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Islamic work ethics as a moderating factor in the relationship between knowledge sharing behavior, servant leadership, and organizational citizenship behavior among educators

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Abstract

Both structured and spontaneous knowledge sharing is a key element for the success of an organization, including schools, in improving performance and competitive advantage. However, individuals are often reluctant to share knowledge because they consider it a valuable personal asset. This study aims to examine the relationship between servant leadership and knowledge-sharing behavior, moderated by Islamic work ethics and mediated by organizational citizenship behavior. The research subjects consisted of 205 high school teachers in Yogyakarta. Data was collected using four scales: the Knowledge Sharing Behavior Scale, the Servant Leadership Scale, the Islamic Work Ethic Scale, and the Organizational Citizenship Behavior Scale. The data analysis technique used was the Moderated Mediation Process Model number 8 from Hayes, with the help of JASP (Jeffrey's Amazing Statistics Program) version 0.19. The results showed that servant leadership effectively moderates knowledge-sharing behavior, especially in the context of strong work ethic values, such as Islamic work ethics. However, although servant leadership has the potential to encourage collaborative behavior, its influence on organizational citizenship behavior and its role in moderating the relationship to knowledge-sharing behavior is proven to be still limited. This study provides a significant contribution to understanding the dynamics of knowledge-sharing behavior in an educational environment based on ethical values.

Keywords: Islamic work ethics, Organizational citizenship behavior, Servant leadership, Sharing knowledge.

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1. Introduction

Knowledge sharing plays a pivotal role in enhancing the effectiveness of educational institutions. As a process that includes both structured and spontaneous exchanges, it is fundamental for improving organizational performance and fostering a competitive advantage within the education sector [1]. Despite the recognition of knowledge as a valuable individual asset, fostering a collaborative environment that encourages educators to actively share their expertise is essential. Such environments contribute not only to individual professional growth but also to the collective advancement of teaching faculties [2].

This study focuses on senior high school and vocational high school teachers in the Yogyakarta Special Region (DIY) to investigate the determinants of knowledge sharing behavior. This behavior occurs through various channels, including formal mechanisms such as workshops and seminars, as well as informal interactions like casual discussions and peer-to-peer exchanges [3]. By facilitating these exchanges, educational institutions can enhance their overall performance and promote professional development at both individual and organizational levels.

Building upon existing literature, this research explores the interplay of servant leadership, organizational citizenship behavior (OCB), and Islamic work ethics in shaping knowledge sharing behavior among teachers. Prior studies have emphasized the critical role of leadership in creating an environment conducive to knowledge sharing [4]. Additionally, knowledge sharing has been shown to positively influence employee creativity Akturan and Çekmecelioğlu [5], while OCB acts as a multifaceted driver of such behavior [6]. Furthermore, Islamic work ethics have demonstrated a significant impact on promoting knowledge sharing practices Shaukat and Batool [7], and servant leadership has been linked to a positive and significant influence on teachers' knowledge sharing behaviors [8].

The primary objective of this study is to investigate the moderating role of Islamic work ethics and the mediating role of OCB in the relationship between servant leadership and knowledge sharing behavior among senior high school and vocational school teachers in DIY. By examining these interconnections, the study seeks to provide theoretical and practical insights into fostering collaborative practices within educational institutions.

2. Literature Review

2.1. Knowledge Sharing Behavior

Hasmath and Hsu [9] define knowledge sharing as a combination of information, skills, values, and experiences shared with others, including friends, family, and the community. In organizational contexts, this phenomenon is referred to as knowledge sharing behavior (KSB). Sergeeva and Andreeva [10] describe knowledge sharing as an interpersonal interaction or communication that facilitates the receipt of knowledge from others, emphasizing human interaction as the primary source of the knowledge transfer process. This definition is broader compared to Lee [11], who views knowledge sharing as the activity of transferring or disseminating knowledge from an individual or group to another individual or group, or from one organization to another.

The definition adopted in this study refers to Yi [12], who describes knowledge sharing as individual behavior involving the sharing of knowledge and work-related skills with others within an organization to contribute to organizational effectiveness. This definition is more comprehensive as it not only perceives knowledge sharing as a phenomenon within organizations but also emphasizes its goal of enhancing organizational effectiveness. Yi [12] identifies four key aspects of knowledge sharing behavior: written contributions, organizational communications, personal interactions, and communities of practice. These aspects encompass the entirety of knowledge sharing behavior in both formal and informal settings.

2.2. Servant Leadership

The servant leadership theory was first introduced by Greenleaf [13], emphasizing leadership that prioritizes serving others and placing subordinates' interests above personal gains. Van Dierendonck [14] defines servant leadership as leadership driven by a strong desire to serve, consistent with Hale and Fields [15], who describe it as leadership that prioritizes the welfare of subordinates. Researchers have identified several aspects of servant leadership, such as empowerment, humility, support, service, and authenticity, as outlined by Van Dierendonck, et al. [16]. These five aspects comprehensively capture the essence of servant leadership in a more concise manner and have been validated across various cultural and organizational contexts.

2.3. Organizational Citizenship Behavior

Organizational Citizenship Behavior (OCB) was first proposed by Katz and Kahn [17] and further developed by Organ [18], who defined it as voluntary behavior that goes beyond formal duties and positively impacts organizational performance. OCB includes five main dimensions: altruism, conscientiousness, sportsmanship, civic virtue, and courtesy. These behaviors involve helping colleagues voluntarily, adhering to regulations, avoiding complaints, participating in organizational functions, and alleviating work-related problems for others. Previous studies have shown a positive relationship between OCB and knowledge-sharing behavior [19, 20]. Dimensions such as altruism, conscientiousness, and sportsmanship significantly influence knowledge sharing [6, 21].

2.4. Islamic Work Ethics

Islamic Work Ethics (IWE) are rooted in divine command theory, integrating Islamic values into work principles. According to [Malik and Malik \[22\]](#), IWE represents a combination of work principles guiding individuals to differentiate between good and right behavior based on Islamic values. [Ali and Al-Owaihian \[23\]](#) explain that IWE emphasizes work as a source of satisfaction that transcends economic and social dimensions, shaping Muslim participation in the workplace. IWE is built upon four pillars: effort, competition, transparency, and responsible behavior [Ali and Al-Owaihian \[23\]](#), which create a positive work environment supporting collaboration and knowledge sharing.

This study highlights the interplay between servant leadership, organizational citizenship behavior (OCB), and IWE in influencing knowledge-sharing behavior. Servant leadership fosters a conducive environment for knowledge sharing, while OCB and IWE positively impact collaboration and organizational effectiveness through voluntary behaviors and Islamic principles [\[24-27\]](#).

With such a description, it is also assumed that Islamic work ethics can moderate the relationship between servant leadership and knowledge-sharing behavior.

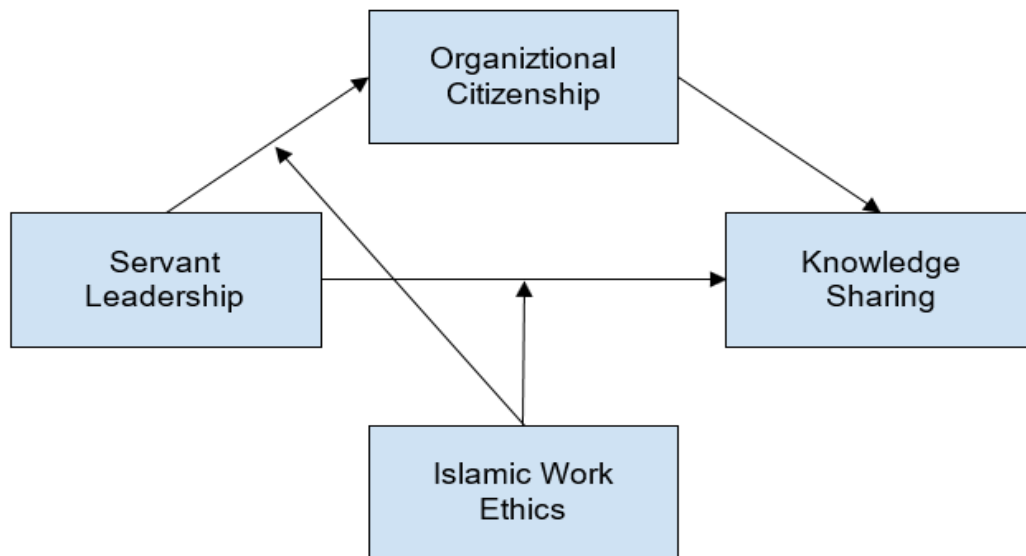


Figure 1.
Research analysis design.

Based on the description above, the hypothesis proposed in this research is:

H₁: There is a positive influence between servant leadership and citizenship behavior

H₂: There is a positive influence between citizenship behavior and knowledge-sharing behavior

H₃: There is a direct positive influence between servant leadership and knowledge-sharing behavior

H₄: Islamic work ethics acts as a moderator of the relationship between servant leadership and knowledge-sharing behavior

H₅: Islamic work ethics acts as a moderator of the relationship between servant leadership and citizenship behavior

3. Materials and Methods

3.1. Participant

Participants were selected using purposive sampling. This method was chosen to ensure that the participants met specific criteria [Maxwell \[28\]](#), such as being full-time teachers in senior high schools or vocational high schools in the Yogyakarta Special Region (DIY), regardless of their gender or whether they held a structural position.

Table 1.
Participants.

Participants Data		Frequency	Percent
Gender	Male	78	38.05%
	Female	127	61.95%
Education	Diploma (D3/D4)	25	12.20%
	Bachelor Degree (S1)	139	67.81%
	Master Degree (S2)	41	20.00%
Work Experiences	1-5 Years	66	32.20%
	6-9 Years	54	26.34%
	11-15 Years	26	12.68%
	16-20 Years	36	17.56%
	21-25 Years	11	5.37%
	26-30 Years	9	4.39%
	31-35 Years	3	1.46%

The sample consisted of 205 teachers from various schools in DIY. Regarding gender, 127 (61.95%) participants were female, while 78 (38.05%) were male. There was no missing data, indicating a 100% response rate. This suggests that the sample was predominantly female.

In terms of education, the majority of participants (139, or 67.81%) held a diploma (D3 or D4) or a bachelor's degree (S1). A smaller proportion held a master's degree (S2, 41 participants or 20.00%), while 25 participants (12.20%) had a high school diploma or equivalent. There was no missing data, indicating a 100% response rate. This suggests that the majority of participants had a higher education level, with a significant proportion holding a diploma or bachelor's degree.

Concerning work experience, the sample was distributed across various experience levels. The largest group consisted of teachers with 1-5 years of experience (66, or 32.20%). Other significant groups included those with 6-10 years (54), 11-15 years (26), 16-20 years (36), and fewer participants with 21-25 years (11) or 26-30 years (9) of experience, while the smallest group had 31-35 years of experience (3). There was no missing data, indicating a 100% response rate.

3.2. Research Procedures

3.2.1. Preparation

The research preparation involved the development of an informed consent form, the creation of research instruments, and the translation of these instruments into the appropriate context. The instruments were then pilot-tested to establish internal reliability and content validity. Expert judgment was sought from a psychologist with a strong understanding of the theoretical concepts employed and proficiency in the English language. This expert was tasked with assessing the feasibility of the research instruments. Additionally, an ethics review was conducted to prevent any potential deviations during the research process. Preliminary interviews were also conducted with ten teachers as representatives from various schools in the Yogyakarta Special Region (DIY).

3.2.2. Data Collection

Data collection was conducted by distributing the research scales to participants who met the predetermined criteria. The scales were distributed online after obtaining permission from each school principal. To ensure anonymity and in accordance with ethical guidelines, participant identities were kept confidential. Once all questionnaires were collected and the desired sample size was reached, data was scored and tabulated using Microsoft Excel. Participants who did not meet the research criteria were excluded. After verifying the validity of the data, the researcher proceeded to data analysis.

3.2.3. Data Analysis

In this study, data were analyzed using the moderated mediation model (Model 8) developed by Hayes, implemented through the JASP software. This approach allows for testing both the moderating and mediating effects simultaneously. Specifically, the study examines the moderating role of Islamic work ethics (IWE) in the relationship between servant leadership (SL) and knowledge-sharing behavior (KSB), while also investigating the mediating effect of organizational citizenship behavior (OCB) on this relationship. The analysis provides insights into how IWE influences the direct and indirect pathways between SL and KSB, with OCB serving as a potential mediator in this complex process.

3.3. Research Measuring Tools

3.3.1. Knowledge Sharing Behavior

Knowledge sharing behavior has a wide variety of measuring instruments. The appropriate measuring tool for this research is one that focuses on organizations to suit the research context, so the researcher chose the knowledge sharing behavior (KSB) scale developed by Yi [12]. This scale consists of 28 items measuring four aspects of knowledge sharing behavior, namely: five items on written contributions; eight items on organizational communication; eight items on personal interaction; and seven items on communities of practice, with Likert frequency responses ranging from 1 (Never) to 5 (Always). The higher the respondent's total score, the more he or she engages in knowledge sharing behavior.

In this research, several assumption tests were carried out on the knowledge sharing behavior scale, namely validity and reliability tests. After conducting the CFA test, it was found that the CFI/TLI value was >0.90 (0.912) and RMSEA was 0.061, with factor loading results ranging from 0.407 to 0.844 and an overall MSA value >0.5 (0.869), indicating that the model is fit and acceptable.

Furthermore, the reliability test results show that the reliability coefficient (*Cronbach's alpha*) is 0.895, making this scale reliable based on the standard reliability coefficient value of 0.70 [29]. The validity of this measuring instrument is determined using content, construct, discriminant, predictive, and concurrent validity, which overall indicates that this tool is valid. This measuring tool is also preferable because it is newer and has been used in research in the Southeast Asia region in the context of higher education with good results [30], so there is no need to worry about cultural bias.

3.3.2. Servant Leadership

The Servant Leadership Scale used in this study is a shortened version of the SLS developed by Van Dierendonck, et al. [16]. This scale was chosen because it has five dimensions that cover all aspects of leadership and service, making it more comprehensive than the three other scales found. Another reason that strengthens the researchers' choice of the scale developed by Van Dierendonck, et al. [16] is that it was based on aspects of servant leadership from Spears [31], a student of Greenleaf, the original creator of the concept of servant leadership. This scale has also been tested cross-culturally, as noted by Wyns, et al. [32] and Asia [33], making it safe from cultural bias. The SLS scale consists of 18 items that measure five aspects of servant leadership: six items on empowerment, three items on humility, three supporting items, three items on

serving, and three items on authenticity, with Likert responses ranging from 1 (Strongly disagree) to 5 (Strongly agree). The higher the total score of the subject, the greater the indication that the leader exhibits a servant leadership style.

In this research, several assumption tests were conducted on the servant leadership scale, including validity and reliability tests. After performing the CFA test, it was found that the CFI/TLI value was >0.90 (0.978) and the RMSEA was 0.039, with loading factor values ranging from 0.479 to 0.738 and an overall MSA value >0.5 (0.930), indicating that the model is fit and acceptable. Furthermore, the reliability test results show that the reliability coefficient (*Cronbach's alpha*) is 0.926, confirming that this scale is reliable based on the standard reliability coefficient value of 0.70 [29].

3.3.3. Organizational Citizenship Behavior

The scale used in this research refers to the concept or theory developed by Podsakoff, et al. [34], which suggests that there are five aspects of organizational citizenship behavior, namely altruism, courtesy, sportsmanship, civic virtue, and conscientiousness. The scale utilized is based on Podsakoff, et al. [34], which has been adapted into Indonesian by Kripke [35] and consists of 15 items developed through a set of stages. In this research, respondents were asked to choose from 7 answer options ranging from strongly disagree to agree, with neutral in the middle. Several assumption tests were conducted on the servant leadership scale, including validity and reliability tests. After performing the CFA test, it was found that the CFI/TLI value was >0.90 (0.936) and RMSEA was 0.060, with loading factor results ranging from 0.558 to 1.128 and an overall MSA value >0.5 (0.887), indicating that the model was fit and acceptable. Furthermore, the reliability test results show a reliability coefficient (*Cronbach's alpha*) of 0.873, confirming that this scale is reliable based on the standard reliability coefficient value of 0.70 [29].

3.3.4. Islamic Work Ethics

The Islamic Work Ethics Scale used in this research was developed by Ali and Al-Owaihian [23]. This measuring instrument has been utilized by many researchers and is free from cultural bias. Additionally, this measuring instrument has also been used in the Asian region [36]. This IWE scale is a unidimensional scale consisting of 17 items and has 4 pillars, but it does not have aspects or dimensions. Answer choices follow a Likert model ranging from 1 (strongly disagree) to 5 (strongly agree). A *Cronbach's alpha* of 0.858 indicates that this scale is reliable. In this research, several assumption tests were conducted on the servant leadership scale, namely validity and reliability tests. After performing the EFA test, it was found that the loading factor result value ranged from 0.401 to 0.857, with an overall MSA value of >0.5 (0.746). The Bartlett test showed $p < 0.005$ (< 0.001), and the chi-square test indicated $p < 0.05$ (< 0.001), so the model is considered fit and acceptable. Furthermore, the reliability test results show that the reliability coefficient (*Cronbach's alpha*) is 0.768, confirming that this scale is reliable based on the standard reliability coefficient value of 0.70 [29].

4. Results

4.1. Variable Data Description

4.1.1. Knowledge Sharing Behavior Variable Data Description

Empirically, the knowledge-sharing behavior scale exhibited an average score of 99.02 with a standard deviation of 14.27. To facilitate interpretation, the research subjects were categorized based on their scores. This variable was categorized into five ordinal levels: very low, low, medium, high, and very high. The results of this categorization are presented in the following Table 2:

Table 2.
Data descriptions and knowledge sharing.

Mean	SD	Category	N	Presetase
99,02	14,27	Very Low	7	3%
		Low	29	14%
		Currently	141	69%
		High	26	13%
		Very high	2	1%

4.1.2. Description of Servant Leadership Variable Data Description

Empirically, the Organizational Citizenship Behavior (OCB) scale exhibited an average score of 70.668 with a standard deviation of 9.632. To facilitate interpretation, the research subjects were categorized based on their OCB scores. This variable was categorized into five ordinal levels: very low, low, medium, high, and very high. The results of this categorization are presented in the following Table 3:

Table 3.
Data descriptions of servant leadership.

Mean	SD	Category	N	Presetase
70,668	9,632	Very Low	0	0%
		Low	27	13%
		Currently	142	69%
		High	23	11%
		Very high	6	3%

4.1.3. Description of Organizational Citizenship Variable Data

The organizational citizenship behavior scale exhibited an average score of 73.332 with a standard deviation of 13.570. To facilitate interpretation, the research subjects were categorized based on their scores. This variable was categorized into five ordinal levels: very low, low, medium, high, and very high. The results of this categorization are presented in the following Table 4:

Table 4.

Data descriptions of organizational citizenship.

Mean	SD	Category	N	Presetase
73.332	13.570	Very Low	11	5%
		Low	18	9%
		Currently	138	67%
		High	38	19%
		Very high	0	0%

4.1.4. Description of Islamic Work Ethics Variable Data

Empirically, the Organizational Citizenship Behavior (OCB) scale exhibited an average score of 65.888 with a standard deviation of 7.087. To facilitate interpretation, the research subjects were categorized based on their OCB scores. This variable was categorized into five ordinal levels: very low, low, medium, high, and very high. The results of this categorization are presented in the following Table 5:

Table 5.

Data descriptions of Islamic work ethics.

Mean	SD	Category	N	Presetase
65.888	7.087	Very low	3	1%
		Low	33	16%
		Currently	134	65%
		High	32	16%
		Very high	3	1%

4.2. Normality Test

The normality test assesses whether the residuals of a dataset exhibit a normal distribution. In this study, normality was evaluated using the Kolmogorov-Smirnov statistical test by examining the significance level. Residuals are considered normally distributed if the Shapiro-Wilk test yields a significance value greater than 0.05. The Shapiro-Wilk test conducted on the research data produced a p-value of 0.054, which exceeds the 0.05 threshold. Therefore, it can be concluded that the data are normally distributed.

4.3. Linearity Test

The results of the linearity test indicated a significant linear relationship between knowledge-sharing behavior and both servant leadership and organizational citizenship. Analysis of variance (ANOVA) revealed an F-value of 17.167 with a significance level of 0.000 ($p < 0.05$), confirming a statistically significant linear relationship between the two variables.

4.4. Multicollinearity Test

The multicollinearity test results indicate that none of the three independent variables (servant leadership, organizational citizenship, and Islamic work ethics) exhibit severe multicollinearity. Tolerance values for all variables exceeded the 0.1 threshold: 0.912 for servant leadership, 0.991 for organizational citizenship, and 0.917 for Islamic work ethics. Furthermore, the Variance Inflation Factors (VIF) for all variables were low: 1.096 for servant leadership, 1.009 for organizational citizenship, and 1.090 for Islamic work ethics. A VIF below 10 is generally considered an acceptable level, confirming the absence of significant multicollinearity issues.

Table 6.

Pearson correlation analysis.

Variable		SL 2	OCB
SL	Pearson's r	—	
	p-value	—	
OCB	Pearson's r	0.078	—
	p-value	0.268	—

4.5. Hypothesis Testing

The Pearson correlation analysis between Servant Leadership and Organizational Citizenship revealed a correlation coefficient (Pearson's r) of 0.078 with a p-value of 0.268. This low correlation value indicates a statistically insignificant relationship between the two variables ($p > 0.05$). The observed correlation is very weak, suggesting that changes in Servant Leadership are not significantly associated with changes in Organizational Citizenship. Consequently, Hypothesis 1 is not supported.

Table 7.

Direct-Indirect effect analysis.

										95% confidence interval	
					Book	Estimate	Std. error	z-value	p	Lower	Upper
SL	→	KSB			16	0.079	0			0.079	0.079
SL	→	KSB			50	0.169	0			0.169	0.169
SL	→	KSB			84	0.248	0			0.248	0.248
SL	→	OCB	→	KSB	16	-97.03	0			-97.03	-97.03
SL	→	OCB	→	KSB	50	-0.003	0			-0.003	-0.003
SL	→	OCB	→	KSB	84	-0.005	0			-0.005	-0.005

Analysis of the indirect effects revealed no significant influence of Organizational Citizenship Behavior on Knowledge Sharing Behavior mediated by Servant Leadership. The estimated indirect effects were very small and negative (-0.003 to -0.005) across all levels of Islamic Work Ethics, with a statistically significant p-value of 0.000. Although statistically significant, these negligible and negative effects suggest that the influence of Organizational Citizenship Behavior on Knowledge Sharing Behavior through Servant Leadership may be irrelevant or even detrimental. Therefore, Hypothesis 2 was not supported.

A significant positive direct effect of Servant Leadership on Knowledge Sharing Behavior was observed at all levels of Islamic Work Ethics. The estimated effects were 0.079 (Islamic Work Ethics 16), 0.169 (Islamic Work Ethics 50), and 0.248 (Islamic Work Ethics 84), with a statistically significant p-value of 0.000 for all levels. This finding supports Hypothesis 3, confirming the direct positive influence of Servant Leadership on Knowledge Sharing Behavior.

The observed differences in the estimated direct effects of Servant Leadership on Knowledge Sharing Behavior across different levels of Islamic Work Ethics (0.079, 0.169, and 0.248) suggest that the strength of this influence increases with higher levels of Islamic Work Ethics. This indicates a moderating effect of Islamic Work Ethics on the relationship between Servant Leadership and Knowledge Sharing Behavior, supporting Hypothesis 4.

While the indirect influence of Organizational Citizenship Behavior on Knowledge Sharing Behavior mediated by Servant Leadership was statistically significant, the estimated effect was very small and not practically significant. Furthermore, there was no significant evidence to support a moderating effect of Islamic Work Ethics on this indirect relationship. Therefore, Hypothesis 5 was not supported.

5. Discussion

This research develops into the intricate interplay between Servant Leadership, Organizational Citizenship, Knowledge Sharing Behavior, and the moderating role of Islamic Work Ethics. Key findings reveal unexpected relationships among these variables, particularly within the context of leadership and organizational behavior guided by strong Islamic values.

The low and insignificant correlation between Servant Leadership and Organizational Citizenship ($r = 0.078$, $p = 0.268$) suggests that servant leadership may not consistently exert a strong influence on organizational citizenship. This finding aligns with [Paramita and Meiyanto \[37\]](#), who also observed a non-significant relationship between servant leadership style and organizational citizenship behavior. While this study demonstrated that the quality of work life positively influenced organizational citizenship, the impact of servant leadership remained insignificant. This may diverge from other findings that posit a positive association between servant leadership and prosocial behaviors, including organizational citizenship. [Eva, et al. \[38\]](#) emphasize that the impact of leadership can vary significantly depending on organizational culture and other contextual factors.

A notably small and negative indirect effect of Organizational Citizenship on Knowledge Sharing Behavior through Servant Leadership (estimated effect: -0.003 to -0.005, $p = 0.000$) suggests that organizational citizenship may not be a significant driver of knowledge sharing behavior within this specific context. This finding is supported by [Karatepe and Aga \[39\]](#), who highlight the influence of leadership dynamics and work culture on both organizational citizenship and knowledge sharing behavior. Furthermore, it corroborates the findings of [Paramita and Meiyanto \[37\]](#), who also reported a non-significant indirect effect of organizational citizenship on knowledge sharing behavior through servant leadership in a practical setting.

Conversely, a positive and significant influence of Servant Leadership on Knowledge Sharing Behavior emerged across various levels of Islamic Work Ethics, indicating that servant leadership can foster a culture of knowledge sharing, particularly within environments characterized by strong ethical values. This aligns with [Newman, et al. \[40\]](#), who argue that servant leadership cultivates a collaborative environment that encourages knowledge sharing, especially when ethical values are reinforced. Moreover, the findings resonate with [Fadhillah \[41\]](#), who observed that servant leadership significantly increased knowledge sharing behavior among teachers by influencing affective commitment.

The moderating role of Islamic Work Ethics is evident in the amplified influence of Servant Leadership on Knowledge Sharing Behavior at higher levels of Islamic Work Ethics. These findings corroborate recent research demonstrating that strong ethical values can enhance the positive effects of leadership on collaborative behavior. [Javed, et al. \[25\]](#) emphasize that ethical values, such as those embedded in Islamic work ethics, can strengthen the influence of leadership on positive organizational outcomes. Furthermore, [Chaudary, et al. \[42\]](#) found that Islamic Work Ethics moderates the relationship between organizational commitment and knowledge sharing behavior. This study similarly observed a stronger influence of Islamic work ethics on knowledge sharing behavior among employees with higher levels of its application.

While the indirect effect of Organizational Citizenship on Knowledge Sharing Behavior through Servant Leadership was statistically significant, its magnitude was negligible, suggesting no practical relevance. This may be attributed to a potential mismatch between citizenship behavior and knowledge sharing behavior within contexts influenced by servant leadership. These findings are supported by Sudibjo and Prameswari [43], who observed that although organizational citizenship can potentially influence knowledge sharing, this impact becomes insignificant within the context of servant leadership. Huang, et al. [44] further suggest that contextual factors, such as organizational culture and leadership styles, can significantly limit the impact of organizational citizenship on knowledge sharing behavior.

6. Conclusion

This study reveals that Servant Leadership plays a significant role in promoting Knowledge Sharing Behavior, particularly in contexts where strong work ethic values, such as Islamic Work Ethics (IWE), are present. While Servant Leadership has the potential to foster collaborative behaviors, its influence on Organizational Citizenship Behavior (OCB) and its moderating role in the relationship between OCB and Knowledge Sharing Behavior remain somewhat limited.

In summary, this research emphasizes the positive impact of Servant Leadership in enhancing Knowledge Sharing Behavior, especially when integrated with Islamic Work Ethics. However, its role in influencing Organizational Citizenship Behavior and moderating the relationship between OCB and Knowledge Sharing Behavior warrants further exploration.

6.1. Limitations and Future Research Directions

One of the limitations of this study is its focus on senior high school and vocational school teachers in the DIY region. Future studies could expand the sample to include teachers at other educational levels, such as elementary and middle schools, and in broader geographical areas. Additionally, other factors influencing the research outcomes, such as leadership communication styles, work motivation, and commitment, should be considered in future studies. Furthermore, to minimize potential biases, it is recommended that future research utilize in-person surveys rather than online platforms like Google Forms to distribute the scales.

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