

A MODEL OF INNOVATIVE CAPABILITY IMPROVEMENT THROUGH AFFECTIVE COMMITMENT, KNOWLEDGE SHARING AND ISLAMIC LEADERSHIP IN CIVIL SERVANT STAFF (PNS) OF SEMARANG REGENCY

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Abstract:

The primary purpose of this study was to test a model in which knowledge sharing, Islamic leadership, and meaning in life predict affective commitment and innovative capability. A total of 119 respondents completed questionnaires on knowledge sharing, Islamic leadership, meaning in life, affective commitment, and innovative capability. Results from structural equation modeling based smartPLS 3.0 confirmed that 1) knowledge sharing and Islamic leadership were positively related to affective commitment and innovation capability; 2) affective commitment was positively related to innovation capability; and 3) meaning in life moderated the relationships between Islamic leadership and affective commitment.

Keywords: Knowledge sharing, Islamic leadership, Meaning in life, Affective commitment, Innovative capability.

INTRODUCTION

Organizations in various scales, both small and large scales, assume that human resources are the most important factor in organizational progress. Human Resources (HR) have a major role in the development of organizations. Organizations will thrive well when they are supported by adequate human resource capabilities, which have strong innovative power. An organization in its development process needs to evolve into an organization that achieves its vision and mission that have already planned. Therefore an organization requires to be supported by the right human resources which are able to encourage improvement in this modern era. Organizations need commitment from the human resources because by having powerful commitment, human resources will work hard for the improvement of the organization.

In an organization, employees have certain functions that must be done in every implementation of their tasks, one of them is the service function. In the government agency service is one of the essential points that must be done by human resources to anyone who needs government

services. Once the services provided are not satisfactory, the agency will get a negative impression from people's perspective. This makes good innovative capability is needed in government agencies.

According to Patterson (2014), innovation capability is influenced by affective commitment, while affective commitment is influenced by knowledge sharing (Yamet al., 2012). Employees who have a strong orientation to enhance their insight, knowledge and competence indicate a desire to develop through proper learning and this point is able to encourage the improvement of their performance. Furthermore, some researchers have examined the importance of Islamic leadership in increasing affective commitment. A study done by Rasid et al. (2013); Salem and Agil (2012) reveals that Islamic leadership had a significant effect on affective commitment. However, Saeed et al. (2013); Zandi et al. (2015) found that Islamic leadership had no significant effect on affective commitment.

Based on the research gap, this research tries to re-examine the influence of Islamic leadership on affective commitment by contributing meaning of life variable as a moderation variable. The reason of why meaning of life moderates Islamic leadership towards affective commitment is because meaning in life shows a way of looking at the working relationships between people in an organization's management. The elements contained in the philosophical values are a concern of management related to human and its occupation, more specifically to organizational effectiveness, problems solving and decision-making related to career, income, and the quality of life of human resources in having organization(Flemming , 2004).

LITERATURE REVIEW

Innovative Capability

Innovative capability is a process by which individuals are able to work with strong innovative power by communicating one's intellectual capacity to another (Megan et al., 2007). Innovative capability shows the existence of individual behavior in introducing, applying new things to produce something beneficial to the organization (De Jong, 2003). Megan et al., (2007) indicates that a human resource needs to have innovative intellectual communication in relation to their capabilities.

Innovative capability is an innovation power owned by a human resource in communicating its capital intellectual. Indicators of innovative capabilities according to Gallic (2007) are as follows: (1) the ability to give new ideas, (2) the ability to solve problems in new ways, and (3) the ability to use new techniques in work.

Affective Commitment

Affective commitment is part of organizational commitment, which shows a strong connection between employees and the organization. Having a strong commitment, a human resource has a strong desire to continue to his/her participation to organization for longer time. This will give benefit to the organization for it has human resources which are able to work properly as the organization's desire (Meyer, Allen, & Smith, 1993). Kartika (2011) states that affective commitment and its involvement in an organization are characterized by three psychological factors as follows: 1) having a strong sense of belonging to the organization, 2)

being proud to give information about the organization to others, and 3) being happy to work in the organization until the retirement period.

Indicators of affective commitment include: 1) having a strong sense of belonging to the organization, 2) being proud to give information about the organization to others, and 3) being happy to work in the organization until the retirement period.

Knowledge Sharing

Knowledge sharing is a process whereby a human resource exchanges knowledge that constitutes a communication behavior of intellectual competence to fellow in improving their competence, knowledge, insight and ability (Sutton, 2006). Human resources who have strong knowledge sharing show their willingness to share their knowledge to their colleagues for the sake of the improvement of the organization. This illustrates the existence of a strong desire to continue to be part of the organization. Thus, strong knowledge sharing can improve affective commitment.

The indicators of knowledge sharing are as follows: sharing new knowledge, sharing new information about work, being care to colleagues, and sharing stories about work. Levin et al. (2014) states that human resources who are willing to share knowledge can improve the innovative capabilities. Yam et al. (2012) suggests that innovative capability and affective commitment will increase as human resources are able to increase their willingness to share knowledge. Davoudi et al. (2012) states that knowledge sharing has a positive effect on the innovative capability and affective commitment. The results of this study are supported by the study done by Levin et al. (2014) which showed that knowledge sharing has a positive effect on innovative capability and affective commitment. Based on the results of Levin et al., (2014); Yam et al. (2012); and Davoudi et al. (2012) hypothesis 1 can be formulated as follows:

H1: Knowledge sharing has a positive effect on innovative capability. H2: Knowledge sharing has a positive effect on affective commitment

A study conducted Galia (2007) shows that affective commitment had a positive effect on innovative capability, in which the stronger the affective commitment the higher the innovation capability. Furthermore Schimansky (2014) states that a human resource who has a strong connection with the organization will be proud to be a part of the organization and this situation is able to encourage human resources to be more innovative in improving their capabilities. Schimansky (2014) shows affective commitment has a significant positive effect on innovative capability. Based on the results of research conducted by Gallic (2007); Saleem et al. (2012); and Schimansky (2014) hypothesis 3 can be formulated as follows:

H3: Affective commitment has a positive effect on innovation capability

Islamic Leadership

Islamic leadership constructs values, attitude, and behavior needed to motivate oneself and others intrinsically to achieve a sense of spiritual survival based on Islam. In the Qur'an the

term directly related to Islamic leadership is al-khuluq. Al-khuluq comes from the word *daasrkhaluqan-khuluqan*, which means nature, character, knight, and courage. Islam gives the creed of *Tauhid* as a guidance. The basis of tauhid is combined with the examples given by the Prophet which are expected to result in humans who are good in morality or ethics. Morality exemplified by the Prophet is based on the instructions of the Qur'an.

The term leader in the Qur'an is also referred to as *khalifah*. It is expressed in QS. Al-Baqarah [2]: 30 as God's affirmation of the creation of man to be a leader. The plural form (plural) of the term *khalifah* is *khalā'if*. QS. Al-Baqarah Verse 30 indicates that human resources always perform their duties as *khalifah* in the earth by maintaining the balance of the nature properly. It means that human resources work in accordance with their role for the benefit of the people by practicing His commands and avoiding His prohibitions.

Aspects of Islamic leadership include; openness in accepting suggestions, opinions, and criticisms from employees, the ability to collaborate in achieving goals, the ability to identify personal goals with organizational goals, the dependence on formal power, the ability to participate in group activities, and responsibility to the work that affect to the achievement. Strong Islamic motivation (Rivai and Arvian, 2009).

Rasid et al. (2013) states that leaders are able to increase affective commitment and innovative capability. Salem and Agil (2012) demonstrate that affective commitment and human resources' innovative capability will increase when leaders are able to increase the employees' potential to perform better. Based on the results of research done by Rasid et al., (2013); Salem and Agil (2012); and Zandi et al., (2014) hypothesis 4 and hypothesis 5 can be formulated as follows:

H4: Islamic leadership has a positive effect on affective commitment

H5: Islamic leadership has a positive effect on innovation capability

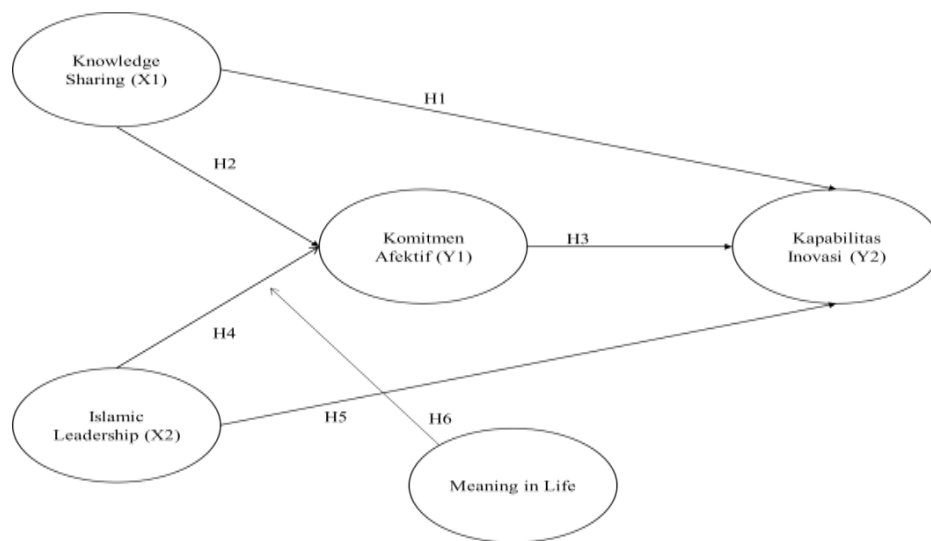
Meaning in Life

Meaning in life is a view of a human resource who is involved in an activity of life in the organization (Flemming, 2004). As a philosopher, meaning in life shows a way of looking at the relationship between people in an organization's management. The elements contained in the philosophical values are a concern of management related to human and its occupation, more specifically to organizational effectiveness, problems solving and decision-making related to career, income, and the quality of life of human resources in having organization (Flemming, 2004).

The concept of meaning in life reveals the importance of appreciating people in their working environment (MacMilan, 2009). Thus an Islamic leadership can increase employees' commitment when they have a good meaning in life. Based on the results of study conducted by Flemming, (2004); Lips-Wiersma and Morris, (2009); and MacMilan, (2009) hypothesis 6 can be formulated as follows:

H6: Meaning in life moderates the effect of Islamic leadership on affective commitment

Based on the literature reviews and the results of the empirical research of several previous accounts, the model of the empirical study referred to in this research is as follows:



RESEARCH METHODS

This research used “explanatory research, which means the research is emphasized on the relationship between research variables by testing the hypothesis, in which the explanation contains description but the focus lies in the relationship between variables (Kumar, 2005). The data were collected by using a questionnaire. Furthermore, the responses of respondents to the questionnaire were measured using 5 (five) likert scale.

The population in this study was all civil servants in all SKPD in Semarang regency who are Moslem. While the selected sample was 119 Moslem Civil Servants (PNS) in all SKPD in Semarang regency. The sampling method in this study was census, in which all the available population was sampled. Therefore, the sample in this research was 119 respondents.

Variables in this study were 1) Knowledge sharing measured by 4 indicators namely sharing new knowledge, sharing new information about work, attention to co-workers, and sharing stories about work (Yam et al., 2012); 2) Islamic leadership measured by 4 indicators namely shidiq, amanah, fathonah, and tabligh (Rasid et al., 2013); 3) Meaning in life measured by 3 indicators namely clear life goal, meaningful life, and the quality of work life (Flemming, 2004); 4) Affective commitment measured by 3 indicators, including having a strong sense of belonging to the organization, being proud to give information about the organization to others, and being happy to work in the organization until the retirement period (Zamani et al., 2014); and 5) Innovative capability measured by 3 indicators, namely the ability to provide new ideas, the ability to solve problems in new ways, and the ability to use new techniques in work (Galia, 2007).

1. DATA ANALYSIS RESULTS

Validity Test

Validity test using SmartPLS 3 program was done by measuring convergent and discriminant validity. Based on the results of the test, it was found that all of the indicators on knowledge sharing, Islamic leadership, affective commitment, and innovative capability

variables had factor loading above 0.5. This means that all of the indicator variables in this study were valid, so they can be used in the research. The results of outer loadings of data processing using SmartPLS 3 were:

Table 1. Outer Loadings

	Islamic Leadership	Innovative Capability	Knowledge Sharing	Affective Commitment
X1.1			0,696848	
X1.2			0,713387	
X1.3			0,583143	
X1.4			0,843578	
X2.1	0,656558			
X2.2	0,764337			
X2.3	0,888972			
X2.4	0,888972			
Y1.1				0,718128
Y1.2				0,700304
Y1.3				0,869905
Y2.1		0,867309		
Y2.2		0,721314		
Y2.3		0,635188		

Source: Primary data processed, 2017

Reliability Test

The reliability test was done by checking composite reliability value of the block indicator measuring the construct. The result of composite reliability will show satisfactory value if it is above 0.7. Here is the composite reliability value of the SmartPLS 3 output:

Table 2. Composite Reliability

	Composite Reliability
Islamic Leadership	0,879332
Innovative Capability	0,788811
Knowledge Sharing	0,804661
Affective Commitment	0,808897

Source: Primary data processed, 2017

Table 2 shows that the composite reliability value for all constructs are above 0.7. It indicates that all constructs in the estimated model meet the reliable criteria. Therefore, they can be used in the next research steps.

Structural Model Testing (Inner Model)

Inner model describes the relationship between latent variables based on the output results of the construct structure loading factor model in the form of graph showing the relationship among knowledge sharing, Islamic leadership, affective commitment, and innovative capability variables. It can be seen in Figure 2 below:

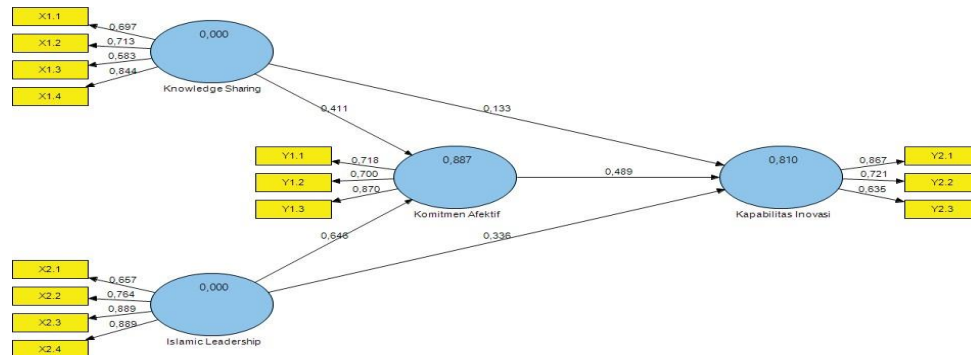


figure 2. Structural Models Before Moderation

Table 3. R-square

	<i>R-square</i>
Knowledge Sharing	
Islamic Leadership	
Affective Commitment	0,887144
Innovative Capability	0,809504

Source: Primary data processed, 2017

Based on Table 3 it can be seen that the R-square value of affective commitment construct is 0.8871 which means that knowledge sharing and Islamic leadership can explain affective commitment variance of 88.71% and the rest (11.29%) is influenced by other factors which were not examined in this research . Furthermore, the value of R-square is also found in the construct of innovative capability of 0.8095 which means that knowledge sharing, Islamic leadership, and affective commitment are able to explain the variance of innovative capability of 80.95% and the rest (19.05%) is influenced by other factors which are not examined in this research.

To determine whether a hypothesis is accepted or not, the researcher compared between $t_{statistik}$ and t_{tabel} . Once $t_{statistik} > t_{tabel}$, the hypothesis accepted. Table 4 presents the detail information.

Table 4. Path Coefficients Before Moderation

	Original Sample	Sample Mean	Standard Deviation	Standard Error	T Statistics
Knowledge Sharing → Innovative Capability	0,133050	0,132291	0,050078	0,050078	2,656879
Knowledge Sharing → Affective Commitment	0,410610	0,410179	0,031048	0,031048	13,225114
Affective Commitment → Innovative Capability	0,488600	0,491352	0,094383	0,094383	5,176803
Islamic Leadership → Affective Commitment	0,646370	0,645368	0,033941	0,033941	19,043835
Islamic Leadership → Innovative Capability	0,335941	0,334523	0,069552	0,069552	4,830052

Source: Primary data processed, 2017

In order to know that meaning in life can become a moderator variable in moderating the relationship between Islamic leadership to the innovative capability, it can be observed through the following SmartPLS 3 processed results:

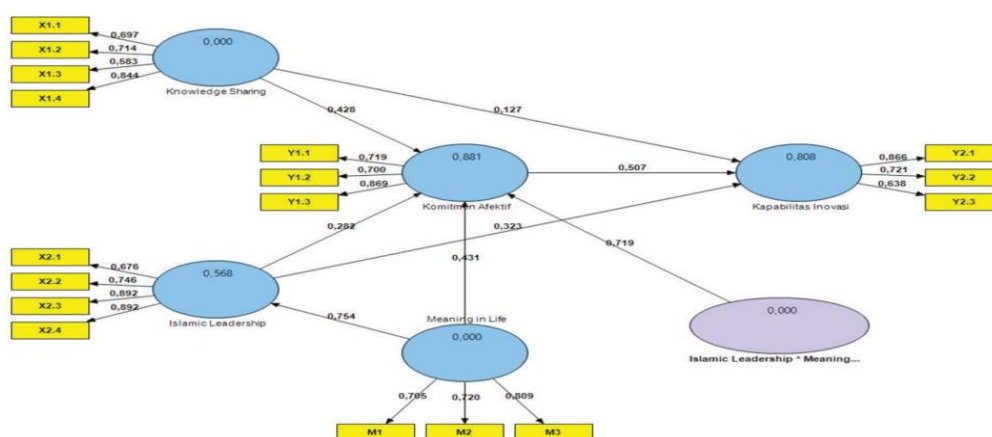


figure 3. Structural Models After Moderation

The result of the path of coefficients after moderation analysis is presented in Table 5 below:

Table 5. Path Coefficients After Moderation

	Original Sample	Standard Deviation	Tstatistics
Islamic Leadership * Meaning in Life → Affective Commitment	0,719446	0,333292	2,158606

Source: Primary data processed, 2017

Hypothesis Testing and Discussion

Based on the test relationship between constructs in Tables 4 and 5, the hypothesis proposed in this study can be explained as follows:

a) The Effect of Knowledge Sharing on Innovative Capability

The first hypothesis proposed in this study is “Knowledge sharing has a positive effect on innovation capability”. Table 4 shows that the relationship between knowledge sharing and innovative capability is significant because $t_{\text{statistic}}$ value is higher than t_{table} ($t_{\text{statistic}} 2,66 > t_{\text{table}} 1,66$) at 5% significance level. Thus, the first hypothesis proposed in this study that “Knowledge sharing has a positive effect on innovation capability” is accepted. This means that, the implementation of knowledge sharing is able to encourage innovative capability of Civil Servants (PNS) in all SKPD in Semarang regency.

Knowledge is highly needed to improve innovation, so public sector organizations should prioritize interaction among employees and knowledge sharing behavior throughout the workplace. The willingness of employees to share knowledge throughout the organization is something that needs to be realized because in general, knowledge is a source that always exists in every single individual. Individuals are intrinsically motivated to share knowledge because they believe that knowledge sharing behavior is very meaningful to help others in solving problems, and to achieve love and pleasure in helping others (Lin et al., 2008). The explicit and tacit sharing knowledge is the main stimulant in processing great innovative capability. Thus it can enhance organizational effectiveness (Kumar and Rose, 2012; Rivera-Vazquez et al., 2009).

b) The Effect of Knowledge Sharing on Affective Commitment

The second hypothesis proposed in this study is “Knowledge sharing has a positive effect on affective commitment”. Table 4 shows that the relationship between knowledge sharing and affective commitment is significant because $t_{\text{statistic}}$ value is higher than t_{table} ($t_{\text{statistic}} 13,23 > t_{\text{table}} 1,66$) at 5% significance level. Thus, the second hypothesis proposed in this study that “Knowledge sharing has a positive effect on affective commitment” is accepted. This means that, knowledge sharing behavior can encourage the improvement of commitment of Civil Servants (PNS) in all SKPD in Semarang regency.

The results of this study are in line with the findings proved by Naim and Lenka (2017); Yang (2007), which suggests that sharing knowledge that involves the exchange of experiences, perspectives, and insights requires learning, which, in turn, results in increased competence and individual affective commitment within the organization. Therefore, organizations should maintain a culture of knowledge sharing to foster the development of employees’ competencies (such as decision making, problem solving, and negotiating with clients); social competence (such as communication, network expansion, conflict resolution, and team collaboration); and personal competence (such as stress management, creativity, confidence, and achievement motivation).

c) The Effect of Affective Commitment on Innovative Capability

The third hypothesis proposed in this study is “Affective commitment has a positive effect on innovation capability”. Table 4 shows that the relationship between affective commitment

and innovation capability is significant because $t_{\text{statistic}}$ value is higher than t_{table} ($t_{\text{statistic}} 5,18 > t_{\text{table}} 1.66$) at 5% significance level. Thus, the third hypothesis proposed in this study that “Affective commitment has a positive effect on innovation capability” is accepted. This means that, to encourage innovative capability, the management of SKPD in Semarang regency needs to emphasize the realization of affective commitment in all Civil Servants. Affective commitment is believed to be the most relevant type of commitment in any interorganizational setting (Styles et al., 2008). Meyer et al. (2004) views that affective commitment is accompanied by a feeling of intrinsic motivation and a feeling of focus.

Several studies have shown that individuals with high affective commitment tend to perform extra attempts which are organizationally relevant and to become proactive and innovative (Strauss et al., 2009). Individuals with high affective commitment are more likely to use strong collaboration to give suggestions in order to improve the function among organizational units which ultimately can help the organization to achieve its goals. Furthermore, individuals with high affective commitment strongly react to career opportunities with extra effort to accelerate their career advancement.

d) The Effect of Islamic Leadership on Affective Commitment

The fourth hypothesis proposed in this study is “Islamic leadership has a positive effect on affective commitment”. Table 4 shows that the relationship between Islamic leadership and affective commitment is significant because the value of $t_{\text{statistic}}$ is higher than t_{table} ($t_{\text{statistic}} 19.04 > t_{\text{table}} 1.66$) at 5% significance level. Thus, the fourth hypothesis which states that “Islamic leadership has a positive effect on affective commitment” is also accepted. It means that the increasing of affective commitment of Civil Servant (PNS) in all SKPD in Semarang Regency can be encouraged through Islamic leadership.

Leadership in Islam is centered on a sense of trust (Amaanah). This is a psychological contract between the leaders and their followers, in which leaders will try their best to guide, protect, and treat their followers fairly (Khaliq, 2007ab). This is solely done to show proper deeds for the sake of Allah, Muslim community and mankind as a whole. Islamic leadership helps the individual in achieving happiness, which is not only the happiness in the world, but also happiness in the hereafter.

The main task of an Islamic leader is not only to govern, but to be able to persuade employees. The effectiveness of Islamic leaders in leading an organization depends on how they handle the employees because it affects the employees’ motivation. Therefore, it is very important for the Islamic leaders to influence, assist and support the plan, and even motivate their employees to implement the decisions and ideas that have been built. Tharenou states that direct supports from leaders can increase levels of commitment and decrease levels of absences among employees (Rasid et al., 2013). Islamic leadership is a key factor in influencing employees’ commitment and organizational effectiveness.

e) The Effect of Islamic Leadership on Innovative Capability

The fifth hypothesis proposed in this research is “Islamic leadership has a positive effect on innovative capability”. Based on the results of path coefficient analysis in Table 4

shows that the relationship between Islamic leadership with innovative capability is significant because $t_{\text{statistic}}$ value is higher than t_{table} ($t_{\text{statistic}} 4.83 > t_{\text{table}} 1.66$) at 5% significance level. Thus, the fifth hypothesis in this study that states “Islamic leadership has a positive effect on innovative capability” is also accepted. This means that Islamic leadership is seen as one of the main factors to encourage the enhancement of innovative capability of Civil Servants (PNS) in all SKPD in Semarang regency.

Islamic leadership may become the culmination of the evolution of the leadership model because it rests on a view of the perfection of mankind which includes physique, desire, and soul. Islamic leadership is a true leadership, in which a leader leads by heart based on religious ethics. Islamic leaders are able to build characters, integrity, and real examples. They are not merely leaders who have desire in achieving position, power, and wealth. Their leadership model is not influenced by external factors only, but it rather guided and directed by internal factors within them. Through such characters as siddiq (integrity), amanah (trust), fathanah (intelligent worker), and tabligh (delivery), Islamic leaders can influence others by inspiring without indoctrination, encouraging without coercion, and inviting without commander (Widjayakusuma and Yusanto, 2003).

f) The Effect of Meaning in Life in Moderating Relationship Between Islamic Leadership and Affective Commitment

The sixth hypothesis proposed in this study is “Meaning in life moderates the effect of Islamic leadership on affective commitment”. Table 5 shows that the interaction variable between Islamic leadership and meaning in life on affective commitment is significant because $t_{\text{statistic}}$ value is higher than t_{table} ($t_{\text{statistic}} 2,16 > t_{\text{table}} 1.66$) at 5% significance level. Thus, the sixth hypothesis proposed in this study that “Meaning in life moderate the influence of Islamic leadership on affective commitment” is also accepted.

Meaning in life denotes the meaning of existence (feeling, experience, or perception) that one’s existence is important. It relates to commitment and a desire to achieve higher life goals. Meaning in life aims to give someone a reason to live. This makes life is more than a quest for survival. Thus, life will be more meaningful. Individuals who claim that their life is meaningful will experience self-fulfillment and higher commitment significance (Frankl, 2000).

Meaning in life expresses the importance of appreciating people in their work environment (MacMilan, 2009), in which Islamic leadership can increase employees’ commitment when they have good meaning in life. The results of this study are in line with some previous research (such as Flemming, 2004; Lips-Wiersma and Morris, 2009; and MacMilan, 2009).

CONCLUSIONS

Based on the results of the study, it can generally be concluded that innovative capability of Civil Servant (PNS) in all SKPD in Semarang regency can be strengthened and improved through knowledge sharing, Islamic leadership, affective commitment, and meaning in life. According to the hypothesis testing proposed by using Structural Equation Modeling (SEM) based on SmartPLS 3 software, conclusions can be drawn as follows:

1. Affective commitment can significantly increase the innovative capability of Civil Servants (PNS) in all SKPD in Semarang regency. This means that to encourage innovative capability the management of SKPD in Semarang regency needs to emphasize the realization of affective commitment on all Civil Servants.
2. Islamic leadership can positively increase the affective commitment of Civil Servants (PNS) in all SKPD in Semarang regency. It means that the increasing of affective commitment of Civil Servants (PNS) in all SKPD in Semarang Regency can be encouraged through Islamic leadership.
3. Islamic leadership can positively increase the innovative capability of Civil Servants (PNS) in all SKPD in Semarang regency. This means that Islamic leadership is seen as one of the main factors to encourage the enhancement of innovation capability of Civil Servants (PNS) in all SKPD in Semarang regency.
4. Knowledge sharing can positively increase the affective commitment of Civil Servants (PNS) in all SKPD in Semarang regency. This means that knowledge sharing behavior can encourage the improvement of affective commitment of Civil Servants (PNS) in all SKPD in Semarang regency.
5. Knowledge sharing can positively increase innovative capability of Civil Servants (PNS) in all SKPD in Semarang regency. This means that the implementation of knowledge sharing can support the innovation capability of Civil Servants (PNS) in all SKPD in Semarang regency.
6. Meaning in life can moderate or strengthen the relationship between Islamic leadership and affective commitment of Civil Servants (PNS) in all SKPD in Semarang regency.

Managerial implications

The results of this study have some implications on managerial policy as follows:

1. Knowledge sharing, organizations should encourage Civil Servants (PNS) to share new knowledge in order to improve insights and points for the organization.
2. Islamic leadership, organizations should encourage Civil Servants (PNS) to uphold the attitude of trust. It aims to create mutual trust among members of the organization.
3. Affective commitment, the organization should encourage Civil Servants (PNS) to be proud to give information about the organization to others so that the organization can be easily recognized.
4. Innovative capability, organizations should encourage Civil Servants (PNS) to be able to solve problems in a new way. It aims to improve their thought (out of the box) so that they are able to think out of the old habits in solving problems encountered.
5. Meaning in life, organizations should facilitate to make Civil Servants' life more meaningful so that they will feel comfortable, and they will have a sense of belonging in the organization.

Limitations of Research

There are several things to note related to the limitations in this study, including the following:

1. The sample of this study is not too large, and moreover, all data are collected from the same respondents using the same perception measurement technique. It is possible that answers from some respondents will cause bias.

2. This research focuses only on the human capital side in the public sector. To enhance the innovative capability within public sector organizations, internal structures (eg, vision, strategy, goals, values, culture and organizational philosophy) and external structures (eg stakeholders, and public policies and regulations) need to be explored deeper.
3. This study does not take into account the influence of gender, the number of years in the current organization, and the working group.

future Research Agenda

1. Future research needs to involve a leadership assessment to measure perceptions of the variables of knowledge sharing, Islamic leadership, affective commitment, meaning in life, and innovative capability variables so that the justification results will be better.
2. Adding other variables that are supposed to improve innovative capability such as social capital, learning for work, work orientation, knowledge integration, and collaborative technology are also needed.

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