

## Experience-Based Knowledge in Islamic Perspective

Yuli Indah Sari, <sup>1\*</sup> Widiyanto bin Mislan Cokrohadisumarto, <sup>2</sup> Abdul Ghafar Ismail, <sup>3</sup>  
Olivia Fachrunnisa <sup>4</sup>

<sup>1</sup> Faculty of Economics, UNISSULA Semarang, Jl. Kaligawe Raya KM. 4 50112  
[yuliindahsari@unissula.ac.id](mailto:yuliindahsari@unissula.ac.id) and [syuli668@gmail.com](mailto:syuli668@gmail.com)

<sup>2</sup> Faculty of Economics, UNISSULA Semarang, Jl. Kaligawe Raya KM. 4 50112  
[familiar@unissula.ac.id](mailto:familiar@unissula.ac.id) and [widiyantopunt@hotmail.com](mailto:widiyantopunt@hotmail.com)

<sup>3</sup> Faculty of Economics and Muamalat, USIM Malaysia, Bandar Baru Nilai 71800 Nilai, Negeri Sembilan  
Malaysia  
[Agibab62@gmail.com](mailto:Agibab62@gmail.com)

<sup>4</sup> Faculty of Economics, UNISSULA Semarang, Jl. Kaligawe Raya KM. 4 50112  
[olivia.fachrunnisa@unissula.ac.id](mailto:olivia.fachrunnisa@unissula.ac.id)

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### Abstract

*The development of technology has created problems regarding challenges and opportunities in utilizing knowledge obtained by humans from various experiences. Experience-based knowledge has been seen as a special advantage for individuals and Islam has a unique way to explain this aspect. This paper aimed to develop an experience-based knowledge model from an Islamic perspective. This study used a qualitative approach based on literature reviews sourced from Al-Qur'an, Al-Hadith, and relevant previous literatures. This study is expected to provide contributions to the development of theories related to experience-based knowledge from an Islamic perspective. The results show that knowledge could be learned and obtained by humans from various experience sources, such as personal experiences, other people's experiences, experts' experiences, and experiences said in Al-Qur'an and Al-Hadith. This experience-based knowledge helped individuals improve their abilities and was disseminated to the other individuals for Allah's blessings and achieving the embraced organizational goals and success.*

### Keywords:

*experience-based  
knowledge; Islamic  
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## 1. Introduction

In this increasingly sophisticated era with a massive use of technology, there are several issues related to the role of humans in the technological era. When digital change takes place, according to North *et al.* (2018), opportunities and challenges utilize knowledge coming from the individual experiences to help organizations create their values. Experience has been widely discussed as a new approach to the Human Resource Management to achieve the organizational goals (Plaskoff, 2017). Breakthroughs or innovation ideas are manifestations of knowledge and experience, untapped potential to create value (Ronald Mascitelli, 2000). In general, experience brings knowledge gained during certain periods. Manson (2018) provided an interesting writing about experience. He explained that a desire to pursue a positive experience was a negative experience unless the acceptance of negative experience was a positive experience. This means solving problems and events in the past provide important knowledge to deal with current problems.

Islam recognizes knowledge as a compulsory inquiry. Through the Muslims' life, Allah, the Creator, tests us in different ways, such as taste of death and do evil (Al-Quran Chapter 21, verse 35) and gives reward those who do evil and goodness (Al-Quran Chapter 53, verse 31). Muslims have experienced various events during their lives, been considered as valuable life lessons and possibly used as experience. This experience will make people wiser and have a broader perspective in facing a challenge and making a decision. Thus, an experience is fitted to use as a knowledge source.

The source of knowledge in Islamic concept is different from that in materialistic atheist and other religious metaphysical concepts which only recognizes things with a physical form and tangible evidence (material) and does not trust or recognize the non-material entities (such as revelation) (Azram, 2012). Islam can uniquely give a different color in viewing experience. Knowledge gained from experience will make people develop better without falling into the same hole for the second time. In addition, the experience will encourage people to make various efforts, gratitude, and patience to increase their faith in God in facing the given tests.

## 2. Methods

Discussions regarding experience-based knowledge from an Islamic perspective are rarely found in the previous literature. In contrast, this experience-based knowledge can create value/competitive advantage for individuals in terms of increasing spiritual aspects, abilities, and behaviors that are difficult to imitate by other individuals. In addition, this is clouded because experience with tested and recognized values has not been discussed before. Therefore, this paper fills the gap and offers a more comprehensive model of experience-based knowledge from the Islamic view that has not been discussed before. The quality of individual knowledge has been based on the quality and variety of experiences gained. This paper seeks to find sources of knowledge based on experience that has been tested and recognized for its values by Allah and is explained clearly through the Al-Quran and Hadith. This study uses a qualitative approach based on a literature review from the Al-Quran, Al-Hadith, and previous relevant literature to produce a credible Islamic knowledge-based experience model. Then, the results of this study are expected to contribute to the development of theories related to Islamic experience-based knowledge and benefits that are disseminated for the development of individuals, organizations, and society. Discussion in this paper is divided into 3 sections. Section one discusses the background of this study. Section two deals with the results and discussion from what the scholars have discussed on the subject of experience-based knowledge and suggest the proposed model of Islamic

experience-based knowledge. Section four contains the conclusions.

### **3. Result and Discussion**

#### **3.1. Experience-based knowledge**

This section explains the Islamic view on knowledge and experience and how experience can produce intangible knowledge useful for individuals. Experience-based knowledge belonging to individuals possibly assists organizations in dealing with the increasingly competitive business and technology. Therefore, the important role of this aspect in the organization as a competitive advantage/uniqueness that other organizations cannot imitate are explained in this section.

Aktharsha (2011) described knowledge from the Islamic perspective. He further argued that knowledge was possibly combined with experience, context, interpretation, reflection, intuition, and creativity. However, he suggested that knowledge started from information. After processed in an individual's mind, information possibly became knowledge. Allah, as mentioned in Chapter 96, verse 1-5, is the Creator who teaches human with what they have not known yet. Islam explains knowledge related to Allah, the purpose of creation, and the relationship between Allah and His creation as priority. In Islam, the best way to seek knowledge is by making interactions with the nature and other creatures created by Allah. In each creation, there are always hidden secrets and humans must try to achieve them with knowledge (Al-Quran Chapter 3 verse 190 and Chapter 29, verse 20).

However, Azram (2012) and Salam & Shaikh (2014) noted that the concept of Islamic knowledge should be notified that the humans' reasons and senses are limited so that not all knowledge and creation of Allah can be well recognized. Hence, the concept of absolute knowledge where only Allah is All-Knowing and the concept of functional knowledge is the evolutionary process of transmitting knowledge and experience gained from the universe appears. Both concepts are based on Tawhid's law to increase faith in Allah. In the western views, Azram (2012) argued that knowledge means information about something, divinity and physical matters, while "*ilm*" (knowledge) means everything which includes theory, action, and education. Thus, the knowledge defined by the western perspective has failed describing "*ilm*" (Azram, 2012).

One of the scholars studying the theory of knowledge from the western perspective is Immanuel Kant (Salam & Shaikh, 2014). He divided the knowledge types into priori and posterior knowledge. The former received its truth without going through the observation and experience processes, while the later received its truth through the observation and experience processes. Thus, it can be concluded that there is a relationship between experience-based knowledge and experience-based learning where the knowledge is obtained based on the learning processes from various experiences. Experience is an event in certain periods made by humans or in other words, a practical association of humans with the world, nature, or social environment. Roth & Jornet (2014) further argued that experience is a category of thought, a minimum unit of analysis including intellectual and practical characteristics with social environments and the influencing relationships. They also explained that experience is related to practical, intellectual, and emotional matters. It means that experience not only brings knowledge and practical teaching of the occurred events (related to intellectual) but also with emotional feelings, memories, hopes, and faith. Hence, through experience, humans can record every event either in practical, emotional, or intellectual manner and repeated in the future to ease humans make their best decisions.

Further studies have been conducted by Considine *et al.* (2007) in identifying the three experience criteria consisting of passage of time (a certain period), acquiring skills and

knowledge, and exposure to the joined events. Experience is often gained in certain periods and used to determine the position of Human Resources (HR) in certain fields. Furthermore, they explained that gaining skills and knowledge can directly explain that experience is a knowledge source. Each experience will always be followed by exposure to an event which in the future will help the decision making of an issue.

Individual knowledge and abilities increase with the quality and variety of experiences gained, known, and passed. The quality of experience referred to here is related to values that have been tested and impact imprinted knowledge (not forgotten). Ganguly et al. (2019) explain that valuable and quality knowledge is described as the acquisition of useful, innovative knowledge and is seen from the extent to which this knowledge can complete individual activities. The quality of experience will produce valuable knowledge and will continue to be involved in decision-making. This means that individuals will sort out the knowledge gained from the quality of experience that is suitable for decision-making in solving current challenges.

In addition to the quality of experience, the variety of experiences also plays a vital role in increasing individual knowledge. It should be noted that experienced individuals are not judged by how long they have been in certain types of work or conditions but are determined by how many different experiences they have gone through. Different types of experience events in the same field will help individuals become experts. However, to gain knowledge from diverse experiences, individuals do not have to experience these experiences first. Because under certain conditions, this actually causes time delays for the completion of activities and increases the losses that may occur. Thus, individuals can take other alternatives by learning from experiences from external sources, such as the experience of experts and other people.

Furthermore, the study of Mohamed et al. (2019) have explained that knowledge from a western point of view is only obtained through the experience of the five human senses. It is based on the idea that there is no prior knowledge before experience and beyond the five human senses. However, Islam has a different view regarding this matter. Azram (2012) and Salam & Shaikh (2014) explain that there is an absolute concept to seek knowledge in Islam. This concept explains that the knowledge obtained by humans is only partial because basically human reason and five senses are limited, and humans can study not all knowledge and creations of Allah SWT because only Allah is All-Knowing, including the concept of experience-based knowledge in Islam. Humans are often confused about getting the right source of knowledge from authentic (*Sahih*) experience. Therefore, Islam has guided in the form of quality and diverse sources of experience with values that have been tested and recognized by Allah, namely the Al-Quran and hadith that tell the experiences and stories of certain prophets so that humans can take lessons. In the end, individuals can not only improve their abilities but also improve their spiritual aspects and improve their behavior through experience-based knowledge sourced from the Qur'an and Hadith. Therefore, it can be concluded that Islamic experience-based knowledge referred to in this paper refers to the learning process to add and take knowledge from various experiences of high quality and variety and have tested and recognized values (from the Al-Quran and Hadith).

Islam has a different approach to explain experience. The world is a place of testing humans. Every good and bad event comes as a form of test (Al-Quran Chapter 29, verse 2) to increase the faith of His servants. Thus, it can be concluded that Allah will always test His servants by giving pleasure and calamity to educate humans learn to always be patient and grateful for everything given by Allah. As reported in the History of Hadith from al-Thabrani

in *Al-Mu'jam al-Kabir* from the Abu Hind al-Dari, life on earth is only temporary and a place of competition to win the blessing of Allah, the Al-Mighty. Good and bad events will be remembered as experience. Humans have intellectuals to interpret experience as learning materials and knowledge due to the occurring good and bad experiences during the humans' life. Knowledge gained from experience will provide people with valuable motivation, lessons, and warnings to move on to their next life. The knowledge gained from experience will strengthen the human mindset to have a broader perspective in dealing with problems in the future. Likewise, Allah gives good and bad events to His servants in order to make them better human beings. The reward is clearly mentioned in Al-Hadith from Muslim no 918 said by Ummu, one of the wives of the Prophet Muhammad. She heard the Prophet said:

*"Anyone from the servants who was struck by a disaster then he said: "Inna lillahi wa inna ilaihi rooji'un. Allahumma'jurnii fii mushibatii wa akhlif lii khoiron minhaa [We belongs to Allah and to Him we shall return. O Allah, compensate me in my affliction and replace my loss with something better] ", then Allah will reward him and replace his loss with a better substitute".*

Allah will not give a test beyond the ability of His servants. The rewards given to those who are patient and gratitude to Allah are heaven. Thus, if humans are in troubles, they should get closer and ask Allah's help. Experience is an indicator of someone's credibility in various fields to provide advice to the next generation. Experience is a prerequisite and source of wisdom, not only related to the raw intellectual power but also the formation of good maturity, emotions, and mentality. Seeking knowledge to obtain the blessings from Allah, the Al-Mighty will bring us closer to the pious people. Making friends with those people will always remind someone to Allah, including in terms of seeking the truth of knowledge (Al-Quran Chapter 9 Verse 119, Chapter 18 Verse 28, and Chapter 26 Verse 83).

In workplace, experience is needed to support the Human Resources' performance and productivity (R. Kotur & Anbazhagan, 2014). Plaskoff (2017) explained that Human Resources' experience can be defined as Human Resources' holistic perception on the relationship of experience with the employing organizations throughout the life journey of Human Resources. He explained that the life journey of Human Resources has various milestones and interactions (or points of contact), and the quality of Human Resources' experience has a direct influence on the employees' satisfaction, engagement, commitment, and ultimately, performance. Experience is a source of knowledge and helps the decision making in a related field of work (Considine *et al.*, 2007). According to North *et al.* (2018), experience-based knowledge is good or best practice, lessons that can be taken, tacit knowledge (knowledge that is difficult to document and transfer to others), and explicit knowledge (knowledge with easily transferable and documented). The Human Resources with good working experiences can be leaders with special talents while performing the works, such as specific abilities and tacit knowledge (R. Kotur & Anbazhagan, 2014). The individuals with many experiences can help the decision making when facing a challenge, crisis, and other unexpected conditions (North *et al.*, 2018). Someone brings the tacit knowledge from unique experience and becomes an added value and competitive advantage which cannot be imitated by others and competitors. However, for some conditions, organizations have not been able to optimally manage the Human Resources' tacit knowledge gained from experience which is actually difficult to describe and document.

### **3.2. The Essence Of Learning Through Experience In Islam**

This section explains the role of humans as knowledge and truth seekers from the knowledge source, Allah. The essence of learning processes will be described from an Islamic perspective in which knowledge can be obtained from experience through learning processes. This section also describes that learning processes can not only be performed based on an individual's personal experience but also from others', experts', and those said in Al-Quran and Al-Hadith.

Humans are leaders sent by Allah to prosper the earth and its contents. To support his duty as caliph, Allah has equipped humans with common senses. This provision can be used to study and seek knowledge within the framework of mandates given by Allah. In History told by Ibn Majah in Al-Hadith No. 224, from a companion, Anas bin Malik radhiyallahu 'anhu, validated by Al Albani in *Shahiih al-Jaami'ish Shaghiir* No. 3913, learning knowledge is compulsory for each Muslim. The nature of humans as knowledge users is to learn and seek knowledge and get happiness in the world and hereafter. But when seeking and receiving this knowledge, humans must always remember who is the true owner knowing all the knowledge in the world, is Allah, the Al-Mighty. The gained knowledge can not only develop humans' emotional and intellectual aspects but also foster to love Allah from the spiritual aspects (Bakir *et al.*, 2015).

Kolb *et al.* (2001) described learning as the process in which knowledge is created through the experience transformation. Learning is a process of changing human behaviors as a result of interactions with the environment and also described as a process for retrieving and transferring information and experiences (Sakilah, 2009). Lewis (1999) further argued that if humans want to get a life lesson, they have to go out and seek experiences (both positive and negative) because experience is the best teacher. This has been stated in Al-Qur'an and Al-Hadith on the importance of seeking knowledge. Allah said in Al-Qur'an Chapter 39 Verse 9:

*"...Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed"*

Besides, Islam will give the highest degree to those who provide seeking knowledge and faith (Al-Quran Chapter 58 Verse 11 and Chapter 17 Verse 36) by learning from experience, humans will get the wisdom to become better human beings. Knowledge submitted by humans (based on faith) will prevent humans from actions taken by Allah and avoid those harm others.

Sakilah (2013) described learning process in Islam starting from the cognitive (*akliyah*) stage which clearly has the cognitive functions and important tools used as the learning tools (human senses and intellect). The cognitive functions and tools actively determine the success to acquire knowledge in both short and long terms. She also explained that the results obtained in learning could be seen through changes and mastery of cognitive knowledge, changes in mental and awareness (affective), and changes in motor (psychomotor) actions. Furthermore, the experience learning resources are described further in this paper.

#### **a) Learning from experiences said in Al-Qur'an And Hadith**

Al-Qur'an and hadith are the main sources of experience-based knowledge tested and recognized by Allah Al-Mighty, so they become sources of authentic experience for humans. Valuable experience that humans can use is by examining and describing various stories said

in Al-Qur'an, such as the stories of people denying Allah, the prophet's struggles, and the servants in obtaining Allah's blessings (Al-Quran Chapter 12 Verse 111). Al-Quran always explains Allah's greatness signs so that humans can make contemplations. Al-Quran is the true guidance for humanity. In Al-Qur'an, various stories are said for humans to take the valuable lessons. Lessons and knowledge from Al-Qur'an are used as a way of life to leave Allah's prohibitions and perform Allah's orders. In the end, the purpose of learning from the experiences narrated in the Qur'an is not only to improve individual abilities but to produce wider benefits, especially in aspects of spirituality and behavior (*Akhlaq*).

#### **b) Learning from Your Own Experiences**

Humans were born with a pure and empty state. Thus, Allah equips humans with senses and intellectuals to seek the scientific truths (Al-Quran Chapter 16 Verse 78). The willingness to learn from personal experiences is essential. In learning process, the events independently experienced and studied will provide different sensations. Feelings, memories, knowledge, and time poured on the experienced events will provide deeper learning to individuals. Islam teaches people to take the lessons from the events that they have experienced themselves. Be more careful and don't fall into the same hole (Al-Quran Chapter 24 Verse 17). Experience exists to fill the space in humans' mind and heart with the knowledge to be more careful when facing similar problems in the future. Allah has also warned Muslims not to return to the devil's seduction and deception which mislead to immoral acts.

Personal experience provides a lesson not to repeat the same mistakes. The more personal experiences an individual has, he/she will be more mature mentally, emotionally, and in knowledge. An individual will be wiser in dealing with anything because they have already had a broader life perspective. Therefore, it is not surprising that age can also determine a person's mental maturity due to given the experiences gained during his/her life.

#### **c) Learning from Others' Experiences**

In addition to learning from their personal experience, humans can also take the lessons from others' experiences. Allah has created humans as social creatures to interact with others (Al-Quran Chapter 49 Verse 13). As social beings, humans are advised to kindly help each other and learn from others' experiences. Through others' experience, humans can take the lessons in anticipating a problem without spending time to experiencing things by themselves. Learning from others' experiences continuously can make the civilizations in the world grow well. Thus, personal experiences and others' experiences can be the best teachers for humans to learn and bring their success.

#### **d) Learning from the Experts' Experiences**

In exploring a particular field, a person often has to go through a long life journey. Individuals who are referred to become experts must study for a long time mastering a particular field. A long life journey will form experience to provide instruction for individuals in the same field. Thus, if there are difficulties in the field of science, individuals should ask questions and learn from the experts from the related fields to find solutions.

### **3.3. Experience Upgrades Capability**

This section discusses definition of capability and impact of experience to increase the individual capability. In Islamic perspective, mandate and responsibility must be given to competent individuals, while the related individuals must honestly perform the mandate and responsibility.

In an individual context, a capability is described as a combination of resources, the capacity, and ability to perform activity better than competitors (Persson & Stirna, 2015).

Pyles & Banerjee (2010) explained that a capability approach focuses on what individuals can and able to do. In the organizational context, according to España *et al.* (2015), capability is described as the ability and capacity which enables a company to achieve the business objectives in a particular context. Pyles & Banerjee (2010) have introduced 10 centers of human ability functioning to improve the welfare including (a) life; (b) physically fit; (c) bodily integrity; (d) senses, imagination and mind; (e) emotions; (f) practical reasons; (g) affiliation; (h) other species; (i) playing; and (j) controlling one's environment. Humans are free to choose to or not to develop this ability as a function in this approach. It means that the ability belonging to someone will be the determinant to improve his/her life welfare. Thus, increasing capability is an absolute aspect to improve.

The knowledge gained from experience will help someone improve their abilities. With this experience, the Human Resources will more easily complete the targets given by the organization. Experience can enhance the ability to innovate the Human Resources (Ronald Mascitelli, 2000). The number of experiences of an individual helps him complete the tasks and responsibilities faster so that the productivity is higher than that of Human Resources without experiences. Thus, Human Resources should be allowed to gain greater trust to help the organization achieve its goals. Ability in a particular field will help someone maintain the trust given by the organization. *Amanah* (trust) is one of the prophet's qualities. Islam itself explains that certain tasks and authorities should be given to credible people who can well maintain the given mandate. At the same time, the trusted individuals are not allowed to deny the given mandate (Al-Quran Chapter 4 Verse 58 and Chapter 23 Verse 8).

From the psychological aspect, experience stimulates growth in mind and behavior characteristics as well as increases the ability of individuals to learn and solve problems (Rosenzweig & Bennett, 1996). The ability to solve problems and learning process are often associated with the ability of individuals and organizations to adopt wisdom from various experiences. Heimeriks & Duysters (2007) found that experience is an important factor influencing an individual's learning process in increasing the ability (both mental and productivity) to achieve the maximum performance. Through this discussion, it can be concluded that experience-based knowledge can stimulate and increase an individual's mental abilities, behaviors, and performances (ability in learning processes and solving problems) to become more productive.

### **3.4. The Important of Experience-Based Knowledge Sharing**

Knowledge sharing is an important part to discuss in this section. Knowledge sharing is when individuals mutually exchange knowledge and create new knowledge (Li et al., 2017). In the knowledge sharing concept, two processes take place, including knowledge donating which refers to providing one's intellectual capital to others, and knowledge collecting which refers to consulting with others to get a portion of their intellectual capital (Hooff & Weenen, 2004; Li et al., 2017). The best knowledge is the knowledge which is useful for others, environment, and society. Islam always teaches Muslims to share knowledge with others. The knowledge teaching virtues include obtaining rewards from Allah. The person has done good deeds (*amal ma'ruf*), especially to improve the social order by advising in the forms of help increase the piety to Allah, as well as guiding and educating other people (Al-Quran Chapter 3 Verse 110).

However, one should share the true knowledge without misleading others. Kahfi (2006) explained that some rules should be known when conveying messages and information to others according to Islam: (1) *Qashash/Naba al Haq* (must be reported based on actual events to avoid false news) based on Al-Quran Chapter 11 Verse 120; (2) *A'mar ma'ruf nahyi*

*Munkar*, (must bring goodness and prevent the people from making any sin); (3) *Tabayyun* (must be confirmed in advance through a clarification process); (4) *Mauizhah Hashanah* (must contain good role models imitated and applied to the lives of people who have received the information); (5) *Hikmah* (providing information to convey the firm and true words); (6) *Layyin* (should use gentle, non-violent and abusive language).

Sudarti & Zulfa (2020) found that da'wah is part of knowledge sharing and is one of the characteristics of the Islamic Vanguard Spirit (Al-Quran Chapter 3 Verse 104, Chapter 90 Verse 17-18). They explained that the information shared was one of the efforts to make improvements in an organization. While hiding important information for personal gain is not justified. Knowledge sharing is a key factor in building competitive advantage (Muñoz-Pascual et al., 2020) and has a significant relationship to improve the quality of HR (Human capital) owned by the organization (Oliveira et al., 2020). Kader Jilani et al. (2020) explained that in line with the theory of human capital, they found that knowledge-sharing attitudes and behavior among human resources can strengthen the dynamic capabilities of an organization and help it achieve sustainability. In organization, the development of Islamic knowledge management can form superior Human Resources, such as moral, intellectual, knowledge, and skill responsibilities (Bakir et al., 2015). The activity of gathering and sharing knowledge in an organization is performed to educate the Human Resources as a whole so that the risk of knowledge belonging to only a few people becomes smaller. Dysvik et al. (2015) revealed that knowledge sharing might become a competitive advantage for an organization. They also explained that successful exchange of knowledge between the givers and collectors could be a fundamental way of Human Resources to contribute in disseminating knowledge and increasing the productivity and performance at the teams' and organizations' analysis level. Li et al. (2017) found that the success of knowledge sharing greatly depended on a commitment to the sharing and receiving. Selain itu, Sharing experiences that impart knowledge discreetly through daily work activities will help organizations create new knowledge in innovation (Ganguly et al., 2019). Based on this discussion, it can be concluded that sharing knowledge possibly benefits humans both in the world and the sight of Allah.

### **3.5. Discussion**

This section discusses the challenges of managing experience-based knowledge that generates tacit knowledge and how to overcome the challenges of managing experience-based knowledge in an organization.

Matthew & Sternberg (2009) said that experience-based knowledge develops over time through the repeated learning processes in the form of perceptions, actions, and feedback. Experience-based learning is a cognitive process combined with the tacit knowledge. experience of tacit knowledge that is more complicated to code and express (Ganguly et al., 2019). Tacit knowledge as suggested by Holste & Fields (2010) is rooted in individual experiences and values. Tacit knowledge naturally refers to intuitive knowledge but it is difficult to define or transfer because most of this knowledge is based on experience. Tacit knowledge has been recognized as a result of experiential learning and basis for continuous learning (Matthew & Sternberg, 2009). New experiences bringing the tacit knowledge cause knowledge to develop continuously if managed properly. In addition, according to Ganguly et al. (2019), the existence of tacit knowledge combined with socialization (sharing and receiving) can create new knowledge that increases an organization's innovation opportunities. However, managing this resource is still a challenge for most organizations

because every individual has different abilities in learning experience (practical intelligence) and acquiring other important components, such as tacit knowledge (Matthew & Sternberg, 2009; Tamer Cavusgil *et al.*, 2003). Although the resources above are difficult to transfer from one to the other (difficult to disclose), the effective transfer, sharing and use of knowledge are still essential in an organization. In addition, for some individuals who share tacit knowledge, it can involve various risks, such as loss of competitiveness and superiority when compared to peers and doubts related to the reputation of knowledge sources (Holste & Fields, 2010).

The discussion above has provided an overview of some occurring problems hindered the management of experience-based knowledge resources including: (1) individual inability to absorb knowledge from experiences, (2) tacit knowledge coming from experience is often difficult to transfer or distribute to the other individuals, (3) individual unwillingness to share tacit knowledge gained for fear of losing competitiveness, (4) individual distrust to the knowledge sources.

Furthermore, the relationship between learning process and experience has been explained by Kolb *et al.* (2001) in "Experiential Learning Theory" emphasizing on the central role that experience plays its role in the learning process. There are four stages in the Experiential Learning Theory including concrete experience (new experience of the situation at hand, or reinterpretation of the existing experiences), reflective observation (of new experiences; in which the most important thing is inconsistency between experience and understanding), abstract conceptualization (reflection brings up new ideas or modifications to the existing abstract concepts), and active experimentation (an individual applying the concept to the world and see the results). In the reflection stage, the ability to implicitly acquire knowledge from experience is recognized to be a very important stage in the process. However, each individual has different abilities to absorb the experience-based knowledge. Thus, Matthew & Sternberg (2009) offered a "tacit knowledge reflection training" approach to selectively increase one's capacity to learn from experience. The experience will bring tacit knowledge naturally to an individual. Thus, an obstacle often faced by individuals and organizations in managing this knowledge is the difficulty of sharing this resource because tacit knowledge is difficult to conceptualize (Foos *et al.*, 2006).

Most studies on knowledge transfer process are based on the broader knowledge concepts, while fewer studies are based on certain knowledge types with the targeted knowledge classifications. It means that sorting out the knowledge types is very important to support the organization's successful transfer of certain knowledge. North *et al.* (2018) outlined several methods used to exchange the Human Resources' experience information within an organization, such as through training programs, succession planning, informal talks, mentoring, advanced training courses, formal meetings, moderated exchanging experiences, experts' directories, written reports, and online platforms. The key to the transfer of tacit knowledge, both formal and informal, is the individuals' willingness and capacity to share what they have known and use what they have learned (Holste & Fields, 2010). Meanwhile, according to Ganguly *et al.* (2019), the key to tacit knowledge sharing lies in the willingness and capacity of individuals to share what they know (knowledge donation) and use what they know (knowledge gathering). Furthermore, they also explained that to close the occurring gaps, such as the individuals' fear to share the tacit knowledge and doubt related to the knowledge sources, can be done by applying the affect-based trust (trust based on the caring relationships between individuals) and cognition-based trust (trust based on others' reliability and competence). In addition, Sudarti & Zulfa (2020) explained

that in conveying tacit knowledge-based experiences to other human resources, Islam teaches humans to (1) be enthusiastic in persuading others to make improvements (Al-Quran Chapter 3 Paragraph 104), (2) use good language when persuading others (Al-Quran Chapter 90 Verse 17-18), and (3) persuading by setting an example first (Al-Quran Chapter 61 Verse 2-3).

From the discussion above, it can be emphasized that problems in managing experience-based knowledge resources can be handled through (1) training to improve the ability to reflect the experience-based tacit knowledge, (2) sorting out the knowledge types and using different management methods, (3) instilling the principles and values of caring for sharing knowledge, (4) giving confidence related to the credibility of knowledge sources.

**3.6. Proposed Model**

Based on the results and previous discussions, this section offers an experience-based knowledge model based on the Islamic perspective and previous literature studies, as seen in Figure 1.

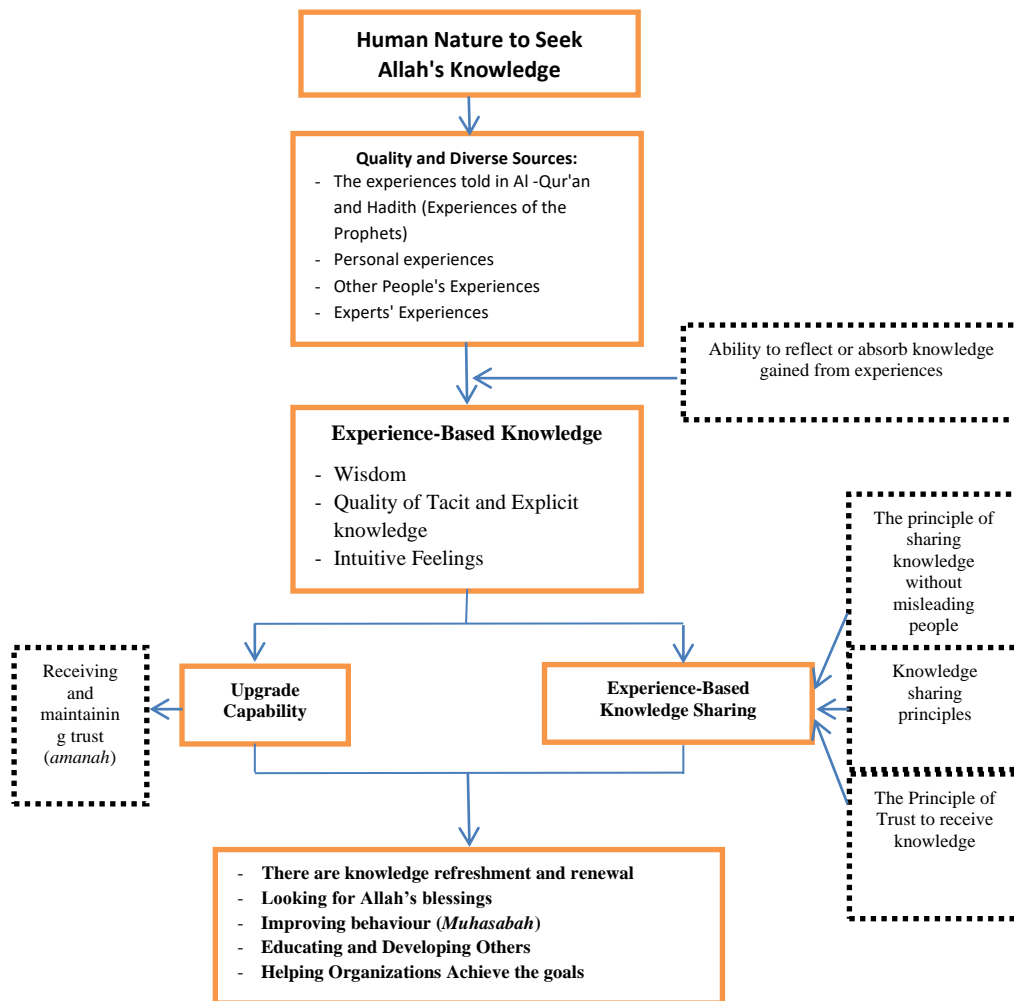


Figure 1. Islamic Experience-based Knowledge Model

Basically, human nature as a caliph is to seek Allah's knowledge. But at this stage, humans must understand the absolute concept of *Tawhid*, which states that only Allah is All-Knowing. In contrast, humans have limited reason and five senses to absorb and understand all knowledge. Then, individuals often obtain knowledge from the quality and variety of sources of experience that are known and obtained, Figure 1. has described the main sources of authentic (*Sahih*) experience coming from the experiences of the prophets

recounted in the Qur'an and Hadith and with a variety of other experiences that come from individual experiences, experiences of others, and expert experiences. The absorption stage of experience-based knowledge produces individual wisdom, quality tacit and explicit knowledge, and intuitive feelings that must be balanced with the individual's ability to absorb the knowledge gained from experience. All individuals have different abilities in taking learning from experience. This impacts the level of knowledge that has been collected, which then affects the abilities and skills of individuals.

A collection of experience-based knowledge will improve individual abilities. This ability is often used as a measure to provide trust (*Amanah*) and responsibility for certain work activities. Individuals with good abilities will help achieve organizational goals, and Islam recommends entrusting certain work activities to individuals with adequate abilities. In addition, Islamic recommends *da'wah* to invite other people to good deeds, especially in sharing their knowledge. A collection of experiences often brings tacit knowledge that is difficult to share at this stage, Figure 1. illustrates the various Islamic principles that humans must implement to achieve success in sharing experience-based tacit knowledge, including the principles of sharing non-misleading knowledge, the principles of sharing caring-based science, and the principle of accepting trust-based knowledge. In the case of experience-based tacit knowledge management in an organization, there are various methods that organizations can use, which can be seen in the previous section. The integration of these aspects will allow the development of science that provokes innovations, improvement of individual behavior through the stages of *Muhasabah* learning from experience, educating and developing other individuals, increasing aspects of spirituality, especially to achieve blessings from Allah, and in the case of organizations can be a competitive advantage that is difficult for other organizations to imitate.

#### 4. Conclusion

Experience-based knowledge in the Islamic perspective has illustrated that humans can gather knowledge through a learning process from the quality and diverse experiences. This paper has found a source of experience-based knowledge that individuals can gain from various experiences that have gone through themselves, the experiences of others, the experiences of experts, and the experiences of the prophets recounted in the Qur'an and hadith. Al-Quran and Hadith are references to experience-based knowledge sources that have been tested and acknowledged by Allah. This ends with the goal that humans can take lessons that improve aspects of ability, aspects of spirituality, and aspects of behavior (morals). The discussion of the experience-based knowledge model was based on Islamic values listed in each supporting aspect and impact of experience-based knowledge. A collection of experience-based knowledge that is continuously shared and updated will support the emergence of innovations in today's science. In the end, the results of this study make an interesting contribution to the development of a more in-depth theory of experience-based knowledge from an Islamic perspective. However, further studies are needed on the impact of Islamic experience-based knowledge related to the role of humans in the development of industry 5.0 in the future.

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