

Development of Knowledge Management Models: Case of Islamic work ethics in State Islamic University

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Abstract—Global management cannot be separated from efforts to implement and develop knowledge management in all fields. In the higher-education field, knowledge management actually influences positively on improving the quality of academic productivity. However, in reality, the quantity and quality of academic products among the college educational community are still limited. This research will reveal the existing conditions and challenges of academic productivity and develop a Knowledge Management model. The research method used is a participatory qualitative approach. The instrument used is the interview guidelines as well as the writing assessment rubric. 25 participants were involved in the educational community. The results of the interim study indicate that the productivity of knowledge is still in the medium category, and the tendency is obtained that the knowledge management model is determined by the productivity of the educational community through the process of education, research and community service. This study recommends the importance of strengthening and achieving knowledge production programs for the implementation of education, research, and community service.

Keywords—community service; education research; knowledge management

I. INTRODUCTION

The Global world management including knowledge management influences all areas of life [1,2]. For example in the field of knowledge management education can be a qualitative indicator [3]. Its means people are said to be successful if the activities of his life successfully produce knowledge. The knowledge that is managed well will encourage someone to experience increased productivity. An educator for example, can be said to be successful if he can produce scientific works. An educator is successful if he can provide academic services so that his students are productive.

The productivity of one's knowledge is influenced by the internal and external atmosphere of the environment. Internally, someone has the motivation to work. The work carried out in accordance with the ethics and values adopted. For educators in the environment of religious education institutions. Then someone will be influenced by his religious ethics. Lecturers at Islamic higher education institutions will be influenced by ethical work based on Islamic values that grow around them. The Islamic work ethic is the focus of the study.

This influence will have an impact on the productivity of his knowledge.

Some studies suggest that knowledge management is closely related to the characteristics of one's activities [4]. Educators who are able to utilize the potential of their knowledge will be more productive in producing their work [5]. Knowledge productivity will be seen from the number and quality of scientific work. In addition, educators who always improve their skills will make all activities more meaningful. For lecturers, all daily education / teaching activities will produce a scientific paper. Furthermore, all of its activities will be used as models for students. Students who are given examples of work will be encouraged to work. Therefore, education and teaching strengthened by Islamic work ethics will have an impact on increasing the productivity of Islamic knowledge as well.

The study of the implementation of knowledge management in this learning focused on the compilation of a hypothetical model of value-based learning (Revelation that guide's science and knowledge) to increase the productivity of lecturers' knowledge in stages. The first stage is mapping work ethic indicators in the form of questionnaires with 49 statements. The second stage is distributing instruments to lecturers from the 5 (five) Higher Education Institutions of Islamic State. The third stage is processing and analyzing the instrument, the fourth stage is triangulating several lecturers. The fifth stage is to interpret and compile a hypothetical model of value-based learning (Revelation that guides science and knowledge). The last step is to draw conclusions and recommendations.

II. METHODOLOGY

The research method used is a participatory qualitative approach. Participants in this study were lecturers from 5 (five) state Islamic schools with as many as 100 people but who filled out the instruments and were considered as valid as 50 participants with ages between 26 years and 55 years; 28 men and 22 women. To obtain work ethics data from participants, the instrument was used in the form of a list of statements. The number of statements given is 49 items with 5 choices. From the 49 items statements can be grouped into 6 (six) groups,

namely work intention, work process, cooperation, justice, professional, and work result.

The instrument is a measurement scale of "Islamic Work Ethics, Knowledge Sharing" as many as 49 items. The answers from each item consist of 5 (five) answer choices. The first model statement of choice is: Always, Often, Sometimes, almost never, and never. The second statement of choice is: Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree. Each answer is given a score from 5 to 1 for a positive statement. Whereas negative statements are scored from 1 to 5.

Qualitative research is carried out through several stages or sequences, namely: the first stage is to map work ethic indicators in the form of a questionnaire with 49 statements. The second stage is distributing instruments to lecturers from the 5 (five) Higher Education Institutions of Islamic State. The third stage is processing, analyzing data, and providing interpretation. The fourth stage is triangulating several lecturers. Triangulation aims to explore the answers given by participants. Triangulation was carried out by interviewing several participants. The results are described and interpreted so that they can complement the analysis of the research data and compile a hypothetical model of value-based learning (Science Guiding Revelation). Based on the results of the analysis and the model, conclusions and recommendations are drawn up.

III. RESULTS AND DISCUSSION

Based on data obtained from the scale of Islamic Work Ethics Knowledge Sharing measurement instrument obtained by participant distribution by gender, distribution of aspects of Islamic Work Ethics, description of Islamic Work Ethics results of triangulation, and hypothetical models of value-based learning models (Revelation that guides science and knowledge) that can increase productivity knowledge.

A. Distribution of Islamic Work Ethics Aspects

Based on the instrument on the scale of measurement "Islamic Work Ethics, Knowledge Sharing", it was developed into six major aspects consisting of positive and negative statements. The recapitulation of these aspects is shown in the following figure 1.

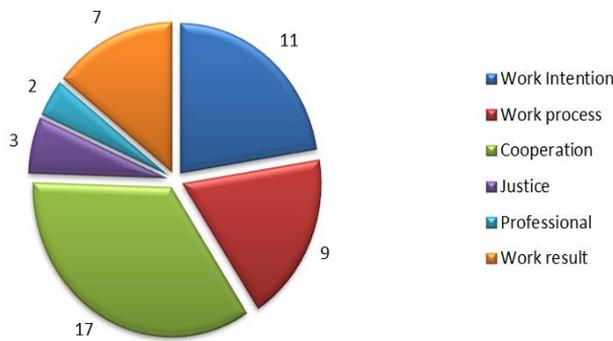


Fig. 1. Distribution of Islamic work ethics aspect.

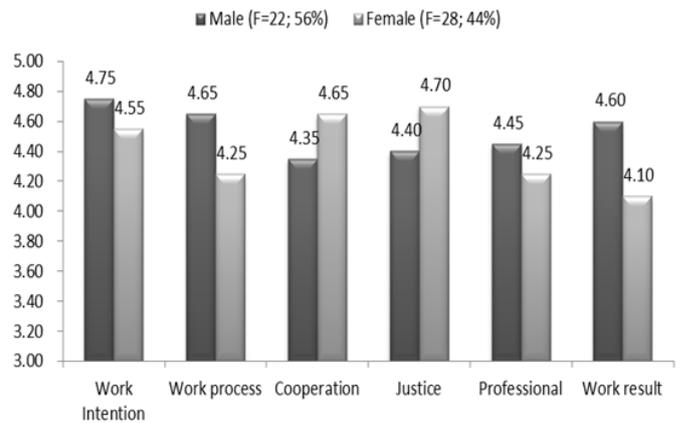


Fig. 2. Distribution Islamic work ethics.

Figure 1 and 2 show the distribution of the aspects of the Islamic Work Ethics totaling 49 items. The statement in the cooperation group or cooperation is the highest statement, which is 17 statements (34.7%). Collaboration is a group that is considered to have many roles in forming the Islamic Works Ethics. In the male participant group the highest and lowest Islamic Work Ethics (IWE) scale scores were Work Intention and Cooperation, which were 4.75 and 4.35. As for the female group, the highest and lowest scores were Justice and Work Result respectively, which were 4.70 and 4.10. Overall the comparison of the average IWE score of the male group was greater (4.53) compared to the female group (4.38). Of the six Islamic Work Ethics groups, the work intention group had the highest average score, which was 4.65.

Based on figure 1, in a work environment, generally aspects of cooperation are considered to be able to determine the productivity of the work of the team. Similarly, aspects of work intention or work motivation intentions and sincerity are the drivers of successful work ethics. In the Islamic perspective, *Innamal a'maalul bn niyyah* (actually charity depends on intention (HR Bukhari, Muslim, and four priests Expert Hadith). This aspect of work intention can be considered stronger than others. In accordance with some findings that personal motivation will encourage the success of work ethics in a company [6]. Furthermore productivity and work results will increase if supported by intention motivation and cooperation [7,8]. Furthermore, knowledge productivity will increase if there is strong collaboration between personalities. Personal cooperation that has intention and motivation will further increase knowledge productivity. Lecturers who work together will produce high academic results. The work results that increase can be in the form of education, research or service activities [9].

B. Description of Triangulation of Islamic Work Ethics

Based on the contents of the instrument on the scale of measurement "Islamic Work Ethics, Knowledge Sharing", interviews were conducted with several participants. The results of the interview are the results of the triangulation steps and are presented in the following table 1.

TABLE I. ACTIVITIES OF ISLAMIC WORK ETHICS

No	Education	Research	Community Service
1	WI: Focus and Strengthening objectives Teaching Team	WI: Objectives arising from good	WI: Objective in order to be kind to others
2	WP: Priority assessment on	WP process quality: Open, honest research process	WP: Islamic service processes and procedures
3	Co: Collaboration between lecturers and between students	Co: Collaboration in solving problems with	Co: Overall involvement of students
4	Justice: Proportional processes and assessments	Justice: There is a balance between the process and output of	Justice: Priority benefits are as large as the target of service
5	Pro: Based on competency in planning, implementation and evaluation	Pro: Process and output that are in accordance with	Pro procedures and guidelines: Always relevant to the area of expertise
6	WR: Have a positive impact on scientific development in	WR: Department: Solid will be the relevant outcome and strengthen the vision and mission	WR: Solid output and strengthening of the Ummah

Information: WI = work intention, WP=work process; Co=Cooperation; Jus=justice; Pro=professional; and WR=work result.

Table 1 shows the application of Islamic Work Ethics in educational / teaching, research and service activities. In educational activities applied in focus activities and strengthening the objectives of team teaching so that it has a positive impact on scientific development. Research activities are applied starting from the determination of research objectives to outcomes which have an impact on increasing knowledge. While the service activities can be initiated by setting goals to do good to others and end with solid output and strengthen the quality of welfare of the ummah.

Vision and mission will be a guide in setting academic activities in various educational institutions. Justice and cooperation in carrying out activities will increase productivity [10,11]. This is reinforced by the finding that cooperation greatly determines the success of an institution. Thus, scientific development and competence will have an impact on the quantity and quality of output in all academic activities [12]. The productivity of academic activities will be directly proportional to the productivity of knowledge [9,13].

C. Hypothetic Model of Value-Based Learning

Based on the analysis of the instrument's contents on the scale of measurement "Islamic Work Ethics, Knowledge Sharing" and the results of triangulation can be presented Hypothetic Model Productivity Value Based Work Ethics (Revelation that guides science and knowledge) on the Tri Dharma of Higher Education and presented in the following figure 3:

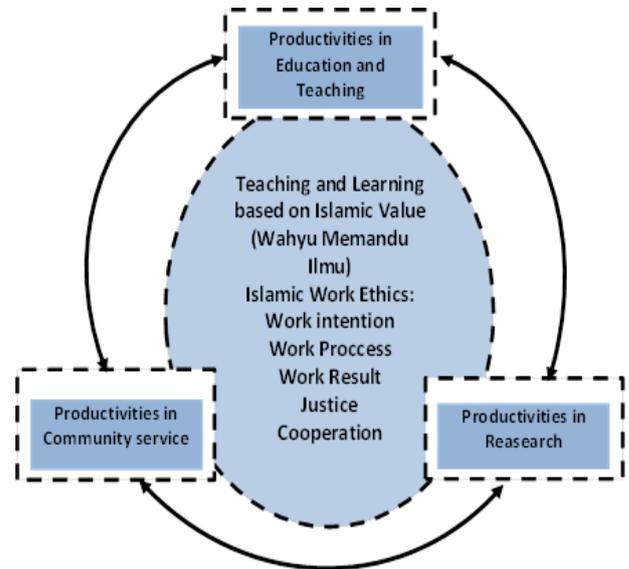


Fig. 3. Hypothetical model value-based learning (Revelation that guides science and knowledge) Islamic Work Ethics on Tri Dharma College.

Figure 3 shows teaching and learning activities based on Islamic Work Ethics that will touch on the productivity of education, research and service. Education, research and service are Tri Dharma of higher education. So that the model presented will benefit academic activities consisting of education, research and service. Every academic activity actually uses Islamic Work Ethics which consists of work intention, work process, work result, justice, and cooperation [8,14].

Academic activities in higher education will not be separated from education / teaching, research and service. The three academic activities should work together. There is a functional relationship with each other. The final condition of the three academic activities is mutually reinforcing. One form of its success is the increase in productivity of knowledge and competence. Some studies show compatibility, including the existence of a positive relationship between research and teaching / education activities. In addition, the service based on the results of the study will have better impacts [15]. The Hypothetic Model of Islamic Work Ethics Based Learning Productivity can be used as an alternative strategy for developing learning in higher education [1,16]. As well as integrated scientific models that provide accompaniment impacts on various academic aspects [17,18].

IV. CONCLUSION

Based on data analysis and discussion with several research results, the results of this study have implications for the importance of increasing the productivity of education / teaching, research, and service activities that have the characteristics of the Islamic Work Ethics. This study recommends identifying and reviewing the standards of successful implementation of Islamic Work Ethics in educational / teaching activities, research and community service at Islamic higher education institutions.

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