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by Ismi Rajiani

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THE MANAGERIAL EFFECTS OF LEADERSHIP, KNOWLEDGE SHARING AND INNOVATION IN HIGHER EDUCATION

Anis M.Z.A., Hadi S., Rajiani I., Abbas, E.W.*

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. Scholars have acknowledged leadership as an essential factor in knowledge management and innovation systems across various industries. However, research linking leadership, knowledge sharing, and innovation within higher education, specifically within a newly developed country like Indonesia, is minimal. This research examines the linkages among leadership, knowledge sharing and management innovation, new modes of delivering service, in higher education. The authors surveyed 500 academic staff in Indonesian public universities located in South Kalimantan, Indonesia, and the Structural Equation Modelling result indicated a positive direct effect amongst leadership, knowledge sharing and innovation. Besides, knowledge sharing became a mediator between leadership and innovation, telling that academia in Indonesia is not hiding the knowledge. The result attributed this to the practice of a new model of leadership that nurtures a sense of wholeness, harmony and well-being produced through care, concern and appreciation for both self and others, which is compulsory to the unique group harmony concept among Indonesians.

Keywords: leadership, knowledge sharing, innovation, university.

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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).

* **Mohammad Zaenal Arifin Anis** Assoc. Prof. Dr., **Sutarto Hadi** Prof. Dr., **Ismi Rajiani** Dr., **Ersis Warmasyah Abbas** Prof. Dr., Lambung Mangkurat University Banjarmasin, Indonesia,

✉ corresponding author: mzarifinanis@ulm.ac.id

✉ sutarto.hadi@ulm.ac.id; rajiani@ulm.id; ersiswa@ulm.ac.id

This pattern alteration demanded Higher Education Institutions (HEIs) to create innovative and proper devices, practical approaches and strategies to manage their most vital resource 'knowledge'. This knowledge is meticulously related to Knowledge Management (KM), as universities can adopt it 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 (Pangarso et al., 2020), knowledge sharing (Arsawan et al., 2020) and displaying proper leaderships to motivate academia on all levels (Gaus et al., 2020; Ahadiat and Dacko-Pikiewicz, 2020). Further, to show the outcome and competitiveness, each lecturer's rank based on some publication and innovative product is updated daily on an official government website. This trend 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 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 educational institutions prioritise several Scopus and Web of Science indexed publications and the citation displayed on Google Scholar instead of sharing common visions toward organisational goals. As a result, there is a relatively weak willingness to share knowledge to achieve common academic goals 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; Nawaz et al. 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). However, most universities do not display the business-minded approach to innovation that successful practices are not developed further (Rajjani & Ismail, 2019).

Much of the successes of knowledge and innovation processes are associated with leadership styles (Novak 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 become research topics. However, it is necessary to establish any causal relationship between all these constructs as most HEIs duplicate effective knowledge management (KM) initiatives from the private sector without comprehending actual KM concepts and benefits and emphasising merely 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, and 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, we consider this outlook as relevant to boost innovation. It combines spiritual needs with work environments conducive to processes management to create, share, and reuse knowledge (Szczepańska-Woszczyzna and Kurowska-Pysz, 2016). Karadag et al., 2020). Despite the indisputable prominence of technological innovation, organisations have adopted another type of innovation 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, is 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 aims 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 a conducive teamwork climate. They shape the vision, obtain positive commitment to that vision and embolden a suitable condition for innovation (Hunsaker, 2020).

Thus, the authors hypothesise:

H1: Leadership model that develops vision, hope/faith and altruistic love is positively related to management innovation in Indonesian universities.

Knowledge sharing is a strategy where one individual gives information to another in the form of work data, skill to assist colleagues to advance 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 (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, the following hypothesis is framed by the authors:

H2: Leadership model that develops vision, hope/faith and altruistic love 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. Knowledge sharing processes practised by organisational members assist them in translating the knowledge, create new procedures and psychological models, and solve problems (Arsawan et al., 2020). Spiritual leadership can help 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. The disseminated and accessible knowledge among organisational members 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). Scholars have noticed inadequate instruments that may clarify these connections and have expected to address and comprehended the processes through which spiritual leadership impacts innovation (Fry et al., 2017). Therefore, this research contends that knowledge sharing plays a mediating role in connecting spiritual leadership and innovation. Thus, the authors propose the following hypothesis:

H3: Employee's knowledge sharing mediates the positive relationship between the leadership model that develops vision, hope/faith, altruistic love and management innovation in Indonesian universities.

Data and Methodology

This study is a quantitative method 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 convenience sampling based on the member's willingness to join in public university Whatsapp social media group to take part 750 lecturers listed in the group, and 500 responses (67%) are qualified for further processing. In SEM, as outlined by Hair et al. (2020), the minimum sample size is to have at least five times as many indicators to be analysed. As there are 39 indicators, a sample of 500 is within the acceptable sample range. The authors researched from January to December 2020. They measured spiritual leadership with 17 items from a questionnaire developed by Fry et al. (2017).

To measure knowledge sharing, the study used 14 items reflecting the exchange of teaching-related knowledge, experiences and skills among faculty. These items were from Hooff and Weenen (2004). Eight items to measure innovation were from two previous studies (Rajiani & Ismail, 2019; Al-Husseini et al., 2019). Respondents replied with a 5-point Likert Scale, ranging from 1 = strongly disagree to 5 strongly agree. To examine the relationship among construct, the study adopted PLS-SEM.

To evaluate discriminant validity, the authors applied a factor loading model where only items with factor loading and Average Variance Extracted (AVE) surpass 0.50 will stay in the model (Hair et al., 2020).

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 a suitable method to estimate these complex cause-effect relationships by analysing the questionnaire response. This process comprised two steps; creating a measurement model to evaluate the convergent validity of the constructs, followed by building a structural model to test and assess the total effects. SEM demands the estimation models validity by observing the factor loading and calculation of Average Variance Extracted (AVE) instead of the conventional "Cronbach's Alpha". The factor loading estimation and Average Variance Extracted (AVE) of 0.50 or higher shows a reasonable degree of validity (Hair et al., 2020). The estimation model in Table 1 shows that the loading factors and Average Variance Extracted (AVE) are all above 0.50, meaning that the instrument had satisfactory convergent validity.

Table 1. Loading factors and AVE construct

Construct & AVE	Items	Loading Factors
Spiritual Leadership (AVE = 0.713)	1. I am fully committed to my organisation's vision.	0.820
	2. My workgroup's vision statement brings out the best in me.	0.849
	3. My organisation's vision inspires my best performance.	0.793
	4. I believe 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 am willing to "do whatever it takes" to ensure that it accomplishes its mission.	0.621
	7. I persevere and exert effort to help my organisation succeed.	0.673
	8. I always do my best in my work, for I believe in my organisation and its leaders.	0.706
	9. I set challenging goals because I believe in my organisation.	0.681
	10. I demonstrate my faith in my organisation mission by doing everything.	0.704
	11. My organisation cares about its people.	0.728
	12. My organisation is kind and considerate toward its workers.	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 (AVE = 0.752)	1. Knowledge sharing with colleagues is considered common 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.	0.678
	4. When they have learned something new, my colleagues within my department tell me.	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.	0.748
	8. When they have learned something new, colleagues outside of my department tell me.	0.840
	9. I share the information I have with colleagues within my department when they ask for it.	0.765
	10. Colleagues in my university share information about the teaching profession with me.	0.725
	11. Colleagues within my department share knowledge with me when I ask them.	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 them.	0.865
Management Innovation (AVE=0.727)	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 staff members 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 results of structural equation modelling are shown in Table 2. The table indicates that the entire paths are significant.

Table 2. The Structural Equation Modeling results

Path	Path Coefficient	R ²	P-Value	Conclusion
Spiritual leadership → management innovation	0.693	0.33	0.00	Significant
Spiritual leadership → knowledge sharing	0.850	0.42	0.00	Significant
Knowledge sharing → management innovation	0.518	0.12	0.03	Significant
Spiritual leadership → Knowledge sharing → management innovation	0.746	0.53	0.05	Significant

The positive path coefficient value of spiritual leadership to management innovation = 0.693 and p-value = 0.000 confirms the first hypothesis: *leadership model that develops vision, hope/faith and altruistic love is positively related to management innovation in Indonesian universities*. Similarly, the positive path coefficient value of spiritual leadership to knowledge sharing = 0.850 and p-value = 0.000 confirms the second hypothesis: *leadership model that develops vision, hope/faith and altruistic love is positively related to employee's knowledge sharing in Indonesian universities*. The path spiritual leadership → management innovation generates a coefficient of determination (R²) = 0.33. But the path spiritual leadership → knowledge sharing → management innovation produce a coefficient of determination (R²) = 0.53. The higher value confirms the third hypothesis that an employee's knowledge sharing mediates the positive relationship between leadership models that develop vision, hope/faith, and altruistic love and management innovation in Indonesian universities. The total effect generated is 0.693 x 0.850 x 0.518 = 0.3051 or 30.5%.

The model goodness of fit is measured with the Stone-Geisser Q-square test for predictive relevance (Chin, 2010) with the formula:

$$Q^2 = 1 - (1 - R_1^2)(1 - R_2^2) \dots (1 - R_p^2)$$

Where R₁², R₂², ... R_p² is the R² of endogen variables.

$$\text{Thus, } Q^2 = 1 - (1 - 0.33)(1 - 0.42)(1 - 0.12)(1 - 0.53)$$

$$= 1 - (0.67)(0.58)(0.79)(0.88)(0.47)$$

$$= 1 - 0.126 = 0.874 (87.4\%).$$

Since Q-squares is higher than 0.5, the predictive relevance requirement is satisfactory.

The results affirm leadership articulating vision, hope/faith, altruistic love, impact management innovation, and help provide a better comprehension of the linkages between 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 this 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 themselves 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 more incredible innovation (Hunsaker, 2020). Spiritual leadership can construct a trust-based culture inside educational institutes. Followers who feel trusted by their leaders will tune into 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 Indonesian public 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 the 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 thriving more in low power-distance cultures due to egalitarianism across a different chain of command in the organisation. At the same time, Indonesia belongs to a 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 demonstrates 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 (Hofstede et al.,

2015) 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 (Rajiani & Kot, 2020); likewise, employees' sharing knowledge behaviour is slowly framed through social learning and cognition processes in a setting where leaders have a solid demonstration impact on employees. In this case, a clear, stimulating vision as a spiritual leadership element drives employees toward 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

Since organisations keep on redeploying resources to preserve their corporate sustainability (Strakova 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 the Indonesian setting, Ki Hadjar Dewantara, the father of Indonesian educational model, has coined these behaviours 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). It is believed 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. It is 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. They are willing to participate in knowledge sharing, which is not a

norm in 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, the authors examined this issue in Indonesia's new developed economic system, which augments relevant research in ASEAN countries and provides insight for other Eastern or developing countries. Despite the exertion the researchers 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 the proposed model. In this way, the study has suggested that spiritual leadership and knowledge sharing predict 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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EFEKTY MENEDŻERSKIE PRZYWÓDZTWA, DZIELENIA SIĘ WIEDZĄ I INNOWACJĄ W SZKOLNICTWIE WYŻSZYM

Streszczenie: Ostra konkurencja między środowiskami akademickimi o liczbę publikacji w wysoko indeksowanym czasopiśmie może uniemożliwić dzielenie się wiedzą w organizacjach. Ten artykuł przyczynia się do pogłębienia naszego zrozumienia, dlaczego występuje dzielenie się wiedzą i jak liderzy mogą to poprawić. Naukowcy uznali przywództwo za istotny czynnik w zarządzaniu wiedzą i systemach innowacji w różnych branżach. Jednak badania łączące przywództwo, dzielenie się wiedzą i innowacje w szkolnictwie wyższym, szczególnie w nowo rozwiniętym kraju, takim jak Indonezja, są minimalne. Badanie to analizuje powiązania między przywództwem, dzieleniem się wiedzą i innowacjami zarządzania, nowymi sposobami świadczenia usług w szkolnictwie wyższym. Autorzy przeprowadzili ankietę wśród 500 pracowników akademickich na indonezyjskich uniwersytetach publicznych zlokalizowanych w południowym Kalimantanie w Indonezji, a wyniki modelowania równań strukturalnych wykazały pozytywny bezpośredni wpływ na przywództwo, dzielenie się wiedzą i innowacyjność. Poza tym dzielenie się wiedzą stało się mediatorem między przywództwem a innowacjami, mówiąc, że akademia w Indonezji nie ukrywa wiedzy. Wynik przypisywał to praktyce nowego modelu przywództwa, który pielęgnuje poczucie całości, harmonii i dobrego samopoczucia wytworzonego przez troskę, troskę i uznanie zarówno dla siebie, jak i dla innych, co jest obowiązkowe dla unikalnej koncepcji harmonii grupowej wśród Indonezyjczyków.

Słowa kluczowe: przywództwo, dzielenie się wiedzą, innowacyjność, uczelnia.

高等教育中的领导力、知识共享和创新的管理效应

摘要:学术界之间为追求高索引期刊的出版物数量而进行的激烈竞争可能会阻止组织中的知识共享。本文有助于加深我们对知识共享发生的原因以及领导者如何加强这一点的理解。学者们已经承认领导力是各个行业知识管理和创新系统的重要因素。然而，将高等教育中的领导力、知识共享和创新联系起来的研究很少，特别是在像印度尼西亚这样的新兴发达国家。本研究考察了高等教育中领导力、知识共享和管理创新以及提供服务的新模式之间的联系。作者对位于印度尼西亚南加里曼丹的印度尼西亚公立大学的500名学术人员进行了调查，结构方程建模结果表明领导力、知识共享和创新之间存在积极的直接影响。此外，知识共享成为领导力和创新之间的中介，说明印度尼西亚的学术界并没有隐藏知识。结果将此归因于一种新的领导模式的实践，该模式通过对自己和他人的关心、关心和欣赏来培养整体感、和谐感和幸福感，这是印度尼西亚人独特的群体和谐概念所必需的。

关键词:领导力, 知识共享, 创新, 大学。

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