

## How Do Islamic Job Satisfaction, Organizational Commitment, and Islamic Work Ethic Influence Intention to Leave in Islamic-Based Companies?

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**Abstract:** *Employee retention remains a critical challenge for Islamic-based organizations, where value congruence and ethical climate strongly influence employee attitudes. Drawing on Social Exchange Theory, this study aims to examine the effect of Islamic Job Satisfaction on Intention to Leave, with Organizational Commitment as a mediator and Islamic Work Ethic as a moderator. A quantitative explanatory survey was conducted among 165 employees in Islamic-based organizations in Indonesia, and data were analyzed using Partial Least Squares Structural Equation Modeling (PLSc) in SmartPLS 4. The results indicate that Islamic Job Satisfaction significantly reduces Intention to Leave both directly and indirectly through Organizational Commitment. Organizational Commitment also shows a strong negative effect on Intention to Leave. Furthermore, Islamic Work Ethic moderates the relationships between Islamic Job Satisfaction and Organizational Commitment and between Organizational Commitment and Intention to Leave by weakening these effects. These findings highlight the crucial role of spiritual and ethical values as internal regulatory mechanisms that strengthen employee retention and provide important managerial implications for sustaining workforce stability in Islamic-based organizations.*

## INTRODUCTION

Intention to Leave (ItL) has become a major concern in global human resource management literature due to its widespread consequences for organizations (Clugston, 2000; Rubenstein et al., 2018; Wasti, 2003). High ItL rates correlate with increased actual turnover, which in turn leads to recruitment costs, retraining needs, and the loss of valuable organizational knowledge (Khan et al., 2015; Park & Shaw, 2013; Wen et al., 2022). This condition ultimately puts pressure on company performance and competitiveness (Khan et al., 2015). Based on the Job Openings and Labor Turnover Survey, it is estimated that around 3.2 million workers resigned in the US, with the retail trade sub-sector contributing 388.000 workers (Job Openings and Labor Turnover, 2025). Referring to the Indonesian context, the retail sector absorbed around 18.89% of

the workforce in 2024, making it one of the main pillars of the national labor market (Statistik, 2024). However, the aggregate picture across industries shows a high turnover rate of 20.8% in 2024, which is the highest in Southeast Asia, making Indonesia's employment environment dynamic and competitive (Aon Survey, 2024). Complementing the context of involuntary turnover, the Ministry of Manpower, through Databoks, reported that 42,385 workers were laid off in the first half of 2025, an increase compared to the same period in 2024 and 2023 (databoks, 2025). Considering that Indonesia has a Muslim majority population, the application of Islamic values in work practices is relevant to understanding and managing ItL (Soleman et al., 2020; Wasti, 2003). However, a review of the literature shows that empirical evidence on Islamic Work Ethic (IWE) in Indonesia is still limited compared to its urgency (Chalim, 2018; Islam & Rahman, 2016; Maryati et al., 2025; Serhan et al., 2022).

In organizations oriented towards Islamic values, job satisfaction is not merely understood as material or psychological fulfillment, but also spiritual fulfillment (Aflah et al., 2021; Yousef, 2001). This is in line with the command to strive after worship (Qur'an, 62:10) and peace of mind through remembrance (Qur'an, 13:28). A synthesis of the literature shows that Islamic Job Satisfaction (IJS) consistently increases Organizational Commitment (OC) in various sectors and contributes to reducing ItL, mainly through strengthening employee commitment (Clugston, 2000; Soleman et al., 2020). From an Islamic perspective, OC is in line with the obligation to fulfill contracts (Qur'an, 5:1) and obey legitimate authorities as long as they do not command immorality (Qur'an, 4:59). ItL is understood as a voluntary decision that continues to respect contracts and is made responsibly through deliberation (Qur'an, 42:38) and istikharah on important decisions (Sahih al-Bukhari, Hadith 1166). These findings confirm that IWE increases satisfaction and commitment, and under certain conditions moderates the relationship between the two (Nasution & Rafiki, 2020; Rokhman et al., 2011). Thus, the negative relationship between IJS and ItL tends to be mediated by OC, especially affective commitment, while IWE acts as a contextual factor that moderates the relationship between work attitudes in an Islamic work climate (Soleman et al., 2020; Wasti, 2003).

It is within this context that this study is placed in retail companies in Indonesia that apply Islamic values in their work culture (Nasution & Rafiki, 2020; Soleman et al., 2020), leadership style (Purnomo, 2022; Rosid et al., 2024), and spiritually-oriented human resource management (Abdi et al., 2025). Normatively, Islamic practices are expected to foster IJS (Gheitani et al., 2019) and strengthen OC (Bayraktaroglu et al., 2023), which in turn suppress ItL (Amiri et al., 2025). At the same time, literature on the retail context in Indonesia shows real retention challenges due to workloads and stress (Amiri et al., 2025) as well as the dynamics of supervisor-subordinate relationships (Wen et al., 2022) making the testing of the roles of IJS, OC, and IWE relevant for generating applicable recommendations for Islamic-based retail companies (Younas et al., 2017; Zulpikar et al., 2024). Based on this review, the direction of ItL in this study is explicitly defined as voluntary turnover (Meyer & Allen, 1991; Tett & Meyer, 1993), namely the intention to resign initiated by employees (Wasti, 2003), not non-voluntary, so that the interpretation of the results focuses on psychological and organizational factors such as satisfaction, commitment, fairness, and Islamic work ethic climate (Khan et al., 2015; Raza et al., 2022).

Based on this review, there are two research gaps that need to be emphasized (Mohammad et al., 2015). First, empirical evidence on IWE in Indonesia is still limited compared to its urgency (Chalim, 2018; Islam & Rahman, 2016; Maryati et al., 2025; Serhan et al., 2022), even though Indonesia's socio-cultural context, which is predominantly Muslim, provides an

ideal environment for testing the influence of IWE (Mohamad et al., 2014) on IJS and OC (Gheitani et al., 2019; Soleman et al., 2020) as well as ItL (Abdi et al., 2025). Second, there are still few studies that test an integrative model (Mohammad et al., 2015) that simultaneously includes OC mediation (Soleman et al., 2020) on the influence of IJS on ItL and two IWE moderation paths in a cross-sectoral and cross-cultural analytical framework (Abdi et al., 2025).

Based on these phenomena, this study aims to examine whether IJS (Gheitani et al., 2019; Soleman et al., 2020) reduces ItL (Amiri et al., 2025) and increases OC (Bayraktaroglu et al., 2023), to examine the mediation of OC on the effect of IJS on ItL (Soleman et al., 2020), and to evaluate the role of IWE in moderating the relationship between IJS and ItL and between OC and ItL (Abdi et al., 2025). From a policy perspective, the findings are expected to provide a practical foundation for Islamic-based companies (Nasution & Rafiki, 2020; Rosid et al., 2024) to strengthen organizational justice (Khan et al., 2015), build leadership that is in line with Islamic values (Purnomo, 2022), and design interventions that foster affective commitment (Aflah et al., 2021) so that voluntary ItL can be reduced sustainably (Raza et al., 2022).

## **LITERATURE REVIEW**

### **Social Exchange Theory (SET)**

Social Exchange Theory (SET) views work relationships as exchanges of economic and socio-emotional resources bound by norms of reciprocity, in which mutual obligations are formed through repeated interactions (Gouldner, 1960; Homans, 1958). The quality and direction of exchange are influenced by power dependency relationships and balancing mechanisms within social networks (Emerson, 1962). In an organizational context, cross-disciplinary studies show that these rules of exchange give rise to trust, commitment, citizenship behavior, and ultimately the decision to stay or leave; the key mechanism is manifested through perceived organizational support (POS), which is consistently associated with higher commitment and lower withdrawal behavior, as shown by classic studies, reviews, and meta-analyses (Coyle-Shapiro & Shore, 2007; Eisenberger & Stinglhamber, 2011; Kurtessis et al., 2017). Thus, SET provides a conceptual foundation for linking Islamic Job Satisfaction (IJS), Organizational Commitment (OC), Intention to Leave (ItL), and Islamic Work Ethic (IWE) in a coherent model.

### **Islamic Job Satisfaction (IJS)**

According to the Islamic perspective on job satisfaction, Islamic Job Satisfaction (IJS) is job satisfaction that arises when work is interpreted as worship and a trust from Allah SWT. This concept is rooted in the thinking of Saad (2008), who views job satisfaction as happiness and inner peace before, during, and after work, which stems from the intention to worship, a work process that is in accordance with Sharia law, and the orientation of seeking Allah's pleasure. This understanding is reinforced by Ismail (2010) through a study of Islamic work ethics that emphasizes the values of trust, honesty, and responsibility as the basis of professionalism. In this perspective, job satisfaction is not only psychological but also a consequence of ethical and moral work behavior, as emphasized in the hadith about the importance of maintaining trustworthiness (Sahih al-Bukhari, Hadith 6095). Based on this conceptual foundation, Mohamad et al. (2014) developed this concept within the framework of Work Satisfaction in the Perspective of Islam and tested it empirically. IJS is understood as job satisfaction that brings happiness before, during, and after work because work is positioned as worship. This satisfaction is manifested through four dimensions, namely spiritual (ruhiyyah), intellectual ('aqliyyah), social (nafsiyyah), and material (jasadiyyah) (Mohamad et al., 2014).

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### **Organizational Commitment (OC)**

Organizational Commitment (OC) is the psychological attachment of employees to the organization that shapes their tendency to stay (Meyer & Allen, 1991). This commitment is understood through three components: affective, continuance, and normative commitment (Sersic, 1999). This three-component model has been validated across contexts and shows a consistent relationship with lower turnover intentions and higher retention (Soleman et al., 2020; Wasti, 2003). In the context of Islamic-based organizations, commitment also plays an important role as a predictor of retention behavior and performance, as individuals with affective attachment and religious values tend to be more loyal to the organization (Nasution & Rafiki, 2020; Soleman et al., 2020). From an Islamic perspective, the fulfillment of contracts (agreements) is the moral foundation for loyalty and consistency in work behavior (Qur'an, 5:1). Obedience to legitimate authority as long as it does not command immorality emphasizes the importance of discipline and proportional compliance in organizations (Qur'an, 4:58; Sahih al-Bukhari, Hadith 7144; Sahih Muslim, Hadith 1839a). The principle of trustworthiness is emphasized in the hadith as a measure of individual reliability and responsibility in the workplace (Sahih al-Bukhari, Hadith 6095). Keeping promises is also emphasized in other accounts as a form of personal integrity and trust in organizations (Sahih Muslim, Hadith 59a).

### **Islamic Work Ethic (IWE)**

Islamic Work Ethic (IWE) is a work ethic based on Islamic values and emphasizes intention, knowledge, worship, and perceived alternative employment opportunities (Ali, 1988). Trustworthiness and fairness in decision-making are the foundations of a reliable work ethic (Qur'an, 4:58). The principles of fairness and *ihsan* provide directional values for work interactions and public service (Qur'an, 16:90). The prohibition against reducing weights illustrates the integrity of transactions and the quality of work without cheating (Qur'an, 83:1–3). The exhortation to avoid extravagance directs efficiency and responsibility in the use of organizational resources (Qur'an, 17:26–27). The principle that humans reap according to their efforts emphasizes the importance of working diligently and being oriented towards lawful results (Qur'an, 53:39). Honesty as a path to virtue is emphasized in the hadith as the foundation of trustworthy work behavior (Sahih Muslim, Hadith 2607a). The fulfillment of workers' rights is emphasized in the story about the payment of wages before the workers' sweat dries as a reference for industrial relations ethics (Ibn Majah, Hadith 2443).

### **Intention to Leave (ItL)**

Intention to Leave (ItL) is an employee's conscious intention to leave an organization and is often used as the closest proxy for actual exit behavior in personnel studies (Cammann et al., 1979). Operationally, ItL is measured through three domains, namely perceived alternative job opportunities, job expectations, and intention to quit (Kumar & Che Rose, 2010). The focus of this study is voluntary ItL, which is the decision to leave initiated by the employee themselves, not due to involuntary termination of employment (Rubenstein et al., 2018). Voluntary ItL tends to be sensitive to psychological and organizational factors such as job satisfaction, commitment, and role clarity, making the management of a fair and healthy work environment relevant in reducing the intention to leave (Tett & Meyer, 1993; Wen et al., 2022). Within the framework of Islamic values, making wise career decisions requires respect for contractual obligations as a form of moral commitment (Qur'an, 5:1), pursued through deliberation as a form of social responsibility and collective wisdom (Qur'an, 42:38), and accompanied by *istikharah* as a

spiritual effort to seek the best guidance (Sahih al-Bukhari, Hadith 1166).

### **The Relationship between Islamic Job Satisfaction and Intention to Leave**

In general, job satisfaction plays a role in suppressing external alternative evaluations, so that the intention to leave voluntarily tends to weaken in various organizational contexts (Tett & Meyer, 1993). The negative pattern of satisfaction and intention to leave is consistent across industries according to modern meta-analytic reviews (Rubenstein et al., 2018). Contemporary evidence shows that increased satisfaction is associated with a decrease in intention to leave in diverse work settings (Wang et al., 2020; Wen et al., 2022). In the context of value-based organizations, particularly Islamic ones, the concept of job satisfaction has evolved into IJS. In line with conventional job satisfaction, a number of studies show that IJS has a negative and significant effect on ItL, including in the context of Islamic banking in Indonesia and other developing countries (Amiri et al., 2025; Khan et al., 2015; Liu et al., 2019; Soleman et al., 2020; Wen et al., 2022).

H1: Islamic Job Satisfaction has a significant negative effect on Intention to Leave.

### **The Relationship between Islamic Job Satisfaction and Organizational Commitment**

In Islamic-based organizations, religious value alignment in the workplace increases IJS, which in turn strengthens OC, especially affective commitment (Soleman et al., 2020). The strengthening mechanism works through work meaning, intrinsic motivation, and a better perception of fairness (Gheitani et al., 2019). Extensive empirical synthesis places satisfaction as a strong correlate of commitment in various organizational contexts (Gheitani et al., 2019; Nasution & Rafiki, 2020; Soleman et al., 2020; Sušanjan & Jakopec, 2012; Yousef, 2001).

H2: Islamic Job Satisfaction has a significant positive effect on Organizational Commitment.

### **The Relationship between Organizational Commitment and Intention to Leave**

OC, particularly affective commitment, is consistently negatively associated with ItL and predicts employee retention (Meyer & Allen, 1991). This pattern has been proven across cultures, including in the Indonesian context (Wasti, 2003). Research on public services and services shows that strengthening commitment is associated with higher retention intentions (Ma et al., 2022; Serhan et al., 2022). Additional evidence confirms commitment as a relevant retention lever in various organizations (Abdi et al., 2025; Amiri et al., 2025; Khan et al., 2015; Liu et al., 2019; Soleman et al., 2020).

H3: Organizational Commitment has a significant negative effect on Intention to Leave.

### **The Relationship between Islamic Job Satisfaction, Organizational Commitment, and Intention to Leave**

The withdrawal process framework explains that the influence of job satisfaction, including IJS, on ItL occurs through the process of employees' psychological evaluation of the organization, in which OC plays an important role as a mechanism that suppresses the tendency to withdraw (Tett & Meyer, 1993). Empirical findings indicate that OC involvement makes the relationship between job satisfaction and ItL more consistent than the direct effect of job satisfaction on ItL (Clugston, 2000). In the context of Islamic value-based organizations and the service sector, various studies show that OC strongly mediates the relationship between IJS and ItL (Liu et al., 2019; Nasution & Rafiki, 2020; Soleman et al., 2020; Sušanjan & Jakopec, 2012; Yousef, 2001).

H4: Organizational Commitment mediates the relationship between Islamic Job Satisfaction and Intention to Leave.

**The Relationship between Islamic Job Satisfaction, Islamic Work Ethic, and Organizational Commitment**

Islamic Work Ethic (IWE) is associated with higher intrinsic motivation, stronger work meaning, and enhanced perceptions of organizational justice, all of which strengthen employees' attachment to the organization (Gheitani et al., 2019; Mohammad et al., 2015). In Islamic value-based organizations, job satisfaction that is aligned with ethical values has been proven to be more effective in building employees' emotional attachment to the organization (Nasution & Rafiki, 2020). Recent empirical findings also show that the internalization of IWE moderates the relationship between IJS and OC (Zulpikar et al., 2024). IWE provides a climate of trustworthiness, honesty, and hard work that moderates the conversion of IJS to OC (Yousef, 2001). Evidence in Indonesia shows that IWE is positively associated with IJS and OC in Islamic financial institutions (Rokhman et al., 2011). This reinforcement works through intrinsic motivation, work meaning, and better organizational justice (Gheitani et al., 2019; Mohammad et al., 2015; Nasution & Rafiki, 2020; Zulpikar et al., 2024).

H5: Islamic Work Ethic moderates the relationship between Islamic Job Satisfaction and Organizational Commitment.

**The Relationship between Organizational Commitment, Islamic Work Ethic, and Intention to Leave**

In Islamic-based organizations, IWE under certain conditions can amplify the influence of OC in reducing ItL (Soleman et al., 2020). Cross-study findings are not always consistent, but when individual and organizational value orientations are high and IWE is internalized, the negative effect of OC on ItL tends to be stronger (Abdi et al., 2025; Khan et al., 2015; Sadozai et al., 2013; Yousef, 2001).

H6: Islamic Work Ethic moderates the relationship between Organizational Commitment and Intention to Leave.

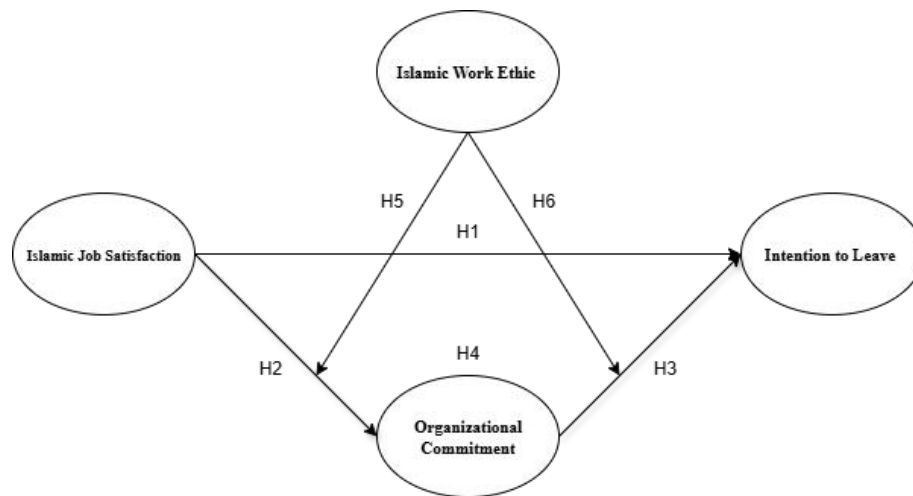


Figure 1. Conceptual Framework

## METHOD

### Research Design

This study uses a quantitative approach with a non-experimental and correlational survey design to examine the relationship between variables (Hair et al., 2021). The research model tests the effect of Islamic Job Satisfaction on Intention to Leave with Organizational Commitment as a mediating variable and Islamic Work Ethic as a moderating variable. Data were collected cross-sectionally and were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) through SmartPLS 4, as this method is suitable for predictive models involving direct, mediating, and moderating relationships (Hair et al., 2021).

### Population and Sample

The population comprised all active employees, with individuals serving as the unit of analysis (Soleman et al., 2020). Proportional stratified random sampling across divisions was used so that the organizational structure was proportionally represented, in line with the probabilistic sampling practices recommended in the survey literature (Elfil & Negida, 2017). Inclusion criteria included: 1) active employees (permanent/contract), 2)  $\geq 3$  months of service, 3) age  $\geq 18$  years. Exclusion criteria included interns and outsourced workers who were not registered in the HR system. Initially, this study involved 184 employees working in Islamic-based companies. However, after screening and cleaning the data by removing inconsistent responses and responses identified as statistical outliers, the final analytical sample consisted of **165 respondents**.

### Data Collection Technique

Data were collected using an online questionnaire using Google Forms. The survey link was distributed through various social media platforms commonly used by workers, including WhatsApp, Facebook, X, LinkedIn, TikTok, and Instagram, as well as through the paid survey platform Kudata.id. This approach is in line with online survey practices that are considered efficient and valid in organizational and human resource research (Evans & Mathur, 2018). Participation was voluntary, anonymous, and confidential. Information regarding the research objectives, respondents' rights, and informed consent was clearly stated at the beginning of the questionnaire to procedurally minimize the risk of common method bias (Podsakoff et al., 2003).

### Research Instruments

All constructs were measured using established instruments adapted to the conceptual framework of the study. IJS was measured based on the Work Satisfaction in the Perspective of Islam framework, which views job satisfaction as the result of interpreting work as worship, reflected in the meaning of work, integrity and trust, quality of work relationships, and fulfillment of halal benefits (Mohamad et al., 2014). OC was measured using a three-component model that includes affective, continuance, and normative commitment (Meyer & Allen, 1991). IWE was measured as a work ethic based on Islamic values, which emphasizes the intention to work as worship, sincerity and excellence in work (itqan), honesty, trustworthiness, fairness, and togetherness (Ali, 1988). ItL was measured as the conscious intention of employees to leave the organization voluntarily. Operationally, ItL was measured through three main domains, namely perceived alternative job opportunities, future job expectations, and intention to leave the current organization (Kumar & Che Rose, 2010). All items were measured using a five-point Likert scale,

ranging from 1 (strongly disagree) to 5 (strongly agree) (Dawes, 2008).

### Data Analysis Technique

Data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with the help of SmartPLS 4, as this approach is suitable for predictive models involving direct, mediating, and moderating relationships simultaneously (Hair et al., 2021; Henseler et al., 2016). The analysis procedure was carried out in two stages, namely measurement model evaluation and structural model evaluation (Dijkstra & Henseler, 2015; Henseler et al., 2015). In the measurement model stage, the reliability of the indicators was evaluated through outer loadings with a threshold of  $\geq 0.70$  (Hair et al., 2021). Internal reliability was assessed using Composite Reliability and  $\rho_A$  with a criterion of  $\geq 0.70$ , while convergent validity was evaluated through Average Variance Extracted ( $AVE \geq 0.50$ ). Discriminant validity was tested using the Heterotrait–Monotrait Ratio ( $HTMT < 0.90$ ) criterion as recommended by Henseler et al. (2015). The potential for multicollinearity between constructs was also examined using the Variance Inflation Factor ( $VIF < 3.3$ ) to ensure the absence of multicollinearity issues (Hair et al., 2021).

The structural model was evaluated by analyzing path coefficients, coefficients of determination ( $R^2$ ), effect sizes ( $f^2$ ), and predictive relevance ( $Q^2$ ) through a blindfolding procedure (Hair et al., 2021). The significance of the relationship between constructs was tested using bootstrapping with 5,000 resamples, two-tailed testing at a 5% significance level, and bias-corrected and accelerated confidence intervals (Hair et al., 2021). The mediating effect of OC was tested through specific indirect effects with reporting of indirect coefficients and confidence intervals (Sarstedt et al., 2020). Meanwhile, the moderating effect of IWE was estimated using a two-stage interaction approach (Becker et al., 2018). As additional model fit information, the Standardized Root Mean Square Residual ( $SRMR < 0.08$ ) value was reported to support the overall model fit (Shmueli et al., 2016).

## RESULT AND DISCUSSION

### Respondent Characteristics

A total of 165 respondents were included in the analysis. The demographic characteristics of the respondents are presented in Table 1.

**Table 1: Demographics of Respondents**

		Frequency	Percent
<b>Gender</b>	Male	49	29.70%
	Female	116	70.30%
	Total	165	100%
<b>Age</b>	18–21 years	48	29.09%
	22–29 years	87	52.73%
	30–39 years	20	12.12%
	40–49 years	7	4.24%
	50 years and above	3	1.82%
	Total	165	100%
<b>Length of Employment</b>	Less than 1 year	46	27.88%
	1 to <2 years	67	40.61%
	2 to <3 years	32	19.39%
	3 years and above	20	12.12%
	Total	165	100%
<b>Residence</b>	Jawa Barat	37	22.42%
	Jawa Timur	36	21.82%

DKI Jakarta	22	13.33%
Jawa Tengah	17	10.30%
Banten	13	7.88%
DI Yogyakarta	9	5.45%
Kalimantan Barat	8	4.85%
Riau	5	3.03%
Kalimantan Timur	4	2.42%
Lampung	3	1.82%
Aceh	2	1.21%
Kepulauan Riau	2	1.21%
Bali	1	0.61%
Sulawesi Selatan	1	0.61%
Sumatera Utara	1	0.61%
Sumatera Selatan	1	0.61%
Gorontalo	1	0.61%
Sumatera Barat	1	0.61%
Sulawesi Utara	1	0.61%
Sulawesi Tengah	1	0.61%
Jambi	1	0.61%
Kep. Bangka Belitung	1	0.61%
Total	165	100%

Source: Author's analysis

Based on Table 1, the analytical sample consisted of 165 retail employees working in organizations that apply Islamic values. The sample was predominantly female (70.30%), while male respondents accounted for 29.70%. In terms of age, most respondents were young adults, primarily aged 22 to 29 years (52.73%), followed by those aged 18 to 21 years (29.09%), while respondents aged 30 years and above comprised a smaller proportion. Regarding length of employment, the majority had relatively short tenure, with 40.61% having worked for 1 to less than 2 years and 27.88% having worked for less than 1 year. Geographically, respondents were mainly from West Java (22.42%), East Java (21.82%), and DKI Jakarta (13.33%), while the rest were spread across various other provinces in Indonesia, reflecting the diversity of regions in the research sample.

### Measurement Model Assessment

Measurement model assessment is a crucial initial step to ensure that the indicators used are able to represent the research constructs reliably and validly. The results of reliability and convergent validity testing for all constructs are presented in Table 2.

**Table 2.** Reliability and Convergent Validity

Construct	Measure Items	Outer Loading	Description	AVE	CR	CA	Description
IJS				0.73	0.967	0.965	Reliable
	IJS1.1	0.859	Valid				
	IJS1.2	0.860	Valid				
	IJS1.3	0.854	Valid				
	IJS2.1	0.849	Valid				
	IJS2.2	0.865	Valid				
	IJS2.3	0.888	Valid				
	IJS3.1	0.853	Valid				
	IJS3.2	0.874	Valid				
	IJS3.3	0.844	Valid				
	IJS4.1	0.859	Valid				

IJS	IJS4.2	0.851	Valid	0.77	0.975	0.973	Reliable					
	IJS4.3	0.830	Valid									
IWE	IWE1.1	0.870	Valid	0.69	0.945	0.942	Reliable					
	IWE1.2	0.893	Valid									
	IWE1.3	0.902	Valid									
	IWE2.1	0.884	Valid									
	IWE2.2	0.874	Valid									
	IWE2.3	0.859	Valid									
	IWE3.1	0.894	Valid									
	IWE3.2	0.881	Valid									
	IWE3.3	0.890	Valid									
	IWE4.1	0.858	Valid									
	IWE4.2	0.858	Valid									
	IWE4.3	0.891	Valid									
	ItL	ItL1.1	0.869					Valid	0.70	0.955	0.952	Reliable
ItL1.2		0.867	Valid									
ItL1.3		0.850	Valid									
ItL2.1		0.829	Valid									
ItL2.2		0.752	Valid									
ItL2.3		0.760	Valid									
ItL3.1		0.859	Valid									
ItL3.2		0.824	Valid									
ItL3.3		0.860	Valid									
OC		OC1.1	0.807	Valid	0.70	0.955	0.952	Reliable				
		OC1.2	0.852	Valid								
		OC1.3	0.847	Valid								
		OC2.1	0.836	Valid								
	OC2.2	0.806	Valid									
	OC2.3	0.854	Valid									
	OC3.1	0.829	Valid									
	OC3.2	0.834	Valid									
	OC3.3	0.844	Valid									
	OC3.4	0.852	Valid									

Source: Author's analysis

Notes: IJS – Islamic Job Satisfaction; IWE – Islamic Work Ethic; OC – Organizational Commitment; ItL – Intention to Leave; AVE – Average Variance Extracted; CR – Composite Reliability; CA – Cronbach's Alpha.

The measurement model was evaluated through the assessment of indicator reliability, internal consistency reliability, and convergent validity (Hair et al., 2021). All indicators showed outer loadings above the threshold of 0.70, with values ranging from 0.752 to 0.902. Internal consistency reliability was also met, with Composite Reliability and Cronbach's Alpha values for all constructs exceeding the minimum threshold of 0.70, namely IJS (CR = 0.967;  $\alpha$  = 0.965), IWE (CR = 0.975;  $\alpha$  = 0.973), OC (CR = 0.955;  $\alpha$  = 0.952), and ItL (CR = 0.945;  $\alpha$  = 0.942). Convergent validity was supported by Average Variance Extracted (AVE) values that were all above 0.50, namely IJS (0.73), IWE (0.77), OC (0.70), and ItL (0.69) (Hair et al., 2021).

**Table 3.** Fornell–Larcker Criterion

Constructs	IJS	IWE	ItL	OC
IJS	0.857			
IWE	0.740	0.879		
ItL	-0.772	-0.743	0.831	

OC	0.721	0.684	-0.782	0.836
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Source: Author's analysis

Discriminant validity based on the Fornell–Larcker criterion was established, as the square root of the Average Variance Extracted (AVE) value for each construct exceeded its correlations with other constructs (Fornell & Larcker, 1981). In addition, the results of the Heterotrait –Monotrait Ratio (HTMT) testing show that all HTMT values between the main constructs are below the threshold of 0.85, as recommended by Henseler et al. (2015), and also below the limit of 0.90 proposed by Hair et al. (2021), thus indicating that discriminant validity is fulfilled. However, relatively high HTMT values were found in the relationships between interaction constructs, particularly between  $IWE \times IJS$  and  $IWE \times OC$ , with a value of 0.961 that slightly exceeded the conservative limit of 0.90. This value is acceptable because the moderation construct was formed using the product indicator approach, which methodologically tends to show a high level of correlation with its constituent constructs and does not directly indicate a problem with discriminant validity (Hair et al., 2021).

### Structural Model Assessment

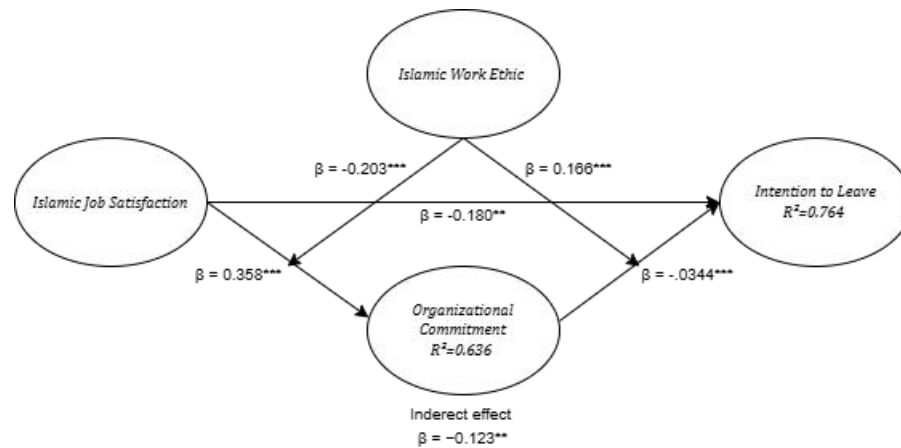
Structural model assessment was conducted to ensure that there were no multicollinearity issues, while also evaluating the clarity and strength of the effects of the proposed structural pathways. A summary of the structural model testing results is presented in Table 4.

**Table 4.** Structural Model Assessment Results

Criterion	Path / Construct	Value	Description
<b>Collinearity (VIF)</b>	IJS → ItL	3.163	No multicollinearity
	IJS → OC	2.418	No multicollinearity
	OC → ItL	2.389	No multicollinearity
	IWE x IJS → OC	2.270	No multicollinearity
	IWE x OC → ItL	2.616	No multicollinearity
<b>Explanatory Power (R<sup>2</sup>)</b>	ItL	0.764 (Adj. 0.758)	Moderate
	OC	0.636 (Adj. 0.629)	Moderate
<b>Effect Size (f<sup>2</sup>)</b>	IJS → ItL	0.043	Small effect
	IJS → OC	0.146	Small effect
	OC → ItL	0.209	Moderate effect
	IWE x IJS → OC	0.181	Moderate effect
	IWE x OC → ItL	0.155	Moderate effect

Source: Author's analysis

The inner Variance Inflation Factor (VIF) values indicate the absence of multicollinearity issues, as all VIF values were below the threshold of 5 (Hair et al., 2021). The model demonstrated moderate to substantial explanatory power, with an R<sup>2</sup> value for ItL of 0.764 (adjusted R<sup>2</sup> = 0.758) and for OC of 0.636 (adjusted R<sup>2</sup> = 0.629). Effect size analysis (f<sup>2</sup>) shows that OC has a moderate effect size on ItL (f<sup>2</sup> = 0.209), while the moderating effect of IWE on the relationship between OC and ItL (f<sup>2</sup> = 0.155) and on the relationship between IJS and OC (f<sup>2</sup> = 0.181) is also in the moderate category. Conversely, the direct effect of IJS on ItL was small (f<sup>2</sup> = 0.043), while the effect of IJS on OC was in the small to near-moderate category (f<sup>2</sup> = 0.146), indicating a relatively more limited contribution compared to the main structural path (Hair et al., 2021).



**Figure 2.** Structural Model Results

**Note:** \*\*\*  $p < 0.01$ ; \*\*  $p < 0.05$ ; \*  $p < 0.10$ ; n.s. = not significant

The structural model shows that IJS significantly influences in shaping OC and negatively affects ItL, both directly and indirectly. IJS has a positive effect on OC, which in turn has a negative effect on ItL, supporting the role of organizational commitment as a key mechanism in explaining employee retention trends. In addition, IJS also has a direct negative effect on ItL, indicating that the fulfillment of Islamic work values directly reduces the intention to leave. The substantial explanatory power, as reflected in the  $R^2$  value of 0.636 for OC and 0.764 for Intention to Leave, which indicates strong predictive accuracy. Furthermore, IWE was found to play a significant moderating role. The interaction effect shows that IWE weakens the positive relationship between IJS and OC and the negative relationship between OC and ItL. This indicates that at high levels of IWE, the influence of IJS and OC on ItL become less pronounced.

### Hypothesis Testing Results

The hypotheses were tested using a bootstrapping procedure with 5,000 bootstrap resamples. The significance of the structural relationships was evaluated based on the path coefficients ( $\beta$ ), t-values, and p-values, in accordance with PLS-SEM recommendations (Hair et al., 2021). A summary of the hypothesis testing results is presented in Table 5, and a visualization of the structural model is shown in Figure 2.

**Table 7.** Hypothesis Testing Results

Hypothesis	Path	Original Sample	T-statistic	p-Value	Result
<b>Direct Effect</b>					
H1	IJS $\rightarrow$ ItL	-0.180	2.040	0.041	Supported
H2	IJS $\rightarrow$ OC	0.358	3.796	0.000	Supported
H3	OC $\rightarrow$ ItL	-0.344	4.284	0.000	Supported
<b>Indirect Effect</b>					
H4	IJS $\rightarrow$ OC $\rightarrow$ ItL	-0.123	2.418	0.016	Supported
H5	IWE $\times$ IJS $\rightarrow$ OC	-0.203	4.436	0.000	Supported
H6	IWE $\times$ OC $\rightarrow$ ItL	0.166	4.076	0.000	Supported

**Source:** Author's analysis

The results indicate that IJS has a negative and significant effect on ItL ( $\beta = -0.180$ ,  $t = 2.040$ ,  $p = 0.041$ ), thereby supporting H1. In addition, IJS has a positive and significant effect on

OC ( $\beta = 0.358$ ,  $t = 3.796$ ,  $p < 0.001$ ), supporting H2. Furthermore, OC has a negative and significant effect on ItL ( $\beta = -0.344$ ,  $t = 4.284$ ,  $p < 0.001$ ), thus supporting H3. These findings confirm that IJS contributes to an increase in OC and a decrease in employee ItL.

### **Mediation Analysis**

Mediation analysis was conducted to examine the role of OC in mediating the relationship between IJS and ItL. The mediation test was based on specific indirect effects as recommended in the PLS-SEM approach, without relying on normality assumptions (Hair et al., 2021). The results indicate that the indirect effect of IJS on ItL through OC is significant ( $\beta = -0.123$ ,  $t = 2.418$ ,  $p = 0.016$ ), thus supporting H4. This finding indicates that part of the influence of IJS on ItL is transmitted through an increase in OC. Thus, OC acts as a partial mediator, where IJS still has a significant direct effect on ItL, as well as an indirect effect through OC.

### **Moderation Analysis**

The moderating role of IWE was tested using the product indicator approach in the PLS-SEM framework. This approach was considered appropriate for estimating moderation effects because it accommodates measurement errors in interaction constructs and produces more reliable estimates. The moderation analysis results show that IWE significantly moderates the relationship between IJS and OC ( $\beta = -0.203$ ;  $t = 4.436$ ;  $p < 0.001$ ) and the relationship between OC and ItL ( $\beta = 0.166$ ;  $t = 4.076$ ;  $p < 0.001$ ). The direction of the interaction coefficient indicates that IWE weakens the relationship of the relationship between variables, suggesting that employees with high IWE levels have more stable work attitudes and retention decisions.

### **Discussion**

This study shows that IJS exerts a significant negative effect on ItL, both directly and through OC as a mediating variable. These findings reinforce the current literature that places job satisfaction as a key determinant of employee retention, especially in organizations that emphasize value alignment, fairness, and meaning in work (Maryati et al., 2025; Rubenstein et al., 2018; Serhan et al., 2022). In the context of Islamic-based organizations, job satisfaction is not only related to positive feelings toward work, but also reflects the alignment of moral values between individuals and organizations, thereby strengthening employees' psychological attachment.

The positive influence of IJS on OC indicates that Islamic job satisfaction contributes to stronger organizational commitment. This finding is in line with previous studies stating that religious-based job satisfaction can significantly increase organizational commitment (Abdi et al., 2025; Aflah et al., 2021; Nasution & Rafiki, 2020). In Islamic teachings, work is viewed as a trust that must be carried out fairly and responsibly. This is emphasized in the Qur'an, which commands that trusts be conveyed to those who are entitled to them and that every decision be made with justice (Qur'an, 4:58). This suggests that fair and meaningful work practices encourage employees to respond with stronger loyalty and commitment to the organization.

The negative effect of OC on ItL supports the view that organizational commitment is an important psychological mechanism in suppressing employees' intention to leave. This finding is consistent with various empirical studies showing that OC is a stable predictor of ItL (Amiri et al., 2025; Park & Shaw, 2013; Rubenstein et al., 2018). In Islamic-based organizations, this attachment is also based on moral values and religious responsibilities. This is in line with the hadith of the Prophet Muhammad SAW, which states that every individual is a leader and will be

held accountable for the mandate they carry (Sahih al-Bukhari, Hadith 7144). This suggests that the decision to remain in the organization is not only based on rational or material considerations, but also on moral awareness and spiritual responsibility.

The mediation analysis results indicate that OC partially mediates the relationship between IJS and ItL. This finding indicates that IJS reduces ItL not only through increased organizational commitment, but also through direct effects associated with intrinsic satisfaction and perceived work meaning. This pattern is in line with studies showing that job satisfaction influences turnover intention through various psychological pathways simultaneously (Liu et al., 2019; Maryati et al., 2025; Serhan et al., 2022). From an Islamic perspective, job satisfaction, understood as part of worship and spiritual endeavors, can directly shape attitudes toward staying in an organization, as emphasized in the Qur'an that humans only receive rewards for what they have done (Qur'an, 53:39).

An additional key finding in this study is the moderating role of IWE. The results indicate that IWE significantly weakens the relationship between IJS and OC, as well as the relationship between OC and ItL. This finding is in line with the research by Sadozai et al. (2013), which shows that IWE functions as a buffer in the relationship between organizational commitment and intention to leave, so that at high levels of IWE, the desire to leave the organization is less influenced by changes in commitment levels. Furthermore, Khan et al. (2015) emphasized that IWE does not always act as an enhancer, but rather as a value that is embedded within individuals, thereby reducing employees' dependence on specific working conditions. Thus, when Islamic work values are strongly internalized, employees' decisions to remain in the organization are more guided by personal ethical and spiritual considerations, in line with the value contingency approach in work behavior (Abdi et al., 2025).

This finding is in line with Islamic principles that emphasize justice, virtue, and work ethics. The Qur'an emphasizes the command to be just and do good deeds (Qur'an, 16:90) and encourages people to work diligently after fulfilling their religious obligations (Qur'an, 62:10). These values form an ethical framework that encourages employees to view work as part of their devotion, so that the decision to leave the organization is not solely based on short-term material considerations.

## **CONCLUSION**

This study demonstrates that IJS significantly reduces ItL, both directly and indirectly through the mediating role of OC. OC functions as a key psychological mechanism in explaining employee retention behavior in Islamic-based organizations. Furthermore, IWE was found to be a significant moderating variable that weakens the relationship between IJS and OC as well as the relationship between OC and ItL. These findings indicate that when IWE is strongly internalized, employees' decisions to stay become less dependent on situational work attitudes and more influenced by personal moral and spiritual values.

## **IMPLICATIONS**

This study contributes theoretically by showing that IJS influences ItL through both direct and mediating mechanisms, both directly and through OC as a mediator. These findings expand the literature on job satisfaction and turnover intention, which has thus far emphasized the emotional dimension, by incorporating moral and spiritual values as internal explanatory mechanisms. Furthermore, the moderating role of IWE indicates that value-based ethics functions as an internal context that weakens the strength of the relationship between IJS and OC as well as

OC and ItL, so that work behavior is not entirely determined by situational work attitudes, but also by the internalization of ethical and spiritual values.

From a practical perspective, the results of this study indicate that employee retention strategies in Islamic-based organizations should focus on enhancing IJS through fair, transparent, and meaningful work practices. Strengthening OC remains a crucial aspect because it plays a direct role in reducing ItL. However, the internalization of IWE in organizational policies and culture not only reinforces work attitudes but also serves as a stabilizing factor in employee behavior. With strongly internalized IWE, employees' decisions to stay tend to be more consistent and less dependent on fluctuations in IJS and OC, thereby enabling the establishment of more stable and sustainable employment relationships.

## **LIMITATIONS**

This study used a cross-sectional design, so the causal relationship between variables cannot be confirmed. Therefore, further research using a longitudinal or time-lagged design is recommended to capture the dynamics of changes in IJS, OC, and ItL more comprehensively. Another limitation of this study relates to the data collection process. Limited organizational access and lack of formal approval restricted broader data collection. Consequently, the findings should be interpreted with consideration of potential sampling constraints. Furthermore, the sample focused on Islamic-based organizations in Indonesia, which limits the generalizability of the findings to other organizational and cultural contexts. Further research is recommended to test this model in different sectors, countries, or institutional contexts, as well as to consider additional contextual variables, such as organizational support or labor market conditions, in order to enrich the understanding of the determinants of ItL.

## **ETHICAL APPROVAL**

Ethical approval for this research was obtained from Tanjungpura University, Indonesia (Ethical Approval No. 8915/UN22.2/TU.00/2025). Informed consent was obtained from all participants prior to data collection.

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