



Exploring Organizational Commitment and Turnover Intention in Non-Profit Zakat Institutions: A Study on Amil Zakat

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Abstract

Purpose – This study examines the effect of Islamic Job Satisfaction, Organisational Commitment, and Islamic Work Ethic on Turnover Intention. This study also analyses the mediating role of Organisational Commitment and the moderating effect of Islamic Work Ethic on the relationship between Islamic Job Satisfaction and Turnover Intention.

Methodology – A quantitative approach was used with a cross-time survey of 76 amil zakat in LAZISMU East Java. Data was collected through a questionnaire with a 7-point Likert scale and analysed using SEM through SmartPLS.

Findings – The results showed that Islamic Job Satisfaction does not directly affect Turnover Intention, but increases Organisational Commitment. Employees who feel their work is in accordance with Islamic values tend to be more loyal. Organisational commitment is proven to reduce intention to leave. In addition, Islamic Work Ethic strengthens the relationship between commitment and Turnover Intention, as employees see work as a form of worship and moral responsibility.

Originality – This study is unique as it explores the mediating role of organisational commitment and moderation of Islamic work ethics, providing new insights into how Islamic values strengthen loyalty and reduce exit intentions, particularly in zakat institutions in Indonesia.

1. Introduction

Non-profit organisations, particularly those involved in zakat management, face unique operational challenges. Unlike profit-driven entities, zakat organisations focus on distributing social funds to enhance the welfare of the Muslim community. One of the primary challenges they encounter is the high employee turnover rate, which can disrupt the continuity of programmes. According to Knapp et al. (2017), a flat organisational structure and limited financial resources make it difficult to retain skilled professionals. In both Indonesia and globally, effective zakat management requires a dedicated workforce with a deep understanding of Sharia principles. Therefore, institutional support, professional training, and adequate incentives are essential to

improve employee retention and ensure the efficiency of zakat programmes in achieving their social objectives.

This study was conducted at LAZISMU, a zakat amil institution under the authority of Muhammadiyah, one of Indonesia's largest Islamic organisations, located in East Java. LAZISMU plays a crucial role in collecting, managing, and distributing zakat to support economic and social welfare. According to Hayati and Caniago (2011), zakat is a mandatory obligation for capable Muslims, serving as a mechanism for income redistribution and economic development. In Indonesia, zakat institutions such as LAZISMU and BAZNAS (Badan Amil Zakat Nasional) are responsible for ensuring effective zakat management. These institutions collect funds from those with surplus wealth and distribute them to mustahik (eligible recipients), contributing to poverty alleviation and human resource development (Soleman et al., 2020).

In 2002, the Muhammadiyah association laid out an Amil, Zakat, Infaq, and Sadaqah Muhammadiyah association, in particular LAZISMU (Baidhaw, 2015; Setiyowati, 2019). This is brought about by two elements, specifically: in the first place, the way that Indonesia is covered in broad destitution, obliviousness and an extremely low human improvement record. Everything results in and simultaneously is brought about by a powerless request of civil rights. Second, it is thought that zakat can help alleviate poverty and promote social justice as well as human growth. With these factors, there is a goal, particularly as a conversation for collecting assets for zakat, infaq, and sadaqah for Muhammadiyah people (mostly) and Muslims in (mostly) (Indahsari et al., 2014; Sukmana et al., 2019).

This research was conducted at LAZISMU in East Java province, because there is an unavoidable phenomenon of turnover intention of amil zakat in the organisation. Turnover intention is employees' tendency or intention to quit their jobs in terms of financial resources (Knapp et al., 2017). Slatten et al. (2021) stated that the limited ability of non-profit organizations to be able to provide extrinsic rewards such as; salaries, benefits, and promotions to their employees are a consideration for the workers whether to remain in the organization or not. The occurrence of turnover at a certain level is a natural thing and sometimes even requires to happen to meet the demands of organizational dynamics that always need to be refreshed. Nevertheless, requests to quit need to be considered.

Liu and Peng (2007); Saeed et al. (2014) asserted that elevated job satisfaction correlates with diminished turnover intentions, whereas reduced job satisfaction results in heightened turnover intentions. Soleman et al. (2020) assert that evaluating job happiness for employees requires consideration of spiritual dimensions alongside exterior factors such as remuneration, perks, career advancement, and supervisory support. This study aimed to examine Islamic work satisfaction, which might be enhanced for Muslim employees or businesses grounded on Islamic principles. Islamic work satisfaction encompasses both internal and external dimensions inherent in job performance. From an Islamic viewpoint, job satisfaction is the emotional state of contentment experienced before, during, and after work, rooted on the conviction that labor is a kind of worship to Allah (Amilin et al., 2018).

Organizational commitment is another element that affects turnover intention. Organizational commitment is an attitude indicative of employee loyalty to the organization, representing a continuous process wherein organizational members demonstrate their interest for the organization's ongoing success and wellbeing (Kee and Chung, 2021; Maqbool et al., 2012). The writers employed moderation of Islamic work ethic in their study.

Non-profit organisations are social entities created by people or groups who freely provide services to the public without intending to make money from their endeavours (Slatten et al., 2021). public schools, public charities, hospitals, public clinics, political organisations, legal aid

organisations, volunteer service organisations, trade unions, professional associations, research institutes, museums, and some government officials are all considered non-profit organisations. The vision and mission of non-profit organizations focus on service to the community, such as educational foundations, NGOs, religious organizations, orphanages, nursing homes for the elderly, and so on. Knapp et al. (2017) defined a non-profit organization as an organization that carries out its operational activities without the aim of making a profit, the surplus obtained from these activities is reused to achieve the organization's mission. Human resources are non-profit organizations' most valuable asset because all of these organizational activities are basically from, by, and for humans (Abagelan and Tullu, 2020).

According to the findings of Hughes and Luksetich (2004); Ivanova et al. (2018), non-profit organisations generally face three issues. The funding source is the first issue. Human resources are the second issue. Human resources in non-profit organisations are capable, enthusiastic, and devoted to the organisation. This becomes an issue since, generally speaking, volunteering and idealism rather than money earned from the organization are the foundations of membership or accessible human resources. The third problem is financial management, which may cause a problem when it is done in a 'family' way without any accountability (Kucukbay, 2016; Strydom and Stephen, 2014).

Job satisfaction is a feeling of supporting or not supporting employees related to their work and their conditions (Robbins et al., 2013). Stated that from an Islamic standpoint, job satisfaction is defined as a state of calmness that an employee has prior to, during, and after work, stemming from the conviction that labour is a kind of worship performed to please Allah SWT. The intention to work and dedicate oneself to efforts in the sake of Allah is what it means to be joyful before one completes one's labour (Soleman et al., 2020). When workers respect the limits and guidelines established by Islamic principles, they are happy in their work environment (Aflah et al., 2021). Then, when workers have completed their tasks in line with company objectives, a sense of serenity

The traditional perspective on job satisfaction is regarded as a reflection or assessment of external factors, including remuneration and supervisory support Kamaraj et al. (2019); Sridharan (2019), job position Thu et al. (2022), compensation and benefits packages, career advancement opportunities, and leadership style Specchia et al. (2021); Wolor et al. (2021), work environment, the nature of the job, and employee rewards Wu (2022), salary and salary evaluation criteria Wang et al. (2023), along with other external determinants of job satisfaction.

Islam sees labor as an act of devotion and a divine mandate from Allah, which is earnestly observed to attain His favor. From an Islamic viewpoint, job satisfaction is an emotional state of contentment experienced before, during, and after work, rooted on the conviction that it constitutes a kind of worship to Allah (Pratama et al., 2022; Saad and Abbas, 2018). Islamic job satisfaction has four dimensions: spiritual, intellectual, social, and material job satisfaction (Saad and Abbas, 2018).

A comprehensive knowledge of an individual's religion influences their attitudes and behaviours across numerous activities, including professional life. Attitudes and behaviours are shaped by the religious beliefs people comprehend (Amaliah et al., 2015). Employees engage in their duties earnestly since they believe that labour is a type of devotion and adheres to Allah's directives. A profound comprehension of religiosity is associated with attitudes, behaviours, social interactions, and work outcomes (Bednarczuk, 2019; Ghaleb and Alshiha, 2023).

Organisational commitment is a psychological condition that delineates an employee's connection to the organisation and influences their decision to remain employed there. A multitude of scholars offer definitions pertaining to organisational commitment (Boštjančič, 2010;

Chandaran and Libia, 2017). Research Grusky (2017); João and Coetzee (2012), asserted that organizational commitment encompasses a profound inclination to remain a member of the organization, a determination to align with its expectations, and an adherence to its values and objectives. Cury and Veiga (2023); Ross-Pincheira et al. (2023) define commitment as employees' readiness to maintain their affiliation with the organisation and exert substantial effort to achieve organisational goals.

Commitment can be characterised as a positive emotional drive. According to Lin et al. (2007) and Tsai et al. (2007), Employees who want to advance professionally are dedicated to the pursuit of excellence and achievement. Moreover, individuals that prioritise service are dedicated to enhancing their skill. This expression demonstrates their faith and concern for the company (Son and Kim, 2021; Weng et al., 2010). Gassas and Salem (2023); Howladar and Rahman (2021) asserted that organisational commitment is an attitude indicative of employee loyalty to the organisation, characterised by a continuous process by which organisational members demonstrate their interest in the organisation's ongoing success and welfare. Organisational commitment is an attitude characterised by strong loyalty to the organisation, which may stem from employees' affinity for their profession, significant investment in their work, and respect for the organisation (Cury and Veiga, 2023; Gandhi and Hyde, 2015).

Islamic work ethic is a concept that explains the ethics set in the workplace based on an Islamic perspective (Sulastrri, 2020). Islamic work ethic is an orientation that implies work as a virtue in fulfilling needs that can build balance in one's personal and social life, which is sourced from the Qur'an and Sunnah of the Prophet Muhammad *Shallallahu 'Alaihi Wasallam* (Noh et al., 2015). According to Ali and Al-Owaihian (2008); Rokhman (2022), there are four pillars of Islamic work ethic, namely effort, competition, transparency, and responsible behaviour. Islam views working as a religious obligation and a form of worship to Allah and as a sincere and dedicated endeavour that encourages individuals to benefit themselves, others, and society as a whole.

The concept of Islamic work ethic based on the Qur'an and the Sunnah of the Prophet Muhammad prioritises honesty, flexibility, justice, hard work, dedication to work, work creativity, responsibility, a fair reward system, persistence, and innovation in the workplace as sources of happiness and achievement (Hendryadi, 2018). In an organisation, Islamic work ethic can contribute positively to organisational performance and welfare (Khan et al., 2019).

Turnover intention is the tendency or intention of employees to quit their jobs voluntarily or move from one workplace to another by their own choice (Alkaabi et al., 2024; Zhang et al., 2024). According to Alkaabi et al. (2024); Hur (2024), explains that turnover intention is a dominant positive determinant of turnover, meaning that the higher the employee's intention to move, the greater the turnover the employee will do. Meanwhile, according to Nuhn et al. (2019), turnover intention is the tendency of employees to quit their jobs voluntarily of their own choice. Ladelsky and Lee (2023), state that more accurate predictors of individual turnover decisions are job satisfaction, organisational commitment, work models, and relationships with colleagues than salary.

Turnover intention is an employee's plan to leave the company or the intention to fire an employee. Turnover intention can be voluntary or unconscious (Saeed et al., 2016). Turnover intention is caused by job stress, job stressors, work environment and cultural characteristics (Farooq et al., 2022; Kerdpitak and Jermisittiparsert, 2020). The results of Humayra and Mahendra (2019) research stated that an organisation must be able to reduce turnover intentions and increase employee affective commitment so that the organisation can run well. Job satisfaction is a set of feelings about pleasant or unpleasant things about the work they face (Kumar and Khan, 2014; Sanjeev, 2017). Soleman et al. (2020); Sulastrri (2020) state that job satisfaction is not only seen at

work but also when undergoing work experiences such as interactions with colleagues, superiors, and the work environment. while according to Kamaraj et al. (2019), job satisfaction is an individual's attitude towards his job, but there are differences between conventional job satisfaction and Islamic job satisfaction.

On the conventional concept of job satisfaction, the happy feeling happened because the many material needs were achieved in his work, while Islam considers job satisfaction only one part of the overall goals of human life. Islam puts job satisfaction as a small part of the joy because the true satisfaction will be felt by an individual when a man reaches both his goal in the world and in the Hereafter (Falah) (Aflah et al., 2021; Basir et al., 2023). This is confirmed by the statement of Saad and Abbas (2018), which stated that based on an Islamic perspective, job satisfaction is a feeling of happiness that is obtained before, during, and after doing work and is based on the belief that it is a form of worship of Allah.

The concept of Islamic job satisfaction is to combine aspects of life in the world and the hereafter because Islam views work as a mechanism needed by humans to get closer to Allah, in addition to fulfilling worldly needs where humans act as caliphs on earth (Soleman et al., 2020). Research Amaliah et al. (2015), found that the value of religiosity not only affects work outcomes but also the quality of life of individuals. This means that individuals who have a balanced life both materially, non-materially, and spiritually will feel the highest satisfaction.

According to Alkandari et al. (2023); Kim et al. (2017); Rohayati et al. (2023), there is an effect of job satisfaction on turnover intention. Satisfied employees have lower employee turnover intentions, while dissatisfied employees have higher employee turnover intentions. When individuals are satisfied with their work, they will have a high commitment to the company so that the desire to leave the company will be lower (Kim and Kim, 2017; Zhang et al., 2024). Organisational commitment is the extent to which individual side with the organisation and want to continue their active participation in the organisation (Cury and Veiga, 2023; Grusky, 2017). This is reinforced by the statement of Gandhi and Hyde (2015); Stranzl (2024), that committed employees are employees who have a strong desire to remain members of the organisation.

Cury and Veiga (2023) assert that organisational commitment encompasses workers' sentiments and attitudes towards their organisation. It manifests as a personal determination to maintain membership in the organisation, fully embrace the company's goals, and optimise contributions to the company's progress. Alkandari et al. (2023); Kim et al. (2017) explain that turnover intention is the tendency or intention of workers to resign from their position. Meanwhile, Ardebilpour et al. (2024); Stranzl (2024) state that job satisfaction and organisational commitment are attitudes that influence certain behaviours.

Employee job satisfaction is significantly and positively influenced by work participation, workload, and corporate culture. Christopher Cohrs et al. (2006); Wiratmoko (2019) confirmed that job satisfaction is influenced by several factors. Haque et al. (2020); Kreitner R. (2014) identified three main components of organisational commitment: emotional commitment, continuance commitment, and normative commitment. According to Nantavisit et al. (2023); Wang (2007), job satisfaction includes a collection of emotions about the favourable or unfavourable aspects of one's job. Previous research by Darwin et al. (2025); Ibrahim et al. (2024); Noviantoro et al. (2018); Zhang et al. (2024) shows job satisfaction affects turnover intention both directly and indirectly through organisational commitment, which indicates partial mediation. Meanwhile, research by Gessesse and Premanandam (2023); Potnuru et al. (2021) shows that organisational commitment mediates the relationship between job satisfaction and turnover intention.

Idawati and Mahadun (2022); Pio et al. (2020) characterised organisational commitment as a psychological term reflecting the link between organisational members and their organisations. This affects personal choices regarding continued participation in groups. Bender et al. (2019) asserted that devoted workers remain with the firm for their whole careers and are disinclined to transition to alternative employment opportunities. Numerous prior studies have employed Islamic work ethic as a moderating variable for diverse organisational outcomes, exemplified by Soleman et al. (2020) research, which demonstrates that Islamic work ethic moderates the impacts of excessive work and stress, job satisfaction, and turnover intention. Research by Almutairi (2020); Rokhman (2022); Yousef (2000) revealed that Islamic work ethic influences the link between organisational commitment and job happiness. The research utilised a sample of 425 Muslim workers across several firms in the United Arab Emirates. The findings of the study Yousef (2000); Yousefi and Tosarkani (2022) indicated that Islamic work ethic influences the correlation between organisational commitment and job satisfaction. It is shown that support for the Islamic work ethic is necessary to enhance organisational commitment.

2. Research Methods

In survey-based research, data is collected from participants using questionnaires. Survey research inherently has limitations as it collects data from a sample to represent the total population, stating that surveys produce statistical information naturally. Survey research has an emphasis on relational research, which studies the relationship between variables (Groves et al., 2023). This study conducted a survey method by distributing questionnaires to the object to be studied, namely employees of an Islamic organisation in Surabaya.

The reason for studying zakat amil workers is because this profession has a role in realising the economic growth of a country in general (Jedidia and Guerbouj, 2021; Putriani et al., 2020). Rohim (2020) stated that with the existence of zakat amil workers who are competent and professional in carrying out their duties as collectors and distributors of funds, they will contribute to advancing and improving the welfare of the community.

This study defines Islamic job satisfaction as the sense of fulfilment experienced by zakat amil workers of LAZISMU East Java before, during, and after their employment, grounded in the conviction that their labour is a form of worship intended to please Allah (Saad and Abbas, 2018). The components in the organisational commitment statement were derived from the aspects of organisational commitment identified by Haque et al. (2020); Mercurio (2015) which include emotional commitment, normative commitment, and continuation commitment. This study assessed turnover intention using the dimensions established by (Wittmer et al., 2014). The Islamic work ethic is founded on the qualities articulated by (Mohammad et al., 2018).

This study encompassed several variables with limited sample sizes; hence, it employed partial least squares (PLS) analysis. Partial Least Squares (PLS) is a variance-based statistical approach within Structural Equation Modelling (SEM) employed to address structural issues involving several variables or constructs, particularly when the sample size is limited (Esearch et al., 2016; Henseler et al., 2016). Covariance-based SEM often evaluates causality or theoretical frameworks, whereas PLS functions primarily as a prediction model.

The procedures of PLS analysis encompass the examination of both the inner model and the outer model. The inner model delineates the link among latent variables, which are those that cannot be directly assessed. The evaluation of the inner model analysis may be conducted using R-square for the dependent construct, the Stone-Geisser Q-square test for predictive relevance, and the t-test alongside the significance of the coefficients of structural path parameters. Bootstrapping, a non-parametric method, facilitates the assessment of the statistical significance

of the SEM-PLS variation, yielding path coefficients, Cronbach's alpha, HTMT, and R^2 values, from which t-statistical test parameters are derived to forecast the presence of a causal association. The outer model is a measuring framework that links indicators to latent variables, utilised for evaluating the model's validity and reliability. An outer model analysis was conducted to verify the feasibility of the measurement as a valid and trustworthy instrument. Various metrics may be employed for the assessment of the outer model, specifically convergent validity, discriminant validity, composite reliability, and Cronbach's alpha.

3. Results and Discussions

The characteristics of the 76 respondents in this study were categorized into; (1) gender, (2) age, (3) educational background, (4) job tenure, and (5) marital status. Based on Table 4.1, the majority of zakat amil workers are male, the majority of zakat amil workers are in the age range of 21-30 years, the majority of respondents have a job tenure of <2 years, the majority of zakat amil workers were high school graduates. This shows that to become a zakat amil worker does not require higher education. Then, from Table 1 it can be seen that the majority of zakat amil workers are still single.

Table 1. Respondent Characteristics

Category	Frequency	Percentage
Gender		
Male	46	60.5%
Female	30	39.5%
Age		
≤ 20 years old	11	14.5%
21 – 30 years old	47	61.8%
31 – 40 years old	8	10.5%
> 40 years old	10	13.2%
Educational Background		
High School	40	52.6%
D1 – D3	5	6.6%
S1/D4	30	39.5%
S2	1	1.3%
Tenure		
< 2 years	48	63.2%
2 – 5 years	20	26.3%
> 5 years	8	10.5%
Marital Status		
Single	44	57.9%
Married	32	42.1%

Source: processed data

The demographic profile of the respondents provides useful information about the composition of LAZISMU East Java's workforce. The fact that most amil workers are young, single, and inexperienced suggests that human resources in this institution are dynamic, but also unstable. This situation suggests that workers may be eager and flexible, but they also tend to leave quickly. In addition, as most workers have a high school education, it seems that formal credentials may not be a major requirement. This may affect the methods of retaining employees and making them stay with the company.

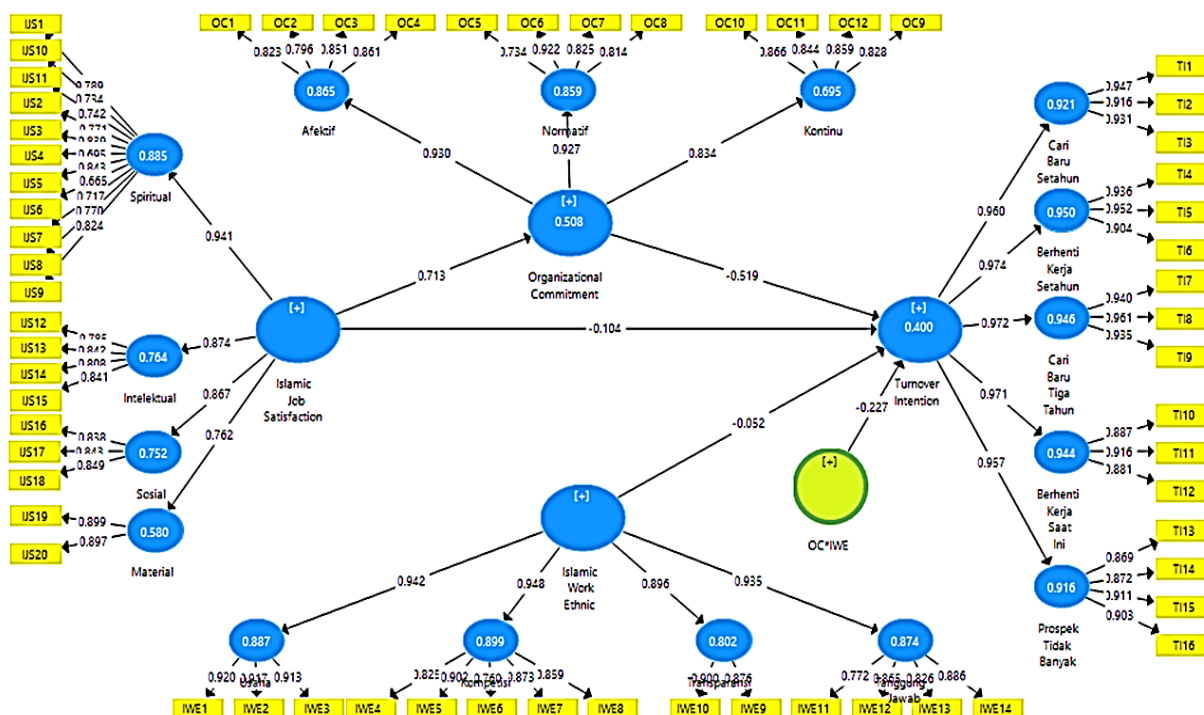


Figure 1. Estimation Result of Smart PLS Algorithm

Figure 1 depicts the structural model that illustrates the proposed correlations among the research variables, corroborated by the estimation results obtained by the SmartPLS method. The graphic representation verifies that Islamic Job Satisfaction substantially impacts Organisational Commitment, which subsequently exerts a negative effect on Turnover Intention. Furthermore, the model demonstrates the moderating effect of Islamic work ethic in reinforcing the negative correlation between organisational commitment and turnover intention. This underscores how ethical and spiritual principles integrated into the workplace may improve employee retention. The model also substantiates the mediating impact of organisational commitment, highlighting its pivotal role in connecting work satisfaction with turnover intention among employees of zakat institutions.

Subsequent to the estimation findings depicted in Figure 1, the following phase entails assessing the structural model to examine the direct links among the research variables. This assessment aims to ascertain the importance of each route coefficient by employing t-statistics and p-values derived from bootstrapping. The analysis seeks to confirm the provided hypotheses, namely the direct impacts of Islamic Job Satisfaction on Organisational Commitment and Turnover Intention, along with the influence of Organisational Commitment and Islamic Work Ethic on Turnover Intention. Table 2 below provides a comprehensive breakdown of these direct correlations and the statistical significance of each connection in the model.

Table 2 displays the outcomes of the direct impact assessment, illustrating the connections among Islamic Job Satisfaction, Organisational Commitment, Turnover Intention, and the moderating influence of Islamic Work Ethics (IWE). The direct influence of Islamic Job Satisfaction on Turnover Intention has a negative coefficient of -0.104, accompanied by a t-statistic of 0.658 and a p-value of 0.511. Given that the p-value exceeds the conventional significance threshold of 0.05, this association is considered inconsequential. This indicates that Islamic job satisfaction does not directly affect workers' inclination to resign from their positions.

Table 2. Evaluation of Direct Effect

Direct Effect	Original Sample	T-statistic	p-value	Description
Islamic Job Satisfaction => Turnover Intention	-0.104	0.658	0.511	Insignificant
Islamic Job Satisfaction => Organizational Commitment	0.713	8.801	0.000	Significant
Organizational Commitment => Turnover Intention	-0.519	3.730	0.000	Significant
OC*IWE => Turnover Intention	-0.227	2.241	0.025	Significant

Source: processed data

The correlation between Islamic Job Satisfaction and Organisational Commitment is substantial, with a positive coefficient of 0.713, a T-statistic of 8.801, and a p-value of 0.000. This suggests that elevated Islamic Job Satisfaction is significantly correlated with increased Organisational Commitment, indicating that employees who view their job as an act of worship and personal satisfaction exhibit more commitment to the organisation. Moreover, organisational commitment has a substantial negative influence on turnover intention, evidenced by a coefficient of -0.519, a t-statistic of 3.730, and a p-value of 0.000. This research indicates that individuals with elevated commitment levels are less inclined to contemplate job departure. Finally, the moderating effect of Islamic Work Ethics (IWE) on the relationship between organisational commitment and turnover intention is significant, evidenced by a negative coefficient of -0.227, a T-statistic of 2.241, and a p-value of 0.025. This indicates that Islamic work ethics enhance the negative correlation between organisational commitment and turnover intention, suggesting that adherence to robust Islamic ethical principles further diminishes the likelihood of employee attrition.

Table 3. Evaluation of Indirect Effect

Path	Indirect Effect	T statistic	p-value	Description
Islamic Job Satisfaction => Organizational Commitment => Turnover Intention	$0.713 \times -0.519 = -0.370$	3.169	0.002	Significant Full Mediation

Source: processed data

The results of the indirect effect evaluation presented in Table 3 indicate that Islamic Job Satisfaction influences Turnover Intention through Organisational Commitment. The indirect effect coefficient is calculated as the product of the effect of Islamic Job Satisfaction on Organisational Commitment (0.713) and the effect of Organisational Commitment on Turnover Intention (-0.519), resulting in a total coefficient of -0.370. With a T-statistic of 3.169 and a p-value of 0.002, this relationship is deemed significant. These findings suggest that Organisational Commitment fully mediates the relationship between Islamic Job Satisfaction and Turnover Intention, known as Full Mediation. This implies that Islamic Job Satisfaction does not directly affect Turnover Intention; instead, it first enhances Organisational Commitment, which subsequently reduces employees' intention to leave the organisation.

3.1. The effect of Islamic Job Satisfaction on Turnover Intention

The results of the hypothesis testing indicate that Islamic Job Satisfaction does not significantly affect Turnover Intention among amil workers at LAZISMU East Java ($\beta = -0.104$, $p = 0.511$). This finding suggests that even though employees experience satisfaction in their jobs,

it does not directly influence their intention to leave the organization. The results contradict previous studies Soleman et al. (2020), which argued that employees who experience high Islamic Job Satisfaction tend to develop loyalty and commitment to organizational goals, ultimately reducing their intention to quit. However, the findings align with studies by Adegboye et al. (2021); Choi and Park (2020), which emphasize that low turnover intention is a result of a combination of satisfaction factors, both inside and outside the workplace. Amil workers at LAZISMU East Java experience job satisfaction due to intrinsic values, such as working with a strong purpose aligned with their faith and organizational values. However, their turnover intention is likely influenced by external factors, including financial compensation and career advancement opportunities, rather than solely by job satisfaction (Bwowe, 2020; Zhuge et al., 2024). The findings highlight the need for organizations to consider multiple aspects beyond job satisfaction, such as career development and organizational commitment, to effectively reduce turnover intention. These results suggest that Islamic Job Satisfaction alone is not a sufficient factor in determining an employee's intention to stay or leave the organization.

3.2. The effect of Islamic Job Satisfaction on Organizational Commitment

The results of the hypothesis testing show that Islamic Job Satisfaction has a positive and significant effect on Organizational Commitment among amil workers at LAZISMU East Java ($\beta = 0.713$, $p = 0.000$). This finding suggests that when employees experience high levels of Islamic Job Satisfaction, their commitment to the organization increases. The results support previous studies Soleman et al. (2020), which found that employees who derive satisfaction from their work, especially in an Islamic work environment, tend to be more loyal and committed to their organization. Islamic Job Satisfaction among amil workers is influenced by various dimensions, including material, social, intellectual, and spiritual aspects. The ability of the organization to meet these needs fosters positive emotions, such as happiness and admiration, which strengthen employee commitment (Asutay et al., 2022; Sony and Mekoth, 2019; Syahreza et al., 2025). These findings align with Affective Event Theory (Fry, 2003), which emphasizes the role of emotional factors in shaping workplace attitudes and behaviors. At LAZISMU East Java, high levels of Organizational Commitment indicate that employees value their work and feel a strong attachment to the organization. This commitment is driven not only by material compensation but also by intrinsic values, such as the alignment of their work with their faith and ethical principles (Gheitani et al., 2019; Nasution and Rafiki, 2020). Thus, fostering Islamic Job Satisfaction can be an effective strategy to enhance Organizational Commitment and retain dedicated employee.

3.3. The effect of Organizational Commitment on Turnover Intention

The results of the hypothesis testing indicate that Organizational Commitment has a negative and significant effect on Turnover Intention among amil workers at LAZISMU East Java ($\beta = -0.519$, $p = 0.000$). These findings indicate that higher levels of organisational commitment correlate with lower turnover intentions, meaning that employees who feel more committed to the organisation are less likely to leave the company. The results align with previous research Aristana et al. (2023); Guzeller and Celiker (2020); Jufrizen et al. (2023), which also demonstrated a negative relationship between Organizational Commitment and Turnover Intention. High Organizational Commitment among employees reflects their strong attachment to the organization, acceptance of its goals, and willingness to contribute to its sustainability. Employees who are committed to LAZISMU East Java perceive their work as meaningful and aligned with their values, reducing their desire to seek alternative employment opportunities. This is consistent

with findings from Wang (2024), which emphasize that organizational commitment fosters loyalty and reduces employee turnover. At LAZISMU East Java, the strong Organizational Commitment of zakat amil workers indicates that they find purpose in their roles, enjoy a supportive work environment, and value the mission of the organization. These factors contribute to their decision to remain within the organization rather than considering external job opportunities, reinforcing the importance of fostering commitment to retain employees.

3.4. Organizational Commitment is moderated by Islamic Work Ethic on Turnover Intention

The results of the hypothesis testing indicate that the interaction between Organizational Commitment and Islamic Work Ethic significantly influences Turnover Intention among amil workers at LAZISMU East Java ($\beta = -0.227$, $p = 0.025$). This suggests that Islamic Work Ethic moderates the relationship between Organizational Commitment and Turnover Intention, strengthening the negative effect of Organizational Commitment on employees' intention to leave.

A strong Organizational Commitment alone may not always be sufficient to reduce Turnover Intention; however, when employees possess a high Islamic Work Ethic, their loyalty and dedication to their organization are further reinforced (Sadozai et al., 2013; Soleman et al., 2020). Islamic Work Ethic emphasizes values such as sincerity, honesty, and responsibility, which align with the commitment employees feel toward their organization. This aligns with previous research Abbas and Kowang (2020); Nauman et al. (2023), which found that Islamic Work Ethic can reduce employees' desire to leave their jobs by enhancing their sense of purpose and dedication. At LAZISMU East Java, zakat amil workers with a strong Islamic Work Ethic are less likely to leave their organization, even if challenges arise. Their work is not solely driven by external rewards but also by a deeper sense of responsibility and religious fulfillment, making them more resilient and committed to staying within the organization.

3.5. The Mediating Role of Organizational Commitment in the Relationship of Islamic Job Satisfaction to Turnover Intention

The study results indicate that Organizational Commitment fully mediates the relationship between Islamic Job Satisfaction and Turnover Intention with an indirect effect value of -0.370, a T-statistic of 3.169, and a p-value of 0.002, confirming significant full mediation. This suggests that Islamic Job Satisfaction does not directly reduce Turnover Intention but rather influences it through Organizational Commitment (Aflah et al., 2021; Soleman et al., 2020). When zakat amil workers experience high levels of Islamic Job Satisfaction through physical (*jasadiyyah*), spiritual (*ruhiyyah*), intellectual (*aqliyyah*), and emotional (*nafsiyyah*) fulfillment they develop a stronger commitment to the organization (Aflah et al., 2021; Asutay et al., 2022; Soleman et al., 2020; Wahyudi and Suwitho, 2022). This commitment, in turn, significantly reduces their intention to leave (Sari et al., 2024). Employees who feel that their workplace aligns with their values, provides meaningful work, and fosters a supportive work environment are more likely to stay, even if financial rewards are not substantial. These findings support prior research Aristana et al. (2023); Gessesse and Premanandam (2023); Jufrizen et al. (2023) stating that Organizational Commitment is a crucial mediator in the satisfaction-turnover relationship. In the context of LAZISMU, increasing Islamic Job Satisfaction alone is insufficient to lower turnover rates. Instead, management must focus on strengthening Organizational Commitment, ensuring employees feel emotionally and spiritually connected to their roles (Ahmad, 2018; Sari et al., 2024; Syahreza et al., 2025). By doing so, the organization can effectively reduce employee turnover and foster a more dedicated workforce.

4. Conclusions

This study enhances the comprehension of turnover intention in Islamic non-profit organisations by illustrating the indirect but substantial influence of Islamic work satisfaction on organisational commitment, hence diminishing employees' intention to depart. This research underscores the mediating function of organisational commitment and the moderating effect of Islamic work ethic, presenting a more nuanced understanding of how Islamic values influence employee retention, in contrast to earlier models that focus on direct effects. This study addresses a contextual vacuum in the literature by concentrating on zakat amil workers at LAZISMU East Java, as empirical research on faith-based non-profits is scarce. The findings emphasise the necessity for Islamic charitable institutions to foster happiness via meaningful work connected with religious ideals, as well as to develop a robust organisational culture that promotes ethical conduct and long-term commitment. The amalgamation of spiritual and organisational elements enhances both the academic framework of Islamic organisational behaviour and management strategies for fostering a dedicated and motivated workforce.

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