

**THE INFLUENCE OF SPIRITUAL LEADERSHIP AND  
WORKPLACE SPIRITUALITY ON KNOWLEDGE  
SHARING BEHAVIOR**

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**FACULTY OF BUSINESS & ACCOUNTANCY  
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KUALA LUMPUR**

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AND WORKPLACE SPIRITUALITY ON KNOWLEDGE  
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**FACULTY OF BUSINESS & ACCOUNTANCY  
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# **THE INFLUENCE OF SPIRITUAL LEADERSHIP AND WORKPLACE SPIRITUALITY ON KNOWLEDGE SHARING BEHAVIOR**

## **ABSTRACT**

The dependency of organizations on their employees' knowledge bank to justify for the overall organizational performance has become a matter of attention. This is because it is easily said than done to motivate employees to share their knowledge in terms of skills, experiences and know-how even with proper package of rewards and incentives. Human capital is in the phase of revolutionizing from merely as working capital to dynamic resources that hold the competitive advantage of the organization. The challenges posited by the dynamic evolution of human capital undeniably challenge the style of leadership too. Studies have shown that an effective leadership style could be a mechanism to induce employees' engagement so that knowledge sharing would not be an issue to employees. There have been many theories of leadership, approaches to tackle employee engagement, and explorations done to address how to produce a conducive working climate. Leaders should be able to identify the most effective combination qualities of a leadership style. Among many industries, telecommunication industry is known for its dependency in creativity and innovations to meet the dynamic challenges that are linked to employees' knowledge. As being challenged by obsolete knowledge and skills, the industry needs to always keep their offerings ahead of competitors so that they could control the game field. Leaders of the telecommunication organizations were challenged to find ways to encourage knowledge sharing among employees to keep them fighting confidently on a competitive edge. Thus, the study aimed to explore potentials of involving spiritual values within the framework of leadership and workplace values in order to encourage knowledge sharing behavior. This could be done by knowing how to motivate them to share the knowledge and at the same time enrich the options available for an effective leadership style by exploring and

explaining the phenomena of spiritual leadership and workplace spirituality. The research method used in this study enabled the exploration on the interactions between workplace and leaders based on spiritual values that could positively induce motivations to share knowledge to go beyond typical definition by the discovery of deeper level of intrinsic motivations, and cross validated the outcomes to different groups (Morse, 1991), measuring its prevalence.

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# THE INFLUENCE OF SPIRITUAL LEADERSHIP AND WORKPLACE SPIRITUALITY ON KNOWLEDGE SHARING BEHAVIOR

## ABSTRAK

Kebergantungan organisasi kepada pengetahuan pekerja mereka untuk mewajarkan prestasi keseluruhan organisasi menjadi semakin kritikal dewasa ini. Fenomena ini merupakan suatu yang amat mencabar untuk diperhaluskan untuk mendorong pekerja berkongsi pengetahuan mereka dari segi kemahiran, pengalaman dan pengetahuan walaupun dengan pakej ganjaran dan insentif yang betul. Modal insan kini berada dalam tahap satu revolusi daripada semata-mata sebagai HUMAN CAPITAL kepada sumber-sumber dinamik yang memegang kelebihan daya saing bagi sesuatu organisasi. Cabaran yang ditimbulkan oleh evolusi dinamik modal insan ini tidak dapat dinafikan memberi suatu cabaran yang hebat kepada kepimpinan sesuatu organisasi itu. Kajian telah menunjukkan bahawa gaya kepimpinan yang berkesan boleh menjadi salah satu mekanisme yang efektif bagi mendorong penglibatan pekerja supaya perkongsian pengetahuan tidak menjadi isu terhadap daya kompetitif organisasi. Terdapat banyak pendekatan teori-teori kepimpinan yang dipelopori oleh kepimpinan sesuatu organisasi bagi mencari jalan untuk mengaktifkan iklim kerja yang kondusif bagi penggalakkan perkongsian ilmu. Namun, kebergantungan kepada scara-cara tertentu tidak lagi mampu memberi impak positif terhadap penggalakkan perkongsian ilmu. Ini adalah kerana pekerja semakin sedar akan kemampuan ilmu mereka, yang mempunyai nilai komersial yang tinggi. Di antara banyak industri, industri telekomunikasi terkenal kerana ketergantungannya dalam kreativiti dan inovasi untuk memenuhi cabaran dinamik yang dikaitkan dengan pengetahuan pekerja tidak dapat disangkalkan. Di dalam industri ini, kemahiran mudah menjadi irrelevant jika tidak berdaya saing. Justeru itu, cabaran hebat dihadapi oleh industri ini yang terlalu bergantung kepada kreativiti dan inovasi, yang memang terbukti dihasilkan oleh kuasa ilmu modal insan itu

sendiri. Industri ini perlu sentiasa memelihara penawaran mereka di hadapan pesaing supaya mereka dapat mengawal lapangan permainan. Pemimpin organisasi telekomunikasi dicabar untuk mencari cara untuk menggalakkan perkongsian pengetahuan di kalangan pekerja untuk memastikan mereka bertarung dengan penuh keyakinan. Oleh itu, kajian ini bertujuan untuk mencari potensi yang melibatkan nilai rohani dalam rangka kepimpinan dan nilai-nilai tempat kerja untuk menggalakkan tingkah laku perkongsian pengetahuan. Ini boleh dilakukan dengan mengetahui cara memotivasi mereka untuk berkongsi pengetahuan dan pada masa yang sama memperkaya pilihan yang tersedia untuk gaya kepimpinan yang berkesan dengan meneroka dan menerangkan fenomena kepimpinan rohani dan kerohanian di tempat kerja. Kaedah penyelidikan yang digunakan dalam kajian ini membolehkan penerokaan interaksi di antara tempat kerja dan pemimpin berdasarkan nilai rohani yang secara positif boleh mendorong motivasi untuk berkongsi pengetahuan untuk melampaui definisi yang biasa dengan penemuan tahap motivasi intrinsik yang lebih mendalam, dan menyebarkan kesahihan hasil Kumpulan yang berlainan (Morse, 1991), mengukur kelazimannya.

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## LIST OF SYMBOLS AND ABBREVIATIONS

SL	:	Spiritual Leadership
WS	:	Workplace Spirituality
SET	:	Social Exchange Theory
AL	:	Altruistic Love
IL	:	Inner life
HFV	:	Hope, faith, and vision
SW	:	Spiritual Well-being
MW	:	Meaningful of Work
SC	:	Sense of Community
OV	:	Organizational Values
AV	:	Alignment of Values
MTS	:	Motivations to share knowledge
IF	:	Internal factors
EF	:	External factors
KSB	:	Knowledge Sharing Behavior
COMP	:	Compassion
M	:	Meaningfulness

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## CHAPTER 1: INTRODUCTION

### 1.1 Research Topic Overview

Malaysia has been recognized for its economic transformation, with an apparent advancement in telecommunication industry (Riaz, 1997). The robust advancement in technologies and competitions does not exclude telecommunication industry in Malaysia as it is seen as steadily competitive by taking advantage over knowledge economy (Chin Wei, Siong Choy, & Paul, 2006). The telecommunication players need to equip themselves with strategic plans to become more competitive domestically and globally, and also to turn knowledge into a key for sustainability and competitive advantages.

The level of readiness of Malaysian telecommunication industry for knowledge-based resources is evidenced in its efforts toward implementation of knowledge management (Chin Wei, Siong Choy, & Kuan Yew, 2009). Creativity, competitiveness, productiveness and innovations as part of knowledge-based resources are closely linked to an intellectual capital (Subramaniam & Youndt, 2005) but they were challenged by the fact that it always depended to the individual's willingness to share (Antonacopoulou, 2006). Hence, they need to have motivations to share their knowledge with others (Minu, 2003a).

Malaysian industries acknowledged the importance of knowledge sharing as evidenced within the public sectors (Tangaraja, Rasdi, Ismail, & Samah, 2015), multinational firms (Chen, Sandhu, & Jain, 2009; Jain, Sandhu, & Goh, 2015), manufacturing (Fathi, Eze, & Goh, 2011), banking (Tan, Lye, Ng, & Lim, 2010), and of course the educations industry (Cheng, Ho, & Lau, 2009; Sohail & Daud, 2009). However, Human Resources (HR) practitioners and organizations still did not fully understand how and what makes individuals share their knowledge (Blankenship &

Ruona, 2009). Therefore, more empirical data needed to be gathered based on the specific industry for better explanations on finding ways to manipulate knowledge sharing behavior (Tangaraja et al., 2015).

As the interest of the study, knowledge-based studies from the perspective of telecommunication industry in Malaysia were still very limited especially in knowledge management that the readiness of this industry to adopt and institutionalize KM remains an issue of interest (Chin Wei et al., 2009). Those studies underestimated how the behavioral and intentional part of the individual employees as the main influencer to the success factor in knowledge management implementation could have been better if the social factors such as leadership, and organizational culture are explored (Chin Wei, Siong Choy, & Kuan Yew, 2007; Chin Wei et al., 2009; Chin Wei et al., 2006; Choy & Suk, 2005). Previous studies incorporated elements relating to leadership and knowledge sharing behavior in which most efforts are focused on developing the capability of leaders in transformational, transactional and empowering styles and roles with the acknowledgement that such leadership style can only significantly capable to do so based on trust given by the employees (Bradshaw, Chebbi, & Oztel, 2015; P. Lee, Gillespie, Mann, & Wearing, 2010) but challenges remains to the fact that leadership style does not engender trust (Bradshaw et al., 2015). On such context, by acknowledging the importance of trust, the current study is trying to explore how spiritual values when introduced into the leadership style can engender trust in order to encouraging knowledge sharing behavior enabling for more options to leadership style to have combinative approach (Bradshaw et al., 2015), localized to telecommunication industry in Malaysia, in expanding previous literature on enriching that leadership support and organizational culture and values can become an effective antecedents to KM implementation strategies in telecommunication industry in Malaysia (Chin Wei et al., 2009).

Hence, the study aims to expand previous literatures by exploring and explaining how leadership style and organizational culture within the context of spiritual values able to influence the telecommunication industry into an environment of healthy knowledge sharing behavior, and support the mission of Malaysian Government Strategic Reform Initiatives (SRIs) to become the regional hub for innovation within Asian regions. On that note, factors that are related to leadership style and both workplace values and culture that aligned to the achievement of social trust driven by spiritual values have been the contributions of this study when new emerging elements that derived from deeper level of intrinsic motivation namely compassion and meaningfulness able to influence motivations to share knowledge, enriching the understanding on how leadership supports and organizational culture contributed as part of enablers to KM implementation strategies within telecommunication industry in Malaysia (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006), enriched the empirical data pertaining combinative leadership style that engender trusts (Bradshaw et al., 2015), which later facilitated the formation of workplace spirituality as the type of organizational culture for knowledge sharing behavior to take place healthily based on the social network and psychological contract (Jain et al., 2015) as among the factors that able to boost teamwork's spirit in exploiting knowledge competencies.

## **1.2 Statement of Problem**

Knowledge is considered as one of the most important assets in organizations (Levin & Cross, 2004; Minu, 2003a, 2003b). To nurture knowledge sharing behavior in organizations is not an easy task (Welschen, Todorova, & Mills, 2012). Despite the efforts taken by organizations in formulating motivations to share knowledge, employees are still unwilling to share knowledge (Webster et al., 2008). Organizational culture is critical in encouraging knowledge sharing behavior (Adel Ismail Al-Alawi,

Nayla Yousif Al-Marzooqi, & Mohammed, 2007; Al Mehairi, 2013) and so do leadership style (Akpotu, 2013; Al-Husseini & Elbeltagi, 2012; Bradshaw et al., 2015). In the context of Malaysia as a country, knowledge sharing behavior is very much linked to organizational climate, an trust (Jain et al., 2015). The interest of the study is to link the leadership style, and organizational culture to knowledge sharing behavior by understanding the motivations to share knowledge among the employees of the telecommunication industry in Malaysia which is still lacking of empirical evidence besides few studies on the industry's deployment of knowledge management, acknowledging the limitations in explaining the significant role of leadership style and organizational culture (Chin Wei et al., 2007; Chin Wei et al., 2006; Choy & Suk, 2005).

Malaysian telecommunication industry is an interesting area to focus on in this research because the productivity performance of the industry is highly related to the improvement in the efficiency components, in which the offerings or output is significantly contributed by the capability to exploit the advancement of technology. Competition in the industry is very stiff, that to retain the position as best provider can only be sustained overnight. Given the high technological advancement within the industry, the labor forces should be well-equipped with knowledge in optimizing the technology available to give operators a competitive advantage in the long term (Ketler & Willems, 2001; Mohamad, 2004). This makes the telecommunication industry as the best focus to prove the importance of KSB so that the knowledge to exploit the technology can be optimized for a stronger competitive advantage within such a challenging environment. However, factors that challenge the industry to optimize knowledge sharing behavior includes leadership style, and organizational culture and values (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006).

The incorporation of the dimensions of spiritual values on leadership style and as well as organizational culture may be another venues worth exploring to get new combinative style of leadership in encouraging knowledge sharing behavior (Bradshaw et al., 2015) through the elements of trust and team work (P. Lee et al., 2010) in which spiritual leadership and workplace spirituality may be of use to broaden the range of leadership behaviors and organizational culture that essentially required for KM implementation strategies within Malaysian telecommunication industry (Chin Wei et al., 2009).

### **1.3 Purpose of Study**

The purpose of the study is to complement the previous studies conducted on knowledge management implementation strategies within telecommunication industry in Malaysia (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006; Riaz, 1997), by expanding the exploration on how the enablers of KM strategies namely leadership supports and organizational culture (Chin Wei et al., 2009; Choy & Suk, 2005) that incorporate spiritual leadership and workplace spirituality able to influence motivations to share knowledge by invoking the element of trust , expanding previous literatures on how leadership style able to invoke trust which is critical to knowledge sharing behavior (Bradshaw et al., 2015; Casimir, Lee, & Loon, 2012; Kuo, 2013; Swift & Hwang, 2013; H. Wang, Tseng, & YuFang, 2014; Whisnant & Khasawneh, 2014; Wickramasinghe & Widyaratne, 2012) as well as the significant contribution of spiritual leadership to workplace spirituality (Monthon & Sununta, 2014; Naidoo, 2014) as the culture that encourage knowledge sharing (Monthon & Sununta, 2014) that able to prove on organizational culture as part and parcel to knowledge sharing behavior (Borges, 2012; Clinton, 2011; Kathiravelu, Mansor, T.Ramayah, & Idris, 2014) .



This current study is also to explore and enrich the theory of social exchange in line with the expectancy to contribute and to be associated with wisdom that influenced the sociology and psychological aspects that linked to fairness, coalition formation, solidarity, trust, affect and emotion (Blau, 1964; Cook, Cheshire, Rice, & Nakagawa, 2013; Emerson, 1976), which to be linked to the spiritual values of the leaders that could influenced the workplace culture hence contribute to better motivations to share knowledge that made expected rewards to become a myth to knowledge sharing behavior (Brock & Kim, 2001).

Therefore, this study aims to extend previous literatures by exploring how leadership roles other than transformational, transactional and empowering styles as the combinative options for leaders to adopt that able to influence motivations to share knowledge. Other than that, the researcher also intends to investigate the impact of incorporating spirituality values onto the leadership style and workplace culture that could basically enhance knowledge sharing behavior through the discovery of new emerging elements resulted from the spiritual values among employees, hence contributing to new model development pertaining SL and WS on KSB through MTS which may have probable effects from new elements coming from compassion and meaningfulness. This is due to the reason that SL and WS have never been examined to contribute to KSB, leaving the literature with lack of theoretical model to be explored. This is due to there are only limited empirical findings have explored pathways by introducing spirituality values on the leadership style to encourage knowledge sharing behavior (KSB) and how potentially new emerging variables derived from the contributions of spiritual leadership (as the leadership style) with the workplace culture (workplace spirituality) could give significant contribution to the relationship between leadership and KSB and to broaden the range of team leadership behaviors development that should engender trust in the team to foster knowledge sharing (Bradshaw et al.,

2015; P. Lee et al., 2010) when the discovery of emerging elements coming from deeper level of intrinsic motivation that hence supported by the literature that intrinsic motivational factors generate the mind-set of desire and inspire employees' personal involvement in a course of action such as knowledge sharing behavior (Meyer & Herscovitch, 2001).

The study is also conducted to explore and explain how the interactions of spiritual leadership as the leadership style in corroborating with workplace spirituality as values within the organizational climate and values are able to give an effective translation to organization culture in encouraging a formation of trust, social network and social exchange based on psychological contract aimed for sustainability and competitive advantage in Malaysian telecommunication industry which evident from the stiff competition scenario within the industry player in keeping the recognition as the number one operator that evidently showing a dependency to delivery on value added services which was highly related to the creativity and innovativeness that ride on the knowledge capabilities of employees to exploit technology (Mohamad, 2004; K. Pawar & Rogers, 2012).

#### **1.4 Knowledge Sharing in Malaysia**

Knowledge sharing has been associated with numerous positive outcomes in the past such as organization effectiveness (J. Yang, 2007), organization innovation capability (Yeşil & Dereli, 2013), improve productivity (Noaman & Fouad, 2014), and team task performance (Park, Dulambazar, & Rho, 2015; Rosendaal, 2009; Z. Wang, Wang, & Liang, 2014), but in general, knowledge sharing is still an under-researched area in Malaysian context (Fathi et al., 2011), but this topic has undoubtedly been an interesting area for an extensive study. Based on the previous literature, studies on knowledge sharing have shown the positive implications to public sectors (Tangaraja et al., 2015),

multinational firms (Chen et al., 2009; Jain et al., 2015), manufacturing (Fathi et al., 2011), banking (Tan et al., 2010), and educations (Cheng et al., 2009; Sohail & Daud, 2009), but challenges still remain to the human resources practitioners to know how to overcome employees' unwillingness towards such behavior of sharing their knowledge.

In Malaysia, the civil service is among the earliest adopters of knowledge-based technology, the information, and communication technology (ICT) in raising quality and productivity of the delivery services. The National Information Technology Agenda (NITA) and the Multimedia Super Corridor (MSC) are among the initiatives initiated by the Government to explore and exploit the potential of creating a knowledge-savvy society. Vision 2020 is a Malaysia's strategic step into the information age and it is a quantum leap towards turning Malaysia to become a knowledge-based nation. Malaysia's Knowledge-Based Economy Master Plan 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 with the key driver of having the capacity to harness and apply existing knowledge, create and innovate new knowledge, and utilize cost-saving technologies (Malaysia & Ekonomi, 2006).

Thus, as aligned with the country's mission and vision toward attaining knowledge-based nation, studies on knowledge sharing behavior should as well incorporate extensive economic sectors, not excluding the telecommunication industry. Over the last three decades, Malaysia has been transformed from a lower value-added, farm-based economy to a higher value-added industrial economy, in which the current infrastructure has interconnected Malaysia with global economy (Riaz, 1997). Telecommunication organizations should also know the importance of exploring the potentials from knowledge-based resources to ensure their sustainability and performance exploited through knowledge sharing behavior of their employees (K.

Pawar & Rogers, 2012). In a context of the industry, the level of readiness for knowledge sharing could be seen from the initiatives to implement knowledge management (Chin Wei et al., 2009), but KM efficiency is linked to appropriate use and the development of a technological solution, associated with provisions for human factors and the organization's culture and processes (K. Pawar & Rogers, 2012) on the premise of leadership support and organizational culture as part of antecedents to KM implementation strategies within telecommunication industry in Malaysia (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006). Literatures also mentioned that antecedents to KSB as a whole were found to be influenced by intrinsic motivational factors (knowledge self-efficacy, and enjoyment in helping others), extrinsic motivational factor (reciprocity) and organizational socialization factors (trust, and social network) (Tangaraja et al., 2015).

### **1.5 Leadership and Workplace Experience in Malaysia**

According to Yeoh (1998), "Malaysian leaders were challenged to the urge for organizational growth, sustainability and competitive, in order to prepare for even more challenging economic environment" (p.71). Most of the studies pertaining leadership were conducted by evaluating leadership from an external perspective, focusing mostly on leadership preferences, leadership behavior, leader-member exchange approach to leadership and power-influence approach to leadership (Ansari, Ahmad, & Aafaqi, 2004). The uniqueness about operating a business in Malaysia is the challenge to manage multi-racial employees within the multi-religious background, which lead to a more demanding nature of leadership style.

Furnished by multi-racial and multi-religion backgrounds, it is misleading to assume that Malaysia possesses only a single culture. Thus, it affects the types of leadership style to be adopted as there are distinct differences in cultural attributes of the ethnic

groups (Kennedy, 2002). In addition, Malaysian are becoming highly educated with ample exposure to information, it is inevitable for the organizations not to involve in even more democratic leadership style (Rani, Pa'wan, Musa, & Tajudin, 2008), or combination of all approaches as the demand for more employee engagement is very crucial for business success (Kaliannan & Adjovu, 2015).

Initially, leadership in Malaysia was about leading hierarchical relationships of which relationships are hierarchically arranged into superiors and subordinates, where seniors (superiors or elders) are respected and obeyed (Ansari et al., 2004). It seems that leadership style was more to authoritarian style with superiors anchored the decision-makings and subordinates were obliged to implement. As Malaysia moves into the millennium, more studies were conducted regarding leadership styles in Malaysia in order to find the most solid and yet effective leadership style. According to Ansari et al. (2004), leaders were required to build a personal relationship, leadership style in Malaysia back then was an intertwined between the preference for relationships and the preference for hierarchy which was neither autocratic nor completely participative (Ansari et al., 2004). On that basis, Ansari et al. (2004) mentioned a new model of leadership named Nurturant-Task based on task-oriented with a blend of nurturance and discipline-minded. It is regarded as a tough leadership style with a personalized approach with a combination of paternal (A. Abdullah, 1996), autocratic, and participative approaches (p.124).

With the emergence of a knowledge-based economy, Malaysians have shown a great interest to exploit advancement of knowledge through information communication technology. Malaysian government has even started to venture into e-government. The role of leadership in e-government can be characterized as a transactional and a transformational leadership style with an additional typology called as symbolic

leadership, that relates to the leadership interest based on circumstances (H. S. Abdullah & Kaliannan, 2006; Mustapha & Abdullah, 2004).

Global Leadership and Organizational Behavior Effectiveness (GLOBE) Research Program was set up in the early 1990s to investigate leadership behaviors in over 60 countries around the world, including Malaysia. The research program showed that Malaysia rated the dimensions of decisiveness, team integration, diplomacy, modesty, and humane orientation as major contributors to an effective leadership (Mansor, 2000). Quoting the GLOBE report findings as quoted by Mansor (2000), Malaysian leaders need to be self-effacing to demonstrate patience and modesty in their undertakings with compassion, spirit of generosity, and diplomacy (p.19).

Another study conducted by Santos, Mustafa & Gwi (2015) proved that Malaysian organizations could not escape from the fact that they need to find effective ways to address the challenges of emotional labor (Santos, Mustafa, & Gwi, 2015). Organizations need to view employees as strategic partners. In addition, they need to give an opportunity for employees to perform their roles in a manner that allows reasonable latitude for expressing emotion and positive discretionary behaviors, and also reducing emotional dissonance at work through healthy working environment (Santos et al., 2015).

A study conducted by Lo, Ramayah and Wang (2015) mentioned that in Malaysia context, an effective leadership style needed to be adopted based on the relative power of the persons within the interaction between superiors and subordinates for tactics to influence (p. 3211). The relative power of the parties shape leaders' use of influence tactics in various important ways, which impact how leaders position his or her strategies to influence and motivate employees to work together to reduce the gap for teamwork effectiveness.

In conclusion, more often than not, leadership studies in Malaysian context are able to relate to positive workplace experiences in improving productivity and teamwork. As mentioned in the previous paragraph, Malaysian leadership style can be different kinds: transformational, transactional, paternal, participative or even Laissez-faire Leadership approach. In line with the advancement of information and communication technology, organizations admitted to the importance of combinative leadership style as a sustainable leadership style that is able to address the emergence of emotional labor as well to meet the demand for competitive advantage via knowledge-based resources of multifunctional tasks.

### **1.6 Significance of Study**

Although telecommunication industry plays an important role in achieving Malaysia's aim to become a knowledge-based nation (Chin Wei et al., 2006), it is such an interesting research to incorporate spiritual values of leadership style (spiritual leadership) and workplace values (workplace spirituality) to contribute in enriching on options for potentials combinations to leadership style and criticality of top management that could engender trust in encouraging knowledge sharing behavior (Chong, Yuen, & Gan, 2014; Hashim & Tan, 2015; Jain et al., 2015; Zhang, 2014) in which typical leadership style unable to stimulate trust easily without having to make few combinative approaches (Bradshaw et al., 2015). The incorporation of spiritual values into leadership style so that the element of trust can be engendered is to facilitate in enriching previous studies on the importance of trust to knowledge sharing behavior within Malaysian context (Jain et al., 2015), hence expanding the explanations on how leadership supports and organizational culture can be the enablers to the implementation of knowledge management in Malaysian telecommunication industry (Chin Wei et al., 2009) at the same time fulfilling the gap on how to overcome group related barrier which caused disruptions on knowledge sharing behavior (Sandhu, Jain, & Ahmad,

2011) through workplace spirituality (Fachrunnisa, Adhiatma, & Mutaminah, 2014; Saks, 2011) and spiritual leadership (Fry, Hannah, Noel, & Walumbwa, 2011). This can be done by highlighting a strong point in explaining how besides external elements, incorporating with some internal elements (spiritual values) on the leadership style able to awaken trust so that employees willing to share their knowledge (Bradshaw et al., 2015) upon the emergence of compassion and meaningfulness as deeper level of intrinsic motivations (Breines & Chen, 2012; Chalofsky & Krishna, 2009; Dewar & Cook, 2014; Lilius et al., 2003; Rynes, Bartunek, Dutton, & Margolis, 2012), that beneficial for the sense of commitment that critical to knowledge sharing behavior (Meyer & Herscovitch, 2001).

On the other hand, the study also aims to contribute in the enrichment and further explanation of the Social Exchange Theory (SET) from the perspective of the theory of Spiritual Leadership and Workplace Spirituality. SET as the theory that supports the exchange behavior and explains social dilemmas of the employees during knowledge sharing (A. Cabrera & Cabrera, 2002; E. Cabrera & Cabrera, 2005) is explained further by the elements of spirituality within the leadership style and workplace values from the perspective of the sociology, psychology as well as wisdom (Blau, 1964; Emerson, 1976). Furthermore, current study is also to make a practical contribution to human resources practices to inculcate the elements of spirituality as means toward achieving the spiritual wellbeing, to encourage employees to feel the desire to contribute and bring benefits to the overall organizational performance. People would be willing to go beyond rewards and incentives when they found the work could bring meaning to their life (Chalofsky & Krishna, 2009; Dehaghi, Goodarzi, & Arazi, 2012; M. Gupta, Kumar, & Singh, 2014; Saks, 2011; Shuck & Rose, 2013) and making rewards as redundant (Brock & Kim, 2001).



## 1.7 Research Objective and Research Questions

The objective of this study is to explore the research questions and to explain the findings derived from the testing of the variables generated from the exploration of to what extent the dimensions of spiritual leadership and workplace spirituality contribute to knowledge sharing behavior. The interactions of the employees' behavior to the spiritual culture and leadership style were studied together to explore the potentials of new variable(s) to emerge and lastly, to give effects on knowledge sharing behavior.

The research objectives include:

RO1: To explore the contributions of spirituality dimensions on workplace and leadership on creating a climate within spiritual values that inculcates the value of trust and social network that is able to encourage knowledge sharing behavior among employees.

RO2: To explore how spiritual leadership style that is able to tackle the employees' behavior to become corporative, highly compassion, and committed so that conducive working climates and values can be created.

RO3: To explore the potentials of knowledge sharing from the Theory of Social Exchange (SET) perspective which can provide more insights into what are the sources contributing to trust that may influence knowledge sharing behavior.

RO4: To explore how spiritual values of the leadership style and workplace values/culture are able to contribute to motivation to share knowledge

Studies on knowledge deployment within telecommunication industry in Malaysia need to be further explored not just from the perspective of the behavior, but also to incorporate the leadership style as well as the organizational values and culture in order to tackle the employees' behavior to become corporative, highly compassion, and committed so that conducive working climates and values can be created. The Theory

of Social Exchange (SET) perspective could provide more insights to how wisdom, psychological as well as sociological elements contribute to influencing knowledge sharing behavior (S. Wang & Noe, 2010) because SET by itself explains on the voluntary action of individuals that are motivated by the central premise (Blau, 1964).

The following research questions were designed to guide the exploration of how would the prior relationship look like on deliberating conducive organization climate via workplace spirituality as values within the organization working culture that contribute to knowledge sharing behavior in an effort to establish spiritual leadership as the effective leadership style. Thus, the first research question is as shown below:

RQ1: To what extent the dimensions of spiritual leadership contribute to the manifestation of organizational climate and culture conducive for knowledge sharing behavior that is able to influence motivations to share knowledge.

The remaining research questions were probed further to explore the elements or variables that emerged from the interactions between spiritual leadership, workplace spirituality, and knowledge sharing behavior.

RQ2: To what extent dimensions of spiritual leadership contribute to motivations to share knowledge and thus knowledge sharing behavior.

RQ3: To what extent dimensions of workplace spirituality contribute to motivations to share knowledge and thus knowledge sharing behavior.

RQ4: What are inclusive perceptions deduced from the ambiance of workplace spirituality and spiritual leadership in relation to knowledge sharing behaviors?

In conclusion, the study aimed to explore the dimensions of spiritual leadership on the leadership style and the exploitation of workplace spirituality values in a

manifesting conducive organizational climate that were able to boost the sense of trust among employees to share their knowledge, hence encouraging employees to be motivated to share knowledge. During the exploration of the constructs, the study aimed to develop a taxonomy model that consisted of emerging variables arisen from the interactions between all three constructs (spiritual leadership, workplace spirituality, and motivations to share knowledge). The model constructed later to be cross validated across the industry to generalize the results to different groups (Morse, 1991), measuring its prevalence. The present study shall be able to explain the influence of spiritual leadership and workplace spirituality values among others to be discovered variables in giving positive effects to knowledge sharing behavior within the organization.

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## CHAPTER 2: LITERATURE REVIEW

### 2.1 Introduction

This chapter provides an overview of previous research on knowledge sharing behavior, workplace spirituality, and spiritual leadership. The purpose of this review is to establish a link between the potentials of spiritual leadership and workplace spirituality as enablers from the perspective of leadership support and organizational culture to knowledge management strategies within telecommunication industry in Malaysia (Chin Wei et al., 2009), to produce combinative leadership style in encouraging knowledge sharing behavior (KSB) that engendered trust (Bradshaw et al., 2015; Chin Wei et al., 2006). The discovery also potentially able to provide explanations on the workplace culture related to knowledge sharing behavior (Chin Wei et al., 2006), potentially through workplace spirituality that were observed to be able to ignite such behavior (Monthon & Sununta, 2014). In addition, this review also covers the theory of social exchange that is meant to explain when and why employees are motivated to share their knowledge deliberated by wisdom and psychology (Blau, 1964; Emerson, 1976) which potentially able to be explained by the context values of spirituality. It introduces the framework for the explorations and explanations of the constructs that comprise the main focus of the research as described in this thesis.

The selection of Malaysian telecommunication industry for the mixed method exploratory sequential design was due to its known fact that mobilizing knowledge within telecommunication organizations was not an easy task for it requires effective communication levels, a strong relationship among the people and leaders, and also a strong support from effective organizational culture (K. Pawar & Rogers, 2012). As reported Frost & Sullivan on Malaysian telecommunication market landscape in 2014, reliance on creativity to deliver value added services adding to the dynamism of competitions within the industry that forces a heavy reliance on the organizations to the

pools of knowledge that reside within the employees (Dougherty, 1999; Stenmark, 2000) for its innovativeness as an indicator for a competitive advantage (Argote & Ingram, 2000; Jyoti, Gupta, & Kotwal, 2011; Kearns & Lederer, 2003).

On another note, productivity performance of the industry, for the mobile industry for instance, output increased through an improvement in the efficiency component, through advancement of technology. Given the high technological advancement within the industry, the labor force should be well-equipped with knowledge in optimizing the technology available to give operators competitive advantage in the long term (Ketler & Willems, 2001; Mohamad, 2004). This makes why telecommunication industry as the best focus to prove the importance of KSB so that optimizing the knowledge to exploit the technology can be deployed, to gain stronger competitive advantage within such a challenging environment.

The fact that knowledge is driven by employees has imposed a great challenge to the organization (Antonacopoulou, 2006) in a way that encouraging KSB has become a never ending effort (Bock, Zmud, Kim, & Lee, 2005; Husted & Michailova, 2002; H. L. Yang & Wu, 2008). The effort taken is aimed to turn the industry to be of the best venue worth to be studied aligned to the agenda of Malaysian Government Strategic Transform Initiatives (SRI) and knowledge management implementation strategies (Chin Wei et al., 2009).

## **2.2 Knowledge Sharing Behavior**

Knowledge sharing has been associated with numerous positive outcomes in the past such as organization effectiveness (J. Yang, 2007), organization innovation capability (Yeşil & Dereli, 2013), improve productivity (Noaman & Fouad, 2014), and team task performance (Park et al., 2015; Rosendaal, 2009; Z. Wang et al., 2014) to the nature that it can be classified as tacit or explicit (Nonaka, 1994). A study pertaining

knowledge sharing in Malaysian context acknowledges on the importance of trust in facilitating the inclination to share knowledge of which significantly influenced by organizational climate (Jain et al., 2015), leadership style as well as organizational culture (Bradshaw et al., 2015; Chin Wei et al., 2009).

Knowledge sharing can only occur when an organization is effectively able to leverage its knowledge that is highly dependent on its people whom actually create, share, and use the knowledge (Minu, 2003a) by making knowledge available to others within the organization. With the trend of technological advancement, the availability of knowledge across organizations is managed through knowledge management (G. Taylor, 2013; S. Wang, Noe, & Wang, 2014), in which manipulated around the knowledge sharing as one of the major KM processes along with discovery, capture and application (Alavi & Leidner, 2001; Davenport, De Long, & Beers, 1998).

However, prevalent gaps evidenced when part of strategies for KM implementation within telecommunication industry in Malaysia were very much depending to the enablers like leadership support and organizational culture (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006) and the requirements for knowledge sharing behavior of Malaysian to take place very much linked to trust (Zhang, 2014), and organizational climate (Hashim & Tan, 2015; Jain et al., 2015). These concerns lead the study to explore on trying to understand about what sort of leadership style that able to grow the element of trust among employees in order to induce KSB (Bradshaw et al., 2015; Ghazali, Ahmad, & Zakaria, 2015; Whisnant & Khasawneh, 2014), on what could be the right organizational climate or culture healthy for such behavior (Jain et al., 2015; Kathiravelu et al., 2014; Monthon & Sununta, 2014; S. Wang et al., 2014) and on how to motivate them to share knowledge out of their own willingness without typical MTS (Antonacopoulou, 2006; Minu, 2003a).

Organizations need to formulate the combination of ability, motivation and opportunity as “conditions of individual actions” for achieving knowledge flows within an organization through both formal and informal workplace relationships (Cummings & Teng, 2003; Minbaeva & Pedersen, 2010). Emphasis should be given to enhance the climate that develops “togetherness”, in which employees possess a strong sense of connectedness, and human resource practices promoting greater social interactions among staffs that nurture the ways to increase employees’ level of affiliation and trust. Hence, it is deemed that knowledge sharing behavior helps an organization to transfer new ideas or solutions (Chakravarthy, Zaheer, & Zaheer, 1999).

As reported in the previous literature, interactions occur at the individuals, groups, departments and organizations level (Crossan, Lane, & White, 1999; Disterer, 2001; Minu, 2003a). As the interactions furnish knowledge sharing behavior, organizations need to give emphasis to find ways to exploit such behavior (Damodaran & Olphert, 2000; Davenport & Prusak, 1998). Working based on the information that sharing of knowledge occurs based on trust, shared feelings of ownership of goals (Chen-Chung Liu, Chia-Ching Lin, Kuei-Yuan Deng, Ying-Tien Wu, & Tsai, 2014; MacNeil, 2003), organizations need to know how to encourage strong bond of relations between co-workers within the organization based social network is very crucial in motivating team members to share knowledge (M. E. Burke, 2011). This relationship is seen to be an important contributor is establishing a social network that induces the level of trust among employees (Abrams, Cross, Lesser, & Levin, 2003; W. Chow & Chan, 2008; Holste, 2003).

It is crucial to explore how environmental factors are able to give influences to human behavior to interact with situational factors that influence knowledge sharing behavior without compulsion (S. Wang & Noe, 2010). Thus, environmental factors that

could influence the climate within the workplace are very appealing to study as it can give significant contributions to the intentions, spirits, and behavior of the employees. It helps to lure knowledge sharing behavior that involves a social process on the act of social exchange when employees get together in social interactions (Brock et al., 2005) for knowledge deployment (Berends, Bij, Debackere, & Weggeman, 2006). Furthermore, the fact that trust as part of the antecedents to knowledge sharing behavior (Jain et al., 2015) is actually the outcome of a conducive organizational climate (Hinds & Pfeffer, 2003) as derived from one healthy social process based on social network (C. Chow, Deng, & Ho, 2000; Dixon, 2000; Hansen, 1999; Hinds & Pfeffer, 2003; Leonard & Sensiper, 1998; Zakaria, Amelinckx, & Wilemon, 2004; Zarraga & Bonache, 2003).

Mechanisms for knowledge sharing have been revealed by the literature to include activities such as brainstorming and collaborative problem solving (Berends et al., 2006; J. Huang & Newell, 2003), teamwork (Adel Ismail Al-Alawi et al., 2007; Garrett & Caldwell, 2002), and story-telling (Sik-wah Fong & Chu, 2006). Training (Adel Ismail Al-Alawi et al., 2007), informal chatting (Adel Ismail Al-Alawi et al., 2007; Newell, Bresnen, Edelman, Scarbrough, & Swan, 2006; Sik-wah Fong & Chu, 2006), meetings, project briefings and reviewing sessions (Sik-wah Fong & Chu, 2006) are considered as other ways of sharing knowledge. Based on the technology, knowledge sharing occurs via teleconferencing, newsgroups, emails, and online discussions (Hall, 2001; Jones & Borgman, 2007; Sik-wah Fong & Chu, 2006). These dimensions of knowledge sharing mechanisms are inevitably the outcomes of employees' interactions at the workplace, based on situational factors. Creating, harvesting and sustaining organizational process for knowledge sharing is a must to ensure success (Witherspoon, Bergner, Cockrell, & Stone, 2013).



### **2.3 The Theory of Social Exchange**

Social exchange theory (SET) is among the most powerful conceptual standards to understand the workplace behavior which involves a series of interactions that generate obligations (Emerson, 1976). It is seen as interdependent and contingent on the actions of another person (Blau, 1964). In this context, a perception that knowledge sharing could be explained further with the support of the theory when employees would normally make an evaluation to share or not to share knowledge based on benefits maximization and cost minimization in knowledge sharing is ascribed as wisdom, sociology as well as psychology factors embedded in the social exchange process (Hung, Lai, & Chang, 2011).

The individual motivations are classified into intrinsic and extrinsic motivations that are important for knowledge sharing behavior (Benabou & Tirole, 2003; Osterloh & Frey, 2000; Ryan & Deci, 2000). Employees are attracted to the behavior of knowledge sharing when the return to the knowledge shared have an estimated or perceived equal values, even if the return differs over time, which is heavily dependent on the sense of trust established between the two parties (Blau, 1964). Such exchanging activities were seen as able to satisfy their needs indirectly through monetary compensation, rewards and incentives (Osterloh & Frey, 2000), an obvious evidence of extrinsic motivation. On the other hand, intrinsic motivations have been associated with employees' willingness to create a positive mood, resulting in increased learning and inclination to participate in a voluntary knowledge sharing (Lin, 2007).

The theory emphasizes on the social relations and personal ties among the employees to develop the behavior of knowledge sharing through a sense of trust developed through repeated interactions that allow the employees to collect desired knowledge and information (Cropanzano & Mitchell, 2005). SET's explanatory value has been

experienced in such diverse areas inclusive of psychological contracts (Rousseau, 1995) and leadership (Liden, Sparrowe, & Wayne, 1997) among others.

The SET theory *per se* talks about a concept of social behavior that exchanges are not limited to material goods but also include a symbolic value (Cropanzano & Mitchell, 2005) and in the context of the present study, the awakening of the inner life for spiritual wellbeing was deliberated through spiritual leadership and workplace spirituality. It was aligned to the needs to justify what makes people to share knowledge on something besides typical motivations to share, thus supporting the convergent of the theory's definition as comprised of actions was contingent on the rewarding reactions of others, which over time provide for mutually and rewarding transactions and relationships (Cropanzano & Mitchell, 2005).

This study provides a useful explanation for the theory development based on the model constructed by Meeker (1971) whom argued that interpersonal exchanges can be treated as individual decisions. As such, they require some rules to guide the choices made including reciprocity, rationality, altruism, group gain, status consistency, and competition (Meeker, 1971). These rules are in line with the nature of the study regarding social dilemmas of the employees during knowledge sharing (A. Cabrera & Cabrera, 2002; E. Cabrera & Cabrera, 2005).

#### **2.4 Spirituality and Religiosity**

For a better understanding, the researcher decided to draw a line between spirituality and religiosity. Based on the literature, spirituality and religion are interconnected but hold different meaning in lives (Boyd-Franklin & Lockwood, 2009), Some researchers argue that spirituality can be identified and defined independently of any religious context that the spirituality is something that is not confined to religion (Giacalone & Jurkiewicz, 2003; Paloutzian & Park, 2005). It can also be about a sense of purpose,

meaning and connectedness to one another (Ashmos & Duchon, 2000; Fernando & Jackson, 2006). In the current research, religion and spirituality is not defined together as to manage religion-based workplace spirituality which can lead to arrogance that a particular faith is better, morally superior, or more worthy than another, forcing a specific religion based workplace spirituality, particularly the organizational leader's religion onto other organizational members (Fernando & Jackson, 2006)

Religion is accepted as principles or beliefs system, rituals and symbols to assist the deity relationship with God or higher power (Koenig, 1998). Undeniably, religion has become the main pillar in guiding human beings to honor and understand their responsibilities to the society. Religiosity is manifested through practices and theoretical belief as an act of worships to God or a deity, which eventually encourages a spiritual growth (King, 2007; Osman-Gani, Hashim, & Ismail, 2013).

Spirituality on the other hand, has been described to include a broad range of concepts and values such as transcendence, balance, sacredness, altruism, meaning of life, living in deep connectedness to the universe and awareness about life is not just about oneself. It provides energy and wisdom that transcends the material aspects of life (De Klerk, 2005; Osman-Gani et al., 2013). Spirituality, as manifested in the personal quest for understanding about life, is about meaning and relationship with others. It has been an agenda in searching for meaning and purpose, living in harmony with others, personal wholeness, wellness, holistic, personal growth, ethics, integrity, values-based, belief in divine and sense of justice and fairness (Valasek Jr, 2009). Holistically, spirituality is about the inner life of a person that governs the aspect of wanting to fulfill the mission of life in a positive manner (Ashmos & Duchon, 2000; Marques, 2008).

In the context of current research, the researcher is not denying the connection between the two, but the intention to differentiate between religiosity and spirituality in the context of the study is to create clear contribution in terms of how the inner life of a person that governs the aspect of wanting to fulfill the mission of life in positive manner (Ashmos & Duchon, 2000; Marques, 2008) that stretched beyond any religion specifications or religion do's and don'ts or deity. The study is intent to study how spirituality can be generalized throughout any kind of religion.

## **2.5 Spiritual Leadership**

In general, when discussing about leadership, various understandings and perceptions concerning the concept emerged. Nowadays, leadership goes beyond power and authority as it also caters emotion connections, authenticity, and spiritual values (Krishnakumar, Houghton, Neck, & Ellison, 2015). There have been many studies conducted to explain the emergence of many theories on leadership, ranging from ethical leadership (Brown & Treviño, 2006), authentic leadership (Avolio & Gardner, 2005), transactional to transformational leadership (Bass, 1991), servant leadership (Russell, 2001), empowering leadership (Sean van, 2000), the role of stewardship in leadership (Waters, 2013) and spiritual leadership (Fry, 2003). Among the mentioned leadership approaches, the spiritual leadership has piqued the interests of many leadership researchers (Bauman, 2013).

Spirituality has long been a neglected dimension in the leadership issue as it is in the psychological contract in a work organization (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002). The best part is that spiritual leadership makes way for the transformation and continued success for a learning organization (Z. Geh, 2014) in relation to knowledge management (KM) and turned out that KM required knowledge sharing (Blankenship & Ruona, 2009). Numerous studies have shown the importance of

inculcating spirituality into management (Banyhamdan, Harrim, & Al-Qutop, 2012; Brophy, 2014; Karakas, 2010; MacDonald, 2011; Osman-Gani et al., 2013; Sarlak, Javadein, Esfahany, & Veiseh, 2012; Sheep & Foreman, 2012; Whitaker & Westerman, 2014; Word, 2012; Zaidman & Goldstein-Gidoni, 2011).

According to Fry (2003), the theory taps into the needs of both leaders and followers for spiritual survival so that they become more organizationally committed and productive through the desire to make more contributions and differences” (p.711). It inculcates the values, attitudes, and behaviors that are necessary to invoke organization members to experience spiritual well-being in their life. This can be achieved with the presence of organizational culture based on the spiritual qualities of the leader to care, concern, and appreciate both self and others (Fry, 2003). Spiritual leaders are moral leaders who prefer to accommodate or work together in areas on the values of integrity, respects, love, and trust. They prefer to challenge opinions and ideas rather than accommodate them and affirm the superior value of the spiritual over the leadership model in overall model ways (Fairholm, 1996; Korac-Kakabadse et al., 2002). Spiritual leadership is defined as

There is a remarkable number of studies have been trying to find consensus regarding the elements of spiritual leadership to guide present understanding of the characteristic of a spiritual leader, including building shared values to inspire a sense of shared community values as the basis of the core organizational values (Fairholm, 1996; Ferguson & Milliman, 2008). According to Fairholm (1996), “spiritual leaders clarify followers’ moral identities, deepen, and strengthen their commitment and sense of connectedness with others” (p. 12). Spiritual leadership is able to build up alignment in values that lead to a common vision (Fairholm, 1996) and shared meaning (Kouzes & Posner, 2010). Spiritual leaders do not manipulate others, instead, they work together

with the employees with influence and power to achieve results, and to produce real changes (De Pree, 1990). They serve their follower sincerely and they transform others as well as themselves because they believe individuals can make a difference (Kouzes & Posner, 2010).

The emergence of spirituality has enriched the agenda for the morale and values efforts to the leadership field, as well as to general organizational behavior field for a better understanding of the human resources behavior to increase competitiveness (Nicolae, Ion, & Nicolae, 2013). Thus, as the interest of the study, the dimensions of spiritual leadership as defined by Fry (2003) were adopted to explore the effects of knowledge sharing behavior at the individual level. The dimensions included were altruistic love, hope, and faith, vision and inner life (Fry, 2003).

## **2.6 Workplace Spirituality**

The theory of Workplace Spirituality helps to explain how employees' inner life nourishes and is nourished by meaningful work within the context of community (Ashmos & Duchon, 2000). Workplace spirituality as defined is comprised of three major components: the inner life, meaningful work, organizational values and sense of community (Duchon & Ashmos, 2005; Giacalone & Jurkiewicz, 2003; Jurkiewicz & Giacalone, 2004; Kolodinsky, Giacalone, & Jurkiewicz, 2008; Mitroff & Denton, 2013). Employees are surely preferred to be treated as human beings equipped with spirit values, souls, dreams and demands for a meaningful life to be able to contribute to society at the same time, to feel good about what they are doing (Neal, 1997).

Evolution into the spirit at workplace defines the concept of workplace spirituality that literally brings out the sense that work should be meaningful and it serves the purpose of life on the foundation of the sense of connectedness and interconnectedness that leads to a sense of community (Ashmos & Duchon, 2000; Karakas, 2010). Thus,

workplace spirituality is about people who have a common connection, magnetism, and togetherness with each other in their work unit and also about the organization at large (Harrington, Preziosi, & Gooden, 2001). The concept also involves perception in which employee as a spiritual entity should have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000).

Workplace spirituality is associated with the dimensions such as meaning, purpose and sense of community and connection (Ashmos & Duchon, 2000), the experience of transcendence, inner life, and the feeling of completeness and joy (Duchon & Ashmos, 2005; Jurkiewicz & Giacalone, 2004), meaningful work, community, and an alignment with organizational values (Milliman, Czaplewski, & Ferguson, 2003). Alignment of values is understood as an association of individual values to what being practiced at organizational level, to feel connected to organizational goals, desiring to achieve similar to what the mission and vision of the organization are such as to contribute know how so that the organization can as well be the top in producing best services/products, to edge competitive advantage, to include the behavior as norms, common practices, and values within the organizational culture, that enable people to have own initiatives toward productivity. Organizational values is principles that guide all a company's actions; they serve as its cultural cornerstones

Kinjerski and Skrypnek (2004) defined workplace spirituality as “a term that describes the experience of employees who are passionate about and energized by their work, find meaning and purpose in their work, feel that they can express their complete selves at work, and feel connected to those with whom they work” (p. 27-28). It also occurs when people find their work as aligned to a spiritual path, and they want to

contribute to society in a meaningful way with the sense of caring and compassionate with fellow employees, superiors, subordinates and customers (Neal, 1997).

Workplace spirituality was a deliberated outcome of the interactions between the inner life that produced a productive outer life, the meaningful work and the sense of community (Ashmos & Duchon, 2000). The inner life as the essence of workplace spirituality (Rego & Pina E. Cunha, 2008) is also deemed to influence the awakened feeling of being connected to others that eventually inspires the feeling of completeness and joy (Giacalone & Jurkiewicz, 2003). In the context of Asian workplace, it was reported that workplace spirituality is regarded as inclusive of connections, compassion, mindfulness, meaningful work and transcendence (Petchsawang & Duchon, 2009). Such values are able to induce a very conducive working environment to cultivate employees' spirituality attitudes (B. S. Pawar, 2009a), given ways to the formation of the effective working team (Duchon & Ashmos, 2005; Luis Daniel, 2010), finding one's individual purpose within the context of collective need, a manifestation of meaningful work by contributing to a larger context and connection to a group based on teamwork through engagement and commitment (Saks, 2011). Workplace spirituality provides the means of connecting the inner life, (Ashmos & Duchon, 2000; Karakas, 2010), it helps in expressing many aspects of one's being, not just the ability to perform physical and intellectual tasks that can lead to a more meaningful and productive outer life but also to accept that the workplace as a place with inter-related co-workers and people (Neck & Milliman, 1994).

On that note, organizations have started to make ways for workplace spirituality especially when studies proven on its positive impacts to organizational performance (Faro Albuquerque, Campos Cunha, Dias Martins, & Brito Sá, 2014; Wahid & Mohd. Mustamil, 2017), individual performance (Fachrunnisa et al., 2014; Rego, Cunha, &



Souto, 2007), employee engagement and job satisfactions (Saks, 2011), employee wellbeing (B. S. Pawar, 2012), and also organizational commitment and organizational citizenship behavior (Katono, Manyak, Katabaazi, & Kisenyi, 2012) and not excluding as enable in cultivating the culture of learning organization (Anant, 2012; Jeon, 2011).

## **2.7 Spiritual leadership, workplace spirituality, motivations to share and knowledge sharing behavior and the emergence of compassion and meaningfulness**

As reported by literature, leadership styles have their own ways to influence knowledge sharing behavior (Al-Husseini & Elbeltagi, 2014; Bradshaw et al., 2015; S. Kim, Kim, & Yun, 2015; Tamunosiki-Amadi, 2013) and a spiritual leadership also has its own way to create a workplace that encourage employees to contribute and bring differences (Boorom, 2009; Fry & Cohen, 2009; Fry et al., 2011; Fry, Matherly, & Ouimet, 2010; Jeon, Passmore, Lee, & Hunsaker, 2013; Kaya, 2015; B. S. Pawar, 2014; Sweeney & Fry, 2012; Whitaker & Westerman, 2014) by seeing work as fulfilling their purpose of life and enjoying the relationship of community and to help others by sharing knowledge (M. Gupta et al., 2014; Indartono & Wulandari, 2014; Katono et al., 2012).

Evidently, Malaysia telecommunication industry has shown the deployment of knowledge sharing via knowledge management (Chin Wei et al., 2007; Chin Wei et al., 2009) but prevalent gaps showed the need to explore how leadership supports and organizational culture enable KM implementation strategies within Malaysian telecommunication organizations (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006) to the fact that in Malaysia, knowledge sharing behavior required the right organizational climate and trust (Jain et al., 2015). The scenario hence becoming the interest of the study to find the leadership style and the kind of organizational

culture and climate that able to engender trust which is crucial to knowledge sharing behavior in Malaysia context leadership style and trust (Bradshaw et al., 2015; Jain et al., 2015; Kathiravelu et al., 2014).

Studies talked about formulation of motivational packages to encourage knowledge sharing behavior (Bock et al., 2005; Šajeva, 2014; Wickramasinghe & Widyaratne, 2012) while at the same time literatures mentioned about how rewards becoming redundant to knowledge sharing (Bock & Kim, 2001), leading to the need to explore potential ways to ignite deeper level of intrinsic motivations as mechanism to excite employees to share knowledge (Chalofsky & Krishna, 2009; Dewar & Cook, 2014). Hence, by integrating all previous literatures, the study is believed to be able to expand and provide empirical evidences by exploring the research questions and objectives on assessing to what extend spiritual leadership and workplace spirituality able to influence knowledge sharing behavior, by manipulating the ability of spiritual values on leadership style and workplace culture to invoke the element of trust, teamwork, sense of calling and membership, by challenging the employees to find the inner self as driving factor in exploiting deeper level of intrinsic, in line to literatures on knowledge sharing within Malaysian perspective that talked about leadership supports, organizational culture and trust (Bradshaw et al., 2015; Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006; Jain et al., 2015). The study is also expected to expand the theory of Social Exchange on the perspective of wisdom, psychological and sociological aspects (Blau, 1964; Emerson, 1976), supported by the discovery of the new emerging elements of compassion and meaningfulness.

## CHAPTER 3: RESEARCH METHODOLOGY

### 3.1 Introduction

Generally, researches in the area of leadership, workplace experience and knowledge sharing behavior adopt either qualitative or quantitative explorations (Conger, 1998; Podsakoff & Dalton, 1987; S. Wang & Noe, 2010). In the context of the current study, the combination of both methods, known as mixed method study was applied. This method integrates both qualitative and quantitative study to overcome the weaknesses of pure qualitative or quantitative, to provide a comprehensive evidence for the research problem, and also to help answer questions that cannot be answered by qualitative or quantitative approaches alone (Creswell & Plano, 2007).

Furthermore, the nature of the study is about human behavior and the spirituality perceptions. Therefore, a pragmatism approach was adopted that combined both deductive and inductive thinking to focus on the consequences of the research and the importance of the research problems (Creswell & Plano, 2007) to explore the significant contribution of spiritual values and workplace and leadership style to knowledge sharing behavior. Thus, this chapter explains the details of the method adopted that covers the research paradigm, the research design, the sampling technique, research procedure, research objective and research questions, and research variables.

The partial least squares approach to structural equation modeling (PLS-SEM) was used to allow the modeling of the underlying constructs as formative or reflective indicators with minimal demands on samples size to validate a model (Chin, 1998). Three types of validity assessments were used to validate the measurement of an instrument, the content validity, the convergent validity, and the discriminant validity. Content validity was measured to ensure consistency between the measurement items and the existing literature. This was done by interviewing practitioners and conducting a

pilot testing on the instrument. The researcher assessed the convergent validity by examining the composite reliability and an average variance extracted from the measures, employing 0.5 as the threshold reliability of the measures (Hair, 2010; Hair, Sarstedt, Pieper, & Ringle, 2012) and employing PLS have used 0.5 as the threshold reliability of the measures. Discriminant validity assessment as a tool to analyze the relationships between latent variables was evaluated using the Heterotrait-Monotrait Ratio (HTMT) of less than 1.00 to assess the correlations of indicators across constructs measuring different phenomena (Henseler, Ringle, & Sarstedt, 2015) as well as the examination of cross-loadings (Hair, 2010; Henseler et al., 2015).

### **3.2 Research Paradigm**

A research paradigm taken as an accepted model or pattern is to guide the way we do things as more formally establishes sets of practices. As the worldview changes are aligned to the changes in paradigm, the adoption of new instruments within a newer context is inevitable (Kuhn, 2012). Thus, the researcher adopted a mixed method research and guided by the pragmatism views as an alternative paradigm because the research combines deductive and inductive thinking by mixing both qualitative and quantitative data. Pragmatism approach is highlighted with the focuses on the problem to be researched and the consequences of the research as associated with mixed methods approach (Brewer & Hunter, 1989; Creswell & Plano, 2007). It is pluralistic and oriented toward what works and practice (Creswell, 2013; Feilzer, 2010), as such the research requires the construct of emerging alternative framework that accommodates its diverse nature (Creswell & Plano, 2007).

The study adopts to mixed method sequential exploratory design, with the intention that the results of the first method (qualitative) can help develop or inform the second method (quantitative) (Creswell & Plano, 2007; Greene, Caracelli, & Graham, 1989),

needed for the reasons that the variables are unknown, and no guiding framework of theory, suited for exploring a phenomenon (Creswell, 2013), and in this context the spirituality of the leadership and workplace to knowledge sharing behavior, and further to generalize results to different groups (Morse, 1991) in measuring its prevalence. This design is based on the premise that an exploration is required as there is no guiding framework to ascertain on measurement or instruments, the variables which are under exploration or never being explored previously, or theory to begin with as it involves exploration of the phenomenon (Creswell & Plano, 2007).

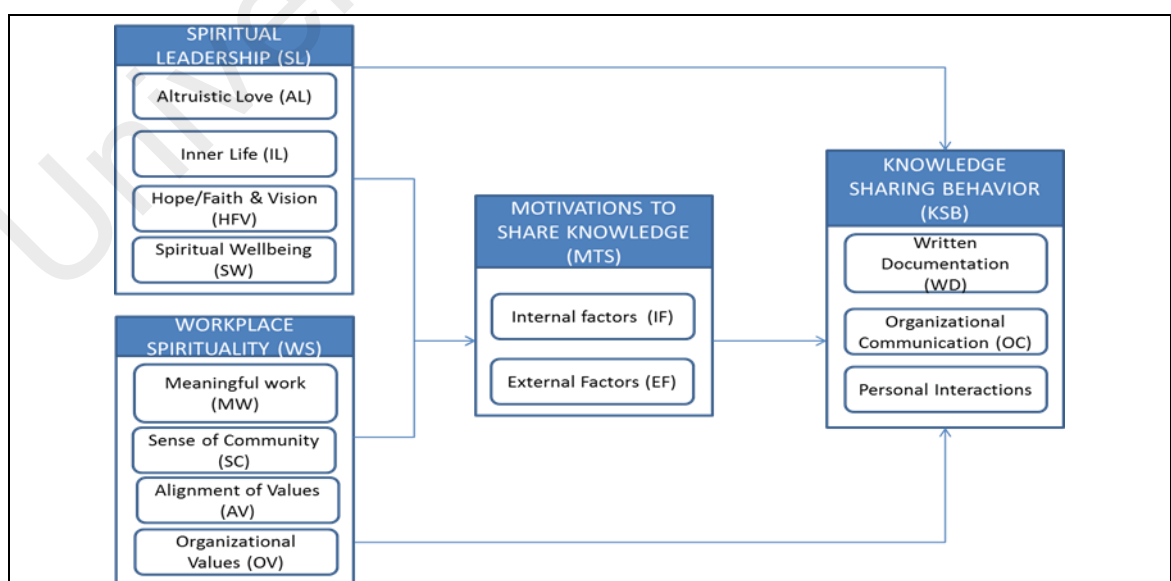
The rationale for using this approach is based on the strength of both methods as it allows the richness of diverse methods to evolve and cross validate (Creswell, 2013). The Exploratory Sequential Design as in model development was chosen due to the reason of potential new constructs coming from compassion and meaningfulness that could have significant influences on knowledge sharing behavior in order to assimilate the interest of the topic (Myers & Oetzel, 2003). Thus, the research aimed to develop a new model to give new perspectives to the area being researched. It also aimed to validate instruments for measuring the dimensions of spiritual leadership, workplace spirituality and knowledge sharing behavior in relation to motivations to share knowledge, as well as probable effects driven by the emergence elements of compassion and meaningfulness, resulted from the influence of Spiritual leadership and Workplace spirituality. The mixed methods research design provides evidence for studying the topic concerned as it helps answer questions that cannot be answered by qualitative or quantitative alone, and it provides strong points that offset the weakness of both quantitative and qualitative research too (Creswell & Plano, 2007), on the variant of model development to produce specific categories or relationship to develop hypotheses based on the qualitative findings (Creswell, 2013). On that note, the mixed methods was chosen for a better approach to research than either quantitative-only or

qualitative-only methods when a single data source is not sufficient to understand the topic, when results need additional explanation, exploratory findings need to be generalized, or when the complexity of research objectives are best addressed with multiple phases or types of data (Brannen, 2005). Factors emerged from the influence of spiritual leadership and workplace spirituality were included in the designing of the research framework as emerging latent variables to influence the mediating variable driven by motivation to share knowledge as produced by qualitative data analysis, to inform the quantitative phase, but not at the conceptual framework where upon completion of qualitative data analysis only would the new latent variable discovered.

### 3.3 Research Design

#### 3.3.1 Research Framework

As the study aimed to explore the influence of Spiritual Leadership and Workplace Spirituality on knowledge sharing behavior, a preliminary conceptual framework was constructed as guidance to the exploration of the constructs with the intention for refinement through the mixed methods study. Figure below shows the preliminary conceptual framework.

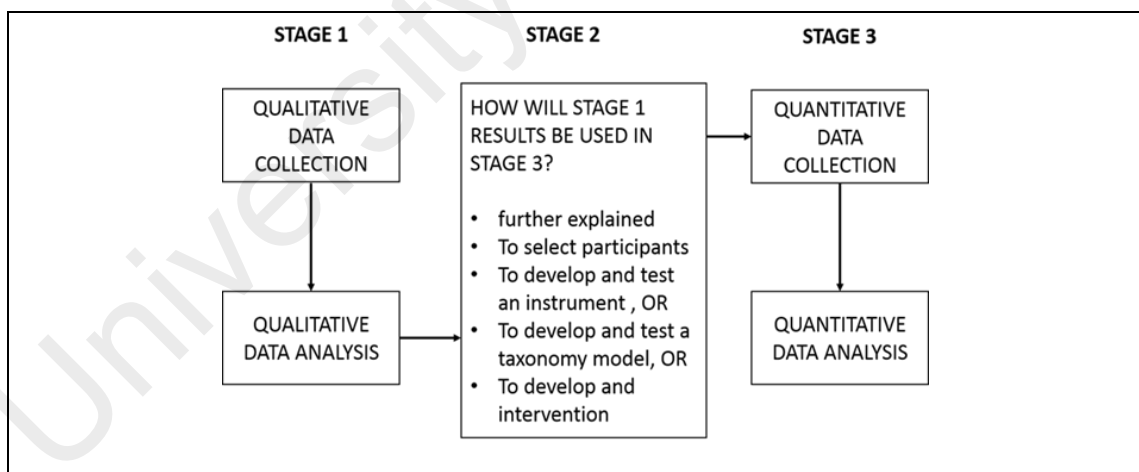


**Figure 3-1:** Conceptual Framework for the Influence of Spiritual Leadership and Workplace Spirituality on Knowledge Sharing Behavior

### 3.3.2 Research Process and Sampling Techniques

The sequential data collection process that involves different procedures than concurrent data collection was adopted in this study (Creswell & Plano, 2007). The data collection will be in stages, and as for the current research, the process follows Exploratory Sequential Designs. Data collections were related to each other and they were not independent (Creswell, 2013).

Sequential data collected were divided into three stages. Firstly, the qualitative data collection and analysis were conducted to facilitate the second stage of decision-making (to inform the quantitative stage for hypotheses development). Following the stage of decision making, the data collection process was concluded as the quantitative data collection and analysis, with the intention of generalization of the results to the whole population. As for the current research, the findings were generalized to the population of telecommunication industry in Malaysia.



**Figure 3-2:** Sequential Exploratory Mixed Method Process(Creswell & Plano, 2007)

### 3.3.3 Exploratory Sequential Design

The Exploratory Sequential Design approach was adopted for the development of model when the qualitative phase explores the research topic deliberate to potentials of emerging elements to facilitate on development of new model framework. Running

qualitative exploration with few participants and the results from the qualitative findings guide the development of items and scales for a quantitative survey instrument. The qualitative part adds depth and meaning at a personal level to the study for discovering new area (M. Patton, 1990; M. Q. Patton, 2002), which cannot be answered by the qualitative alone. Exploration continues to answer the RQs and ROs, for further understanding when the qualitative discovery informing the quantitative phase on hypotheses development in finding the linkage to the RQs and ROs, to produce specific categories or relationship (Creswell & Plano, 2007; Morse, 1991).

Besides that, open-ended semi-structured interview questions were also used for in-depth information gathering. The personal responses from the participants were gathered together with observational notes, and focus group transcripts and documentary materials as well as the researcher's own records of ongoing analytical ideas, research questions and the field diary to add richness to the information gathered (Pope, Ziebland, & Mays, 2007). Qualitative data collected in this phase was analyzed immediately to facilitate the instrument model development and then further validated by the respondents (M. Patton, 1990) to establish content validity of the instruments used for measurement in the quantitative phase (Myers & Oetzel, 2003).

The first phase of qualitative approach enables the researcher to understand and to capture the points of view of other people without prior decisions made on those points of view through pre-selection of questionnaire categories. This was done to facilitate the researcher in answering the research question of the study, "to what extent spiritual leadership and workplace contribute to knowledge sharing behavior of employees in telecommunication organizations in Malaysia". Therefore, to tackle the research questions, interview questions were used to explore the understanding of the selected participants on the potentials of spiritual leadership and workplace spirituality



contributions on knowledge sharing behavior. The results found will help the researcher in establishing the conceptual framework to facilitate the production of hypothesis for quantitative phase. The sets of interview questions are shown below:

Q1: What do you understand about knowledge sharing?

Q2: How do you share your knowledge?

Q3: What motivates you to share your knowledge?

Q4: What do you understand about Spiritual Leadership? To what extent do you think Spiritual leadership could influence your knowledge sharing behavior?

Q5: What do you understand about workplace spirituality? To what extent do you think workplace spirituality could influence your knowledge sharing behavior?

Q6: Which do you think between workplace spirituality and spiritual leadership might contribute the most to your knowledge sharing behavior?

The questions provided opportunities for the interviewees to express their understanding of workplace spirituality, spiritual leadership, and knowledge sharing behavior and at the same time helped the researcher to tackle any emerging variables that might unconsciously influence their behavior on knowledge sharing in relation to spiritual leadership and workplace spirituality. The questions were also constructed to diagnose the potential contributions of the dimensions of each construct on knowledge sharing behavior among the selected employees at the top telecommunication organizations in Malaysia. These data were gathered from an in-depth interview sessions with the selected participants to obtain a clearer information. All the responses and information given by them were analyzed to compare the patterns and general themes based on the definitions of the constructs derived from the literature.

The outcomes provided further understanding on the influences of the constructs of spirituality in the workplace and in the leadership style that are able to contribute to the enrichment of the knowledge, the theory of workplace spirituality, the theory of spiritual leadership and the theory of social exchange in the context of knowledge

sharing behavior from the perspective of Malaysia telecommunication industry. The data was analyzed according to the thematic analysis as a tool to navigate through the phase of the inquiry, and the process involved recognizing an important moment, encoding it and interpreting it (R. Boyatzis & Boyatzis, 2008; Braun & Clarke, 2006). The outcome of the thematic analysis was to facilitate the induction of emerging model on the actual contributions from the dimensions of spiritual leadership and workplace spirituality on employees' knowledge sharing behavior.

To note, interviews questions were constructed as semi structure (with some unstructured approach when it comes to the need for further clarification and understanding) after the researcher gathered preliminary research on current situation of human resources activities and culture within the organization which as being informed, already started implementing spiritual aspects within the workplace. All interview questions to probe about knowledge sharing were constructed without having any indication to be linked with neither spiritual leadership nor workplace spirituality, only focusing on Subjects' understanding about knowledge sharing and motivations to share knowledge to what motivated them to share knowledge. Unstructured interviews do not reflect any preconceived theories or ideas, which then progress based, primarily, upon the initial response with the intention for significant 'depth' as required (Gill, Stewart, Treasure, & Chadwick, 2008). The responses were analyzed to capture the themes on area researched as per literature for identifying, analyzing, and reporting patterns (themes) within data in relation to the research question, and represents some level of patterned response or meaning within the data set (Braun & Clarke, 2006).

The second phase that followed the first phase of the qualitative approach was the quantitative approach. It was conducted to cross validate the research model developed from exploring the effects of spiritual leadership's and workplace spirituality's

contributions on knowledge sharing behavior together with the emerging variables on deeper level of intrinsic motivations to share knowledge. The purpose of conducting this approach is to make inferences across telecommunication industry in Malaysia and to generalize the results to different groups (Morse, 1991), in an attempt to measure its prevalence. Survey research was used to provide a quantitative description of opinions, trends or behavior of a population by studying a sample of that population (Creswell, 2013). Since the research focused on the influence of the spiritual leadership's and workplace spirituality's on knowledge sharing behavior, the questionnaires were distributed to all employees that were assigned to the tasks of products and services development across telecommunication industry in Malaysia. The selection of the participants was made by the HRD from the products and services development teams because these groups of employees are considered as the knowledge pool for the organizations' competitive advantage (knowledge-based resources for production of products and services). In addition, this choice was also based on the strategic location of the participants – headquarters (according to the preliminary information gathering). Furthermore, the headquarters are all located in Klang Valley areas. The samples were given sets of questionnaires consisting of sets of scales to measure workplace spirituality, spiritual leadership, knowledge sharing and two emerging variables, namely compassion and meaningful work. The participants were given a 5-point Likert scale questionnaires in order to get their opinions on the variables studied.

The instruments were adopted and adapted (based on the situational and environmental factors) from the previous literature to measure the spirituality dimensions of workplace (Ashmos & Duchon, 2000; Milliman et al., 2003; Petchsawang & Duchon, 2009) and leadership (Fry, 2003; Fry & Matherly, 2006; Fry et al., 2010), and knowledge sharing behavior (Yi, 2009), together with the measures for compassion and meaningfulness as emerging variables resulted from the contributions

between all constructs, as well as motivations to share knowledge (Kankanhalli, Tan, & Wei, 2005; Wasko & Faraj, 2005). The questionnaires were designed based on multiple items with a measurement of 5-point Likert scale (Likert, 1974).

The process of data gathering is important in research for better understanding of the theoretical framework used (Bernard, 2011). Hence, a purposive sampling technique was used in the research based on the quality the informants possess (M. Patton, 1990; Tongco, 2007). Purposive sampling is a non-random technique that does not need underlying theories or a set number of the informant.

The samples were chosen based on the criteria that they are able to impart their knowledge and experiences for the purpose of the research (Bernard, 2011). The technique was primarily used in qualitative studies and might be defined as selecting units (e.g., individuals, groups of individuals, institutions) based on specific purposes or criteria associated with answering a research study's questions (Teddlie & Yu, 2007). Purposive sampling could be a meaningful technique to use as particular settings, persons, or events are deliberately selected for the important information they can provide that cannot be gotten as well from other choices, on the basis of individual employees as the unit analysis (Hair, 2010; Hair, Black, Babin, Anderson, & Tatham, 1998). The employees selected in the research were comprised of the product and services team members of top 5 telecommunication organizations in Malaysia, including both fixed line operators, as well as cellular line operators.

In the first phase of data collection, the samples were chosen from a single organization for qualitative analysis. The samples were selected from the purposive sampling method that were based on a particular setting, person, and event in order to produce the intended important information that other method could not do (Miles, Huberman, & Saldaña, 1994; Teddlie & Yu, 2007). Therefore, the selected purposive

sample was chosen to be interviewed on one to one basis in order to gather in-depth understanding and insight of the spiritual leadership and workplace spirituality phenomenon that would contribute either positively or negatively on the knowledge sharing behavior within the selected organization. A single purposively selected organization was chosen from the facts that the organization has been tremendously scoring high performance in terms of revenues, number of subscribers, service stability, creativities in producing products and services, and as well as human resources awards as the best employer to work for by well-known certification institutes.

The qualitative interviews were then conducted on the purposive samples to understand the participants' awareness, understanding, reactions, and acceptance of the values of spiritual leadership, workplace spirituality. The interviews also helps to explain to what extent these constructs contribute to their motivation to share their knowledge. The interviews were conducted until the researcher senses that the responses given were very much consistent to the point of reaching a stage of saturation (Guest, Bunce, & Johnson, 2006; Morse, 1995). By doing so, the researcher concluded the interviews at 15 subjects from the selected telecommunication organizations with criteria of being from the knowledge-based resources and having the right knowledge needed by the organization. However, the researcher found that the data has reached its saturation when the analysis of 13 interviews with codes definitions analyzed became stable with more than 80% of the definitions of all constructs; 11 definitions for spiritual leadership, 11 definitions on workplace spiritual leadership and 13 definitions on knowledge sharing had occurred (Guest et al., 2006). The interviews were deemed as sufficient when the collection of new data did not shed any further information on the issue under investigation (Glaser, Strauss, & Strutzel, 1968; Guest et al., 2006).

Overall, a mixed method research was chosen for its comprehensive evidence to study a research problem and helped to answer questions that could not be answered by qualitative or quantitative approach alone. Furthermore, this method was also able to facilitate the requirement to collaborate across the adversarial relationships between quantitative and qualitative researchers that might occur sometimes in between (Creswell & Plano, 2007).

### **3.4 Research Procedure**

#### **3.4.1 Data Collection Procedure**

In line with an exploratory sequential design, the initial stage undertaken required a detail qualitative data collection. In-depth interviewing and field observations were gathered from the purposive sample of qualitative data collection in order to qualitatively explore the research topic (Creswell & Plano, 2007). To reduce the effect of same source bias, the set of interview questions was properly not in sequence in accordance to the type of respondents (either low ranking to high ranking) through behavioral interviewing supported by preliminary information given by the Human Resources Department (Morganstern, 1988).

The qualitative findings with the emergence of new variable(s) then guided the development of a conceptual framework and the development of items and scales for a quantitative survey instrument. The instrument was quantitatively deliberated and validated (Creswell, 2013; Creswell & Plano, 2007) and generalized to different groups of people of product and services development teams within five telecommunication organizations across the industry (Morse, 1991) to explore the phenomenon of spirituality in the context of workplace and leadership in order to measure its prevalence (Creswell & Plano, 2007), in answering the potential causal effects spiritual leadership

and workplace spirituality could bring to knowledge sharing behavior among the telecommunication employees in Malaysia.

### **3.4.2 Data Analysis Procedure**

Qualitative data that were generated from the six semi-structured open-ended and in-depth interview questions were analyzed using a thematic analysis (Braun & Clarke, 2006; Pope et al., 2007). The thematic analysis involved the comparison of pieces of data that belong to a particular theme derived from literature, in an effort to recognize the common patterns (Tuckett, 2005). All the information gathered were coded and labeled in terms of how many relevant themes were derived from literature definitions, in which this information were compared to produce a 'story' (Tuckett, 2005). A continuous development for thematic analysis was adhered to so that a clear pattern with possibilities of new variables to emerge could be easily detected. To reduce the effect of self-report biases, the findings of the qualitative data were sent to the informant to ensure their reliability.

To analyze the quantitative data, both descriptive and inferential statistical methods were used based on the type of questions and hypotheses developed upon completing the qualitative results. The quantitative data were gathered by using questionnaires as the instrument, with the intention to generalize the qualitative findings deduced. All the quantitative data gathered were analyzed using a partial least squares (PLS) analysis to test the research model presented. PLS analysis is a component-based approach and thus it does not have any strict requirements for sample size and residual distribution (Lohmoller, 1988).

### **3.5 Interview Questions Development – Qualitative Phase**

Four sections of interview questions were constructed to enable the task of exploring the dimensions of spiritual leadership and workplace spirituality on motivations to share

knowledge and knowledge sharing behavior among the employees. For the purpose of the research, the interview questions were grouped as below:

**Table 3-1: Scopes of Interview Questions for Qualitative Study**

<b>Intention/Section</b>	<b>Question</b>	<b>Descriptions</b>
To explore the understanding, practices and motivations on knowledge sharing behavior	1.	Concepts of knowledge sharing: <ul style="list-style-type: none"> <li>• Definition of knowledge sharing</li> <li>• How are the current practices of knowledge sharing</li> <li>• How encouraging is the environment for knowledge sharing</li> <li>• How important is knowledge sharing</li> </ul>
	2	Mechanisms of knowledge sharing: <ul style="list-style-type: none"> <li>• Availability of mechanisms to share knowledge</li> <li>• How easy/friendly the mechanisms are</li> </ul>
	3	Motivations to share knowledge: <ul style="list-style-type: none"> <li>• Define motivations</li> <li>• Types of motivations</li> <li>• How influential the motivations are</li> </ul>
To explore the influence of spiritual leadership dimensions on knowledge sharing	4	Concepts leadership <ul style="list-style-type: none"> <li>• Opinion on current leadership style towards knowledge sharing</li> <li>• Perception of spiritual leadership – understanding of spiritual leadership</li> <li>• Opinion on spiritual leadership style towards knowledge sharing</li> <li>• Opinion on spiritual leadership influence on knowledge sharing agenda (motivations and behavior)</li> <li>• Opinion on the importance of spiritual leadership to organizational values and culture</li> </ul>
To explore the dimensions of workplace spirituality on knowledge sharing	5	Concepts of working values, organizational values, organizational culture: <ul style="list-style-type: none"> <li>• Explain current conditions</li> <li>• Explain the influence of current conditions to motivations to share knowledge and knowledge sharing behavior</li> <li>• Opinion on workplace spirituality</li> <li>• Opinion on the contribution of workplace spirituality on working values and culture and onto knowledge sharing agenda (motivations and behavior)</li> </ul>
To explore the strength between spiritual leadership and workplace spirituality on knowledge sharing	6	Contributions effects between spiritual leadership and workplace spirituality on knowledge sharing agenda (motivations and behavior) <ul style="list-style-type: none"> <li>• To explain on the strength of effects</li> <li>• To explain on the level of importance between the two constructs</li> </ul>

The interview questions produced help to guide the process of interviewing the participants in order to gain in-depth information and understanding. The interview questions were formed as a semi- structured and unstructured (for probing purposes) to



allow for few exploration questions so that the richness of information was guaranteed (as mentioned in section 3.3.3).

To validate the newly constructed questions, the interview questions were distributed among five fellow doctoral students and lecturers who were all well-trained in research activities and five practitioners, before actual field data collections to examine its validity and reliability. Reliability refers to how consistent the results should be and validity means how true the result of the study is. This was done to ensure that the questions were worded properly so that it could be easily understood in the same manner by one participant to another. Other than that, this process was also done to ensure the duration taken to complete the interviews, relevance of the topics used in the research and the clarity of the questions. The questions were reworded upon feedback given by the participants so that the reliability could be sustained (Denzin & Lincoln, 2000).

Potentials of bias were managed by purposively not using the exact interview questions as constructed, but positioning the questions based on the initial objective, as per table 3.1 above, asked questions open ended that were likely to yield as much information about the study phenomenon as possible and also be able to address the aims and objectives of the research (Gill et al., 2008). Additionally, the researcher also conducted the interviews within the same venues (within the organization), handled throughout almost similar duration and using the same communication language (English). Furthermore, all Subjects were not chosen by researcher, instead the Subject were identified by the HRD based on the criteria aforementioned by the researcher.

### **3.6 Questionnaire Development – Quantitative Phase**

Based on the qualitatively driven research model constructed upon a completion of qualitative data analysis, a set of questionnaire was developed by adopting and adapting

measurement scales that have been robustly validated in the previous studies. The qualitative findings informed the quantitative phase on further actions to be taken in finding the answers to the RQs. A set of questionnaire was formulated to test the contributing effects between the constructs so that the results obtained could be generalized. The measurement scale was adopted and adapted from literatures that covered knowledge sharing behavior (Yi, 2009), motivations to share knowledge (Kankanhalli et al., 2005; Wasko & Faraj, 2005), spiritual leadership (Fry, 2003; Fry & Matherly, 2006; Fry et al., 2010; Fry, Vitucci, & Cedillo, 2005) and workplace spirituality measure scale (Ashmos & Duchon, 2000; Milliman et al., 2003; Petchsawang & Duchon, 2009).

A pilot study was conducted among 15 selected practitioners from a software house in Kuala Lumpur in order to test the instrument's validity and reliability. Validity and reliability test were meant to cover the duration needed to administer the survey, the clarity of directions in the survey, the level of survey's difficulty and the possible problems that might arise. The following table shows the questions measured using 5-point Likert scales ranging from 1: Strongly Disagree; 2: Disagree; 3: Neutral; 4: Agree; 5: Strongly Agree. The intention of the pilot study was to retest on the instrument validity and reliability as the researcher adopt and adapt previous instruments to the suitability of the sample and study.

### **3.7 The Samples**

As far as the research objectives are concerned, the population for the study consisted of people, the employees from telecommunication organizations, identified from product development team by the organizations' HRD, known as the employees who actively producing creativities and making decisions. Thus purposively selected employees were identified to become the participants based on the criteria that they are

able to impart their knowledge and experiences for the purpose of the study (Bernard, 2011). In the first phase of qualitative data collection, the participants were named as Subjects coming from one organization selected for their track records of performance, scoring as best employer, best products and services provider, awards on service stability and number of subscribers for few years in a row, as reported by Frost & Sullivan and Brand Power.

The collection of the qualitative data was done according to the time and location that were convenient to Subjects. Most of the interviews were conducted during office hours and held at the premise where the Subjects located. It facilitated the researcher to gather some field notes and observations during the field study comfortably. A verbatim transcription was immediately conducted after each interview to guarantee the richness of the responses could be maintained. The interviews were conducted in English as most of the Subjects felt more comfortable and relaxed to communicate in the language. Various levels of employees especially those who have experiences in doing products and service development were gathered for interview sessions.

**Table 3-2: Subjects Descriptions**

Subjects	Job Functions/Portfolio	Profile		
		Year of Service	Number of Subordinates	Job Positions
S1	Solutions Architect	18 years	6	Manager
S2	Customer Experience	29 years	4	Manager
S3	Product Manager	15 years	2	Assistant Manager
S4	Product Specialist	9 years	4	Senior Manager
S5	Technical Planning	17 years	5	Senior Manager
S6	Product Engineer	10 years	0	Senior Executive
S7	Product Executive	5 years	0	Senior Executive
S8	Project Manager	20 years	2	Assistant Manager
S9	Project Executive	17 years	0	Executive
S10	Senior Management	18 years	20	General Manager
S11	Technical Planning	14 years	0	Assistant Manager
S12	Product Manager	17 years	3	Assistant Manager
S13	Product Executive	19 years	0	Senior Executive
S14	Product Specialist	18 years	5	Manager
S15	Senior Management	12 years	32	Senior General Manager

Adding to that, the sample were selected based on purposive criterion sampling strategies in ensuring that particular categories of cases within a sampling universe are represented on their a-priori theoretical understanding of the topic being studied, that certain categories of individuals may have a unique, different or important perspective on the phenomenon in question (Robinson, 2014). Furthermore, the data collection (interviews) was run throughout the whole team members as identified by the Human Resources Department known as team members of Products & Services Innovation group.

As for the second phase of data collection, all questionnaires were distributed to the purposively selected employees across the telecommunication organizations in Malaysia to guarantee the right information were gathered (answered by the right type of samples, from the knowledge-based resources among the products and services development team). Upon getting the required number of responses, by 10 times of items in e endogenous constructs (Cohen, 1992), the data were analyzed using SPSS and Smart-PLS.

In line with the interest of the current research, knowledge sharing within telecommunication industry in Malaysia needs further exploration not just from the perspective of the behavior, but also from the incorporation of the leadership style as well as the organizational values and culture within the workplace.

**Table 3-3: Questionnaires based on Measurement Scale from Literatures**

<b>Construct</b>	<b>Items</b>	<b>Items Wording</b>	<b>Ref.</b>
<b>Knowledge Sharing Behavior Scale</b>			
Knowledge Sharing Mechanisms	Written Contribution (KSW)	<ol style="list-style-type: none"> <li>1. Submit documents and reports</li> <li>2. Shares documentation from personal files related to current work</li> <li>3. Contribute ideas and thoughts to company online database</li> <li>4. Keep others updated with important organizational information through online discussion boards</li> </ol>	(Yi, 2009)
	Organizational Communications (KSC)	<ol style="list-style-type: none"> <li>1. Express ideas and thoughts in organizational meetings</li> <li>2. Participate fully in brainstorming sessions</li> <li>3. Propose problem-solving suggestions in team meetings</li> <li>4. Answer questions of others in team meetings</li> <li>5. Ask good questions that can elicit others' thinking and discussion in team meetings</li> <li>6. Share success stories that may benefit the company in organizational meetings</li> <li>7. Reveal past personal work-related failures or mistakes in department meetings to help others avoid repeating those mistakes</li> <li>8. Make presentations in department meetings</li> </ol>	
	Personal Interactions (KSP)	<ol style="list-style-type: none"> <li>1. Support less experienced colleagues with time from personal schedule</li> <li>2. Engage in long term, coaching relationships with junior employees</li> <li>3. Spend time in a personal conversation (i.e. discussion in hallway, over lunch, through telephone) with others to help them with their work-related problems</li> <li>4. Keep others updated with important organizational information through a personal conversation</li> <li>5. Share passion and excitement on some specific subjects with others through a personal conversation</li> <li>6. Share experience that may help others avoid risks and troubles through a personal conversation</li> <li>7. Spend time in email communication with others to help them with work-related problems</li> </ol>	
Motivations to share knowledge	External Factors (Relationship and Rewards) (MTS)	<ol style="list-style-type: none"> <li>1. It is important for me to feel sense of belonging</li> <li>2. It is important for me to establish a friendly relationship with others</li> <li>3. I expect to receive an honor in return to my knowledge sharing</li> <li>4. I always provide constructive ideas to help colleagues upgrade service quality</li> </ol>	(Kankanhall i et al., 2005; Wasko & Faraj, 2005)
	Internal factors (Power and Reciprocity) (MTS)	<ol style="list-style-type: none"> <li>1. If I answer questions posted by others, my competitive advantage will be threatened because my knowledge is shared with others</li> <li>2. If I answered to questions posted by others, the person who acquires my knowledge will become my competitor</li> <li>3. I feel that sharing my knowledge can improve my social status</li> </ol>	

Table 3-3: Continued

		4. Sharing knowledge is a kind of self-assurance to me 5. I would share my knowledge with others if they would do so	
Emerging Variables	1. Meaningfulness (M)	1. I really like helping others 2. I feel so good to help others to solve their problems 3. I enjoy helping others 4. I would share my knowledge if it is beneficial to the organization 5. I would share my knowledge if they need it	(Ashmos & Duchon, 2000; Milliman et al., 2003; Petchsawang & Duchon, 2009)
	2. Compassion (COMP)	1. I can easily put myself in other people's shoes 2. I am aware of and sympathize with others 3. I sympathize with my co-workers' suffering 4. I try to help my co-workers relieve their suffering 5. I am aware of my co-workers' needs 6. I feel obligated to help others out of my own conscience and compassion	
Spiritual Leadership	Altruistic love/ Vision/ Hope/faith/ Inner life /Spiritual wellbeing (SL)	1. The leaders in my organization "walk the talk" 2. The leaders in my organization are honest and without false pride 3. The leaders in my organization are honest and without false pride 4. My organization is trustworthy and loyal to its employees 5. The leaders in my organization have the courage to stand up for their people 6. My organization is kind and considerate towards its workers and when they are suffering, wants to do something about it 7. I feel my organization demonstrate respect for me and my work 8. I feel my organization appreciates me and my work 9. I feel I am valued as a person in my job 10. I feel highly regarded by my leaders	(Fry, 2003; Fry & Matherly, 2006; Fry et al., 2010)
Workplace Spirituality	Sense of Community/ Meaningful Work/ Alignment of Values/ Organizational Values (WS)	1. My ideal workplace would foster a strong sense of community 2. I would like to work in a place where I can connect with others 3. My ideal workplace overcomes people's differences to create unity 4. I want to be an integral part of a work community 5. It is important for me to work in an environment where people are mutually respected 6. I expect my work to be significant to me 7. My work would be related to what I value in life 8. I want my work to mean more to me than just paycheck 9. I experience joy in my work 10. My spirit is energized by my work 11. I am passionate about my work 12. I look forward to coming to work most days	(Ashmos & Duchon, 2000; V. M. Kinjerski & Skrypnek, 2004; Milliman et al., 2003; Petchsawang & Duchon, 2009)

Table 3-3: Continued

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13. I feel positive about the values of my organization
  14. My organization cares about its employees
  15. I feel connected with the organizational goals
  16. My organization concerns about the health of its employees
  17. I feel connected with the organizational missions
  18. My organization cares about whether or not my spirit is energized
  19. I feel that I am not forced to compromise my basic values at work (conscience)
-

Other than that, the research was also to explore the potentials of knowledge sharing from a social exchange perspective which could provide more insights on what have yet to be examined, what sources to contribute to a sense of trust that might influence knowledge sharing behavior (S. Wang & Noe, 2010). Although the role of motivation has been recognized and emphasized in the knowledge sharing literature (Davenport & Prusak, 1998; Hansen, Mors, & Løvås, 2005), it is somewhat surprising that spirituality aspects in both the workplace and the leadership style were not used as often in knowledge sharing research to interact with motivations to share knowledge.

Due to that, research questions were designed to explore how would the prior relationship look like in establishing a spiritual leadership as the effective leadership style on deliberating conducive organization climate via workplace spirituality as values within the organization working culture that contribute to knowledge sharing behavior (as mentioned in Chapter 1).

### **3.8 Research Variables**

The research concerns to explore the dimensions of spiritual leadership and workplace spirituality on the knowledge sharing behavior, specifically on the motivations to share knowledge aspect that led to knowledge sharing behavior among employees within the telecommunication industry in Malaysia. Hence, the variables for the present study consisted of the four (4) constructs, 1) spiritual leadership, 2) workplace spirituality 3) motivations to share knowledge, and 4) knowledge sharing behavior. New emerging variables emerged upon completion of qualitative data analysis through interviews, field works and observations were 1) compassion and 2) meaningfulness.

Based on the research questions and the conceptual framework, the new variables emerged were resulted from the contribution effects generated by the dimensions of



spiritual leadership, workplace spirituality, and knowledge sharing behavior. In this study, Spiritual leadership consisted of the elements namely 1) inner life, 2) hope/faith, 3) vision, and 4) altruistic love (Fry, 2003). Workplace spirituality, on the other hand, consisted of 1) meaning in work, 2) sense of community, 3) alignment of values, 4) organizational values (Ashmos & Duchon, 2000; V. Kinjerski & Skrypnek, 2006; Milliman et al., 2003; Petchsawang & Duchon, 2009). Meanwhile, motivations to share knowledge consisted of the dimensions known as 1) internal factors, 2) external factors (Minu, 2003a). Knowledge sharing behavior as the dependent variable consisted of the dimensions of 1) written contributions, 2) organizational communications, 3) personal interactions and 4) communities of practice (Yi, 2009).

Meaningfulness as one of the emerging variable coming from the individual employee's inner sense by integrating employee engagement, commitment and workplace motivation (Chalofsky & Krishna, 2009) which is not the same as Fry's (2003) meaning of work nor workplace spirituality (Ashmos & Duchon, 2000; Fry, 2003). Compassion on the other hand not only promotes and builds the quality of relationships among organizational members, creating relational resources such as trust and strengthening shared values of interconnectedness which involves feelings and responses and contribute to mindfulness (Atkins & Parker, 2011) which both are derived from deeper level of intrinsic motivations, in the sense that doing something because it is inherently interesting or enjoyable (Ryan & Deci, 2000).

## CHAPTER 4: INTERVIEWS AND QUALITATIVE DATA ANALYSIS

### 4.1 Introduction

The research intended to explore and explain the influence of spiritual leadership and workplace spirituality on knowledge sharing behavior among employees within the telecommunication organizations in Malaysia. Furthermore, the research aimed to deduce the potentials of emerging variables that might influence motivations to share knowledge, as well as to identify either spiritual leadership or workplace spirituality to have the greatest influence on knowledge sharing behavior.

Spiritual leadership with inner-life as its source, emerged from the contributions of hope, faith, vision and altruistic love of the leader, in which leads to feelings and spiritual belief of wellbeing to find work meaningful (intrinsically motivating) (Fry, 2003). Workplace spirituality on the other hand, is a framework within the organizational values that promotes employees' experience of transcendence through the work process to facilitate their sense of connectedness to others that leads to the feelings as a team (Giacalone & Jurkiewicz, 2003; Jurkiewicz & Giacalone, 2004; Kolodinsky et al., 2008). This kind of spirituality is driven by the inner life to feel a sense of community and interconnectedness at the group level that is aligned to the organizational values (Duchon & Ashmos, 2005; Karakas, 2010; Liu & Robertson, 2010; Milliman et al., 2003).

In addition, knowledge sharing behavior is defined as activities of transferring knowledge from individual employees to organizations that could bring competitive values for the organization (Minu, 2003a). It consists of the behaviors of sharing one's related knowledge and expertise with other members of an organization, which finally contributes to the competitive advantages to organizations (Yi, 2009). Knowledge sharing behavior occurs at various levels within organizations ranging

from individual, team or department level or at the organizational level, in which the source is from the inclination of the individual employees' behavior towards sharing knowledge (Erhardt, 2003; Gurteen, 1999).

The exploration of such behavior is not a straightforward activity as it requires an in-depth understanding of the behavioral systems, in which it can only be done through a qualitative study on purposively selected individual employees (Lips-Wiersma, 2002; Reason, 1994). At the same time, the research also required a generalization of the data across the industry. The data needed to be generalized to other telecommunication organizations in Malaysia to see to what extent the constructs mentioned generally influence such behavior. Thus, a mixed method research design (exploratory sequential design) was adopted. It required to undergo an in-depth qualitative data analysis for new model development and variables findings, and instruments development for quantitative data analysis (Creswell & Plano, 2007; Ivankova, Creswell, & Stick, 2006).

#### **4.2 Qualitative Field Interviews and Sample Profiling**

The research was initiated by qualitative data collections through purposive sampling method that consisted of a small number of selected participants according to predetermined criteria relevant to the research objective (M. Q. Patton, 2002). In accommodating the purpose of exploration and qualitative data collection, there was only one organization selected from the total of five (5) organizations for such an in-depth research. In order to gain into deeper meaning and understanding of the spirituality phenomenon on workplace and leadership style toward knowledge sharing behavior, semi-structured interviews with sets of open-ended questions were constructed. Semi-structured interviews allow a two-way exchange of information in order to pursue an idea or response in more detail (Gill et al., 2008). Besides that, a

face to face interview was also conducted to explore the views, experience, beliefs and motivations of individuals on specific matters, and also for a deeper understanding of the phenomena *per se*. The interview sessions were conducted within subjects' workplace and outside their workplace, depending on the agreement with the subjects. This was to ensure that subjects were convenient to respond to the interview questions and share their thoughts freely. Meanwhile, observations on their body language, verbal patterns and facial expressions were recorded as a field note.

The researcher received the permission to make observations of formal and informal knowledge of exchange activities within the premise, during team discussions, and as well as informal interactions outside team meetings, during working hours and break time. The data collected from the interviews were then transcribed into a written format to facilitate the process of analyzing the data and to capture a deeper understanding of the research constructs. The data were analyzed using a process called thematic analysis to explore the purpose of determining the categories, relationships, and assumptions that inform the participants' views of the topic researched (McCracken, 1988).

Before conducting the interviews, the researcher firstly gathered overview information from the Human Resources Department (HRD) together with training and development department (T&D) to understand the overall situation on work values, culture, and knowledge sharing activities and processes within the organization. The researcher found that the nature and level of employees' interactions varied according to job positions. The relationships between workplace spirituality and employee working attitudes were aligned to empirical findings, with the discovery of individual-level interactions, group level interactions, and organizational level interactions (Milliman et al., 2003).

The preliminary information showed that employees were assigned to project-based teams or operational-based teams in which they needed to report to a supervisor as assigned to them depending on their job scope. The researcher managed to have thorough observations on the current conditions of the premise. The researcher observed that the posters of working values hanged on the walls around the workplace to remind of the work values and cultures. The researcher inductively made an analogy that the organization constantly inculcates the culture and values of integrity, ethical and moral conducts, and at the same time reminded the employees to follow smarter ways of doing work to. The organization shared their organizational values with their employees openly. Inspiring captions regarding the corporate work values and culture were seen within the premise as in wall fixtures and fittings. Formal trainings on the corporate work values and culture were given to all employees on a regular basis.

Thematic analysis was used as a method for identifying, analyzing and reporting patterns (themes) within data which is important to the description of a phenomenon and is associated to a specific research question, and not intending to establish relationship between variables. Themes are defined as units derived from patterns such as conversation topics, vocabulary, recurring activities, meanings, feelings, or folk sayings and proverbs, identified by bringing together components or fragments of ideas or experiences, which often are meaningless when viewed alone (Leininger, 1985; S. Taylor & Bogdan, 1984). It helps to organize the data and interprets the content richness (R. E. Boyatzis, 1998; Braun & Clarke, 2006). All qualitative data collected from the interviews were coded using Microsoft Excel spreadsheet, and done manually immediately after completing each interview in order to observe the point of saturation (Glaser et al., 1968). This was because the researcher believes that only the researcher is able to do coding properly because he/she was the only

researcher able to understand the richness of the responses gathered because the researcher's direct experience with the settings, informants or documents interpreted (S. Taylor & Bogdan, 1998). The role of coding needs to be aligned to the phenomena observed; understand the examples of those phenomena in order to find commonalities, differences, patterns and structures (Seidel & Kelle, 1995).

### **4.3 Qualitative Data Analysis – Thematic Analysis**

As the research used an exploratory sequential mixed method study as initiated by qualitative data collection, the approach for inductive analysis on a deductive approach was adopted by employing thematic analysis (R. E. Boyatzis, 1998) The approach could be done by looking at the perceived pattern captured by the themes in relation to the research questions, encode the pattern by assigning indicators, and interpret the pattern. The framework of the thematic analysis consisted of:

1. Theme name based on the literature
2. Definition of the theme based on theory and literature
3. Indicator which is a key description that indicates an occurrence of the theme

Additionally, the frequencies of each of the themes in combination manual coding were adopted to help in explaining results. The researcher believed that as the instruments they could make effective manual coding by incorporating all observations and field notes besides relying on Atlas.ti as the software tool. The interviews involving 15 subjects from one telecommunication organization selected for its five years prestigious awards received for its performance as the best service provider, best wireless service provider, the best Telco brand, and Asia's best employer award in Malaysia. Participants which known as Subjects were selected purposively based on the predetermined criteria as part of knowledge-based resources, from senior to junior positions, of various length of stay, and a various number of subordinates. The amount of 15 Subjects were achieved following to saturation point (Glaser et al., 1968), with

13<sup>th</sup> interview's responses producing similar results. The researcher immediately conducted thematic analysis upon the completion of each interview, to detect the point of saturation. This was how the amount of 15 Subjects deemed sufficient for the qualitative data collection of the study.

All responses that met the specific themes were coded and grouped accordingly, based on theory-driven thematic elements. Categorization and grouping of themes conducted based on literature definitions of the theory of spiritual leadership, the theory of workplace spirituality, and knowledge sharing behavior. New themes were coded into the analysis to show the emergence of new themes derived from the contributing effects of spiritual leadership and workplace spiritual on the employees' knowledge sharing behavior.

#### 4.3.1 Open Ended Question 1

The first open-ended question was to explore the Subjects' understating on knowledge sharing behavior, either as practiced or as should be practiced. Inductive analysis was performed on all data from this open-ended question, guided by knowledge sharing behavior thematic codes, as supported by the literature, namely; Theme 1 – personal initiatives/Voluntary acts, Theme 2 – openness, and Theme 3 – compassion. An emerging theme was coded based on Theme 4 - organizational values, driven by definition of organizational values by Posner, B. Z., Kouzes, J. M., & Schmidt, W. H. (1985).

**Table 4-1: Theory-Driven Thematic Codes on Question 1**

Question 1: What do you understand about knowledge sharing?	
Definition from literature:	knowledge sharing is a set of individual behaviors involving sharing one's work-related knowledge and expertise with other members of one's organization, which can contribute to the ultimate effectiveness of the organization (Yi, 2009). Sharing of knowledge may occur at various levels in organizations such as at the individual, team, or department level, or at the level of the organization as a whole (Erhardt, 2003), but it starts with the individual (Gurteen, 1999). It relies on the behavioral choice of individuals (Dougherty, 1999). Knowledge sharing

Table 4-1: Continued

	can ultimately increase productivity, improve the work process, create new business opportunities, and help the organization to achieve its performance objectives.
Theme 1	Personal initiatives/Voluntary acts
Indicators	Willingly sharing, voluntarily sharing, proactively sharing, individual behaviors.
Example of response	Willingly share what you know, maybe within your expert area with your teammates. Knowledge sharing can help in shortening the learning process of tedious reading, and trial and errors. You share your knowledge because you want to be helpful and useful, that is my understanding, and you want to move things fast.
Theme 2	Openness
Indicators	Openly, hold nothing back, contribute.
Example of response	Willing and openly sharing your expertise, your skills, your ideas and experience that can be beneficial in finding the right solutions to issues, facilitating decision-making processes and expedite project deliveries. Sometimes, it is a quick way to create creativity, to boost the ability to think outside the box.
Theme 3	Compassion
Indicators	Helping others, care, concern, contribute, sympathy, empathy.
Definition	Being open to and moved by one's own suffering, experiencing feelings of caring and kindness toward oneself. Recognizing that one's own experience is part of the common human experience, requires one to engage in recognition of related experiences of self and other, decrease egocentric feeling of separation while increasing feelings of interconnectedness, put one experiences into greater perspective, so that the extent of one's suffering is seen with greater clarity (Neff, 2003).
Example of response	I used to seek information from others as well on top of my own effort and I believe what goes around will come around. It is an obligation to share back. After all, if you want to get things done, you need to share things that you know can contribute to job deliveries. You need to be helpful to your team mate, it is about teamwork and I also find it as a normal practice within the organization, everybody share their knowledge.
Theme 4	Organizational values
Definition	Values that enable people to know in their own minds, what to do and what not to do. When values are clear, they do not have to rely upon direction from someone in authority (Posner, Kouzes, & Schmidt, 1985).
Indicators	Norms, practices, values, process
Example of response	Knowledge sharing is common in my organization where everyone share with each other what they know, learned through their experience. It is to me an act of willingness, without being forced to share your expertise. Concerning my organization, it is a required exercise to document your project, this is one way of knowledge sharing. But in my opinion, the richness of knowledge sharing can only be enjoyed through face to face interactions because it is very limited to jot down your knowledge into written. Knowledge sharing is a routine exercise, becoming norms that we don't realize that we are actually practicing them.
Example of response	Knowledge sharing is common in my organization where everyone share with each other what they know, learned through their experience. It is to me an act of willingness, without being forced to share your expertise. Concerning my organization, it is a required exercise to document your project, this is one way of knowledge sharing. But in my opinion, the



Table 4-1: Continued

richness of knowledge sharing can only be enjoyed through face to face interactions because it is very limited to jot down your knowledge into written. Knowledge sharing is a routine exercise, becoming norms that we don't realize that we are actually practicing them.

Source: Developed by authors using data collected from interviews responses.

**Table 4-2: Frequencies of Coding on Question 1**

Q1: What do you understand about knowledge sharing?				
	Theme 1	Theme 2	Theme 3	Theme 4
N (%)	15 (100%)	15 (100%)	15 (100%)	3 (20%)
Year of Service:				
5 years and less	1 (6.7%)	1 (6.7%)	1 (6.7%)	0 (0%)
6 to 10 years	2 (13.3%)	2 (13.3%)	2 (13.3%)	0 (0%)
Above 10 years	12 (80%)	12 (80%)	12 (80%)	3 (20%)
Job Position:				
Executive	1 (6.7%)	1 (6.7%)	1 (6.7%)	0 (0%)
Senior Executive	4 (26.7%)	4 (26.7%)	4 (26.7%)	0 (0%)
Assistant Manager	3 (20%)	3 (20%)	3 (20%)	0 (0%)
Manager	3 (20%)	3 (20%)	3 (20%)	1 (6.7%)
Senior Manager	2 (13.3%)	2 (13.3%)	2 (13.3%)	0 (0%)
Gen. Manager and above	2 (13.3%)	2 (13.3%)	2 (13.3%)	2 (13.3%)
No of subordinates:				
None	5(33.3%)	5(33.3%)	5(33.3%)	0 (0%)
Less than 5 people	5(33.3%)	5(33.3%)	5(33.3%)	0 (0%)
5 to 10 people	3(20%)	3(20%)	3(20%)	1 (33.3%)
More than 5 people	2 (13.4%)	2 (13.4%)	2 (13.4%)	2 (13.4%)
Subjects:				
Subject 1	1	1	1	1
Subject 2	1	1	1	0
Subject 3	1	1	1	0
Subject 4	1	1	1	0
Subject 5	1	1	1	0
Subject 6	1	1	1	0
Subject 7	1	1	1	0
Subject 8	1	1	1	0
Subject 9	1	1	1	0
Subject 10	1	1	1	1
Subject 11	1	1	1	0
Subject 12	1	1	1	0
Subject 13	1	1	1	0
Subject 14	1	1	1	0
Subject 15	1	1	1	1

Source: Developed by authors using data collected from interviews responses.

### 4.3.2 Open-Ended Question 2

The second open-ended interview question aimed to probe further on how the subjects practice knowledge sharing within the organization. An inductive analysis was performed to produce an understanding of knowledge sharing practices within the

organization. Theory-driven thematic codes were produced based on the literature which includes Theme 1 – personal interactions, Theme 2 – organizational communications, and Theme 3 – written documents.

**Table 4-3: Theory-Driven Thematic Codes on Question 2**

Question 2: How do you share your knowledge?	
Definition from literature:	Sharing here means the action moves from knowledge provider to knowledge recipient and does not include two-way knowledge exchanges between knowledge provider and knowledge recipient which are defined as knowledge transfer or knowledge flow. The knowledge that people share formally or informally is relevant to tasks performed that comprises of know-how, know-why, experiences, ideas, skills, and expertise, either within or between different teams, departments, or divisions of the same organization. Knowledge is shared through a person-to-document channel, informal interactions within or across teams or work units. The social interactions such as discussions in meetings or presentations in seminars are easily noticed and remembered by supervisors and colleagues. Knowledge is also shared through the informal social interactions of a person-to-person channel (Yi, 2009).
Theme 1	Written documents
Indicators	Projects updates, training manuals, product updates, support procedures, knowledge database, project management, meeting minutes.
Example of response	I submitted all relevant projects' documentations into the knowledge management database. It is a requirement. I also do a product training of the solutions developed as I manage projects, project documentations, and other projects.
Theme 2	Organizational communications
Indicators	Formal interactions, meetings, brainstorming, workshops, presentations in seminars.
Example of response	During meetings, mentoring and coaching session, brainstorming, written documents, emails, and chit chatting.
Theme 3	Personal interactions
Indicators	Chit chatting during lunch time, informal interactions, person to person interactions.
Example of response	Normally I share my knowledge without me realizing them. It happens just spontaneously during face to face interactions, during meetings, brainstorming, discussions, and even when my colleagues stop by at my workstations or during lunch time. I also write documentations of my projects as requirements for service quality and compliance to project approvals and monitoring. Oh yes, we are also required to update the knowledge management database.

Source: Developed by authors using data collected from interviews responses.

**Table 4-4: Frequencies of Coding on Question 2**

Q2: How do you share your knowledge?			
	Theme 1	Theme 2	Theme 3
N (%)	15 (100%)	15 (100%)	15 (100%)
Year of Service:			
5 years and less	1 (6.7%)	1 (6.7%)	1 (6.7%)
6 to 10 years	2 (13.3%)	2 (13.3%)	2 (13.3%)

Table 4-4: Continued

Above 10 years	12 (80%)	12 (80%)	12 (80%)
<b>Job Positions:</b>			
Executive	1 (6.7%)	1 (6.7%)	1 (6.7%)
Senior Executive	4 (26.7%)	4 (26.7%)	4 (26.7%)
Assistant Manager	3 (20%)	3 (20%)	3 (20%)
Manager	3 (20%)	3 (20%)	3 (20%)
Senior Manager	2 (13.3%)	2 (13.3%)	2 (13.3%)
Gen. Mgr. & above	2 (13.3%)	2 (13.3%)	2 (13.3%)
<b>No. of Subordinates:</b>			
None	5(33.3%)	5(33.3%)	5(33.3%)
Less than 5 people	5(33.3%)	5(33.3%)	5(33.3%)
5 to 10 people	3(20%)	3(20%)	3(20%)
More than 10 people	2(13.4%)	2(13.4%)	2(13.4%)
<b>Subjects:</b>			
Subject 1	1	1	1
Subject 2	1	1	1
Subject 3	1	1	1
Subject 4	1	1	1
Subject 5	1	1	1
Subject 6	1	1	1
Subject 7	1	1	1
Subject 8	1	1	1
Subject 9	1	1	1
Subject 10	1	1	1
Subject 11	1	1	1
Subject 12	1	1	1
Subject 13	1	1	1
Subject 14	1	1	1
Subject 15	1	1	1

Source: Developed by authors using data collected from interviews responds

### 4.3.3 Open-Ended Question 3

The third open-ended interview question was used to probe further on what drive the subjects to share knowledge. An inductive analysis was performed to produce an understanding with regards to why subjects share their knowledge. Theory-driven thematic codes were produced based on the literature (Minu, 2003a). People were motivated to share knowledge because of internal factors such as power, and reciprocity, as well as external factors such as the relationship with recipients and rewards for sharing the knowledge (Minu, 2003a). The thematic codes used included Theme 1 – internal factors, and Theme 2 – external factors. The emerging theory-driven theme codes included Theme 3 – compassion and Theme 4 – meaningful of works.

**Table 4-5: Theory-Driven Thematic Codes on Question 3**

Question 3: What motivates you to share knowledge?	
Definitions from literature	Knowledge is implicit in nature so, that hinders them to share it freely (Davenport & Prusak, 1998). People are not likely to share knowledge without strong personal motivation (Stenmark, 2000). Motivational factors that influence knowledge sharing between individuals can be influenced by internal and external factors. Internal factors include the perceived power attached to the knowledge and the reciprocity that results from sharing. External factors include a relationship with the recipient and rewards for sharing (Minu, 2003a).
Theme 1	Internal factors
Indicators	Power, reciprocity.
Example of response	I like to be useful, respected for my knowledge. I think that is why I share my knowledge. I feel happy when people see me as a resourceful person, experts in the area and I enjoy seeing my knowledge is beneficial. After all, I expect people to do the same to me too when I face difficulties in my work, seek others knowledge and expertise to facilitate in finding solutions.
Theme 2	External factors
Indicators	Relationship with recipients rewards for sharing
Example of response	You cannot run from the fact that you work in a team, thus, teamwork is important. This is why I share my knowledge, for the sake of teamwork. After all, my teammates are my colleagues, my friends. We have been together serving the organizations. Why must I be stingy when I know I have ideas that can be beneficial in the completion of projects?
Theme 3	Compassion
Definition	Being open to and moved by one's own suffering, experiencing feelings of caring and kindness toward oneself. Recognizing that one's own experience is part of the common human experience requires one to engage in recognition of related experiences of self and other, decrease egocentric that is the feeling of separation while increasing feelings of interconnectedness, put one experiences into greater perspective, so that the extent of one's suffering is seen with greater clarity (Neff, 2003). The feeling that arises in witnessing another's suffering and that motivates a subsequent desire to help (Goetz, Keltner, & Simon-Thomas, 2010).
Indicators	Empathy, sympathy, wanting to help, care, concern
Example of response	I easily feel sympathy when I see people having problems in their work. I normally share my ideas, my experience and my expertise in the area that I can be beneficial, and that is why I like sharing my knowledge.
Theme 4	Meaningful work
Definition	Having a deep sense of meaning and purpose in one's work. This dimension of workplace spirituality represents how employees interact with their day-to-day work at the individual level. The expression of spirituality at work involves the assumptions that each person has his/her own inner motivations and truths and desires to be involved in activities that give greater meaning to his/her life and the lives of others (Ashmos & Duchon, 2000).
Indicators	Work is meaningful, joy and happiness, fulfillment, inner sense
Example of response	Seeing people able to gain benefits from my expertise is such a satisfaction to me, and that motivates me to share my knowledge.

Source: Developed by authors using data collected from interviews responses.

**Table 4-6: Frequencies of Coding on Question 3**

Q3: What motivates you to share your knowledge?				
	Theme 1	Theme 2	Theme 3	Theme 4
N (%)	13 (86.7%)	9 (60%)	11 (73.3%)	10 (66.7%)
Year of Service:				
5 years and less	1 (7.7%)	0 (0%)	0 (0%)	0 (0%)

Table 4-6: Continued

6 to 10 years	1 (7.7%)	2 (22.2%)	2 (18.2%)	1 (10%)
Above 10 years	11 (84.6%)	7 (77.8%)	9 (81.8%)	9 (90%)
<b>Job Positions:</b>				
Executive	1 (7.7%)	0 (0%)	1 (9.1%)	1 (10%)
Senior Executive	4 (30.7%)	3 (33.4%)	2 (18.2%)	3 (30%)
Assistant Manager	2 (15.4%)	1 (11.1%)	2 (18.2%)	3 (30%)
Manager	3 (23.1%)	2 (22.2%)	3 (27.2%)	1 (10%)
Senior Manager	1 (7.7%)	2 (22.2%)	2 (18.2%)	1 (10%)
Gen. Mgr. & above	2 (15.4%)	1 (11.1%)	1 (9.1%)	1 (10%)
<b>No. of Subordinates:</b>				
None	5(38.4%)	2(22.2%)	3(27.2%)	4(40%)
Less than 5 people	3(23.1%)	4(44.5%)	4(36.5%)	4(40%)
5 to 10 people	3(23.1%)	2(22.2%)	3(27.2%)	1(10%)
More than 10 people	2(15.4%)	1(11.1%)	1(9.1%)	1(10%)
<b>Subjects:</b>				
Subject 1	1	1	1	0
Subject 2	1	1	1	1
Subject 3	1	1	1	1
Subject 4	0	1	1	0
Subject 5	1	1	1	1
Subject 6	1	1	1	1
Subject 7	1	0	0	0
Subject 8	0	1	0	1
Subject 9	1	0	1	1
Subject 10	1	1	0	0
Subject 11	1	0	1	1
Subject 12	1	0	1	1
Subject 13	1	1	0	1
Subject 14	1	0	1	0
Subject 15	1	0	1	1

Source: Developed by authors using data collected from interviews responses.

#### 4.3.4 Open-Ended Question 4

The first open-ended question was: “What do you understand about spiritual leadership?” All data gathered for this open-ended question were analyzed based on four (4) theory-driven thematic codes as supported by the literature that included Theme 1 – altruistic love, Theme 2 – hope/faith, Theme 3 – vision and Theme 4 – inner life. Table 4-8 presents the label or name of the theme, a definition from literature, indicators to show the theme occurrence, as well as examples of the responses to show the theme’s existence. All 4 themes construct spiritual leadership and they are independent to one another as based on the literature, initiated by inner life of a person (theme 4: inner life) leading to spiritual practices, the personal spiritual leadership is practiced and developed through leadership roles, than able to make the followers and own self to have faith and to put hope (theme 2: faith/hope) on the vision (theme 3: vision) that the

vision is achievable when they see the need to serve for common good, driven by altruistic love (theme 1: altruistic love), it serves the interest of the stakeholders prior to own interest (desire to contribute and to make difference) that flourished into spiritual wellbeing in meeting the vision and mission (Fry, 2003).

According to Fry (2003), spiritual leadership as comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership which entails creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference, and establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated (pg. 695).

**Table 4-7:** Theory-Driven Thematic Codes on Question 4

Question 4: What do you understand about spiritual leadership?	
Definition from literature:	Spiritual leadership is a leadership style that comprises of values, attitudes, and behaviors that necessary to intrinsically motivate one self and others so that they have a sense of spiritual survival through calling and membership, initiated by inner life of a person (theme 4: inner life) leading to spiritual practices, the personal spiritual leadership is practiced and developed through leadership roles, than able to make the followers and own self to have faith and to put hope (theme 2: faith/hope) on the vision (theme 3: vision) that the vision is achievable when they see the need to serve for common good, driven by altruistic love (theme 1: altruistic love), it serves the interest of the stakeholders prior to own interest (desire to contribute and to make difference) that flourished into spiritual wellbeing in meeting the vision and mission (Fry, 2003).
Theme 1	Altruistic love
Indicators	Humility, patience, forgiveness, kindness, integrity, empathy/compassion, honesty, courage, trust, loyalty
Example of response	A spiritual leader can be identified based on his integrity, good moral and ethical conducts, walk the talk, becoming the role model for the followers, work smarter and maybe work harder than his employees. An approachable person, humble and high in conscience level. He can be a person who observes the religious values, builds in with the ability to guide and coach the employees, and knows a lot, able to motivate followers to contribute more than as expected.
Theme 2	Hope and faith
Indicators	Endurance, perseverance, stretch goals, does what it takes, expectations of rewards/victory, effort, action.
Example of response	A leader who is able to make us believe in the organizational values, the mission, and the goals so that organization and employees can put together the efforts toward achieving the desired mission. A leader who is able to make us see and understand that our work is

Table 4-7: Continued

	not just about receiving the paycheck, it has more meaning to it that makes us wanting to contribute more, even if it is beyond our job scope.
Theme 3	Vision
Indicators	Directions, encourages hopes and faith, standards of excellence, broad appeal to key stakeholders, a picture of the future, energies, gives meaning to work, garners commitment.
Example of response	A spiritual leader to me is a leader who is able to guide me toward performance. Able to become a good mentor, someone who is very attractive for us to put our loyalty to. A person who is able to show good values, a good role model, an honest person, reliable, high integrity and respected of course.
Theme 4	Inner life
Indicators	Charismatic, responsible, spiritual person, honest, spiritual values, good soul, compassionate, sincere, pious, role model, reliable, trustworthy.
Example of response	A spiritual leader is a born leader, driven by his own personal spiritual values, something which has already been inside a person. To me, he should be a person who observes his spiritual values, do good in honoring his duties as a boss, and keep his promises and responsible. He should be a person who can become a role model to employees, respected and acknowledged for his capabilities and charismatic values.

Source: Developed by authors using data collected from interviews responses.

**Table 4-8: Frequencies of Coding for Question 4.**

Q4: What do you understand about spiritual leadership?				
	Theme 1	Theme 2	Theme 3	Theme 4
N (%)	15(100%)	14(93.3%)	9(60%)	15(100%)
Year of Service:				
5 years and less	1(6.7%)	1(7.1%)	1 (11.1%)	1 (6.7%)
6 to 10 years	2(13.3%)	2(14.2%)	12(80%)	2 (13.3%)
Above 10 years	12(80%)	11(78.7%)	7(77.8%)	12(80%)
Job Positions:				
Executive	1(6.7%)	1 (7.2%)	1(11.11%)	1 (6.7%)
Senior Executive	4 (26.7%)	3 (21.4%)	1(11.11%)	4(26.7%)
Assistant Manager	3 (20%)	3 (21.4%)	2(22.22%)	3(20%)
Manager	3 (20%)	3 (21.4%)	1(11.11%)	3(20%)
Senior Manager	2 (13.3%)	2(14.3%)	2(22.22%)	2(13.3%)
Gen. Mgr. & above	2 (13.3%)	2(14.3%)	2(22.22%)	2(13.3%)
No. of Subordinates:				
None	5(33.3%)	4(28.6%)	3(33.4%)	5(33.3%)
Less than 5 people	5(33.3%)	5(35.7%)	2(22.2%)	5(33.3%)
5 to 10 people	3 (20%)	3(21.4%)	2(22.2%)	3 (20%)
More than 10 people	2(13.4%)	2(14.3%)	2(22.2%)	2 (13.4%)
Subjects:				
Subject 1	1	1	0	1
Subject 2	1	1	0	1
Subject 3	1	1	0	1
Subject 4	1	1	1	1
Subject 5	1	1	1	1
Subject 6	1	1	0	1
Subject 7	1	1	1	1
Subject 8	1	1	0	1
Subject 9	1	1	1	1
Subject 10	1	1	1	1
Subject 11	1	1	1	1

Table 4-8: Continued

Subject 12	1	1	1	1
Subject 13	1	0	0	1
Subject 14	1	1	1	1
Subject 15	1	1	1	1

Source: Developed by authors using data collected from interviews responds

#### 4.3.5 Open-Ended Question 5

The fifth open-ended interview question was used to gather the subjects' understanding of workplace spirituality especially on how they defined the terminology of workplace spirituality. Theory-driven thematic codes were derived based on the definition of workplace spirituality from the literature that included Theme 1 – meaningful of work, Theme 2 – sense of community, Theme 3 – alignment of values, and one emerging Theme 4 – organizational values.

**Table 4-9:** Theory-Driven Thematic Codes for Question 5

Question 5: What do you understand about workplace spirituality?	
Definition from literature:	Workplace spirituality as defined is comprised of three major components: the inner life, meaningful work, organizational values and sense of community (Duchon & Ashmos, 2005; Giacalone & Jurkiewicz, 2003; Jurkiewicz & Giacalone, 2004; Kolodinsky et al., 2008; Mitroff & Denton, 2013), about people who have a common connection, magnetism, and togetherness with each other in their work unit and also about the organization at large (Harrington et al., 2001), a perception in which employee as a spiritual entity should have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000), and associated with the experience of transcendence, inner life, and the feeling of completeness and joy (Duchon & Ashmos, 2005; Jurkiewicz & Giacalone, 2004), meaningful work, community, and an alignment with organizational values (Milliman et al., 2003).
Theme 1:	Meaningful of work
Indicators:	Work gives personal meaning and purpose, enjoy work, energized by work.
Examples of response:	A workplace that can create a conducive working environment inculcating the values of spirituality brought by the spiritual leaders, becoming the organizational values and culture. I think, it is a workplace that high in integrity, honesty, ethical and moral values and ensuring everybody feel happy, no work stress.
Theme 2:	Sense of community
Indicators :	Connection supports each other, linked with a common purpose.
Example of response:	A workplace that consists of values of spirituality, organizational values that able to create a culture that respects the spirituality aspects, that consist of the high level of integrity, cooperativeness, employees' loyalty, work-life balance and job satisfaction.
Theme 3:	Alignment of values
Indicators:	Feel connected to organizational goals, identify with organizational goals and values, organization cares about employees, concern, compassion, conscience, what personal hope for is mutually aligned to what organization is looking for.



Table 4-9: Continued

Example of response:	A workplace that consists of values of spirituality, organizational values that able to create a culture that respects the spirituality aspects, that consist of the high level of integrity, cooperativeness, employees' loyalty, work-life balance and job satisfaction. Workplace spirituality creates the ambiance of integrity, family oriented, full of healthy vibes that conducive enough to make the employees' feel the connection. Don't be surprised if that can eventually can lead to better cooperation among the employees, to the extent they feel as a part of the organization, loyal to their work with a sense of belonging and loyalty to the organization. Hence, the feeling to see the organization flourish will grow stronger and stronger
Theme 4:	Organizational values
Definition:	Organizational values are “. . . the deeply ingrained principles that guide all a company's actions; they serve as its cultural cornerstones. In one sense values represent the “soul” of the organization (Lencioni, 2002).
Indicators:	Common beliefs, norms, practices.
Example of response:	A workplace that consists of values of spirituality and organizational values that are able to create a culture that respects the spirituality aspects, consisting of the high level of integrity, cooperativeness, employees' loyalty, work-life balance and job satisfaction. Workplace spirituality creates the ambiance of integrity, family oriented, full of healthy vibes that conducive enough to make the employees' feel the connection. Don't be surprised if that can eventually lead to a better cooperation among the employees, to the extent they feel as a part of the organization, loyal to their work, with a sense of belonging and loyalty to the organization. Hence, the feeling to see the organization flourish will grow stronger and stronger.

Source: Developed by authors using data collected from interviews responses.

**Table 4-10: Frequencies of Coding on Question 5**

Q5: What do you understand about workplace spirituality?				
	Theme 1	Theme 2	Theme 3	Theme 4
N (%)	13(86.7%)	11(73.3%)	14(93.3%)	15(100%)
Year of Service:				
5 years and less	1(7.7%)	0(0%)	1(7.1%)	1(6.7%)
6 to 10 years	2(15.4%)	2(18.2%)	1(7.1%)	2(13.3%)
Above 10 years	10(76.9%)	9(81.8%)	12(85.8%)	12(80%)
Job Positions:				
Executive	0(0%)	1(9%)	1(7.1%)	1(6.7%)
Senior Executive	4(30.8%)	2(18.2%)	3(21.4%)	4(26.7%)
Assistant Manager	2(15.4%)	2(18.2%)	3(21.4%)	3(20%)
Manager	3(23%)	2(18.2%)	3(21.4%)	3(20%)
Senior Manager	2(15.4%)	2(18.2%)	2(14.3%)	2(13.3%)
Gen. Mgr. & above	2(15.4%)	2(18.2%)	2(14.3%)	2(13.3%)
No. of Subordinates:				
None	4(30.8%)	3(27.3%)	4(28.6%)	5(33.3%)
Less than 5 people	4(30.8%)	4(36.3%)	5(35.7%)	5(33.3%)
5 to 10 people	3(23%)	2(18.2%)	3(21.4%)	3(20%)
More than 10 people	2(15.4%)	2(18.2%)	2(14.3%)	2(13.4%)
Subjects:				
Subject 1	1	1	1	1
Subject 2	1	1	1	1
Subject 3	1	1	1	1
Subject 4	1	1	1	1
Subject 5	1	1	1	1
Subject 6	1	1	0	1
Subject 7	1	0	1	1
Subject 8	1	1	1	1
Subject 9	0	1	1	1

Table 4-10: Continued

Subject 10	1	1	1	1
Subject 11	1	1	1	1
Subject 12	0	0	1	1
Subject 13	1	0	1	1
Subject 14	1	0	1	1
Subject 15	1	1	1	1

Source: Developed by authors using data collected from interviews responses.

### 4.3.6 Open-Ended Question 6

Open-ended question 6 was the anchor question among the interview questions used in the qualitative phase. The question intended to explore to what extent the factors between spiritual leadership and workplace spirituality contribute to Subjects knowledge sharing behavior. Theory-driven thematic codes were derived from a definition based on spiritual leadership theory (Fry, 2003) and workplace spirituality literature (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003; Milliman et al., 2003).

**Table 4-11:** Theory-Driven Thematic Codes for Spiritual Leadership and Workplace Spirituality.

Question 6: Which among spiritual leadership and workplace spirituality contribute the most to your knowledge sharing behavior? Why?	
Theme 1:	Spiritual leadership
Definition of spiritual leadership:	Spiritual leadership comprises of values, attitudes, and behaviors that are necessary to motivate one self and others so that they have a sense of spiritual survival through calling and membership. The theory derives from the interactions between inner life, altruistic love, hope/faith, and vision that linked to various positive outcomes such as a sense of calling and membership for employees. Spiritual leadership includes engaging in certain behaviors that satisfy their subordinates' need for calling and membership. (Fry, 2003).
Indicators	Good coach/mentor, trustworthy, reliable, courageous, spiritual survival, calling, membership, role model, leader, altruistic love, hope/faith, vision, inner life, satisfy subordinates' needs.
Examples of response:	Leaders to create the culture, not the other way round. So, the spiritual leadership should weight the most. Just like one says that the first responsibility of a leader is to define reality. The last is to thank you. In between, the leader is a servant.
Theme 2:	Workplace spirituality
Definition of workplace spirituality:	Workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organization (Mitroff & Denton, 1999). It is a recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000), comprised of three major components: the inner life, meaningful work, organizational values and sense of community (Duchon & Ashmos, 2005; Giacalone & Jurkiewicz, 2003; Jurkiewicz & Giacalone, 2004; Kolodinsky, Giacalone, & Jurkiewicz, 2008; Mitroff & Denton, 2013).
Indicator:	Meaningful of work, sense of community, alignment of values, enjoyment of work, work-life balance, connectedness, loyalty, harmony, emotional stability.

Table 4-11: Continued

Examples of response:	Spiritual leadership shows exemplary conducts. When there is a spiritual leader leads you, you cannot run from the culture of spirituality, the values that are able to align your own inner sense to the needs of the others, lift your conscience level in which the conscience induces my inclination to help others, to become compassionate. Workplace spirituality creates the ambiance, resulted by the spiritual leader. The conducive ambiance, of course, can lead to good energy, good attitude. but without a spiritual leader, such ambiance can never be created.
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Source: Developed by authors using data collected from interviews responses.

**Table 4-12: Frequencies of Coding on Question 6**

Q6: Which among spiritual leadership and workplace spirituality contribute the most to your knowledge sharing behavior?		
	Theme 1	Theme 2
N	14	3
Year of Service:		
5 years and less	1	0
6 to 10 years	2	0
Above 10 years	11	3
Job Position:		
Executive	0	1
Senior Executive	4	0
Assistant Manager	3	2
Manager	3	0
Senior Manager	2	0
General Manager and above	2	0
Number of Subordinates:		
None	4	2
Less than 5 people	5	1
5 to 10 people	3	0
More than 10 people	2	0
Subjects:		
Subject 1	1	0
Subject 2	1	0
Subject 3	1	0
Subject 4	1	0
Subject 5	1	0
Subject 6	1	0
Subject 7	1	0
Subject 8	1	0
Subject 9	0	1
Subject 10	1	0
Subject 11	1	1
Subject 12	1	1
Subject 13	1	0
Subject 14	1	0
Subject 15	1	0

Source: Developed by authors using data collected from interviews responses.

#### 4.4 Results and Findings of Qualitative Data Analysis

This section presents the overall findings of the first stage thematic analysis related to the contributions of spiritual leadership and workplace spirituality on knowledge sharing behavior of the knowledge-worker of the organization. This section also

deduces on the emergence of mediating variables that could have affected knowledge sharing behavior among the Subjects. Furthermore, this section also presents the findings on the motivational factors (internal factors and external factors) that could have influenced the knowledge sharing behavior of the Subjects.

#### **4.4.1 Findings on Knowledge Sharing Behavior**

From the overall thematic analysis, it was discovered that Subjects that were interviewed managed to portray a right understanding the notion of knowledge sharing. Practically, all Subjects whether they realized it or not used to practice the activities of knowledge sharing in their job implementations. All Subjects conducted knowledge sharing activities through means prescribed by the literature that include written documentations, through personal interactions as well as through the means of organization communications such as emails, knowledge management database and systems.

##### **4.4.1.1 Relationship and trust deliberated by compassion leads to knowledge sharing behavior**

It is normal to see knowledge sharing activities during formal interactions such as meetings, brainstorming, training sessions and seminars. At the same time, it is the requirement imposed on them to document the information into meetings' minutes, project documents, products documents and presentation updates as well as training materials. It is common enough to see knowledge exchanged during informal interactions throughout the working time as well. Furthermore, knowledge sharing does not occur under pressure, instead on a voluntary basis out of the Subjects' personal initiatives. It includes the values of openness, compassion, and appreciation that knowledge sharing would be beneficial for organizations. Therefore, Subjects showed that knowledge sharing behaviors in the organization were aligned to the definition

given in the literatures that is “a set of individual behaviors involving sharing one's work-related knowledge and expertise with other members of one's organization”, which can contribute to the ultimate effectiveness of the organization (Yi, 2009).

Based on the overall thematic analysis, the researcher found that 100% of the Subjects interviewed managed to elaborate their understanding of knowledge sharing from all relevant perspectives based on theme 1 - Personal initiatives/Voluntary acts, theme 2 – openness, theme 3 – compassion, while only 20% mentioned it from the perspective of theme 4 – organizational values. Subjects defined knowledge sharing as an act that comes out from their own effort, personal initiatives and a voluntary act to share their expertise, their knowledge with others across the organization, with openness, involving sharing one's work-related knowledge and expertise with other members of one's organization that can contribute to the ultimate effectiveness of the organization (Yi, 2009).

The researcher deductively made an analogy that teamwork's climates in extension to year of service made the employees to value the relationship better. The relationship is treated as an outcome of social networking that boosts up the level of trust (Nieves & Osorio, 2013) and facilitates knowledge sharing (Jain et al., 2015). Relationship and trust led to cooperation and the alignment of values which eventually turned knowledge sharing into accepted norms and practices. This practice has undoubtedly translated knowledge sharing activities into organization values. Values shared by employees led to improved performance outcomes that served as cultural cornerstones when the values became the “soul” of the organization (Lencioni, 2002).

The relationship and trusts developed throughout the years of services enabled them to know what actually they wanted to achieve at their individual as well as at the organizational level. Their objectives and visions were clearer compared to during their

early years. The clearer the objectives and values became, the better they could engage themselves in the work. Therefore, the increase their commitment to the organization success, to the extent that knowledge sharing becomes organizational values shared by employees, the more the improved performance outcomes would be (Meglino, Ravlin, & Adkins, 1989). When values were clear, they did not have to rely upon direction from someone in authority (Posner et al., 1985).

In general, majority of the Subjects defined knowledge sharing behavior as personal initiatives of the Subjects and was done as voluntary acts without any coercion, with openness, and without the element of hoarding and occurred out of the Subjects' sense of compassion. However, the organization should take into a consideration to turn knowledge sharing activities as a part of the values within the organization. This was because a tenure level was in relation to knowledge, expertise and experiences pool. When knowledge-sharing activities are considered as part of organizational values (Adkins, Ravlin, & Meglino, 1996; Meglino et al., 1989), employee engagement is achievable. Literature has proven that employee engagement leads to a culture of knowledge sharing and performance (Shuck, Ghosh, Zigarmi, & Nimon, 2013). Values enabled people to know in their own minds of what to do and what not to do. When values are clear, they do not have to rely upon direction from someone in authority (Posner et al., 1985).

#### **4.4.1.2 Alignment with organizational values leads to knowledge sharing behavior**

From the thematic analysis, all Subjects were able to perceive the perspective of knowledge sharing behavior from their own personal initiatives, which were with openness and compassion but, the findings were further enriched with the facts that Subjects at the manager and general manager and above position levels saw the behavior as a part of organizational values. Understanding of knowledge sharing

behavior went beyond just as the individual behavior did. They started to cross into the organizational values to help realign their working attitudes toward performance. They started to include the behaviors as norms, common practices, and values within the organizational culture that enables people to have their own initiatives toward productivity. When values are clear, they do not have to rely upon direction from someone in authority (Posner et al., 1985). Knowledge sharing behavior started to merge with the organizational values and supported by the literature. In addition, knowledge sharing behavior happened when the values enhanced employee engagement towards the effective management of knowledge-based resources in achieving business excellence (Antonio Lerro , Roberto Linzalone , & Giovanni Schiuma 2014).

Apart from organizational values as the factor to influence knowledge sharing behavior, such attitude is also seen as merely a normal behavior of disseminating one's acquired knowledge with other members of one's organization (Ryu, Ho, & Han, 2003). Knowledge sharing behavior is assumed to be just the acts of teammates helping each other as teamwork efforts. The explanation was further supported with the initial information that was gathered prior to the field interviews. The information included the job descriptions about team works, handling projects or routine activities within working units. Based on this finding, it is understood that not everyone is willing to share their knowledge even though this practice is part of the requirement (Bock et al., 2005; Palanisamy, 2007; Peroune, 2007; Rosendaal, 2009). Responses from Subject 4 and Subject 5 were further enlightened on the situation as shown below:

*“...sharing expertise, skill sets, experience and knowledge when asked for... I rather share only when asked and share only those relevant to the issues arise if required.”*

*(S4)*

*“...sharing my expertise, experience, and knowledge if someone needs them, on a voluntary basis so that it can help others to move, for the intention of mentoring and*

*guiding. The inclination will become greater if there are incentives for it as an appreciation for the knowledge accumulated through own experience and hands on exposure on projects.”(S5).*

In summary, the understanding of knowledge sharing behavior varied from person to person but generally it is considered as part of common practices and norms within the organizational values perspective that will influence individual behavior, employee engagement, and empowerment toward the organizational performance (Michailova & Minbaeva, 2012).

#### **4.4.1.3 Responsibility and Knowledge Sharing Behavior**

The number of subordinates that was assigned to Subjects explained the variations on how Subjects with a lesser number of reporting lines portrayed their understanding of knowledge sharing behavior. Subjects with no people reporting to them seemed to appreciate knowledge sharing as their personal initiatives that was accomplished by the sense of openness and compassion. They understood that knowledge sharing was more as an individual conscience instead of as common practices within the organizational values. To this group, knowledge sharing was considered as activities that occurred unconsciously during their daily activities. Unfortunately, they did not see such behavior as part of the organizational values. This was due to the fact that, the level of responsibility and the need to make decisions were lesser. Knowledge sharing was seen only as unintended activities during their daily tasks and at the same time, their level of interactions was normally within an individual level only.

The level of responsibility heightened the awareness that knowledge sharing behavior should be practiced as part of the organizational values. The perception that knowledge sharing behavior is not only a set of individual behavior but also a part of personal choice to practice it, it thus requires a strong sense of compassion. The higher



the level of responsibility among employees, the better understanding of knowledge sharing behavior they have as part of the organizational values.

The researcher inductively made an analogy that Subjects with more responsibilities in handling more people in organizations understood the severity of knowledge sharing. They perceived it to be as values within an organizational context that are shared by employees (Meglino et al., 1989). Values enable people to know on their own accord of what need to be done to achieve results without having to rely upon direction from someone in authority through employee engagement (Posner et al., 1985). Responses gathered from the interviews further enlightened on this matter as shown below:

*“Knowledge sharing is about sharing what you have learned previously...becoming your experience and expertise...induce learning ability, and at the same time, you can also enrich your knowledge further because knowledge evolved when it is shared ... a must when working as a team, it strengthen the bond with the team as well...something normally exercised in the organization.” (Subjects with five to ten subordinates)*

*“Willingly and openly sharing your expertise, your skills, your ideas and experience that can be beneficial in finding the right solutions to issues, facilitate decision-making activities and expedite project deliveries... should be a part of the organizational culture, making it like normal practices...”(Subjects with more than ten subordinates)*

In summary, the understanding and importance of knowledge sharing behavior varied according to the level of responsibilities indicated by the number of subordinates assigned to the Subjects. The bigger the responsibilities, the higher the level of authority, and the higher the level of interactions, the better they would see the importance to incorporate knowledge sharing behavior as part of organizational values. This is because a clear understanding of values enables people to know what to do and what not to do. When values are clear, they do not have to rely upon direction from someone in authority (Posner et al., 1985). In fact, organizational values are means for shaping individual knowledge sharing behavior (David & Fahey, 2000).

#### **4.4.1.4 Knowledge Sharing Behavior based on Motivations to Share Knowledge**

Findings on MTS were discovered purely from the Subjects' inputs in which the frequency generated was meant to guide the reporting in term of histogram generation and to show transparency of data analysis. Before the researcher produced the findings, the understanding regarding MTS was critical in order to understand the deliberation better. People only share their knowledge with strong personal motivations (Stenmark, 2000). As stated by Minu (2003), "there were two factors forming motivations to share knowledge, 1) the internal factors that include power and reciprocity, and 2) the external factors that include rewards and relationships" (pg. 345).

MTS highlights that knowledge as power attributed to those who possess the right knowledge tend to hoard them for defense or control (Davenport & Prusak, 1998; A. K. Gupta & Govindarajan, 2000; Minu, 2003a), aligned to the notion of power politics (Minu, 2003a). Reciprocity on the other hand influences knowledge sharing based on the value add to them for their knowledge (Schultz, 2001) and stimulate the reciprocal flow and providing opportunities for recognition (Bartol & Srivastava, 2002) which both power and reciprocity were grouped as internal factors. In line to external factors of relationship, it induced to the elements of trust and the power and status of the recipient, where knowledge was be directed to those they trusted more or of higher social rank or power status (Ghoshal & Bartlett, 1994), while rewards also influence the behavior to share knowledge as such that knowledge will be directed to the recipient that expected to generate greater rewards (A. K. Gupta & Govindarajan, 2000).

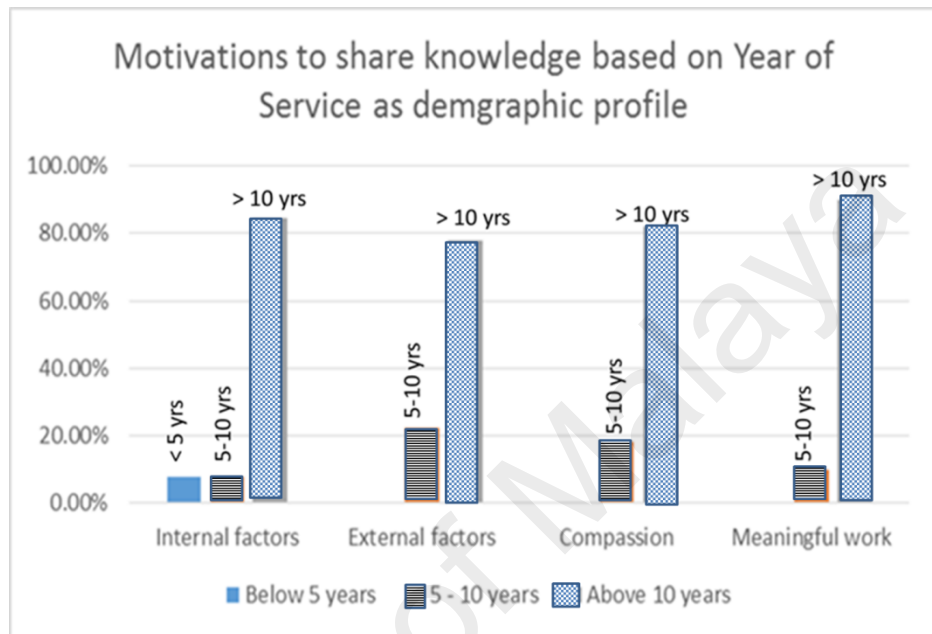
Prior to introducing the constructs of spiritual leadership and workplace spirituality, motivations (external and internal factors) to share knowledge were aligned to the literature review (Minu, 2003b). These were then aligned to the findings of typical knowledge sharing behavior that were related to relationship and trust, the

organizational values and as well as the intensity of responsibilities. However, new emerging variables started to emerge prior to the process of introducing the elements of leadership and workplace values. Those variables included compassion and meaningfulness, generated by the employees deeper level of intrinsic motivation which were sought to be the reason why they share knowledge beside typical MTS, emerged mainly because of their own conscience and because of the type of leader that lead them.

As mentioned in the first paragraph, MTS was very important in encouraging knowledge sharing behavior, but the research discovered that MTS could become immaterial with the influencing potentials coming from the emerging variables namely compassion and meaningfulness. The researcher deduced that the new emerging variables could be so influential to the motivational factors in sharing knowledge among the Subjects. Upon exploring the concept of SL and WS, the awareness of the emerging elements becoming more intense and seen as in line to the factor deliberated by SL and WS. This was further supported by the discovery that the inculcation of spiritual values within the organization was already initiated by the management.

Furthermore, MTS also varied according to the Subjects' depending to the level of responsibilities as defined by the number of subordinates and job positions as well as tenacity based on year of service, influenced by their acknowledgement on relationship level and trust developed between team members. Hence, MTS highly related to relationship and trust contributed by those categories. Upon further probing, it was discovered that relationship and trust highly contributed by the employees own sense of compassion, the urgency of a person to help others so that everyone in the team could move toward performance as a team. On that note, the researcher also discovered from observation that employees whom willingly contributed their knowledge, to be shared

with those whom were not in their close relation to them due to sense of compassion, would find greater satisfaction in seeing their contributions able to help others to achieve performance, which was defined by the researcher as the element of meaningfulness, as elaborated in figure below.

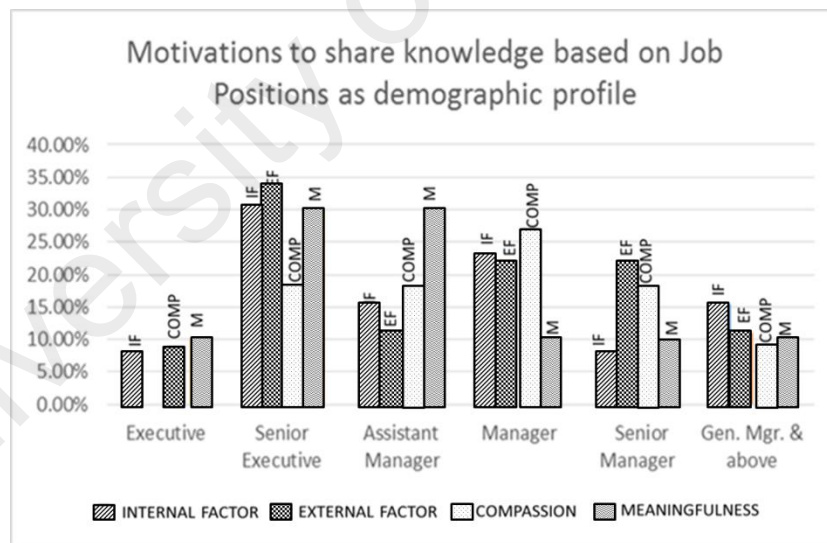


**Figure 4-1:** Motivations to Share Knowledge based on Year of Service

Based on the thematic analysis, it was discovered that the two new elements being mentioned repetitively by all Subjects except those in their junior years of lesser than five years. Those two variables were 1) compassion and 2) meaningful work. It seemed that those two variables drove the MTS beyond normal motivations of knowledge sharing based on power, rewards, relationships and reciprocity. Even though the elements of relationship and trust (and of course some rewards and incentives which the researcher discovered from the information updated by HRD) were mentioned by the Subjects, the existence of sense of compassion and meaningfulness were evidently even more stronger than relationship and rewards as upon the existence of those elements, Subjects still shared their knowledge even with those who were not of close affiliations to them no matter on what job position, year of service or number of subordinates. But for those Subjects who have been serving the organizations longer, undeniably the

stronger the sense of relationship among them would be, and thus elevated the level of trust among each other which made MTS became less significant due to the stronger appreciation on sense of compassion and meaningfulness. Hence, the discovery on sense of compassion and meaningfulness becoming more significant to be reported as new discovery.

Even though both power and reciprocity that came from internal factors were still prevalent, the tendency to hoard knowledge was balanced by sense of compassion and meaningfulness. Thus, in conclusion, the extended year of service would impact the level of compassion and meaningfulness as intrinsic motivations work. It might influence MTS and at the same time, acted as a balancer to knowledge hoarding and simultaneously as a booster to knowledge sharing between internal factors and external factors.



**Figure 4-2:** Motivations to Share knowledge based on Job Positions

Based on the categorization of the respondents according to job position as shown in the table above, Subjects that belong to executive level were mostly motivated to share knowledge. Their level of motivation was based on the internal factors, but they also found other factors like meaningfulness and a sense of compassion to significantly contribute to their motivations to share knowledge. Even though this group power and

reciprocity have high level of motivation, but the effect of sharing knowledge to those elements in return was more prevalent. They only share knowledge when they could see the expected rewards in return but there would not be any situation of hoarding because of the emerging elements of compassion and meaningfulness. The emergence of meaningfulness was able to balance out the tendency of knowledge hoarding when one found knowledge to have power and facilitated the decisions to share knowledge due to reciprocity.

Furthermore, Subjects that held the position of senior executives found that motivations are more driven by external factors than internal factors, and it was followed by meaningfulness and compassion. Meaningfulness made this group to see the value of relationships and rewards as more motivating compared to knowledge as power and sharing knowledge as reciprocity. This group started to sense that their own compassion has driven the motivation to share knowledge. The feeling of compassion has awaken their inner sense to be moved by others' suffering and experienced feelings of caring and kindness toward oneself (Neff, 2003), which uplift a tendency to keep knowledge for self-interest when it comes to internal factors.

Apart from that, Subjects that were among assistant managers, the internal factors as in power and reciprocity motivated them the most when it comes to knowledge sharing compared to external factors. Whereas, emerging awareness of searching for meaningful work started to become prominent, even stronger than the influence of MTS itself. Hence, it was worth fulfilling to see that the tendency to find knowledge as power and the limiting nature of reciprocity were balanced by meaningfulness and compassion. Having a deep sense of meaning and purpose in one's work has awaken their compassion and desires to help others and to be involved in activities that give a greater meaning to his/her life and the lives of others (Ashmos & Duchon, 2000).

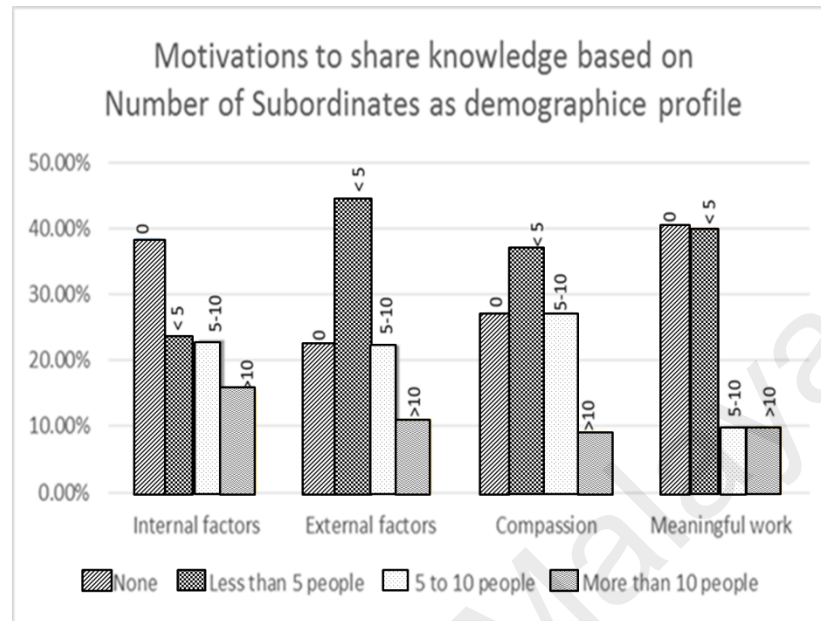
In conclusion, Subjects that held the position as the assistant manager found that their individual factors, the sense of compassion and meaningfulness influenced their knowledge sharing behavior significantly compared to the typical MTS. The evidence of such scenario was shown as below:

*“I used to seek information from others as well on top of my own effort and I believe what goes around will come around. It is an obligation to share back. After all, if you want to get things done, you need to share things that you know can contribute to job deliveries. You need to be helpful to your team mate, it is about teamwork and I also find it as a normal practice within the organization, everybody share their knowledge”*

(S1)

At the managerial position (including managers, senior managers as well as general managers), it was found that their behaviors to share knowledge circulated around typical MTS even though the elements of meaningfulness and compassion still played their functions because to these groups knowledge was valuable to the extent that the elements of reciprocity and power within the internal factors overshadowed the elements of relationships and rewards. The researcher hence made an analogy that, despite the emerging elements of compassion and meaningfulness influenced their motivation to share knowledge, the belief that knowledge brought some value of power was so strong that they only share when they able to see the return to sharing the knowledge able to help them to be positioned superior among the seniors in the hierarchy. At this position, they did not relate their work in handling people directly. Thus, the value of relationship was not an issue to them. They involved more in making higher-level decisions, in which knowledge plays the big roles in power politics. They only shared their expertise, knowledge and experience upon weighing the values that they would gain back, as long as it could maintain their authority as senior management. Besides that, compassion and meaningfulness as evidenced from the responses were at diminishing value. Job positions indirectly diminished the value on compassion and

meaningfulness that could have been very influential for positions of manager and below.



**Figure 4-3:** Motivations to Share Knowledge based on Number of Subordinates

Based on the figure above, MTS varied according to the number of subordinates assigned to Subjects. Subjects with no subordinates were motivated to internal factors more than external factors. They found power and reciprocity to be motivating them more than the relationships or rewards did. Even though the inclination to share knowledge based on meaningful work emerged (as driven by the level of interactions with their teammates), the external factors were deemed to motivate them the most on sharing their knowledge. The fact that they do not have anybody to report to them, it thus made the need to establish rapport for commitment from subordinates becomes immaterial. The emergence of meaningful work inspired them to be motivated towards knowledge sharing based on perception that their work could give greater meaning to his/her life and the lives of others in an attempt to serve the objective and the purpose of their own life (Ashmos & Duchon, 2000). To them, knowledge hold some powers that could guarantee their job security and their power status (Davenport & Prusak, 1998);



hence, they would gain more values or benefits upon sharing their knowledge (Schulz, 2001).

Furthermore, Subjects with subordinates lesser than five people were motivated to external factors when making the decision to share knowledge. They got motivated to giving rewards and at the same time, they shared knowledge as appreciating the relationship with their teammates. This group assumed that teamwork was the weapon for performance, thus, it was salient to build up trust and rapport with their subordinates by sharing knowledge. The external factors eventually ignited the feeling of trust among the team members that resulted from the relationship and eventually spurred the inner motivations and desires to be involved in activities that could give greater meaning to his/her life and the lives of others (Ashmos & Duchon, 2000). In conclusion, integrating both external factors and the quest for meaningful work could facilitate towards achieving a desirable level of knowledge sharing behavior.

As number of subordinates increased, Subjects started to loosen the closeness and connectedness with their subordinates, in which they could only do macro-management instead of micro-management of their people. They could no longer do direct supervisions, in which works were delegated to sub-units. The scenario led the Subjects to find internal factors as motivating when it comes to knowledge sharing. Upon weighing the reciprocity effects in terms of the values and benefits that they would get from sharing their knowledge, they need to be very careful in letting out their knowledge in order to avoid exploitation (Empson, 2001). Fortunately, since the need to share knowledge was unavoidable for creativities and innovations, the Subjects' tendency to be attracted to internal factors was balanced by their own compassion and meaningfulness.

#### 4.4.1.5 Findings on New Emerging Variable(s)

Based on the employees' profiles, the findings showed what motivates employees to share knowledge according to year of service, number of subordinates and job positions. These employees' profiles explained that the level of interactions, either at individuals, groups as well as organizational level made the Subjects to start to feel some degree of deeper level of intrinsic motivations known as compassion and meaningfulness in which at same time influence the degree of typical MTS. Interactions with team mates caused the Subjects to appreciate the relationship that later was translated into the feeling of trusting each other which led to social networking establishment, hence resulted to employee engagement and commitment (Shuck & Rose, 2013). Number of studies proven that social network also contributes to knowledge sharing to a great extent (Hashim & Tan, 2015; Jain et al., 2015; Kuzu & Özilhan, 2014; H. Wang et al., 2014; Zhang, 2014).

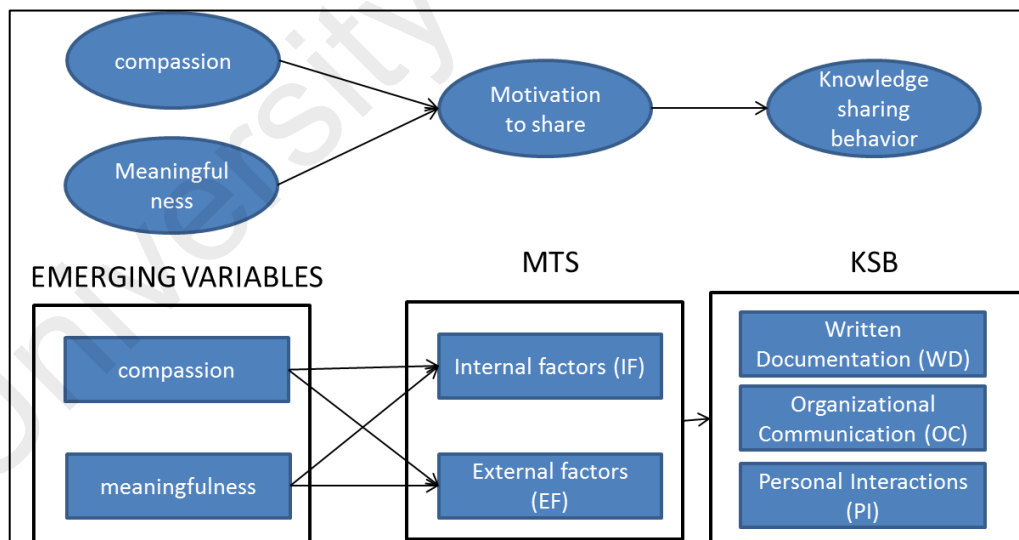
The emergence of new elements namely compassion (Neff, 2003; Orwin, 1980) and meaningfulness (Chalofsky & Krishna, 2009) were resulted by the elements of team works, that significantly influenced the level of MTS, from both perspectives - internal factors as well as external factors - when these new elements were able to tone down the tendency to hoard knowledge for personal interests or enhance motivations to share when both variables were able to orchestra on the subjects' motivation to share knowledge. This was evident when the feeling of satisfaction on their contributions on knowledge shared was more appealing than just rewards and other incentives. Compassion guides them to see that their knowledge can be helpful in easing others' problems while meaningfulness gives them a deeper level of motivation, namely, meaningfulness. Meaningfulness is able to make them seeing the connection between meaning of work and meaning at work that is expressed in terms of employee commitment and engagement (Chalofsky & Krishna, 2009). Meaningfulness, a deepest

level of intrinsic motivation comprises both meaningful of work as well as meaningful at work, that integrates employee engagement, commitment and workplace motivation (Chalofsky & Krishna, 2009) and it is not the same as meaning of work of workplace spirituality as such it is about conducting activities that are of importance to the employee, that able to connect the work to the soul (Ashmos & Duchon, 2000).

In conclusion, the researcher made an analogy that compassion and meaningfulness are able to give a positive contribution to motivate knowledge sharing which require a cross-validation activity to understand the nature of their influences.

#### 4.4.1.6 Research Framework on Knowledge Sharing Behavior

Based on the overall analysis, the researcher developed a research framework that facilitates the production of a taxonomy model to guide the current research especially on the part of knowledge sharing behavior (refer to Figure 4-4).



**Figure 4-4:** Research Framework on Knowledge Sharing Behavior

#### 4.4.1.7 Conclusions

In summary, all Subjects in this study acknowledged that knowledge sharing behavior is a set of individual behavior which involves sharing of one's work-related

knowledge and expertise with others across the organization with the intention to create effectiveness towards achieving performance (Yi, 2009). They further mentioned that having the right set of knowledge sharing behavior is very important to ensure the flow of creativity for it is considered as the cornerstone of their work requirements.

The emergence of compassion and meaningfulness influenced the level of motivations to share knowledge to go beyond internal as well as external factors (rewards, power, reciprocity, and relationships), hence boosting the behavior of knowledge sharing. The Subjects were able to see the quality of engagement and commitment in their work in helping others as well as their own self when the spirituality values were injected into their own individual leadership as well as the superiors' leadership style. The positivity of spiritual leadership was able to create a desirable workplace values and environment that helped them to feel the need to contribute and bring differences to others.

#### **4.4.2 Findings on Spiritual Leadership**

Prior to interviews, the researcher was made known by the human resources department that the organization was in an ongoing activity of transformation based on Emotional & Spiritual Quotient (ESQ) working culture and environment. The office shared information on the values which covering the aspect of leaders, followers as well as surrounding. From the researcher observations, there were wall fittings and posters to create and maintain awareness on such values as well as training and development programs planned on employees depending on their job position and number of subordinates. The researcher also prior to structuring the interview questions conduct an informal interactions with few employees to gather personal responses on the organization current situation of leadership style, how they see their leaders and how they see current knowledge sharing situation., together with observational notes, and

focus group transcripts and documentary materials as well as the researcher's own records of ongoing analytical ideas, research questions and the field diary to give richness to the information gathered (Pope, Ziebland, & Mays, 2007). Hence in assessing SL, the assessment was made on what the leaders done and how the SL as perceived by the employees was felt within the ambiance of the organization.

Interesting results were gained from the queries regarding the Subjects understanding on spiritual leadership. 100% of the Subjects in this study managed to explain spiritual leadership based on theme 1 – altruistic love and theme 4 – inner life, followed by 93.3% explained based on theme 2 – hope and faith and only 60% explained spiritual leadership based on theme 3 – vision. Further analysis based on the employees' categories revealed few interesting reasons for the variations in responses. The strength of their understanding was highly related to their working experience, level of responsibilities, and job positions.

The longer their work experience based on the year of service, the better the understanding on spiritual leadership because work experiences taught them to become a good team player and to trust working team members, cultivating the inner-sense to contribute and collaborate with others. The responses generated explained the ability of the leader to make them understood their roles toward the organization from the individual level and what the organization expected from them (mission and vision), until spiritual leadership possessing natural attributes of integrity morality was extracted. In fact, it was captured that to them leader should be a good coach and mentor in helping them to achieve results (altruistic love). Attributes of spiritual leadership to them could be seen from the characteristic of the leader that adopted the feature of humility, patience, forgiveness, kindness, integrity, empathy/compassion, honesty, courage, trust, and loyalty while having a spiritual soul that portrayed the

values of being charismatic, responsible, honest, compassionate, sincere, pious, good role model, reliable, and trustworthy. On the other hand, there were not much of good responses generated from those with little working experience (as per the study, 5 years and lesser) because at that position, the employees normally needed to report their duties to a superior, instead of having people to report to the top management. Even though the Subjects had various length of working experience, understanding the right set of leadership skills was still important as employees also needed to have their best set of individual leadership skill in leading their own assignments till they got completed and the desirable results were achieved.

Adding to that, those with higher authority were also able to explained spiritual leadership better as similar to the reports gathered from those with longer year of service. This was due to the reason that with higher level of authority deliberated by job position, the Subjects themselves started to hold the position as leaders, thus having leadership skills was part of their package, while they still had to report to those at higher level than them. The higher the level of the authority, the interactions requirement became more challenging, which required them for micro-managing (higher authority employees have to rely on low level groups for work activities through empowerment), putting trust (to have faith) on the lower level employees (team members) to achieve results so that a distributive leadership approach could be made. This is the scenario that best explained the integration between individual leadership as well as the leadership style of the superior.

The level of responsibilities as indicated through the number of subordinated also helped the Subjects to understand spiritual leadership better. Having even more complex interactions level among the team members, the Subjects needed to know when to delegate work (distributive leadership) and so on. Leaders also needed to know

how to manage key tasks and functions essential for team performance (Mintzberg, 1973) such as organizing, envisioning, spanning and handling social maintenance (Barry, 1991). The requirements aligned to the qualities of Spiritual leadership made them to feel confident with the organizational vision. As a result, they could see the direction in order to initiate the efforts to achieve the goals and define the journey with integrity and moral values, supporting previous literatures that spiritual leadership positively contributed to unit performance (Fry et al., 2011), and character development (Sweeney & Fry, 2012).

The researcher was further enlightened to find basis for the explanations based on the responses given by the subjects from this category as shown below:

*“...spiritual leadership is a leadership style that able to touch the inner sense of the employees to make them see and understand why they need to become an active team member...able to bring out the spiritual values into action... a style that respect the needs of the employees, to weight them fairly, to show appreciation on their contributions. I need to ensure that there is job satisfaction among my people and they feel happy when doing their work. Do you know that happy and satisfied employees can do wonders?... to the extent employees willing to contribute beyond their job scope”*  
(S15).

#### **4.4.2.1 Spiritual Leadership Contributions on Knowledge Sharing Behavior via Motivations to Share Knowledge**

The longer the year of service that produced working experience, the heavier the work responsibilities brought by number of subordinates and thus, the critical the job requirement. This was indicated by level of authority through job positions that helped the subjects to understand spiritual leadership as a quality of leadership style (Fry, 2003).

In line to the research question, probing questions were further asked to get further clarification on to what extent spiritual leadership could influence knowledge sharing

behavior. This question was asked to explore its contribution to the motivational factors to share knowledge. As the motivational factors to share knowledge comprised of internal factors (power, and reciprocity), and external factor (relationship and rewards) (Minu, 2003a), they directly influenced knowledge sharing behavior. The emergence of new variables known as compassion and meaningfulness were monitored closely to determine the nature of influence on the motivation to share knowledge and also to find the probable relationship to spiritual leadership. Altruistic love, hope, faith, and vision which constituted the character of a spiritual leader were manifested as spiritual wellbeing for the overall quality of spiritual leadership (Fry, 2003). They could indirectly amplify the awakening of a deeper level of motivations known as compassion and meaningfulness for the Subjects to balance their motivation based on internal factors. In addition, it could also boost up the motivation based on external factors through compassion and meaningfulness deliberated by the feeling of spiritual wellbeing. The finding that was derived from the responses given by Subject 4 as elaborated:

*“Spiritual leader shows exemplary conducts, and of course, when there is spiritual leader leading you, you cannot run from the culture of spirituality, the values that able to align your own inner sense to the needs of the others, lifting your conscience level in which the conscience induce my inclination to help others, to become compassion”*  
(S4).

Thus, spiritual leadership to great extent contributed to knowledge sharing behavior by positively influencing the motivation to share knowledge. However, it also gave an indirect influence on the motivation through the emergence of compassion and meaningfulness as deliberated by the qualities of spiritual leadership in total. Spiritual leaders have the ability to invite the organizational members to look beyond “what is there,” to “what could be co-created organizationally (Geh & Tan, 2009) as union efforts toward organizational performance would help sharing their knowledge.



The motivations to share knowledge appeared to have effects on the direction of the relation between knowledge sharing behavior and spiritual leadership. The motivations to share knowledge turned out to be a construct with capability to determine the strength of knowledge sharing behavior of the subjects. The findings were further supported by empirical evidences from previous studies that motivations to share knowledge such as rewards (Bock & Kim, 2001; Srivastava, Bartol, & Locke, 2006), and relationships (Hansen, 1999) have proven to have a significant impact on knowledge sharing behavior, as well as both the internal and external factors of the motivation to share knowledge (Minu, 2003a).

#### **4.4.2.2 Research Framework on Spiritual Leadership based on qualitative findings**

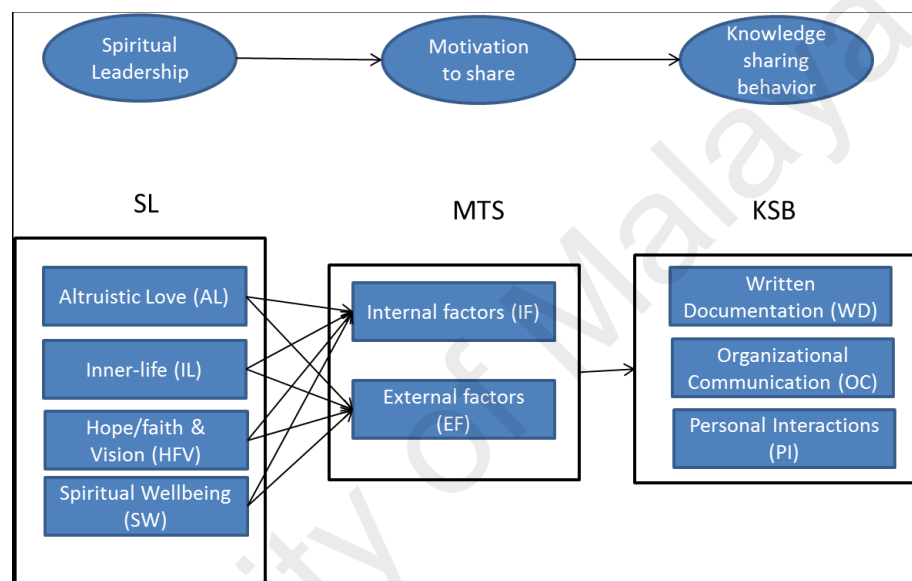
This section highlights the overall findings in regards to the perceptions on spiritual leadership and to what extent spiritual leadership as a construct could influence knowledge sharing behavior.

Figure 4-11 showed that the level of understanding on spiritual leadership among Subjects aligned to the definition based on the literatures. Thus, the researcher reproduced theoretical framework as per Fry's (2003) definition on spiritual leadership (p. 719). On that note, the leadership was seen to significantly contribute to knowledge sharing behavior through the motivations to share knowledge. In addition to that, the emerging variables such as compassion and meaningfulness were also of great contributions to this motivation even though the influences were somehow indirectly.

#### **4.4.2.3 Conclusion**

In conclusion, the emergence of a deeper level of intrinsic motivations namely compassion and meaningfulness significantly helped the Subjects in this study to explain motivation to share knowledge. Furthermore, the understanding of spiritual

leadership among Subjects explained the possibility of how such deeper level of motivations could be maintained and managed to deliberate knowledge sharing behavior by influencing the motivations to share knowledge. The Spiritual Leadership theory that incorporated the interactions between inner life with vision, hope and faith and altruistic love eventually led to spiritual wellbeing, thus enhancing the sense of calling and membership (Fry, 2003; Fry & Altman, 2013).



**Figure 4-5:** Theoretical framework based on Spiritual Leadership, Motivations to share knowledge and Knowledge Sharing Behavior

#### 4.4.3 Findings on Workplace Spirituality

Prior to conducting field interviews, the researcher discovered that there have been initiatives undertaken by the organizations to implement workplace experiences that covered the aspects of emotional and spiritual intelligence. On top of that, the training and development activities have become a frequent event to make the employees aware of the organizational mission and vision, current performance and workplace culture and values. Thus, the researcher found it as an easy task to capture their understanding of workplace spirituality from the perspective of quality of soul instead of religiosity, in which the employees seemed to be able to align their own individual values to the

organizational values toward the direction aimed by the organization. All of the Subjects that were interviewed about their understanding pertaining to workplace spirituality were able to further explain their understanding of the constructs outside the religiosity perspective. The Subjects were able to explain the constructs in congruent to the literature definitions, in which workplace spirituality was seen from the context of organizational culture that encouraged them in finding work as meaningful (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003). Therefore, meaningful work in the context of workplace spirituality is a dimension created by such organizational values and cultures that made the Subjects feel the urge to see their individual endeavors for success was aligned to the organizational success.

From the thematic analysis, it was discovered that all (100%) Subjects managed to include the perspective of workplace spirituality as values within the organization based on theme 4 – organizational values. Anchored by the understanding of workplace spirituality as part of organizational values, more than 90% explained workplace spirituality from the perspective of theme 3 – alignment of values, 86.7% from the perspective of theme 1 – meaningful of work, while only 73.3% explained based on theme 2 – sense of community.

In overall, Subjects understood workplace spirituality as an organizational values' framework that helped them to understand the vision of the organization and the reason they need to strive for it. This understanding is a base for them to inculcate the deeply ingrained principles that guide all of their actions ahead. Workplace spirituality as values could facilitate in nurturing and reshaping individual behavior towards achieving the objectives (Heinsohn, 2012; Pettigrew, 1979; Posner et al., 1985). Attitudes nurtured by the values eventually direct to having an alignment of values between their own to the organization's values and goals. The alignment of values and goals helped the

employees to have a deep sense of meaning and purpose in their work. This dimension of workplace spirituality represents how employees interacted with their day-to-day work at the individual level. In terms of work, it is assumed that each person has his/her own inner motivations and desires to be involved in activities that give greater meaning to his/her life and the lives of others (Ashmos & Duchon, 2000).

The elements of enjoying the work and getting energized by work were evidenced from the responses based on meaningful work. Through meaningful work, the interactions with others at individual level seemed to instill the feeling of connectedness between them which led to supporting each other with a common purpose towards performance. It thus gave them the essence for meaningful work with an incorporation of values that enticed them to feel enjoyed doing their works, energized by their works, and that work gives them personal meaning and purpose (Milliman et al., 2003).

As they continued to serve the organization longer, they started to have a feeling of connectedness and a sense of belonging to the organization to adapt to the organization's culture and identity. Throughout that period, they would be able to get the sense of meaningful work and understand the organizational values by aligning their own values to the organizations'. The longer the year of service, the more the Subjects started to involve in group level interactions. From there, they started to develop relationships with co-workers and enjoy supports from colleagues. Workplace then became part of their social life's circle. The evidence from the interview responses was shown below:

*“A workplace that can create conducive working environment, inculcate the values of spirituality brought by the spiritual leaders, becoming the organizational values and culture. I think it's about a workplace that adopt the values of integrity, honesty, ethical and moral values and ensuring everybody feel happy, no work stress. People enjoy*

*working together, feel connected not just to each other, but to the organization as well...they feel themselves respected and regarded...”(S4).*

Subjects perceived that having the right understanding on values enabled them to know in their own accord what should and should not be done. When values are clear, they do not have to rely upon direction from someone in authority (Posner et al., 1985). Workplace spirituality was able to lead them towards establishing the pattern of behaviors (Schein, 2006) that were aligned to spiritual values that facilitated the Subjects to have desire for integrity and sense of ethics in balancing between their personal values and the organization’s missions and purpose. Subjects started to find themselves attracted to the environment that able to encourage cooperativeness among members towards accomplishing the common purpose and to justify the reason of why they explained workplace spirituality from the dimension of sense of community.

In summary, workplace spirituality facilitates the modeling of right organizational climate as a catalyst to productivity and performance. It aims to nurture and shape the right sets of behavior that could lead to achieving the organizational vision so that more contribution could benefit others as much as their own welfare (Milliman et al., 2003).

In line to the level of authority indicated by job position, the higher the Subjects’ job position, the better the understanding they have on workplace spirituality. It is evidenced in their response in which they were able to explain the concept within the dimension of sense of community and the alignment of their own values and organizational values. At a lower level of authority, the Subjects were only involved in project activities as team members executed tasks assigned on almost a routine basis. It required them to be involved at group level interactions to establish a good rapport and relationship that led to inspire a sense of community among them. Finding job as routine work caused the Subjects to divert their thinking from understanding workplace

spirituality from the dimension of meaningful work when they did not find work to energize their spirit to find work as enjoying, and that work gave them personal meaning and purpose (Milliman et al., 2003).

When they moved up to higher level of authority, the Subjects needed to create such a workplace that able to induce teamwork in which workplace spirituality was able to make it possible. The second dimension mentioned was organizational values in which workplace spirituality was seen as the medium to formulate ingrained principles to guide their actions and to serve as cultural cornerstones. Workplace spirituality as values within the culture framework enabled them to know about what to do and what not to do so that they could work with less supervisions (Posner et al., 1985). Workplace spirituality facilitated employees toward engagement and empowerment through the alignment of values. Thus, the dimension of the sense of community was clearly evidenced in their responses during the interviews. This dimension was supported by values within the organization that enabled them to make an alignment with their personal values and goals. At a higher level of job position, Subjects started to interact beyond group levels in which they move to organizational level interactions. They started to feel connected and identified to the organizational goals. Moreover, they even started to feel the urge to contribute for the benefits of others so that their actions could lead to reciprocal effects on a win-win situation. They started to move beyond their self-interest as they were handling bigger roles and with bigger responsibilities in which the dimension of meaningful work started to emerge. The Subjects acknowledged on the importance of establishing good relationships and rapport with co-workers that brought them to include the dimension of sense of community when explaining workplace spirituality towards alignment with the organizational values. The findings were further enlightened by the responses given as followed:

*“Workplace spirituality is synonyms to conducive working environment that inculcate the values of spirituality, the balance between the emotions, spiritual, ethical, moral, integrity to job demands that able to create unity through the spiritual values, to work together toward performance. They were clear about the objectives, the missions and the visions of the organization and they could see that their own goals were almost the same as the organization’s” (S10)*

*“...consists the values of spirituality, facilitating the formulation of effective organizational values that inculcates the values of higher level of integrity, teamwork, loyalty, balance between life and work.... full with healthy vibes that conducive enough to make the employees to feel connected to one another, to feel that the organization respect and care about them...With such sense of belonging and loyalty to the organization...” (S15)*

In addition to that, responsibilities identified from number of subordinates helped the subjects to better understand workplace spirituality. All the Subjects in this study described workplace spirituality as a part of the organizational values and regarded it as norms, beliefs and routines within the organization that was deeply ingrained to guide the overall actions. The selected examples as evidenced from the responses were shown below:

*“I think it is about the work values embedded within the organizational values with a culture that have the values of integrity, good moral and ethical conducts. It can help in creating conducive working environment...employees to be of higher integrity, ethical and moral values, with the feeling of deep connection to each other, as well as to the organization” - S10 (0 number of subordinate)*

*“...workplace that inculcates the values of spirituality, recognizing the common need of the spiritual, the inner sense, the soul and the emotions...organizationally accepted values, part of norms and beliefs that influence the day to day activities.” - S11 (less than 5 subordinates)*

*“A workplace that can create a conducive working environment that inculcates the values of spirituality brought by the spiritual leaders, becoming the organizational values and culture. I think it is a workplace that adopts the values of integrity, honesty,*

*ethical and moral values and ensuring everybody feels happy, no work stress.” - S5 (5 to 10 subordinates)*

*“A workplace that consist of values of spirituality, respect the spirituality aspects that consist of high level of integrity, able to induce cooperativeness, loyalty, work life balance, compassion, the natural feeling to be helpful to others. Workplace spirituality creates the ambiance of integrity, family oriented, full with healthy vibes that conducive enough to make the employees’ feel the connection” - S15 (more than 10 subordinates)*

The perspective of organizational values was the cornerstone to their understanding on workplace spirituality, in which they perceived workplace spirituality as an avenue for shared values that enabled people to know in their own minds what to do and what not to do in order to achieve the objectives. When values were clear, they could easily engage themselves in doing their work (Posner et al., 1985). Understanding of workplace spirituality expanded into a sense of community and meaningful work as aligned to the weight of responsibility. Subjects needed to position him or herself as a leader to the group he or she needed to manage in order to establish good rapport, build up the connectedness among co-workers, and tune them to a common purpose. The urgency to establish healthy team-work spirit became inevitable as individual values needed to be merged with the organizational values so that commonality of working culture could be achieved. That is why the alignment of values started to emerge in their explanation of workplace spirituality which then followed by meaningful work.

Workplace spirituality now turned into values that could enhance group level interactions to encourage cooperation among the team members. It acts as a medium to facilitate group level interactions that are involved in building up relationship among members in order to establish supports chain among them and to find the commonalities of purpose between them. Through uniformity of actions and values, Subjects perceived workplace spirituality as a medium to find work as beyond interesting or challenging.



Instead, it was about searching for deeper meaning and purpose, living one's dream, expressing one's inner life needs by seeking meaningful work, and contributing to others.

#### **4.4.3.1 Workplace Spirituality Contributions on Knowledge Sharing Behavior**

This section explains the effects of workplace spirituality on knowledge sharing behavior. In particular, it explains the contribution of workplace spirituality on the motivation to share knowledge. As reported by the Subjects' understanding on what motivated them to share knowledge, the emerging variables of compassion and meaningfulness could also undeniably have their own ways in explaining to what extent workplace spirituality was able to influence knowledge sharing behavior.

The findings showed that Subjects appreciated the culture or workplace climate as one of the mechanisms that could motivate them to share knowledge. In fact, the influence of workplace spirituality on motivations to share knowledge could also be another potential to promote knowledge sharing behavior. The dimensions of workplace spirituality that consisted of the elements of meaningful work, sense of community, alignment of values and organizational values were discovered to influence the motivations to share knowledge. This is evidenced when some of the Subjects mentioned that the skills and experiences they possessed were much owed to the organization itself and that was the reason why they were voluntarily willing to share their knowledge (evidenced from compassion) as shown in Table 4-2. The dimensions of workplace spirituality successfully tackled their inner sense to overrule the thinking of keeping knowledge for their personal interests. Meanwhile, those attracted to external factors were motivated further to share knowledge when the elements of meaningful work and sense of community within workplace spirituality made the Subjects to be attracted more to relationships and rewards.

Workplace spirituality involves the effort to find one's ultimate purpose in life to develop a strong connection with co-workers and other people associated with work, and also to have consistency (or alignment) between one's core beliefs and the values of their organization (Mitroff & Denton, 1999). It is a recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000). Having knowledge sharing as part of the requirements within the organizational values and workplace spirituality through the dimensions of alignment of values were found to be significantly influential to knowledge sharing behavior.

Furthermore, through the dimension of meaningful work, sense of community, and alignment of values and organizational values, the findings showed that workplace spirituality influenced Subjects' level of compassion to share knowledge when they found the relationship built was so valuable. The sense of community eventually enticed their sense of compassion and desire to contribute their knowledge for the benefits of others. In addition, it also helped the Subjects to regard their work more meaningful. The level of connectedness deliberated by sense of community was so powerful that it was able to increase the level of cooperation and teamwork.

Workplace spirituality is defined as the inner life of employees which can lead them to find work as meaningful within a context of community (Ashmos & Duchon, 2000) that facilitates the alignment of values and goals between individual and organizational levels. Hence, workplace spirituality as a framework within an organizational value as evidenced in the organizational culture, significantly contributed to knowledge sharing behavior (Bock et al., 2005; Michailova & Minbaeva, 2012), as enlightened by Subject 9 as per transcription below:

*“When you work in a conducive working environment, you will always feel wanting to contribute more and more on your own accord. Share your knowledge with you colleagues is not harmful when you know you can help to improve productivity and performance. Yes, workplace spirituality would very much influence my inclination to share knowledge... because the workplace spirituality creates the culture for sharing knowledge when I know that my knowledge will be regarded...” (S9)*

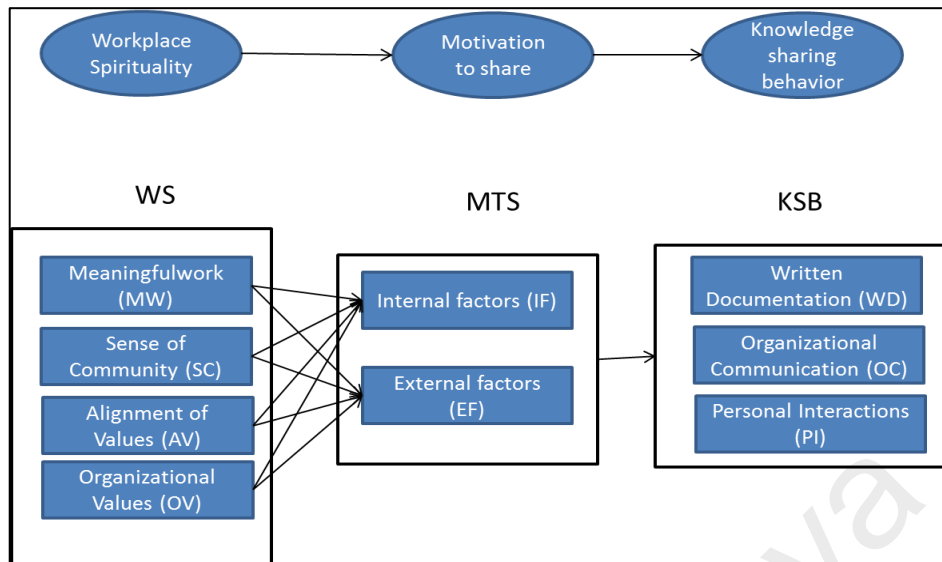
In overall, workplace spirituality was able to influence motivations to share knowledge when the dimensions of the construct were able to balance as well as boost the motivations based on the internal factors as well as the external factors.

#### **4.4.3.2 Research Framework on Workplace Spirituality**

From the thematic analysis, it was discovered that all (100%) Subjects managed to explain workplace spirituality by incorporating the value to find the purpose in life with a strong connection to other people associated with work, and to have consistency (or alignment) between one’s core beliefs and the values of their organization (Mitroff & Denton, 1999).

It is a recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000). Their understanding of the terminology as aligned to the definition based on the literature was seen from context of organizational culture (Giacalone & Jurkiewicz, 2003; Milliman et al., 2003).

On that basis, in the context of the current research, the researcher concluded that workplace spirituality significantly influenced knowledge sharing behavior by exploiting the motivations to share knowledge.



**Figure 4-6:** Theoretical framework between Workplace Spirituality, Motivations to share knowledge and Knowledge Sharing Behavior

#### 4.4.3.3 Conclusion

Workplace spirituality involves the effort to find one's ultimate purpose in life to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organization (Mitroff & Denton, 1999). It is a recognition that employees have an inner life that nourishes and being nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000). Lastly, it is regarded as a framework of organizational values from the context of organizational cultures (Giacalone & Jurkiewicz, 2003; Milliman et al., 2003).

Through the dimension of meaningful work, sense of community, alignment of values and organizational values, the findings showed that workplace spirituality influenced Subjects' level of motivations to share knowledge. Workplace spirituality through the dimensions of sense of community and meaningful work made the Subjects to be motivated by external factors (the relationship and rewards), as well as compassion and meaningfulness. Meanwhile, the elements of alignment of values and

organizational values helped the Subjects to be driven by internal factors of power and reciprocity. In return, their behaviors toward knowledge sharing were able to boost up a sense of cooperativeness through teamwork, thus improving their working attitudes and engagement (Milliman et al., 2003; B. S. Pawar, 2009a). Finally, a sense of compassion seemed to amplify the influence of workplace spirituality on knowledge sharing behavior too.

#### **4.4.4 Findings on the Influence of Spiritual Leadership and Workplace Spirituality on Knowledge Sharing Behavior**

Based on the interviews conducted, the findings showed that all Subjects managed to see that both spiritual leadership and workplace spirituality significantly contributed to their knowledge sharing behavior when all dimensions of both constructs were able to contribute to their motivations to share knowledge. On that matter, the Subjects realized that either from the perspective of leadership or from the perspective of working values and culture, the coherent to share knowledge was highly influenced by both constructs through the mediating role of motivations to share.

Besides that, the findings also revealed that 14 out of 15 Subjects found that spiritual leadership contributed the most to their knowledge sharing behavior compared to only 3 Subjects mentioned that their knowledge sharing behavior was solely related to the dimensions of workplace spirituality. Hence, it can be concluded that the knowledge sharing behavior of the Subjects was highly influenced by the dimensions of spiritual leadership compared to workplace spirituality. The findings were supported by the previous studies in which leaders need to play the roles of encouraging people to manipulate knowledge and expertise (Nguyen & Mohamed, 2011). Thus, the inclusion of spiritual dimension on leadership style is believed to make the function of leadership style on knowledge sharing behavior as more effective, on the strength of trust as per

literature (Bradshaw et al., 2015). Spiritual leadership made the Subjects to feel connected to each other as well as to the organization and to feel appreciated. In turn, it is eventually translated to a higher level of cooperation and teamwork in which the sense of trust and compassion among team members was developed (P. Lee et al., 2010).

A spiritual leader able to create a conducive working environment that enhances the level of spiritual wellbeing among the employees, encourages the sense of membership and calling (Fry, 2003), and formulates an effective organization values and culture (Ferguson & Milliman, 2008) were evidenced from the study, supporting previous literatures that leadership and organization culture are both related to one another (Ogbonna & Harris, 2000; Schein, 2006).

Meanwhile, study also supported that workplace spirituality still have its role in justifying the contribution to knowledge sharing through learning culture (Monthon & Sununta, 2014), employee engagement (Saks, 2011), employees' working attitude (Milliman et al., 2003) and job satisfaction (East, 2005; Fachrunnisa et al., 2014), which is able to explain and support the emerging of compassion and meaningfulness.

*“Spiritual leadership is the one to bring the values spirituality into the workplace, creating a culture of good conduct through spiritual values...would make the employees to feel happy to work in the organization... the leader is a good leader with good moral and ethical conducts, with high value of integrity. Emotional stability is guaranteed with a spiritual leader... When I am happy with my work, I am willing to do what it takes, to contribute what I can to help the organization, even to share my knowledge and expertise without any rewards given... I need a spiritual leader ...to articulate the workplace spirituality together with the contributions from satisfied and happy employees.” - (S1)*



**Figure 4-7:** Spiritual Leadership VS Workplace Spirituality – The influence of Year of Service on Knowledge Sharing Behavior

In emphasizing the role of spiritual leadership, the Subjects found that the spiritual leaders encouraged the feeling to contribute and bring differences. Therefore, this would be the best reason to explain why leadership is more dominant than workplace spirituality in the context of telecommunication organization in Malaysia while workplace spirituality, on the other hand, created the values within the culture that facilitated group level interactions in order to establish supports chain among them and to find the commonalities of purpose between them in order to entice sense of connectedness and unity. Through uniformity of actions and values, Subjects perceived workplace spirituality as a medium to find work not just meant to be interesting, but also to meet their deeper meaning and purpose. They started to align their own personal values to the organizational values and goals in order to link them to common purpose in achieving the goals and visions. With union in values, Subjects further saw workplace spirituality to be deeply rooted within the organizations, which simultaneously united their efforts with the company's actions toward organizational

goals, and performance. Besides spiritual leadership, the Subjects found that workplace spirituality contributed to their knowledge sharing behavior as well.

Subjects with the shorter year of service found that it was the spiritual leaders that contributed the most to their knowledge sharing behavior compared to workplace spirituality. This was because the attributes of the spiritual leaders in establishing a healthy workplace culture were generated from altruistic values and transcendent vision which able to encourage the Subjects' sense of calling and membership. In fact, works started to be meaningful by then. This event eventually induced a sense of wanting to make a difference in lives of others and at the same time, increased the sense of belonging to a community. In turn, Subjects were then encouraged to share knowledge as fulfilling the urge to contribute to the benefits of others. Thus, the subjects' year of service definitely influenced how they see the influence between culture and leadership style. On the other hand, the perception of the contribution of workplace spirituality and spiritual leadership also varied according to the job position.



**Figure 4-8:** Spiritual Leadership VS Workplace Spirituality – The influence of Job Position on Knowledge Sharing Behavior



Lower level authority group seemed to perceive workplace spirituality as the sole contributor to their knowledge sharing behavior. The researcher inductively made an analogy that Subjects at this job position worked in a scenario of direct interactions with the working environment within a working team, but with very minimal or even no interaction at all with the leaders or the senior management team. At this level, Subjects seemed to be interested only with their own values and own goals. They were even interested to develop a good relationship with co-workers and other people associated with their personal work, but not with the superior. Thus, they found that the workplace spirituality contributed the most to their knowledge sharing behavior. Conducive working condition that fostered spiritual values directly influenced their working attitudes (Milliman et al., 2003).

Moving to a higher level of authority, the researcher found that the Subjects assumed the importance of spiritual leadership as a contributor to their decision to share knowledge because they started to establish relationship with the superior as they required the leaders to address their needs and requirements toward performance when they started wanting to feel being appreciated, respected and regarded through sense of membership. They started to make themselves visible to the superior in order to make them being seen for their contributions and performance. Their working attitudes and commitment were so much directly influenced by the leadership style instead of just the working environment. If the superior was able to serve them better, they could become one happy subordinate that finally contributed to good performance. The evidence for such perception was discovered from the interview response as shown below:

*“Spiritual leadership shows exemplary conducts, and of course, when there is spiritual leader leading you, you cannot run from the culture of spirituality, the values that able to align your own inner sense to the needs of the others, lifting your*

*conscience level in which the conscience induces my inclination to help others, to become compassionate. I think if I were to be led by a spiritual leader, I would be very happy because I knew that the leader would appreciate me for my ability, for my contributions and would treat me fairly for my career growth. Workplace spirituality, on the other hand, could be just as the by-product of spiritual leadership and conscience employees together who adapt and adopt the spiritual values modeled by the leader. So, I would say, it is spiritual leadership that contributed the most to my knowledge sharing behavior.” (S6)*

Additionally, a combination of spiritual leadership and workplace spirituality was able to raise the feeling of wellbeing that induced their own inner sense to find their work as meaningful and to drive their inclination in making contributions beneficial not just to themselves but to others as well (Fry, 2003), including sharing their knowledge, experience and expertise.

The influence of workplace spirituality declined when the Subjects held a higher level of authority in the senior management. They perceived spiritual leadership as the sole contributor to their inclination towards knowledge sharing because Subjects themselves were the decision-makers that led them to have bigger responsibilities at hand. With their personal leadership ability, they were able to use their own leadership skill to guide the subordinates and also to develop a positive self-identity for courage and self-confidence. Hence, they needed to consciously choose the right actions to persevere and to take responsibility of their own actions (Fry & Altman, 2013). Workplace spirituality, on the other hand, was just a manifestation of the spiritual values in actions that were actually driven by their own actions. It would not be influential towards their knowledge sharing behavior. Thus, being a leader themselves, Subjects at these job positions perceived that spiritual leadership contributed the most to their knowledge sharing behavior.

From the perspective of number of subordinates, the findings showed that as the number of subordinates increased, the influence of spiritual leadership on the knowledge sharing behavior became more significant at the diminishing effects of workplace spirituality.



**Figure 4-9:** Spiritual Leadership VS Workplace Spirituality - The influence of Number of Subordinates on Knowledge Sharing Behavior

The example of responses comparing the feedback between Subjects with no reporting line and Subjects with less than five people proved the researcher's analogy.

*“Both are important. Just like chicken and egg. The spiritual leader would be responsible to portray good leadership skills based on spirituality values, which later adopted and practiced by the employees, producing the workplace spirituality.*

*Workplace spirituality create a conducive environment to continue practicing the spirituality values that later produce more and more spiritual people, and leaders as well. The cycle goes on and on.”(Subject without subordinates)*

*“I think I need both to influence my knowledge sharing behavior. ... a spiritual leader will make me feel appreciated and regarded and, of course, will rate me fairly for my performance, at least, creating opportunity for career growth. I will be a happy and satisfied employee. Through his exemplary conducts, normally employees will adapt*

*and adopt such behavior, which eventually becoming a norm to the organization. The norms create an ambiance conducive enough for performance. You can imagine right what a happy and satisfied employee can do for performances which both are important to me.”(Subject with less than five subordinates)*

#### 4.4.4.1 Conclusion

The perceived influence between spiritual leadership and workplace spirituality on knowledge sharing behavior varied according to the Subjects period of stay, job position and number of subordinates. In overall, the findings revealed strong evidences that spiritual leadership was the most mentioned as contributor to the Subjects’ knowledge sharing behavior.



**Figure 4-10:** Spiritual Leadership VS Workplace Spirituality: The most Influential Construct on Knowledge Sharing Behavior

Subjects perceived spiritual leadership as comprising of values, attitudes, and behavior that were necessary to intrinsically motivate them so that they have a sense of spiritual survival through calling and membership (Fry, 2003), that encouraging to their attitude to share knowledge, supported by literature (Sweeney & Fry, 2012) by influencing their motivations to share knowledge. Workplace spirituality, on the other

hand, was just a manifestation of the spiritual leadership attributes and an outcome of the spiritual wellbeing created by the attributes of the spiritual leadership.

The dimensions of altruistic love, hope/faith, vision as well as the inner life within spiritual leadership stretched the motivations to share knowledge to see the excitement of calling and membership, instead of just rewards and power, reciprocity and relationships. The Subjects started to realize the existence of deeper level of intrinsic motivations as evidenced from the emergence of compassion and meaningfulness, an answer to their contemplations of what was the purpose of them coming and doing their works. The manifestation of the spiritual leadership style that was presented within the working culture and values of workplace spirituality drove their sense of community, sense of belonging and connectedness to each other within the unit, team, group, departments, and organization. Subjects started to feel the completeness and joy when they were able to contribute and bring differences to others through their knowledge and expertise, from which they started to feel connected to the organizational mission and vision, guiding them towards performance through the mutual acceptance of organizational values.

Organizational spiritual leadership, in this sense, invited organizational members to look beyond “what is there,” to “what could be co-created organizationally (Z. Geh, 2014), through sense of calling and membership, which the study helped to enrich previous studies. Thus, it seemed logical enough to explain why Subjects chose spiritual leadership as a major contributor to their knowledge sharing behavior.

*“Spiritual leadership shows exemplary conducts, and of course, when there is spiritual leader leading you, you cannot run from the culture of spirituality, the values that able to align your own inner sense to the needs of the others, lifting your conscience level in which the conscience induces my inclination to help others, to become compassion. I think if I were to be led by a spiritual leader, I would be very*

*happy because I knew that the leader would appreciate me for my ability, for my contributions and would treat me fairly for my career growth. Workplace spirituality, on the other hand, could be just as the by-product of spiritual leadership and conscience employees together who adapt and adopt the spiritual values modeled by the leader. So I would say, it is spiritual leadership that contributes the most to my knowledge sharing behavior.” (S6)*

Leadership, in general, was identified as a command through which comes a “hands-on” coaching to increase skills to produce a controlled source of power and skill from something or someone with raw talents (Gilbert, 2013). Spiritual leadership, on the other hand, is an emerging paradigm of leadership that integrated the values of spirituality (Fry & Whittington, 2005), tapping into the fundamental needs of both leader and follower for spiritual survival as accomplished through spiritual wellbeing of calling and membership (Fry & Altman, 2013). Thus, spiritual leadership supported employees’ inner life for meaningful work within a culture that inculcated the values of workplace spirituality.

#### **4.4.4.2 Comprehensive Research Framework – The Influence of Spiritual Leadership and Workplace Spirituality on Knowledge Sharing Behavior**

Based on the thematic analysis of the field study data, the individual’s research framework was developed and theoretical framework was re-established to illustrate the findings from each Subject’s response in the current research. In overall, 3 models were constructed from the field findings regarding knowledge sharing behavior, workplace spirituality contributions to knowledge sharing behavior and finally spiritual leadership contributions to knowledge sharing behavior.

As a result, a research model was constructed. This model indicated that qualitative data provides the milestones in deducing the factors and variables that could have

contributed to knowledge sharing behavior through motivations to share knowledge among employees of the telecommunication industry in Malaysia.

In conclusion, the model was drawn with the intention to be cross validated by other organizations in which workplace spirituality in overall became a medium to explain further the elements of effective organizational values as the outcome of spiritual leadership contributions. Workplace spirituality was set as the framework of values within the organizational context as a result to contribution of spiritual leadership on bringing the sense of calling and membership into the organization (Fry & Matherly, 2007; Fry et al., 2005). In addition to that, the dimensions of spiritual leadership as well as workplace spirituality contributed to the motivations to share knowledge which then influenced the knowledge sharing behavior. The dimensions of altruistic love, inner life, hope and faith and vision that were driven by spiritual leadership facilitated the formulation for effective organizational values, alignment of values, sense of community as well as meaningful work. The manifestation of spiritual elements in the workplace and leadership improvised the desirable organizational climate that eventually induced motivation to share knowledge based on internal factors and external factors including the emergence of deeper level of intrinsic motivations namely meaningfulness and compassion. Strong motivations helped in deliberating the tendency to contribute knowledge in the manner of written documentations and personal interaction through organizational communication as members of communities of practice.

#### **4.4.5 Overall Findings of the exploration on dimensions of spiritual leadership, workplace spirituality, motivations to share knowledge and knowledge sharing behavior and the emergence of new constructs**

Upon deducing the comprehensive field findings model, a new path model was constructed to facilitate the next phase of the hypotheses and questionnaires development for the purpose of quantitative data collection and analysis.

As shown in Figure 4-11, the qualitative findings deduced that, both the Spiritual leadership and Workplace spirituality could potentially influence the Subjects' knowledge sharing behavior by interacting with motivations to share knowledge. Based on a further exploration especially from the interactions of the constructs, showed that the inner sense of the Subjects' was evoked to have sense of compassion and meaningfulness that further contributed to influence their motivations to share knowledge, supported by literature that spiritual leadership able to cultivate good character development (Sweeney & Fry, 2012). The qualitative findings were then used to inform the cross validation activity through the quantitative phase.

#### **4.4.6 Findings on new emerging constructs**

The emergence of the latent variable – compassion and meaningfulness – further strengthened the explanations of why subjects found spiritual leadership as more critical to their motivation to share knowledge compared to workplace spirituality. The interactions between the dimension of the spiritual leadership style and workplace spirituality acted as a source to the subject's inner sense in which in line with the definition of compassion (Neff, 2003; Orwin, 1980) and meaningfulness (Chalofsky & Krishna, 2009). These elements significantly contributed to influence the motivations to share knowledge among the employees.



The element of inner sense was known to be Subjects' own conscience to contribute and bring difference in return to their feeling of being appreciated and it was regarded as a source of performance. Motivations to share knowledge moved beyond conventional meanings of internal and external factors. The aspects of spirituality within the leadership and workplace deliberated the elements of compassion and meaningfulness. These elements further motivated the employees to share their knowledge even though the reciprocity and rewards of the actions were not within their expectations.

#### **4.4.7 Justifications on the Field Findings in Literatures**

Trust, shared vision, values, and relationship have become the cornerstone for knowledge sharing behavior (Hashim & Tan, 2015; Jain et al., 2015; H. Wang et al., 2014; Zhang, 2014) with the role of leadership (Chuang, Jackson, & Jiang, 2013; Y. W. Kim & Ko, 2014; P. Lee et al., 2010; Xue, Bradley, & Liang, 2011) and the function of working climate and culture (Jain et al., 2015; Kathiravelu et al., 2014).

Studies on spiritual leadership have proven that the significant contributions were able to build up trust, shared vision, values as well as character development (Fairholm, 1996; Sweeney & Fry, 2012). Apart from that, studies have also proven the significant effects of workplace spirituality on organizational climate, values, employee engagement and commitment toward organizational performance, including the contribution on organizational learning climate and culture. Aiming from such perspectives, the researcher was able to justify the field findings and the model development of the selected constructs and dimensions based on the existing literatures. Therefore, the justification formed the fitness of each construct and perspectives in the existing literatures that guided the RQs on to what extent SL able to induce KSB.

**Table 4-13: Justifications of Constructs Founded based on Literature Reviews**

<b>Constructs</b>	<b>Perspective</b>	<b>Source</b>	
Spiritual Leadership	Character development	Sweeney & Fry (2012)	
	Organizational citizenship behavior	Chen, C.-Y., & Yang, C.-f. (2012)	
	Trusts, shared vision, common values	Fairholm (1996).	
	Performance	Fry, L. W., Hannah, S. T., Noel, M., & Walumbwa, F. O. (2011); Fahey, R. A. (2007)	
	Values	Smith, J., & Malcolm, A. (2010)	
	Spiritual wellbeing and workplace spirituality	Fry, L. W., Matherly, L. L., & Ouimet, J.-R. (2010); Losoncz, A. (2005)	
	Organizational culture	Karadag, E. (2009)	
	Organizational values	Ferguson, J., & Milliman, J. (2008).	
	Organizational transformations	Foss, N. J., Minbaeva, D. B., Pedersen, T., & Reinholt, M. (2009)	
	Workplace Spirituality	Organizational learning culture	Monthon, S., & Sununta, S. (2014)
Organizational culture		Liu, C. H., & Robertson, P. J. (2010); Moore, T. W. (2008); Fawcett, S. E., Brau, J. C., Rhoads, G. K., Whitlark, D., & Fawcett, A. M. (2008).	
Workplace values		Kolodinsky, R. W., Giacalone, R. A., & Jurkiewicz, C. L. (2008)	
Employee wellbeing		Pawar, B. S. (2012)	
Organizational learning capabilities		Deshpande, A. (2012)	
Employee commitment		Indartono, S., & Wulandari, S. Z. (2014)	
Organizational commitment		Rego, A., & Pina E. Cunha, M. (2008)	
Employee engagement		Saks, A. M. (2011).	
Team effectiveness		Luis Daniel, J. (2010)	
Organizational performance		Faro Albuquerque, I., Campos Cunha, R., Dias Martins, L., & Brito Sá, A. (2014)	
Knowledge Sharing Behavior		Organizational culture and trust	Suppiah, V., & Singh Sandhu, M. (2011); Chiu, C.-M., Wang, E. T. G., Shih, F.-J., & Fan, Y.-W. (2011)
		Organizational culture	Jones, M. C., Cline, M., & Ryan, S. (2006); Adel Ismail Al-Alawi, Nayla Yousif Al-Marzooqi, & Mohammed, Y. F. (2007).
		Organizational climate	Jain, K. K., Sandhu, M. S., & Goh, S. K. (2015); Bock, G.-W., Zmud, R. W., Kim, Y.-G., & Lee, J.-N. (2005); Xue, Y., Bradley, J., & Liang, H. (2011)

Table 4-13: Continued

	Leadership and trust	Lazar, A. (2010); Lee, P., Gillespie, N., Mann, L., & Wearing, A. (2010).
	Leadership and culture	Yang, J.-T. (2007)
	Personality traits	Maslach, C., & Leiter, M. P. (2008)
	Trust, shared vision	Kim, Y. W., & Ko, J. (2014); Zhang, M. J. (2014); Wang, H.-K., Tseng, J.-F., & Yu-Fang, Y. (2014)
Organizational Culture/Values	Knowledge conversion	Tseng, S. M. (2010)
	Knowledge sharing	Adel Ismail Al-Alawi, Nayla Yousif Al-Marzooqi, & Mohammed, Y. F. (2007)
	Values and attitudes	Gregory, Harris, Armenakis, & Shook (2009)
	Leadership	Schein (2006)
	Employee engagement	Cheese & Cantrell (2005)
Compassion	Potentials on performance – new possibilities	Rynes, Bartunek, Dutton, & Margolis (2012)
	Motivational origin	Miller, Grimes, McMullen, & Vogus, (2012)
	Care and concern	Gittell, J. H., & Douglass, A. (2012)
Motivations to share knowledge	Tacit and Explicit knowledge sharing intentions	Hau, Kim, Lee, & Kim, Y.-G. (2013)
	R&D employees' acceptance of electronic knowledge repository	Hung, S.-Y., Lai, H.-M., & Chang, W.-W. (2011)
	Influence of ICT	Hendriks, P. (1999).
	Rewards	Bock, & Kim, Y.-G. (2001, 12-31-2001); Bartol, K. M., & Srivastava, A. (2002)
	Knowledge sharing across intranets	Hall, H. (2001).
	Trusts	Holste, J. S. (2003); Abrams, Cross, Lesser & Levin. (2003); Jain, Sandhu & Goh (2015); Hashim, K. F., & Tan, F. B. (2015); Zhang, M. J. (2014).
	Intrinsic versus Extrinsic	Ryan & Deci (2000)
	Leadership and trust	Whisnant, B., & Khasawneh, O. (2014)

#### 4.4.8 Conclusions

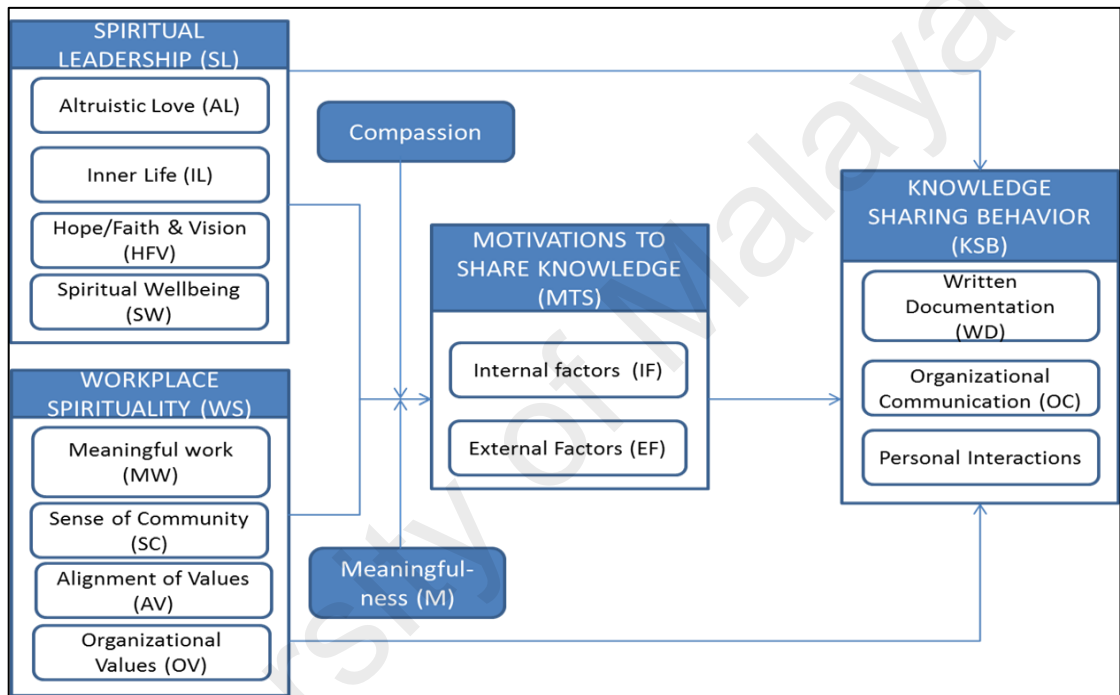
The evidence gathered from the qualitative findings explained the dimensions of spiritual leadership style, namely the altruistic love, hope/faith, vision and the inner life on how they interacted with workplace spirituality to influence the knowledge sharing behavior by intervening in motivations to share knowledge. In order to overcome

personal bias, the researcher visited the informants in order to further ask questions (probing questions) and to validate the data (that the transcribed interviews information aligned to what actually being reported by the informants), a post activities after transcribing the responses. The selection of the samples also were not done by any convenience method, but a proposed creative teams suggested by the Human Resource Department known for their criticality as knowledge pool in products and services creation, the nucleus revenue generating unit of the organization, and the administering of interviews were done on all team members using different sequence of interview questions, depending to their job criticality and seniority.

As discovered, the dimension of inner life within spiritual leadership (Fry, 2003) has awoken the inner sense of the employees to feel appreciated, thus leading to the feeling of connectedness. With such feelings, the new understanding of workplace values emerged that eventually induced empowerment, employees' involvement and engagement, flexibility, and self-management (Luff, Hindmarsh, & Heath, 2000). Both involvement and commitment created intrinsic controls because the Subjects would have sense of belonging and a feeling of connectedness with the team as well as the organization. Spiritual leadership, through the dimension of altruistic love, inspired the Subjects towards the vision with strong hope and faith through clear elaborations of the vision. When the Subjects were involved and committed to their work, they added a significant value to the organization.

In line with the definition of Social Exchange Theory, the emerging constructs alleviated knowledge sharing behavior beyond conventional motivational factors. The basic principles of exchange for rewarding elements and those that of went beyond materially rewarding factors to meet the underlying extrinsic motivations of the social commodities exchanged (Emerson, 1976), were seen through the sense of compassion

and meaningfulness. Thus, the emerging constructs further enriched the theory of Social Exchange in which the emergence of compassion and meaningfulness was able to overcome the marginal utility threat of conventional rewards based exchange. The new elements broadened their common motivation factors to share knowledge and find meaningful work as more fulfilling than conventional rewards in which the feeling of joy and completeness was derived from helping others through sharing knowledge.



**Figure 4-11:** Comprehensive Research Framework from Field Findings to inform Quantitative Research

## CHAPTER 5: HYPOTHESES AND QUESTIONNAIRES DEVELOPMENT

### 5.1 Introduction

Aligned to the RQs on the influence of spiritual leadership and workplace spirituality on knowledge sharing behavior, the qualitative findings informed the quantitative phase of the significance of SL and WS on KSB through MTS. It was initiated by leadership style based on the theory of Spiritual Leadership together with the working climate and values based on the framework of workplace spirituality. The emergence of latent variables known as compassion and meaningfulness elaborated on the existence of deeper level of intrinsic motivation that influenced Subjects' motivation to share knowledge aside of typical rewards and incentives that were seen to have influential contributions on the motivation to share knowledge. These findings were further strengthened by the interrelationships between spiritual leadership and workplace spirituality that informed the study for the need to cross-validate the framework to other organizations within the industry in order to assess on its prevalence. Thus, the qualitative findings informed that knowledge sharing behavior within the organization was supported by the literatures that social factors such as leadership support and organizational culture, significantly contributed to knowledge sharing for the sake of KM implementation strategies within the telecommunication industry in Malaysia (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006; Choy & Suk, 2005) on the emergence of deeper level of intrinsic motivations driven by the employees' compassion and meaningfulness (Hau, Kim, Lee, & Kim, 2013; Shin-Yuan Hunga, Alexandra Durcikovab, Hui-Min Laia, & Lina, 2011).

The qualitative phase also informed that it was the leadership style that produced a working culture within the organization (Kargas & Varoutas, 2015; Naidoo, 2014; Ogbonna & Harris, 2000). Spiritual leadership was manifested in workplace spirituality through the spiritual dimension of inner life, altruistic love, hope and faith as well as

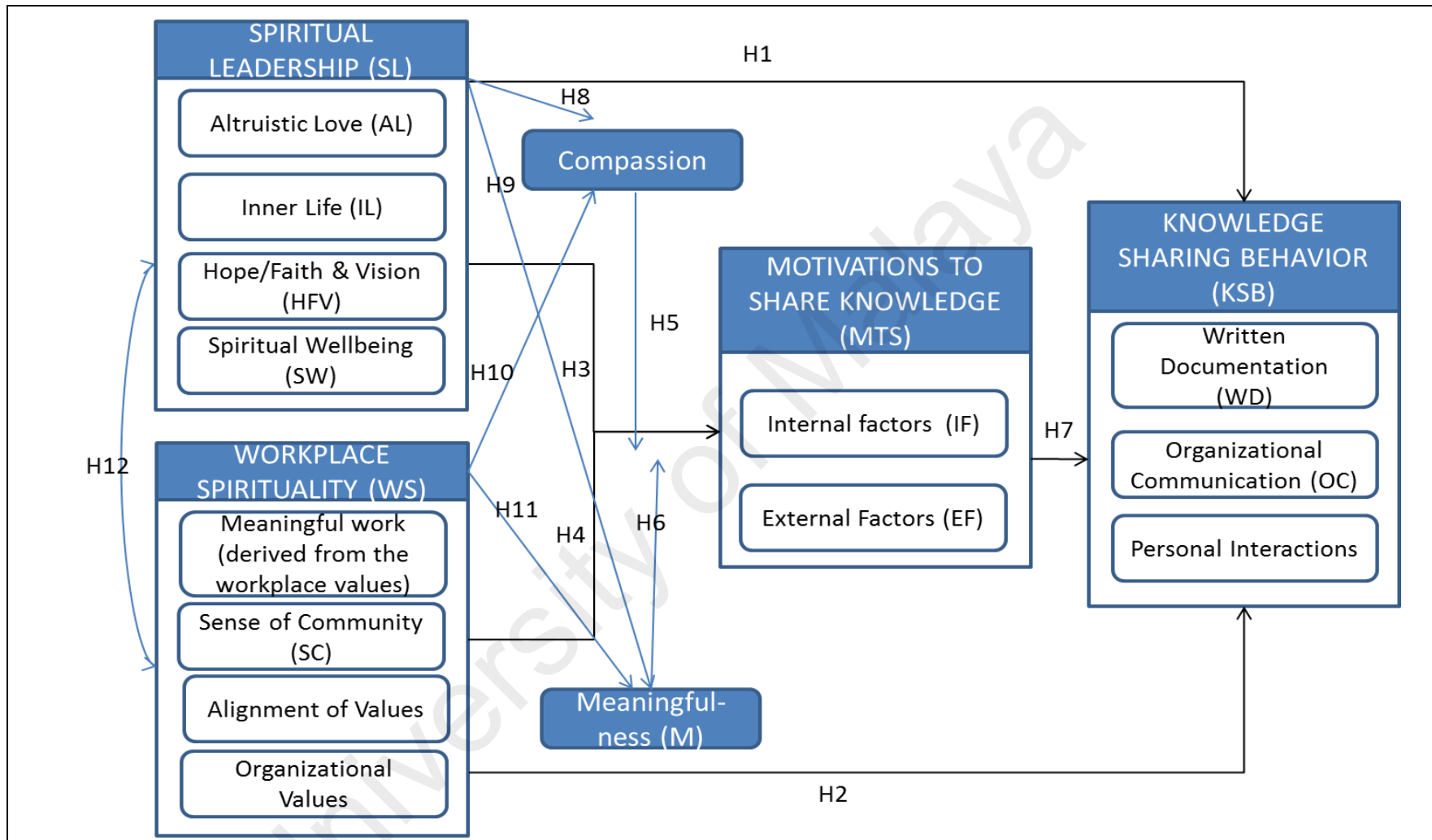
vision together with the spiritual wellbeing that helped in the formulation of effective organizational climate (Bradshaw et al., 2015; Jain et al., 2015).

On that basis, adopting to the newly constructed model deduced from qualitative data analysis, a set of hypotheses was developed to facilitate on the second phase of data collection for the exploratory sequential study to cross validate the existence of such relationship to other organizations within the industry, thus fulfilling the prophecy of exploratory sequential design mixed method (Creswell, 2013; Creswell & Plano, 2007).

## **5.2 Theoretical Research Framework**

Upon the completion of qualitative data analysis, a causal model of inter-relationships between spiritual leadership and workplace spirituality to knowledge sharing behavior via the motivations to share knowledge was constructed (refer to Figure 4-11 in the previous chapter) to facilitate the second phase of quantitative data collection, following the procedure of sequential exploratory mixed method study. This was done for the purpose of cross validation to other organizations within the industry (refer to Figure 5-1).

Mixed methods can be a better approach to research when a single data source is not sufficient to understand the topic, when results need additional explanation, exploratory findings need to be generalized, or when the complexity of research objectives are best addressed with multiple phases or types of data (Brannen, 2005; Creswell, 2013).



**Figure 5-1:** Theoretical Research Framework for Quantitative Phase – Hypotheses Development and Data Collections



### 5.3 The Variables

Based on Figure 5-1, the exploration of the influence of Spiritual Leadership and Workplace Spirituality on Knowledge Sharing Behavior via Motivation to share knowledge formed a group of variables to facilitate in explaining the nature of contribution capabilities among the constructs studied. Table 5-1 helps to explain on the character of each variable examined. In short, a spiritual leadership is regarded as SL, workplace spirituality is regarded as WS, motivations to share is regarded as MTS, knowledge sharing behavior is regarded as KSB, Compassion is regarded as Comp, and meaningfulness is regarded as M.

**Table 5-1: Variables Studied in the Quantitative Phase**

No	Relationship	Con st.	Nature of variable	Descriptions
1	SL → MTS → KSB	SL	Independent Variable (IV)	SL has a positive relationship with KSB but the relationship is mediated by MTS
		MTS	Mediating variable (MV)	
		KSB	Dependent Variable (DV)	
2	WS → MTS → KSB	WS	Independent Variable (IV)	WS has a positive relationship with KSB but the relationship is mediated by MTS
		MTS	Mediating variable (MV)	
		KSB	Dependent Variable (DV)	
3	M → MTS	M	Mediating variable (MV)	M has a positive influence on MTS
4	COMP → MTS	COMP	Mediating variable (MV)	COMP has a positive influence on MTS

**Table 5-2: Summary of Path between Constructs**

No	Constructs	Relationships of dimensions	Nature of relationship
1	SL → MTS	AL → IF	Altruistic love negatively influence Internal factors of Motivations to share knowledge
		AL → EF	Altruistic love positively influence External factors of Motivations to share knowledge
		IL → IF	Inner life negatively influence Internal factors of Motivations to share knowledge
		IL → EF	Inner life positively influence External factors of Motivations to share knowledge
		HFV → IF	Hope/faith negatively influence Internal factors of Motivations to share knowledge
		HFV → EF	Hope/faith positively influence External factors of Motivations to

Table 5-2: Continued

			share knowledge
		HFV → EF	Hope/faith positively influence External factors of Motivations to share knowledge
		SW → IF	Spiritual Wellbeing negatively influence Internal factors of Motivations to share knowledge
		SW → EF	Hope/faith positively influence External factors of Motivations to share knowledge
2	SL → KSB	AL → KSB	Altruistic love positively influence knowledge sharing behavior
		IL → KSB	Inner life positively influence knowledge sharing behavior
		HFV → KSB	Hope/faith and vision positively influence knowledge sharing behavior
		SW → KSB	Spiritual wellbeing positively influence knowledge sharing behavior
3	WS → MTS	SC → IF	Sense of community negatively influence Internal factors of Motivations to share knowledge
		SC → EF	Sense of community positively influence External factors of Motivations to share knowledge
		MW → IF	Meaningful work negatively influence Internal factors of Motivations to share knowledge
		MW → EF	Meaningful work positively influence External factors of Motivations to share knowledge
		AV → IF	Alignment of values negatively influence Internal factors of Motivations to share knowledge
		AV → EF	Alignment of values positively influence External factors of Motivations to share knowledge
		OV → IF	Organizational values negatively influence Internal factors of Motivations to share knowledge
		OV → EF	Organizational values positively influence External factors of Motivations to share knowledge
4	WS → KSB	SC → KSB	Sense of community positively influence knowledge sharing behavior
		MW → KSB	Meaningful work positively influence knowledge sharing behavior
		AV → KSB	Alignment of values positively influence knowledge sharing behavior
		OV → KSB	Organizational values positively influence knowledge sharing behavior
5	COMP → MTS	COMP → IF	Compassion negatively influence Internal factors of Motivations to share knowledge
		COMP → EF	Compassion positively influence External factors of Motivations to share knowledge
6	M → MTS	M → IF	Meaningfulness negatively influence Internal factors of Motivations to share knowledge
		M → EF	Meaningfulness positively influence External factors of Motivations to share knowledge
7.	MTS → KSB	IF → KSB	Internal factors positively motivate knowledge sharing behavior
		EF → KSB	External factors positively motivate knowledge sharing behavior

Relationships between spiritual leadership/workplace spirituality and knowledge sharing behavior were discovered from the qualitative phase when the subjects responded that their motivation to share knowledge mostly influenced by attributes of the leader who led them and in what sort of organizational climate/workplace values. Coming back to the RQs, the study is intended to explore and explain to what extent SL/WS able to influence KSB in relation to motivation to share knowledge. The emergence of compassion and meaningfulness are to show how by having spiritual values within the leadership style and workplace culture able to make the employees to feel motivated to share knowledge not just because of any typical rewards and incentives, but those emerging variables were derived from their own deeper level of intrinsic motivations which eventually able to influence typical motivations to share knowledge, supported by the literature (Brock et al., 2005; Lin, 2007; Shin-Yuan Hunga et al., 2011).

#### **5.4 Hypotheses Development – Spiritual Leadership, Motivations to Share Knowledge and Knowledge Sharing Behavior**

Knowledge sharing behavior is the ultimate outcome expected to be influenced by leadership style and workplace culture (Bradshaw et al., 2015; Kathiravelu et al., 2014), and in the effort to implement KM within Malaysian telecommunication industry, part of the enablers must be coming from the leadership support (Chin Wei et al., 2009). However, the leadership style need to be able to engender trust first than only employees share their knowledge (Bradshaw et al., 2015; Jain et al., 2015). Hence, the objective of the research is to expand on discovering how leadership style based on spiritual leadership able to encourage such behavior, on the premise of influencing the element of trust and organizational climate. Hence, the exploration based on the dimensions of spiritual leadership is expected in order to find explanations how such values on the leadership style could contribute to such behavior and able to engender

trust. From the qualitative findings, the behavior of knowledge sharing occurs within team climate (mostly reported to be healthy among Subjects with subordinates) driven by the respect for social networking and trusts, proven to be coming from the employees own efforts, as their personal initiatives to share their expertise, their knowledge with others across the organization, with openness, and supported by the literature (Yi, 2009). Such voluntary actions were found to be driven by sense of compassion and meaningfulness, resulted from the interactions between the knowledge bearer and spiritual leadership (coming from both perspective, own individual spiritual leadership as well as the organizational leadership – the leader). It was the interactions between the inner-life to vision by having the hope and faith that the vision can be achieved when the inner-sense driven by altruistic love able to evoke a person to contribute to things that can bring benefits to both self and others through knowledge sharing (refer to qualitative findings). Thus, the research is trying to explore and explain how spiritual leadership able to awaken the sense of compassion and meaningfulness of the employees to share knowledge, that simultaneously contribute to trust, engagement, calling and membership (Sweeney & Fry, 2012) that able to contribute to knowledge sharing behavior. Dimensions of KS were not hypothesized because the study is intended to explore the influence of spiritual leadership. Pragmatism approach is highlighted with the focuses on the problem to be researched and the consequences of the research and associated with mixed methods approach (Brewer & Hunter, 1989; Creswell & Plano, 2007). Such paradigm facilitates the identification of important variables to be studied quantitatively (Creswell & Plano, 2007) so that results can be generalized to different groups (Morse, 1991).

So many studies have focused on studying what charismatic, inspirational, and visionary leadership from as early 1920s that there is a need to shift the focus of leadership research from predominantly examining transactional models based on how

leaders and followers exchanged with each other to models that might expand transactional leadership beyond the label of charismatic, inspirational, transformational, and visionary (Avolio, Walumbwa, & Weber, 2009). The new leadership models should emphasize symbolic leader behavior and visions, with inspirational messages, emotional feelings, ideological and moral values, individualized attention, and intellectual stimulation (Bass & Stogdill, 1990) as well as spiritual intelligence.

A spiritual leadership approach asks fundamentally different questions about what it means to be human, what we really mean by growth, and what values and power distributions are needed to enhance both organizations and society as a whole (R. Burke, 2006). Formulated upon the dimensions of altruistic love, vision, hope and faith, spiritual leadership with inner life suggests that feelings and beliefs of spirituality that are expressed and felt by a leader will influence followers to see work as a calling (and intrinsically motivating), subsequently resulting in better organizational outcomes (Fry, 2003). Furthermore, there have been so many studies conducted on the positive influences of spiritual leadership empirically, but lacking in exploring its potential on knowledge sharing behavior. Thus, it leaves a gap on the need to explore the influence of a spiritual-based leadership style on knowledge sharing that could contribute to more options on other leadership styles that could contribute to knowledge sharing behavior (Bradshaw et al., 2015) while engendering the element of trust which known to be crucial for knowledge sharing behavior within Malaysian context (Jain et al., 2015; P. Lee et al., 2010). Table below showed few studies that have been conducted to prove the positive influences of spiritual leadership on the selected outcomes.

**Table 5-3: Empirical Studies on Spiritual Leadership**

Construct	Area of interest	References
Spiritual leadership	Character development	Sweeney, P. J., & Fry, L. W. (2012)
	Organizational citizenship behavior	Chen, C.-Y., & Yang, C.-f. (2012)
	Trusts, shared vision, common values	Fairholm, G. W. (1996).
	Performance	Fry, L. W., Hannah, S. T., Noel, M., & Walumbwa, F. O. (2011); Fahey, R. A. (2007)
	Values	Smith, J., & Malcolm, A. (2010)
	Spiritual wellbeing and workplace spirituality	Fry, L. W., Matherly, L. L., & Ouimet, J.-R. (2010); Losoncz, A. (2005)
	Organizational culture	Karadag, E. (2009)
	Organizational values	Ferguson, J., & Milliman, J. (2008).
	Organizational transformations	Foss, N. J., Minbaeva, D. B., Pedersen, T., & Reinholt, M. (2009)

Thus, the current research is to examine the extent to which spiritual leadership could contribute to knowledge sharing behavior by influencing the motivation to share as deduced from the field findings of the qualitative phase (Smith & Malcolm, 2010; Sweeney & Fry, 2012). Hence, a set of hypotheses to examine the nature of relationship among employees within telecommunication industry in Malaysia was constructed as followed, in extending the research on the influence of leadership style to knowledge sharing (Bradshaw et al., 2015; Chin Wei et al., 2006) in order to explain the combination of leadership style that could engender trusts, by introducing the element of spiritual leadership.

*H1: Spiritual leadership positively influence knowledge sharing behavior*

*H1a: Altruistic love positively influence knowledge sharing behavior*

*H1b: Inner life positively influence knowledge sharing behavior*

*H1c: Hope/faith and vision positively influence knowledge sharing behavior*

*H1d: Spiritual wellbeing positively influence knowledge sharing behavior*

As the field findings elaborated on the influences of each dimension of Spiritual Leadership on both the internal and external factors of motivations to share knowledge, thus, hypotheses were constructed to examine the nature of influence of the construct on knowledge sharing behavior among the employees within telecommunication industry

in Malaysia. The hypotheses were derived from the previous literature to deeply explore the relationship between spiritual values and organizational commitment (Dehaghi et al., 2012), how spiritual leadership was able to make the employees to be motivated to share knowledge because of their values (Smith & Malcolm, 2010; Sweeney & Fry, 2012), and lastly the effects of motivations to share their knowledge for the sake of performance.

*H3: Spiritual leadership positively influence motivations to share knowledge*

*H3a: Altruistic love negatively influence internal factors within motivations to share knowledge*

*H3b: Altruistic love positive influence external factors within motivations to share knowledge*

*H3c: Inner life negatively influence internal factors within motivations to share knowledge*

*H3d: Inner life positively influence external factors within motivations to share knowledge*

*H3e: Hope/faith and vision negatively influence internal factors within motivations to share knowledge*

*H3f: Hope/faith and vision positively influence external factors within motivations to share knowledge*

*H3g: Spiritual Wellbeing negatively influence internal factors within motivations to share knowledge*

*H3h: Spiritual Wellbeing positively influence external factors within motivations to share knowledge*

## **5.5 Hypotheses Development – Motivations to Share Knowledge and Knowledge Sharing Behavior**

Organizations recognized the critical importance to exploit their human talents for performance through their knowledge and experiences (C.-Y. Lee & Huang, 2012). Organizational knowledge pool could only be developed when the knowledge created by individuals was made available and preserved by connecting it to the organizational

knowledge system (Nonaka & Von Krogh, 2009), and that knowledge was shared across organizations (Aslam, Javaid, Tanveer, Khan, & Shabbir, 2011).

The motivations to share knowledge could influence the employees' attitudes and behaviors in promoting willingness and consistency on knowledge sharing behavior (Lin, 2007). Studies have extensively been trying to ground the role of motivations to share knowledge as antecedents to knowledge sharing (He & Wei, 2009; Kankanhalli et al., 2005; Lin, 2007; Minu, 2003a). Employees were extrinsically motivated if they able to satisfy their needs indirectly, especially through monetary compensation, rewards and incentives (Osterloh & Frey, 2000). On the other hand, intrinsic motivations have been associated with employees' willingness to create a positive mood, thus resulting in increased learning and inclination to participate in voluntary knowledge sharing (Lin, 2007). The hypotheses developed were also to show how the emergence of Compassion and Meaningfulness as elements coming from deeper level of intrinsic motivations was able to influence a typical motivation to share knowledge. It thus helped to enrich the previous studies on how intrinsic motivations were also able to influence knowledge sharing (Tangaraja et al., 2015). Table below shows studies that have been conducted in order to produce empirical studies on knowledge sharing behavior and motivations to share knowledge.

**Table 5-4: Previous Studies on Knowledge Sharing Behavior**

Construct	Area of interest	References
Knowledge Sharing Behavior	Organizational culture and trust	Suppiah, V., & Singh Sandhu, M. (2011); Chiu, C.-M., Wang, E. T. G., Shih, F.-J., & Fan, Y.-W. (2011)
	Organizational culture	Jones, M. C., Cline, M., & Ryan, S. (2006); Adel Ismail Al-Alawi, Nayla Yousif Al-Marzooqi, & Mohammed, Y. F. (2007).
	Organizational climate	Jain, K. K., Sandhu, M. S., & Goh, S. K. (2015); Bock, G.-W., Zmud, R. W., Kim, Y.-G., & Lee, J.-N. (2005); Xue, Y., Bradley, J., & Liang, H. (2011)



Table 5-4: Continued

	Leadership and trust	Lazar, A. (2010); Lee, P., Gillespie, N., Mann, L., & Wearing, A. (2010).
	Leadership and culture	Yang, J.-T. (2007)
	Personality traits	Maslach, C., & Leiter, M. P. (2008)
	Trust, shared vision	Kim, Y. W., & Ko, J. (2014); Zhang, M. J. (2014); Wang, H.-K., Tseng, J.-F., & Yu-Fang, Y. (2014); Jain, K. K., Sandhu, M. S., & Goh, S. K. (2015)
Motivations to share knowledge	Tacit and explicit knowledge sharing intentions	Hau, Kim, Lee, & Kim, Y.-G. (2013)
	R&D employees' acceptance of electronic knowledge repository	Hung, S.-Y., Lai, H.-M., & Chang, W.-W. (2011)
	Influence of ICT	Hendriks, P. (1999).
	Rewards	Bock, & Kim, Y.-G. (2001, 12-31-2001); Bartol, K. M., & Srivastava, A. (2002)
	Knowledge sharing across intranets	Hall, H. (2001).
	Trusts	Holste, J. S. (2003); Abrams, Cross, Lesser & Levin. (2003); Jain, Sandhu & Goh (2015); Hashim, K. F., & Tan, F. B. (2015); Zhang, M. J. (2014).
	Intrinsic versus Extrinsic	Ryan & Deci (2000)
	Factors that determine knowledge sharing	Minu, I. (2003a), Minu, I. (2003b).
	Leadership and trust	Whisnant, B., & Khasawneh, O. (2014)

On that basis, the exploration of the constructs on knowledge sharing behavior as discovered at the qualitative phase suggested that knowledge sharing behavior of the selected samples was inevitably influenced by motivations to share knowledge, but the emergence of latent variables known as compassion and meaningfulness also gave an interesting exploration venue to prove how motivations to share knowledge could be manipulated by deeper level of intrinsic motivations to encourage knowledge sharing behavior. The hypotheses were intended to expand past studies in discovering the nuances of knowledge sharing behavior within specific organizational settings and factors that motivated and inhibited such behavior (Minu, 2003a) and further enriched previous studies on how meaningfulness (Chalofsky & Krishna, 2009) and compassion were able to improve motivations to contribute (Breines & Chen, 2012) when

employees were actively involved in work engagement (Fachrunnisa et al., 2014; B. S. Pawar, 2012; Saks, 2011).

- H7: Motivations to share knowledge positively influence knowledge sharing behavior*
- H7a: Internal factors within motivations to share knowledge positively influence knowledge sharing behavior*
- H7b: External factors within motivations to share knowledge positively influence knowledge sharing behavior*
- H5: Compassion positively influence motivations to share knowledge*
- H5a: Compassion negatively influence internal factors within motivations to share knowledge*
- H5b: Compassion positively influence external factors within motivations to share knowledge*
- H6: Meaningfulness of the employees positively influence motivations to share knowledge*
- H6a: Meaningfulness negatively influence internal factors within motivations to share knowledge*
- H6b: Meaningfulness positively influence external factors within motivations to share knowledge*

## **5.6 Hypotheses Development – Workplace Spirituality, Motivations to Share Knowledge and Knowledge Sharing Behavior**

Workplace spirituality is deemed to be interesting when employees started to query themselves of the purpose of them working against their life objectives, thus leading them to search for the meaningfulness of work to their life (Burack, 1999). People spent most of their lifetime at the workplace where the workplace became a part of their life and also as a source of community (Ashmos & Duchon, 2000). Workplace spirituality stimulated the extent to which an organization enabled employees to integrate their complete selves and principles into a common place.

Workplace spirituality could induce a very conducive working environment that was able to cultivate employees' spirituality attitudes (B. S. Pawar, 2009a) that gave ways to formation of effective working teams (Duchon & Ashmos, 2005; Luis Daniel, 2010). The notion of spirituality within workplace could include finding one's individual purpose within the context of collective needs and the manifestation of meaningful work by making more contributions to a larger context and connection to a group. It was all about people of common connections, magnetism, and togetherness within their work unit and the organization in general (Harrington et al., 2001). Table below shows vigorous studies on workplace spirituality to prove on its contributions to the desirable outcomes.

**Table 5-5:** Empirical studies on workplace spirituality

<b>Construct</b>	<b>Area of interest</b>	<b>Reference(s)</b>
Workplace spirituality	Organizational learning culture	Monthon, S., & Sununta, S. (2014)
	Organizational culture	Liu, C. H., & Robertson, P. J. (2010); Moore, T. W. (2008); Fawcett, S. E., Brau, J. C., Rhoads, G. K., Whitlark, D., & Fawcett, A. M. (2008).
	Workplace values	Kolodinsky, R. W., Giacalone, R. A., & Jurkiewicz, C. L. (2008)
	Employee wellbeing	Pawar, B. S. (2012)
	Organizational learning capabilities	Deshpande, A. (2012)
	Employee commitment	Indartono, S., & Wulandari, S. Z. (2014)
	Organizational commitment	Rego, A., & Pina E. Cunha, M. (2008)
	Employee engagement	Saks, A. M. (2011).
	Team effectiveness	Luis Daniel, J. (2010)
	Organizational performance	Faro Albuquerque, I., Campos Cunha, R., Dias Martins, L., & Brito Sá, A. (2014)

Thus, the current research aimed to examine the contribution of workplace spirituality to knowledge sharing behavior as deduced from the field findings of the qualitative phase, in an attempt to expand the previous literature that workplace spirituality was able to create workplace values to boost the ability of knowledge sharing behavior (Monthon & Sununta, 2014; Wahid & Mustamil, 2014).

*H2: Workplace spirituality positively influence knowledge sharing*

*behavior*

*H2a: Sense of community positively influence knowledge sharing behavior*

*H2b: Meaningful work positively influence knowledge sharing behavior*

*H2c: Alignment of values positively influence knowledge sharing behavior*

*H2d: Organizational values positively influence knowledge sharing behavior*

Based on the field findings on the influence of each dimension of Workplace spirituality on both internal as well as external factors of motivations to share knowledge, thus, a set of hypotheses to examine the nature of relationship among employees within telecommunication industry in Malaysia was constructed. These hypotheses were intended to expand the previous studies on how workplace spirituality could exploit employees motivations through meaningfulness (Chalofsky & Krishna, 2009) and engagement (Fachrunnisa et al., 2014; B. S. Pawar, 2012; Saks, 2011). The aforementioned hypotheses were shown below:

*H4: Workplace spirituality positively influence motivations to share knowledge*

*H4a: Sense of community negatively influence internal factors within motivations to share knowledge*

*H4b: Sense of community positively influence external factors within motivations to share knowledge*

*H4c: Meaningful work negatively influence internal factors within motivations to share knowledge*

*H4d: Meaningful work positively influence external factors within motivations to share knowledge*

*H4e: Alignment of values positively influence internal factors within motivations to share knowledge*

*H4f: Alignment of values positively influence external factors within motivations to share knowledge*

*H4g: Organizational values negatively influence internal factors within motivations*

*to share knowledge*

*H4h: Organizational values positively influence external factors within motivations to share knowledge*

## **5.7 Hypotheses Development – Spiritual Leadership VS. Workplace Spirituality**

From the qualitative phase, spiritual leadership was found to outweigh the contribution of workplace spirituality on the overall findings. Thus, sets of hypotheses were constructed to examine the relationship between spiritual leadership and workplace spirituality as claimed by the qualitative findings. These hypotheses were meant to add more knowledge into the previous literatures in terms of the relationship between both mentioned constructs (Delbecq, 2010; Fry, 2003; Naidoo, 2014).

*H8: Spiritual leadership positively contributed to workplace spirituality*

*H9: Spiritual leadership positively contributed to compassion*

*H10: Spiritual leadership positively contributed to meaningfulness*

*H11: Workplace spirituality positively contributed to compassion*

*H12: Workplace Spirituality positively contributed to meaningfulness*

## **5.8 Questionnaire Development**

Based on the comprehensive research model constructed upon the completion of qualitative data analysis, sets of questionnaires were constructed by adopting and adapting measurement scales that have been robustly tested for its validity and reliability in the previous studies, to test the relationship among the constructs for generalization of results. The measurement scale for KSB was adopted and adapted from literatures (Yi, 2009) that excluded the measurement for Communities of Practices (CoP) as the categorization of CoP was unclear and difficult for the organizations concerned to identify this group (for no categorization used by the human resources department – the opinion leader to justify the type of employees matched to the criteria required). Instruments on spiritual leadership was also adapted from the literature (Fry,

2003; Fry & Matherly, 2006; Fry et al., 2010; Fry et al., 2005), but leaving out measurement items on own individual perspective as the interest of the research is to assess the influence of leaders on the employees' motivations to share knowledge as well as the perception on SW within the current ambiance of the organization. Additionally, the measurement scale not just to assess altruistic love, vision, hope/faith but also to include the items on spiritual wellbeing of sense of calling and membership as adopted from Spiritual Leadership Scorecard aligned to the Spiritual Leadership Model (Fry, 2003; Fry et al., 2010). Other instruments were motivations to share knowledge (Kankanhalli et al., 2005; Wasko & Faraj, 2005), and workplace spirituality (Ashmos & Duchon, 2000; Milliman et al., 2003; Petchsawang & Duchon, 2009).

The questionnaires were constructed using a 5-point Likert scale ranging from 1: Strongly Disagree; 2: Disagree; 3: Neutral; 4: Agree; 5: Strongly Agree. Participants were asked to agree or disagree with the statements based on the 5-point Likert scale (refer to Table 3-2 in Chapter 3). Prior to conducting a field survey, a pilot study was conducted to examine the validity and reliability of the instruments developed, as well as to address any other problems that might intervene. This is the process of adapting previous questionnaire from literatures to only consist of valid items for measurement. Items not valid and reliable ( lesser than 0.708; (Hair, 2010)) needed to be dropped from the instrument. The questionnaire, were not revealed to participants in categorization that can make them aware of the category of questions asked, either about leader, knowledge sharing behavior, and so on.

## **5.9 Validity and Reliability Test on the Adapted Instruments**

A minimum number of 10-times rule based on a number of arrows pointing to dependent variables were adopted for the number of samples' calculation (Cohen, 1988, 1992). With regard to the pilot study, a group of 80 samples was selected from ICT

practitioners within Klang Valley area. Smart PLS-SEM as a tool was used to analyze the quantitative data of the pilot study. A path model produced from the interrelationships between constructs was identified from the qualitative findings.

Three types of validity were assessed in order to validate the measurement model, the content validity, convergent validity, and discriminant validity. Content validity was used to ensure consistency between the measurement items and the extant literature. This was done by interviewing practitioners and pilot-testing the instrument. Convergent validity was assessed by examining composite reliability (CR) and average variance extracted (AVE) from the measures, employing 0.708 as the threshold reliability of the measures and 0.5 for the discriminant validity and to drop items below the threshold given (Hair, 2010; Hair, Sarstedt, et al., 2012).

**Table 5-6:** Remaining items after factor loadings (indicator reliability)>0.708

ITEMS	COMP	KSB	MTS	M	SL	WS
AL1					0.878	
AL2					0.850	
AL3					0.872	
AL4					0.862	
AL5					0.740	
COMP2	0.768					
COMP3	0.921					
COMP4	0.814					
COMP5	0.772					
HFV2					0.714	
HFV3					0.723	
KSC2		0.733				
KSC6		0.771				
MEMBER1					0.860	
MEMBER2					0.857	
MEMBER3					0.815	
MEMBER4					0.879	
MTS4			0.807			
MTS5			0.900			
MTS6			0.920			
MTS7			0.950			
OV1						0.738
OV2						0.806
OV3						0.778
OV4						0.731
OV5						0.792
OV6						0.811
OV7						0.724

Table 5-6: Continued

M1	0.885	
M2	0.871	
M3	0.900	
M4	0.758	
M5	0.850	
WS4		0.754
WS7		0.734
WS8		0.733

Reliability was measured by internal consistency (composite reliability, CR) that was equivalent to Cronbach alpha and by an indicator of reliability. Meanwhile, validity was measured by convergent validity (average variance extracted, AVE) and discriminant validity. All values were taken after running the bootstrapping analysis. Indicator reliability was shown by the factor loadings as per table above. For indicators to be reliable, it should be more than 0.7 (Hair, 2010; Hair, Ringle, & Sarstedt, 2012; Hair, Sarstedt, et al., 2012).

On the other hand, composite reliability values should be more than 0.7 (Hair, 2010; Hair, Sarstedt, et al., 2012; Hair Jr, Ringle, & Sarstedt, 2013). Composite reliability (CR) is a measure of the overall reliability of a collection of heterogeneous but similar items. Composite reliability values that show the degree to which the construct indicators indicate the latent constructs. The average variance extracted (AVE) on the other hand, shows scores of more than 0.5 that is justified to be used as valid constructs (Barclay, Higgins, & Thompson, 1995). Thus, based on CR and Cronbach alpha values, all constructs were valid measures of their respective parameter estimation and were statistically significant.

**Table 5-7: Composite Reliability, Cronbach Alpha, and AVE**

Constructs	Composite Reliability (CR)	Cronbach Alpha ( $\alpha$ )	Average Variance Extracted (AVE)
Compassion	0.893	0.851	0.628
Knowledge Sharing Behavior	0.916	0.903	0.395
Motivations To Share Knowledge	0.930	0.904	0.729
Meaningfulness	0.919	0.891	0.658
Spiritual Leadership	0.956	0.949	0.611
Workplace Spirituality	0.938	0.927	0.539



Convergent validity, on the other hand, was used to explain to what extent the measure correlates positively with the alternative measures of the same construct and it should be more than 0.7 (Hair, 2010). It measures the degree to which multiple items measure the same concept. Convergent validity was derived from the indicator reliability with a score more than 0.7 (as per table 5-7) and average variance extracted (AVE) that should be more than 0.5 (Hair, Sarstedt, et al., 2012) that explained the commonality of a constructs.

Furthermore, the discriminant validity derived from the pilot study was able to explain the extent to which a construct was truly distinct from other constructs by empirical standard and the extent to which factors were distinct and uncorrelated. Items should be loaded more strongly on their own constructs in the model and the average variance shared between each construct and its measures should be greater than the variance shared between the construct and other constructs (Compeau, Higgins, & Huff, 1999). Discriminant validity was assessed using cross loadings that should be more than 0.708 (Hair, Sarstedt, et al., 2012) and the Heterotrait-Monotrait Ratio (HTMT) of less than 1.00 to assess the correlations of indicators across constructs measuring different phenomena (Henseler et al., 2015). Heteroit-Monotrait Ratio (HTMT) was used to estimate the correlation between constructs. If the indicators of two constructs are lesser than 1.00, the true correlation between the two construct are most likely to be different from one another. Thus, based on table below, HTMT for all constructs were lesser than 1.00, showing that the constructs definitely differed from one another.

**Table 5-8: Heterotrait Monotrait Ratio (HTMT) < 1.00**

	COMP	KSB	MTS	M	SL	WS
<b>COMP</b>						
<b>KSB</b>	0.630					
<b>MTS</b>	0.363	0.068				
<b>M</b>	0.319	0.649	-0.029			
<b>SL</b>	0.609	0.853	0.149	0.701		
<b>WS</b>	0.505	0.826	-0.042	0.915	0.866	

The summary of the result for reflective measurement model in showing the validity and reliability of the instruments were shown in table 5-9.

**Table 5-9:** Results Summary for Reflective Measurement Models – Validity and Reliability of Pilot Study

Latent Variable	Indicators	Loadings(> 0.708)	Indic. Loadings(> 0.5)	CR > 0.708	AVE > 0.5	Disc. Analysis
<b>SL</b>	AL1	0.878	0.771	0.956	0.611	YES
	AL2	0.850	0.723			
	AL3	0.872	0.760			
	AL4	0.852	0.743			
	AL5	0.740	0.548			
	HFV2	0.714	0.510			
	HFV3	0.723	0.523			
	MEMBER1	0.860	0.740			
	MEMBER2	0.857	0.734			
	MEMBER3	0.815	0.664			
MEMBER4	0.879	0.773				
<b>WS</b>	OV1	0.738	0.545	0.938	0.539	YES
	OV2	0.806	0.650			
	OV3	0.778	0.605			
	OV4	0.731	0.534			
	OV5	0.792	0.627			
	OV6	0.811	0.658			
	OV7	0.724	0.524			
	WS4	0.754	0.568			
	WS7	0.734	0.539			
WS8	0.733	0.537				
<b>COMP</b>	COMP2	0.768	0.589	0.893	0.628	YES
	COMP3	0.921	0.848			
	COMP4	0.814	0.662			
	COMP5	0.772	0.604			
<b>M</b>	MW2	0.885	0.783	0.919	0.658	YES
	MW3	0.871	0.758			
	MW4	0.900	0.810			
	MW5	0.758	0.574			
	MW6	0.850	0.722			
<b>MTS</b>	MTS4	0.807	0.651	0.930	0.729	YES
	MTS5	0.900	0.810			
	MTS6	0.920	0.846			
	MTS7	0.950	0.902			
<b>KSB</b>	KSC2	0.733	0.537	0.916	0.395	YES
	KSC6	0.771	0.594			

In conclusion, from the table above, all constructs that were established with the items included in the instruments were found to be valid and reliable. The composite reliability values ranged from 0.893 to 0.956 with AVE of more than 0.5 (average variance extracted (AVE) that should be more than 0.5 (Hair, Sarstedt, et al., 2012) that explained the commonality of a constructs in which the emergence elements of

compassion and meaningfulness to be an observed score (observable) and the factor analysis model defines the relationship between emergence variables and constructs under the reflective measurement, implying that the latent variable exists apart from its measurement (Bagozzi, 2007).

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## CHAPTER 6: QUANTITATIVE DATA ANALYSIS

### 6.1 Introduction

The previous chapter has provided the hypotheses, in relation to a contribution of spiritual leadership style that could add new options to combinative leadership style. It could also engender trust for knowledge sharing behavior (Bradshaw et al., 2015) and expand the literatures of the impact of spiritual leadership to leadership style (Amram, 2009; Boorom, 2009; Crossman, 2010; Fry, Matherly, Whittington, & Winston, 2007) and to the formation of conducive workplace as a catalyst to knowledge sharing namely workplace spirituality (Fry, 2003; Fry & Matherly, 2007; Naidoo, 2014) that was able to encourage motivations to share knowledge (Monthon & Sununta, 2014). A research framework was produced to guide in hypotheses development (Figure 5-1). From the hypotheses generated, a set of questionnaire was constructed by adopting and adapting to measurement scale available from the literature to measure knowledge sharing behavior, motivations to share knowledge, spiritual leadership, workplace spirituality, compassion and meaningful work. Even though the measurement scales have been extensively used in the previous studies and robustly tested for its reliability and validity, a pilot study was still conducted to guarantee the instrument's validity and reliability. On that basis, pilot study had proven that the instruments adopted and adapted as reliable and valid.

The instrument was deliberated and validated quantitatively (Creswell, 2013; Creswell & Plano, 2007) and generalized to different groups or organizations across the industry for the purpose of cross-validation (Morse, 1991). In addition, it aimed to explore the phenomenon of spirituality in the context of workplace and leadership in order to measure its prevalence (Creswell & Plano, 2007).

A survey was conducted on working team doing products and services development across the telecommunication industry in Malaysia that was limited to only one dedicated group. 163 responses out of 300 questionnaires distributed were collected from 6 large telecommunication organizations' products and services development teams. The responses were analyzed using Smart PLS3-SEM statistical tool. The partial least squares approach to structural equation modeling (PLS-SEM) was used for it allowed the underlying constructs to be modeled either as formative or reflective indicators with minimal demands on samples size to validate a model as compared to alternative structural equation modeling techniques (Chin, 1998; Lohmoller, 1988).

## **6.2 Quantitative Data Analysis**

### **6.2.1 Overview – Sample Identification and Data Collection**

The research objective of this study was to explore the contributions of spiritual leadership and workplace spirituality on knowledge sharing behavior via motivations to share knowledge across telecommunication organizations in Malaysia. Therefore, the population for the study consisted of people, the employees from telecommunication organizations that actively produced creativities and making decisions. Participants were purposively selected from the products and services teams across the telecommunication industry because the groups became the nucleus for creativity and innovativeness which were highly dependent to their knowledge, skills, and experience, but not being chosen by the researcher at convenient method. Instead the participants were proposed by the organizations' human resources department based on the criteria described given by the researcher. The exploration required the participants to possess such criteria in which they would have the tacit knowledge to be imparted into the organizational knowledge systems (Bernard, 2011); hence, there were only a limited number of participants to be included in the sample selections as the participants were not selected by the researcher but as the group identified by the human resource

departments of the organizations. As the product and services teams of the telecommunication organizations resided in the headquarters, thus, the samples were collected only from the headquarters that were located within Klang Valley area.

Such participants were chosen because they are recognized as the true employees of knowledge creating companies (Nonaka & Takeuchi, 1995) by the human resources department. The number of telecommunication providers in Malaysia was gathered from an online page on telecommunication research and analysis (<http://www.budde.com.au/>) as well as from Malaysian Communications and Multimedia Commission (MCMC). Sets of 300 questionnaires were distributed and collected by hand as well as employing electronic means of communication (Tse, 1998) because majority of the samples have email access. With a non-graphical survey instrumented among products and services team-members of major telecommunication providers in Malaysia. 163 completed questionnaires were collected by the researchers which yielded a response rate of 54 percent at an acceptable rate of at least 35.7 percent (Baruch & Holtom, 2008). The questionnaire utilized a 5-items Likert scale. The unit analysis used in this research was the employees of the telecommunication organizations.

### 6.2.2 Descriptive Analysis of the Sample

Based on the 163 responses gathered, a descriptive analysis using SPSS was constructed in order to understand the respondents' profile.

**Table 6-1:** Employees' Profiles based on Number of Reporting Line

Number of Subordinates	Frequency	Percent (%)
None	79	48.5
Less than 5 people	55	33.7
Between 5 to 10 people	29	17.8
More than 10 people	0	0.0

From the table above, majority of the participants have no subordinates assigned to them was represented by 48.5% (n=79), followed by number of subordinates of less than five at 33.7% (n=55), between five to ten people at 17.8% (n=29). Surprisingly, none of the participants has more than ten people reporting to them. The reason for such profiles gathered from the participants was to analyze the interactions level from individual level to group level that could have affected their inclination towards knowledge sharing.

**Table 6-2: Employees' Profiles based on Year of Service**

<b>Year of Service</b>	<b>Frequency</b>	<b>Percent (%)</b>
5 years and less	40	24.5
6 years to 10 years	29	17.8
More than 10 years	94	57.5

Based on Table 6-2 above, the profiles on year of service were those below five years, between five to ten years and finally beyond ten years. 57.5% of the participants were very experienced with more than ten year service period (n=94), followed by those at lesser than five years at 24.5% (n=40) and finally the group between five to ten year service period at 17.8% (n=29). The reason for such profiles queried from the participants was to explore the effects from tenure level on knowledge sharing behavior as the longer the year of service, the more knowledge gathered from experience, skills, and hands-on exposure accumulated.

**Table 6-3: Employees' Profiles based on Job Positions**

<b>Job Positions</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Executives	26	16.0
Senior Executives	22	13.5
Assistant Manager	46	28.2
Manager	42	25.8
Senior Manager	23	14.1
General Manager and above	4	2.5

Furthermore, the employees' profiles based on job positions were generated from the participants to find the effects from level of interactions based on the authority level. On that basis, most responses were gathered from the position of assistant manager at 28.2% (n=46), followed by the managers at 25.8% (n=42), the executives level at 16%

(n=26), the senior managers at 14.1% (n=23), the senior executives at 13.5% (n=22) and the least from general managers and above at only 2.5% (n=4).

### **6.2.3 PLS Assessment**

SmartPLS 3 is preferred as the tool to analyze the quantitative data particularly because of its ability on prediction and explaining the variance of key target constructs (in the case of the current research, the knowledge sharing behavior) by different explanatory constructs (spiritual leadership and workplace spirituality), thus allowing the use of small sample size with the availability of data that was non-normal (Hair, Sarstedt, et al., 2012). Two stages assessment were conducted that covered the evaluation of measurement models and the assessment of structural model. The evaluation of measurement models was inclusive of assessing for the internal consistency (composite reliability), indicator reliability, convergent validity (average variance extracted, AVE) and discriminant analysis.

Once the measures for reliability and validity were confirmed, the assessment for the structural model was examined for its predictive capabilities and relationships between the constructs. The assessment for the structural model was inclusive of assessing for collinearity issues, significance of the relationships (path coefficient,  $\beta$ ), level of  $R^2$  for variance explanations, and effects sizes  $f^2$  and the predictive relevance of t-values (Hair, 2010).

## **6.3 Quantitative Results and Findings**

### **6.3.1 Evaluation of Reflective Measurement Models**

The evaluation of measurement models was inclusive of assessing for the internal consistency (composite reliability, CR), indicator reliability, convergent validity (average variance extracted, AVE) and discriminant analysis.



### 6.3.1.1 Evaluation of Internal Consistency – Composite Reliability, Average Variance Extracted, and Indicator Reliability

Internal consistency aimed to establish the convergent validity to assure there was a correlation among the items for a construct, measured by Composite Reliability.

$$\text{Internal Consistency} = \frac{(\sum \lambda_{yi})^2}{(\sum \lambda_{yi})^2 + \sum \text{Var}(\epsilon_i)} \quad \text{Equation 1}$$

Composite reliability (CR) was extracted to measure for internal consistency. The value of CR should be more than 0.708 (Hair Jr et al., 2013) for it to be considered as adequate to establish a convergent validity of the measurement model (Barclay et al., 1995). The table below showed the CR for each construct as extracted from the PLS-SEM.

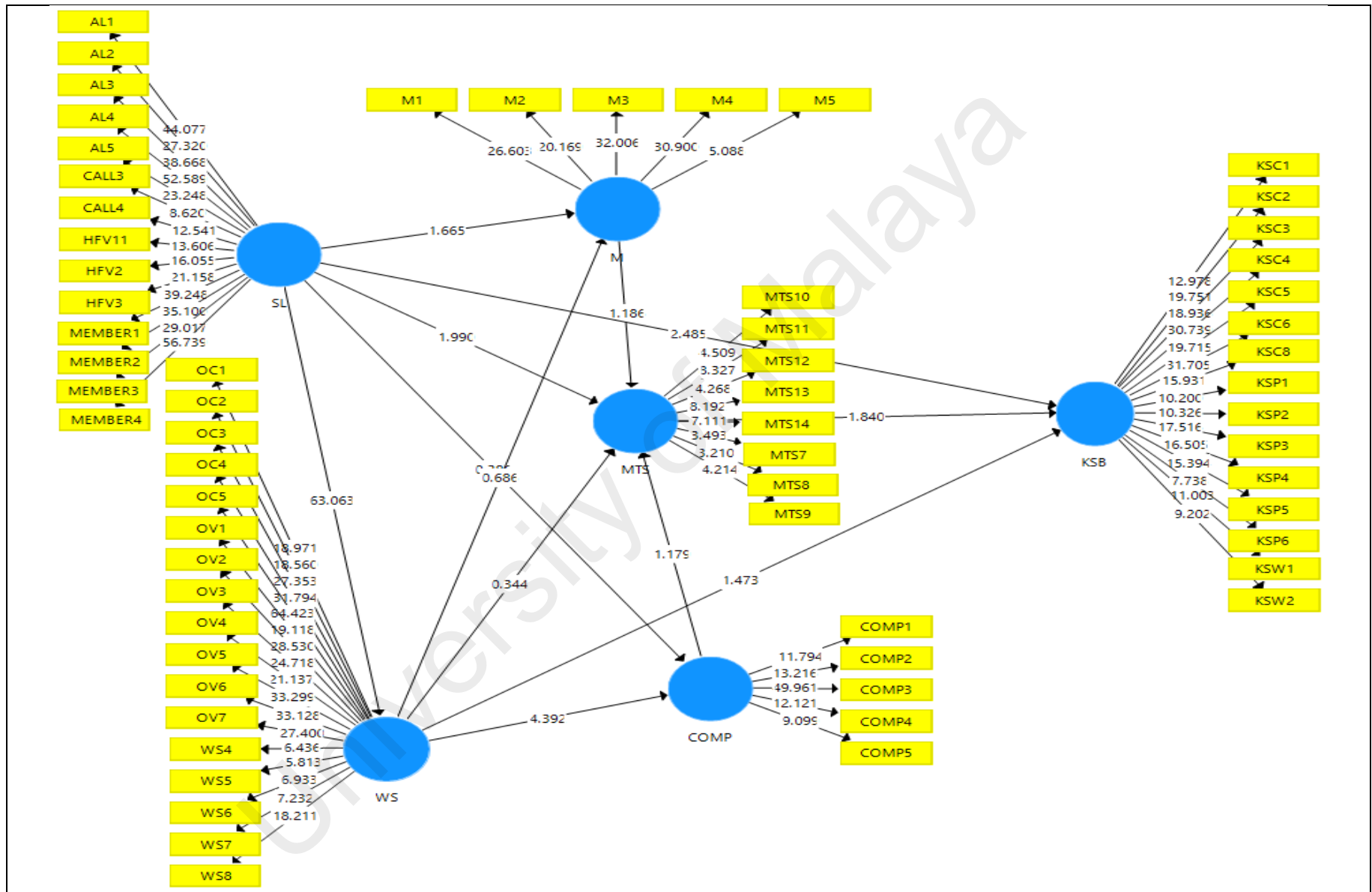


Figure 6-1: Path Model Coefficient

**Table 6-4:** Composite Reliability (CR > 0.708) and AVE (>0.5)

	<b>CR &gt; 0.708</b>	<b>AVE &gt; 0.5</b>
<b>COMP</b>	0.851	0.541
<b>KSB</b>	0.931	0.479
<b>M</b>	0.872	0.587
<b>MTS</b>	0.852	0.441
<b>SL</b>	0.958	0.626
<b>WS</b>	0.956	0.569

Based on the table above, all items scoring CR exceeded 0.708 (Hair, 2010). Thus, all constructs contributed to a high proportion of variance, the extent to which a measure was positively correlated with the alternative measure of the same construct. AVE on the other hand is equivalent to the communality of a construct and should be more than 0.5 (Fornell & Larcker, 1981), explained as indicator reliability. All indicators' outer loading should be statistically significant with a common rule of at least 0.5 or 50%, of which the items lesser than 0.5 need to be removed which led to an increase in the composite reliability or the AVE (Hair, 2010). MTS and KSB scored lesser than 0.5 for both were mediating and dependent variables.

### **6.3.2 Assessing the Discriminant Analysis – Cross loadings and Heterotrait and Monotrait (HTMT) Ratio**

The next assessment for measurement multidimensional constructs is the discriminant analysis. It determines the extent to which a construct is truly distinct for other constructs for empirical standards. Discriminant validity ensures that a construct measure is empirically unique and it represents a phenomena of interest that other measures in a structural equation model do not capture (Hair, 2010). It is used to statistically test the degree of variance shared among items and constructs in the model.

It provides the potentially overlapping construct where items might tap into different constructs. The analysis for discriminant validity was done by examining the cross loadings. The table below showed the values for cross loading indicators as extracted from SmartPLS. Items should be loaded more strongly on their own constructs in the model and the average variance shared between each construct and its measures should be greater than the variance shared between the construct and other constructs (Compeau et al., 1999), conveying discriminant analysis. Discriminant validity was assessed using cross loadings that should be more than 0.708 (Hair, Sarstedt, et al., 2012) and the Heterotrait-Monotrait Ratio (HTMT) of less than 1.00 to assess the correlations of indicators across constructs measuring different phenomena (Henseler et al., 2015). As per the current study the cross loadings indicators were extracted automatically by SmartPLS upon calculating the path coefficient algorithm based on the path model created, under the section of discriminant validity, and items scoring lesser than 0.708 were removed (Hair et al., 1998), as table below.

**Table 6-5:** Cross loadings indicators with remaining items > 0.708

CON	ITEMS	COMP	KSB	M	MTS	SL	WS
SL	AL1	0.437	0.667	0.384	0.335	0.888	<b>0.787</b>
	AL2	0.400	0.613	0.419	0.241	0.845	<b>0.718</b>
	AL3	0.474	0.688	0.506	0.228	0.882	<b>0.820</b>
	AL4	0.416	0.672	0.361	0.287	0.891	<b>0.824</b>
	AL5	0.383	0.524	0.364	0.241	0.804	<b>0.746</b>
	MEMBER1	0.479	0.640	0.451	0.319	0.868	<b>0.801</b>
	MEMBER2	0.465	0.666	0.452	0.406	0.856	<b>0.761</b>
	MEMBER3	0.420	0.620	0.390	0.430	0.807	<b>0.738</b>
	MEMBER4	0.504	0.661	0.455	0.358	0.887	<b>0.826</b>
COMP	COMP2	<b>0.747</b>	0.403	0.266	0.164	0.408	0.468
	COMP3	<b>0.901</b>	0.463	0.346	0.213	0.499	0.563
M	M1	0.370	0.406	<b>0.814</b>	0.259	0.446	0.423

Table 6-5: Continued

	<b>M2</b>	0.177	0.346	<b>0.795</b>	0.167	0.399	0.397
	<b>M3</b>	0.389	0.375	<b>0.814</b>	0.226	0.445	0.449
	<b>M4</b>	0.384	0.372	<b>0.849</b>	0.384	0.404	0.373
<b>KSB</b>	<b>KSC2</b>	0.467	<b>0.718</b>	0.246	0.262	0.619	0.548
	<b>KSC3</b>	0.474	<b>0.739</b>	0.479	0.309	0.634	0.571
	<b>KSC4</b>	0.501	<b>0.809</b>	0.338	0.390	0.641	0.665
	<b>KSC5</b>	0.369	<b>0.730</b>	0.356	0.421	0.496	0.534
	<b>KSC6</b>	0.391	<b>0.805</b>	0.308	0.288	0.563	0.550
	<b>KSP3</b>	0.488	<b>0.740</b>	0.301	0.334	0.530	0.541
	<b>KSP4</b>	0.317	<b>0.717</b>	0.219	0.349	0.538	0.535
	<b>KSP5</b>	0.403	<b>0.711</b>	0.437	0.333	0.513	0.528
	<b>MTS</b>	<b>MTS11</b>	0.300	0.436	0.171	<b>0.796</b>	0.408
<b>MTS13</b>		0.252	0.238	0.375	<b>0.761</b>	0.297	0.278
<b>WS</b>	<b>OC1</b>	0.493	0.529	0.541	0.304	0.791	<b>0.778</b>
	<b>OC3</b>	0.576	0.514	0.320	0.256	0.760	<b>0.817</b>
	<b>OC4</b>	0.498	0.612	0.500	0.326	0.845	<b>0.845</b>
	<b>OC5</b>	0.552	0.656	0.471	0.336	0.857	<b>0.913</b>
	<b>OV1</b>	0.467	0.520	0.369	0.331	0.621	<b>0.754</b>
	<b>OV2</b>	0.523	0.656	0.500	0.324	0.725	<b>0.825</b>
	<b>OV3</b>	0.481	0.499	0.393	0.110	0.665	<b>0.765</b>
	<b>OV4</b>	0.467	0.520	0.326	0.225	0.705	<b>0.772</b>
	<b>OV5</b>	0.457	0.571	0.378	0.197	0.746	<b>0.848</b>
	<b>OV6</b>	0.474	0.564	0.296	0.390	0.769	<b>0.843</b>
	<b>OV7</b>	0.594	0.591	0.297	0.333	0.763	<b>0.820</b>
	<b>WS8</b>	0.381	0.646	0.300	0.350	0.653	<b>0.710</b>

A new criterion for assessing discriminant validity in variance-based SEM which is the Heterotrait-Monotrait ratio of correlations (HTMT) was used to assess discriminant validity to complement the limitations of Fornell-Larcker criterion. HTMT narrates that if the indicators of two constructs exhibit an HTMT value that is clearly smaller than one ( $HTMT < 1.00$ ), the true correlation between the two constructs is most likely different from one, and they should differ (Henseler et al., 2015). The table below showed the HTMT for each construct as extracted from the PLS-SEM.

**Table 6-6:** Heterotrait-Monotrait ratio of correlations (HTMT) < 1.00

	COMP	KSB	M	MTS	SL	WS
COMP						
KSB	0.584					
M	0.485	0.496				
MTS	0.413	0.411	0.390			
SL	0.619	0.788	0.529	0.367		
WS	0.669	0.772	0.513	0.348	0.969	

All HTMT values for the constructs were lesser than 1.00 (HTMT < 1.00). Thus, all constructs established true correlations between them and were most likely different from one another which complied with the discriminant validity assessment. Thus, overall result of the measurement model provided a satisfactory empirical support for the reliability, convergent, and discriminant validity. The next phase of PLS analysis was to evaluate the structural model in this research. The analysis was presented in the next section. The table below indicated the summary reports for reflective measurement models.

**Table 6-7:** Summary for Reflective Measurement Models

Latent Variable	Indicators	Loadings (> 0.708)	AVE > 0.5	CR > 0.708	Disc. Analysis
Spiritual Leadership (SL)	AL1	<b>0.887</b>	0.626	0.958	YES
	AL2	<b>0.844</b>			
	AL3	<b>0.881</b>			
	AL4	<b>0.889</b>			
	AL5	<b>0.801</b>			
	HFV3	<b>0.734</b>			
	MEMBER1	<b>0.868</b>			
	MEMBER2	<b>0.857</b>			
	MEMBER3	<b>0.807</b>			
	MEMBER4	<b>0.887</b>			
Workplace Spirituality (WS)	OV1	0.719	0.569	0.956	YES
	OV2	0.771			
	OV3	0.761			
	OV4	0.716			
	OV5	0.830			
	OV6	0.827			
	OV7	0.775			

Table 6-7: Continued

	WS4	0.684			
	WS5	0.647			
	WS6	0.694			
	WS7	0.697			
	WS8	0.773			
Motivations to share knowledge (MTS)	MTS4	0.614	0.441	0.852	YES
	MTS5	0.719			
	MTS6	0.579			
	MTS7	0.704			
	MTS8	0.753			
	MTS9	0.847			
	MTS11	0.805			
	MTS13	0.773			
	MTS14	0.657			
Knowledge Sharing Behavior (KSB)	KSC1	0.715	0.479	0.931	YES
	KSC2	0.719			
	KSC3	0.737			
	KSC4	0.697			
	KSC5	0.564			
	KSC6	0.769			
	KSP2	0.639			
	KSP4	0.618			
	KSW1	0.558			
		KSW3	0.653		
Compassion (COMP)	COMP2	0.692	0.541	0.851	YES
	COMP3	0.896			
Meaningfulness (M)	MW1	0.602	0.587	0.872	YES
	MW2	0.539			
	MW3	0.835			
	MW4	0.867			
	MW5	0.905			
	MW6	0.823			
		MW7	0.801		

### 6.3.3 Evaluation of the Structural Model

Upon establishing the reliability and validity of the constructs measurement model, the next step was to evaluate the structural model for its predictive capabilities and the relationships between constructs. One of the first things that should be done in the evaluation of structural equation models is an assessment of the adequacy of input data and the statistical assumptions underlying any estimation methods used in analyzing

(Bagozzi & Yi, 1988). The systematic steps for evaluating the structural model through assessing PLS-SEM results were shown below:

- Step 1: Assess structural model for co linearity issues (VIF)
- Step 2: Assess the significance and relevance of the structural model relationships
- Step 3: Assess the level of  $R^2$
- Step 4: Assess the effects sizes  $f^2$
- Step 5: Assess the predictive relevance  $Q^2$

Figure 6-1 depicted the path model derived from the initial assessment on reliability and validity of reflective measurement model.

#### **Assessing the Collinearity – Tolerance and Variance Inflation Factors**

To assess co linearity, the value of tolerance was used as an indicator of multi-collinearity. Tolerance was estimated by  $(1 - R^2)$ , in which  $R^2$  was calculated by regressing the independent variable of interest onto the remaining independent variables. The acceptable levels of tolerance have been published in the literature at the value of 0.10 as recommended for minimum level of tolerance (Tabachnick & Fidell, 2001). However, a recommended minimum value as high as 0.20 has also been suggested (Menard, 2002).

Based on the values listed in Table 6-10, the values of tolerance of each indicator variables were more than 0.10. Thus, all constructs were with higher levels of tolerance, thus they overruled the possibility to adversely affect the results associated with a multiple regression analysis. The indicators were able to explain at least between 23.3%



to as high as 76.1% of the indicators' variances. The table of R<sup>2</sup> values extracted from the PLS algorithm shown in table 6-8.

**Table 6-8:** R<sup>2</sup> values, R<sup>2</sup> Adjusted and Amount of Tolerance

Constructs	R <sup>2</sup>	R <sup>2</sup> Adjusted	Tolerance (1- R <sup>2</sup> )
Compassion (COMP)	0.372	0.365	0.628
Knowledge Sharing Behavior (KSB)	0.587	0.579	0.413
Motivations to share knowledge (MTS)	0.264	0.255	0.736
Meaningfulness (M)	0.186	0.165	0.814

In relation to collinearity assessment, the measures of Variance Inflation Factors (VIF) which should be lesser than five (5) were applied by examining each set of predictor constructs separately for each part of the structural model. VIF is regarded as the reciprocal of the tolerance. VIF was considered to be above 5 (VIF > 5) in the predictor constructs as an indication of co linearity that was too high. That means if co linearity exceeded this value, the construct should be considered for elimination, thus merging the predictors into a single construct.

$$VIF = \frac{1}{1 - R_i^2}$$

Equation 2

VIF is important because it estimated how much the variance of a coefficient was “inflated” because of the linear dependence with other predictors. The table below showed the values for VIF as reciprocal to values of tolerance. VIF is the degree to which the standard error has been increased due to the presence of co linearity.

**Table 6-9:** VIF vs. Tolerance – assessing the collinearity

Predictors	Tolerance (1- R <sup>2</sup> ) > 0.20	VIF1/(1- R <sup>2</sup> ) < 5.0
Compassion (COMP)	0.628	1.59
Knowledge Sharing Behavior (KSB)	0.413	2.42
Motivations to share knowledge (MTS)	0.736	1.36
Meaningfulness (M)	0.814	1.23

Based on table above, the tolerance values of 0.20 or lower and VIF of 5 and higher indicated a potential of collinearity issues (Hair, Ringle, et al., 2012). Thus, from the results, all constructs were deemed to not having co linearity issues as the amount of tolerance were greater than 0.20, and at the same time the amount of VIFs were lesser than 5, and the stability of the regression was not affected as well (Hair, 2010).

### 6.3.3.1 Structural Model Path Coefficient

Based on the table below, the values of the path coefficient ranged from -1 to +1 indicated the relationship of negative in nature (for negative values) or positive in nature (for positive values).

**Table 6-10:** Structural Model Path Coefficient

	COMP	KSB	M	MTS	SL	WS
COMP				0.135		
KSB						
M				0.137		
MTS		0.136				
SL	-0.065	0.462	0.366	0.317		
WS	0.670	0.253	0.156	-0.071		

Thus, the results shown in the table suggested that the relationships were positive in nature for all variables except for the relationship between SL →COMP, and WS → MTS. To determine whether the coefficient was significant or not, bootstrapping results on T statistic and P values were evaluated as shown in table below.

**Table 6-11: PLS Path Coefficient – Bootstrapping**

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV  > 1.96 (2 tailed); >1.645 (I tailed)	P Values
COMP -> MTS	0.135	0.124	0.132	1.023	0.307
M -> MTS	0.137	0.134	0.132	1.031	0.303
<b>MTS -&gt; KSB</b>	<b>0.136</b>	<b>0.136</b>	<b>0.071</b>	<b>1.909</b>	<b>0.057</b>
SL -> COMP	-0.065	-0.071	0.173	0.375	0.708
<b>SL -&gt; KSB</b>	<b>0.462</b>	<b>0.478</b>	<b>0.189</b>	<b>2.447</b>	<b>0.015</b>
SL -> M	0.366	0.363	0.238	1.538	0.125
<b>SL -&gt; MTS</b>	<b>0.317</b>	<b>0.314</b>	<b>0.170</b>	<b>1.864</b>	<b>0.063</b>
<b>SL -&gt; WS</b>	<b>0.924</b>	<b>0.924</b>	<b>0.015</b>	<b>60.674</b>	<b>0.000</b>
<b>WS -&gt; COMP</b>	<b>0.670</b>	<b>0.683</b>	<b>0.159</b>	<b>4.217</b>	<b>0.000</b>
WS -> KSB	0.253	0.242	0.182	1.388	0.166
WS -> M	0.156	0.167	0.247	0.632	0.528
WS-> MTS	-0.071	-0.051	0.28	0.299	0.765

The above results showed the significance of the path coefficient. In this case, T statistic should be greater than 1.96 with a two-tailed test for it to be significant or T statistic > 1.645 using a one-tailed test. The results indicated that paths were significant between MTS→KSB, SL→KSB, SL→MTS, SL→WS and WS→COMP.

The inclusion of MTS to mediate KSB was supported by the current study, in line to the literature that being human, there need to be some sort of motivation mechanism to encourage employees to share their knowledge (Shahzadi, Hameed, & Kashif, 2015; Wickramasinghe & Widyaratne, 2012; Wolfe & Loraas, 2008) but the influence of SL by itself to induce such behavior was even more significant (evidenced from the higher T values). SL even without MTS still able to contribute positively to KSB on its own as mentioned by literatures that leadership styles able to influence KSB (Al-Husseini & Elbeltagi, 2012; Bradshaw et al., 2015; Carmeli, Atwater, & Levi, 2011; Li, Shang, Liu,

& Xi, 2014; Tamunosiki-Amadi, 2013). Adding to that the spiritual values within the leadership style proven to be able to elaborate the element of trust among employees to share knowledge through the attributes of the leader already possessing the inner life that enable altruistic love to be deployed in influencing the employees to trust on the role of SL, which also supporting previous studies on the importance of trust to KSB especially within Malaysian context (Jain et al., 2015) and how leadership need to play their role to engender trust (Bradshaw et al., 2015) to becoming the support in the KM implementation strategies especially within Malaysian telecommunication organizations (Chin Wei et al., 2009). Having the element of trust being put in place, the workplace climate becoming interesting when employees started to share their knowledge not just for the MTS but because of the awakening of their deeper level of intrinsic motivations coming from COMP, resulted from the contribution of SL to WS (WS→COMP, SL→WS). The feeling of spiritual wellbeing as deliberated by SL resulted to the inner-sense of the employees to contribute and bring differences to the organization in whatever means inclusive of sharing their knowledge. The scenario, resulted to conducive organizational climate based on sense of community, alignment of values from personal level to the organizational level but incorporating the organizational values in their decision making to share or not to share knowledge to the foundation of finding work to be meaningful. Employees started to enjoy sharing knowledge when sense of compassion deliberated by WS able to make them to help other as well as the organization toward performance, hence making typical MTS as not the only reason for them to share knowledge.

MTS was tested for its mediating role by extracting algorithm on indirect effect from SmartPLS 3 as below:

**Table 6-12:** PLS Path Coefficient – Indirect Effects generated by Mediating Effects

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
SL -> COMP	<b>0.619</b>	<b>0.631</b>	<b>0.145</b>	<b>4.256</b>	<b>0.000</b>
SL -> M	0.144	0.154	0.229	0.630	0.529
SL -> MTS	0.079	0.090	0.166	0.474	0.636

Table above provides the explanation to support on mediating effects generated by COMP, M and MTS to KSB from SL and WS. Only COMP significantly provided mediating effects to SL through MTS in order to influence KSB, hence supported the qualitative findings that MTS can be a subjective matter when to encourage KSB.

**Table 6-13:** Explaining Mediating Effects of MTS on SL through WS

Mediating Effects between construct		Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV ) > 1.96 (2 tailed); >1.645 (I tailed)	P Values
Direct Path	SL -> KSB	0.462	0.478	0.189	<b>2.447</b>	0.015
	SL -> WS	<b>0.924</b>	<b>0.924</b>	<b>0.015</b>	<b>60.674</b>	<b>0.000</b>
	WS -> COMP	<b>0.670</b>	<b>0.683</b>	<b>0.159</b>	<b>4.217</b>	<b>0.000</b>
Indirect effect	SL -> MTS	0.079	0.090	0.166	0.474	0.636
Indirect effect	SL -> COMP	<b>0.619</b>	<b>0.631</b>	<b>0.145</b>	<b>4.256</b>	<b>0.000</b>

From table above, SL→KSB is significant, but when MTS is included as mediator, the influence of SL to KSB decreased, showing that yes MTS is a mediator, but not directly mediating SL. Instead, as supported by the hypothesis that SL linked to WS (positively influenced WS), SL managed to awaken sense of compassion among the

employees to not to see MTS alone as the motivational factors, but by awakening their deeper level of intrinsic motivation through COMP in encouraging them to share knowledge, within WS premise, hence proven significant mediating effect from COMP on SL through workplace culture and climate of WS.

**Table 6-14:** Evaluation of main hypotheses

Hypo.	Path	Original Sample (β)	T Statistics(> 1.96 )	P Values (< 0.05)	Results
<b>H1</b>	<b>SL → KSB</b>	<b>0.462</b>	<b>2.45</b>	<b>0.015</b>	<b>Supported</b>
H2	WS → KSB	0.253	1.39	0.166	Not Supported
H3	SL → MTS	0.317	1.864	0.063	Not Supported
H4	WS → MTS	-0.071	0.299	0.765	Not Supported
H5	COMP → MTS	0.135	1.023	0.307	Not Supported
H6	M → MTS	0.137	1.031	0.303	Not Supported
H7	MTS → KSB	0.136	1.909	0.057	Not Supported
<b>H8</b>	<b>SL → WS</b>	<b>0.924</b>	<b>60.67</b>	<b>0.000</b>	<b>Supported</b>
H9	SL → COMP	-0.065	0.372	0.708	Not Supported
H10	SL → M	0.366	1.538	0.125	Not Supported
<b>H11</b>	<b>WS → COMP</b>	<b>0.670</b>	<b>4.217</b>	<b>0.000</b>	<b>Supported</b>
H12	WS → M	0.156	0.632	0.528	Not Supported

Meaningfulness surprisingly was not supported in neither directly mediating SL nor WS or in influencing MTS. Hence, the researcher deduced that even though the study attempted to examine the contribution of meaningfulness, still the construct of meaningfulness was too subjective to individual and too ingrained inside the deepest level of intrinsic motivation (Chalofsky & Krishna, 2009), not something that can be measured, posing as limitation to the current study.

### 6.3.3.2 Evaluation of the Hypotheses on Spiritual Leadership and Workplace Spirituality on Knowledge Sharing Behavior

From the path coefficient algorithm calculation, it was discovered that H1 on the hypothesis that SL contribute positively to KSB as supported with P values at 0.015 and

T statistic on 2 tailed test scored at 2.45, larger than 1.96, hence aligned to the discovery at the qualitative phase.

**Table 6-15:** Evaluation of main hypotheses

Hypo.	Path	Original Sample ( $\beta$ )	T Statistics(> 1.96 )	P Values (< 0.05)	Results
H1	SL → KSB	0.462	2.45	0.015	Supported
H8	SL → WS	0.924	60.67	0.000	Supported
H11	WS → COMP	0.670	4.217	0.000	Supported

SL proven to become as the facilitator to engender trust which was crucial for knowledge sharing behavior especially within the context of Malaysian organizations (Jain et al., 2015) and SL was seen as facilitated knowledge management as studies proven that leadership support was critical to the implementation strategies of knowledge management to Malaysian telecommunication industry (Chin Wei et al., 2007; Chin Wei et al., 2009; Chin Wei et al., 2006). The attributes of SL ranging from having a strong inner self to lead others toward performance based on altruistic love contributed to the awakening of employees' inner-sense to align their own goals with the organizational goals, and to find the excitement in contributing to performance of the organization by sharing their knowledge. The roles of spiritual leaders encourage the employees' spiritual survival to feel sense of calling and membership to the organization which then translated into spiritual wellbeing. The fulfillment of purpose of life encouraged the employees to share knowledge with anybody, not just with their friends or someone with status, and not to see rewards and incentives as the only motivator, and not to hoard knowledge for the sake of power and control (Minu, 2003a).

The significant contribution of SL to KSB proven to support the significant influence of leadership style in supporting KSB by engendering trust (Bradshaw et al., 2015), resulted of teamwork and connectedness to others as explained by the findings at qualitative phase. Excitement to share knowledge due to teamwork was found to be highly related to organizational values, climate and culture, which was among the contribution of the study in expanding previous literature that SL able to be link to positive working climate and organizational culture (Ferguson & Milliman, 2008; Fry, 2003; Fry & Matherly, 2006) as evidenced from the current study that SL positively influence the formation of WS, H8 was supported with T statistic 60.69 and P values of 0.000, a very strong relationship between SL and WS, supported by the literature (Fry, 2003; Naidoo, 2014). This could be explained by the discovery of spiritual wellbeing as part of SL encouraged employees to find sense of membership and calling. Employees started to feel comfortable with task given as the motives now stretched beyond typical reciprocity, but their ultimate objective was to feel useful and able to make difference which in turn could benefit others not just themselves. When employees started to pursue spiritual wellbeing, within the spectrum of spiritual leaders, the workplace would become the organizational climate sought for to encourage KSB, translated into WS, as evidenced from the significant high T statistic and P value of H8 that SL positively contributed to the formulation of WS as framework within the organization culture.

SL as the leadership support, evidently proven to be able to invoke trust, facilitate the WS as the catalyst for conducive organizational climate were the contribution of the study in expanding previous literature pertaining telecommunication industry in



Malaysia when it comes to knowledge sharing (Chin Wei et al., 2009; Jain et al., 2015). Furthermore, the awareness of spiritual values within the leadership style and workplace culture were seen to have created strong teamwork effort, alignment of own values to the organizational values, sense of belonging to other team members, and seeing the organization as part of life not just as mechanism to earn salary had contributed to the elevation of sense of compassion, a strong deeper level of intrinsic motivations to always bring benefits to other through knowledge sharing, extending the attempt to enrich SET in the manner that spiritual values able to hype the wisdom, sociology and psychological factors of people to exchange their know-how, skills and experience to something beyond typical material things.

Aligned to the mutual effort of SL in creating WS toward encouraging KSB, WS was found as the enabler to awake deeper level of intrinsic motivation namely sense of compassion (COMP) which was discovered to have helped to explain why employees shared their knowledge even without typical MTS (reward, relationship, power and reciprocity), which very much aligned to the discovery of the qualitative phase. Employees shared their knowledge sometime because of their own empathy level, the desire to help others with their knowledge without expecting and return in reciprocal, This findings supported H11, that the SL helps the establishment of WS which able to make the employees to feel close, and connected to other colleagues, hence elevated the level of trust, which leading to openness in sharing knowledge, to find work as meaningful and serve the purpose of life (Ashmos & Duchon, 2000; Duchon & Ashmos, 2005; Marques, 2007; Moore, 2008).

COMP basically were the outcome of WS in relation to SL as the supportive leader to engender trust and spiritual wellbeing turned out to successfully helped the employees to share knowledge not because of MTS. COMP was delivering its mediating influence to SL in order to make MTS as redundant when it comes to knowledge sharing, as reported in previous literature (Brock et al., 2005). On that note, the qualities of altruistic love as being with humility, patience, forgiveness, kindness, integrity, empathy/compassion, honesty, courage, trust, and loyalty have awoken the inner sense of the employees in making contributions and bring differences via their knowledge sharing behavior. Both H1a ( $\beta=0.435$ ,  $T=4.709$ ) and H1d ( $\beta=0.318$ ,  $T=3.381$ ) were positive in values, thus showing a positive relationship of AL to KSB and SW to KSB with overall positive relationship in the influence of SL and KSB ( $\beta=0.803$ ,  $T=6.087$ ). Unfortunately, H1b ( $\beta=0.067$ ,  $T=0.931$ ) and H1c ( $\beta=0.038$ ,  $T=0.591$ ) were not supported in which inner life (IL), as well as the dimension of hope, faith and vision (HFV), did not contribute to the positive effects of SL to KSB.

As for the relationship between SL and MTS, it was discovered that SL positively influenced MTS, thus supporting the H3 ( $\beta=0.545$ ,  $T=3.044$ ). The relationship further proved that the H3a, H3c, H3e, and H3g were significant. The dimensions of AL supported the establishment of significant contribution of SL to MTS by being adversely influencing the IF ( $\beta=-0.489$ ,  $T=2.407$ ). AL assisted SL to set off the tendency to hoard knowledge due to power and reciprocity, which was aligned to the qualitative findings in Chapter 4. Unfortunately, H3b ( $\beta=0.094$ ,  $T=0.539$ ) could not be supported. AL, was unable to influence EF (Rewards and relationships) within the MTS. On the other hand, the dimension of IL within SL was found to be able to give a

positive influence to IF (power and reciprocity), thus supporting the H3c ( $\beta=0.175$ ,  $T=1.759$ ). IL was able to positively influence the tendency to keep knowledge away from being shared across organization due to power and reciprocity (IF). Unfortunately, H3d was not supported when the T statistic was lower than 1.96 (two-tailed test). Meanwhile, both the H3e ( $\beta=0.272$ ,  $T=1.999$ ) and H3g ( $\beta=0.539$ ,  $T=4.821$ ) were supported. Hope, faith and vision (HFV) were able to positively influence IF of the MTS in which vision could be achieved through effective efforts. Thus, it was positively related to MTS in terms of IF and HFV neutralized or balanced the tendency for knowledge hoarding through power and reciprocity effects of IF. SW on the other hand, positively influenced IF when the inclination for calling and membership deliberated by SW was able to overcome the IF, thus inducing motivations to share knowledge for the desire to contribute and bring benefits to the others as well as own self upon the feeling of joy and completeness derived from being appreciated and respected. H3f ( $\beta=-0.044$ ,  $T=0.331$ ) and H3h ( $\beta=-0.141$ ,  $T=0.806$ ) were not supported in which HFV was not able to contribute to both EF and IF within the MTS.

From the perspective of MTS in relation to KSB, none of the dimensions of MTS was able to influence KSB. Thus, both H7a ( $\beta=0.109$ ,  $T=1.694$ ) and H7b ( $\beta=0.033$ ,  $T=0.736$ ) were not supported which led to none was in support of H7 ( $\beta=0.014$ ,  $T=0.159$ ). MTS did not influence KSB from either the EF or IF. The findings were further supported by the qualitative findings in Chapter 4, that people were motivated to share knowledge beyond conventional EF and IF. They started to see things beyond EF and IF that were able to motivate them further towards knowledge sharing. This finding further contributed to empirical data that motivations to share knowledge now has gone

beyond rewards and incentives (Bock & Kim, 2001; Bock et al., 2005; Sathitsemakul & Calabrese, 2013).

Thus, the overall findings concluded that through the dimensions of SL, the criticality of the construct's dimensions was able to influence behavior at all levels that included individual, group, and organizational levels (Bradshaw et al., 2015). SL was able to influence the knowledge sharing behavior at all levels through the effectiveness of putting hope and faith towards orchestrating effective efforts to achieve the vision as guided by the effectiveness of altruistic love that able to unite the employees under the enclosure of workplace spirituality and spiritual wellbeing. The current research was able to contribute to fill in the gap of the limited ability of leaders to balance between transactional and transformational behaviors for an effective knowledge management (Bradshaw et al., 2015; Ghazali et al., 2015) in which SL was able to do so.

Table below summarized the results of the bootstrapping outcome on the hypotheses on the relationships of all dimensions within Workplace spirituality (WS), Knowledge sharing behavior (KSB) as well as with the Motivations to share knowledge (MTS).

**Table 6-16:** PLS Path Coefficient of Spiritual Leadership - Bootstrapping

Path	Original Sample (β)	T-Statistics	P-Values	Results
AV → EF	-0.064	0.426	0.670	Not Supported
<b>AV → IF</b>	<b>-0.403</b>	<b>2.707</b>	<b>0.007</b>	<b>Supported</b>
AV → KSB	-0.051	0.582	0.561	Not Supported
EF → KSB	-0.087	1.597	0.111	Not Supported
IF → KSB	0.137	1.495	0.136	Not Supported
MW → EF	0.072	0.663	0.508	Not Supported
<b>MW → IF</b>	<b>0.226</b>	<b>1.953</b>	<b>0.051</b>	<b>Supported</b>
MW → KSB	0.257	4.007	0.000	Supported
OV → EF	0.302	1.904	0.057	Supported
OV → IF	0.440	2.732	0.007	Supported

Table 6-16: Continued

OV → KSB	0.608	5.945	0.000	Supported
SC → EF	-0.436	5.306	0.000	Supported
<b>SC → IF</b>	<b>0.235</b>	<b>1.925</b>	<b>0.055</b>	<b>Supported</b>
SC → KSB	0.048	0.851	0.395	Not Supported

**Table 6-17: PLS Path Coefficient of Workplace Spirituality - Bootstrapping**

Path	Original Sample ( $\beta$ )	T Statistics(> 1.96 )	P Values(< 0.05)	Results
<b>WS → KSB</b>	0.253	1.39	0.166	<b>Not Supported</b>
SC → KSB	0.048	0.851	0.395	Not Supported
MW → KSB	0.257	4.007	0.000	Supported
AV → KSB	-0.051	0.582	0.561	Not Supported
OV → KSB	0.608	5.945	0.000	Supported
<b>WS → MTS</b>	-0.071	0.299	0.765	Not Supported
SC → IF	0.235	1.925	0.055	Not Supported
SC → EF	-0.436	5.306	0.000	Supported
MW → IF	0.226	1.953	0.051	Not Supported
MW → EF	0.072	0.663	0.508	Not Supported
AV → IF	-0.403	2.707	0.007	Supported
AV → EF	-0.064	0.426	0.670	Not Supported
OV → IF	0.440	2.732	0.007	Supported
OV → EF	0.302	1.904	0.057	Not Supported
IF → KSB	0.137	1.495	0.136	Not Supported
EF → KSB	-0.087	1.597	0.111	Not Supported

From the above table, even though H2 ( $\beta = -0.026$ ,  $T = 0.159$ ) was not supported by the quantitative findings, the dimensions of WS that consisted of MW and OV seemed to positively influence KSB through H2b ( $\beta = 0.257$ ,  $T = 4.007$ ) and H2d ( $\beta = 0.608$ ,  $T = 5.945$ ). The findings were supported by the qualitative findings in Chapter 4 in a way that the dimensions of meaningful work raised the inclination to share knowledge through the formulation of effective organizational values. H2a ( $\beta = 0.048$ ,  $T = 0.851$ ), and H2c ( $\beta = -0.051$ ,  $T = 0.582$ ) were not supported to facilitate the establishment of positive relationship between WS and KSB (H2). This was because WS as a construct was very weak in influencing KSB. The interactions between spiritual wellbeing and workplace significantly awaken a deeper level of intrinsic motivations that helps WS to induce KSB even though WS unable to influence MTS toward motivating employees to

share knowledge but the inner-sense of the employees driven by sense of calling and membership as deliberated by SL significantly influenced WS toward KSB when COMP becoming a mediating influencer to WS and KSB.

In addition to that, SC as one of the dimensions of WS significantly influenced EF (rewards and relationships) as appeared in MTS evidence from the supported H4b (SC → EF) with  $\beta$  value of -0.436 and T value of 5.306. SC reduced the tendency to hoard knowledge despite of having to share their knowledge with those not associated to them or even those who did not expect rewards and incentives. Thus, the negative value of  $\beta$  explained that SC was negatively related to EF of MTS. The feeling of connectedness to a team, group, department as well as organizational reduced the tendency to perceive IF as motivations to share knowledge which was explained by the unsupported of H4a (SC→IF) with  $\beta$  value of 0.235 and T value of 1.925.

Moreover, H4e (the hypothesis that AV significantly contributed to IF) was supported with  $\beta$  value of -0.403 and T value of 2.707. AV significantly contributed to motivations to share knowledge in terms of facilitating in balancing the personal interest that drove the IF (power and reciprocity). On contrary to that, H4f (the hypothesis that AV significantly contributed to EF (relationships and rewards)) was not supported for its  $\beta$  value of -0.064 and T value of 0.426. AV was discovered to unable to contribute anything towards influencing MTS in terms of influencing the motivational factors based on the power of reciprocity. Employees still have the tendency to hoard their knowledge for the purpose of power and reciprocity effects.

Meanwhile, OV on the other hand, was found to significantly contribute to MTS by influencing the elements within the IF (power and reciprocity) with  $\beta$  value of 0.440 and T value of 2.732. OV was able to leverage IF in which upon the guidance of proper organizational values, a deeply ingrained principle guided their actions to always being motivated to share knowledge more so that their own power status could be attained. In fact, the value they will get in return for sharing their knowledge was aligned to the expected gain received. Unfortunately, OV was found to be insignificant when it came to EF (rewards and relationships) with  $\beta$  value of 0.302 and T value of 1.904, thus H4h was not supported.

In overall, the relationships between the dimensions of WS to KSB as mediated by MTS were established between SC to EF, AV to IF and OV to IF but the interactions between SL and WS awaken the COMP to make MTS as redundant when it comes to KSB (Bock et al., 2005).

### **6.3.3.3 Evaluation of Hypotheses on the Emerging Variables – Compassion and Meaningfulness**

From the perspective of MTS in relation to KSB, unfortunately, none of the dimensions of MTS was able to influence KSB without the influence generated from the interaction of the emerging variables namely COMP and the leadership support from spiritual leadership that produced WS. MTS did not influence KSB from either the EF nor IF. New discovery emerged in terms of employees nowadays were motivated to share knowledge to things beyond conventional EF and IF, supported by the literatures (Bock & Kim, 2001; Bock et al., 2005; Sathitsemakul & Calabrese, 2013) on the premise of

good workplace climate (Jain et al., 2015) of WS. The interactions between SL and WS resulted to the awakening of the employees' deeper level of intrinsic motivations as derived from their own conscience, the sense of compassion, and the mindfulness (Neff, 2003).

**Table 6-18: Summary of Hypotheses**

Path	Original Sample ( $\beta$ )	T Statistics(> 1.96)	P Values(< 0.05)	Results
COMP $\rightarrow$ IF	0.196	1.453	0.147	Not Supported
COMP $\rightarrow$ EF	-0.291	3.332	0.001	Supported
<b>M <math>\rightarrow</math> IF</b>	<b>0.277</b>	<b>3.032</b>	<b>0.003</b>	<b>Supported</b>
M $\rightarrow$ EF	0.105	1.099	0.272	Not Supported
IF $\rightarrow$ KSB	0.429	6.152	0.000	Supported
EF $\rightarrow$ KSB	-0.096	0.940	0.348	Not Supported

From the tables above, the emergence of COMP contributed to the EF within the MTS, thus supporting H5b ( $\beta=-0.291$ ,  $T=3.332$ ). Unfortunately, H5a ( $\beta=0.196$ ,  $T=1.453$ ) was not supported, thus overruling the hypothesis that COMP was able to contribute to IF by influencing the elements of power and reciprocity. The emergence of COMP as a new construct resulted from the interactions of SL and WS was proven to have a significant mediating effect on MTS from the aspect of the EF (rewards and relationships). The finding explained on how SL as inducer of inner-life was able to contribute to KSB positively via MTS with the partial mediating effect from COMP on EF. This findings is in line with the previous studies that employees were more concerned with the value of trust, empathy and desire to help others (Dewar & Cook, 2014; George, 2013), thus explaining why rewards and relationship were no longer sufficient to motivate them to share knowledge. Employees shared their knowledge beyond typical rewards or relationship. However, with their own compassion, they tended to be more open and moved by others' suffering with the feelings of caring and



kindness toward others (Neff, 2003). Even without rewards, employees were still motivated to share their knowledge due to their own conscience and the feeling of compassion. The findings further enriched the study done by Bock et al. (2001), in which rewards would only be a trigger for knowledge sharing, but it could not influence the attitudes and behavior of the people (pg.). Thus, this well explained on how COMP significantly contributed to EF even though it was set in an inverse manner.

When analyzing the hypotheses on the emergence of M on MTS, H6a ( $\beta=0.277$ ,  $T=3.032$ ) was supported in which M positively influenced IF (power and reciprocity) but unfortunately, H6b ( $\beta=0.105$ ,  $T=1.099$ ) was not supported. These findings indicated that M was having partial mediating effects on KSB via MTS as M was able to influence the employees to share knowledge based on finding work to be meaningful (Ashmos & Duchon, 2000) so that they would have the ability to neutralize the tendency of knowledge hoarding posited by IF (power and reciprocity). Meaningfulness negatively influenced internal factors of motivations to share knowledge, thus supporting the extensiveness of seeing motivations to share knowledge beyond conventional ways (Bock & Kim, 2001; Bock et al., 2005; Kuo, 2013), in the manner the feeling of enjoyment and excitement to contribute and to feel connected to the organizational values as more influential (Giacalone & Jurkiewicz, 2003; Jurkiewicz & Giacalone, 2004; Milliman et al., 2003).

#### **6.3.3.4 Evaluation of the Hypotheses on Motivations to Share Knowledge**

Based on the overall findings, it was discovered that MTS was unable to influence KSB without the influence of the emerging variables namely COMP as deliberated by

the interactions between SL and WS. In line with the findings from the qualitative field findings, employees have started to go beyond conventional motivations to share knowledge. Employees have started to find something beyond what was generally done or believed. The elements of inner sense seemed to influence their inclination to share knowledge. The emergence of compassion as new variable was able to balance and managed the elements of power and reciprocity (IF), as well as relationship, and rewards (EF) as supported by the previous literatures (Bock & Kim, 2001; Bock et al., 2005; W. Chow & Chan, 2008; Usoro, Sharratt, Tsui, & Shekhar, 2007; Van den Hooff, Schouten, & Simonovski, 2012). Employees felt the joy to help others with the assumption that each person has his/her own inner motivations, truths and desires to be involved in activities that give greater meaning to his/her life and the lives of others.

In conclusion, the quantitative analysis proved that MTS generated by the interactions of employees' own conscience through compassion that caused typical MTS such as rewards, relationship, power and reciprocity as not that insignificant towards influencing knowledge sharing behavior. In addition, the analysis also showed that by having spiritual leadership, an organizational climate based on workplace spirituality able to help the organization to manipulate knowledge of their employees when the interaction between both construct able to awaken deeper level of intrinsic motivations which was powerful enough to make typical MTS as unnecessary (Bock & Kim, 2001; Q. Huang, Davison, Liu, & Gu, 2008; Kuo, 2013; Sathitsemakul & Calabrese, 2013).

### **6.3.3.5 Evaluation of the Hypotheses of the Interactions between Spiritual Leadership and Workplace Spirituality**

The qualitative findings discovered that SL is favored over WS in influencing employees' motivations to share knowledge and so as the quantitative analysis which supported on SL contributions on KSB outweighed the contributions of WS on KSB, and further strengthened by the positive contribution of SL to KSB even without MTS. In addition to that, a hypothesis made to justify the significant contribution of SL on WS, H8 was supported, aligned to the qualitative field findings that WS became a manifestation of spiritual values deliberated by SL was supported.

Besides that, the emerging variables (COMP) were discovered to be influenced by both SL and WS. The hypotheses provided a clear explanation on how such a deeper level of intrinsic motivation (mentioned as compassion and meaningfulness at the qualitative findings) emerged and sustained. It was deliberated by the interactions between SL and WS, such that SL formulated the WS through which sense of COMP was captured. The feeling to help others due to compassion was the outcome of a good role model coming from SL that was able to evoke a sense of trust as supported by the literature in which leadership and trust were both linked to knowledge sharing behavior (P. Lee et al., 2010; Whisnant & Khasawneh, 2014; Wickramasinghe & Widyaratne, 2012). WS provided the formula in finding COMP as coming from deeper level of intrinsic motivation to enable in breaking the myth of typical conventional rewards (Bock & Kim, 2001) that was highly depended on the spirituality values within the working culture, respect for relationships and social network (Moore & Moore, 2012).

#### **6.3.3.6 Conclusions**

Sets of questionnaires were constructed by adopting and adapting to previous measurement scale available in the literature and were populated to set of samples within the telecommunication providers in Malaysia. This was done to evaluate and assess all the hypotheses constructed in an attempt to test the initial model developed. 300 sets of questionnaires were distributed to all products and services team in the telecommunication organizations in Malaysia with 163 responses collected.

With regards to this section, the hypotheses tested were discovered to support in answering the RQs in the manner employees potentially attracted to practice their knowledge sharing behavior when the element of trust could be encouraged (Bradshaw et al., 2015; Jain et al., 2015) with the emergence of compassion, a deeper level of intrinsic motivation (Lin, 2007). The study also proven that yes a conducive organizational climate is critical for knowledge sharing to happen (Jain et al., 2015) depending to SL, supported by the literature (Naidoo, 2014).

## **CHAPTER 7: DISCUSSIONS, IMPLICATIONS AND FUTURE**

### **RESEARCH**

#### **7.1 Summary of Research Objective**

Malaysian industries acknowledge the importance of knowledge sharing as evidenced from literatures that include public sectors (Tangaraja et al., 2015), multinational firms (Chen et al., 2009; Jain et al., 2015), manufacturing (Fathi et al., 2011), banking (Tan et al., 2010), and of course the education industry (Cheng et al., 2009; Sohail & Daud, 2009). However, in reality, Human Resources (HR) practitioners and organizations still do not fully understand what makes individuals share their knowledge (Blankenship & Ruona, 2009), hence more empirical data are needed to be gathered based on the specific industry for a better explanation on finding ways to deploy knowledge sharing behavior (Tangaraja et al., 2015). It should be done in the context of how leadership style, workplace culture and values, as well as motivations to share knowledge, by not limiting trust, and social exchange were able to contribute to knowledge sharing behavior in the telecommunication industry in Malaysia.

#### **7.2 Discussions and Interpretations**

##### **7.2.1 Theoretical Academic Implications – General**

Spiritual leadership has been growing as a business awareness within the broader context in line with workplace spirituality (Fry, 2005, 2008). However, very limited exposure of spiritual leadership in the empirical research to examine on its contributions to knowledge sharing behavior by influencing the motivations to share knowledge, and at the same time to enrich the theory of Social Exchange (SET) in explaining wisdom as one of the factors to influence social exchange decision making (Emerson, 1976), which

empirically supported by the current research as evidenced from the spiritual leadership contribution to sense of calling and membership, resulted to trust and teamwork. Such discovery supported previous literatures that by adopting to spiritual leadership as one of leadership style knowledge sharing behavior can be influenced when trust is engendered (Bradshaw et al., 2015; Hashim & Tan, 2015; H. Wang et al., 2014), suitable to Malaysian perspective (Jain et al., 2015). The study also proven that spiritual leadership able to produce deeper level of intrinsic motivations known as compassion and meaningfulness, that support previous study on how typical rewards and incentives becoming redundant to induce knowledge sharing behavior (Bock & Kim, 2001), simultaneously facilitate an organization culture that conducive for knowledge sharing behavior (Durmusoglu, Jacobs, Dilek Zamantili, Khilji, & Wang, 2014; Jain et al., 2015; Kargas & Varoutas, 2015; Monthon & Sununta, 2014).

The contributions of spiritual leadership as the leadership style within the working climate/values of workplace spirituality able to awaken the individual employees' inner-life to feel wanting to share knowledge not merely because of the rewards they will get in reciprocal to share, not because the power to be given to them for their know how, and not just because of the recipient being their friends or someone with power or status (Minu, 2003a), but because of deeper level of intrinsic motivations driven by compassion and meaningfulness (Chalofsky & Krishna, 2009; Lin, 2007) resulted by spiritual wellbeing (sense of calling and membership).

The awakening inner-life to sense the feelings of compassion and meaningfulness have the potentials to generate high-quality relationships (Cropanzano & Mitchell,

2005), thus leading to higher level of trusts as an important component to knowledge sharing behavior (Hashim & Tan, 2015; Jain et al., 2015; Y. W. Kim & Ko, 2014). These elements enriched the theory of Social Exchange Social exchange theory (SET) as among the most powerful conceptual standards to understand the workplace behavior which involved a series of interactions that generate obligations (Emerson, 1976). It was seen as interdependent and contingent on the actions of another person (Blau, 1964) when employees would normally make an evaluation to share or not to share knowledge based on the benefits maximization and cost minimization in knowledge sharing which were ascribed as wisdom embedded in the social exchange process (Hung et al., 2011).

In addition to that, the findings also successfully addressed the academic enquiry to provide scientific evidences on the interrelationship between spiritual leadership and workplace spirituality to employees' attitudes and behavior (Jurkiewicz & Giacalone, 2004; B. S. Pawar, 2009b, 2012) toward knowledge sharing. The study also enriched the limited data of the theory as effective leadership style (Crossman, 2010; Sarlak et al., 2012) as additional combination to leadership style when it comes to knowledge sharing behavior and trust (Bradshaw et al., 2015).

Furthermore, the findings of the research were also able to support and expand the previous literature in linking spiritual leadership to workplace spirituality (Fry, 2003; Naidoo, 2014). This link enabled the inner sense to find alignment between individual and organizational values, to feel the connectedness and openness with their colleagues and to strengthen the inner life on compassion and meaningfulness (Lips-Wiersma & Mills, 2014; Sweeney & Fry, 2012), thus making conventional motivations to share

knowledge as irrelevant (Bock & Kim, 2001). The findings were also able to make the connection with transcendence (Altman, 2010; Sweeney & Fry, 2012) when the inculcations of spiritual values within the leadership style and workplace awoke the sense of compassion, an element coming from deeper level of intrinsic motivations . SL facilitate the formation of workplace spirituality, a framework within organizational culture, in which influence to the awakening of deeper level of intrinsic motivation, making typical motivations of rewards and incentives as not the reason that motivate them to share knowledge. SL manifested WS from the exploitation sense of membership and calling as deliberated by spiritual wellbeing. Hence it was not a surprise why COMP able to contribute to MTS in mediating the role of leadership style on KSB. As a result, a causal research model was constructed. This causal model was constructed using the qualitative findings to support hypotheses testing in finding the significant effect of MTS as mediating substance and how MTS being influenced by the emergence sense of compassion, hence, justified the linkage between spiritual leadership to workplace spirituality and knowledge sharing behavior that provided the milestones in deducing the factors and variables that could have contributed to knowledge sharing behavior among employees within the telecommunication industry in Malaysia such as compassion.

Spiritual Leadership helped in manifesting such climate based on Workplace Spirituality, a framework within organization culture (Ashmos & Duchon, 2000; Fry, 2003). The findings further proven that typical rewards could become redundant when leader able to cultivate the element of COMP, which was deliberated by the workplace culture based on workplace spirituality, supporting previous studies that rewards as a



myth (Bock & Kim, 2001), an evidence that deeper level of intrinsic motivation could become even more critical to encourage knowledge sharing behavior (Bock et al., 2005; Chalofsky & Krishna, 2009; Lin, 2007). Compassion was an attribute of the employees' inner-sense, to feel spiritual wellbeing that led them to share knowledge for the reason of sense of calling and membership, a deliberated scenario driven by Spiritual Leaders. Additionally, the research supported that to have a conducive workplace for knowledge sharing, an application of Spiritual Leadership model was evidently able to contribute to such behavior positively, further supporting previous literatures (Bradshaw et al., 2015; J. Lee, Lee, & Park, 2014; P. Lee et al., 2010; Whisnant & Khasawneh, 2014; Xue et al., 2011) on the premise that to exploit the employees' sense of compassion, workplace spirituality was needed and to have such climate in place, dependency on spiritual leadership was required (Naidoo, 2014), then only economic ways of rewards and incentives formulation for motivations to share knowledge could be achieved through the awakening of deeper level of intrinsic motivations (Benabou & Tirole, 2003; Chalofsky & Krishna, 2009; Neff, 2003)

### **7.2.2 Theoretical Academic Contribution from SL to KSB, MTS, COMP and WS**

Aligned to the outcome of qualitative field findings, hypotheses on the contribution of spiritual leadership to knowledge sharing behavior was supported with the explanation I that the impact of altruistic love and spiritual wellbeing positively linked to such behavior among the employees of the product and services development team of the industry.

On that basis, the findings showed that organizations in Malaysia have started to realize the importance to adopt and adapt to a holistic approach in leadership style to encourage knowledge sharing behavior (Yusof, Ismail, Ahmad, & Yusof, 2012). Thus, it added a new option on combination leadership style in encouraging knowledge sharing behavior that was seen as capable to engender the element of trust (Bradshaw et al., 2015). Leadership acts as an antecedent to knowledge sharing (Bradshaw et al., 2015; Ghazali et al., 2015; Qian, Robert, Hefu, & Jibao, 2012) supports the KM implementation strategies within Malaysian telecommunication industry (Chin Wei et al., 2009). The findings also prove that empowering leadership (J. Lee et al., 2014) and transformational leadership (Al-Husseini & Elbeltagi, 2014; Mittal & Dhar, 2015) which normally induced knowledge sharing behavior were no longer sufficient when it came to combinative leadership style. Nowadays, the challenges for leaders are not just to influence the employees on the perspective of behavioral, but also from the perspective of emotional and spiritual (Batool, 2013; Hyson, 2013; Krishnakumar et al., 2015) for such an effective leadership style is crucial to build personal relationship (Ansari et al., 2004), to influence knowledge sharing behavior (Bradshaw et al., 2015; Li-Yueh Chen, 2004) and to successfully implement knowledge management (Chin Wei et al., 2009; Chin Wei et al., 2006; Politis, 2001; Singh, 2008).

Spiritual leadership facilitated the way to go for combinative leadership with improved style (Hyson, 2013) that was able to boost employees' morale and trust (Marques, Dhiman, King, & Afshar, 2011), help the employees to feel the connectedness, and engage with the real meaning of spiritual wellbeing by contributing to the performance of the teams as well as organization. This was done by using their

knowledge as it drove the desire to make differences by benefiting others based on altruistic love. This result is in line with the previous literatures that spiritual leadership was able to lead to the transformation and continued success for a learning organization (Z. Geh, 2014), higher levels of organizational commitment, productivity, and performance (Fry, 2003; Fry et al., 2011; Fry & Matherly, 2006).

There have been many studies tried to find a consensus regarding the influence of spiritual leadership on organizational culture which includes building shared values where leaders inspired a sense of shared community values that provided the basis for core organizational values (Fairholm, 1996; Ferguson & Milliman, 2008; Jeon, 2011; Naidoo, 2014). The consensus was successfully proven by the current study (H8). The spirituality values of the leadership were seen to contribute to the formation of workplace culture and values that were also supported by spiritual elements known as workplace spirituality, which encouraged the establishment of social network. In fact, it was able to entice trust and teamwork which was in line with the previous literature in a way that organization culture was also able to contribute to knowledge sharing behavior.

According to Fry, et al., (2011), SL is a causal leadership theory for organizational transformation designed to create an intrinsically motivated organization that incorporates vision, hope/faith, and altruistic love, theories of WS, and spiritual survival (pg. 837). Thus, the significant relationships between SL and WS expanded the literature in which SL was able to act as an inducer to the formation of WS in which from the dimensions of SL, the elements of WS as manifested by SC, MW, AV and OV

could be materialized and acted as agent for organizational transformation (Fry & Whittington, 2005) to facilitate the exploration to find deeper level of intrinsic motivation proven by the discovery of sense of compassion. SW deliberated the compassion with an alignment between personal values and the organizational values that brought them closer as a team via a sense of community. According to Fry, et al. (2005), people with a sense of calling and membership will become attached to organizations that have cultures based on the values of AL and IL (pg. 839) and it was supported by the literatures on WS for its dimensions on SC, MW, and AV. Meanwhile, HFV adds belief, conviction, trust, and action for performance of the work to achieve the vision, which kept the employees to put efforts to achieve the future as aligned to WS from the perspective of OV (Ashmos & Duchon, 2000). Moreover, the findings also contributed to the limitations in qualitative explorations on both constructs based on the different nations in terms of different religious backgrounds, different economic development stages, and different characteristics of organizations for in-depth perceptions of the constructs (Jeon et al., 2013).

Expanding the findings on the influence of SL to MTS, the quantitative analysis proved that the contributions of the construct on MTS were very significant. In addition to that, the effects of SL's dimensions on the components of MTS were found to be very significant on the IF (negatively influenced IF) within the MTS. SL was found to not directly to influence motivation to share knowledge but by creating the right organizational culture and climate via WS, SL able to elevate the intrinsic level of motivation through COMP. . On that matter, the emergence variables from the qualitative findings (compassion) was supported as it explained how SL was still able to

contribute to KSB even without MTS when WS able to contribute to COMP, enabled SL to influence employees for spiritual wellbeing, thus leading them to be driven by sense of calling and membership and making knowledge sharing behavior to be motivated by non-conventional rewards. This finding supported the empirical finding that rewards alone was no longer attractive (Bock & Kim, 2001; Bock et al., 2005). With the contributing effects coming from compassion, SL was able to control and neutralize the tendency to hoard knowledge on factors driven by power and reciprocity. Even without the expected power associated to knowledge sharing, employees would still share their knowledge even though those recipients were none of their affiliations. Thus, the research has proven that through dimensions of SL, SW facilitated to drive up the desire to make differences in benefiting others and the organization at large through the elements of AL, HFV, and IL. The findings enriched the literature that by adopting to SL, the transformation and continued success for KM implementation strategies within telecommunication industry in Malaysia could be materialized (Chin Wei et al., 2009)

The research further filled up the gap in previous literatures that by satisfying the spiritual need in the workplace, human relations, emotional intelligence, and psychological well-being can be enhanced (Cavanagh, Hanson, Hanson, & Hinojoso, 2003; Doe, 2004; Fry, 2003; Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2003; Marques, 2004). SL can induce the level of trust (Abrams et al., 2003), intrinsic motivations, and commitment (Fairholm, 1996) that are necessary to optimize human well-being and social responsibility toward knowledge sharing behavior by means of

effective leadership style (Benefiel, 2003; Dent, Higgins, & Wharff, 2005; Evink, 2000; Jablonski, 2005; Reave, 2005) .

The findings showed that the exploitation of the dimensions of SL was able to influence behavior of the employees toward knowledge sharing, driven by sense of calling and membership deliberated by spiritual wellbeing, which translated into cooperativeness, sense of community, alignment of values and meaningful work based on the foundation of workplace spirituality. Upon connectedness, the element of trust can be achieved, hence inducing such behavior of knowledge sharing, thus addressing the limitation of previous studies that SL able to engender trust which is critical for knowledge sharing to happen (Bradshaw et al., 2015). The findings also support previous literature that leaders must play their role in KM implementation strategies in terms of providing the support and in creating culture for knowledge sharing (Chin Wei et al., 2009). The culture as proven by the research as the outcome of having SL on premise known as WS which later enable the awakening of deeper level of intrinsic motivations of the employees through sense of compassion to feel the desire to share knowledge not because of typical MTS. SL able to balance between transactional and transformational behaviors for combinative leadership style for knowledge sharing behavior (Bradshaw et al., 2015; Ghazali et al., 2015) based on the dimensions of SL, as well as to enrich the right organizational climate that induced a level of trust towards knowledge sharing behavior within Malaysian context (Jain, 2015) .

### **7.2.3 Theoretical Academic Contributions on Social Exchange Theory**

The discovery from both qualitative and quantitative that SL contributed to KSB via MTS enabled the convergence of SL and WS to SET, as per RQs and ROs of the study. The contribution to SET was explained by the extent to which SL to influence formulation of organizational climate and trust on the platform of workplace spirituality as the framework within organizational culture brought out COMP, an element of deeper level of intrinsic motivations, to drive employees to share knowledge not because of conventional MTS. Deeper level of intrinsic motivations found to be the mechanism to excite employees to share knowledge (Chalofsky & Krishna, 2009; Dewar & Cook, 2014), explained by sense of compassion in which COMP is transformative within organizations, not only promotes healing but builds the quality of relationships among organizational members, creating relational resources such as trust and strengthening shared values of interconnectedness (Lilius, Kanov, Dutton, Worline, & Maitlis, 2011; Lilius et al., 2003; Lilius et al., 2008).

In line with the definition of Social Exchange Theory, the emerging constructs alleviated knowledge sharing behavior beyond conventional motivational factors. The basic principles of exchange for rewarding elements went beyond materially rewarding factors to meet the underlying extrinsic motivations of the social commodities exchanged (Emerson, 1976), were seen through the sense of compassion, mechanized by spiritual wellbeing as trust as deliberated by SL, and strengthened by SC, AV, OV and MW by WS, which explained the intrinsic motivation as the cause of why typical MTS as not the only reason for KSB, breaking the myth of rewards, as employees own

behavior conscience choice (Brock & Kim, 2001; Brock et al., 2005). The findings helped to enrich the understanding on the element of wisdom, psychological as well as social factors as defined by SET, as explained by spiritual values of the leadership as well as the workplace climate.

WS was regarded as a medium deliberated by the functions of SL. The manifestation of the spiritual values deliberated by SL was eventually translated into the employees' adaptation to spiritual values within the workplace. The WS made the employees to feel work to have meaning, MW, which connected every employee together through the SC to feel the sense of alignment between their personal value and the organizational values (AV) and finally be united with generally accepted OV. Furthermore, this part of evaluations provided a clear explanation on the relationship of SL's dimensions to WS (Fry, 2003; Fry & Matherly, 2007; Jeon, 2011).

The findings were supported by the literatures in which according to Fairholm (1996), SL was clarified as followers' moral identity that strengthened their commitment and sense of connectedness with others (pg. 12). SL helped to build up alignment in values that led to common vision (Fairholm, 1996) and shared meaning (Kouzes & Posner, 1999), work together with the employees to achieve results, and to produce real changes (De Pree, 1990), hence explained the wisdom, psychological as well as the sociological factors within SET (Blau, 1964; Emerson, 1976).

Finally, SET itself is a theory that talks about the concept of social behavior that was based on the exchanges are not limited to materials rewards only but also inclusive of symbolic values (Cropanzano & Mitchell, 2005) which from the current study, the



feeling of spiritual wellbeing which produced to satisfaction and enjoyment for the contributions and benefits brought to others (Fry, 2003). Hence supported the convergent of the theory definition to the discovery of spiritual leadership and workplace spirituality awaken deeper level of inner motivations that able to motivate employees to share knowledge for the realization of spiritual wellbeing within the workplace.

#### **7.2.4 Conclusions**

The research has proven to have good fit to the data and partially confirmed some of the hypotheses in the research to assess the influence of Spiritual Leadership and Workplace Spirituality on knowledge sharing behavior of Malaysian telecommunication employees. Through the mediating influence of motivations to share knowledge and it was discovered that SL able to form WS that able to awake deeper level of intrinsic motivations named COMP to feel the empathy through conscience to share knowledge for the agenda of sense of calling and membership as deliberated by SW from SL. The exploration proven that when it comes to Malaysian context, a leader need to play the role to encourage knowledge sharing behavior by engendering the element of trust deliberated by spiritual values within the workplace (workplace spirituality) as the climate that deliver trust critical for KSB in Malaysia (Bradshaw et al., 2015; Jain et al., 2015). The discovery also supported the literature that when it comes to KM implementation strategies, leadership supports and organizational culture were the antecedents that organizations needed to be researched on (Chin Wei et al., 2009). Organizations need to challenge their management to formulate motivational factors to encourage KSB not just from typical reward and incentives but look into the need to

satisfy deeper level of intrinsic motivation as well (Frost et al., 2006; Kanov et al., 2004; Lilius et al., 2011; Lilius et al., 2003; Lilius et al., 2008).

Further evaluations were also discovered that without the right climate and culture, leaders were unable to engender trust (Bradshaw et al., 2015) where leaders need to deliberate the culture first than only employees will feel sense of belonging, as evident from the influence of WS to COMP.

The research has also proven that SL influenced the employees to feel the connectedness and to be engaged in contributing to the performance by using their knowledge that was driven by the desire to make differences which might benefit others and the organization at large through the element of AL (Z. Geh, 2014). The findings also supported the fact that SW served to foster higher levels of organizational commitment, productivity, and performance (Fry, 2003). The findings also supported the fact that spiritual aspects within the leadership style, as well as the workplace, enhanced the employees' morale and trust with the desire to find work to be more meaningful (Marques et al., 2011).

Other than that, the research has proven that leaders needed to go beyond combinations of transformational and transactional leadership style (Ansari et al., 2004) in order to be an effective leader. The finding showed that SL could be the way towards effective and improved leadership (Hyson, 2013) with the ability to facilitate the need of diverse level of interactions (Bradshaw et al., 2015). On that notion, SL was able to act as a transformational and transactional self-management as well as an initiating structure leadership at one hand. The dimensions of SL in terms of inner life, altruistic

love, hope, faith and vision and the deliberation of the spiritual wellbeing supported the initiatives for knowledge sharing and acquisitions as being researched by Politis (2010) in terms of communications and problems understanding, personal traits, control, organizational values as negotiation skills through various leadership styles (pg. 361).

The interactions between SL and WS further explained the extent to which SL facilitated the alignment in values that led to common vision (Fairholm, 1996) and shared meaning (Kouzes & Posner, 1999). The manifestation of workplace spirituality as deliberated by Spiritual Leadership explained on the action and reaction effects as explained by the theory of Social Exchange through the social network power boosted by contingency effects of compassion and meaningfulness.

On that basis, findings in this study have proven that the sense of wholeness, harmony, and well-being produced through care, concern and appreciation for both self and others (Fry, 2008) were able to make the employees feel the loyalty, trust, and humility. Helping others for the sake of the performance of their teams as well as the organizations became the priority instead of power and gains, thus supporting the research that employees desired to get more than just employment (Politis, 2001). Knowledge sharing behavior is now about an individual choice in which the desire to make contributions and differences for the feeling of joy and satisfaction was derived from the appreciation and respects given to them.

The outcome of the interrelationship between SL and WS awaken deeper level of intrinsic motivation namely compassion (COMP) led to the feeling for calling and membership as aligned to the inner sense of the employees to feel the desire to help one

another. In a context of the current research, COMP was manifested by the desire to help other through their valuable knowledge. COMP was proven for its significant contribution on influencing the MTS from the perspective of EF (rewards and relationships) by overcoming the tendency not to share knowledge if rewards were not as expected and knowledge to be shared with none of their affiliations (Neff, 2003).

MTS nowadays has become the secondary factors to induce knowledge sharing behavior. Instead, knowledge sharing behavior should be tackled by incorporating the elements of organizational climate, trust, and feelings (Jain et al., 2015; Zhang, 2014). Without indirect influence from SL, WS, and COMP, conventional MTS (Minu, 2003a) were unable to play its roles within the premise of spiritual leadership and workplace spirituality. Hence, this finding expanded the previous literatures on a leadership style that engendered trust able to encourage knowledge sharing behavior (Bradshaw et al., 2015). The organizational climate and culture that were based on spirituality actively supported such behavior with the existence of intrinsic motivations and psychological factors (Brock & Kim, 2001; Brock et al., 2005). Motivations to share knowledge should be viewed from bigger aspects, not just power, rewards, relationships and reciprocity. Thus, the current research contributed to enrich the theory of Spiritual leadership and Workplace Spirituality in which the adaptation and adoption to spiritual values were able to influence people to see things beyond conventional rewards, power, relationships and gain received from their actions with the help of SL.

In addition to that, SL and WS made the employees to see KSB as effects of actions that were contingent their own behavioral decision, deliberated by sense of compassion

(Bock et al., 2005; Kanov et al., 2004; Lilius et al., 2011; Lilius et al., 2003; Lilius et al., 2008). A mutual contingent process involving transaction or exchange as explained through the foundation of wisdom, psychological as well as sociological factors of SET (Emerson, 1976) was enriched from the discovery of the current research. As mentioned in Social Exchange theory in relation to diminishing marginal utility of exchanging values (Blau, 1964), spiritual values deliberated by the interaction of SL and WS helped to alleviate the issues of marginal utility for exchange of benefits beyond conventional factors in MTS (rewards, power, relationship and reciprocity) through the desire to find meaningfulness and sense of compassion. The elements of COMP was discovered to be able to uplift the IF and EF within MTS to be broadened beyond rewards, relationships, power and reciprocity in relation to Expected Association and Contribution of Social Exchange theory, in which over longitudinal would have prevalent positive effects.

### **7.3 Practical Business Implications**

Many organizations in Malaysia started to realize on the importance of knowledge sharing in which the allusiveness of knowledge is crucial for creativity, productivity and performance. It is very critical for them to tap into the tacit knowledge of the employees through knowledge sharing (Zhang, 2014). For knowledge to be created for the sake of competitive advantage, they must be able to integrate these knowledge resources throughout the organizations in order to perform effectively (Gardner, Gino, & Staats, 2011). However, the advancement of academic studies found out how organizational climate and trust contributed to knowledge sharing behavior (Jain et al., 2015).

In line to that term, the findings of the current research have proven the significance of Spiritual Leadership and Workplace Spirituality on inducing knowledge sharing behavior among employees of the telecommunication industry in Malaysia. The interrelationship between Spiritual Leadership and Workplace Spirituality addressed the challenges to link between effective leadership style to knowledge sharing (Bradshaw et al., 2015), as well as on the ways to produce such conducive climate to boost the level of trust (Jain et al., 2015) that very much in line with the agenda to get leadership supports and the right organizational culture as enablers to KM implementation strategies within Malaysia telecommunication industry (Chin Wei et al., 2009).

As the current research has proven the significance role of spiritual leadership to be manifested into workplace spirituality towards generating positive outcomes inclusive of influencing the knowledge sharing behavior, the implications from the findings can be adopted into practical contributions in the area of leadership training, formulation of organizational values, organizational transformations as well as team building training.

Firstly, the organizations should consider including the module of developing the spiritual values among leaders as prerequisites before they can be assigned to a group management. Findings based on the employees' profiles such as year of service, job positions as well as number of subordinates clearly indicated the various magnitudes to the needs of the inner life for the employees to find the meaningfulness of work. . The use of Spiritual Leadership Survey (Fry, 2005, 2008; Fry et al., 2011; Fry et al., 2010) was also able to establish a baseline that should be adopted by the human resources

team to ascertain on the current level of spiritual values within the current leadership style as well as within the organizational climate.

Moreover, the findings also facilitated organizations to identify areas for improvement and training in terms of leadership training programs, team building programs, and formulation of workplace values in order to address the issues of spiritual wellbeing, motivations to share knowledge, teamwork and commitment. The spiritual leadership engages all group members in meeting spiritual needs and enhances organizational commitment and performance in meaningful ways, thus emphasizing the collective social influence process (Fry et al., 2011).

Organizations should be able to groom their leaders to be very clear in communicating the organizational vision and objective through means of effective interactions at individual level. This action might be able to induce meaningful work at a group level so that the sense of community could be capitalized, and finally to be able to ensure an alignment with the organizational values at organization level (Milliman et al., 2003). In addition, the current research also set the new understanding that employees were now motivated to share knowledge beyond conventional rewards systems as in beyond rewards, relationship, power and reciprocity. Thus, as aligned to the findings, organizations should found attractive motivational factors that might be able to fill up the sense of meaningfulness and capitalize on the sense of compassion of the employees to share knowledge.

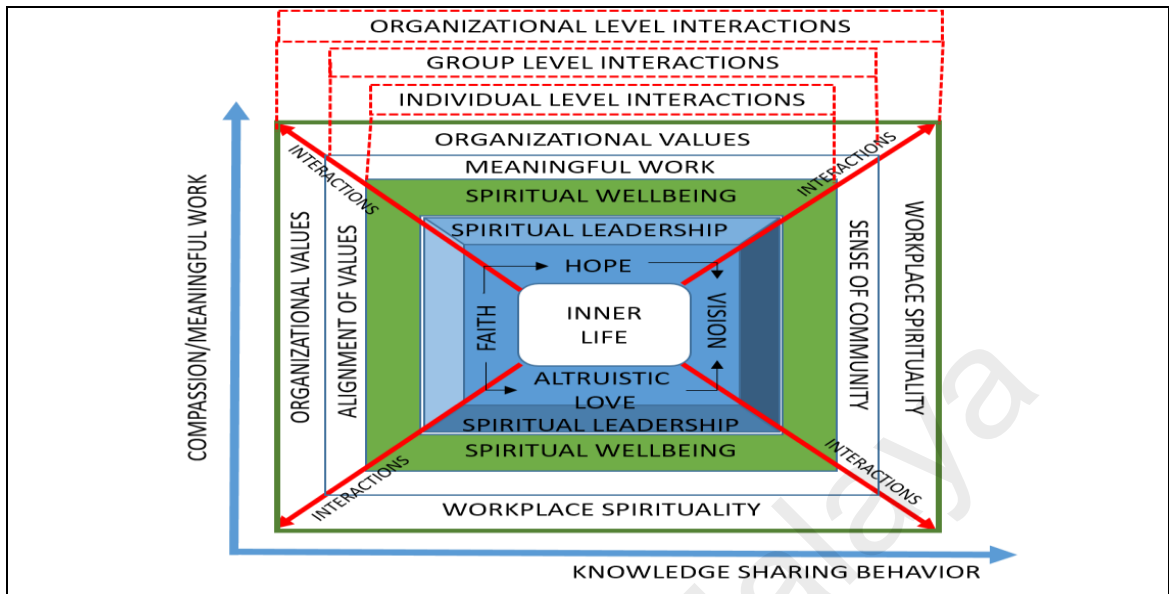
Furthermore, with the current economic uncertainties faced by Malaysia and with the current trends of economic downsizing, people cannot run from the issues of

retrenchments, voluntary separations, pay cuts, as well as reductions on perks and benefits which may or may not lead to emotional breakdown among the employees. Thus, the findings of the current research would be able to facilitate in preparing the aspect of emotional and spiritual quotient quality among employees as well as leaders through the nourishment of inner life that takes place in the context of workplace spirituality. It promotes employees' compassion who performed beyond their job scope on the ground of sense of community, alignment of values and meaningful work.

Finally, it is believed that this research findings offered positive implications of Spiritual leadership and Workplace spirituality on employees' behavior towards knowledge sharing. The findings added further values to the literatures on Malaysian' leadership styles, especially for Malaysian settings with the diversity of ethnic groups, religions background, and with the cultural imperatives that could have influenced management practices in Malaysia.

The figure below showed how the influence of level of compassion and meaningfulness could have on knowledge sharing behavior as deduced from the overall findings of the research. The higher the level of compassion and meaningfulness produced by the role of Spiritual Leadership and the manifestation of Workplace Spirituality (as deliberated by spiritual leaders), the more the employees able to expand the inner life. The findings were able to facilitate the formulation of effective courses to induce the level of compassion of employees to perform beyond their job scope by ensuring the fulfillment of meaningful work.





**Figure 7-1:** Practical Model to align the Interrelationship between Spiritual Leadership and Workplace Spirituality to Knowledge Sharing Behavior

#### 7.4 Limitations and Future Research

Leadership is not simply about power and authority but also about emotional connections, authenticity, and spiritual values (Krishnakumar et al., 2015). Thus, it is very critical to evaluate the emotional portion that required extensive explorations, in which the current research was unable to accommodate. As the current research was in the context of Malaysia, the challenges posed by the facts that Malaysia is a multi-racial country have imposed a threat on an accuracy to implement generic spiritual leadership style without considering the elements of ethnicity, religiosity, belief and norms (Selvarajah & Meyer, 2008). Thus, the challenge to address the emotional connections among the diversity of ethnicity was so prevalent. It thus provided avenues for future research based on the diverse ethnicity that the research was unable to furnish.

In addition to that, the significant influence from employees' profiles such as gender, age, ethnicity, religion, job design, as well as nature of organization might also impose limitations to the actual contribution of spiritual leadership and workplace spirituality, thus it required for further explorations. On the other hand, the misinterpretations between spirituality and religiosity also imposed a great threat of imperfect elaborations of spiritual values in practice, which affected the practical contributions of spiritual leadership and workplace spirituality. Thus, it is a promising area to study on the contributions of culture, norms, beliefs as well as religion on the implementation of spiritual leadership and workplace spirituality for future research

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## LIST OF PUBLICATIONS AND PAPERS PRESENTED

1. Wahid, N. K. A., & Mustamil, N. M. (2014). Communities of practice, workplace spirituality, and knowledge sharing. *International Business and Management*, 9(1), 35-43.
2. *International Conference on Technology and Business Management (ICTBM-14)* organized by International Forum of Management Scholars and American University in the Emirates and hosted at AUE (Dubai) – Conference Proceedings ISBN: 978-81-924713-6-5
3. Wahid, N. K. A., & Mohd. Mustamil, N. (2017). Ways to maximize the triple bottom line of the telecommunication industry in Malaysia. *Journal of organizational change management*, 30(2), 263-280. doi:10.1108/JOCM-07-2015-0105