

Islamic job satisfaction, organizational commitment, and intention to leave: Moderating role of Islamic work ethics

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ABSTRACT

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This study examines the direct influence of Islamic job satisfaction and organizational commitment on the intention to leave, and the direct influence of Islamic job satisfaction on organizational commitment. It also investigates the mediation of organizational commitment in the relationship between Islamic job satisfaction and intention to leave. The study examines the moderating impact of the Islamic work ethic on the influence of Islamic job satisfaction and organizational commitment on intention to leave. This study is explanatory research and used Smart Partial Least Square (SmartPLS) Version 3.2.6. The sample for the study included 164 employees in Islamic banks in North Maluku Province, Indonesia. The results of the empirical research indicate that Islamic job satisfaction had a direct positive and significant influence on organizational commitment. Islamic job satisfaction has a direct negative and significant influence on intention to leave. Organizational commitment has a direct negative and significant influence on intention to leave. Organizational commitment also mediates the relationship between Islamic job satisfaction and intention to leave. Furthermore, these research results reveal that the Islamic work ethic cannot moderate the effect of Islamic job satisfaction on the level of intention to leave. Conversely, the Islamic work ethic may moderate the influence of organizational commitment on intention to leave. Implications, limitations and future research are discussed.

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1. Introduction

There have been many studies discussing and examining the phenomenon of job satisfaction in relation to intention to leave (Abbasi, 2015; Currivan, 1999; Daileyl & Kirk, 1992; Egan et al., 2004; Tian-Foreman, 2009; Freund, 2005; Hellman, 1997; Husain et al., 2015; Hwang & Kuo, 2006; Iqbal et al., 2014; Jenkins, 1993; Kanwar et al., 2012; Khatri et al., 2001; Lam et al., 2001; Lambert & Hogan 2009; Rahman et al., 2008; Salleh et al., 2012; Van Dick et al., 2004). The same holds for the relationship between job satisfaction and organizational commitment (Daileyl & Kirk, 1992; Elangovan, 2001; Husain et al., 2015; Iqbal et al., 2014; Islam et al., 2013; Jenkins, 1993; Joo & Park, 2010; Kanwar et al., 2012; Khatri et al., 2001; Lambert, & Hogan, 2009; Loy et al., 2006; Mathieu et al., 2015; Park & Kim, 2009; Rahman et al., 2008; Salleh et al., 2012; Somers, 1995; Tnay et al., 2013; Wasti, 2002; Zeffane & Gul, 1995). The results of job satisfaction studies refer to theories like the discrepancy theory by Porter (1961), equity theory developed by Adams (1963), and the others of various conventional theories of job satisfaction.

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This paper argues that the various conventional theories of job satisfaction are sufficient to support ideas of job satisfaction, but the lack of a spiritual element in these measures of job satisfaction means that these theories are rather unsuccessful at measuring job satisfaction in Muslim-majority countries or Islamic institutions like Islamic banks. Generally, conventional job satisfaction only examines job satisfaction for the external side of the individual, not the side of the person's spirit and soul, while Islam recognizes the interaction of spiritual elements with external behavior. Islam looks at work as a mechanism needed by humans to draw closer to God that can be seen as a form of worship and of obeying the commands of their Lord, and sources in the Qur'an and Hadith that are long-term in nature, combining aspects of life on earth and the afterlife (*ukhrawi*). The spiritual aspect has not been given attention by many companies in non-western contexts and countries with Muslim populations, or Islamic institutions today. This research is an effort to fill this gap. To answer the research questions, this study critically reviews the literature related to the topic. The first and most important thing to note is that this research is guided by the Holy Qur'an and the Sunnah of the Prophet Muhammad in its understanding of Islam. In addition, the study aims to continue to expand the literature on perceptions of organizational commitment and Islamic job satisfaction (IJS), by exploring mediating impact on intention to leave. The current study also tests the role of the Islamic work ethic (IWE) on the influence of IJS and organizational commitment on intention to leave. Many studies carried out in the west have focused on the Protestant work ethic (PWE), as proposed by Weber (1958). IWE research has emerged as a separate domain of investigation (Ali, 1988, 1992). Both the PWE and the IWE have their main focus on hard work, dedication, commitment, creativity, cooperation in the workplace and the avoidance of using unethical methods to accumulate wealth. Unlike the PWE, the IWE emphasizes intentions rather than results and comes from the Qur'an and the Hadith (Yousef, 2000). Researchers assume that IWE values can strengthen the relationship between IJS, organizational commitment and intention to leave, so this study was conducted to examine the moderating effect of IWE on the influence of IJS and organizational commitment on intention to leave. Thus, this study fills a gap and provides an opportunity to test, in a non-western context, most of the theories developed in the west.

The rest of this article is structured as follows: Section 2 discusses the theory and the hypotheses; Section 3 presents the research methods used; Section 4 presents and discusses the results; Section 5 contains the conclusion; and Section 6 discusses recommendations.

2. Theory and hypotheses

2.1. Islamic Job Satisfaction, Organizational Commitment and Intention to Leave

Conventional job satisfaction views perceived satisfaction as a manifestation or evaluation with regard to external aspects, such as salary and supervisory support (Tnay et al., 2013), position at work (Lum et al., 1998), compensation and benefits package, career prospects and leadership style (PWC, 2012), the work environment, the work itself and work rewards (employment status, job security, benefits and salary) (Lam et al., 2001), salary and salary assessment criteria (Gardulf et al., 2005), and other external job satisfaction factors. There are shortcomings in the knowledge of the internal (spiritual) dimension of conventional job satisfaction, so this research was conducted to analyze IJS, which has the potential to be developed for Muslim employees or Islamic-based organizations. The concept of IJS combines aspects of life on earth and the afterlife, since Islam views work as a mechanism needed by humans to draw closer to Allah, in addition to fulfilling earthly needs where humans act as *khalifah* on earth. Islam views work as part of worship and as God's commandment, which is taken seriously to please Him. It can be concluded that work dissatisfaction, when considered in relation to conventional job satisfaction, is caused by external factors and a wish to obtain a better life through carrying out a job. This external aspect differentiates it from IJS, which has integrated internal and external aspects in relation to carrying out a job. From an Islamic perspective, job satisfaction is a feeling of happiness obtained before, during and after doing work, and is based on the belief that doing work is worship to please Allah (Saad & Mohamad, 2014). Happiness before doing work is defined as the intention to devote oneself to Allah, while happiness during work occurs when the work is straight and does not violate the boundaries of *shari'a* determined by Allah, and happiness after work is found indirectly if the goal of making one's work into worship is achieved. In this study, the IJS variables are formed from elements of human creation according to the Holy Qur'an, by referring interpretation of creation to set out the four dimensions of IJS – its spiritual, intellectual, social, and material dimensions. States that the basic knowledge of the elements of human events or one's own identity is to realize that the human self consists of a form called the spirit, which can be known by spiritual insight, and an external form called the body, as is stated in the Holy Qur'an (Shaad:71-73). These two elements (the body and the spirit) enable humans to fulfil their roles and duties, using all their potential as a *khalifah* and at the same time realizing their service as a servant to the Creator. Spiritual Job Satisfaction (*Ruhiyyah*): According to Baharom et al. (2014) and Saad and Mohamad (2014), there are two meanings of the spiritual element (*ruhiyyah*), which is also known as the *rabbaniyyah* element. The first is known as the 'divine heart', or the intrinsic body (*jism lathif*). The term 'spiritual' in this study refers to the first meaning, that of the heart. The heart, as understood, is not a lump of flesh located in the left part of the chest, but is a master who controls all the other parts of the person and uses them as tools and servants. The heart has the power to feel, hear, see, and smell and has other body strengths just like the emission of light from a lamp installed in a home. The most important function of the spirit is to see the truth, because that is where the person gets happiness. When an employee works with a clear and correct purpose because of his God, he achieves spiritual satisfaction in his work (Baharom et al., 2014). Spiritual job satisfaction in this study refers to the intrinsic

satisfaction of a Muslim who is carrying out work to seek happiness and closeness (*taqarrub*) to God, who is sincerely being virtuous, and who has a fear of sin if the work is carried out in an improper way (Baharom et al., 2014).

Intellectual Job Satisfaction (*Aqliyyah*): explains that the highest part of a human is reason, which enables him to reflect on God. It emphasizes that an intelligent and knowledgeable spirit will be able to master every branch of knowledge, and that this will have behavioral implications. Through the mind, humans can distinguish the original properties (the natural attributes) of a human who wants goodness. In this study, *aqliyyah* job satisfaction refers to the intellectual recognition and knowledge of employees, which is highlighted through deliberation, discussion, and decision-making (Baharom et al., 2014). Social Job Satisfaction (*Nafsiyyah*): The social element (*nafsiyyah*) means the element of desire, which is a collection of human feelings (Baharom et al., 2014). In the context of the workplace, the king can be interpreted as the employer or leader, or the people around the worker who interact with him. In this study, social job satisfaction occurs when there is satisfaction in the reciprocal relationships of employees, leaders, and customers. At the same time, employees also feel comfortable with the work environment because they have the same goals as their organization, so their organizational commitment increases and they do not want to leave the organization. In addition to rank, Saad and Mohamad (2014) explain that salary is also classified as part of material job satisfaction, because its aim is to meet the body's needs. The body is an instrument to move and carry out activities for human perfection as a *khalifah* to prosper the earth (Saad & Mohamad, 2014). Thus, material satisfaction for a Muslim is job satisfaction in terms of the person's salary, benefits, and position in the workplace. Many previous researchers have explained the relationship between job satisfaction and intention to leave. Freund (2005) and Jenkins (1993) stated that job satisfaction is significantly related to intention to leave. By contrast, Currivan (1999) and Hwang (2006) found that job satisfaction had no significant effect on intention to leave. Several other studies, like those conducted by Abbasi (2015), Daileyl and Kirk (1992), Egan et al. (2004), Tian-Foreman (2009), Hellman (1997), Husain et al. (2015), Iqbal et al. (2014), Kanwar et al. (2012), Khatri et al. (2001), Lam et al. (2001), Lambert and Hogan (2009), Rahman et al. (2008), Salleh et al. (2012) and Van Dick et al. (2004) have concluded that job satisfaction has a negative relationship with intention to leave. Meanwhile, Raman et al. (2013) stated that not all constructs of job satisfaction are negatively related to intention to leave. The relationship between job satisfaction and organizational commitment has also been investigated in previous studies. Silva (2006) and Eliyana et al. (2012) concluded that job satisfaction is significantly related to organizational commitment, whereas Currivan (1999) stated that job satisfaction is not significantly related to intention to leave. Some research results state that job satisfaction has a positive effect on organizational commitment; examples here are the studies conducted by Daileyl and Kirk (1992), Kanwar et al. (2012), Lambert and Hogan (2009) and Mosadeghrad et al. (2008). These results are supported by Elangovan (2001), Hayati and Caniago (2012), Iqbal et al. (2014), Yousuf Khan Marri et al. (2012), Mohamed et al. (2014) and Yousef (2001), who concluded that job satisfaction is positively and significantly related to organizational commitment. It should be noted that, because of the absence of literature regarding the relationship between IJS, intention to leave, and organizational commitment, these citations are for literature that relates to the relationship between job satisfaction, intention to leave and organizational commitment. Although this relationship may be different from what might be found between IJS, intention to leave and organizational commitment, because of the differences between conventional job satisfaction and IJS, both relationships can still provide insight into the nature and type of the relationships between job satisfaction, intention to leave and organizational commitment, so that the following hypotheses can be proposed:

H₁: IJS has a negative influence on intention to leave.

H₂: IJS has a positive influence on organizational commitment.

2.2. Organizational Commitment and Intention to Leave

Zeffane and Gul (1995) suggested that organizational commitment is the main predictor of intention to leave, Meyer (1993) found that the correlation between organizational commitment and intention to leave was insignificant. Other researchers, such as Jenkins (1993), Somers (1995) and Wasti (2002) have stated that organizational commitment is significantly correlated with intention to leave. On the other hand, Tnay et al. (2013) concluded that organizational commitment does not have a significant relationship with intention to leave. Other researchers have concluded that organizational commitment is negatively correlated with intention to leave (Daileyl & Kirk, 1992; Joo & Park, 2010; Kanwar et al., 2012; Loy, 2006; Park & Kim, 2009). These findings are supported by other researchers who have stated that organizational commitment is negatively and significantly correlated with intention to leave (Elangovan, 2001; Husain et al., 2015; Iqbal et al., 2014; Islam et al., 2013; Khatri et al., 2001; Lambert & Hogan, 2009; Rahman et al., 2008; Salleh et al., 2012). On the other hand, Raman et al. (2013) stated that not all constructs of the organizational commitment variable are negatively related to intention to leave.

H₃: Organizational commitment has a negative influence on intention to leave.

2.3. Mediating Role of Organizational Commitment

Some researchers, such as Elangovan (2001), Mathieu et al. (2015) and Samad and Yusuf (2012), use organizational commitment as a mediating variable and state that job satisfaction does not affect intention to leave directly but acts through organizational commitment (full mediation). By contrast, the studies carried out by Lambert and Hogan (2009), Claugston (2000) and Tariqan and Ariani (2015) state that job satisfaction has not only a direct influence on intention to leave but also an

indirect influence, through organizational commitment (partial mediation). This study uses organizational commitment as a mediator in the relationship between IJS and intention to leave. The hypothesis therefore is:

H₄: Organizational commitment mediates the relationship between IJS and intention to leave.

2.4. Moderating Role of the IWE

Several previous studies have used the IWE as a moderating variable for various organizational outcomes, such as the study conducted by Abbasi (2015), have shown that the IWE moderates the influence of work overload and stress, job satisfaction and intention to leave. If the organization has an Islamic work environment, then the influences of these factors can be reduced to a certain extent by applying the rules set by the Prophet Muhammad. Yousef (2001) found that the IWE moderates the relationship between organizational commitment and job satisfaction. Bin Ajmal and Irfan (2014) examined the moderating effect of the IWE in the relationship between work stress and job satisfaction, and concluded that work stress, in the presence of moderating IWE, was positively and significantly related to job satisfaction. Khan et al. (2013) tested the moderating ability of the IWE on the influence of organizational justice (distributive justice and procedural justice) on desirability and job satisfaction. His findings produced various results, namely: 1) the influence of distributive justice on intention to leave is negative when the IWE is weak, and is positive when the IWE is strong; 2) the influence of procedural justice on the intention to leave is negative when the IWE is strong, and is positive when the IWE is weak; 3) the influence of procedural justice and job satisfaction is positive when the IWE is strong, and is negative when the IWE is weak; and 4) the level of the IWE does not moderate the influence of distributive justice and job satisfaction. The hypotheses here are therefore:

H₅: The IWE moderates the effect of IJS on intention to leave.

H₆: The IWE moderates the effect of organizational commitment on intention to leave.

3. Method

The purpose of this study is explanatory research. Explanatory research includes identifying and formulating problems to study theories and concepts related to research problems, and formulating a theoretical or conceptual framework to formulate research hypotheses and to test hypotheses using validation or verification efforts. This study uses positivism or a quantitative approach. The unit of analysis or the subjects of this study are the permanent employees of Sharia banks in six cities in North Maluku Province, Indonesia. Because the population is limited, with 171 employees, this study uses the census method, so that the whole population is used as the research sample. The data were analyzed using inductive statistical methods, both descriptive and inferential. The data analysis tool used was Structural Equation Modelling (SEM), with a Variance Based SEM approach, commonly known as Partial Least Square or PLS (SmartPLS Program Version 3.2.6).

3.1. Sample and Data Collection Procedures

This research was conducted in Islamic banks in six cities in North Maluku Province, Indonesia. Because the respondents spoke only Indonesian, the questionnaire was translated from English to Indonesian, and the translations were checked by linguists. This study used a questionnaire with data collected by the drop-off and pick-up method. Of the 171 questionnaires distributed, 169 questionnaires were returned, but only 164 of these were complete and could be used in further analysis. The demographic results revealed that the majority of respondents (64.6%) were male. About 25% were under 30 years old, 63.4% were between 30 and 40 years old, and 11.6% were over 40 years old. About 10.4% had been working at their present bank for more than ten years, 46.3% for between five and ten years, and 43.3% for fewer than five years. About 64% held a bachelor's degree (S1), 21.8% held an associate's degree, 8% were senior high school graduates, and 6.7% held a master's degree.

3.2. Measurement

The measurements use a 5-point Likert scale, from 1 (strongly disagree) to 5 (strongly agree). IJS is measured based on creative interpretation to give four dimensions of IJS, from Saad and Mohamad (2014), namely: 1) Spiritual Job Satisfaction (*Ruhiyyah*); 2) Intellectual Job Satisfaction (*Aqliyyah*); 3) Social Job Satisfaction (*Nafsiyyah*); and 4) Material Job Satisfaction (*Jasadiyyah*). These instruments consist of 16 items. Examples of these items are: 'my work helps me get closer to God', 'I carry out the work well and correctly because I want to gain inner calm', 'leaders always discuss work issues before making a decision', and 'I feel the salary received is in accordance with the responsibility I have'. Organizational commitment is measured using the six-item instruments with scales for each of affective, continuance, and normative commitment, from Meyer, J. P, et al. (1993) and Sersic (1999). This instrument therefore consists of 18 items. Examples of these items are: 'I would love to spend my career at this bank', 'I feel that I have too few consideration options to leave this bank', and 'I will feel guilty if I leave this bank now'.

The IWE is measured using the instruments developed by Ali (1988). The indicators for the IWE consist of 1) intention; 2) knowledge; 3) worship; and 4) social relations. This instrument consists of 15 items. Examples of these items are: 'working earnestly will benefit yourself, as well as others', 'I always try to work professionally', and 'work is part of worship'. In this

study, intention to leave used the intention to leave instrument (ILI) from Kumar and Rose (2010), which consists of three indicators, namely: 1) perceived alternative job opportunities; 2) job expectations; and 3) turnover intention. Examples of these items are: 'I feel that I don't fit in with the work that is being done now', 'I am sure to find a job as expected', and 'I am thinking of resigning'.

4. Results and discussion

4.1. Outer Model

The first stage of PLS testing is outer model testing. This test is conducted to assess convergent validity, discriminant validity, and composite reliability. Testing convergent validity is performed by looking at the magnitude of the outer loading of each indicator against its latent variables. In this case, a loading factor between 0.5 and 0.6 is considered sufficient, because the number of indicators per construct is not large, ranging from three to seven (Solimun, 2012). All the indicators have an outer loading above 0.5, so the model has convergent validity. Besides, a measurement model has discriminant validity if the average variance extracted (AVE) root of a variable is greater than the correlation value with the other variables and the cross loading value of each indicator is higher than the other variables and gather on the variables concerned (Hartono & Abdillah, 2009). The test results show that the cross loading score of each indicator on a variable is higher than that of other variables and collect in the construct in question. Thus, the measurement model of this study has met the discriminant validity test. In addition to validity, reliability determines the quality of a measurements model since it shows the level of accuracy and consistency of a measuring instrument in making measurements. A construct is considered to be reliable if the Cronbach's coefficient alpha and the composite reliability are greater than 0.70, but the value of 0.60 is still acceptable for exploratory studies (Hair, J, et al., 2010). The reliability test results show that all the research variables have composite reliability > 0.70. Framed in this way, all the instruments used in this study are reliable.

4.2. Inner Model

Hypothesis testing is based on the results of the PLS model analysis that contains all the components supporting the variables of the hypotheses.

4.2.1. Hypothesis Model

The results of the inner model can be seen from the R-squared (R^2) of the dependent construct, the path coefficient and the t-value of each path between constructs. The values of R^2 are used to measure the degree of variation of the independent variable on the dependent variable (Abdillah & Hartono, 2015). The higher the R^2 , the better the prediction of the proposed model. The R^2 value for the intention to leave variable is 0.364 (Table 1). This shows that 36.4% of the variation in the intention to leave variable is determined by the IJS, organizational commitment, and IWE variables, while the remainder is explained by other variables. The R^2 value for the organizational commitment variable is 0.332. This value shows that 33.2% of the variation in organizational commitment is described by IJS, while the remainder is explained by other variables.

Table 1

The Result of R-Square Measurement

Dependent Variable	R^2
Islamic Job Satisfaction	-
Islamic Work Ethic	-
Organizational Commitment	0.332
Intention to Leave	0.364

Hair et al. (2010) state that, in general, the coefficient of determination is considered low if the value is less than 0.20. Since the coefficient of determination reaches above 0.20, this model is considered to have good compatibility. The compatibility of the model can be calculated using the following formula:

$$R_m^2 = 1 - (1 - R_1^2)(1 - R_2^2) = 1 - (1 - 0.332)(1 - 0.364) = 1 - 0.425 = 0.575$$

Based on the calculation, the value of R_m^2 for the inner model is 0.575, which means that this research model has high compatibility. The accuracy of the model is 57.5%, indicating that the contribution of the model to the structural relationship of the four studied variables is 57.5%, while the remainder is explained by other variables that are not involved in this model. The path coefficient is significant if the p-value is less than 0.05. In the hypothesis model (Fig. 1), there are mediating variables for organizational commitment and moderating variables for IWE.

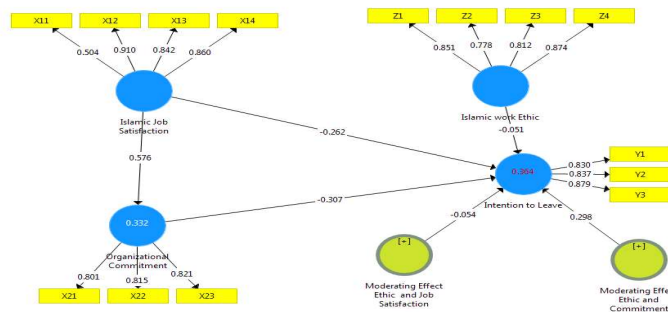


Fig. 1. Hypothesis Model, processed data (2018)

4.2.2. Mediation Testing

Fig. 2 shows that the path coefficient for the direct influence of the IJS variable on the organizational commitment variable is 0.576 and for the direct influence of the organizational commitment variable on the intention to leave variable it is -0.307. Table 3 shows that the coefficient of the indirect influence of the IJS variable on the intention to leave variable through organizational commitment is -0.177; this figure is obtained by multiplying the path coefficient of the IJS variable on the organizational commitment variable (0.576) by the path coefficient of the organizational commitment variable on the intention to leave variable (-0.307), i.e. $0.576 \times (-0.307) = -0.177$.

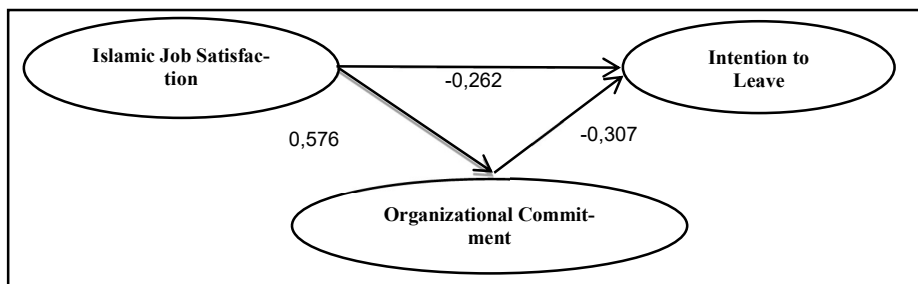


Fig. 2. Mediation Path of Organizational Commitment, processed data (2018)

Table 3
Indirect Influence Test Results

Relationship	Coefficient of Indirect Effect	Standard Error	t Statistic	P value	Information
IJS→ITL	-0.177	0.051	3.446	0.001	Significant

Description: ns = $p > 0.05$; * = $p < 0.05$.
Source: Processed data (2018)

From the test results, it is clear that organizational commitment serves as a partial mediator between IJS and the intention to leave the job. Acting as a partial mediator means that, without organizational commitment, IJS influences the intention to leave.

4.2.3. Moderation testing

At the stage of moderation testing, the interaction of both the IJS and the organizational commitment variables are added to the IWE variable. The interaction of the IJS variable and the IWE variable is obtained by multiplying both the variables' latent scores, corrected by the average value. The test result for the path coefficient for the interaction variable (IJS × IWE) is -0.054 ($t = 0.585$; $p = 0.559$), which is not significant. Similarly, the test result for the path coefficient for the IWE variable is -0.051 ($t = 0.617$; $p = 0.537$), which is not significant. The test results for these two coefficients suggest that the IWE variable does not moderate the relationship between the IJS variable and the intention to leave variable. The moderating nature of IWE on the relationship between IJS and intention to leave is potential moderation (Solimun, 2012).

Regardless of the IWE conditions, the intention to leave variable remains high if the IJS variable is low. Furthermore, the results of the path coefficient test on the interaction variable (OC × IWE) is 0.298 ($t = 3.130$; $p = 0.002$), which is not significant. The test results for the path coefficient for the IWE variable is -0.051 ($t = 0.617$; $p = 0.537$), which is not significant. From the test results for these two coefficient lines we conclude that the IWE variable moderates the relationship between the organizational commitment variable and the intention to leave variable. The moderating nature of the IWE variable on the influence of the organizational commitment variable on the intention to leave variable is pure moderation (Solimun, 2012). This illustrates that a high IWE will reduce the intention to leave the job, even if the employee has a low organizational commitment.

4.2.4. Hypothesis Testing

Table 4 and Fig. 3 illustrate the test results for the direct effect of Islamic job satisfaction on the intention to leave. These results may be due to the significant contribution of the intention to leave, which comes from organizational commitment.

Table 4
Path Coefficient Test Results at Inner Model

Relationship	Path Coefficient	Standard Error	T Statistics	P
IJS → OC	0.576	0.052	11.094	0.000
IJS → ItL	-0.262	0.094	2.778	0.006
OC → ItL	-0.307	0.089	3.435	0.001
IWE → ItL	-0.051	0.082	0.617	0.537
IJS × IWE → ItL	-0.054	0.092	0.585	0.559
OC × IWE → ItL	0.298	0.095	3.130	0.002

Description: Ns = $p > 0.05$; * = $p < 0.05$.

Source: Processed data (2018)

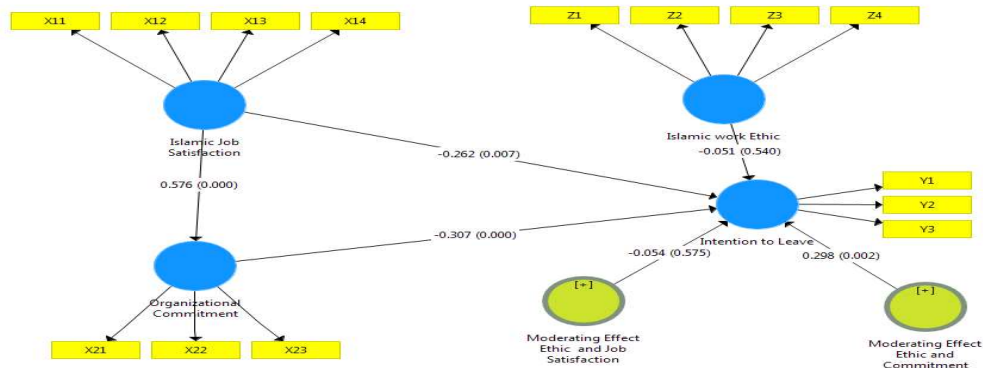


Fig. 3. Test results for inner model, processed data (2018)

H₁: Islamic Job Satisfaction (IJS) influences on Intention to Leave.

The test for the direct influence of the IJS variable on the intention to leave variable yields a coefficient of -0.262 ($p < 0.05$), which is significant in a negative direction. This result indicates that H₁ is supported.

H₂: Islamic Job Satisfaction influences on Organizational Commitment.

The test of the direct influence of the IJS variable on the organizational commitment variable yields a coefficient of 0.576 ($p < 0.05$), which is significant in a positive direction. This result indicates that H₂ is supported.

H₃: Organizational commitment influences on intention to leave.

The test of the direct influence of the organizational commitment variable on the intention to leave variable yields a coefficient of -0.307 ($p < 0.05$), which is significant with a negative direction. This result indicates that H₃ is supported.

H₄: Organizational Commitment mediates the effect of Islamic job satisfaction on intention to leave.

The test of the indirect influence of the IJS variable on the intention to leave variable through the organizational commitment variable yields a coefficient of -0.177 ($p < 0.05$), which is significant with a negative direction. This research result indicates that H₄ is supported.

H₅: Islamic Work Ethic (IWE) moderates the effects of Islamic job satisfaction on intention to leave.

The test for the interaction of the Islamic job satisfaction variable on the IWE variable yields a negative direction coefficient of -0.054 ($p > 0.05$), suggesting that the IWE variable does not moderate the effect of the Islamic job satisfaction variable on the intention to leave variable. This research result indicates that H₅ is not supported.

H₆: Islamic Work Ethic (IWE) moderates the effect of organizational commitment on intention to leave.

The test for the interaction of organizational commitment with the IWE yields a coefficient with a positive direction of 0.298 ($p < 0.05$), suggesting that the IWE moderates the influence of organizational commitment on intention to leave. This result indicates that H₆ is supported.

5. Discussion

In our study, IJS has a significant effect on organizational commitment and intention to leave. This is the major contribution of this study, since, as explained in the theory section. A high level of Islamic job satisfaction experienced by Islamic bank employees will reduce their intention to leave their job. This influence is made stronger by the mediating effect of organizational commitment. IJS perceived by employees will cause employees to be loyal and to devote their attention to organizational goals, and this satisfaction will further reduce their intention to leave their job. Organizational commitment has a negative and significant effect on intention to leave; this is in line with previous research such as the work of Elangovan (2001), Husain et al. (2015), Iqbal et al. (2014), Islam et al. (2013), Khatri et al. (2001), Lambert and Hogan (2009), Rahman et al. (2008) and Salleh et al. (2012). Employees often compare the benefits they obtain from Islamic banks with all the possible consequences of leaving Islamic banks. If the employees believe that the benefits are greater than the consequences, then the intention to leave the current workplace for other business institutions will decrease. The IWE has no significant effect on the intention to leave. This is in line with previous research, such as the work of Bin Ajmal and Irfan (2014), Khan et al. (2013), Moradzadeh et al. (2015), and Rokhman and Azura (2008), who found that the IWE has a negative direct effect, but not significantly on intention to leave. This study also finds that organizational commitment is partially able to mediate the influence of IJS on the intention to leave; this is in line with previous studies such as those of Claugston (2000), Lambert and Hogan (2009) and Tarigan and Ariani (2015). In relation to the moderating role of the IWE, this study finds surprising evidence. In contrast with expectations, the IWE does not moderate the relationship between IJS and the intention to leave. This is because individuals are affected by high IJS. In other words, the intention to leave for other business organizations will remain high if IJS is low, regardless of the strength of the IWE. However, the IWE moderates the relationship between organizational commitment and intention to leave. The IWE may reduce the intention to leave. If the IWE is strong, organizational commitment has a weak influence, whereas if the IWE is weak, the influence of organizational commitment on intention to leave is very strong. This shows that the IWE is essential for an organization. As a result of a strong IWE, employees are more likely to work seriously and professionally; to be more honest, responsible, and religious; and also to have better discipline and gratitude. This will benefit both individuals and organizations.

6. Conclusion

The study has given evidence that the IJS variable has a negative and significant effect on the intention to leave variable. IJS also has a positive and significant effect on organizational commitment. Organizational commitment has a negative and significant effect on intention to leave. The findings of this study indicate that the organizational commitment has as partial mediator. It is known that the IWE cannot improve the influence of IJS on the intention to leave variable. The IWE only serves as a potential moderator. Another finding is that the IWE is able to strengthen the influence of organizational commitment on intention to leave. These analysis results show that the IWE has no significant effect on intention to leave, so the IWE variable is a pure moderating variable that strengthens the influence of organizational commitment on intention to leave.

Recommendations

The findings of this study have several implications for the managers of Islamic banks. First, managers can formulate new employee recruiting policies to match the vision of Islamic banks. Second, managers can run training and education programs that support IWE values. Third, managers should identify and discuss the internal issues that trigger the intention to leave. The findings of this study must be interpreted with caution, given the following limitations. First, the sample of this study does not specific employees but also leader. Second, the data collection was limited to questionnaires and interviews, and these may not provide accurate information. Moreover, it is known that the IWE has no significant effect on intention to leave, so it is recommended that future research uses organizational culture as a mediating variable. It is also important to study the impact of the IWE on work stress, work performance and work insecurity, and to explore whether there is a linear or a non-linear relationship between the IWE and demographic variables such as age, education, years of service and experience.

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