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A Model of Reducing Turnover Intention Through Islamic Work Culture with Ta'awun Behavior and Islamic Job Satisfaction as Intervenings

Ali Margosim
Faculty of Economic, Universitas Islam Sultan Agung (UNISSULA) Semarang, Indonesia, E-mail: margosimali@gmail.com

Abstract. *This study aims to analyze the influence of Islamic Work Culture on Ta'awun Behavior, Islamic Job Satisfaction, and Turnover Intention among employees of the Adzkia Foundation in West Sumatra. This study is motivated by the importance of human resource management in educational organizations based on Islamic values, especially in creating a conducive work environment, increasing mutual assistance behavior among employees, building job satisfaction, and reducing the tendency of employees to leave the organization. Islamic Work Culture is seen as an important foundation in shaping employee behavior and attitudes, while Ta'awun Behavior and Islamic Job Satisfaction are seen as aspects that have the potential to support the sustainability of employee relations with the organization. This study uses a quantitative approach with a survey method. The study population was 115 employees of the Adzkia Foundation of West Sumatra, with data collection conducted through questionnaires. Data analysis used Structural Equation Modeling–Partial Least Squares (SEM-PLS) to test the relationship between variables in the research model. Testing includes evaluation of the measurement model and structural model, as well as hypothesis testing based on path coefficient values, T-statistics, and P-values. It was found that Islamic Work Culture with a Mean of 4.3, Ta'awun Behavior with a Mean of 4.4, Islamic Job Satisfaction with a Mean of 3.9. The results of the study indicate that the relationship between variables in the research model does not all have a significant influence. The research findings indicate that Islamic Work Culture does not have a significant negative effect on Turnover Intention. Similarly, Ta'awun Behavior does not have a significant negative effect on Turnover Intention, and Islamic Job Satisfaction does not have a significant negative effect on Turnover Intention.*

Keywords: *Culture; Intention; Satisfaction Turnover; Work.*

1. Introduction

The challenges of the workplace are increasingly complex, including employee turnover. High employee turnover is a major problem for many companies and institutions (both profit and non-profit) today. High turnover rates can lead to various serious problems, such as the loss

of experienced workers, additional recruitment and training costs, and operational disruptions.

Turnover Employee turnover begins with turnover intention (the desire to move). One approach to addressing the problem of turnover intention is through the implementation of an Islamic work culture. An Islamic work culture is the integration of Islamic values into the work culture, based entirely on the Qur'an and the Hadith of the Prophet Muhammad (PBUH). These values are Siddiq (Honesty), Amanah (Responsibility), Ihsan (Professionalism), 'Adil (Justice), and Syura (Deliberation).

In their research, Ali & Al-Owaihan (2008) concluded that the implementation of Islamic values such as trustworthiness, ihsan, and justice can increase organizational commitment and reduce turnover intention. This was reinforced by Rahman, NM, & Shah, SM (2015) in their research that Islamic work culture has a positive impact on employee retention and reduces turnover intention by fostering a sense of belonging and commitment.

An Islamic Work Culture has been implemented at the Adzkia Foundation in West Sumatra, but it has not been able to reduce employee turnover intentions as expected. In practice, issues related to turnover intention are still found, including a large number of employees with low loyalty and low collaboration among fellow employees at work (teamwork). Considering these conditions, ta'awun (Islamic Citizenship Behavior) and Islamic work satisfaction are needed to strengthen the Islamic work culture and reduce turnover intention.

Islamic Work Satisfaction It is thought to increase employee loyalty. Employee loyalty is directly related to the job satisfaction they experience in their workplace. When job satisfaction is high, employee loyalty is also thought to be high. Conversely, when job satisfaction is low (high dissatisfaction), employee loyalty also plummets.

According to Robbins and Judge (2014), one response to the consequences of employee dissatisfaction is neglect, where employees passively allow conditions to worsen, including persistent absenteeism and lateness, lack of effort, and increased error rates. All of the factors mentioned by Robbins and Judge above are related to loyalty.

2. Research Methods

This research is explanatory research. According to Creswell (2014), explanatory research aims to explain the relationships between variables within a phenomenon. This research focuses more on the "why" and "how" of these relationships, thus providing an understanding of the phenomenon being studied. Primary data collection methods can be conducted through interviews, questionnaires, or observations of research subjects (Ghozali, 2018). The data collection technique used in this study was distributing questionnaires directly to respondents via Google Forms. The data sources in this study include primary data. Primary data is data obtained directly from the subject (Widodo, 2017). The primary data in this study include: Islamic work culture, ta'awun (religious harmony), Islamic job satisfaction, and

turnover intention. This study only collected and processed primary data sources. In research, data analysis serves as a systematic approach to processing and interpreting information obtained from quantitative data. This process aims to organize the data neatly, identify patterns or relationships, and draw conclusions based on the findings.

3. Results and Discussion

3.1. Research result

1) Respondent Profile Description

Respondents in this study were employees of the Adzkia Foundation of West Sumatra consisting of teachers of various levels (elementary, junior high, high school), lecturers, and Foundation employees. The distribution of the questionnaire began from July 20, 2026 to August 3, 2026. The questionnaire was made in the form of Google Form (GF) with controlled distribution under the command of the HRD (Human Resource Development) team of the Adzkia Foundation of West Sumatra. With this pattern, it is expected that respondents will fill in honestly without any fear or worry. The sampling method is Probability Sampling with Simple Random Sampling, meaning random sampling of 115 employees of the Azkia Foundation of West Sumatra.

This respondent profile description is necessary to provide a general overview of the characteristics of the research subjects, thus helping to understand the empirical context of the research on Islamic work culture, ta'awun, and Islamic job satisfaction in an effort to reduce turnover intention at the Adzkia Foundation in West Sumatra. The respondent characteristics based on gender, generation, highest education, profession, and length of service are explained in the tables below:

Table Respondent Gender Profile

Information	Frequency	Percentage (%)
Man	23	20%
Woman	92	80%
Amount	115	100%

Source: HRD Adzkia Foundation, West Sumatra, 2026

Based on table it can be seen that the majority of respondents were women, 92 people (80%), and men, 23 people (20%).

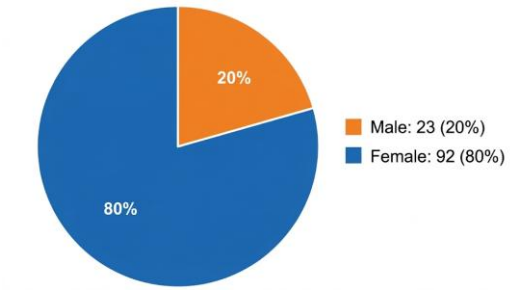


Figure Respondent Gender Graph

Table Respondent Generation Profile

Information	Frequency	Percentage (%)
Baby Boomers	0	0%
Gen X	17	14.8%
Millennials/Gen Y	73	63.5%
Gen Z	25	21.7%
Amount	115	100%

Source: HRD Adzkia Foundation, West Sumatra, 2026

Based on Table, it can be seen that the majority of respondents are Millennials (Gen Y) with an age range of 30-45 years, amounting to 73 people (63.5%). Next, followed by Gen Z (14-29 years) with 25 people (21.7%). Next, Gen X (46-61 years) with 17 people (14.8%). This means that the majority of respondents are productive-age employees.

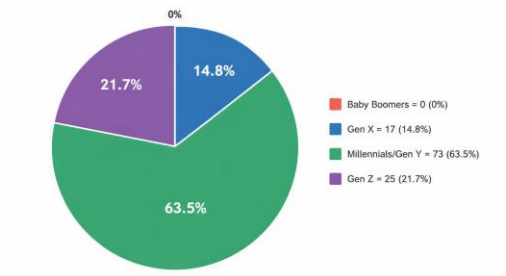


Figure Respondent Generation Graph

Table Respondents' Last Education Profile

Information	Frequency	Percentage (%)
D3	5	4.3%
S1	93	80.9%
S2	15	13%
S3	2	1.7%
Amount	115	100%

Source: HRD Adzkia Foundation, West Sumatra, 2026

Based on Table, it can be seen that the majority of respondents in this study were personnel with a bachelor's degree (93 people) (80.9%), followed by 15 with a master's degree (13%), and 2 with a doctoral degree (1.7%). And, the lowest was a diploma (D3) with 5 people (4.3%).

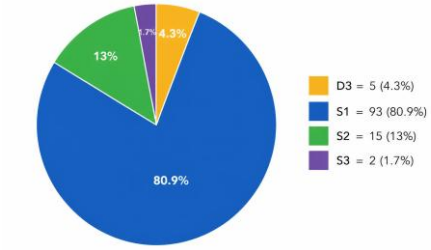


Figure Graph of Respondents' Last Education

Table Respondents' Professional Profile

Information	Frequency	Percentage (%)
Kindergarten teacher	48	41.7%
Elementary school teacher	33	28.7%
Junior high school teacher	13	11.3%

High school teacher	9	7.8%
Lecturer	5	4.3%
Foundation Staff	7	6%
Amount	115	100%

Source: HRD Adzkia Foundation, West Sumatra, 2026

Based on table above, it can be seen that the majority of respondents work as kindergarten teachers, as many as 48 people (41.7%). This is directly proportional to the number of TKIT Adzkia Sumbar as many as 7 TK/PAUD. Furthermore, there are 33 elementary school teachers (28.7%) spread across three SDIT Adzkia Sumbar. There are 13 junior high school teachers (11.3%) spread across 1 location, namely SMPIT Adzkia Sumbar. There are 9 high school teachers (7.8%) spread across one school point, namely SMPlus Adzkia Sumbar. There are 5 lecturers (4.3%) who teach at Adzkia University Sumbar. There are 7 staff members of the Adzkia Foundation of West Sumatra (6%).

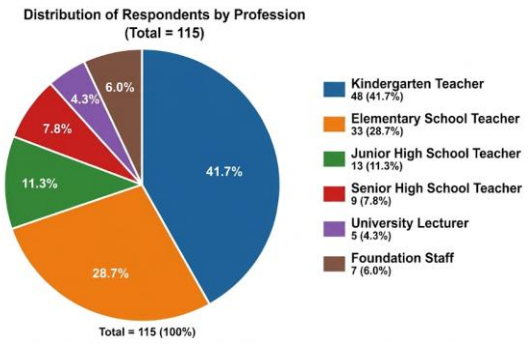


Figure Graph of Respondents' Professions

Table Respondents' Work Period Profile

Information	Frequency	Percentage (%)
< 1 Year	9	7.8%
1-3 Years	16	13.9%
3-5 Years	27	23.5%
5-10 Years	39	33.9%
10-20 years or more	24	20.8%
Amount	115	100%

Source: HRD Adzkia Foundation, West Sumatra, 2026

Overall, these results suggest a low rate of employee turnover. Nevertheless, various efforts are still necessary, as the goal is to achieve zero employee turnover.

Table Hypothesis Testing

	Hypothesis	Results	Information
H1	Islamic Work Culture has a positive influence on Ta'awun Behavior	Beta coefficient = 0.775 T-Statistics = 11.454 P Value = 0.000	Accepted
H2	Islamic Work Culture has a significant negative effect on Turnover Intention	Beta coefficient = -0.249 T-Statistics = 1.026 P Value = 0.305	Not accepted
H3	Islamic work culture has a positive influence on Islamic job satisfaction	Beta coefficient = 0.745 T-Statistics = 6.108	Accepted

		P Value = 0.000	
H4	*Ta'awun Behavior*has a significant negative effect on turnover intention	Beta coefficient = -0.095 T-Statistics = 0.521 P Value = 0.603	Not accepted
H5	Islamic job satisfaction has a significant negative effect on turnover intention.	Beta coefficient = -0.087 T-Statistics = 0.419 P Value = 0.675	Not accepted

Source: Tested Primary Data, 2026

The results of the hypothesis testing in Table 4.20 show that hypotheses H1 and H3 are accepted, while H2, H4, and H5 are not. Note that a hypothesis is accepted if the T-statistic is > 1.96 and the P-value is < 0.05 at the 5% significance level. The following is an explanation:

1) Hypothesis 1 is accepted (P Value = 0.000 < 0.05; path coefficient 0.775,; T Statistics = 11.454 > 1.96). This means that the initial assumption of the study stating that Islamic Work Culture has a positive effect on Ta'awun is correct. The better the implementation of Islamic Work Culture, the higher the Ta'awun behavior or mutual assistance between employees. As a managerial implication, increasing Ta'awun Behavior in the future can be done by strengthening the implementation of Islamic Work Culture, for example through increasingly massive monitoring and evaluation of the behavior of siddiq, amanah, ihsan, adil, and musyawarah.

2) Hypothesis 2 is not accepted (P Value = 0.305 > 0.05; path coefficient 0.249, ; T Statistics = 1.026 < 1.96). The path coefficient of -0.249 indicates a negative direction according to the hypothesis. However, the T Statistics is only 1.026 and the P Value is 0.305, so the effect is not significant. This means that the initial assumption of the study that stated that Islamic Work Culture has a negative effect on Turnover Intention is incorrect. Islamic Work Culture has not been statistically proven to be able to directly reduce Turnover Intention. As a managerial implication, the implementation of Islamic Work Culture needs to be evaluated massively (whether it is running in accordance with Islamic values) or combined with other factors such as the implementation of Employee Work Ethics. By implementing Employee Work Ethics, it is expected that employees understand and are aware of their obligations well and their behavior while working.

3) Hypothesis 3 is accepted (P Value = 0.000 < 0.05; path coefficient 0.745; T Statistics = 6.108 > 1.96). This means that the initial hypothesis of the study stating that Islamic work culture has a positive effect on Islamic job satisfaction is correct. The stronger the Islamic work culture felt by employees, the higher the Islamic job satisfaction. As a managerial implication, increasing Islamic job satisfaction in the future can be done by strengthening Islamic work culture.

4) Hypothesis 4 is not accepted (P Value = 0.603 > 0.05; path coefficient = -0.095, ; T Statistics = 0.521 < 1.96). The path coefficient of -0.095 indicates a negative direction according to the hypothesis. However, the T Statistics is only 0.521 (below the significant standard) and the P Value is 0.603 (above the significant standard), so the effect is not significant. This means that the initial assumption of the study that stated Ta'awun Behavior has a significant negative

effect on turnover intention is incorrect. Based on the statistical data above, it was found that Ta'awun Behavior has not been proven to have a significant negative effect on turnover intention. As a managerial implication, the implementation of Ta'awun Behavior in an effort to reduce Turnover Intention needs to be reviewed regarding the quality of its implementation. Things that become obstacles and efforts to strengthen the implementation of Ta'awun Behavior are priorities for the Institution's authority holders.

5) Hypothesis 5 is not accepted (P Value = 0.675 > 0.05; path coefficient = -0.087, ; T Statistics = 0.419 < 1.96). The path coefficient of -0.087 indicates a negative direction according to the hypothesis. However, the T Statistics is only 0.419 (below the significant standard) and the P Value is 0.675 (above the significant standard), so the effect is not significant. This means that the initial assumption of the study stating that Islamic job satisfaction has a significant negative effect on turnover intention is incorrect. Based on the statistical data above, it was found that Islamic job satisfaction has not been proven to have a significant negative effect on turnover intention. As a managerial implication, the implementation of Islamic job satisfaction in an effort to reduce turnover intention needs to be reviewed. In this case, the relevant institution needs to evaluate its structural team in policies and services to become a role model for its employees.

3.2 Discussion

1) The Influence of Islamic Work Culture on Ta'awun Behavior

The results of the first hypothesis test indicate that Islamic Work Culture has a positive and significant effect on Ta'awun Behavior among employees of the Adzkia Foundation, West Sumatra. This is indicated by the P Value of 0.000, which is smaller than 0.05, the T Statistics value of 11.454 which is greater than 1.96, and the path coefficient value of 0.775. Thus, Hypothesis 1 (H1) is accepted. These results indicate that the better the implementation of Islamic Work Culture within the Adzkia Foundation, the higher the Ta'awun Behavior or mutual assistance behavior shown by employees.

The path coefficient value of 0.775 indicates that the relationship between Islamic Work Culture and Ta'awun Behavior is positive with a very strong influence. This means that changes or improvements in the quality of Islamic Work Culture tend to be followed by an increase in Ta'awun behavior among employees. This finding illustrates that Islamic values applied in organizational culture not only serve as individual moral guidelines but also can shape patterns of social relations and collective work behavior within the organization.

Substantively, the results of this study can be interpreted as indicating that Islamic Work Culture is a crucial factor in developing work behaviors oriented toward togetherness, caring, and mutual assistance. When Islamic values become part of the organizational culture, employees not only view work as an individual obligation but also understand that the organization's success is a shared responsibility. This condition can encourage a willingness to

help coworkers, share information, provide support when facing difficulties, and collaborate in completing tasks.

This finding is in line with De Clercq et al., (2018) who stated that the application of Islamic values in work culture can encourage employees to demonstrate helpful behavior towards coworkers.

An Islamic work culture, reflected through the values of siddiq, amanah, ihsan, justice, and deliberation, is strongly relevant to the development of Ta'awun Behavior. Siddiq values, for example, encourage employees to build honest and open communication. Honesty in work relationships can increase trust between employees. When trust levels increase, employees will more easily ask for and provide assistance to colleagues without fear of misuse of information or personal gain.

Furthermore, the value of trustworthiness fosters an awareness that every task is a responsibility that must be carried out to the best of one's ability. In the context of teamwork, trustworthiness relates not only to personal responsibility for tasks but also to a sense of responsibility for the continuity of collective work. Employees who possess a sense of trustworthiness tend not to allow their colleagues to experience difficulties when the assistance provided can support the achievement of organizational goals. Thus, trustworthiness can be the foundation for the emergence of voluntary mutual assistance behavior.

The value of ihsan also plays a crucial role in fostering Ta'awun Behavior. Ihsan emphasizes the behavior of performing work with the highest quality and providing goodness to others. In an organizational setting, this value can be realized through employees' willingness to help coworkers, provide excellent service, share knowledge, and go above and beyond formal requirements when organizational conditions require it. Therefore, the application of ihsan can reinforce positive behavior that transcends individual interests.

Meanwhile, the value of fairness provides the foundation for healthy working relationships. Fairness in an organization can be realized through proportional treatment, fair division of tasks, appreciation for employee contributions, and objective problem-solving. When employees feel treated fairly, trust and solidarity among members of the organization are more likely to emerge. Conversely, perceptions of unfairness can reduce employees' willingness to provide assistance to others because employees tend to be more self-centered.

The value of deliberation is also closely related to Ta'awun Behavior. Deliberation creates a space for communication, engagement, and respect for the opinions of others. Through deliberation, employees become accustomed to solving problems together, listening to the views of their colleagues, and finding solutions acceptable to all parties involved. This habit indirectly forms a collaborative work pattern, making mutually supportive behavior part of daily work activities.

The findings of this study also indicate that Ta'awun Behavior does not arise solely from formal instructions from leadership. Mutual assistance behavior is more likely to develop when an organization has a culture that encourages values of togetherness and caring. In the context of the Adzkia Foundation in West Sumatra, the application of Islamic values in the work culture can be a mechanism that directs individual behavior so that it is not only oriented towards achieving personal goals but also considers the success of colleagues and the organization as a whole.

From an organizational behavior perspective, this positive relationship can be explained by the fact that organizational culture functions as a value system that provides guidelines to organizational members regarding what behavior is considered good, appropriate, and expected. If the values of mutual assistance, caring, cooperation, and togetherness are strongly legitimized through Islamic Work Culture, employees will have a greater incentive to display these behaviors in their work activities. In other words, Islamic Work Culture becomes a social environment that allows Ta'awun Behavior to develop more consistently.

These results also demonstrate that the implementation of Islamic Work Culture should not be limited to symbolic or ceremonial aspects. Work culture will have a stronger impact if Islamic values are translated into observable and evaluable work behaviors. For example, siddiq can be demonstrated through open communication and honesty in work reporting; amanah through responsibility for tasks; ihsan through striving to deliver the best work results; justice through objective treatment; and deliberation through decision-making involving relevant parties.

Thus, strengthening the Islamic Work Culture at the Adzkia Foundation in West Sumatra can be directed at developing work habits that directly strengthen Ta'awun Behavior. Employees need to be encouraged not only to complete their own tasks but also to show concern for the team's success. A culture of mutual assistance can be realized in the form of assisting colleagues who are experiencing difficulties, sharing knowledge and experience, providing support when the workload increases, replacing or assisting with completing certain tasks when necessary, and building positive communication between employees.

The findings of this study provide important implications for the management of the Adzkia Foundation of West Sumatra. Given that Islamic Work Culture has been shown to have a positive and strong influence on Ta'awun Behavior with a path coefficient of 0.775, improving mutual assistance behavior among employees can be achieved through systematic and sustainable strengthening of Islamic Work Culture.

First, foundations need to regularly monitor and evaluate the implementation of Islamic Work Culture values. Monitoring should not only focus on compliance with formal regulations, but also on the actual behavior of employees in upholding the values of siddiq, amanah, ihsan, adil, and musyawarah.

Second, leadership is needed to exemplify Islamic Work Culture. Leaders are key role models for employee behavior. When leaders demonstrate honesty, trustworthiness, fairness, openness to deliberation, and a willingness to assist their subordinates, these values are more easily emulated and become shared norms within the organization.

Third, foundations can establish a reward system for Ta'awun behavior. Rewards don't always have to be financial incentives, but can take the form of public appreciation, awards for exemplary employees, recognition of team contributions, or opportunities for personal development. This way, employees understand that helping and supporting coworkers is valued by the organization.

Fourth, it's necessary to develop work activities that strengthen collaboration, such as deliberation forums, group discussions, team building, work experience sharing, peer support, and joint capacity-building activities. These activities can strengthen positive interactions between employees and foster a habit of mutual assistance.

Fifth, foundations can incorporate Ta'awun Behavior indicators into employee work behavior evaluations. Assessments can include willingness to help coworkers, the ability to share information, concern for team members' difficulties, the ability to work collaboratively, and contributing to collective problem-solving. Thus, Ta'awun becomes not merely a normative value but a part of work behavior that is explicitly recognized by the organization.

2) The Influence of Islamic Work Culture on Turnover Intention

The results of the second hypothesis test indicate that Islamic Work Culture does not have a significant effect on Turnover Intention among employees of the Adzkia Foundation, West Sumatra. The test results show a P Value of 0.305, which is greater than 0.05, a T Statistics value of 1.026, which is smaller than 1.96, and a path coefficient of -0.249. Based on these results, Hypothesis 2 (H2) is declared not accepted.

The path coefficient value of -0.249 indicates that the direction of the relationship between Islamic Work Culture and Turnover Intention is negative. This means that in terms of the direction of the relationship, the better the Islamic Work Culture, the tendency for employee Turnover Intention tends to decrease. However, this relationship has a P Value of 0.305 and T Statistics of 1.026, so the effect is statistically insignificant. Thus, the results of this study do not provide sufficient empirical evidence to state that Islamic Work Culture is directly able to reduce Turnover Intention of Adzkia Foundation West Sumatra employees.

These findings indicate that the presence of an Islamic Work Culture within an organization does not automatically reduce employee desire to leave the organization. Although a work culture based on Islamic values can provide a positive work environment, turnover intention is a relatively complex behavioral construct and can be influenced by various factors, both from the organizational environment and from the individual characteristics and circumstances of employees.

In other words, the results of this study demonstrate a difference between the formation of positive behaviors and the decision to remain in an organization. Islamic Work Culture has been shown to encourage positive social behaviors such as Ta'awun Behavior, but this influence does not directly explain whether an employee has a desire to stay with or leave the organization. An employee can have good working relationships, help each other with coworkers, and apply Islamic values in their work, but at the same time, still have other considerations that influence their desire to leave.

This is understandable because turnover intention is not only related to how employees perceive organizational culture, but can also be related to job satisfaction, compensation, career development opportunities, workload, leadership, work environment, job security, work-life balance, organizational commitment, opportunities to obtain alternative employment, and perceptions of future careers. If these factors are not optimally met, the implementation of Islamic Work Culture alone may not be strong enough to eliminate employees' desire to seek alternative employment.

The path coefficient of -0.249 deserves special attention. The negative sign indicates that the direction of the relationship found in the study aligns with the hypothesis: that the better the Islamic Work Culture, the lower the Turnover Intention. However, the magnitude of this effect is relatively small and not supported by statistical significance.

The P-Value of 0.305 indicates that the negative relationship is still very likely due to variations or characteristics of the research data and cannot be generalized as a real relationship in the research population. Similarly, the T-Statistic of 1.026, which is far below the critical value of 1.96, indicates that the strength of statistical evidence to support the direct influence of Islamic Work Culture on Turnover Intention is still weak.

Thus, the H2 results convey an important message: the direction of the relationship and its significance are two different things. The direction of the coefficient may align with the theory or hypothesis, but if the P-value and T-statistics do not meet the criteria, the hypothesis remains unacceptable.

The insignificant influence of Islamic Work Culture on Turnover Intention may indicate that the Islamic values implemented at the Adzkia Foundation of West Sumatra have not become a direct determining factor in employees' decisions to stay or leave the organization.

Islamic Work Culture essentially embodies values such as siddiq (honesty), amanah (trustworthiness), ihsan (goodness), justice, and deliberation (musyawarah). These values are highly relevant in creating good work behavior. However, when linked to employees' decisions to remain in the organization, these values likely operate through other mechanisms. For example, the application of the value of justice can increase employees' perceptions that the organization provides fair treatment. This perception can then increase job satisfaction or organizational commitment, which can ultimately reduce Turnover Intention. Similarly, the value of Amanah (trustworthiness) can increase employees' sense of

responsibility for their work, while the value of deliberation can increase employee engagement in the organization. However, these influences may not be direct. Thus, it is possible that Islamic Work Culture requires certain intermediary variables or supporting factors to be able to influence Turnover Intention. In a broader research context, for example, Islamic Work Culture can increase Ta'awun Behavior and Islamic Job Satisfaction, and then both variables can be related to low Turnover Intention. This provides room for research to examine the mediating mechanisms and the relationships between variables in more depth.

The findings of this study also indicate that the implementation of Islamic Work Culture needs to be strengthened through Employee Work Ethics. Organizational culture provides shared values and norms that serve as guidelines, while work ethics is more closely related to how these values are manifested in employee behavior when carrying out their work.

An Islamic Work Culture understood solely as a concept or organizational value will not necessarily result in behavioral change if it is not translated into clear ethical work standards. Therefore, organizations need to ensure that Islamic values are not simply conveyed through slogans, religious activities, or written regulations, but are truly incorporated into daily work.

The implementation of an Employee Work Ethic is expected to help employees understand their obligations, responsibilities, rights, behavioral boundaries, and moral standards in carrying out their work. Employees with a strong understanding of work ethics will be better able to understand that work is not just an activity to earn income, but also a trust that must be carried out responsibly.

In the context of the Adzkia Foundation of West Sumatra, strengthening work ethics can be directed at several key behaviors, such as discipline, responsibility, honesty, professionalism, adherence to regulations, maintaining good relationships with coworkers, providing excellent service, and completing tasks according to the mandate. In this way, Islamic values can be translated into concrete work behaviors.

The H2 results also imply that the Adzkia Foundation of West Sumatra needs to conduct a comprehensive evaluation of its implementation of Islamic Work Culture. Such an evaluation is crucial to determine whether the Islamic values established by the organization are truly understood and consistently practiced by all employees.

Evaluation is not simply about whether religious programs or development activities have been implemented. More important is examining the resulting changes in work behavior. For example, whether the value of siddiq is truly reflected in employee honesty, whether amanah is evident in job responsibility, whether ihsan is reflected in the quality of work, whether fairness is applied in relationships between leaders and employees, and whether deliberation is truly used to resolve organizational issues.

If implementation is not optimal, Islamic Work Culture has the potential to remain merely a normative value, not an organizational culture that is truly embedded in daily behavior. This

situation could be one reason why its effect on Turnover Intention has not yet shown statistical significance.

Based on the research results, there are several managerial implications that the Adzkia Foundation of West Sumatra can implement. First, conduct regular monitoring and evaluation of Islamic Work Culture. Evaluation should be directed at the concrete implementation of the values of siddiq, amanah, ihsan, adil, and musyawarah in daily work activities. Evaluation can be conducted through behavioral observations, internal surveys, interviews, and performance evaluations.

Second, integrate Islamic Work Culture with Employee Work Ethics. Islamic values need to be translated into clear standards of work behavior so that employees understand how they are applied in their work. For example, amanah translates to responsibility and accuracy in completing work; siddiq to honesty and transparency; ihsan to quality and professionalism of work; adil to objective treatment; and musyawarah to openness in decision-making. Third, strengthen leadership role models. Work culture will be more easily accepted if leaders consistently set an example. Leaders need to demonstrate honesty, fairness, responsibility, openness, and concern for employees. This role model can strengthen the credibility of the organization's values.

Fourth, identify other factors that potentially influence turnover intention. Because Islamic work culture has not been proven to have a significant direct impact, foundations need to pay attention to other factors such as job satisfaction, compensation, workload, leadership, career development, work environment, rewards, and organizational commitment. Efforts to reduce turnover intention should use a more comprehensive approach. Fifth, improve the quality of employee work experiences. A good organizational culture needs to be supported by positive work experiences. Employees who feel appreciated, treated fairly, have opportunities for development, have good working relationships, and receive organizational support will have a stronger reason to maintain their membership in the organization.

Sixth, establish an early detection system for turnover intention. Foundations can conduct regular internal surveys to determine the level of employee desire to leave. Survey results can be used to identify units or groups of employees requiring further attention, allowing the organization to intervene before a decision to leave actually occurs.

According toAli & Al-Owaihan (2008) concluded in their research that implementing Islamic values such as trustworthiness, ihsan, and justice can increase organizational commitment and reduce turnover intention. This is reinforced by Rahman, NM, & Shah, SM (2015) in their research that Islamic work culture has a positive impact on employee retention and reduces turnover intention by fostering a sense of belonging and commitment.However, in this study, the influence of Islamic Work Culture on Turnover Intention was not statistically significant for employees of the Adzkia Foundation, West Sumatra, even though this model has a negative relationship direction.

These results do not mean that Islamic Work Culture has no benefits for organizations. On the contrary, Islamic Work Culture can still be an important foundation in building positive work behaviors. However, in the context of reducing Turnover Intention, this culture has not been proven to have a significant direct impact. Therefore, the strategy that the Adzkia Foundation of West Sumatra can implement is to strengthen the implementation of Islamic Work Culture while integrating it with Employee Work Ethics and other human resource management factors. Employees need to be helped to understand that Islamic values are not only a moral guideline, but also a basis for carrying out obligations, maintaining trust, building professionalism, obeying regulations, and demonstrating good behavior at work.

With this approach, it is hoped that Islamic Work Culture will not remain a set of normative values, but will develop into an organizational culture that is truly lived out in employee behavior. Ultimately, a work environment based on Islamic values, supported by a strong work ethic, good leadership, organizational justice, and appropriate human resource management is expected to create a positive work experience and more effectively reduce the tendency for employees to leave the organization.

3) The Influence of Islamic Work Culture on Islamic Job Satisfaction

The results of the Hypothesis 3 test indicate that Islamic Work Culture has a positive and significant effect on Islamic Job Satisfaction among employees of the Adzkia Foundation in West Sumatra. The test results show a P Value of 0.000, less than 0.05, a T Statistics value of 6.108, greater than 1.96, and a path coefficient value of 0.745. Based on these results, Hypothesis 3 (H3) is accepted.

These results provide empirical evidence that the stronger the Islamic Work Culture perceived and experienced by employees, the higher the level of Islamic Job Satisfaction felt by employees of the Adzkia Foundation of West Sumatra. The path coefficient of 0.745 indicates that the relationship between Islamic Work Culture and Islamic Job Satisfaction has a positive direction and a relatively strong influence. Thus, Islamic Work Culture is one of the important factors in building employee job satisfaction that is not only based on material and psychological aspects, but also on Islamic values. Substantively, these findings indicate that employees will more easily feel satisfaction in their work when the organizational environment is able to present Islamic values tangibly in their daily work life. This satisfaction does not arise solely because employees receive compensation, facilities, or work comfort, but also because employees feel that the work they do has value, purpose, and is in accordance with Islamic principles.

This aligns with research conducted by Ratnaningrum et al. (2024), which found a positive relationship between Islamic Work Culture and Job Satisfaction. These findings indicate that the stronger the Islamic-based work culture implemented within an organization, the higher the level of employee job satisfaction.

In the context of the Adzkia Foundation of West Sumatra, as an organization that upholds educational and Islamic values, the implementation of an Islamic Work Culture is increasingly relevant. An organizational culture aligned with Islamic values can create a work environment where employees feel their work is part of a broader, meaningful activity. Employees work not only to meet economic needs but also to interpret their work as a form of trust, worship, devotion, and contribution to the common good.

4. Conclusion

The conclusion of this study is as follows: Islamic Work Culture has a positive and significant effect on Ta'awun Behavior. The test results show a path coefficient value of 0.775, a T-statistic value of 11.454, and a P-value of 0.000. Because the T-statistic is greater than 1.96 and the P-value is less than 0.05, the hypothesis stating that Islamic Work Culture has a positive effect on Ta'awun Behavior is accepted. These results indicate that the stronger the application of Islamic Work Culture values in the organization, the higher the ta'awun behavior shown by employees. A work culture based on Islamic values is able to encourage the formation of attitudes of mutual help, cooperation, care, and providing support to fellow members of the organization. Islamic Work Culture has a positive and significant effect on Islamic Job Satisfaction. The test results show a path coefficient of 0.745, a T-statistic of 6.108, and a P-value of 0.000. These values meet the significance criteria because the T-statistics > 1.96 and P-value < 0.05. Thus, the hypothesis stating that Islamic Work Culture has a positive effect on Islamic Job Satisfaction is accepted. This finding indicates that the better the work culture built on Islamic values, the higher the job satisfaction felt by employees. A work culture that prioritizes the values of trust, justice, responsibility, honesty, brotherhood, and meaningfulness in work can create a more positive work experience for employees.

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