

# Systematic Review of Knowledge and Knowledge Management in Islam: An Analytical Study

Sk Mamun Mostofa<sup>1</sup>, Abdullah Al Mamun<sup>\*2</sup>, Mohamad Fauzan Bin Noordin<sup>3</sup>, Roslina Othman<sup>4</sup>

<sup>1,4</sup>Department of Library and Information Science

<sup>2</sup>Department of Information Technology

<sup>3</sup>Department of Information Systems

International Islamic University Malaysia, Gombak, Kuala Lumpur, Malaysia

**Abstract:** Present times, ‘knowledge’ is interpreted as intellectual, contextual, and as a changing word. In comparison, knowledge of Islam is formulated by a particular philosophy of life, i.e., Islamic Worldview (IW) which is set by the confident foundations of Islam; the Holy Qur’an and the authoritative compilation of Prophetic customs. In this philosophy of life, the term incorporates mystical, logical, decent, and virtuous, social, and developing aspects of humanoid life. The Holy Qur’an is the only foundation of knowledge of every type and it is the main and notable conviction of Muslims across the globe. Oftentimes Allah (SWT) said in the Holy Qur’an that “there is nothing in the world which I have not stated/discussed in this great book” (34:3). So, it may be described that Holy Qur’an is the eventual foundation of knowledge. The aim of the article is to explain how information is translated to Islamic ideology. The manner in which culture conceptualizes and understands information (KM) and classification are heavily affected. Present study is based on a thematic contentment solution approach. The paper concluded that each individual’s achievement is a contribution from the acceptance of knowledge, and the increase of knowledge within it, and this is achieved in the flame of the Holy Qur’an, and Hadith. The present article also emphasized the meaning of knowledge, the chronological overview of KM, and the growth of Islamic knowledge.

**Keyword:** Knowledge, KM, Holy Qur’an, Islam, Islamic Knowledge, Tacit Knowledge, Explicit Knowledge

## I. INTRODUCTION

Throughout the 1990s, KM became a market phenomenon and is still evolving a decade later. KM which is an enterprise, as well as the knowledge itself, and they are the arenas of covering numerous departments of science (Zimmer & Madeja, 2019). The concept of KM is the subject of multiple investigations. KM is a rational conviction that strengthens an entity’s ability to function effectively, according to Nonaka (1994). KM is a group of procedures that regulate organization-wide growth, dissemination, and use of information (Newman, 1991). KM is a complex, ongoing social process that involves acquiring, organizing, stockpiling and disseminating information resources for users in a community with appropriate input to achieve organizational objectives (Roknuzzaman et al., 2009). Furthermore, Jain (2013) defined KM as a process that allows users, both implicit and directly, to build, obtain exchange and execute knowledge to attain the objectives of the university and the entire user group. It also provided the correct information for the right customer in the accurate format and the correct time. In the earth, the Holy Prophet is the source of all types of knowledge. As Holy Prophet said: “I am the

home of wisdom and Ali is its door” (Tirmidhi, 2: 214.) Holy Qur’an Says: “Nor is there anything less than that, or greater, but is in the Record Perspicuous” (Saba’ 34:3). It can be said that the Holy Prophet, His Seerah, and the Holy Qur’an is the fountainhead of knowledge based on the directly above statement. Also, keeping in view the overhead said Hadith and verse from Holy Qur’an, and at the same time it is likewise acknowledged as the book of wisdom. Allah (SWT) also said in Holy Qur’an: “Alif. Lam. Ra”. “These are the verses of the book of the wisdom” (Younus 10:1). “Seeking knowledge is an obligation upon every Muslim”(At-Tirmidhi). This is not restricted to certain genders or classes; it is important and mandatory also for women as well as for men, young and old, rich, and poor (www.quran reading.com). When you are searching for enlightenment and help other people understand, Allah Almighty will bring incredible rewards. In this world and the Hereafter, Allah (SWT) will give him high ranks. “Allah raises those who believe and those who have been given knowledge many levels” (Al- Mujadila, 58:11; cited in Islam, 2018). Prophet Muhammad (SAW) said: “The excellence of a scholar over another (ordinary) worshipper is like the excellence of the full moon over the rest of the heavenly bodies.”(Abu Dawood). Through this hadith, it is obvious that a Muslim who has information and the one who doesn’t have a great difference. It’s therefore important to look for Islamic knowledge to know our existence or creation and that entire world. We must look for answers about the meaning of our existence and this universe. Islam stresses awareness and schooling as being of great importance. A person must also learn to purify the guilty traits of their hearts and deeds. Muslims have to learn how the love of money, rank, and success is purifying their hearts and how to make one’s love for Allah alone. We must also understand the uplifting way of Islam, which the Prophet Muhammad (SAW) taught us, is able to live. When someone wants to learn though it is hard for him/her, surely Allah Almighty will give them a double reward for their effort. The Prophet (P.B.U.H.) said: “Whoever reads the Quran and stutters while reading, due to its difficulty, will receive a double reward” (Sahih Muslim). Awareness about religion will make easy our way to Paradise, as Prophet Muhammad (SAW) said in a way: “Whoever treads a path in seeking knowledge, Allah will make easy for him the path to Paradise” (Al-Tirmidhi; www.quranreading.com).

This paper describes the characteristics and strategies of KM. This paves the way for the principal purpose of the papers to briefly address the theoretical and philosophical

foundations for KM growth based on the Islamic worldview. This study discusses and explores the latest KM literature, its conceptualization, its implementation, and its effect on individual growth and structure. KM also explains morality and human dignity in this article. Similarly, the paper aims to map out KM application and practice's logical modeling approaches and objectives.

## II. PROBLEM STATEMENT

The main aim of KM is to generate successful awareness within the company and to communicate it. To do so, organizations must be identified which information is accessible and also to confirm that all information is available to employees. While most companies use distinct types of IT software to manage their KMS, their absence of knowledge enables them to obtain IT software that does not suit or understand their organizational outline enough to make them function in line with the goals of their business. To order to retain a competitive advantage, information management strengthens the organization's internal and external awareness. Many companies have not a clear view of the perception of KM and its functions. This results in a lack of knowledge, experience, and competence. The sharing of knowledge is also an important part of the management of knowledge. This is simply one of the information management systems. This is the input of information through which people communicate by participating with a KM system. Three factors affect individual participation in sharing information of quality: understanding, personality, and trust. This work aims to explore how to look for information according to the Qur'an and Hadith, the relationship between KM and Islam.

## III. AIM AND OBJECTIVES

The main aim of this study is to flourish Islamic Knowledge Management (IKM) with an understanding of the component features of the IKM. The objectives of the study are to:

1. Expose knowledge, Islam, and the KM degree of understanding.
2. State the functional criteria of KM
3. Identify awareness, Islam, and KM links.

## IV. METHODOLOGY

The methods for carrying out any systemic investigation can be defined as a series of processes (Siddiqui and Walia, 2013). This paper is based on a thematic contentment analysis approach and also on a comprehensive literature review, an estimate of secondary data sources, based on the literature review and methods such as KM. The present research is of a correlative form following the assumption that there are relationships among Islam, knowledge, and KM. Researchers must use evidence or already known information in scientific analysis. This is the outcome of a detailed study in literature not just on published materials but also on all available unpublished sources, papers, and records. The information used in this analysis was also used on the internet.

## V. LITERATURE REVIEW

### A. Definition

In institute knowledge is a valuable commodity and an important resource (Sharda, Delen, & Turban, 2014; cited in Muttaqi, 2020). Where KM establishes structures and processes for mutual information and intelligence development and sharing. Goldman (2006) noted that information obtained through the logical process is defined as simple and unified information. In addition, Goldman (2006) claimed that this rational technique is used to determine one's understands of one's hypothesis about the environment in real-life circumstances and problems. Nonaka, & Von Krogh, G. (2009) on the other hand, made implicit and explicit dual classifications. Knowledge brings humility and modesty. Hazrat Abubakar Siddiq stated knowledge as "Feeling conscious of being unable to know is called knowledge".

### B. Types of Knowledge

Tacit knowledge and explicit knowledge are the two types of knowledge (Vasanthapriyan, 2019). Tacit knowledge consists of practical abilities, best practices, special experience, heuristic skills, intuitions, etc. Tradition and collective practice, for example by way of apprenticeship or work preparation, translates implicit knowledge. The creation of protocols, standard operating procedures, and data records structure requires specific information. Explicit information enables the organization's organizational performance and controls to be at a certain level. This also encourages rational, coherent corporate responses (Bukowitz, & Williams, 1999; cited in Arshad, et al. 2018).

### C. Elements of Knowledge

Observer: A person who always wants to search for something or learn more, just a student.

Object: It is something that a student is searching for or should be discussed. This may be a real or an abstract. The whole world is beneath the item canopy.

Observing Capability: It is knowledge's third dimension. It has to do with an observer/student's receptivity and latent ness to know and learn more.

Objectivity: The Expedition describes the target and suggests purpose-based expeditions. We must bear in mind that Islam emphasizes not only religious understanding but also that human beings are expected to use any form of knowledge. The Holy Qur'an has suggested over and over again the conquest of a world which cannot be accomplished without possessing modern science expertise. Yet the main thing here is that only modern science deserves light, finding Allah's (SWT) enjoyment.

### D. KM's Functional Criteria

Generally, in many areas of individual success, social stability and maturity across history KM have gained ground, which has identified KM as having a specific role in spatial life modeling and stochastic reservoir modeling activities of human life (Yaakub, 2011b), in the interest and understanding of KM's functional behavior in contemporary human development. Such models frequently go beyond the limits of a single type of data and incorporate multiple multidisciplinary data with their own

complexities, often understood entirely by discipline specialists. As a project-specific tool, for example, the KM process base is used to record, collaborate, and build the value assurance and controls assessment track. In reality, the primary repository for project documents and the use of any information is central to every KM program (King, 2005).

### ***E. Islam, Knowledge, and KM***

It is significant to allow in mind that the KM in the Islamic concept is linked to and constant through its idea of 'ilm (knowledge). Throughout Islam, the concept of knowledge is not limited to only an epistemological issue though encompasses moral faithfulness and other aspects of knowledge objectivities. Islam teaches that knowledge is a blessing ('ata) to Mankind given by the Almighty Allah (irep.iium.edu.my).

In Islam, the purpose of knowledge is to lead the humanoid scholarly endeavors to intricate and apprehend the eventual inquiries of lifespan. Allah (SWT) declares: "Allah will exalt those of you who believe and those who are given knowledge to a high degree". (Holy Qur'an, 58:11). "And whosoever is given knowledge is given indeed abundant wealth" (Holy Qur'an: 2:279). Prophet Muhammad (P.B.U.H.) stimulated the achievement of knowledge by quoting: "Verily, the men of knowledge are the inheritors of the prophets" (Abu Dawood, hadith no. 3641). "The value of a man is the value of his knowledge" (Holy Qur'an, 2: 30-33; 2:269; 58:11; cited in Yaakub & Othman, 2014; Bakir, & Othman, 2017). So, knowledge is not merely specific traditional creation; nor is it incomplete wisdom of the experiences of a single to take in each particular way of observing at possessions and behaving consequently, i.e. each approach of existence is founded on a form of knowledge of a specific individual and in the earth. Karl Wiig's role in the KM voyage is very significant. In the United States, many management theories, presented by Peter Drucker and other scholars which led to the development of KM. "KM referred to the main issues of organizational adaptation, sustainability, and competence against the discontinued environmental change," Malhotra (2006) said, information technology with the imaginative and inventive capability of humanoid in a synergistic way that encompasses organizational processes which aim to combine the data and information dispensation ability. Defining knowledge is not an easy task like KM (Noordin, Othman, & Zakaria, 2011). "Knowledge is the knowledge that affects something or someone – either by being grounds for action or by making a person (or institution) capable of doing anything" (Drucker, 1989). Explicit awareness is recorded and systematically expressed. This is rule-based and can be readily conveyed and exchanged in other ways. Examples are corporate databases, web sites, thematic websites, rules, and manuals. Tacit information is personal, hard to record and information is used every day by people through their acts through carrying out their tasks. Tacit information is personal, which makes the formalization and communication difficult. Tacit awareness lies in action, commitment, and involvement in a specific environment (Nonaka, 1994). KM is knowledge

management, which is essential to a person functioning more effectively, covering both implicit and explicit knowledge.

Now let us have a look at the concept of knowledge keeping in view the first five verses of Surah Al-Alaq of the Holy Qur'an; Allah Almighty addressed His Most Praised of men Muhammad (P.B.U.H.) in the following divine words through revelation. "(O Beloved!) Read (commencing) with the name of Allah (SWT), Who has created (the whole thing)"; "He created man from a mass suspended like a leech (in the mother's womb)". "Read and Your Lord is Most Generous"; "He Who taught man (reading and writing) by the pen". "He Who (besides that) taught man (all that) which he did not know" (Al-Alaq, 96:1-5; cited in iranian.com). These five verses of the Holy Qur'an are very clearly stating the basic concept, ideology, and benefits of the knowledge and its outcomes. Eventually, it might be indicated that knowledge is an expedition from darkness to light and awareness (www.idosi.org.)

### ***F. Theoretical framework***

Knowledge is seen as the primary source of sustainable competitive advantages over other tools in the present century. The management of knowledge is a process organization for defining, collecting, arranging, transmitting and sharing information and expertise required to allow it to solve problems, complex learning, preparing strategies, and decision-making activities. The first question is that people with this expertise are prepared to help this process? It calls for a welcoming, organized culture between all areas of the business since the corporate culture is a dynamic collection of beliefs and ideas that influence individual attitudes and ultimate conduct in the workplace. Culture may improve technology and corporate growth and might perform a significant role in deciding the success or failure of corporate relationships. The dual role in the efficient management of knowledge has been increased by the role of corporate culture as both a key obstacle and an empowerment agent in the implementation of KM. Culture is the key factor in KM and a major competitive advantage for the achievement of the goals by organizations. Linder et al (2006), Douglas (2008) and Llinopi (2009) mentioned the essential connection between organizational culture and knowledge management. Douglas (2008) and Rastgar (2009) are both aware of the utility of information management in organizational culture. Islam is a wisdom faith. The quest for information is too critical for Islam. A secret to success is awareness. The quest for information on the world's greatest interest. Allah (SWT) also said in Holy Qur'an: "And say: My Lord, increase me in knowledge." (Taha 20:114) This one defends us as of other issues. In this environment and in the afternoon, it has many advantages. Knowledge is the cornerstone of our survival and spiritual knowledge is good, sufficient, and friendly, for we have come and heard of our Lord. No other faith gives the information as much value as Islam. Islam made the quest for information mandatory for all Muslims and thought not to do so was regarded as per immorality.

Owing to the enormous amount of studies, diverse models are provided in the literature of information management. There is no consensus on information management methods, by the same token. KM process, based on various points of view, there are 3 to 8 consecutive stages that overlay each other. For, example, the conceptual structure of this study has two key scopes: information management and factors supporting it. Lawson (2003) model is used in the present research to calculate the processes of KM. The KM period is separated into 6

separate procedures by this model i.e.: i) generating ii) collecting iii) organizing iv) storing v) disseminating, and vi) implementing knowledge. Diverse categorizations are often provided for facilitating issues that have specific regions of information management. Allameh in 2011 provided a theoretical framework grounded on Lee and Choi (2003), and Park (2006), enabling factors (technology, structure, and culture of an organization.) are also examined in this study. Which are given below (Figure 1).

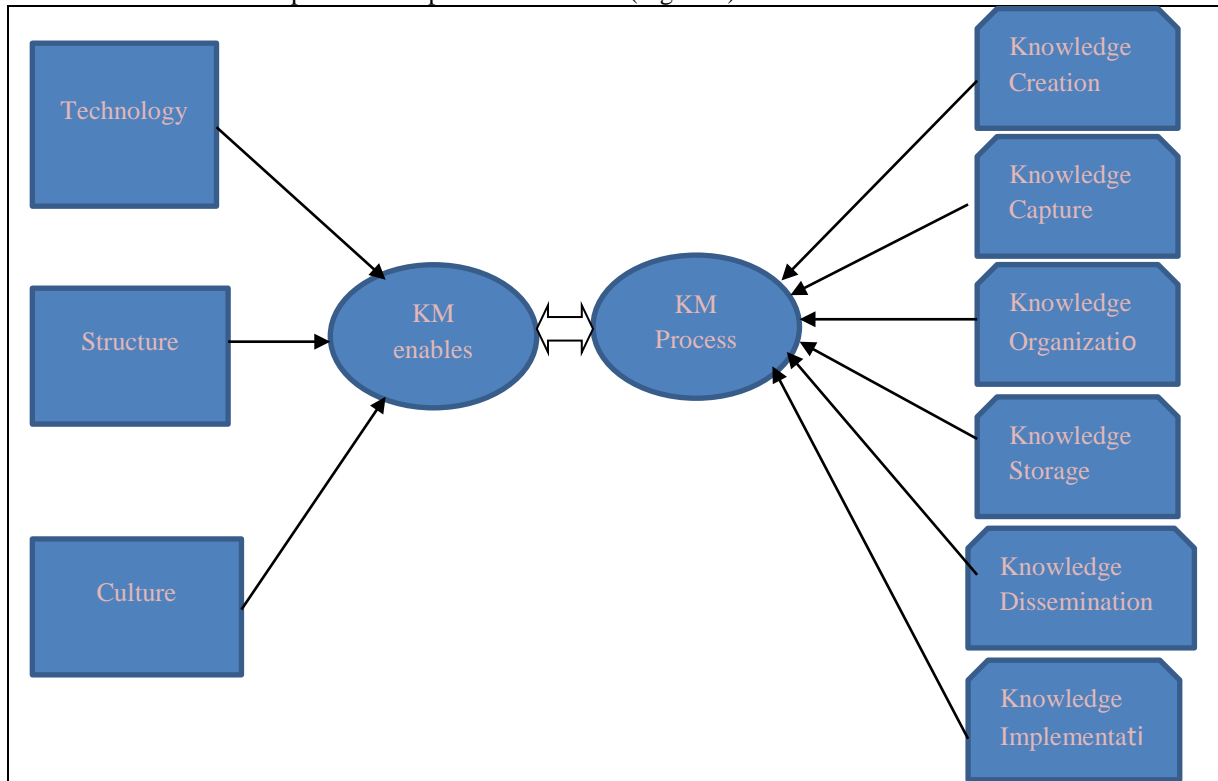
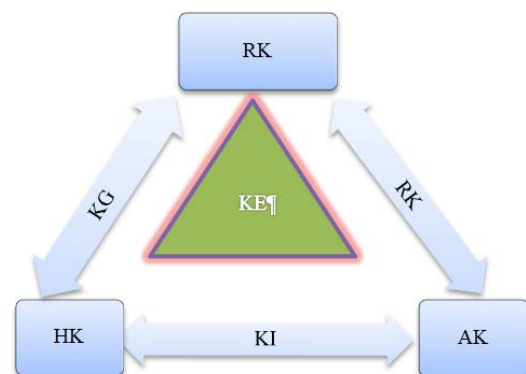


Fig 1: Theoretical framework (Allameh et al. 2011)

**G. Islamic conceptualization of knowledge**

The key aim of finding Islamic knowledge is to get us nearer to our almighty Creator Allah (SWT). It's not just for the mind's desire or the senses. Knowledge must, therefore, be connected to values and goals. We can be seeking information by 5 phases (www.quranreading.com) such as; i) request queries correctly, ii) stay quiet, and listen carefully, iii) comprehend and memorize it, iv) tell others about it, v) act accordingly and keep it to the limit. To sum up, the existence of a just world, where true peace is possible, requires understanding. The Holy Qur'an stresses the importance of knowledge-seeking. For Allah Almighty's sake, we will continue to learn the truth. However, human beings should read in the name of Allah (SWT). When the Holy Qur'an inaugurated to be exposed, the first word of his (the holy Qur'an) first verse was, read, 'Iqra'. Allah (SWT) says in the Holy Qur'an: "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen? He has taught man that which he knew not" (Al- Alaq, 96: 1-5). We need to know what is appropriate and unacceptable

in everyday life. Figure 2 illustrates this concept of knowledge:



(KE=Knowledge Existence; KG=Knowledge Growth; KM=Knowledge Management; RK=Revelation Knowledge; AK=Acquired Knowledge; HK=Human Knowledge; KI=Knowledge Investigation)

Figure 2: Islamic Conceptualization of knowledge (Al-Attas, 1980, cited in Yaakub, 2011a, &2011b)

Muslims believe that knowledge instigates from Allah and then it is transmitted to man through several stations such as revelation, sense perception, reasoning, and intuition (observation and deduction) as affirmed by Muslim epistemologists which are shown in the above figure (Al-Attas, 1980; link.springer.com). The term knowledge existence (KE) denotes the nature of human knowledge (HK) that occurs inside humanoid actions. Specific HK is noticeable by people and certainly is not. On the other side, acquiring knowledge (AK) might be observed as a replication of humanoid likelihoods in realizing and describing knowledge. A Muslim as vicegerent (khalif) has to fulfill his task in examining knowledge and emerging its claim as Allah (SWT) generated all those knowledge for him to be deployed and obeyed (the Qur'an 2:29-33; irep.iium.edu.my). Though specific of the Qur'anic verses in this respect refer to knowledge about Islam, they are common in their sense and thus might be deployed to discuss learning in common. The performance of an Islamic learning procedure should lead a novice to become a knowledgeable individual who acts according to the available values. The definition of wisdom not only recognizes education as the gaining of information, ability to understand, interprets, and links these procedures with the instruction of Allah (SWT). It is wished that it will aid by way of a phase in developing a structure for KM theory in Islam. Definitely, in what way people interpret knowledge, how it is handled, and how it functions is a problem that is embedded in the core of some ethical method. Many popular views reject the existence of any other meaning of information than those that establish its main purpose in use and use. They're becoming different from other beings because of this behavior. Such views generally perceive mankind as (physically and mentally) an evolving species.

#### **H. The Virtue of Knowledge**

The Leader of the Truthful Ali (a.s.) specified, "The best wealth which an individual receives is knowledge." Decent manners and faithful physiognomies are alike spotless attires which continuously prettify us. The decency and the benefit of knowledge are understandable. People recognized that knowledge is noble and it cannot be shorn of when people mentions to his intelligence. Allah (SWT) says in the Holy Qur'an "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition." (Az-Zumar 39:9; Khansary, 2017). In reality, the argument was made here that the intelligent and the ignorant are not equal, so as to remind the Intellect's owners of it. This means that the intellect and intelligence owners realize that knowledge is greater than ignorance, and knowledge is not tantamount to ignorance. Holy Religion is also a religion of knowledge which invites its followers to acquire knowledge and to act accordingly.

#### **I. KM in Education**

Phrases such as 'knowledge-based society, knowledge-based economy and knowledge-worker' are so widely deployed in the post-modern days, thus indicating the highest importance given to teaching and learning in each world (idosi.org). Learning is almost the progress and

expansion of individual human ability in the utmost supportable way, thereby underwriting to the progress of any country's investment, command, and stability and the well-being of its citizens. The center of this educational cycle is information and its dissemination, reconceptualization, and replication for practical purposes. Knowledge is the foundation of academic organizations. Yet how can educationalists keep up-to-date of numerous exterior and interior responsibility and curriculum upgrading demands, i.e. successful learner evaluation, value-added problems, and an extensive range of evolving expectations in a set of courses and educational approaches even at the risk of overloading knowledge. This is the justification for the need for educational institutions to adapt to the 'information society' as well as successful and creative methods for KM. In edification, therefore, KM might be said as a collection of performs that help increases the use and distribution of data, information, knowledge, and wisdom in value-based, reasoned policymaking, mainly in terms of improving education and progress among students (idosi.org). Therefore, 'knowledge' is consciously and intentionally handled in the education process, where major contexts are not set aside in terms of the learners' special and specific aboriginal philosophy and moral principles KM as such cannot, therefore, be claimed as being a novel phenomenon, for this, is what educators do when preparing, developing, implementing and reviewing curricula.

#### **J. Existing and Future Influence of Technology in KM**

To resolve period and interplanetary constraints technology has been suggested by way of helping (Erden, et. al., 2008) owing to its capacity to promote the sharing of data and knowledge; or in other words, to transmit explicit information. IT growth is based on developing tools to create direct people-to-people interactions and encourage socialization. Several examples of such IT tools are programs such as email, virtual meeting systems, instant messaging (IM), and forums. To save time and additional effort technology has the impending potentiality. Present technological resources controlling, some form of internal yellow pages will locate the right person for a specific task. Cops might be shaped a similar tactic and if time and space are a restraint, the place may be interactive by resources like online gathering, instantaneous messaging, message boards, chat groups, or blogs. Von Krogh (2002) notes that people can form mutual relationships through these forms of virtual interactions, and make a group or community more coherent. Some advantages (Gottschalk, 2007; Guanasekaran & Khalil, 2003; Von Krogh G., 2002; www.pmr.ir) include: a) Favoring different persons, b) Endorsing the interchange of ideas, c) Discover individuals with similar mutual benefits or areas of proficiency to shape various groups, d) Improve output by partnering with persons in diverse fields to attain an objective including an additional field of expertise, e) Develop communal practical jargon to promote efficient communiqué. In terms of emotions and thoughts, IT encourages communication, assistance, and confidence. It

unifies and encourages personal incentives. Often the management does not compensate these people but comes from the personal gratification of supporting friends and being noticed by the r the cluster. However, various scholars agreed that 'the notion that information is a personal benefit to be a community benefit that belongs to the society needs to be modified.'

## VI. CONCLUSION

As seen in the literature, KM is a topic that was profusely connected to organizational KM but did not provide guidance or take into account other areas of commercial and management, such as managerial outline and setting that are straight connected to organizational performance. From the suggestion in literature, it is similarly clear credence that connecting the KM to the administrative outline and then involving it to technology would offer an inexpensive and quick way to build and exchange knowledge within the enterprise, thereby providing the company with a competitive advantage. Through this paper, we have attempted to discuss the idea of KM and the conceptualization of KM in Islam. Allah (SWT) said that: "Ya, seen. By the wise Qur'an" (Surah Yaseen: 36:1-2). So, the importance of knowledge and KM as endorsed in the Prophet's time (P.B.U.H.). The tradition of Islamic history teaching, the establishment of educational infrastructures such as mosques, schools, colleges, libraries, universities, and the participation of rulers in promoting the growth of knowledge and the publication of academic study indicates that Islam places great emphasis on the value of knowledge and KM in order to create a religious and Islamic society. That's why; for a Muslim boss, KM is very important in achieving its managerial functions, growth, and performance. The object of the creation is to adulate Allah (SWT) and that is the superiority of knowledge by which man recognizes in what way to pray Allah (SWT). Religious knowledge reflects these things. Therefore, this means that man prefers heavenly devotion and obeys Allah (SWT) as his way of life expectancy through religious knowledge. Knowledge is the way by which man in his own lifetime obedience and adulations to Allah (SWT). It's also the understanding that man will be thinking of after he passes by his moral deeds.

## REFERENCES

- Abdul Ghafar, H.D. & Jaffary, A. (2009). Knowledge management and its impact on Islamic Dawah: A historical perspective. *Journal of Islamic Arabic education* .1(2). 61-68.
- Al-Attas, S.M.A. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education*, Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM)
- Al-Hudawi, S.H.V., Musah, M.B. & Hamdan, A.R.(2014). Islamic worldview on knowledge management: Implication for Muslim education system, *World Journal of Islamic History and Civilization*, 4 (2), 66-74.
- Allameh, S. M., Zare, S. M. & Davoodi, S.M.R. (2011). Examining the impact of KM enablers on knowledge management processes. *Procedia computer science*, 3, 1211-1223.
- Arshad, A., Noordin, M.F., Othman, R. Mehmood, W. (2018). Designing healthcare knowledge management systems – development of an integrated component-based KM model for effective governance. *International Conference on Information and Communication Technology for the Muslim World*. DOI 10.1109/ICT4M.2018.00065
- Asrar-ul-Haq, M. & Anwar, S. (2016). A systematic review of knowledge management and knowledge sharing: Trends, issues, and challenges. *Cogent Business & Management*, 3(1).
- Bakir, M. & Othman, K. (2017). A conceptual analysis of *Wasatiyyah* (Islamic Moderation-IM) from Islamic knowledge management (IKM) perspective. *Revelation and Science*, 7(1), 21-31
- Bukowitz, W. & Williams, R.(1999) *The Knowledge Management Field book*, Financial Times/Prentice Hall.
- Drucker, P. (1989). *The new realities*. New York: Harper & Row.
- Erden, Z., Von Krogh, G., & Nonaka, I. (2008). The quality of group tacit knowledge. *The Journal of Strategic Information Systems*, 17(1), 4-18.
- Farooqui, J. (2005). Islamic concept of knowledge. *Studies on Islam*, 2(2), 1-9.
- Gharamah, A. A., & Noordin, M. F. (2016). Impacts of organizational culture, support and IT infrastructure on knowledge management success: An imperial study in Islamic country, Saudi Arabia. In *2016 6th International Conference on Information and Communication Technology for the Muslim World (ICT4M)* (pp. 19-23). IEEE.
- Goldman, A. I. (2006). *Simulating minds: The philosophy, psychology, and neuroscience of mindreading*. Oxford University Press.
- Gottschalk, P. (2007). *Knowledge Management Systems: Value Shop Creation*. Norway: Idea Group Publishing.
- Guanasekaran, A., & Khalil, O. (2003). *Knowledge and Information Technology Management*. USA: Idea Group Publishing.
- Husain, S., & Nazim, M. (2013). Concepts of knowledge management among library & information science professionals. *International Journal of Information Dissemination & Technology*, 3(4), 264-269.
- Islam, I.O. (2018). Retrieved from QuranReading: <http://www.quranreading.com/blog/importance-of-seeking-knowledge-in-islam/>
- Islam, S., Siddike, A. K., Nowrin S., & Naznin, S. (2015). Usage and applications of knowledge management for improving library and information service in Bangladesh. *Journal of Information & Knowledge Management*, 14(3), 50-52.
- Khansary, M. A. (2017). The bright light of guidance. Retrieved from Al- Islam.org: <https://www.al-islam.org/bright-lights-guidance-muhammad-ali-khansary>
- King, D.J. (2005). *Humanitarian knowledge management*. Carle, B. and Van De Walle, B. (Eds). 2nd International ISCRAM Conference, Belgium, US Department of State Humanitarian Information Unit, Washington DC, pp. 1-6.
- Lawson, S. (2003). Examining the relationship between organizational culture and knowledge management (Doctoral dissertation, Nova Southeastern University, 2003). Retrieved from Nova Southeastern University dissertation database. (UMI No. 3100959).
- Lee, H., & Choi, B. (2003). Knowledge management enablers, processes, and organizational performance: An integrative view and empirical examination. *Journal of management information systems*, 20(1), 179-228.
- Malhotra, Y. (2006). *Worldwide impact on information technology and knowledge management practices*. Retrieved from <http://www.brint.com/casestudies.html>
- Muttaqi, F. (2020) Build and design knowledge management system for sharing material teacher . *Journal of Physics: Conference Series*. doi:10.1088/1742-6596/1511/1/012016
- Nonaka, I., & Von Krogh, G. (2009). Perspective—tacit knowledge and knowledge conversion: Controversy and advancement in organizational knowledge creation theory. *Organization science*, 20(3), 635-652.
- Nonaka, I. (1994). A dynamic theory of organizational knowledge creation. *Organization Science*, 5 (1).
- Noordin, M.F., Othman, R. & Zakaria, N.A.(2011). *Peopelware & heartware – The Philosophy of Knowledge Management*. Conference Paper. <https://www.researchgate.net/publication/261449553>

28. Park, K. (2006). A review of the knowledge management model based on an empirical survey of Korean experts. Doctoral dissertation, University of Kyushu, Korea.
29. Roknuzzaman, Md, & Umemoto, K. (2009). How library practitioners view knowledge management in libraries: A qualitative study. *Library Management*, 30(8/9), 643-656.
30. Sharda, R. Delen, D. & Turban, E.(2014). *Business intelligence and analytics: systems for decision support* (10<sup>th</sup> ed.), USA: Pretince Hall
31. Siddiqui, S. & Walia, P. K. (2013). A comparative analysis of library and information science post graduate education in India and UK. *Library Philosophy and Practice* (e-journal).
32. Vasanthapriyan, S. (2019). Knowledge sharing initiatives in software companies: A mapping Study.<https://www.igi-global.com/chapter/knowledge-sharing-initiatives-in-software-companies/230393>.
33. Von Krogh, G. (2002). The communal resource and information systems. *The Journal of Strategic Information Systems*, 11(2), 85-107.
34. Von Krogh, G., Nonaka, I., & Aben, M. (2001). Making the most of your company's knowledge: a strategic framework. *Long range planning*, 34(4), 421-439.
35. Waseem, M.A., (2013). Holy Quran; the ultimate source of knowledge management: A comparison between KM functional model and IKM functional model. *World Applied Sciences Journal*, 28(2), 218.
36. Yaakub, M.B.H. (2011a). Knowledge management from Islamic perspective. *Revelation and Science*, 1(2), 14-24.
37. Yaakub, M.B.H. (2011b). Islamic conceptualization of knowledge management. *American Journal of Economics and Business Administration*, 3(2), 363-369.
38. Yaakub, MB & Othman, K. (2014).The foundation of knowledge management: A review from conventional and Islamic perspectives. *Humanities and Social Sciences Review*, 03(03), 65-77
39. Zimmer, J & Madeja, M. (2019).Operational knowledge management in a manufacturing enterprise in the high-tech sector: Case study. *Journal of Organizational Knowledge Management*. Retrieved from <https://ibimapublishing.com/articles/JOKM/2019/458202/>. (Accessed on June 29, 2020).

### ALQURAN USED and HADITH USED

1. Surah Saba, Ayat 3: "Nor is there anything less than that, or greater, but is in the Record Perspicuous"
2. Surah Younus, Ayat 1: Alif. Lam. Ra. These are the verses of the Book of the wisdom
3. Surah Taha, Ayat 114: My Lord, increase me in knowledge."
4. Surah Al- Mujadila, Ayat 11: "Allah raises of those who believe and those who have been given knowledge many levels."
5. Surah Al- Alaq, Ayat 1-5: "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not"
6. Surah Az- Zumar, Ayat 9: "Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition."
7. Surah Ya Seen. "Ya, seen. By the wise Qur'an". (Verse 1 & 2)
8. Holy Prophet said: "I am the home of wisdom and Ali is its door" (Tirmidhi, al- Jami'-us- sah ih, abwab-u l-manaqib, 2: 214.)
9. "Seeking knowledge is an obligation upon every Muslim." (At-Tirmidhi).
10. Prophet Muhammad (SAW) said: "The excellence of a scholar over another (ordinary) worshipper is like the excellence of the full moon over the rest of the heavenly bodies."(Abu Dawood).
11. The excellence of a scholar over another (ordinary) worshipper is like the excellence of the full moon over the rest of the heavenly bodies."(Abu Dawood).
12. Prophet (P.B.U.H.) said: "Whoever reads the Quran and stutters while reading, due to its difficulty, will receive a double reward."(Sahih Muslim)
13. Prophet Muhammad (SAW) said in a way: "Whoever treads a path in seeking knowledge, Allah will make easy for him the path to Paradise" (Al-Tirmidhi)
14. Prophet Muhammad (SAW) encouraged the acquisition of knowledge by saying: "Verily, the men of knowledge are the inheritors of the prophets" (Abu Da'uw, hadith no. 3641)

### WEBSITE USED

1. [www.quranreading.com](http://www.quranreading.com)
2. [irep.iium.edu.my](http://irep.iium.edu.my)
3. [www.idosi.org](http://www.idosi.org)
4. [iranian.com](http://iranian.com)
5. [link.springer.com](http://link.springer.com)
6. [www.pmh.ir](http://www.pmh.ir)