

Can the sense of ta'awun behavior reduce voluntarily job turnover in Indonesia?

Sense of
ta'awun
behavior

Ken Sudarti, Olivia Fachrunnisa and Alifah Ratnawati

*Department of Management, Faculty of Economics,
Universitas Islam Sultan Agung, Semarang, Indonesia*

831

Received 13 July 2019
Revised 22 November 2019
9 February 2020
12 November 2020
5 April 2021
Accepted 25 May 2021

Abstract

Purpose – This study aims to examine the role of ta'awun in reducing voluntary turnover intention. The authors defined ta'awun as the willingness to help colleagues without being asked and expecting rewards as promised by Islam. Also, the antecedent variables of organizational identification and job embeddedness are used to predict ta'awun.

Design/methodology/approach – This study used 216 respondents from Islamic Universities in Indonesia. Structural equation model was used to analyze data and test the empirical model.

Findings – Job embeddedness and organizational identification can improve ta'awun behavior. Ta'awun behavior has also been proven to be able to reduce voluntary turnover intention as well as successfully mediating the relationship between job embeddedness and organizational identification with voluntary turnover intention.

Research limitations/implications – Ta'awun enriches organizational citizenship behavior (OCB) studies which are intervened with Islamic values. The questionnaire given to respondents are very susceptible for self-response bias so that this type of bias influences the conclusion. Thus, consistency of results can be retested in several different objects.

Practical implications – Organizations need to consider the factor of religiosity when recruiting employees. HRM practices need to be encouraged to create organizational identification through pride in the organization to reduce voluntary turnover intention through ta'awun behavior.

Originality/value – The Ta'awun concept is a refinement of the previously existing concept, which is OCB. Orientation in the world and the hereafter that underlies this ta'awun behavior is more effective in reducing the intention of voluntary displacement.

Keywords Job embeddedness, Organizational identification, Ta'awun behavior, Voluntary turnover intention

Paper type Research paper

1. Introduction

Employee turnover in organizations gets special attention for practitioners and academics because of its impact on organizational productivity and efficiency. The losses suffered by the organization such as the costs of recruitment, selection and training for new employees have reached 100% of the annual cost for the same position (Peltokorpi, 2013). In addition, the entry and exit of employees creates a non-conductive working environment and can affect work (Kozlowski *et al.*, 2005). Kozlowski *et al.* (2005) state that employee turnover has an impact on unhealthy organizational culture and low employee morale. The voluntary turnover intention will harm the organization, if it is resorted to by potential employees (Cho and Ryu, 2009).

The question that then arises is “why do some of them want to move, while some others want to stay in the organization?” The findings of several studies show the reasons why an



employee moves to other organization or leaves a job, because of job embeddedness, and aspects of a job such as organizational citizenship behavior (OCB), organizational identification, work engagement, job search behavior, organizational commitment, ethical climate, ethical leadership behavior, proactive personality, job satisfaction, trust and justice (Halbesleben and Wheeler, 2008; Demirtas and Akdogan, 2015; Cho and Ryu, 2009; Sekiguchi and Huber, 2011; Lee *et al.*, 2008; Takawira *et al.*, 2014; Brashear *et al.*, 2005). In addition, external factors such as competition in obtaining potential employees and the many alternative jobs in the local and global job markets contribute to an increase in employee turnover. Therefore, organizations need to know the factors that influence voluntary turnover intention and develop strategies in bonding employees so that they will stay in the organization.

Many researchers have examined the variables that affect voluntary turnover intention, but not many of them have used the concept of Islamic values as an approach. The approaches used are usually like OCB, which uses more of an American and European perspective, so that the value system used is Western (Kamil *et al.*, 2015). This influences many researchers to use the OCB approach and this is not good enough to capture the phenomenon in the field and still leaves the question why OCB behavior occurs. Therefore, researchers have begun to use an approach with religious implications. This approach has been shown to be able to predict actual attitudes and behavior (Wisker and Rosinaite, 2016). This paper tries to fill the gap by taking the *ta'awun* variable in reducing the motive to intent.

Ta'awun is prescribed in the Holy Qur'an which suggests that people help each other in kindness. This concept is similar to the concept of OCB. The difference is in the underlying motivation. In OCB activities, helping others is based on a role based on a sense of humanity, a sense of togetherness and so on. OCB activities are pro-social activities that only aim to seek personal satisfaction, while *ta'awun* activities are part of worship and spiritual activities. People who base their activities on worship are not only concerned with worldly success, but also with the success of the spiritual afterlife.

The concept of *ta'awun* is a unique concept. This concept is a combination of Islamic religiosity and OCB behavior. The relationship between religiosity and OCB has been done by Olowookere and Adekeye (2016), Kamil *et al.* (2015) which concluded that someone who has high religiosity tends to go beyond his/her responsibility and has a strong commitment toward organizational goals. This finding is supported by Weaver and Agle (2002), which states that religiosity has a relationship with ethical decision-making in organizations. Milliman *et al.* (2003) asserted that the higher a person's spirituality, the more they will enhance teamwork, to be better, fairer, more concerned about the needs of others, and build trust in the organization, increasing OCB, have an inclination to serve others behavior and are more sensitive to the needs of corporate social performance. So, the concept of *ta'awun* can be perceived as Islamic OCB and is a superior perfect concept, which not only considers the interests of this world but also that of the afterlife.

Based on the explanation above, this study aims to analyze the impact of *ta'awun* in reducing voluntary turnover by considering organizational identification and job embeddedness as antecedent variables. The internalization of Islamic values in the OCB concept is expected to be able to resolve the high level (the incidence) of voluntary turnover intention and strengthen social identity theory based on an Islamic perspective.

The remainder of the paper is organized as follows. The next section reviews the literature and develops the hypotheses. Section 3 discusses the research method and Section 4 describes the findings. The paper ends with the discussion, implications and limitations of this study.

2. Literature review on ta'awun and hypotheses development

2.1 *Ta'awun*

Islam provides a comprehensive system of life rooted in ethics and guiding followers in all areas of life including social and economic (Beekun, 1997). Islamic teachings play an important role in human life, at the level of individuals, families and organizations. A good Muslim is one who can carry out his work by not only seeking appreciation but primarily by worshipping Allah (Zahrah *et al.*, 2016). For a Muslim, work is worship (Pfeffer and Veiga, 2009). This is stated in the Holy Qur'an in Ad-Dhariyat verse 56: "I have not created jinn and men to worship me." Islam teaches their adherents to work only for the pleasure of Allah (Sharabi, 2014). This understanding implies that a Muslim will apply Islamic values to their organizational lives.

In Islam, there is a prescription to help one another known as *ta'awun*. The command to help one another in goodness is contained in several Surahs in the Holy Qur'an, including the Al-Maidah verse 2: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in imposing punishment." This verse contains an invitation to help each other in goodness accompanied by piety toward Allah because pious worship contains the blessing of Allah. On the other hand, helping others will also cheer them up. Whoever combines Allah's blessing and human satisfaction in helping others, he/she will also get the happiness. The hadith of the Prophet Muhammad, narrated by Anas, said: "Help your brother in persecution" (reported by Bukhari). Indeed, fellow believers must strengthen each other (reported by Bukhari and Muslim). As Muslims are brothers, he will not do wrong and do not let him do wrong. Whoever meets the needs of his brother, surely Allah will meet his needs (reported by Bukhari and Muslim).

In the existing literature, the concept of helping others out of his role is known as OCB. OCB is the behavior of wanting to help others formally outside their responsibilities. OCB is a voluntary action taken by a person or group of people to help others without expecting rewards. People who are willing to do OCB are marked by a willingness to sacrifice for the sake, happiness or pleasure of others. OCB also concerns a person's willingness to perform extra work outside their responsibilities which is not related to a formal reward system (Cho and Ryu, 2009). OCB is a chosen behavior that is not part of an employee's formal work obligations but supports the effective functioning of the organization. Thus, someone who does OCB would not allow his coworkers to face work-related difficulties, and he/she would spontaneously leave his/her job to help his/her coworkers without being asked. In their study, Olowookere and Adekeye (2016) tried to relate a person's level of religiosity to OCB and concluded that someone who has high religiosity would tend to do additional work beyond their obligations and have a strong commitment to organizational goals. In conclusion, this study concludes that Muslims with a high level of OCB and religiosity are those who would be ready to demonstrate *ta'awun* to help others. Prophet Muhammad said: "Those Muslims have a blood supply to each other, the weak among them will try to free their dependents and the strong among them try to save the weak, they are mutually strengthened to face others besides them (the enemy's strength), the strong help the weak and the fast helps the slow" (Narrated by Abu Dawud and Ibn Majah).

2.2 *Job embeddedness and ta'awun*

Job embeddedness is defined as a combination of elements or advantages that can keep a person from wanting to leave the organization (Lee *et al.*, 2004). Job embeddedness is derived from the social identity theory which states that someone will describe themselves in the membership that they respect (Tajfel and Turner, 1985). Job embeddedness emphasizes more on how to retain employees in the organization than to keep employees from moving to

other organizations (Mitchell *et al.*, 2001). Therefore, job embeddedness is a measure of how far an employee is attached to an organization. The more attached an employee is, the less unlikely that he or she will leave the organization.

To measure how attached someone is to his organization, Mitchell *et al.* (2001) used three indicators, *first* is fit, which concerns the suitability of an employee with his organization and environment. Peltokorpi (2013) distinguishes the dimension of fit in job embeddedness into two, namely, *on the job embeddedness* (personal values, career goals and plans, job knowledge and skills and abilities) and *off-the-job embeddedness* (weather, amenities activities, general culture and outdoor activities such as religious climate and entertainment). Therefore, the more a person matches his/her current job because of the similarity with personal values, or the knowledge and skills he/she has, feels comfortable with the religious atmosphere and the presence of fun outdoor activities, the more they will be attached to the organization.

Second is about a "link" dimension, which involves how much and how closely the formal and non-formal relations of an employee with subordinates or colleagues are. Peltokorpi (2013) distinguishes the dimension of the link between job embeddedness and *on-the-job embeddedness* (work friends, work groups, team members, community, etc.) and *off-the-job embeddedness* (non-work friends, physical environment, children's education and friends, hobbies, etc.). Thus, the more colleagues he/she works with, the better the relationship between them. The longer he/she becomes part of the community, the closer he/she is to the organization. This attachment will be stronger if the person already has a family and children who need sufficient education. Some researchers also conclude that pressure from family, coworkers and other colleagues can encourage them to stay in the organization (Maertz and Griffeth, 2004). Ramesh and Gelfand (2010) state that the dimension of a link is stronger in influencing turnover in countries that adhere to a culture of collectivism such as India, and not in the USA. This is supported by Wasti (2003) who states that in the culture of collectivism, an individual's social relations with people in organizations are more valuable than individual cultures (Kirkman *et al.*, 2014).

Third concerns the dimension of sacrifice, and this involves how much employees are willing to sacrifice when they have to leave the organization. Peltokorpi (2013) distinguishes the dimension of sacrifice between job embeddedness and other aspects of this dimension, like *on-the-job embeddedness* (job security, seniority, pension) and *off-the-job embeddedness* (job security, status and social network). This means that the more senior a person is, and the greater the pension fund and job security provided by the organization, it means the less likely this person will leave the organization. This attachment will be stronger if they are afraid of losing their status and social networking.

Someone who feels they have an organization and dedicate themselves to the organization will reduce their interest in resigning from the organization (Chen *et al.*, 1998). In other words, helping fellow colleagues is a manifestation of feeling comfortable (fit) with the organization and feeling that one has become a part of the organization. This is in line with Kamil *et al.* (2015) which states that devout Muslims are those who always carry out Islamic law in the organization. Islam guides its followers in all areas of life, including social and economic (Beekun, 1997). They will help each other because one believer is like a building that strengthens one another (Prophet Muhammad stated this with inserting his fingers between his other fingers as an example; narrated by Bukhari and Muslim).

Previous theory and research on social exchange (Van Dyne and Ang, 1998), norm of reciprocity (Gouldner, 1960), perceptions of organizational support (Rhoades and Eisenberger, 2002) and similarity of work status. Holtom *et al.* (2002) explain that someone is willing to sacrifice to help others because the organization has helped them before. This statement

confirms that someone who wants to help a co-worker is an example of the opportunity to sacrifice for the organization. This is supported by the statement of [Lee et al. \(2004\)](#) that there is a strong relationship between job embeddedness and citizenship behavior. Furthermore, when someone has same values as the organization and has a strong social bond with members of the organization, he/she is willing to help co-workers voluntarily even though it is not his/her job. Therefore, our first hypothesis is proposed as follows:

H1. There is a positive relationship between job embeddedness and *ta'awun*.

2.3 Organizational identification and ta'awun

Organizational identification refers to the existence of “unity” between someone and his/her organization. This is in accordance with the concept of “*jama'ah*/togetherness” in Islam ([Beekun and Badawi, 2005](#)). Prophet Muhammad said: togetherness is mercy and division is torment (Narrated by Ahmad). This concept is derived from a social identity theory, which states that a person will describe himself as a member that he/she respects ([Tajfel, 1978](#)). [Da Silva Añaña and Nique \(2010\)](#) state that people choose jobs based on common values. The closer a person is to an organization, there will be positive interaction and cohesion among members of the organization, so that it will lead to solidarity and increased identification ([Hogg and Terry, 2000](#)). Therefore, managers play an important role in promoting organizational image to stakeholders ([Scott and Lane, 2000](#)).

Someone who identifies with an organization will feel proud of the organization's achievements, because they feel that the organization's success is also their success. They are also very enthusiastic in talking about their organization, and have an emotional bond with the organization, so they prefer to use the word “we” rather than “them.” Improving organizational identification among employees will enhance a sense of togetherness and enhance collaboration between them ([Dukerich et al., 2002](#)). This collaboration can be in the form of mutual help activities without being asked. “The believers in (establishing) love and affection between them is like one body; if any member (of the body) feels sick, then all the other members feel feverish or may be cannot sleep” (narrated by Muslim). This statement is supported by [Tse and Chiu \(2014\)](#), which examined 250 bank employees in China, and concluded that someone who feels that they are in alignment with his/her group will perform extra work for the interests of the group or each individual in the group. This is very logical, because someone who feels identical to an object will consider the object to be his/her self-belonging; in other words, his/her view can be reflected in that object. Improvement of the object becomes self-improvement and vice versa. In conclusion, the more identical a person is with an organization, the stronger his enthusiasm for doing *ta'awun*. Furthermore, the more someone has the same values as the organization and is proud to be part of it, the more he/she will help colleagues voluntarily without expecting rewards. Hence, our second hypothesis is proposed as follows:

H2. There is a positive relationship between organizational identification and *ta'awun*.

2.4 Job embeddedness and voluntary turnover intention

Employee turnover is a condition that is not desired by any organization. The high cost that must be borne by the organization is one of the consequences besides the emergence of poor work culture and a lack of loyalty to the organization. In addition, work shifts increase workload and reduce work productivity. Turnover intention is defined as an individual's interest to change his/her work in a certain period ([Sousa-Poza and Henneberger, 2004](#)).

Voluntary turnover intention is interpreted as the movement of individuals to withdraw from organizational membership (Pierce *et al.*, 2001). Dissatisfaction is one of the causes (Yousef, 2001). This dissatisfaction emerges because they feel unappreciated, unmotivated or even they do not have a career path. Research shows that turnover intention can cause actual turnover (Bothma and Roodt, 2012). Therefore, organizations must anticipate the emergence of turnover intentions to prevent the occurrence of monetary costs and psychological costs because of actual turnover.

Job embeddedness is one strategy that has been proven to affect voluntary turnover. Takawira *et al.* (2014) state that there is a negative relationship between job embeddedness and voluntary turnover intention. Job embeddedness has three dimensions, namely, fit, link and sacrifice. Someone who is attached to his/her job means that he/she is fit with his job, has good relations, loves the people in the organization, feels great loss if he/she leaves the organization and feels he/she is part of the organization and also is willing to sacrifice for the organization by helping colleagues in completing their work (Cho and Ryu, 2009). Kim and Choi (2018) state that job incompatibility predicts job change. The more suitable an employee is with his/her work and environment, the more reluctant he/she is to leave the organization (Mitchell *et al.*, 2009). Compatibility is related to the employee's personal values, career goals, future plans and job requirements such as skills, job knowledge and abilities.

The second dimension of job embeddedness concerns the notion of link. The more and the stronger the social relationship (link) of an employee with subordinates and colleagues, the more reluctant he/she is to leave the organization (Cenkci and Ötken, 2014). Allen (2006) states that a person will have an emotional bond with his/her organization through social interaction. The stronger social relations, the more it will strengthen the emotional bond between them so that they will feel a sense of loss and sadness if they have to be separated. The greater the perception of sacrifice that will be felt because of leaving the organization (such as losing a pension fund, losing a project involving a person with a team, losing a brother, losing a connection), the more reluctant he/she is to leave the organization (Halbesleben and Wheeler, 2008; Takawira *et al.*, 2014). Job embeddedness can be strengthened by building a community, realizing a sense of belonging, increasing strong ties between employees and strengthening social capital. All of these have the potential to increase employee retention and reduce voluntary turnover intention (Cho and Ryu, 2009). Furthermore, when a person has the same values as the organization; has strong social bond with members of the organization; is difficult to leave the community in the organization; makes great sacrifices when leaving the organization; then he/she does not want to leave the organization. Thus, our third hypothesis is proposed as follows:

- H3. There is a positive relationship between job embeddedness and voluntary turnover intention.

2.5 Organizational identification and voluntary turnover intention

Employees who are emotionally attached to the organization will be more loyal than other employees (Rhoades *et al.*, 2001). They will dedicate themselves more to the organization and work harder. A person will be more enthusiastic in working because they perceive that what he/she does matches the aspirations and goals of the organization (Wrzesniewski and Dutton, 2001).

Employees with strong affective commitment will identify themselves with the organization's mission and values and expect to be more involved in organizational activities (Bentein *et al.*, 2005). Employees who identify themselves with the goals and

values of the organization will be more willing to remain in the organization and be more motivated to devote their resources to organizational activities and take more initiative in organizational processes. Such desires can certainly be done only if the employee remains in the organization. Furthermore, the more a person has the same values as the organization and is proud to be part of the organization, the more he/she does not want to leave the organization. Therefore, the fourth hypothesis is proposed as follows:

- H4. There is a positive relationship between organizational identification and voluntary turnover intention.

2.6 *Ta'awun and voluntary turnover intention*

A Muslim who can coexist with other Muslims in organizational activities to seek the pleasure of Allah is classified as a devout person (Kamil *et al.*, 2011). Coexistence here includes being willing to sincerely help each other.

Helpful acts which are intended is a form of Islamic worship which is able to strengthen brotherhood, create a peaceful and harmonious workplace and foster mutual cooperation. Someone who has felt peaceful and harmonious in a community certainly wants to remain in that community and does not want to move to another community.

Based on the previous explanation, it can be concluded that *ta'awun* implies the willingness to help others voluntarily in the spirit of goodness in devotion to God. This concept is almost the same as the OCB concept. Someone who does OCB based on personal satisfaction does it to avoid the pressure of his/her own feelings (Bolino *et al.*, 2015). *Ta'awun* has a higher spiritual goal which reaches the dimension of the hereafter and seeks to carry out the Creator's command and treats this as a part of worship. Furthermore, when someone is willing to help co-workers sincerely and helping to do work even though that is not his/her job, then he/she feels satisfied because his/her spiritual needs are met and he/she does not want to leave the organization. Hence, the fifth hypothesis is proposed as follows:

- H5. There is a positive relationship between *ta'awun* and voluntary turnover intention.

2.7 *Mediating role of ta'awun*

Based on the explanation above, organizational identification shows the existence of "unity" of someone with his/her organization. The closer a person's identity is to his/her organization, the positive interactions and cohesion between organizational members will ultimately lead to solidarity (Hogg and Terry, 2000). Solidarity among members of the organization can be realized in the form of willingness to help each other. *Ta'awun* will promote better togetherness and mutual understanding in the workplace (Kamil *et al.*, 2015). In addition, someone who is emotionally attached to the organization will be more loyal (Rhoades *et al.*, 2001).

This behavior also applies if someone has a match with his/her job. The more suitable someone is with his/her job, and also the closer the relationship with peers, the greater their sacrifice will be when leaving the organization (Chen *et al.*, 1998), including the desire to help their colleagues in completing their work. A work that is conducive because of the emotional bond and togetherness between colleagues makes employees more reluctant to leave the organization.

Based on the explanation above, this study postulates that in bonding that arises because of organizational identification and job embeddedness, it is very possible to influence *ta'awun* behavior and creates a conducive working atmosphere. A conducive working

atmosphere because of the existence of *ta'awun* among the organizational members will bind people to stay in the organization. Prophet Muhammad said: "Those Muslims have a blood supply to each other, the weak among them will try to free their dependents and the strong among them try to save the weak, they are mutually strengthened to face others besides them (the enemy's strength), the strong help the weak and the fast helps the slow" (narrated by Abu Dawud and Ibn Majah). In other words, organizational identification and job embeddedness will positively influence people and reduce voluntary turnover intention through *ta'awun*. Therefore, our sixth and seventh hypotheses are stated as follows:

H6. *Ta'awun* mediates the effect of organizational identification and voluntary turnover intention.

H7. *Ta'awun* mediates the effect of job embeddedness and voluntary turnover intention.

3. Research method

3.1 Population, sample and data collection

A survey methodology is used in this study to collect primary data for empirical analysis. The samples used in this study are a selection of universities with a high base of Islamic values because the authors assume that the staff already have and are equipped with sufficient religious values. The population of this study includes lecturers in the three largest Islamic universities based on the number of students and lecturers. Moreover, the low job characteristic of an academic staff (lecturer) encourages a high turnover intention rate. Samples were obtained using non-probability, that is purposive sampling with the condition that they have become permanent lecturers and have worked for at least one year. There are some data collection processes. To compile primary data, the research assistants who have been trained previously distribute questionnaires to 250 respondents. The determination of the number of samples is based on Kelloway (1998) that in general, the sample size for structural equation models is at least 200 observations. Furthermore, the questionnaire is categorized as unqualified if the respondent does not respond each item completely. Therefore, to avoid unqualified questionnaires, 250 questionnaires were distributed in anticipation so that when the number of incomplete data reached 25%, the number of qualified questionnaires still met the minimum requirements (200 questionnaires).

The questionnaire contains a detailed literature review on measurement scales and some questions that address organizational identification, job embeddedness, *ta'awun* and voluntary turnover intention, followed by open-ended questions for more complete information. The questionnaire is also completed with a letter that requests lecturers to complete the questionnaire. Before doing the survey, researchers conduct an in-depth discussion with five senior lecturers who have mature organizational tenure. Personal interviews are conducted rigorously and the questionnaire is validated first. These interviews aim to improve the quality of items and correct wording issues. Finally, after three months, 239 questionnaires were returned (95.6% response rate). After the outlier test, a questionnaire that is feasible to use is 216 questionnaires. From 216 questionnaires, male respondents are 44%, and women are 56%. The educational respondents such as professors are 5.6%, Bachelors are 13%, Masters are 55.3% and Doctorates are 26.4%. Employees' status is 87.5% of permanent employees, whereas 12.5% are contract employees. The age of respondents is in the range of 22–70 years with a tenure between 1 and 45 years.

4. Measurement

4.1 Job embeddedness

Job embeddedness variable used five indicators, which are having similar values with the organization (JE₁), having a strong social bond with members of the organization (JE₂), difficult to leave the community in the organization (JE₃), great sacrifice when leaving the organization (JE₄) and number of dependents (JE₅) (Mitchell *et al.*, 2001; Ramesh and Gelfand, 2010).

4.2 Organizational identification

Organizational identification is measured by using four indicators, namely, having the same values as the organization (OI₁), proud to be part of the organization (OI₂), enthusiastic in talking about organizations (OI₃) and prefer to use the word “we” rather than “them” (OI₄) (Anaza and Carolina, 2015; Cho and Ryu, 2009).

4.3 Ta'awun

Ta'awun variable used five indicators, which are willing to assist co-workers without being inquired (T₁), helping to do work even though that is not his/her job (T₂), helping colleagues is worship (T₃) and helping colleagues without expecting rewards (Cho and Ryu, 2009; Holy Qur'an; Kamil *et al.*, 2015).

4.4 Voluntary turnover intention

Voluntary turnover intention uses five indicators, which are wanting to leave the organization (VTI₁), wanting to find another job (VTI₂), wanting to move to another organization (VTI₃), wanting to work in another company (VTI₄) and wanting to apply for work in another company (VTI₅) (Mitchell *et al.*, 2001; Takawira *et al.*, 2014).

All variables are measured by using 5 Likert scales, where 1 shows strongly disagree, 2 shows disagree, 3 shows slightly agree, 4 shows agree and 5 shows strongly agree. Data analysis was done by structural equation model (SEM) with Amos software version 22.00.

5. Findings

This study reports the results of confirmatory factor analysis (CFA) for complete samples. Observations were made on 18 indicators (four indicators of organizational identification, five indicators of job embeddedness, four indicators of ta'awun and five indicators of voluntary turnover intention) to get 18 relevant factors loading values (λ 1– λ 18). Unidimensional assessment is done by examining the general least square of standardized estimates of the factor loading, which exceeds 0.6 (Hair *et al.*, 2012). In accordance with AMOS provisions, loading factors for all observed latent variables must have good validity, because they have values above 0.6 (Table 1).

High construct reliability (CR) indicates internal consistency, which means that indicators consistently represent the same latent construct (Hair *et al.*, 2012). CR that exceeds 0.7, variance extracted (VE) that exceeds 0.5 and discriminant validity (DV) greater than 0.7 is a standard of internal consistency measurement of the indicators used. Table 3 shows that CR value is greater than 0.7; VE which exceeds 0.5, squared average variance extracted (AVE) which is larger than correlation value of organizational identification, job embeddedness, ta'awun and voluntary turnover intention, indicates that each instrument has good validity in explaining the research variables used.

The results of testing the full structural equation model show a good goodness-of-fit index because it produces criteria that are in accordance with the recommended SEM.

Table 1.
Confirmatory factor
analysis results for
the measurement
model^a

	Λ	<i>p</i> -value
<i>Organizational identification (OI)</i>		
OI-1	0.818	0.000
OI-2	0.876	0.000
OI-3	0.844	0.000
OI-4	0.731	0.000
<i>Job embeddedness (JE)</i>		
JE-1	0.837	0.000
JE-2	0.763	0.000
JE-3	0.791	0.000
JE-4	0.837	0.000
JE-5	0.776	0.000
<i>Ta'awun</i>		
T-1	0.744	0.000
T-2	0.809	0.000
T-3	0.861	0.000
T-4	0.723	0.000
<i>Voluntary turnover intention (VTI)</i>		
VTI-1	0.650	0.000
VTI-2	0.788	0.000
VTI-3	0.797	0.000
VTI-4	0.816	0.000
VTI-5	0.827	0.000

Notes: ^a $\chi^2 = 146,566$; probability = 113; CMINDF = 1.154; GFI = 0.936; CFI = 0.939; TLI = 0.927; NFI = 0.692; IFI = 0.944; RMSEA = 0.025; RMR = 0.069

Table 2.
Construct
reliabilities,
correlations and
AVE

<i>N</i> = 216	1	2	3	4
1. Organizational Identification (OI)	<i>0.890</i>			
2. Job embeddedness (JE)	0.798	<i>0.900</i>		
3. <i>Ta'awun</i> (T)	0.578	0.578	<i>0.866</i>	
4. Voluntary turnover intention (VTI)	-0.598	-0.595	0.538	<i>0.884</i>
Average variance extracted (AVE)	0.671	0.642	0.618	0.606

Note: ^aFactor reliabilities are on the diagonal (*italic*)

Table 3.
Parameter estimate
for path: direct
effects

	Standardized β	Unstandardized β	SE	CR	<i>p</i> -value
OI → T	0.321	0.294	0.106	2.759	0.006
JE → T	0.322	0.271	0.097	2.786	0.005
OI → VTI	-0.259	-0.210	0.095	2.216	0.027
JE → VTI	-0.247	-0.185	0.086	2.154	0.031
T → VTI	-0.246	-0.219	0.072	3.043	0.002

The χ^2 value of 146.566 is not significant at α 0.05, GFI 0.936 index, CFI 0.939, TLI 0.927 and IFI 0.944 which equals or exceeds 0.90 and other criteria such as The root mean square error of approximation (RMSEA) 0.025 that is less than 0.08 and The minimum sample discrepancy function divided with degree of freedom (CMINDF) 1.154 which is less than 2

as recommended by SEM. This shows the recommended model is fit or has the feasibility to test the relationship among variables. The normed fit index (NFI) value of 0.692 is in the marginal fit criteria, but because some goodness-of-fit criteria have been met, the NFI value can be ignored (Hu and Bentler, 1999).

Table 3 shows the results of the direct effects of a significant positive effect between organizational identification and *ta'awun* (standardized $\beta = 0.321$, CR = 2.759, p -value < 0.05), job embeddedness and *ta'awun* (standardized $\beta = 0.322$, CR = 2.786, p -value < 0.05) and the significant negative effect of organizational identification on voluntary turnover intention (standardized $\beta = -0.259$, CR = 2.216, p -value < 0.05), job embeddedness on voluntary turnover intention (standardized $\beta = -0.247$, CR = 2.154, p -value < 0.05) and *ta'awun* on voluntary turnover intention (standardized $\beta = -0.246$, CR = 3.043, p -value < 0.05). This shows the H^1 , H^2 , H^3 , H^4 and H^5 are accepted.

The mediation test procedure proposed by Sobel (1982) was adapted to examine the mediating effect of *ta'awun* (Table 4).

Related to H^6 and H^7 proposed, the Sobel test is used to examine the indirect effect between organizational identification and job embeddedness that affects voluntary turnover intention through *ta'awun*. The direct effect of organizational identification on *ta'awun* was explained by unstandardized β 0.294, SE 0.106 and CR 2.759 and is significant at α 0.05. The direct effect of *ta'awun* on voluntary turnover intention is explained by unstandardized β 0.219, SE 0.072, CR 3.043 and significant at α 0.05. The indirect effect of organizational identification on voluntary turnover intention through *ta'awun* is explained by the coefficient unstandardized β 0.064 (0.294×0.219). The Sobel test results show the value of CR 0.031, SE 2.049 and p -value 0.040 so that it is significant at α 0.05. The total effect of organizational identification on voluntary turnover intention through *ta'awun* of 0.274 ($0.210 + 0.064$), which is greater than direct effects (0.210), shows that *ta'awun* has a very important role in mediating the relationship between organizational identification and voluntary turnover intention and becoming an important alternative in increasing voluntary turnover intention. Therefore, this study accepts H^6 .

In addition, *ta'awun* also mediates the relationship between job embeddedness and voluntary turnover intention. The direct effect of job embeddedness on *ta'awun* is explained by unstandardized β 0.271, SE 0.097 and CR 2.786 and significant at α 0.05. The direct

Path	Unstandardized β	SE	CR	p -value
OI \rightarrow T \rightarrow VTI	0.064	2.049	0.031	0.040
JE \rightarrow T \rightarrow VTI	0.059	2.058	0.029	0.039

Table 4.
Parameter estimate
for the path: indirect
effects (Sobel test)

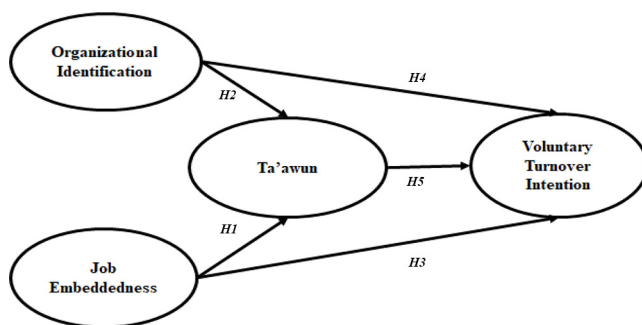


Figure 1.
Empirical model

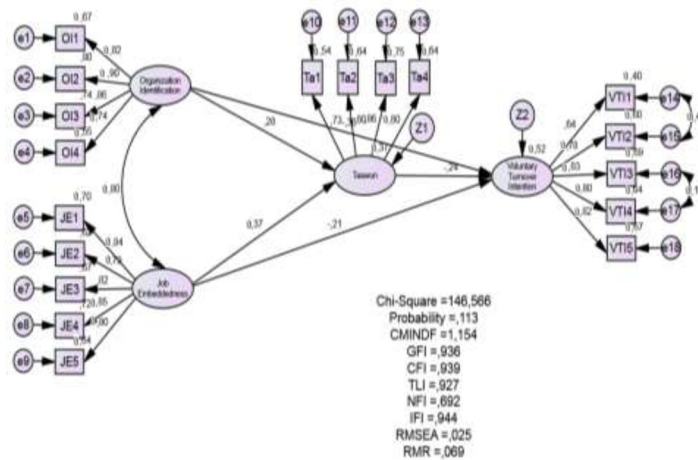


Figure 2.
Empirical model test
results

effect of *ta'awun* on voluntary turnover intention is explained by unstandardized β 0.219, SE 0.072, CR 3.043 and significant at α 0.05. The indirect effect of job embeddedness on voluntary turnover intention through *ta'awun* is explained by the coefficient of unstandardized β 0.059 (0.271×0.219). The Sobel test results show the value of CR 0.029, SE 2.058 and p -value 0.039 so that it is significant at α 0.05. The total effect of job embeddedness on voluntary turnover intention through *ta'awun* is 0.306 ($0.247 + 0.059$), meaning that greater than the direct effect (0.247). This indicates that *ta'awun* has a very important role in mediating the relationship between job embeddedness and voluntary turnover intention and becoming an important alternative in increasing voluntary turnover intention. Therefore, this study accepts *H7*.

6. Discussion

This study aims to analyze the role of *ta'awun* in reducing voluntary turnover intention. The analysis was conducted by examining the relationship between job embeddedness and organizational identification with *ta'awun* and voluntary turnover intention and the role of *ta'awun* in mediating between job embeddedness and organizational identification with voluntary turnover intention. This study has proven the important role of *ta'awun* in reducing voluntary turnover intention in organizations based on Islamic values. This finding also provides new references and alternative solutions on how to overcome the high level of voluntary turnover intention by potential employee (Cho and Ryu, 2009). This is important because the high employee turnover will have an impact on the unpleasant working atmosphere and lead to higher costs in recruiting new employees.

The results of this study have also confirmed the role of internal factors in strengthening *ta'awun*. As a trigger for *ta'awun*, job embeddedness and strong identification arise when employees have attachments to their work and strong identification with the organization. An employee is said to be attached to his/her job if his/her work matches their personal values and feels he/she has a strong emotional bond with members of the organization, so that he/she feels seriously reluctant when leaving the community in an organization.

This condition is even stronger if an employee has financial responsibility for his/her family. This condition can encourage them to sacrifice for the organization by helping colleagues in completing their tasks. In other words, helping fellow colleagues is a

manifestation of feeling comfortable (fit) and the opportunity to sacrifice (sacrifice) for an organization that has helped them. Close links or ties with members of the organization is a strong motivation for them to remain in the organization. These findings also confirm the results of previous studies about the relationship between job embeddedness and extra-role behavior (Lee *et al.*, 2008), and strengthen social exchange theory (Van Dyne and Ang, 1998), perceptions of organizational support (Rhoades and Eisenberger, 2002) and similarity of work status (Holtom *et al.*, 2002), which explains that someone is willing to sacrifice to help others because the organization has helped them before.

In addition, employees who are increasingly attached to the organization and identify with the organization will do anything for the good and progress of the organization. Employees who feel aligned to the organization consider the organization as a part of themselves; they prefer to use the word “we” rather than “them” and are proud of the achievements of the organization; and they are also enthusiastic in talking about the organization. This kind of behavior will encourage them to go beyond their scope of work to help others without being asked. This is more reflected in people who have a high level of religiosity, who think that work is a form of worship, and that their commitment for an organization is not solely based on monetary rewards. This feeling has the potential to motivate them to remain in the organization. These findings confirm the results of a previous study conducted by Hogg and Terry (2000) which states that people choose jobs based on similarity of values. The more identic values between both can lead to positive interactions and a cohesion that leads to solidarity. Dukerich *et al.* (2002) reinforce it by stating that the increase in organizational identification by employees is able to foster and increase the sense of togetherness that is realized from mutual help activities without being asked. Such employees believe that the success of the organization is also their success. This condition has the potential to prevent employees from leaving and joining other organizations.

7. Managerial implication

The results of this study deliver very strategic managerial implications. The findings of this study provide insights about the importance of helping each other and collaborating without being asked as part of worship, not just being worldly transactional activities. Such insights will have implications for policies to choose employees who have high religiosity, so as to facilitate internalizing Islamic values. Employees who have high religiosity adhere to the word of God (103: 1–3) “Because of time, mankind is indeed at loss, except for those who have faith and do righteous deeds and advice each other to truth and to have patience.” In the Holy Qur’an (Al Maidah: 2), Allah says: “And help you in goodness [...]” By understanding these verses, a Muslim becomes more convinced that his/her personal knowledge is not his/her own private property; however, it contains the rights of others entrusted by God to him. If every individual has a sense of belonging to an organization as a manifestation of sacrifice, for an organization that has made them feel comfortable, it will be difficult for them to leave the organization.

Therefore, managers must be able to increase job embeddedness and organizational identification as a factor which encourages the emergence of *ta'awun*. Job embeddedness can be strengthened by building a fit between both *on-the-job embeddedness* (career goals and plans, job knowledge, skills and abilities) and *off-the-job embeddedness* (weather, amenities activities, general culture and outdoor activities). In addition, formal and informal relationships can also be created to strengthen relationships or “links” between employees. This link can be in the form of *on-the-job embeddedness* such as work friends, work groups, team members or community. For *off-the-job embeddedness*, it can be formed through the

physical environment, children's education and hobbies. Creating a community that can regularly hold meetings will create a bond between members. As stated by Allen (2006), someone would have an emotional bond with his/her organization through social interaction.

In organizations that have strong Islamic values, *ta'awun* can help such organizations in reducing voluntary turnover intention by strengthening employees' organizational identification, especially in strengthening Islamic identity or Islamic values at work. This happens because people who are very religious tend to internalize and apply their religious teachings in everyday life. They believe that religion is able to guide a person to achieve his/her life goals and define ideas for life, so that it affects personal and social life (Bakar *et al.*, 2013).

8. Theoretical implication

The finding of the new concept of *ta'awun* is a combination of Islamic values and OCB, which is a very significant finding in this study. This new concept enriches the concept of OCB with altruistic as one of its dimensions. People who want to help usually have pro-social motivation, both implicit and explicit, but the motivation is still around worldliness and does not reach the afterlife dimension.

Individual who behaves *ta'awun* believes that humans must strengthen each other, because in principle, no one is perfect. People must give their best contribution. *Ta'awun* behavior reduces competitive behavior, which is one form of anti-social behavior. Individuals who behave anti-social tend not to empathize with colleagues (Mulder *et al.*, 2016). By implementing *ta'awun* behavior, someone will not think of his co-workers as competitors who must be destroyed, but rather as partners to succeed together.

Motivation with an afterlife dimension is believed to be stronger in directing behavior. The concept of *ta'awun* is a refinement of the findings by Olowookere and Adekeye (2016), which concludes that religious levels will increase OCB. Both of these variables are still seen as two separate concepts, while *ta'awun* is a comprehensive concept that embraces both, so that it is believed to be more powerful in reducing voluntary turnover intention.

9. Limitation and future research

This study still has weaknesses, such as the use of questionnaire instruments to explore data from respondents. The questionnaire given to respondents are very susceptible for self-response bias so that this type of bias influences the conclusion. Thus, consistency of results can be retested in several different objects. Testing in organizations that are not based on Islamic values is still interesting to do because Islam is *rahmatan lil' alamin* (welfare for all nature). Islamic values are sourced from the Holy Qur'an which contains wisdom that is very relevant in any organization.

The expansion of the dimension of *ta'awun* is also very possible in future research, for example, by including the dimension of "asking others," which can be seen are interpreted as the spirit of organizational members to perform very best works (Sudarti and Zulfa, 2020) because every Muslim is obliged to support goodness and prevent evil (the Holy Qur'an, 3: 104), and also to instruct one another with patience and compassion (the Holy Qur'an, 90: 17–18). The Prophet Muhammad said: "Whoever amongst you see *munkar* (badness), then let him change it with his hand (power), if he is unable, then with his tongue (advised), and if he is not able to as well, then with his heart, and thus it is the least of weak faith" (reported by Bukhari and Muslim). If *ta'awun* is still on a reactive level, then "asking others" is already at the proactive level. If both of *ta'awun* and asking others can be put together, it will be a very powerful force for the advancement of the organization, especially in reducing voluntary turnover intention because it can lead to mutual care and reinforcement which gives rise to comfort in togetherness.

References

- Allen, D.G. (2006), "Do organizational socialization tactics influence newcomer embeddedness and turnover?", *Journal of Management*, Vol. 32 No. 2, pp. 237-256, doi: [10.1177/0149206305280103](https://doi.org/10.1177/0149206305280103).
- Anaza, N.A. and Carolina, S. (2015), "Relations of fit and organizational identification to employee-customer identification", *Journal of Managerial Psychology*, Vol. 30 No. 8, pp. 925-939, doi: [10.1108/JMP-12-2012-0389](https://doi.org/10.1108/JMP-12-2012-0389).
- Bakar, A., Lee, R. and Rungie, C. (2013), "The effects of religious symbols in product packaging on Muslim consumer responses", *Australasian Marketing Journal (AMJ)*, Vol. 21 No. 3, pp. 198-204, doi: [10.1016/j.ausmj.2013.07.002](https://doi.org/10.1016/j.ausmj.2013.07.002).
- Beekun, R. (1997), *Islamic Business Ethics*, Herndon, IIIT.
- Beekun, R.I. and Badawi, J.A. (2005), "Balancing ethical responsibility among multiple organizational stakeholders: the Islamic perspective", *Journal of Business Ethics*, Vol. 60 No. 2, pp. 131-145.
- Bentein, K., et al. (2005), "The role of change in the relationship between commitment and turnover: a latent growth modeling approach", *Journal of Applied Psychology*, Vol. 90 No. 3, pp. 468-482, doi: [10.1037/0021-9010.90.3.468](https://doi.org/10.1037/0021-9010.90.3.468).
- Bolino, M.C., et al. (2015), "Well, I'm tired of tryin'! Organizational citizenship behavior and citizenship fatigue", *Journal of Applied Psychology*, Vol. 100 No. 1, pp. 56-74, doi: [10.1037/a0037583](https://doi.org/10.1037/a0037583).
- Bothma, F.C. and Roodt, G. (2012), "Work-based identity and work engagement as potential antecedents of task performance and turnover intention: unravelling a complex relationship", *SA Journal of Industrial Psychology*, Vol. 38 No. 1, pp. 1-17, doi: [10.4102/sajip.v38i1.893](https://doi.org/10.4102/sajip.v38i1.893).
- Brashear, T.G., Manolis, C. and Brooks, C.M. (2005), "The effects of control, trust, and justice on salesperson turnover", *Journal of Business Research*, Vol. 58 No. 3, pp. 241-249, doi: [10.1016/S0148-2963\(03\)00134-6](https://doi.org/10.1016/S0148-2963(03)00134-6).
- Cenkci, T. and Ötken, A.B. (2014), "Organization-based self-esteem as a moderator of the relationship between employee dissent and turnover intention", *Procedia – Social and Behavioral Sciences*, Vol. 150, pp. 404-412, doi: [10.1016/j.sbspro.2014.09.038](https://doi.org/10.1016/j.sbspro.2014.09.038).
- Chen, X., Hui, C. and Segó, D.J. (1998), "The role of organizational citizenship behavior in turnover", *Journal of Applied Psychology*, Vol. 83 No. 6, pp. 922-931.
- Cho, Y. and Ryu, J. (2009), "Organizational citizenship behaviors in relation to job embeddedness, organizational identification, job performance, voluntary turnover intention in Korea", *International Business and Economics Research Journal*, Vol. 8 No. 7, pp. 51-68, available at <http://cluteonline.com/journals/index.php/IBER/article/view/3151>
- da Silva Añaña, E. and Nique, W.M. (2010), "Personal values in relation to graduate career choices", *International Journal of Public Sector Management*, Vol. 23 No. 2, pp. 158-168, doi: [10.1108/09513551011022500](https://doi.org/10.1108/09513551011022500).
- Demirtas, O. and Akdogan, A.A. (2015), "The effect of ethical leadership behavior on ethical climate, turnover intention, and affective commitment", *Journal of Business Ethics*, Vol. 130 No. 1, pp. 59-67, doi: [10.1007/s10551-014-2196-6](https://doi.org/10.1007/s10551-014-2196-6).
- Dukerich, J.M., Golden, B.R. and Shortell, S.M. (2002), "Beauty is in the eye of the beholder: the impact of organizational identification, identity, and image on the cooperative behaviors of physicians", *Administrative Science Quarterly*, Vol. 47 No. 3, pp. 507-533, doi: [10.2307/3094849](https://doi.org/10.2307/3094849).
- Gouldner, A.W. (1960), "The norm of reciprocity: a preliminary statement", *American Sociological Review*, Vol. 25 No. 2, pp. 161-178.
- Hair, J.F., et al. (2012), "An assessment of the use of partial least squares structural equation modeling in marketing research", *Journal of the Academy of Marketing Science*, Vol. 40 No. 3, pp. 414-433, doi: [10.1007/s11747-011-0261-6](https://doi.org/10.1007/s11747-011-0261-6).

- Halbesleben, J.R.B. and Wheeler, A.R. (2008), "The relative roles of engagement and embeddedness in predicting job performance and intention to leave", *Work and Stress*, Vol. 22 No. 3, pp. 242-257, doi: [10.1080/02678370802383962](https://doi.org/10.1080/02678370802383962).
- Hogg, M.A. and Terry, D.J. (2000), "Social identity and self-categorization processes in organizational contexts", *Academy of Management Review*, Vol. 25 No. 1, pp. 121-140, doi: [10.5465/AMR.2000.2791606](https://doi.org/10.5465/AMR.2000.2791606).
- Holtom, B.C., Lee, T.W. and Tidd, S.T. (2002), "The relationship between work status congruence and work-related attitudes and behaviors", *Journal of Applied Psychology*, Vol. 87 No. 5, pp. 903-915, doi: [10.1037/0021-9010.87.5.903](https://doi.org/10.1037/0021-9010.87.5.903).
- Hu, L.T. and Bentler, P.M. (1999), "Cut off criterion for fit indexes in covariance structure analysis: conventional criterion versus new alternative", *Structural Equation Modeling: A Multidisciplinary Journal*, Vol. 6 No. 1, pp. 1-55.
- Kamil, N.M., Sulaiman, M., Selladurai, S. and Khalid, N. (2015), "The impact of spirituality and social responsibility on organizational citizenship behaviour from the Islamic perspective: empirical investigation of Malaysian businesses", *Jurnal Komunikasi, Malaysian Journal of Communication*, Vol. 31 No. 1, pp. 59-80.
- Kamil, N.M., Sulaiman, M., Osman Gani, A.M. and Ahmad, K. (2011), *Effects of Spirituality and Social Responsibility on Job Performance: A Conceptual Analysis from Religious Perspectives*, AHRD International Research Conference in the Americas, Chicago, Academy of Human Resource Development.
- Kelloway, E.K. (1998), *Using LISREL for Structural Equation Modeling: A Researcher's Guide*, Thousand Oaks, Sage Publications, p. c1998.
- Kim, S.J. and Choi, S.O. (2018), "The effects of job mismatch on pay, job satisfaction, and performance", *Journal of Open Innovation: Technology, Market, and Complexity*, Vol. 4 No. 4, doi: [10.3390/joitmc4040049](https://doi.org/10.3390/joitmc4040049).
- Kirkman, B.L., Shapiro, D.L. and Kirkman, B.L. (2014), "The impact of cultural values on job satisfaction and organizational commitment in self-managing work teams: the mediating role of employee resistance", *Academy of Management*, Vol. 44 No. 3, pp. 557-569.
- Kozlowski, S.W. and DeShon, R.P. (2005), "Enhancing learning, performance, and adaptability for complex tasks", *Chemistry and Life Sciences, Cognition Program Air Force Office of Scientific Research*.
- Lee, T.H., et al. (2008), "Understanding voluntary turnover: path-specific job satisfaction effects and the importance of unsolicited job offers", *Academy of Management Journal*, Vol. 51 No. 4, pp. 651-671, doi: [10.5465/AMR.2008.33665124](https://doi.org/10.5465/AMR.2008.33665124).
- Lee, T.W., et al. (2004), "The effects of job embeddedness on organizational citizenship, job performance, volitional absences, and voluntary turnover", *Academy of Management Journal*, Vol. 47 No. 5, pp. 711-722, doi: [10.2307/20159613](https://doi.org/10.2307/20159613).
- Maertz, C.P. and Griffeth, R.W. (2004), "Eight motivational forces and voluntary turnover: a theoretical synthesis with implications for research", *Journal of Management*, Vol. 30 No. 5, pp. 667-683, doi: [10.1016/j.jm.2004.04.001](https://doi.org/10.1016/j.jm.2004.04.001).
- Milliman, J., Czaplewski, A.J. and Ferguson, J. (2003), "Workplace spirituality and employee work attitudes: an exploratory empirical assessment", *Journal of Organizational Change Management*, Vol. 16 No. 4, pp. 426-447, doi: [10.1108/09534810310484172](https://doi.org/10.1108/09534810310484172).
- Mitchell, T., et al. (2009), "Turnover contagion: how coworkers' job embeddedness and job search behaviors influence quitting", *Academy of Management Journal*, Vol. 52 No. 3, pp. 545-561, doi: [10.5465/AMJ.2009.41331075](https://doi.org/10.5465/AMJ.2009.41331075).
- Mitchell, T.R., et al. (2001), "Terence R Mitchell; Brooks C Holtom; Thomas W Lee; Chris J Sablinsky; Miriam Ere", *Academy of Management Journal*, Vol. 44, pp. 1102-1121.
- Mulder, R., Pouwelse, M., Lodewijkx, H. and Bos And Karen Van Dam, A.E.R. (2016), "Predictors of antisocial and prosocial behaviour of bystanders in workplace mobbing", *Journal of Community and Applied Social Psychology*, Vol. 26 No. 3, pp. 207-220, doi: [10.1002/casp.2244](https://doi.org/10.1002/casp.2244).

- Olowookere, E.I. and Adekeye, O.A. (2016), "Relationship between religiosity and citizenship behaviours in organizations: empirical evidence from selected organisations in Lagos state", *Mediterranean Journal of Social Science*, Vol. 7 No. 4, pp. 475-484, doi: [10.5901/mjss.2016.v7n4p](https://doi.org/10.5901/mjss.2016.v7n4p).
- Peltokorpi, V. (2013), "Job embeddedness in Japanese organizations", *The International Journal of Human Resource Management*, Vol. 24 No. 8, pp. 1551-1569, doi: [10.1080/09585192.2012.723636](https://doi.org/10.1080/09585192.2012.723636).
- Pfeffer, J. and Veiga, J.F. (2009), "First putting people for organizational success*", *The Academy of Management Executive*, Vol. 13 No. 2, pp. 37-48.
- Pierce, J.L., Kostova, T. and Dirks, K.T. (2001), "Toward a theory of psychological ownership in organizations", *Academy of Management Review*, Vol. 26 No. 2, pp. 298-310, doi: [10.5465/AMR.2001.4378028](https://doi.org/10.5465/AMR.2001.4378028).
- Ramesh, A. and Gelfand, M.J. (2010), "Will they stay or will they go? The role of job embeddedness in predicting turnover in individualistic and collectivistic cultures", *Journal of Applied Psychology*, Vol. 95 No. 5, pp. 807-823, doi: [10.1037/a0019464](https://doi.org/10.1037/a0019464).
- Rhoades, L. and Eisenberger, R. (2002), "Perceived organizational support: a review of the literature", *Journal of Applied Psychology*, Vol. 87 No. 4, pp. 698-714, doi: [10.1037/0021-9010.87.4.698](https://doi.org/10.1037/0021-9010.87.4.698).
- Rhoades, L., Eisenberger, R. and Armeli, S. (2001), "Affective commitment to the organization: the contribution of perceived organizational support", *Journal of Applied Psychology*, Vol. 86 No. 5, pp. 825-836, doi: [10.1037/0021-9010.86.5.825](https://doi.org/10.1037/0021-9010.86.5.825).
- Scott, S.G. and Lane, V.R. (2000), "A stakeholder approach to organizational identity", *Academy of Management Review*, Vol. 25 No. 1, pp. 43-62, doi: [10.5465/AMR.2000.2791602](https://doi.org/10.5465/AMR.2000.2791602).
- Sekiguchi, T. and Huber, V.L. (2011), "The use of person – organization fit and person – job fit information in making selection decisions", *Organizational Behavior and Human Decision Processes*, Vol. 116 No. 2, pp. 203-216, doi: [10.1016/j.obhdp.2011.04.001](https://doi.org/10.1016/j.obhdp.2011.04.001).
- Sharabi, M. (2014), "The work and its meaning among jews and Muslims according to religiosity degree to religiosity degree", October, doi: [10.1108/03068291211263880](https://doi.org/10.1108/03068291211263880).
- Sousa-Poza, A. and Henneberger, F. (2004), "Analyzing job mobility with job turnover intentions: an international comparative study", *Journal of Economic Issues*, Vol. 38 No. 1, pp. 113-137, doi: [10.1080/00213624.2004.11506667](https://doi.org/10.1080/00213624.2004.11506667).
- Sudarti, K. and Zulfa, M. (2020), *Knowledge Management and Religiosity: A Conceptual Development of Islamic Vanguard Spirit*, Springer International Publishing, doi: [10.1007/978-3-030-22354-0](https://doi.org/10.1007/978-3-030-22354-0).
- Takawira, N., Coetzee, M. and Schreuder, D. (2014), "Job embeddedness, work engagement and turnover intention of staff in a higher education institution: an exploratory study", *SA Journal of Human Resource Management*, Vol. 14 No. 1, pp. 1-10, doi: [10.4102/sajhrm.v12i1.524](https://doi.org/10.4102/sajhrm.v12i1.524).
- Tse, H.H.M. and Chiu, W.C.K. (2014), "Transformational leadership and job performance: a social identity perspective", *Journal of Business Research*, Vol. 67 No. 1, pp. 2827-2835, doi: [10.1016/j.jbusres.2012.07.018](https://doi.org/10.1016/j.jbusres.2012.07.018).
- Tajfel, H. (1978), "The achievement of inter-group differentiation", in Tajfel, H. (Ed.), *Differentiation between Social Groups*, Academic Press, London, pp. 77-100.
- Tajfel, H. and Turner, J.C. (1985), "The social identity theory of intergroup behavior", in Worchel, S. and Austin, W.G. (Eds), *Psychology of Intergroup Relations*, 2nd (ed.), Nelson-Hall, Chicago, pp. 7-24.
- Van Dyne, L. and Ang, S. (1998), "Organizational citizenship behavior of contingent workers in Singapore", *Academy of Management Journal*, Vol. 41 No. 6, pp. 692-703, doi: [10.5465/256965](https://doi.org/10.5465/256965).
- Wasti, S.A. (2003), "Organizational commitment, turnover intentions and the influence of cultural values", *Journal of Occupational and Organizational Psychology*, Vol. 76 No. 3, pp. 303-321, doi: [10.1348/096317903769647193](https://doi.org/10.1348/096317903769647193).
- Weaver, G.R. and Agle, B.R. (2002), "And ethical in a symbolic organizations: interactionist perspective", *Academy of Management Review*, Vol. 27 No. 1, pp. 77-97.

- Wisker, Z.L. and Rosinaite, V. (2016), "The effect of religiosity and personality on work ethics: a case of Muslim managers", *Science Journal of Business and Management*, Vol. 4 No. 1999, pp. 1-9, doi: [10.11648/j.sjbm.s.2016040101.11](https://doi.org/10.11648/j.sjbm.s.2016040101.11).
- Wrzesniewski, A. and Dutton, J.E. (2001), "Crafting a job: revisioning employees as active crafters of their work", *Academy of Management Review*, Vol. 26 No. 2, pp. 179-201, doi: [10.5465/AMR.2001.4378011](https://doi.org/10.5465/AMR.2001.4378011).
- Yousef, D.A. (2001), "Islamic work ethic – a moderator between organizational commitment and job satisfaction in a cross- cultural context", *Personnel Review*, Vol. 30 No. 2, pp. 152-165.
- Zahrah, N., *et al.* (2016), "Enhancing job performance through Islamic religiosity and Islamic work ethics", *International Review of Management and Marketing*, Vol. 6, pp. 195-198.

Further reading

- Qardawi, Y. (1993), *Malāmiḥ al-Mujtama' al-Muslim Alladhī Nanshuduh*, Cairo, Maktabat Wahbah, ISBN 978-977-225-036-3.

Corresponding author

Ken Sudarti can be contacted at: kensudarti@unissula.ac.id