

## **THE INFLUENCE OF ISLAMIC LEADERSHIP AND ISLAMIC ORGANIZATIONAL CULTURE ON TURNOVER INTENTION MEDIATED BY EMPLOYEE ENGAGEMENT AT ASSALAAM FOUNDATION BANDUNG**

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### **ABSTRACT**

*The intention to change jobs threatens the sustainability of an organization; This study examines how Islamic Leadership and Islamic Organizational-Culture influence the intention to change jobs amongst teachers-staff at the Assalaam Foundation in Bandung, with Employee Engagement as a mediating variable. The researchers conducted a survey of 155 respondents; the questionnaire employed a five-point Likert-type scale, The PLS-SEM analysis revealed that out of five direct structural paths, only two paths are statistically significant: Islamic Leadership significantly enhances Employee Engagement ( $\beta = 0.586$ ,  $p < 0.001$ ), and Islamic Organizational Culture significantly drives Employee Engagement ( $\beta = 0.320$ ,  $p = 0.009$ ). Conversely, neither Islamic Leadership ( $\beta = -0.218$ ,  $p = 0.288$ ) nor Islamic Organizational Culture ( $\beta = -0.147$ ,  $p = 0.458$ ) exerts a statistically significant direct effect on Turnover Intention. Furthermore, Employee Engagement does not significantly influence Turnover Intention ( $\beta = 0.030$ ,  $p = 0.850$ ) and fails to serve as a significant mediating variable for both Islamic Leadership ( $\beta = 0.017$ ,  $p = 0.854$ ) and Islamic Organizational Culture ( $\beta = 0.009$ ,  $p = 0.859$ ). Overall, the results of this study indicate Islamic leadership and organizational culture do enhance staff engagement but are not sufficient to reduce their desire to resign, either directly or through that engagement. It appears that there are still factors outside this model that have a far greater influence on the decision to change jobs at the Assalaam Foundation in Bandung.*

*Keywords: Islamic leadership; Islamic organizational culture; employee engagement; turnover intention.*

### **INTRODUCTION**

#### **Background and The Problem**

The success of the Assalaam Foundation Bandung Educational Environment as a leading Islamic educational institution depends heavily on the stability and quality of its human resources—namely, its teachers and staff. This is consistent with the views expressed by Gary Dessler (2020) and

supported by Ni'mah Sulfiani's research (Ni'mah Sulfiani, 2020), The success of an organization—including an educational institution—is heavily influenced by the quality of its human resources, as human resources are the key factor in effectively achieving organizational goals. The Assalaam Foundation's ambitious vision—to become an institution that excels in

character, academics, science, and technology, and is committed to the values of Rahmatan Lil Alamin—requires human resources who are not only professional (competent) but also possess a high level of spiritual and emotional dedication.

Although the human resource management literature has extensively discussed the role of leadership and also extends to organizational culture in terms of employee engagement and the intention to change jobs, the majority of these studies focus on secular, manufacturing, or general public service organizational contexts. This creates a contextual research gap, due to the continuing lack of empirical research specifically testing this mediation model in an Islamic context educational institution—such as the Assalaam Foundation—that uphold the core value of “Rahmatan Lil Alamin.”

### Research Gap

**Table 1 Total: Teacher and Staff Numbers at Assalaam Foundation**

| No | The academic year of the Assalaam Foundation | Total Teachers and Staff | Total number of teachers and staff who left that year |
|----|----------------------------------------------|--------------------------|-------------------------------------------------------|
| 1  | 2023-2024                                    | 363                      | 2                                                     |
| 2  | 2024-2025                                    | 365                      | 5                                                     |
| 3  | 2025-2026                                    | 335                      | 28                                                    |

Sourced by: Assalaam Foundations, 2026

The gap phenomenon in this study centers on the high level of turnover

intention, which stems from actual turnover issues at the Assalaam Foundation. Based on internal data from the Human Resources Division, teacher and employee turnover rates show an alarming trend (1) In 2023, real turnover rate reached 0.55%; (2) This percentage increased to 1.37% in 2024; (3) Projected turnover through mid-2025 has reached 8.36%.

Although these figures remain below the commonly cited 10% threshold, the sharp increase within a relatively short period indicates a concerning upward trend that warrants further investigation. This increase is precisely why this study is considered important, as there has been a rise in the number of teachers and staff members leaving the Assalaam Foundation’s educational institutions in Bandung.

Within the context of the Assalaam Foundation, teachers and staff fulfill a dual role: as professional educators and as role models (*uswah hasanah*) who ensure the transmission of knowledge and character. A commitment to the value of Rahmatan Lil Alamin (mercy for all creation) necessitates a work environment grounded in *Adl* (justice), *Ukhuwah* (brotherhood), and *Itqan* (the highest level of professionalism) across all levels of the

educational units. This study argues that solutions to the problems of retention (TI) and increased engagement (EE) must be rooted in the Islamic identity of the Assalaam Foundation. The proposed variables have strong contextual relevance to Islamic leadership and Islamic organizational culture.

### **Research Problem Formulation**

The research problem in this study is how to reduce turnover intention through the role of employee engagement in mediating the relationship between Islamic leadership and Islamic Organizational- Culture. Based on the background to this research, the research questions posed by the researcher are as follows: (a) How does Islamic leadership influence employee engagement at the Assalaam Foundation's educational institutions in Bandung? (b) How does Islamic leadership influence Turnover Intention at the Assalaam Foundation's educational institutions in Bandung? (c) How does Islamic organizational culture affect employee engagement at the Assalaam Foundation's educational institutions in Bandung? (d) How does Islamic organizational culture affect Turnover Intention at the Assalaam Foundation's educational? (e) Does

relationship between employee engagement influence Turnover Intention at the Assalaam Foundation's educational institutions in Bandung?

### **Research Objective**

Considering the research questions formulated above, the objectives of this study are as follows: (a) Determine the influence the effect of Islamic Leadership on Employee Engagement within the educational environment of the Assalaam Foundation in Bandung; (b) To examine the impact of Islamic leadership on Turnover Intention within the educational environment of the Assalaam Foundation in Bandung; (c) To investigate the influence of Islamic Organizational-Culture on employee engagement within the Assalaam Foundation's educational institutions in Bandung; (d) To investigate the influence of Islamic Organizational Culture on the Turnover-Intention to change jobs within the Assalaam Foundation's educational institutions in Bandung; (e) To investigate the influence of employee engagement on the intention to change jobs within the Assalaam Foundation's educational institutions in Bandung.

## **LITERATURE REVIEW**

### **Islamic Leadership**

Leadership is a process of social influence carried out by a leader to guide and motivate group members to achieve common goals (Stephen P. Robbins, 2019). Islamic Definition: Definition of Islam: Islam defines the character of a leader, which must be grounded in the Qur'an and the Hadith. Among the various elements and characteristics of Islamic leadership, the Qiblah is the sole source of guidance or the source of all sources of Islamic law for leadership according to the Qur'an and Hadith; both ijma' (consensus of the scholars) and qiyas (analogy) must be taken into account when acting as an Islamic leader, alongside Islamic characteristics such as tolerance, openness, honesty, justice, intelligence, and others. Based on these characteristics, an Islamic leader must possess the qualities necessary to build an organizational strength capable of achieving the organization's goals. (Mubah et al., 2024) Key Islamic Aspects at the Assalaam Foundation: Leadership must reflect the prophetic qualities (Shiddiq, Amanah, Tabligh, Fathonah) with an emphasis on Amanah (responsibility for human resources and students), Adl (fairness in promotions and

evaluations), and Tabligh (transparent communication of the vision of Islamic education), in accordance with one of the hadiths of the Prophet Muhammad (peace be upon him). From an Islamic perspective, leadership is a trust for which one must be held accountable, as explained in the hadith that every individual is a leader and will be held accountable for their leadership (HR Al-Bukhari, No. 893)

### **Islamic Organizational Culture**

Basic Theoretical Concept: Organizational culture is a set of values, beliefs, and basic assumptions shared by members of an organization, which serves as a strategic foundation for shaping behavior (Edgar H. Schein, 2004) Organizational culture from an Islamic perspective is a shared value system that integrates Islamic teachings, such as ukhuwah (brotherhood) and itqan (professionalism), in shaping the behavior of organizational members (Edgar H. Schein, 2004; Salamah & Sukarman, 2026). Organizational activities are viewed as acts of worship and must be carried out with the highest level of professionalism (Itqan) to achieve maslahah (universal benefit) (Lubis et al., 2024) Key Islamic Aspects at the

Assalaam Foundation: Emphasis on Tawhid (spiritual orientation in work), Ta'awun (teamwork), and Itqan (professionalism and the highest quality in teaching/working).

### **Employee Engagement**

Basic Theoretical Concept: Employee engagement is the extent to which teachers/employees engage physically, cognitively, and emotionally in the performance of their roles (Kahn, 1990) Definition: A positive, satisfying, and fulfilling psychological state characterized by high energy and full dedication to work Key Islamic Aspects at the Assalaam Foundation: This commitment is viewed as a form of total devotion (Itqan) and a sense of trust (Amanah) in carrying out educational duties, which goes beyond mere work obligations (Mufawazah & Sadiyah, 2025). According to the Utrecht Work Engagement Scale (UWES) model (W. Schaufeli, 2017): Vigor: High energy levels, mental resilience, and a willingness to go the extra mile; Dedication: A sense of enthusiasm, inspiration, pride, and the belief that the work is significant or meaningful; and Absorption: Full concentration, being fully immersed in the

work to the point where it is difficult to tear oneself away.

### **Turnover Intention**

Basic Theoretical Concept: A cognitive process that begins with job dissatisfaction and culminates in a strong intention to seek employment outside the current organization (Stephen P. Robbins, 2019). Definition: Turnover intention is “an individual’s conscious and deliberate desire to leave the organization” (TETT & MEYER, 1993). It is a key predictor of actual resignation (Hom et al., 2017). Consequences at the Assalaam Foundation: High turnover will lead to instability among the teaching staff, increased recruitment and training costs, and a potential decline in the quality of educational services (Griffeth et al., 2000). Turnover intention is measured as a gradual process: Thinking About Quitting: Teachers/employees begin to consider alternative jobs; Intention to Seek Other Jobs: They begin actively seeking new opportunities; and Strong Intention to Leave: They have a definite plan to resign in the near future.

### **Significant Previous Research**

Previous research with findings of similar significance to this study, as well as the responses from this study, can be

found in the research by Khoeroh & Muthmainnah (2026), which yielded the following results

**Table 2 Significant Previous Research**

| <b>Relationship</b>                                             | <b>Research Khoeroh &amp; Mutmainah (2026)</b>              | <b>My Research</b>                                                |
|-----------------------------------------------------------------|-------------------------------------------------------------|-------------------------------------------------------------------|
| Islamic Leadership → Employee Engagement/Commitment             | <b>Positive, Significant</b>                                | <b>Positive, Significant</b><br>( $\beta=0,586$ ; $p<0,001$ )     |
| Islamic Organizational Culture → Employee Engagement/Commitment | <b>Positive, Significant</b>                                | <b>Positive, Significant</b><br>( $\beta=0,320$ ; $p=0,009$ )     |
| Islamic Leadership → Turnover Intention                         | <b>Negative, Significant</b>                                | <b>Negative, No Significant</b><br>( $\beta=-0,218$ ; $p=0,288$ ) |
| Islamic Organizational Culture → Turnover Intention             | <b>Negative, No Significant</b>                             | <b>Negative, No Significant</b><br>( $\beta=-0,147$ ; $p=0,458$ ) |
| Mediator → Turnover Intention                                   | <b>Negative, No Significant</b> (Organizational Commitment) | <b>Positive, No Significant</b> (Employee Engagement)             |

The distinction in this study lies in the influence of Islamic Leadership and the mediating variable on Turnover Intention. Previous research has demonstrated that Islamic Leadership and organizational commitment have a meaningful negative influence on the intention to change jobs, whilst this research shows how Islamic leadership has a meaningful negative influence, an Employee Engagement has a positive but insignificant relationship with Turnover Intention. These differences indicate that although Islamic leadership and the organizational culture can enhance the commitment of teachers and staff; Staff engagement in the context of the Assalaam Foundation in Bandung has not been proven to be a factor that significantly reduces Turnover Intention.

### **Research Method and Novelty**

The method applied in this project is a ‘mixed methods ‘approach, employing a sequential explanatory strategy, whereby quantitative data is collected first, and the results are then reinforced with qualitative data. This approach can also be used to obtain a more comprehensive picture of the interrelationships between; Islamic Leadership and Islamic Organizational Culture in relation to the variable ‘Turnover Intention,’ with Employee Engagement acting as a mediating variable. Then, the mixed-methods approach is a research methodology that involves integrating the collection and analysis of both quantitative and qualitative data within a single study is intended to provide a more comprehensive

understanding of a phenomenon (Creswell & Plano Clark, 2018; Mondal & Alam, 2025). Also, according to Tashakkori and Teddlie (2010) as cited in (Dağhan, 2016), the mixed methods approach enables researchers to integrate the strengths; quantitative and qualitative methods, thereby yielding a more comprehensive and in-depth understanding of a phenomenon. The strategy we employed in our mixed-methods approach was Sequential Explanatory design. This strategy is described by Creswell (Mondal & Alam, 2025) as a process that begins with the collection and analysis of quantitative data, followed by the collection of qualitative data to further explain these quantitative findings. This design is particularly well-suited to our research at the Assalaam Foundation Educational Environment in Bandung, as this study is in fact aimed at testing hypotheses regarding the relationship between each variable using mediational regression within the PLS-SEM framework. According to Latan et al. (2023), PLS-SEM is recommended for exploratory research and models involving mediating variables, as it can estimate direct and indirect effects more accurately.

The analytical techniques used in this study include Outer Model Tests (Validity & Reliability), Inner Model Tests (Relationships between Variables), Mediation Tests (Bootstrapping), and Model Evaluation (Goodness-of-Fit Test). The characteristics of the respondents in this study are heterogeneous, both in terms of age, length of service, educational background and work unit, thereby providing a comprehensive picture of Organizational dynamics. This diversity is significant because each individual has different experiences and perceptions regarding Islamic leadership, Islamic Organizational-Culture, and levels of employee engagement. Consequently, the data obtained is expected to represent the organization's actual conditions more comprehensively, particularly in analyzing the factors that influence turnover intention within the Assalaam Foundation in Bandung.

**Table 3 Distribution of Questionnaire**

| Questionnaire Completion Target | Number of Completed Questionnaires |
|---------------------------------|------------------------------------|
| 150 – 170 Respondents           | 155 Respondents                    |

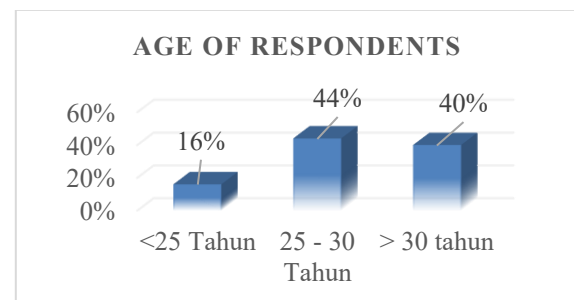
The characteristics of the respondents by gender, age, unit of origin and length of service of teaching staff and employees at the Assalaam Foundation in Bandung are set out in the tables below:

**Table 4 Respondent Gender Profile**

| Gender Profile |                |
|----------------|----------------|
| Male           | Female         |
| 87 Respondents | 68 Respondents |

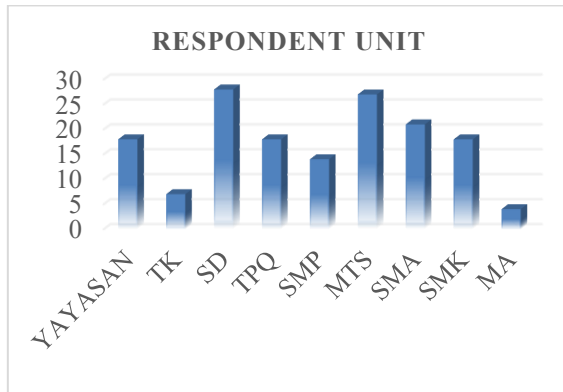
The target population for this study comprised all active teachers and administrative staff across various educational units within the Assalaam Foundation in Bandung, totaling 335 staff members in the 2025–2026 academic period. A purposive non-probability sampling technique was employed to select respondents who possessed at least one year of tenure, ensuring they had sufficient familiarity with the foundation's leadership practices and organizational culture. A total of 170 questionnaires were distributed, yielding 155 valid and completed responses ( $N = 155$ ), representing an effective response rate of 91.17%. Based on the minimum sample size rules of thumb for PLS-SEM (Hair et al., 2022), a sample size of 155 substantially exceeds the required threshold to achieve a statistical power of 80% for structural models with three main predictors at a 5% significance level. The difference in the number of respondents at the Assalaam Bandung Educational Foundation based on gender also provides diverse perspectives for understanding the variables currently under investigation, such as leadership, Organizational-

Culture, employee engagement and turnover intention. Both male and female respondents have different experiences and perspectives in terms of how they respond to Organizational conditions; consequently, the contributions of both groups are vital in producing a comprehensive analysis. It was then found that the majority of respondents in this study were in the 25–30 age group, comprising 68 respondents or 44 per cent. This age group is in their productive years and is generally at the stage of career development and therefore exhibits a fairly high level of employee engagement. Furthermore, there were 62 respondents aged over 30, accounting for 40 per cent, indicating a proportion of the workforce that is more mature and experienced within the organization. Meanwhile, respondents aged under 25 constituted the smallest group, comprising 25 respondents or 16 per cent, as illustrated in the graph below.



**Figure 1. Age of Respondents**

As well as a fairly even distribution across each Assalaam educational unit, as illustrated in the graph below:



**Figure 2. Respondent Unit**

The profile of the respondent units in this study covers all educational units within the Assalaam Foundation in Bandung. This indicates that the study has involved various levels of education, from primary to secondary level, thereby providing a comprehensive picture of the organization's condition. The distribution of respondents shows that primary schools had the highest number of respondents, namely 28, followed by junior high schools with 27 respondents and senior high schools with 21 respondents. Meanwhile, the Foundation, TPQ and SKM units each had 18 respondents, the lower secondary school (SMP) had 14 respondents, the nursery school (TK) had 7 respondents, and the upper secondary school (MA) had 4 respondents.

### **Mixed-Methods Design and Qualitative Integration**

This study implemented a sequential explanatory mixed-methods design (Creswell & Plano Clark, 2018). In the first phase, quantitative data were collected via surveys (N = 155) and analyzed using PLS-SEM to evaluate the structural relationships between Islamic Leadership, Islamic Organizational Culture, Employee Engagement, and Turnover Intention. In the second phase, qualitative data were gathered to explain and elaborate upon the quantitative findings, particularly to explore why the structural paths toward Turnover Intention were statistically non-significant. Semi-structured interviews were conducted with a purposively selected sample of N = 10 participants, comprising 6 teachers, 2 administrative staff members, and 2-unit heads across different educational units within the Assalaam Foundation, Bandung. The informants were selected based on diversity in tenure (ranging from 2 to 12 years) and job classifications to capture rich qualitative insights. The qualitative interview protocol focused on three core areas: (1) perceptions of Islamic leadership practices and organizational values; (2) personal workplace engagement and spiritual motivations, and

(3) external factors driving or mitigating thoughts of leaving the organization. Qualitative data were transcribed, coded, and analyzed using thematic analysis (Braun & Clarke, 2006) to triangulate and contextualize the quantitative PLS-SEM output.

## RESULT AND DISCUSSION

### Result

All constructs were measured using reflective multi-item scales adapted from established literature and tailored to the Islamic educational context: **(1) Islamic Leadership (X1)**: Measured using 8 indicators adapted from Mubah et al. (2024), assessing core dimensions of *Shiddiq* (honesty), *Amanah* (trustworthiness), *Tabligh* (transparency), and *Fathonah* (wisdom); **(2) Islamic Organizational Culture (X2)**: Measured using 8 indicators based on Schein (2004) and Lubis et al. (2024), capturing dimensions of *Tawhid* (spiritual

alignment), *Ta'awun* (mutual cooperation), and *Itqan* (professional excellence); **(3) Employee Engagement (Z)**: Measured using 6 items adapted from the Utrecht Work Engagement Scale (UWES-9; Schaufeli et al., 2002/2017), covering *Vigor*, *Dedication*, and *Absorption*; **(4) Turnover Intention (Y)**: Measured using 6 items adapted from Tett & Meyer (1993) and Hom et al. (2017), capturing *Thinking of Quitting*, *Intention to Search*, and *Intention to Leave*.

Responses were recorded on a 5-point Likert scale ranging from 1 ("Strongly Disagree") to 5 ("Strongly Agree"). Construct reliability was evaluated using Cronbach's Alpha ( $\alpha > 0.70$ ), Composite Reliability ( $p > 0.70$ ), and Average Variance Extracted ( $AVE > 0.50$ ). As shown in Table 5, all constructs exceeded the recommended benchmarks, confirming high internal consistency and convergent validity ( $\alpha$  0.921,  $p = 0.938$ ,  $AVE = 0.715$ ).

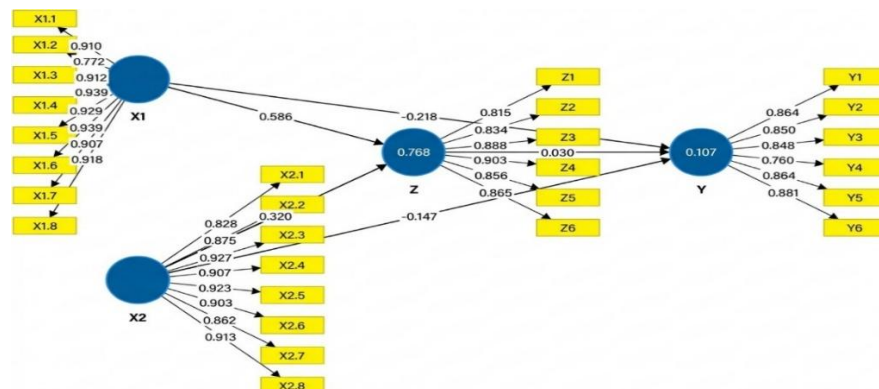


Figure 3. Bootstrapping

The structural model evaluation via PLS-SEM demonstrates that out of the five direct paths tested, only two direct relationships are statistically significant at the  $\alpha = 0.05$  level ( $p < 0.05$ ). Specifically, Islamic Leadership ( $\beta = 0.586$ ,  $p < 0.001$ ) and Islamic Organizational Culture ( $\beta = 0.320$ ,  $p = 0.009$ ) exert a strong positive and significant influence on Employee Engagement. In contrast, the direct paths from Islamic Leadership to Turnover Intention ( $\beta = -0.218$ ,  $p = 0.288$ ), Islamic Organizational Culture to Turnover Intention ( $\beta = -0.147$ ,  $p = 0.458$ ), and Employee Engagement to Turnover Intention ( $\beta = 0.030$ ,  $p = 0.850$ ) are statistically non-significant. Furthermore, bootstrapping analysis confirms that Employee Engagement does not significantly mediate the indirect relationships leading to Turnover Intention ( $p > 0.05$ ). The overall results of the internal model tests are presented in the following discussion:

**Table 5. Results of the Reliability and Validity Tests**

|    | Cronbach's alpha | Composite reliability (rho_a) | Composite reliability (rho_c) | Average variance extracted (AVE) |
|----|------------------|-------------------------------|-------------------------------|----------------------------------|
| X1 | 0.968            | 0.971                         | 0.973                         | 0.818                            |
| X2 | 0.964            | 0.966                         | 0.969                         | 0.797                            |
| Y  | 0.921            | 0.938                         | 0.938                         | 0.715                            |
| Z  | 0.930            | 0.935                         | 0.945                         | 0.741                            |

Construct reliability is used to assess the level of internal consistency of the indicators within a single latent variable. In this study, construct reliability was measured using two main indicators: Cronbach's Alpha and Composite Reliability. Constructing is considered reliable if it has a Cronbach's Alpha and Composite Reliability value above 0.70. The higher the values of these two measures, the better the level of internal consistency of the indicators in explaining the construct being measured.

**Table 6. Validity Discriminant – Fornell Lacker**

|    | X1     | X2     | Y      | Z     |
|----|--------|--------|--------|-------|
| X1 | 0.905  |        |        |       |
| X2 | 0.859  | 0.893  |        |       |
| Y  | -0.319 | -0.310 | 0.845  |       |
| Z  | 0.861  | 0.823  | -0.279 | 0.861 |

The high correlation between the constructs indicates a strong conceptual link between Islamic Organizational-Culture and Employee Engagement, which are, in theory, indeed interrelated in the context of a value-based organization.

**Table 7. R<sup>2</sup> Square**

|                     | R-square | R-square adjusted |
|---------------------|----------|-------------------|
| Turnover Intention  | 0.107    | 0.089             |
| Employee Engagement | 0.768    | 0.765             |

Meanwhile, variable Y has an R-squared value of 0.107, which means that variables X1, X2 and Z are only able to explain 10.7% of the variability in variable Y, whilst 89.3% is explained by

other factors not included in the research model. This value falls within the ‘weak’ category, meaning the model’s ability to explain variable Y is still considered low

**Table 8. Direct Path Coefficient**

|         | Original sample (O) | Sample mean (M) | Standard deviation (STDEV) | T statistics ( O/STDEV ) | P values | Significance  |
|---------|---------------------|-----------------|----------------------------|--------------------------|----------|---------------|
| X1 -> Y | -0.218              | -0.236          | 0.205                      | 1.064                    | 0.288    | Unsignificant |
| X1 -> Z | 0.586               | 0.579           | 0.125                      | 4.701                    | 0.000    | Significant   |
| X2 -> Y | -0.147              | -0.130          | 0.197                      | 0.743                    | 0.458    | Unsignificant |
| X2 -> Z | 0.320               | 0.327           | 0.122                      | 2.628                    | 0.009    | Significant   |
| Z -> Y  | 0.030               | 0.024           | 0.156                      | 0.190                    | 0.850    | Unsignificant |

**Table 9. Indirect Path Coefficient**

|              | Original sample (O) | Sample mean (M) | Standard deviation (STDEV) | T statistics ( O/STDEV ) | P values | Significance  |
|--------------|---------------------|-----------------|----------------------------|--------------------------|----------|---------------|
| X1 -> Z -> Y | 0.017               | 0.016           | 0.094                      | 0.184                    | 0.854    | Unsignificant |
| X2 -> Z -> Y | 0.009               | 0.006           | 0.053                      | 0.177                    | 0.859    | Unsignificant |

**Table 10. Hypothesis Testing Results**

|         | Original sample (O) | Sample mean (M) | Standard deviation (STDEV) | T statistics ( O/STDEV ) | P values | Significance  |
|---------|---------------------|-----------------|----------------------------|--------------------------|----------|---------------|
| X1 -> Y | -0.218              | -0.236          | 0.205                      | 1.064                    | 0.288    | Unsignificant |
| X1 -> Z | 0.586               | 0.579           | 0.125                      | 4.701                    | 0.000    | Significant   |
| X2 -> Y | -0.147              | -0.130          | 0.197                      | 0.743                    | 0.458    | Unsignificant |
| X2 -> Z | 0.320               | 0.327           | 0.122                      | 2.628                    | 0.009    | Significant   |
| Z -> Y  | 0.030               | 0.024           | 0.156                      | 0.190                    | 0.850    | Unsignificant |

Based on the results of data analysis using Partial Least Squares-Structural Equation Modelling (PLS-SEM) and the specific findings from interviews with teachers and staff at the Assalaam Foundation in Bandung, the researcher concludes that: (1) Islamic Leadership has no influence or not significant effect into Turnover Intention. These results indicate that Islamic leadership has not been a

major factor influencing employees’ willingness to quit their organization; (2) Islamic leadership positively and significantly influences employee engagement. These findings indicate that the better Islamic leadership values are implemented, then the higher degree of employee engagement with the organization; (3) Islamic Organizational Culture Has no considerable influence on

people's intention to change jobs. This indicates that an Islamic organizational culture has not yet been able to directly influence employees' decisions to remain with or leave the organization; (4) Islamic Organizational Culture significantly and positively impacts employee engagement. These findings indicate that an Organizational-Culture based on Islamic values is capable of enhancing employees' engagement and commitment to the organization; (5) Employee engagement does affect the willingness to change jobs. These results may indicate that the level of employee engagement is not yet a key factor influencing whether employees choose to change jobs within this research sample; (6) The research model performs very well in explaining Employee Engagement, with an  $R^2$  value of 0.768, but performs relatively poorly in explaining Turnover Intention, with an  $R^2$  value of 0.107. Consequently, Islamic Leadership and Islamic Organizational-Culture are more effective in explaining the formation of Employee Engagement than Turnover Intention.

#### **The Relationship Islamic Leadership and Turnover-Intention**

Results of the analysis showed a path coefficient equal to -0.218 ( $p$ -value = 0.288,  $>0.05$ ), indicating there was no

significant effect of Islamic leaders on the intention to leave. Statistically, these results suggest that an increase in Islamic Leadership has not yet been able to directly reduce Turnover Intention. Although the nature direction of the relationship is negative, that is not strong enough to reach the required level of significance.

These findings suggest that Islamic leadership practiced within an organization has not to become a key-factor which determining employees' desire to leave the organization. The decision to remain or leave the organization is likely to be influenced more by other factors such as remuneration, career prospects, workload, and job satisfaction.

#### **The Relationship Islamic Leadership and Employee Engagement**

The result of this test has shown that Islamic Leadership has a path length coefficient of 0.586, with a  $t$ -statistic of 4.701. The  $p$ -value is also lower than 0.05, meaning that the hypothesis can be assumed to be true. These results also indicate that Islamic Leadership has a positive and significant effect on Employee Engagement. Consequently, the better the implementation of leadership based on Islamic values, the higher the level of employee engagement with their work and their organization. Leaders who can also

apply the values of trustworthiness, justice, honesty, setting a good example, and responsibility are able to create a conducive working environment and enhance a sense of belonging to the organization. This encourages employees to work with greater enthusiasm, dedication and emotional involvement in achieving the organization's objectives. This coefficient value of 0.586 may also indicate that the variable of Islamic Leadership is a fairly strong factor in enhancing employee engagement.

The quantitative finding that Islamic Leadership ( $\beta = 0.586$ ,  $p < 0.001$ ) and Islamic Organizational Culture ( $\beta = 0.320$ ,  $p = 0.009$ ) significantly drive Employee Engagement is strongly corroborated by the qualitative interviews. Participants highlighted that spiritual leadership, and a values-driven culture create a sense of work as worship (ibadah). As one senior teacher remarked:

"Working at Assalaam feels like more than a career; the leaders set an example through congregational prayers and transparency, which makes us feel spiritually attached and dedicated to our teaching duties." (Informant 3, Senior High School Teacher)

### **The Relationship Islamic Organizational Culture and Turnover Intention**

The Results showed that Islamic Organizational Culture had a path coefficient of only -0.147, with a final t-statistic = 0.743 and a p-value = 0.458. Given that the p-value is higher than 0.05, this research hypothesis is not accepted or rejected. The negative coefficient indicates could explain That's even more awesome the Islamic organizational culture, the lower the tendency for turnover intention. However, this effect is not statistically significant. These findings suggest that the Islamic Organizational Culture implemented by the company has not yet become a factor that directly determines employees' desire to leave the company. Although the Organizational-Culture was rated highly by respondents, the decision to stay or leave the company is likely to be influenced to a far greater extent by other factors or by factors external to the Organizational Culture itself.

### **The Relationship Islamic Organizational Culture and Employee Engagement**

The result of this examination shows that Islamic organizational culture has a path coefficient equal to 0.320, with a final t-value of 2.628 and a p-value of 0.009.

Given that the p-value is small than 0.05, the hypothesis is deemed valid. Such result reveals that Islamic organizational culture significantly and positively relates to employee engagement. Indeed, the more the organizational culture is grounded in Islamic values, the higher the level of employee engagement with the organization. An Organizational- Culture that reflects the values of honesty, solidarity, responsibility and Islamic work ethics is also capable of creating a very comfortable working environment that encourages employees to be far more actively engaged. When there is alignment between these values and those of the organization, employees tend to feel more connected and demonstrate a more committed approach toward their work.

#### **The Relationship Employee Engagement and Turnover Intention**

The results of this analysis indicate that variables such as 'Employee Engagement' have a path coefficient of 0.030, a t-statistic of 0.190 and a p-value of 0.850. As the p-value is greater than 0.05, the hypothesis is rejected. These results also indicate that employee engagement does not have a particularly significant influence on an individual's or an employee's intention to change jobs, even though employees do have a certain level

of commitment to their work and organization, this does not directly influence their desires to leave the organization. This finding may indicate that the level of turnover intention among the study participants is not determined by work engagement alone. However, other factors—such as compensation, promotion opportunities, welfare, working conditions, and external factors—may also have a far greater influence on employees' decisions regarding whether to remain with or leave the organization.

#### **Explaining the Non-Significant Paths to Turnover Intention**

A critical inquiry in this study is why strong Islamic values and high employee engagement fail to significantly reduce Turnover Intention ( $\beta = -0.218$ ,  $p = 0.288$ ;  $\beta = -0.147$ ,  $p = 0.458$ ; and  $\beta = 0.030$ ,  $p = 0.850$ , respectively). Qualitative findings shed light on this statistical phenomenon, revealing a clear decoupling between spiritual/emotional engagement and practical retention decisions. Informants noted that while Islamic values foster high day-to-day engagement and dedication, decisions regarding resignation are heavily driven by external and pragmatic factors such as compensation equity, financial pressure, and career progression, which fall outside the spiritual domain. An

administrative staff member explained: "We deeply respect our leaders and love the Islamic environment here. However, when economic demands rise or when external job offers provide significantly better compensation or career advancement, spiritual engagement alone is not enough to keep us from considering other options."

(Informant 7, Administrative Staff)

Another unit coordinator added: "Turnover thoughts usually stem from practical workload pressures and market-rate salary comparisons rather than dissatisfaction with Islamic leadership or organizational culture."

(Informant 2, Junior High Coordinator)

These qualitative insights effectively explain the weak explanatory power of the structural model regarding Turnover Intention ( $R^2 = 0.107$ ). While leadership and culture successfully nurture high internal engagement ( $R^2 = 0.768$ ), actual turnover intention is governed by hygiene factors and structural considerations that were not captured in the quantitative framework.

### **Theoretical Contribution**

This study contributes to the organizational behavior and Islamic human resource management literature in two

main ways: (1) **Contextualizing the Scope of Spiritual Leadership/Culture:** It demonstrates that while value-driven leadership (Islamic Leadership) and organizational values (Islamic Culture) are exceptional drivers of internal work dedication and engagement ( $R^2 = 0.768$ ), their influence does not automatically translate into mitigating actual exit behaviors or turnover intentions ( $R^2 = 0.107$ ); (2) **Boundary Conditions of Engagement as a Mediator:** Contrary to mainstream secular literature where employee engagement frequently acts as a strong buffer against turnover, this study reveals a boundary condition in faith-based educational contexts: high spiritual and emotional engagement operates independently of turnover decisions when external economic or structural hygiene factors dominate.

### **Recommendations**

This study shows that Islamic Leadership and Islamic Organizational-Culture are important factors in enhancing employee engagement. Therefore, the development of theories regarding Organizational behavior based on Islamic values needs to focus more on the aspect of fostering employee engagement. Furthermore, the research findings, which

show no significant relationship with turnover intention, indicate that there are other, more dominant factors in explaining this behavior. Consequently, a conceptual model of turnover intention needs to be developed by incorporating other, more relevant variables. For organizations, the research findings indicate that employee engagement can be enhanced by strengthening the practice of Islamic leadership and fostering an Islamic Organizational-Culture. Management is advised to: (a) reinforce leadership by example in applying the values of trustworthiness, honesty, justice and responsibility; (b) build a work culture that reflects Islamic values in the organization's activities; (c) improve open and participatory internal communication; (d) provide support that encourages employee engagement in their work and within the organization. Through these measures, organizations can sustainably improve their employees' levels of engagement.

### **Limitations**

This research has limitations that need to be taken into notice. Firstly, this research only utilized Islamic Leadership, Islamic Organizational-Culture, and Employee Engagement as explanatory variables for Turnover Intention; consequently, the

model's ability to explain Turnover Intention remains relatively low.

Secondly, this research was conducted on a single case study; consequently, the findings are limited in their generalizability to different organizations or sectors.

Thirdly, this research uses a cross-sectional approach; therefore, the data obtained only depicts the respondents' circumstances at a specific point in time.

Fourthly, the research data was obtained via a questionnaire that relies on respondents' perceptions; consequently, the possibility of bias arising from respondents' subjectivity cannot be entirely avoided.

Fifthly, this study has not taken into account other factors that are theoretically often associated with turnover intention, like job-satisfaction, company loyalty, pay, career development and work-related stress.

### **Future Research Directions**

Based on the  $R^2$  value for Turnover Intention of 0.107, this study indicates that there are still approximately 89 per cent of other variables that the research model has not yet been able to explain. Therefore, it is recommended that future research include additional variables that may influence

turnover intention, like as: (a) Job-satisfaction; (b) Company Loyalty; (c) Compensation; (d) Career development; (e) Work-Related Stress and; (f) Organizational-support.

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