found as a mediator between spiritual leadership and innovation, indicating that academia in Indonesia is not hiding the knowledge. The result attributed this to one element of spiritual leadership: altruistic love - a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others - which is compulsory to unique group harmony concept among Indonesians.

Keywords: spiritual leadership, knowledge sharing, innovation, university.

Introduction

The growing burden on universities to take a more significant part in national innovation processes and economic development has considerably repositioned the roles of universities all over the world (Gupta, 2020). Consequently, universities are supposed to contribute to the development of exceptionally skilful and conversant workforces and advance knowledge to upkeep the growth of innovative and internationally competitive national economies (Veer-Ramjeawon & Rowley, 2020).

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This pattern alteration demanded higher education institutions (HEIs) to create innovative and proper devices, advantageous approaches and strategies to manage their most vital resource 'knowledge'. This knowledge is meticulously related to knowledge management (KM) as it can be adopted by universities to stimulate economic growth (Stamou, 2017).

To anticipate the trend, the government of Indonesia has adopted several approaches for uplifting university quality, stressing the need to achieve sustainable human development and strengthen the quality of higher education. This strategy comprises many methods like encouraging innovation (Abbas et al.,2018), knowledge sharing (Arsawan et al.,2020), and displaying proper leaderships to motivate academia on all levels (Widyanti et al.,2020). It also includes upgrading the capabilities of the teaching staff in applying education and learning technology (Sarbaini et al., 2019; Harlie et al.,2019). Further, to display the outcome and competitiveness, each lecturer's rank based on some publication and innovative product is updated daily in an official government website. This makes competition among lecturers all over the country is very tight. In such condition, the people tend to hide their tacit knowledge for being afraid of losing their power and competitiveness (Hussien & Khedr, 2021).

Most managers want their personnel to share their knowledge spontaneously with each other to work more efficiently and effectively. But, since organisations cannot control the intellectual knowledge of employees, many keep their knowledge to themselves (Connely et al.,2019). Furthermore, a great deal of knowledge management studies inclines to accept a universal approach to knowledge sharing. Yet, attitudes to knowledge sharing are contingent on conditions that diverge across institutional and cultural environments (Arsawan et al.,2020). For example, there is an increasing plea for sharing quality resources and expertise in academic institutions. However, individual members of educational institutions prioritise several Scopus and Web of Science indexed publication and amount of citation displayed on Google Scholar than on sharing common visions toward organisational goals. As a result, there could be a relatively weak willingness to share knowledge for achieving common goals in academia compared to in profit-oriented organisations.

Although knowledge is at the heart of the universities role, knowledge management studies in higher education are still new (Veer-Ramjeawon & Rowley, 2020; Hussien & Khedr, 2021). As a newly developed country, the implementation of knowledge management and management innovation within higher education in Indonesia is still recent, but the chance of acceptance is high (Prasojo, 2020). The problem is most universities do not display the business-minded approach to innovation that successful practices are not developed further (Rajiani & Ismail, 2019).

Much of the success of knowledge and innovation processes are associated with leadership styles (Novak et al.,2020; Widyanti et al.,2020). Since knowledge processes are incredibly personal, interactive, and empirical (Setini et al.,2020; Ismail et al.,2020), spiritual leadership can contribute to the management of organisational knowledge as it is an instrument for the solidity of person-organisation links.

The relationships between leadership and innovation (Alblooshi et al.,2020), between leadership and knowledge sharing (Hayat Bhatti et al.,2020) and between knowledge sharing and innovation (Arsawan et al.,2020) have been currently investigated. However, any causal relationship between all these constructs has yet to be established. Also, effective knowledge management (KM) initiatives from the private sector were duplicated in HEIs without any actual comprehension of KM concepts and benefits and emphasising merely on the usage of IT to adopt. Therefore, this study aims to test whether a structural relationship exists between spiritual leadership and university management innovation through the mediating role of knowledge sharing in Indonesian universities.

Literature Review

Various scholars confirm the impact of leadership styles in innovation processes (Al-Husseini et al., 2019; Tang et al., 2020; Vermeulen et al., 2020). They emphasise consultative and delegative leadership, transformational and transactional leadership, assist in the establishment of innovation for these types of leadership provide employees independence to investigate and innovate, contrary to directive leadership styles in which people feel continuously supervised. Spiritual leadership theory (Fry & Nisiewicz, 2020) has arisen as a new genre. This model emphasises spirituality as a tool for constructing meaning and well-being for employees in the workplace (Yang & Fry, 2018). This way, spiritual leadership suggests creating an inspirational vision that integrates individual and organisational interests, motivates people, and leads to spiritual well-being that converts into higher organisational commitment and productivity (Oh & Wang, 2020). Practically, spiritual leadership encompasses values, attitudes, and behaviours essential to motivate people naturally and create a sense of happiness (Ali et al.,2020). As such, this outlook is viewed relevant to boost innovation. It combines spiritual needs with work environments conducive to processes management to create, share, and reuse knowledge (Karadag et al.,2020). Despite the indisputable prominence of technological innovation, another type of innovation has magnificently been adopted outside the field of technology (Rajiani & Ismail. 2019). This non-technological innovation which is more difficult to imitate and may support a long-lasting competitive advantage, has been labelled as management innovation (Mol, 2018). Surprisingly, most prominent universities' success story is notable examples that owe their success to management innovation, not technology innovation (Ismail et al.,2020). Mol (2018) defines

management innovation as the generation and implementation of new management practice, process, structure, or technique that is new to state of the art and is intended to advance organisational objectives.

Spiritual leaders rely on natural inspiration, strict and moral qualities consisted of specific thoughts of hope/faith, vision/mission and altruistic love are capable of creating employee trust and respect, express confidence in the organisational vision and accentuate the significance of a shared sense of the organisation's mission (Yang & Fry, 2018). These characteristics motivate subordinates to work hard and innovate. By practising natural inspiration, leaders can encourage followers to reach the performance standard by igniting collaboration and conducive teamwork climate. They shape the vision, obtain positive commitment to that vision and embolden a suitable condition for innovation (Hunsaker, 2020).

Thus, we hypothesise:

H1: Due to developing a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others, spiritual leadership is positively related to management innovation in Indonesian universities.

Arsawan et al. (2018) suggest that knowledge sharing is vital to organisational competitiveness. Knowledge sharing is a strategy where one individual gives information to another in the form of work data, skill to assist colleagues with the intension of advancing coordinated effort, critical thinking, advancement of groundbreaking thoughts and execution techniques (Arsawan et al.,2020). Despite the organisational advantages of knowledge sharing, employees are often reluctant to share their insight, as it transforms their valuable knowledge into public consumption (Bhatti et al.,2020). Researchers have lately investigated leadership as a device to deliver this encounter and to expedite knowledge sharing in organisations. The current literature has given early indication that distinctive leadership styles can enable knowledge sharing (Archanjo de Souza et al.,2020). However, the systems through which leaders influence knowledge sharing at an individual level remain less investigated (Passakonjaras et al., 2019; Bhatti et al.,2020). Spiritual leaders will, in general, stress the significance of the collective sense of the organisation's mission (Fry et al., 2017) which is following the human resources management practice in a collectivist nation (Rajiani and Kot, 2020). When individuals feel that their chiefs believe in them and like their endeavours, they will be more able to offer thoughts and share knowledge (Khalil et al.,2021).

Therefore, we hypothesise:

H2: Due to the practice of describing the organisation's journey and why the organisation is taking it, spiritual leadership is positively related to employee's knowledge sharing in Indonesian universities.

Knowledge is vital to innovation, and innovation is a process of formulating problems and developing new knowledge to answer them. Tacit knowledge is implanted in various people and must be changed over into explicit knowledge. Knowledge sharing processes practiced by organisational members assist them to translate the knowledge, create new procedures and psychological models, and solve problems (Arsawan et al.,2020). Spiritual leadership can assist with turning knowledge and exchange the abilities and experiences that exist in individual minds. It can encourage and promote a knowledge sharing culture by ingraining admiration and respect. Leaders can mould team spirit by encouraging commitment and innovation (Fry and Nisiewicz (2020). Utilising natural inspiration, strict and moral characteristics, leaders can give uncommon consideration to adherents, urging them to solve problems. When knowledge can be disseminated among organisational members through donating and collecting, knowledge will be made accessible, and this will assist with producing groundbreaking thoughts, which can thus improve management innovation (Singh et al., 2021).

Although spiritual leadership may affect management innovation straightforwardly, research has recommended that the direct effects be too intricate to define (Stummer & Kiesling, 2021).

Inadequate consideration has been given to the instruments that may clarify these connections, and exploration is expected to address and comprehend the processes through which spiritual leadership impacts innovation. Therefore, this research contends that knowledge sharing plays a mediating role in the connection between spiritual leadership and innovation and the accompanying hypothesis is proposed:

H3: The positive relationship between spiritual leadership and management innovation in Indonesian universities is mediated by employee's knowledge sharing.

Data and Methodology

This study is a quantitative method in nature aimed at testing and identifying variable dependency by analysing the interaction of spiritual leadership management innovation and knowledge sharing in South Kalimantan, Indonesia. Respondents of 500 were lecturers from various fields of studies. The sample selection method uses purposive sampling based on the willingness of the member joined in Whatsapp social media group to take part. In SEM, the sample size should be greater than 100 to provide sufficient statistical power (Hair et al.,2020). Thus, according to the results above, the sample size was deemed acceptable for

the current study. The research was conducted from January to December 2020. Spiritual leadership was measured using 17 items taken from a questionnaire developed by Fry & Nisiewicz (2020). This included three constructs:

1. Vision – describes the organisation's journey and why we are taking it; defines who we are and what we do.
2. Hope/Faith- the assurance of things hoped for, the conviction that the organisation's vision/ purpose/ mission will be fulfilled.
3. Altruistic love - a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others.

Knowledge sharing was measured using 14 items reflecting the exchange of teaching-related knowledge, experiences, and skills among faculty through the donating and collecting of knowledge. These items were developed from Hooff and Weenen (2004). Eight items were used to measure innovation, accept the application of new methods of through the development and use of new technology, and the implementation of rewards systems for faculty. These items were adopted from two previous studies (Bajani & Ismail, 2019; Al-Husseini et al., 2019). Respondents replied with a 5-point Likert Scale, ranging from 1 = strongly disagree, and 5 = strongly agree to denote their opinions about the relationships between spiritual leadership, knowledge sharing and management innovation. SEM was employed to examine the relationship among construct.

Factors loading are employed to evaluate discriminant validity where only items with factors loading surpass 0.50 will stay in the model (Hair et al., 2020). SEM includes a series of statistical procedures allowing the assessment of underlying relations between variables. Schreiber et al. (2006) confirm that the measures enabling justification were, mainly: Chi-square (χ^2); The Minimum Sample Discrepancy Function (χ^2 /pdf); Goodness-of-Fit Index (GFI); Adjusted Goodness-of-Fit Index (AGFI); CFI (Comparative Fit Index) and RMSEA (Root Mean Square Error of Approximation).

Results and Discussion

As this research aimed to examine the impact of spiritual leadership on management innovation through the mediating role of knowledge sharing, structural equation modelling-SEM was used as a suitable method to estimate these complex cause-effect relationships through analysis of the questionnaire response. This comprised of two steps; creating a measurement model to evaluate the convergent validity of the constructs, followed by building a structural model to test and evaluate the total effects. SEM demands the estimation models validity by observing the factor loading instead of the conventional "Cronbach's Alpha." The factor loading estimation of 0.50 and higher shows a reasonable degree of validity (Hair et al., 2020). The estimation model in Table 1 shows that the loading factors delivered all outperformed 0.50, meaning that the instrument had satisfactory convergent validity.

Table 2: Loading factors of construct

| Construct | Items | Loading Factors |
|----------------------|--|-----------------|
| Spiritual Leadership | 1. I understand and am committed to my organisation's vision. | 0.820 |
| | 2. My workgroup has a vision statement that brings out the best in me. | 0.849 |
| | 3. My organisation's vision inspires my best performance. | 0.793 |
| | 4. I have faith in my organisation's vision for its employees. | 0.802 |
| | 5. My organisation's vision is clear and compelling to me. | 0.627 |
| | 6. I have faith in my organisation, and I am willing to "do whatever it takes" to ensure that it accomplishes its mission. | 0.621 |
| | 7. I persevere and exert extra effort to help my organisation succeed because I have faith in what it stands for. | 0.673 |
| | 8. I always do my best in my work because I have faith in my organisation and its leaders. | 0.706 |
| | 9. I set challenging goals for my work because I have faith in my organisation and want us to succeed. | 0.681 |
| | 10. I demonstrate my faith in my organisation and its mission by doing everything I can to help us succeed. | 0.704 |
| | 11. My organisation really cares about its people. | 0.728 |
| | 12. My organisation is kind and considerate toward its workers, and when they are suffering, wants to do something about it. | 0.785 |
| | 13. The leaders in my organisation "walk the walk" as well as "talk the talk". | 0.732 |
| | 14. My organisation is trustworthy and loyal to its employees. | 0.731 |
| | 15. My organisation does not punish honest mistakes. | 0.586 |
| | 16. The leaders in my organisation are honest and without false pride. | 0.569 |
| | 17. The leaders in my organisation dare to stand up for their people. | 0.723 |
| Knowledge Sharing | 1. Knowledge sharing with colleagues is considered ordinary outside of my department. | 0.781 |
| | 2. Knowledge sharing among colleagues is considered normal in my department. | 0.684 |
| | 3. When I have learned something new, I tell colleagues outside of my department about it. | 0.678 |
| | 4. When they have learned something new, my colleagues within my department tell me about it. | 0.713 |
| | 5. I share information about the teaching profession with my colleagues at the university. | 0.653 |
| | 6. I share information about administrative issues with my colleagues in the university. | 0.775 |
| | 7. When I have learned something new regarding the teaching profession, I tell my colleagues in my department about it. | 0.748 |
| | 8. When they have learned something new, colleagues | |

| | | |
|-----------------------|---|-------|
| | outside of my department tell me about it. | 0.840 |
| | 9. I share information I have with colleagues within my department when they ask for it. | 0.765 |
| | 10. Colleagues in my university share information about teaching profession with me. | 0.725 |
| | 11. Colleagues within my department share knowledge with me when I ask them about it. | 0.741 |
| | 12. Colleagues within my department tell me what their skills are, when I ask them | 0.763 |
| | 13. I share my skills with colleagues outside of my department, when they ask me to. | 0.802 |
| | 14. I share my skills with colleagues within my department, when they ask for it. | 0.865 |
| Management Innovation | 1. Our university is developing new training programmes for staff members. | 0.801 |
| | 2. Our university encourages teamwork and good working relationships between staff members. | 0.819 |
| | 3. Our university is implementing an incentive system to encourage members of staff to come up with innovative ideas. | 0.814 |
| | 4. Our university often develops new technology to improve the educational process. | 0.792 |
| | 5. Our university often uses new technology to improve the educational process. | 0.625 |
| | 6. This university uses new multimedia software for educational purposes and administrative operations. | 0.715 |
| | 7. This university is implementing a reward system to encourage members of staff to come up with innovative ideas. | 0.643 |
| | 8. Our university is trying to bring in new equipment to facilitate educational operations and work procedures. | 0.611 |

The full specified model of the research is depicted in Figure 1. SEM needs small value for Chi-square statistic (χ^2) and probability (P) smaller than 0.05 and other alternative measurements to evaluate the model fit (Shiple & Douma, 2020). By referring to the χ^2 test ($\chi^2 = 2283.215$) and probability (P = 0.003), this model meets goodness-of-fit of the model. Also when examined from other measurement, the model indicates an appropriate fitness: CMIN/DF = 1.347 (expected smaller than 2), GFI = 0.931 (higher than 0.90), AGFI = 0.982 (higher than 0.90), CFI = 0.962 (higher than 0.95), TLI = 0.972 (higher than 0.95), RMSEA = 0.075 (higher than 0.06) (Hair et al., 2020).

The summary result of structural equation modelling is presented in Table 2. The table indicated that three paths are significant. The critical ratio (CR) value of spiritual leadership to knowledge sharing = 4.410 and significance of < 0.000 confirm the first hypothesis: *due to the practice of describing the organisation's journey and why the organisation is taking it, spiritual leadership is positively related to management innovation in Indonesian universities.*

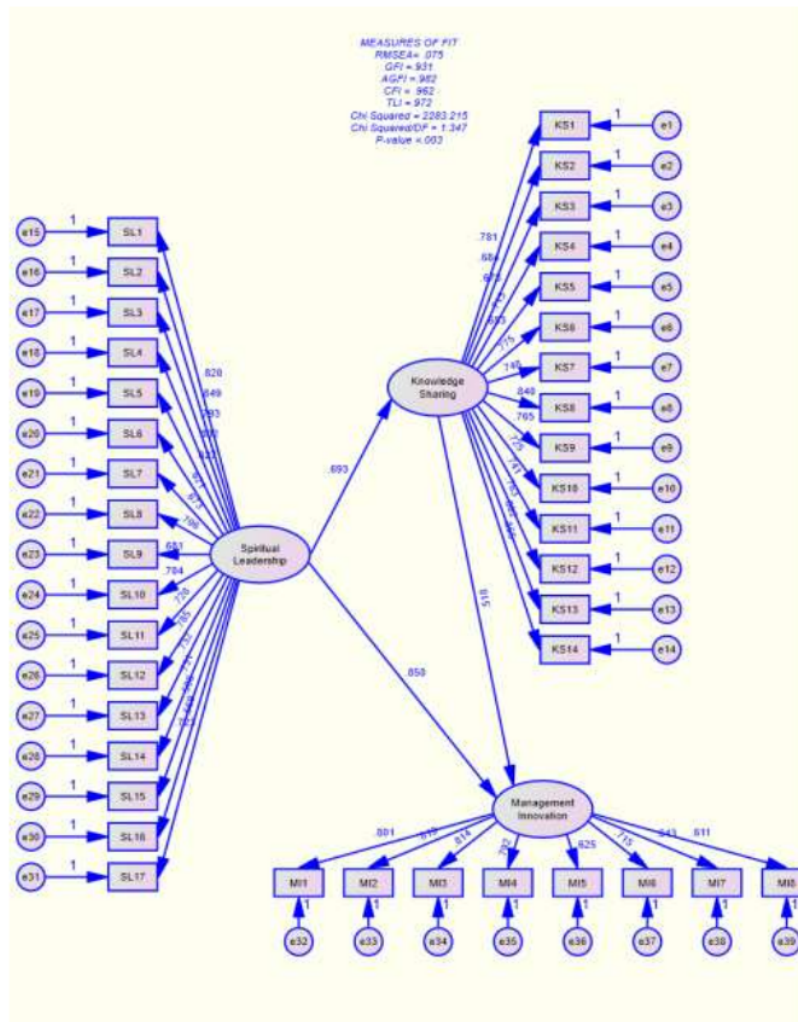


Figure 1. Full model

Similarly, the critical ratio (CR) of spiritual leadership to knowledge sharing = 5.778 and significance of < 0.000 confirm the second hypothesis: *developing a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others spiritual leadership is positively related to employee's knowledge sharing in*

Indonesian universities. Finally, the positive and significant path from spiritual leadership → knowledge sharing → management innovation with the critical ratio (CR) = 0.2110 and significance of <0.000 confirm the third hypothesis that employee's knowledge sharing mediates the positive relationship between spiritual leadership and management innovation in Indonesian universities. The total effect generated is $0.693 \times 0.850 \times 0.518 = 0.3051$ or 30.5%.

Table 2. Summary of the structural equation modelling

| Constructs | Estimate | S.E. | C.R. | P | Conclusion |
|--|----------|-------|-------|-----|-------------|
| Spiritual leadership <-- management innovation | 0.693 | 0.018 | 4.410 | *** | Significant |
| Spiritual leadership <-- knowledge sharing | 0.850 | 0.105 | 5.778 | *** | Significant |
| Knowledge sharing < -- management innovation | 0.518 | 0.028 | 2.110 | *** | Significant |

Notes: *** = p < 0.00.

The results affirm that the three parts of spiritual leadership: vision, hope/faith, altruistic love, impact management innovation, and help provide a better comprehension of the linkages between spiritual leadership and innovation. This is significant as it shows that spiritual leadership can advance the generating of abilities not growing under the conventional leadership style. The results show that leaders in Indonesian colleges have the nature of spiritual leadership through showing esteems, perspectives, and conduct that can enable a sense of spiritual subsistence among faculty members (Fry and Nisiewicz, 2020). Personnel is more innovative because of undertaking curricula development and training programmes, research projects, and embracing innovation when their chiefs make a feeling of completeness, harmony, and prosperity created through care, concern, and appreciation for both selves as well as other people. The findings of this investigation are consistent with the statement that leaders with altruistic love empower an adjustment of social qualities, prompting to greater innovation (Hunsaker, 2020).

Spiritual leadership can construct a trust-based culture inside educational institutes. Followers who feel trusted by their leaders will tune in to others as well as ready to retain knowledge from them, with the outcome that they will in general be keen on sharing knowledge themselves. These findings propose that faculty in public Indonesian HEIs accept that their leaders urge them to gather knowledge by exchanging views and utilising peer support for creating learning technologies and skills development. These results are consistent with Khalil et al. (2021), who pointed out that leaders who ingrain respect, and trust can facilitate knowledge acquisition and sharing among organisational members.

The most significant contribution of this research is acknowledgement of the mediating effect of knowledge sharing on the relationship between spiritual leadership and management innovation. This is because the Indonesian cultural environment does not support knowledge sharing. Knowledge sharing is more thriving in low power-distance cultures due to egalitarianism across a different chain of command in the organisation. At the same time, Indonesia belongs to high-power distance society (Hofstede et al.,2015). Hussien & Khedr (2021) point out that low power distance is more favourable to knowledge sharing atmosphere because this type of society facilitates the informal knowledge sharing necessary for sharing tacit knowledge.

On the other hand, individuals in high power-distance cultures accept unequal distribution of higher authority. They are reluctant to share knowledge across the chain of command due to their sensitivity to unequal power distribution. Collectivist Indonesia is characterised by a tight social bond in which people discriminate between in-groups and out-groups (Rajiani & Kot, 2020). In a collectivist society, members are more prepared to share knowledge if they belong to the in-group and not willing to share knowledge with members not acknowledged to the group (Stoermer et al.,2021). People hide knowledge, mainly tacit, if intense competition exists between professionals inside (Hussien & Khedr ,2021). This is associated with the cultural dimension of masculinity. In this culture, status and power are central values, and people may consider losing their power if they share their special knowledge. Indonesia scores 49 out of 50 (Rajiani & Pypłacz, 2018) in masculinity, which means academia is vulnerable to hiding the knowledge due to high competition in producing high quality articles in reputable journals.

Bandura's social cognitive hypothesis (Chai and Shi, 2020) demonstrates that the collaboration among people's insight, people's conduct, and the environment is steady. In the Indonesian setting, leaders' behaviour assumes a focal role in affecting employees' behaviour (Widyanti et al.,2020); likewise, employees' sharing knowledge behaviour is slowly framed through social learning and cognition processes in a setting in which leaders have a solid demonstration impact on employees. In this case, a clear, stimulating vision as one of spiritual leadership element drives employees toward the similar objectives. It increases their feeling of obligation to the organisation, which, in turn, generates favourable behaviours. The practice of spiritual leadership has proven to move the cultural barriers when encouraging academia to share the knowledge with colleagues to be innovative in conducting something in a new way.

Managerial Implications

Currently, organisations have redeployed resources to preserve their corporate sustainability (Sukawati et al., 2020). The current study has implications for enhancing the sustainability of organisations. Because knowledge sharing has

positive effects on putting forward new ideas reflected in management innovation, it is incredibly beneficial for apprehending the sustainability of organisations. To motivate knowledge sharing, organisations should encourage leaders to engage in spiritual leadership by developing their values and behaviours enhancing the demonstration effect. In Indonesian setting, these behaviours have been coined a long time ago by Ki Hadjar Dewantara, the father of Indonesian educational model - with the concept known as "*Tri Pakarti Utama*" - three pre-eminent attitudes: *Ing Ngarso Sung Tulodo*, *Ing Madyo Mangun Karso*, *Tut Wuri Handayani* (one has to set an example, when one is in a front position, to stimulate when in the middle, and to support when at the rear). We believe that the three pre-eminent attitudes are the authentic spiritual leadership practice in universities that must guide the behaviour of university leaders.

Conclusion

The present study investigated the relationships among spiritual leadership, employee knowledge sharing, and management innovation. We found that spiritual leadership has motivational influences on followers by promoting their sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others. Furthermore, spiritual leadership delivers an inspiring vision to followers and motivates them to do something in a new way. Consequently, employees develop positive attitudes and behaviours toward the organisation and are willing to participate in knowledge sharing, which is not a norm in the collectivist and high power distance societies. Overall, these findings indicate the strong effect of spiritual leadership and show employees' innovativeness during the covid pandemic. Furthermore, we examined this issue in a new developed economic system of Indonesia, which augments relevant research in ASEAN countries and provides insight for other Eastern or developing countries.

Despite the exertion we put into the plan of the current investigation, it is not without restrictions. First of all, a typical constraint of this kind of study is self-selection bias. Specifically, people with an earlier interest in research are bound to react to such an overview. Besides, the examination was exploratory and cross-sectional, making it hard to build up causal connections between the factors of our model. In this way, we have suggested that spiritual leadership, and knowledge sharing predict the management innovation among lecturers. But in any case, it could be that the relationship is vice versa, i.e., that the willingness to initiate management innovation of lecturers is what determines the potential spiritual leaders, and knowledge sharing. It would along these lines be recommendable to do a longitudinal report that could affirm the causal connections that presented themselves.

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