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A Knowledge Sharing Framework for Human Capital Development in Pentecostal Religious Organizations

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ABSTRACT

In this paper, a theoretical framework for human capital development in Pentecostal Religious Organizations through knowledge sharing is provided. The framework conceptualizes that religious organizations should prioritize launching a knowledge management initiative and appointing a knowledge management team or manager to conduct a knowledge audit and design an appropriate knowledge management plan as explicated. Knowledge management is the process of creating, sharing, using, and managing the knowledge and information of an organization or group. It involves identifying, capturing, organizing, storing, and sharing knowledge and information in a way that allows individuals and teams to access and use it effectively to improve decision-making, problem-solving, and innovation. The knowledge management plan should focus on codifying tacit and explicit knowledge to ensure it can be easily accessed, understood and transferred, and should be connected to the organizational strategy for human capital development in community services by religious organizations. The study has practical implications for religious organizations looking to improve their organizational effectiveness and contribute to the human capital development of its members as well as host communities.

KEYWORDS

Knowledge management; human capital development; religious organizations; knowledge sharing; Pentecostal churches

Introduction

Effective knowledge management (KM) is vital for organizations to ensure that the right knowledge is accessible to employees for their daily tasks and activities. KM is a systematic and strategic approach to identifying, creating, capturing, organizing, storing, sharing, and utilizing knowledge and information within an organization or community (Chu, 2016). According to Oktari et al. (2020) KM involves the use of technology, processes, and people to facilitate the creation, sharing, and utilization of knowledge, and the development of organizational structures and cultures that support knowledge sharing and collaboration. The goal of knowledge management is to enable organizations and individuals to learn, innovate,

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and make better decisions by leveraging their intellectual assets, experiences, and expertise.

KM involves four main processes: creating or capturing knowledge, storing or organizing it, sharing or transferring it, and applying or using it. Understanding these processes is crucial for organizational leaders to provide training that adds value to organizational learning, as highlighted by Gao et al. (2018). Organizational KM can enhance an organization's overall performance by creating a competitive edge and understanding the needs of the community, as argued by Pandey and Dutta (2013). This is particularly relevant for Pentecostal churches, as a study by Benyah (2020) found that these churches in Ghana not only spread the gospel but also actively participate in social services and other activities aimed at transforming the lives of members and the community, specifically, the facilitation of collaboration and knowledge sharing among individuals and teams working in different locations on different projects. Therefore, effective management of knowledge generated through these processes and activities is essential for the overall success of these religious institutions. The foundation of KM is a knowledge management infrastructure that includes aspects such as the organization's culture, structure, information technology structure, common knowledge, and physical environment, as emphasized by Mas'adeh et al. (2019).

Information and Communication Technologies (ICTs) are vital in supporting KM efforts by providing swift and easy access to knowledge through knowledge sharing. According to Girard and Girard (2015), ICTs boost KM activities such as creating technical and organizational infrastructure and maintaining them. However, it's crucial to remember that technology is not the main emphasis of KM activities, but rather serves as a tool to aid in capturing, sharing, organizing, and applying knowledge. Studies have demonstrated that incorporating ICTs and KM processes within organizations can result in improved performance and the attainment of organizational objectives (Castaneda & Duran, 2018; Willman, Jennex & Frost, 2022).

Effective management of knowledge within organizations can be challenging, as many organizations struggle with extracting knowledge for sharing due to ineffective methods and improper infrastructure. KM capabilities, which include mechanisms within an organization that facilitate knowledge creation and encourage the acquisition, storage, safeguarding, and sharing of knowledge, are essential for effective knowledge management. Gold et al. (2001) argue that these capabilities consist of culture, structure, and technology. Organizational culture, which includes values, beliefs, principles, and behaviors, plays a significant role in enabling or hindering effective KM. Therefore, it is important for organizations to understand their unique culture and adapt it to promote knowledge sharing

and acceptance of change. An appropriate organizational structure, which involves allocating and administering work-related functions, is also necessary for capturing, storing, and sharing knowledge effectively.

According to research by Aujirapongpan et al. (2010) and Pandey and Dutta (2013), organizations should implement systems that reward employees for engaging in knowledge management (KM) practices. These systems can include incentives and support policies that encourage participation in KM. Additionally, Pandey and Dutta (2013) assert that an organization's technological capability, including hardware, software, and internal and external systems, plays a crucial role in the effectiveness of KM. Technology can be divided into three spheres related to KM, including tools for knowledge generation, codification, and transfer (Hung et al., 2011). These tools support the acquisition and creation, accessibility and transferability, and dissemination of knowledge, respectively, overcoming time and space constraints.

Knowledge management, knowledge sharing and religious organizations

Research by Castaneda and Duran (2018) suggests that knowledge sharing involves the transfer of knowledge between individuals for the purpose of learning, collaborating, and creating new knowledge. This exchange can take place within communities and organizations, and can include both tacit and explicit knowledge. Tacit knowledge is intangible and hard to express in words, while explicit knowledge is tangible and can be easily shared through written or spoken communication. Social networks, as proposed by Choi and Lee (2002), can be used to facilitate knowledge sharing as they provide an informal platform for individuals to share their knowledge and acquire tacit knowledge through dialogue.

Information sharing, on the other hand, refers to the exchange of facts and information among individuals. As Freeburg (2015) noted, there are two types of information that can be shared: unique and shared information. Shared information is information that is already familiar to a group and does not require additional information to be sought outside the group. Firestone and McElroy (2002) noted that shared information forms part of the first-generation of KM. Unique information is information that is possessed by a single individual and is different from the information known by the group. The second-generation of KM is associated with unique information as it involves seeking new information to validate and question the existing knowledge of the group, in order to create new knowledge to address these questions.

In Pentecostal churches, shared information among congregations is common as it reinforces the group's beliefs and understanding. However, it is crucial to critically evaluate and validate existing knowledge to address challenges, introduce new perspectives, and enhance services in an

innovative way. As society evolves, it is vital for Pentecostal churches to continuously generate, share, and manage new knowledge, otherwise, they may become irrelevant. This aligns with the findings of Choi and Lee (2002) that organizations that do not innovate and improve their services will become obsolete. To meet the needs of congregants and the community, Pentecostal churches must be open to change and new ideas, this may include shifting from a focus on shared information to unique information for the sustainability of the church. Furthermore, by sharing information and knowledge, Pentecostal churches can make informed decisions and share it with others to perform meaningful work (Omotayo, 2017).

Retaining critical knowledge is crucial for Pentecostal churches, especially when members leave the organization. To ensure knowledge transfer and retention, mechanisms must be put in place. One effective strategy for Pentecostal churches is to document and pass on the knowledge of experienced leaders and program coordinators to emerging leaders and coordinators. Additionally, it's important for current leaders and coordinators to have designated successors to preserve tacit knowledge. Religion is a significant aspect of people's lives and shapes their thinking and behavior, and Christian religious organizations, like other organizations, rely on committed members to achieve their goals and make a positive impact on society. To achieve this, Pentecostal churches should establish a human capital development strategy for each position within the organization. To ensure effective retention of knowledge, organizations must understand the type of knowledge needed and choose the most appropriate format based on the needs of the consumers, the organization's infrastructure, and its structure.

The pentecostal church and relevance of km in churches

This study took place at a Pentecostal church in Mitchells Plain, Cape Town, South Africa. The Pentecostal church was established in Pretoria in February 2008 and registered as a denomination in South Africa one year later. The Church has a mission to “preach the gospel of Jesus Christ, to spread the good news that Jesus Christ saves, heals, delivers and sanctifies irrespective the circumstances you find yourselves in”. The community focus approach of the Pentecostal church is: “the church will be a bible school training centre for its congregation as well community members”. To become a member, one must be “born again,” baptized, and agree to be governed by the church's constitution and rules. The church has various structures, including the praise and worship team, Sunday school, youth services, women's ministries, brother's fellowship, community outreach, administration, fundraising and events planning committee, and executive leaders.

Pentecostal churches such as the Pentecostal church in this study can benefit greatly from effective KM, as it can help them to leverage their collective knowledge and expertise, facilitate learning and growth, and make more informed decisions (McGrath, 2007). Pentecostal churches can find KM beneficial in preserving institutional memory. Churches including Pentecostal churches often rely heavily on the knowledge and expertise of their members, and may face significant challenges when key members leave or executives retire (Mengesha, Watson, & Negash, 2021). A knowledge management system can help to capture and store critical knowledge, ensuring that it is not lost when key members move on. KM have the capacity to facilitate learning and growth.

Pentecostal churches such as the small church understudied in this research may have limited resources, and may face challenges in providing education and training opportunities for their members. Müller-Stewens and Gioia (2019) noted that a KM system can provide opportunities for members to learn from each other, share best practices, and develop new skills. This learning also helps to improve decision-making. By capturing and organizing knowledge, a functional KM system can help leaders and decision-makers in the church make more informed and effective decisions. This can be especially important in situations where the church is facing difficult or complex challenges (Abubakar, et al., 2019). For organizations and churches that are also involved in community services, KM can become advantageous to make a positive impact on their communities. Community-based churches often play a critical role in community development and outreach, and a KM system can help them to share best practices and lessons learned with other churches and community organizations, enabling them to work together more effectively (Mayasari & Chandra, 2020).

Human capital and knowledge management

KM plays a crucial role in closing knowledge gaps within organizations and is essential for creating an effective human capital development strategy or policy (Abualoush, Bataineh, & Alrowwad, 2018). As employees come and go, it is important for organizations to utilize KM to enhance the competency of their workforce by sharing the knowledge and expertise of long-time members (Wang & Yang, 2016). A knowledge audit must be conducted to assess the competency of organizational members and identify their areas of knowledge, which can then be used to design a KM plan and human capital development strategy. These plans can then be translated into policies to ensure successful implementation (Abualoush, Bataineh, & Alrowwad, 2018; Wang & Yang, 2016). Human capital, as defined by Liebowitz and Hopkins (2004), is the combination of experiences, knowledge, and expertise of organizational members that contribute to the organization's mission.

To effectively develop and utilize this human capital, organizations should have a comprehensive strategy in place. According to Cahyaningsih, Sensuse, Arymurthy, & Wibowo (2017), a human capital strategy should include four key pillars: competency management, performance management, change management, and knowledge management (KM). Competency management (Cahyaningsih, Sensuse, Arymurthy, & Wibowo, 2017) is the process of identifying the skills and capabilities needed for the organization in the future. Performance management, on the other hand, deals with measuring and evaluating the performance of organizational members and rewarding those who excel. Change management is essential for investigating the best ways to transform the organization to adapt to new ideas and reduce resistance to change. Knowledge management (KM), as outlined by Shpakova, Dörfler & MacBryde (2017), plays a crucial role in human capital development by promoting individual learning and transforming it into organizational learning. This helps create a culture of knowledge sharing, a sense of belonging to a community or group, and increasing innovation and service delivery satisfaction. Through KM, organizations are able to identify and eliminate knowledge gaps, and members are connected with others within the organization through mentoring, storytelling, shadowing, or communities of practice to transfer valuable knowledge. These steps strengthen relationships within the organization, providing a sense of belonging and promoting collaboration to generate new ideas, ultimately stimulating human capital within the organization (Razzaq, Shujahat, Hussain, Nawaz, Wang, Ali, & Tehseen, 2018).

Pentecostal churches can effectively share critical knowledge by implementing mentorship programs (Chua & Lessing, 2013). It is crucial to identify the organizational knowledge held by members in order to capture and transform it into formats that facilitate organizational learning (Shpakova, Dörfler & MacBryde, 2017). From this perspective, it can be argued that knowledge sharing within Pentecostal churches can be highly beneficial for congregants and potential successors. It allows these key players to gain a better understanding of the organization and how to perform their tasks. Organizational learning can be beneficial for Pentecostal members as it enables them to learn how to contribute to achieving the goals of the church (Abualoush, Bataineh, & Alrowwad, 2018).

Methodology

This study employed a case study approach utilizing both qualitative and quantitative methods of data collection from a population of 70 adult church members, including 20 church leaders, at a Christian-based religious organization in South Africa. The church, with a total membership of 120, had 70 adult members and the sample size was determined using total

enumeration sampling. Children and individuals under 18 were not included in the study. Data was collected from church members through questionnaires and from church leaders through interviews. Of the 70 adult members, 62 (88.6%) completed the questionnaires, two of which were excluded as they were unusable. 10 (50%) of the 20 leaders participated in the interview. The survey instrument was organized into several sections focusing on the awareness and adoption of knowledge management (KM), the level of openness to organizational learning within the Pentecostal church, and the role of leadership in creating and facilitating a supportive environment for human capital development through KM practices. The quantitative data was analyzed descriptively, while the qualitative data was analyzed using content analysis. The qualitative results were used to supplement the quantitative results in the discussion. The study was approved by the Human and Social Sciences Research Ethics Committee (HSSREC) of the University of the Western Cape.

Results

The results of the study indicate that there is a lack of effective communication and accurate information within The Pentecostal Church, which is hindering the transfer of knowledge, organizational learning, and development of human capital. This is due to the absence of documented knowledge and training. The leaders surveyed acknowledged that training, both formal and informal, are not being documented, which limits access to explicit knowledge. According to research, capturing, organizing, and storing tacit knowledge is necessary to make explicit knowledge accessible and usable on a social and organizational level (Paulin and Suneson, 2012). However, this process is not taking place within The Pentecostal Church, leading to limited knowledge sharing, KM practices, OL and human capital development. These findings suggest that the failure to extract, document, and convert tacit knowledge has a significant impact on KM adoption, OL, and human capital development within the church.

The findings suggest that many leaders in The Pentecostal Church believe it is necessary to have a dedicated individual or team responsible for documenting training within the church's various departments. This aligns with literature on knowledge management, which states that KM managers, steering committees, stewards, or teams are responsible for implementing KM practices and initiatives within organizations (Kianto, Shujahat, Hussain, Nawaz, & Ali, 2018; Chierici, Mazzucchelli, Garcia-Perez, & Vrontis, 2018). The research suggests that by appointing someone to document training sessions, The Pentecostal Church could improve its KM, OL, and human capital development practices. However, if no one is appointed, it could have the opposite effect. Additionally, the lack of

someone currently appointed to document training could be the reason why tacit knowledge shared at trainings is not being extracted, documented, and converted into explicit knowledge. Therefore, it is crucial for The Pentecostal Church to appoint someone to document tacit knowledge shared at training sessions in order to remove this barrier and facilitate the KM, OL, and human capital development process.

From the findings, there is an indication that there is a lack of proper organizational structure to support Knowledge Management (KM) within The Pentecostal Church. According to literature on KM, such as Mahmoudsalehi, Moradkhannejad, and Safari (2012), a proper organizational structure is essential to govern KM initiatives and can be achieved through the establishment of a steering committee, a central KM support group, and stewards. These individuals would be responsible for managing KM within the organization. Therefore, it could be argued that by appointing someone to document tacit knowledge, The Pentecostal Church could address the issue of organizational structure required to support KM practices. This will ensure that tacit knowledge is extracted, documented, and converted into explicit knowledge, which will in turn ensure access to valuable knowledge for organizational learning and human capital development purposes. Additionally, leaders in the study noted that once training is documented, it should be made available in various formats such as print, electronic, and audio-visual materials. This aligns with KM literature, which states that explicit knowledge comes in various types and formats such as manuals of procedures, lessons learned, reports, training manuals, and others (Hislop, Bosua, & Helms, 2018). It is important to consider the various learning preferences of members of The Pentecostal Church when it comes to storage, access, and usability of the information sources. It is crucial that the explicit knowledge is stored in formats that are accessible and useful for educational purposes to the members. With a proper organizational structure in place, The Pentecostal Church can effectively govern KM initiatives and ensure that tacit knowledge is extracted, documented, and converted into explicit knowledge, making it accessible and useful for organizational learning and human capital development purposes.

The study's findings suggest that the absence of a documented training regime and a designated person responsible for this task imply that knowledge creation, a fundamental process of knowledge management (KM), is not being prioritized. According to literature on organizational learning (OL), knowledge creation and knowledge acquisition are the two main constructs of OL (Castaneda, Manrique & Cuellar, 2018), meaning that without knowledge creation and knowledge acquisition, proper and effective organizational learning cannot take place. Therefore, for The Pentecostal Church, it is essential that knowledge creation is prioritized, and members

are appointed to be responsible for knowledge creation, documentation, extraction, and conversion, as this can lead to higher levels of human capital development among the congregation. Additionally, the results indicate that the church lacks awareness of the importance of knowledge creation and that this lack of awareness would impact the entire adoption of KM processes, including the management of knowledge within the church.

According to a study by Mahmoudsalehi, Moradkhannejad and Safari (2012), there are four critical factors for the success of KM: leadership, culture, structure, and information technology infrastructure. In the case of The Pentecostal Church, it seems that the church already engages in informal sharing of tacit knowledge through dialogue, but there is no organizational structure that supports KM practices or activities. To address this, the church needs to implement changes to its current organizational structure to support KM practices and activities. With the necessary changes, a well-established KM initiative can be introduced and launched, where there is a KM team that governs KM practices, and most importantly, creates awareness of all the processes involved, such as knowledge creation for organizational learning purposes, in order to contribute toward human capital development within the church. Having a proper organizational structure with a KM team who will govern all KM practices and initiatives could also address the research problem of this study, which is to extract, document, and convert tacit knowledge into explicit knowledge that can be accessed and utilized by members of the congregation.

The study's findings suggest that the Pentecostal Church has a lack of effective communication and accurate information, which is hindering the transfer of knowledge, organizational learning, and development of human capital. The absence of documented knowledge and training limits access to explicit knowledge, and this failure to extract, document, and convert tacit knowledge has a significant impact on knowledge management adoption, organizational learning, and human capital development within the church. Without documentation, access to explicit knowledge is limited, and the process of capturing, organizing, and storing tacit knowledge will not take place.

To improve knowledge management, Pentecostal organizations should appoint a dedicated individual or team responsible for documenting trainings, and establish a proper organizational structure to support knowledge management practices. Once trainings are documented, it is important to make them available in various formats, such as print, electronic, and audio-visual materials, to cater to the various learning preferences of the members. Knowledge creation and knowledge acquisition are the two main constructs of organizational learning, and without them, effective organizational learning cannot take place. Therefore, it is essential for Pentecostal organizations to prioritize knowledge creation and appoint members

responsible for knowledge creation, documentation, extraction, and conversion. In addition, having a well-established knowledge management initiative can contribute toward human capital development. By implementing a proper organizational structure and a knowledge management team to govern all knowledge management practices and initiatives, the process of extracting, documenting, and converting tacit knowledge into explicit knowledge can take place, leading to higher levels of human capital development within the organization.

Theoretical formulation

The belief in knowledge creation, organization, and storage is a core part of the organizational culture at The Pentecostal Church, but it is not enough to facilitate the adoption of KM within the organization. Freeburg (2015) noted the importance of knowledge management at Protestant religious organizations. To align behavior with beliefs, the culture at the organization must be conducive to KM, and members must be motivated to participate in KM practices (Tohidinia and Mosakhani, 2010). If leaders and the KM team can encourage members to take part in KM, organizational learning (OL), and human capital development, it will address the research problem of this study and lead to the successful extraction, documentation, and conversion of tacit knowledge into explicit knowledge (Hatzl and Henn, 2020). It is important for leaders to be aware of their role in motivating members to engage in KM practices, as it can also improve beliefs and behavior toward OL and human capital development.

As identified in Figure 1, the need for knowledge creation in various formats within The Pentecostal Church will lead to an increase in the overall knowledge within the organization's departments and as a whole. A knowledge inventory, which includes both explicit and tacit knowledge,

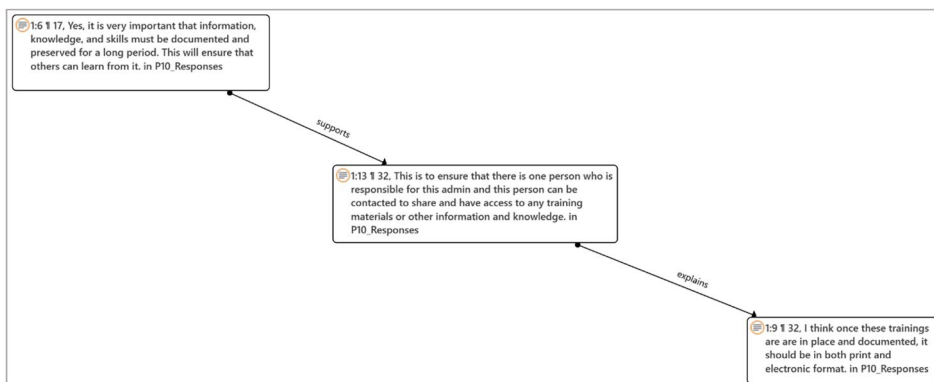


Figure 1. Perceptions on documentation and preservation of information, knowledge, and skills at The Pentecostal Church (Source: Authors).

is crucial for organizations to keep track of their existing knowledge (Al-Tit, 2015). This increase in knowledge creation can have a positive impact on organizational learning (OL) and human capital development within the church. However, to fully realize these benefits, it is important to effectively manage the newly created or acquired knowledge to prevent it from becoming an obstacle to KM, OL, and human capital development within the church.

The process of organizational learning is crucial for any organization to improve and grow. According to Castaneda, Manrique, and Cuellar (2018), it involves the creation, acquisition, and sharing of knowledge. This process allows organizations to examine current and past problems, utilize both tacit and explicit knowledge to solve them, and create new knowledge that is accessible to others within the organization. Knowledge management (KM) and human capital development are closely related to organizational learning and having processes and systems in place within an organization can aid in these practices. In the context of The Pentecostal Church, it is important to have processes and systems in place that encourage members to convert their tacit knowledge into explicit knowledge (Hatzl and Henn, 2020). To achieve this, the church could use organizational learning theory to systematically examine current and past problems. Leaders in the church could provide a platform for members to report issues they are facing in their departments, and members could provide their ideas and suggestions for resolving them. This information and research data could then be documented in a report, and an action plan or policy could be drafted outlining the processes and systems that will be followed to address and solve these issues. All activities related to the implementation of these processes and systems should also be documented. This new knowledge that might be created could also be organized, stored, and preserved for future use, which can facilitate KM, OL, and human capital development within The Pentecostal Church. By having a proper organizational structure in place, with a KM team governing KM practices and creating awareness of all the processes involved, the church can ensure that tacit knowledge is extracted, documented, and converted into explicit knowledge, which will in turn ensure access to valuable knowledge for organizational learning and human capital development purposes.

A participant in the interview for the study noted that *“No, it’s not that training is compulsory for members because at this very moment, we do not have accommodation of ourselves and it’s not easy to get accommodation to provide trainings.”* Figure 2 illustrates how the lack of trainings can negatively impact knowledge creation and ultimately, organizational learning (OL) and human capital development within The Pentecostal Church. The absence of documented trainings and a designated person responsible for this task imply that knowledge creation, a fundamental

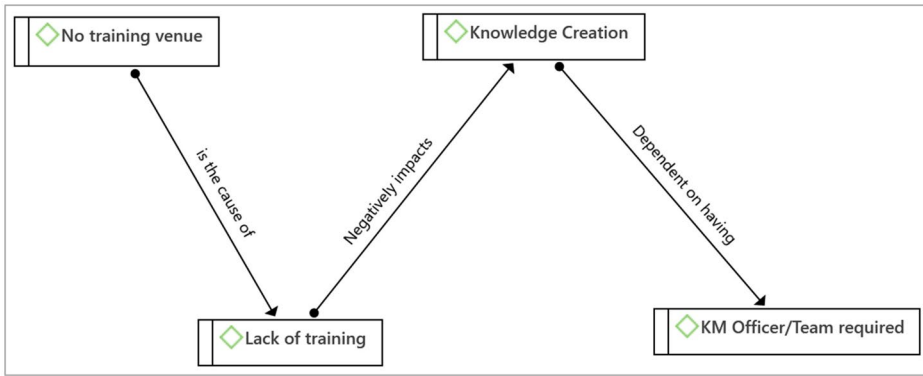


Figure 2. The impact of no training venue on Knowledge Creation at The Pentecostal Church (Source: Authors).

process of knowledge management (KM), is not being prioritized. According to literature on organizational learning (OL), knowledge creation and sharing are heavily dependent on church leadership encouraging these activities and appointing a KM team to facilitate knowledge sharing and creation, making it accessible for trainings, which will contribute to OL and human capital development within the church, as shown in Figure 2.

For many religious organizations, community outreaches such as evangelism or charity, are a fundamental component of their activities. A participant in the interview noted that “...what we share in the community is the gospel and to create awareness about Jesus Christ”. Figure 3 illustrates the knowledge sharing practices that occur within and outside The Pentecostal Church in relation to their community outreach. While

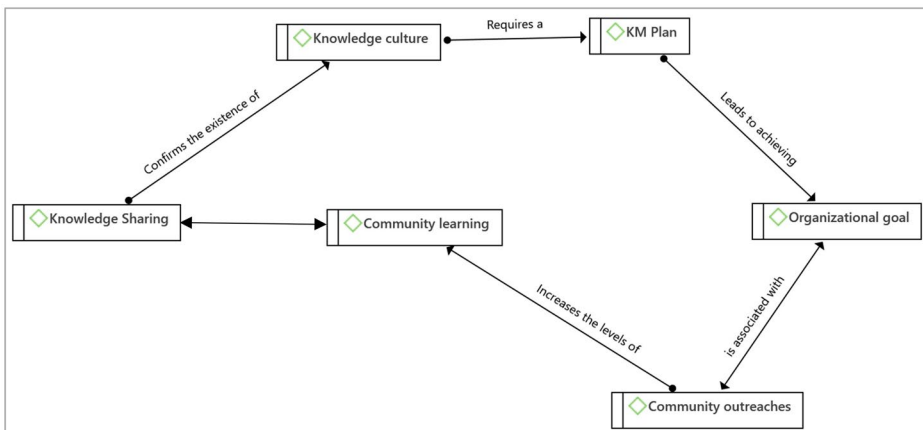


Figure 3. Knowledge sharing at The Pentecostal Church and community learning (Source: Authors).

informal sharing of tacit knowledge does happen at The Pentecostal Church, it is important to enhance this process by developing a knowledge management plan that supports and aligns with the organizational goals of the church, both internally and externally. To achieve this, KM literature recommends performing a knowledge audit as the initial step in creating a KM strategy that aligns with the overall goals of the organization. According to Al-Tit (2015), a knowledge audit serves as a basis for formulating and creating a suitable KM plan that is consistent with the organization's overall strategy.

The levels of community learning can increase through community outreach. This is because learning can occur at various levels, such as individual, organizational, and community level. A study by Zhu and Baylen (2005) confirms that there are three approaches to learning and teaching, one of which is community learning. Community learning is informal and takes place outside of educational institutions. The Pentecostal Church can utilize this approach by informally sharing knowledge and skills to contribute to the learning and human capital development of community members.

According to Zhu and Baylen (2005), community learning encompasses methods, programs, and services that are aimed at enhancing individuals' knowledge, skills, confidence, and ability to engage in lifelong learning and continuously contribute to their community. This further corroborates the response from a participant in the interview who noted that "*...there are skills that they [people in the community] will need to survive in the community, and we would teach and make them aware of these.*" Community learning as a teaching and learning approach can complement organizational learning. Through community outreach, The Pentecostal Church can play a role in contributing to the learning and human capital development of the community by sharing knowledge with the goal of empowering and uplifting the community. This can be achieved by utilizing community learning as a teaching and learning approach. However, it's important to note that this should be a key focus within the Church's knowledge management plan and organizational strategy.

Implementing a knowledge management (KM) initiative is crucial to support learning and human capital development within and outside The Pentecostal Church. A strong foundation is necessary for the success of KM within the church and fostering organizational learning, as well as increasing human capital development. According to Mas'adeh et al. (2019), the foundation of KM is a knowledge management infrastructure, which includes the organization's culture, structure, and information technology structure. Ghani et al. (2002) also stresses the importance of an appropriate organizational structure to effectively allocate and administer work-related functions in KM. This will ensure that the full potential of the

organization's knowledge is effectively captured, stored, shared, and used. Aspects of KM in an organization's strategy should also focus on combating knowledge loss, for example, by considering succession planning. The organizational strategy should also include the formalization of providing training. Additionally, the organizational strategy should aim to establish a KM infrastructure that supports the achievement of goals within the organizational strategy, such as enhancing training and the dissemination of explicit knowledge to combat knowledge loss. Appointing a KM officer or team to analyze the knowledge gap that may be hindering the achievement of organizational goals and is associated with knowledge loss is also important. The KM officer or team would be responsible for knowledge organization and storage. Once knowledge is created explicitly, organized, and stored properly, it can be used to provide members of the church access to the knowledge required for learning, performing certain tasks, and reaching the goals of the church. These activities can bridge the knowledge gap and contribute to the human capital development of congregational members. By having a clear KM plan in place, the Pentecostal Church can ensure that knowledge is effectively shared and utilized within the organization, leading to enhanced learning and human capital development (Figure 4).

Effective knowledge management (KM) and organizational learning (OL) can be utilized to improve community services provided by The Pentecostal Church. At the heart of this effort is knowledge sharing, which is essential for enhancing not just community services, but also KM and OL. The process of knowledge creation starts with considering how the church can effectively spread its message and capturing this knowledge. This knowledge is then integrated into the church's organizational strategy and used to develop insights for creating community services. These services are closely linked to community outreach, which

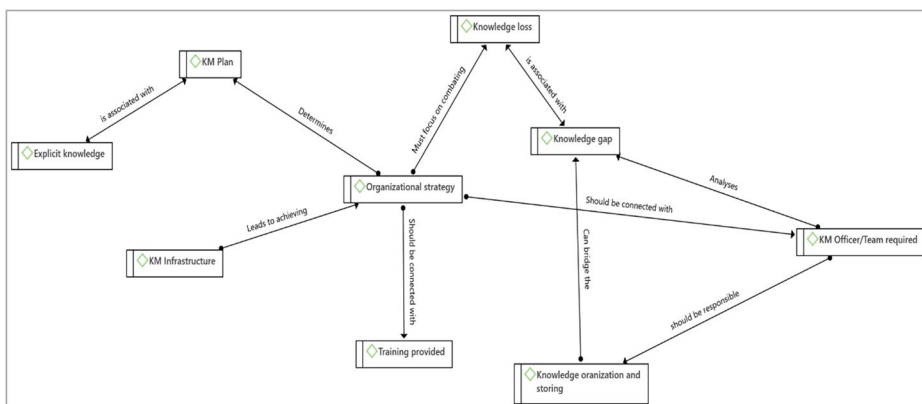


Figure 4. Using OL for goal achievement at the Pentecostal Church (Source: Authors).

is a key part of the church’s strategy. By incorporating KM and OL, the church can increase the level of training provided to community members. This training should be closely aligned with the church’s organizational strategy and lead to further knowledge sharing among members. Overall, KM and OL play a crucial role in bridging the knowledge gap and contributing to the human capital development of congregational members and community services provided by The Pentecostal Church (Figure 5).

The effective use of knowledge, also known as knowledge application, is closely tied to the training provided. This means that the better the training, the more likely it is that community services will be developed or improved. It is also important to note that the organization and storage of knowledge play a crucial role in its use. When knowledge is properly created, organized, and stored, it can be easily accessed, shared, and applied to both learning and enhancing services. Additionally, the way in which knowledge is organized and stored also affects knowledge sharing practices, both within and outside the church. Furthermore, it is important for the organization and storage of knowledge to be linked with community outreach, as some knowledge created will be aimed at improving and developing community services, not just those within the church.

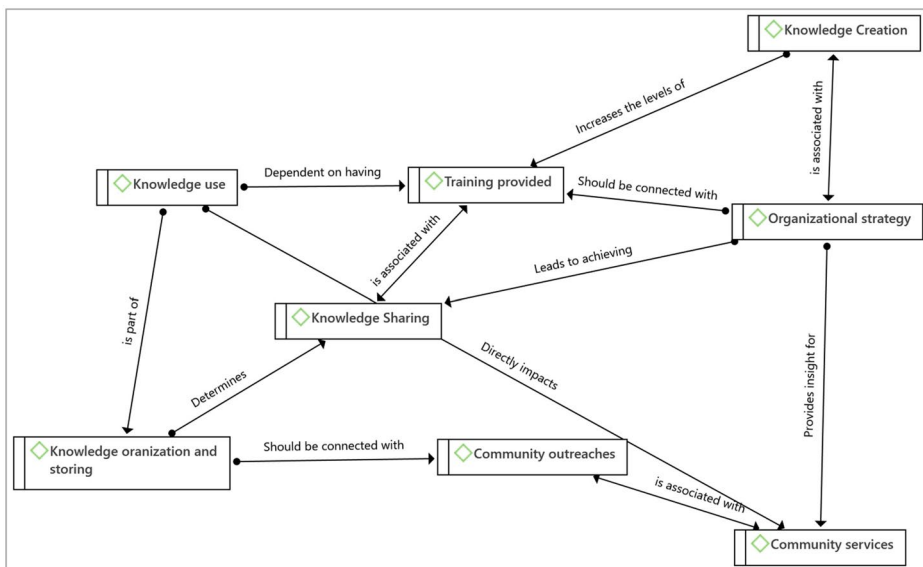


Figure 5. Using KM & OL to enhance community services offered by The Pentecostal Church (Source: Authors).

Conclusion

The importance of knowledge management (KM) and organizational learning (OL) in reaching organizational goals and enhancing community services within The Pentecostal Church for human capital development has been highlighted. The integration of the proposed framework will consolidate to indicate to religious organizations that are currently lacking in fostering knowledge sharing to facilitate KM and OL processes for human capacity development. To address this, religious organizations should prioritize launching a KM initiative and appointing a KM team or manager to conduct a knowledge audit and design an appropriate KM plan as explicated in the framework. This plan should focus on codifying tacit and explicit knowledge to ensure it can be easily accessed, understood and transferred, and should be connected to the organizational strategy for human capital development in community services by religious organizations. The framework calculates the prominence of training and learning within the church. The lack of training and support from leaders is a drawback of the Pentecostal religious organization. The framework recommends prioritization of constructing the required organizational structure and prioritizing learning.

The linking knowledge sharing and explicit knowledge creation to community outreach in order to improve community services should be a major focus for religious organizations as conceptualized in this framework. The communication types already being used by the religious organizations, such as word of mouth, voluntary giving and acts of service, open discussions, mentoring, preaching techniques and strategic planning can be constructed for human capital development using this framework. By prioritizing these, religious organizations can improve their organizational effectiveness and contribute to the human capital development of its members, which will ultimately contribute to achieving its goals and enhancing community services.

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