

A Comparative Analysis of the Effect of Islamic Work Ethics on Organizational Behaviours in Türkiye and Iraq

Esra Bildirici Çalık

Abstract: This study examines the impact of Islamic Work Ethics on employees in terms of certain organizational behaviours (job satisfaction, organizational commitment, and turnover intentions) by conducting a comparative analysis of Türkiye and Iraq. Grounded in values such as diligence, honesty, justice, and social responsibility, IWE significantly shapes workplace behaviors and organizational outcomes. The research, conducted through surveys of 420 hospital employees in both countries, reveals that IWE positively correlates with job satisfaction and organizational commitment while negatively influencing turnover intention. Findings indicate that Turkish employees experience higher job satisfaction and commitment, benefiting from a stable work environment. In contrast, Iraqi employees, despite demonstrating strong adherence to IWE, exhibit a slightly higher turnover intention due to economic and political uncertainties. The empirical findings indicate that the impact of the Islamic Work Ethic on job satisfaction and organizational commitment is more robust within the Turkish context compared to the Iraqi setting, where extrinsic factors appear to exert a more substantial influence. The study underscores the need for organizations to reinforce ethical work cultures while addressing economic and institutional challenges to enhance employee retention and performance. These insights hold valuable implications for managers seeking to foster workplace commitment through ethical leadership and fair employment practices.

Keywords: Islamic Work Ethics, Organizational Commitment, Job Satisfaction, Turnover Intention, Leadership

Öz: Bu çalışma, Türkiye ve Irak bağlamında karşılaştırmalı bir analiz yürüterek İslami Çalışma Ahlakı'nın çalışanlar üzerindeki etkisini belirli örgütsel davranışlar (iş tatmini, örgütsel bağlılık ve işten ayrılma niyeti) açısından incelemektedir. Çalışkanlık, dürüstlük, adalet ve sosyal sorumluluk gibi değerlere dayanan İslami Çalışma Ahlakı, işyeri davranışlarını ve örgütsel çıktıları önemli ölçüde şekillendirmektedir. Araştırma, her iki ülkede görev yapan toplam 420 hastane çalışanından elde edilen anket verileri aracılığıyla gerçekleştirilmiştir. Bulgular, İslami Çalışma Ahlakı ile iş tatmini ve örgütsel bağlılık arasında pozitif; işten ayrılma niyeti ile ise negatif yönlü bir ilişki olduğunu ortaya koymaktadır. Elde edilen sonuçlar, Türkiye'deki çalışanların daha istikrarlı bir çalışma ortamının sağladığı avantajlarla daha yüksek iş tatmini ve örgütsel bağlılık düzeylerine sahip olduklarını göstermektedir. Buna karşılık, Iraklı çalışanların İslami Çalışma Ahlakı'na güçlü bir bağlılık sergilemelerine rağmen, ekonomik ve politik belirsizlikler nedeniyle işten ayrılma niyetlerinin görece daha yüksek olduğu tespit edilmiştir. Ampirik bulgular, İslami Çalışma Ahlakı'nın iş tatmini ve örgütsel bağlılık üzerindeki etkisinin Türkiye bağlamında Irak'a kıyasla daha güçlü olduğunu; Irak örneğinde ise dışsal faktörlerin daha belirleyici bir rol oynadığını göstermektedir. Çalışma, çalışanların örgütte tutulması ve performanslarının artırılması açısından etik temelli çalışma kültürlerinin güçlendirilmesi ve ekonomik ile kurumsal sorunların ele alınması gerektiğini vurgulamaktadır. Bu bulgular, etik liderlik ve adil istihdam uygulamaları yoluyla işyeri bağlılığını geliştirmeyi amaçlayan yöneticiler için önemli çıkarımlar sunmaktadır.

Anahtar Kelimeler: İslami Çalışma Ahlakı, Örgütsel Bağlılık, İş Tatmini, İşten Ayrılma Niyeti, Liderlik

@ Asst.Prof., Van Yüzüncü Yıl University, esrabcalik@yyu.edu.tr

ID <https://orcid.org/0000-0003-3013-5806>

➔ Bildirici, Çalık, E., (2026). A Comparative Analysis of the Effect of Islamic Work Ethics on Organizational Behaviours in Türkiye and Iraq. *İş Ahlakı Dergisi*, 19(1), ss. 107-127.

✎ Research Article

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DOI: 10.12711/tjbe/m585
Turkish Journal of Business Ethics, 2026
isahlakidergisi.com

Received: 11.03.2025
Revised: 15.12.2025
Accepted: 28.01.2026
Online First: 22.03.2026

Introduction

Islamic Work Ethics is an ethical framework that shapes individuals' behaviors in the workplace, encompassing values such as diligence, honesty, justice, and social responsibility (Aldulaimi, 2020). The principles emphasized in the Quran and Hadith significantly influence critical organizational outcomes in the modern business world, including employee motivation, job satisfaction, organizational commitment, and productivity. The extant academic literature has thoroughly investigated the influence of Islamic Work Ethics on employee attitudes and behaviors. The extant academic literature has highlighted the pivotal role of job satisfaction in mediating the linkage between adherence to Islamic Work Ethics and various work-related outcomes. Specifically, this body of research suggests that employees who orient their workplace behaviors and practices in alignment with Islamic principles are more inclined to report heightened levels of job satisfaction, which consequently exerts a positive influence on their overall job performance and organizational commitment (Miswanto et al., 2020).

Research suggests that employees with a strong orientation toward Islamic Work Ethics demonstrate higher job commitment, place greater importance on teamwork, and approach organizational change processes more positively. Existing studies show that Islamic Work Ethics is positively associated with employee attitudes and behaviors that contribute to organizational success. Consequently, Islamic Work Ethics has increasingly gained attention as a strategic resource for enhancing managerial effectiveness and improving firm performance.

Islamic Work Ethics not only shapes individuals' ethical understanding but also influences organizational culture and leadership approaches. A fair and transparent work environment enhances employee motivation while reducing turnover intention. Moreover, in workplaces where Islamic Work Ethics is strongly embedded, managers are observed to make more equitable decisions, and employees exhibit greater adherence to ethical values (Ahmad et al., 2021). The Islamic Work Ethic has a seminal impact at both the individual and organizational domains, shaping employee dispositions and behaviors that contribute to enhanced organizational performance and sustainability.

In line with this growing body of research, the present study adopts a comparative perspective by focusing on Türkiye and Iraq. The selection of these two countries is theoretically and contextually grounded. Both Türkiye and Iraq are predominantly Muslim societies in which Islamic values play a central role in shaping social

norms, ethical orientations, and work-related attitudes. This shared religious and cultural foundation provides a meaningful basis for examining Islamic Work Ethics within comparable value systems.

At the same time, Türkiye and Iraq differ substantially in terms of economic conditions, institutional structures, labor market dynamics, and organizational environments. Türkiye represents a relatively more stable and institutionalized work context, characterized by established organizational practices and relatively predictable employment conditions. In contrast, Iraq has experienced prolonged economic and political challenges that continue to shape organizational stability, career opportunities, and employees' perceptions of job security. These contextual differences make the two countries particularly suitable for a comparative analysis aimed at understanding how Islamic Work Ethics operates under varying structural and institutional conditions.

Furthermore, the inclusion of Iraq as a comparison country was facilitated through the researchers' academic and professional networks. Data from Iraq were collected with the assistance of Iraqi citizens who were pursuing postgraduate education in Van, Türkiye, while simultaneously maintaining active professional employment in major Iraqi cities such as Sulaymaniyah and Erbil. These individuals supported the administration of the survey within their respective organizations, enabling access to currently employed professionals and ensuring the collection of contextually relevant data.

Accordingly, by comparing Türkiye and Iraq, this study aims to examine the effects of Islamic Work Ethics on job satisfaction, organizational commitment, and turnover intention, while highlighting the role of national and institutional contexts in shaping these relationships.

Islamic Work Ethics

Islamic Work Ethics is an ethical framework grounded in the fundamental tenets of Islam, which shapes the attitudes and behaviors of individuals within their professional contexts. This moral paradigm, encompassing values such as diligence, honesty, justice, a sense of responsibility, and social welfare, serves as a crucial factor in guiding individuals' decision-making and work practices in the workplace. Islamic Work Ethics views work as a moral duty that reflects a desirable personal attribute; it can serve as a valuable asset in one's social life (Çalık & Nabilou, 2020). Islamic Work Ethics exerts influence not only on individual moral conduct but also on organizational culture and managerial approaches (Ali, & Owaihan, 2008). Given

its impact on factors like job satisfaction, organizational commitment, employee motivation, and managerial effectiveness, it has become an increasingly prominent subject of research in the contemporary business landscape (Yousef, 2000). According to the precepts of Islamic work ethics, it is of paramount importance for an individual to engage in productive labor in order to provide for themselves and their family, thereby avoiding becoming a burden on others (Çoban & Çalık, 2022).

The Islamic work ethic is a distinct construct that has been the subject of extensive scholarly investigation within this research domain. The Islamic Work Ethic emphasizes the inherent value of work, considering it a virtuous and admirable endeavor that enhances individual and societal well-being. Within the Islamic tradition, work is perceived as a means for individuals to uphold their religious and social obligations, with the expectation that they will contribute to the betterment of their communities through their professional pursuits. This ethical framework stands in contrast to the more individualistic and financially-driven work ethic prevalent in certain Western contexts, which tends to prioritize personal gain and economic success over collective welfare.

Islamic Work Ethics is a framework that outlines the ethical behaviors expected from individuals in their professional pursuits. Grounded in the Quran and Hadith, this system adapts Islam's general ethical principles to the business domain (Raquib et al.2022). As suggested by the research of Ali and Al-Owaihan (2008), IWE is a multifaceted structure encompassing economic, moral, and social dimensions. The core tenets of IWE are as follows:

- *Diligence*: Islam rejects idleness and considers work a form of worship. The Quran emphasizes that individuals will be rewarded for their efforts, stating, “Man can have nothing but what he strives for.” (An-Najm, 53:39).
- *Honesty and Justice*: Transparency and truthfulness are essential in business relationships. The Quran states, “Give full measure and weight in justice,” (Al-An'am, 6;152), highlighting the importance of fairness in trade and professional activities.
- *Social Responsibility*: IWE encourages individuals to consider not only their personal interests but also the well-being of society. A Hadith underscores the significance of social solidarity, stating, “He is not one of us who sleeps content while his neighbor is hungry.”
- *Work as Worship*: Islam views work as a sacred responsibility. Prophet Muhammad praised the virtue of labor, saying, “No one has ever eaten a bet-

ter meal than that which one has earned by working with one's own hands." (Bukhari,2072).

- *Balance Between Material and Spiritual Aspects:* IWE envisions work as an activity that should not be pursued solely for material gain but also for spiritual fulfillment and societal benefit.

These principles guide individuals in adhering to ethical standards in their professional lives while shaping organizational behaviors and decision-making processes. Numerous studies have rigorously investigated the practical implications of Islamic Work Ethics in the workplace. These studies have explored the relationships between the adoption of IWE principles and various positive organizational outcomes, including enhanced employee commitment, increased job satisfaction, improved innovation capability, and better firm performance (Younas et al., 2017, Arasanmi & Krishna, 2019, Siddiq & Hadjiah, 2019, Dwilaksana et al., 2021, Suliman & Iles, 2000, Yousef, 2000). For instance, a study by Yousef found that the stronger an individual's adherence to IWE, the more likely they are to exhibit organizational commitment and job satisfaction (2001).

The existing literature indicates that the adoption of Islamic Work Ethics principles is associated with numerous favorable organizational outcomes, underscoring its vital importance for organizational success and sustainability. For example, IWE encourages employees to undertake their work not solely for the purpose of financial reward, but also to derive a sense of personal fulfillment, thereby enhancing intrinsic motivation (Hayati & Caniogo, 2012). Individuals who display a robust ethical framework tend to experience elevated levels of job satisfaction and exhibit an enhanced propensity to sustain long-term employment within their current organization (Rokhman,2010). In workplaces where organizational justice and employee well-being are strong, employees exhibit a lower intention to leave their jobs (Rizk,2008). Managers who embrace ethical decision-making contribute to organizational success by making more equitable, transparent, and ethical decisions (Ali,1988).

Organizational Commitment

Organizational commitment reflects the extent to which employees demonstrate emotional, cognitive, and conative attachment to their employing organizations (Yusnita et al.,2022). Employees with a strong sense of organizational commitment demonstrate a deep attachment to the organization's values, a commitment

to helping the organization achieve its objectives, and a persistent intention to remain with the organization over the long term. Organizational commitment encompasses more than just an employee's desire to retain their job; it is also closely associated with work motivation, trust in the organization, and the propensity to engage in organizational citizenship behaviors (Utama, 2023).

The model conceptualized by Allen and Meyer characterizes organizational commitment across three core dimensions: affective commitment, continuance commitment, and normative commitment (Pudjanto et al., 2021). These three types of commitment are key factors influencing an employee's organizational commitment and permanence in the organization. Affective commitment captures the emotional attachment and identification an employee develops with their organization. Organizational commitment cultivates a strong emotional and psychological bond between the employee and their employing organization, thereby enhancing the employee's voluntary intent to remain with the organization. Continuance commitment reflects an employee's tendency to remain with the organization due to the perceived expenses or disadvantages of departing. The employee exhibits continuance commitment when they believe that job opportunities are limited or that leaving the organization may lead to financial and non-financial losses (Chana, 2021). The third dimension, normative commitment, is characterized by the employee's sense of obligation and fidelity towards the organization. This type of commitment arises from the internalization of the organization's values, norms, and expectations. Employees exhibit normative commitment, characterized by a sense of ethical or moral obligation and fidelity towards the organization, which guides their decision to maintain membership within the organization. Normative commitment reflects an employee's sense of ethical or moral obligation to maintain their membership within the organization (Desa et al. 2021, Yusnita et al., 2022).

Organizational commitment is a crucial determinant that impacts numerous factors, including employee performance, job satisfaction, and turnover intentions. Employees who demonstrate strong organizational commitment tend to be more productive in their roles, display greater openness to innovation and professional development, and contribute positively to their organization's success. Conversely, reduced organizational commitment among employees can precipitate elevated turnover rates and adversely impact the organization's long-term sustainability and competitive positioning. Therefore, organizations should develop fair management practices, effective human resources strategies, and supportive policies for employee career development to increase employee commitment.

Turnover Intention

Employee turnover intention denotes the thoughtful and purposeful consideration by workers of voluntarily terminating their present employment (Ak, 2018). Employee turnover intention is commonly impacted by an assortment of factors, including job satisfaction, organizational commitment, workload, career advancement prospects, and work-life balance. Individuals with diminished job satisfaction are more prone to contemplating alternative employment options, whereas those with heightened organizational commitment exhibit a decreased willingness to leave their current roles. Empirical research underscores that augmented levels of job satisfaction and organizational commitment substantially mitigate employee turnover intention (Al-Suraihi et al., 2021).

Organizational justice, leadership style, compensation and benefits, workload, and career development are key factors that influence employee turnover intention. Organizations with management approaches characterized by fairness and equity tend to cultivate enhanced employee job satisfaction and organizational commitment. Conversely, unfair decision-making practices within the organization may precipitate increased employee contemplation of voluntary turnover. Similarly, limited career development opportunities or employees feeling undervalued are among the factors that can strengthen turnover intention. Additionally, when work-life balance is disrupted, employees may be more inclined to evaluate alternative job options (Ike et al,2023). Examining turnover intention is critical for organizations, as high employee turnover can have significant negative impacts on productivity, morale, and financial performance.

Elevated employee turnover rates can result in significant financial costs and diminished organizational productivity for establishments (Ooi & Teoh,2021). Organizations face substantial challenges when hiring, training, and integrating new employees, as these processes can be resource-intensive and time-consuming. Additionally, high turnover rates can negatively impact the motivation and performance of existing employees. Consequently, organizations should develop robust human resource strategies to bolster employee commitment and mitigate turnover (Scott et al.,2020). Equitable performance assessment procedures, opportunities for professional growth, and organizational policies that accommodate employees' work-life balance represent key factors in diminishing turnover intentions.

Islamic Work Ethics, Organizational Commitment and Turnover Intention

Individuals' ethical orientation is a pivotal factor that influences their attitudes and behaviors within the professional environment. The Islamic Work Ethic, as a distinct concept within the academic literature on work ethics, motivates employees to fulfill their professional obligations by embracing values such as integrity, fairness, accountability, and diligence. The influence of the Islamic Work Ethic on employees' job satisfaction, organizational commitment, and turnover intention has become an area of increasing academic interest and inquiry (Foltýnek et al., 2023).

Studies have shown that work ethics can increase employees' job satisfaction (Yousef, 2001; Koh & Boo, 2001). Job satisfaction reflects an employee's overall level of contentment with their job and directly influences factors such as motivation, productivity, and commitment in the workplace. Individuals who demonstrate a strong commitment to work ethics tend to exhibit elevated levels of job satisfaction in organizational settings where ethical principles are prevalent. Empirical findings suggest that employees who embrace the Islamic Work Ethic framework report enhanced job satisfaction (Tohari & Ratnasari, 2018; Hayati & Caniago, 2012).

Organizational commitment represents the psychological attachment that employees develop towards their organizations, and it is commonly conceptualized across three core dimensions: affective commitment, continuance commitment, and normative commitment. In work environments where IWE is strong, employees' commitment to their organizations increases because they trust the ethical values of their organizations. In organizations where fair management practices and ethical business principles are upheld, employees feel more valued, leading to higher levels of organizational commitment.

The available research findings demonstrate an inverse correlation between employees' alignment with work ethics and their intention to leave their organizations. When organizations foster a work environment characterized by strong ethical principles, employees exhibit heightened motivation to retain their positions, thereby reducing their propensity to voluntarily separate from the organization. Conversely, in organizational contexts marked by a lack of fair and ethical management practices, employees tend to exhibit an elevated inclination to leave their jobs. Importantly, as employees' levels of job satisfaction and organizational commitment increase, their turnover intention correspondingly decreases.

Research Method

This study investigates the impact of the Islamic Work Ethic on key organizational outcomes, including job satisfaction, organizational commitment, and turnover intention. The research is structured around the following hypotheses to examine these dynamics:

- H_1 : IWE has a positive relationship with job satisfaction.
- H_2 : IWE has a positive relationship with organizational commitment.
- H_3 : IWE has a negative relationship with turnover intention.

This study examines the hypotheses through a comparative analysis of public and private sector employees in Türkiye and Iraq. The findings offer a significant contribution to the understanding of how ethical work orientation influences organizational performance and employee commitment.

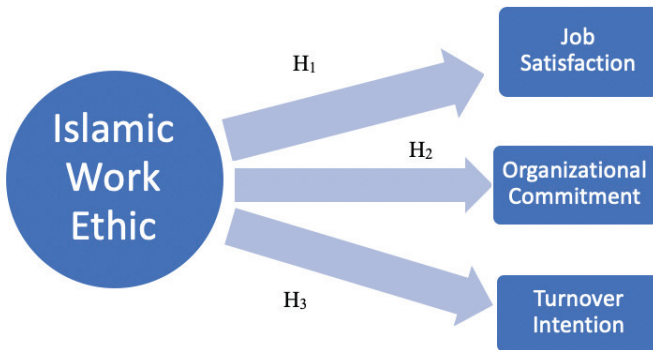


Figure 1: Research Framework

Sample

In this study, a survey was conducted with a sample of 420 hospital employees in Türkiye and Iraq. A total of 192 surveys were obtained from participants in Türkiye, while 228 surveys were collected from participants in Iraq. The collected surveys were analyzed using SPSS, and comparative analyses were conducted. Table 1 presents the demographic characteristics of the study participants. (Türkiye and Iraq).

Table 1

Participant Demographic Profiles

Characteristics	Türkiye		Iraq	
	Frequency	Percentage	Frequency	Percentage
Gender				
Male	121	63	109	47,8
Female	71	37	119	52,2
Total	192	100	228	100
Marital Status				
Single	101	52,6	74	32,5
Married	90	46,9	154	67,5
Other	1	0,5		
Total	192	100	228	100
Age				
18-24	62	32,3	27	11,8
25-34	77	40,1	91	39,9
35-44	43	22,4	56	24,6
45-54	9	4,7	35	15,4
55+	1	0,5	19	8,3
Total	192	100	228	100
Education				
Primary School	2	1	8	3,5
High School	64	33,3	36	15,8
Vocational School	56	29,2	36	15,8
Undergraduate	57	29,7	62	27,2
Master/Phd.	13	6,8	86	37,7
Total	192	100	228	100
Length of Employment				
0-2 Years	38	19,8	25	11
3-5 Years	64	33,3	65	28,5
6-10 Years	44	22,9	67	29,4
11+ Years	46	24	71	31,1
Total	192	100	228	100

Lenght of Employment at the same work				
0-2 Years	54	28,1	48	21,1
3-5 Years	66	34,4	66	28,9
6-10 Years	40	20,8	61	26,8
11+ Years	32	16,7	53	23,2
Total	192	100	228	100
Position				
Nurse	96	50	51	22,4
Officer	20	10,4	26	11,4
Secretary	18	9,4	0	0
Manager	8	4,2	80	35,1
Other	50	26	71	31,1
Total	192	100	228	100

Measurement

The investigation employed a survey instrument containing four distinct measurement scales. The Islamic Work Ethic construct was assessed using a 17-item scale that had been developed and validated in prior scholarly research by Ali (1992), designed to measure individuals' ethical attitudes and perceptions toward work in an Islamic context. This abbreviated scale has been extensively employed in diverse Muslim nations, such as Saudi Arabia, the United Arab Emirates, and Kuwait, consistently eliciting relatively high participant ratings. Participants responded using a five-point Likert scale, and the measure's reliability was confirmed through a Cronbach's alpha coefficient of 0.85, indicating strong internal consistency.

Employee job satisfaction was measured using a scale constructed and validated by Dubinsky and Harley(1986). This measure evaluated participants' overall satisfaction with their job responsibilities, work environment, and job-related experiences. Participants rated the items using a five-point Likert-type scale, and the scale exhibited strong internal reliability as indicated by a Cronbach's alpha coefficient of 0.89.

Employees' organizational commitment was assessed using a three-item scale adapted from the Organizational Commitment Questionnaire, which was grounded in the work of Bozeman & Perrewe (2001). This measurement tool has been widely utilized by researchers, including Luna-Arocas & Camp (2008), to gauge the degree of employees' dedication and attachment to their organization. Participants responded using a five-point Likert-type scale.

The researchers evaluated participants' intention to leave their employment using two items adapted from previous studies (Hom & Griffeth, 1991; Luna-Aco-ras & Camp, 2008). This measure captured participants' propensity or desire to leave their current organization. Responses were collected on a five-point Likert scale, consistent with the rating format used for the other variables in the study.

Results

Table 2 displays the descriptive statistics, such as means, standard deviations, and correlations among the variables, for the Türkiye sample. The survey results from Türkiye indicate that employees in the studied organizations exhibit a strong adherence to the principles of Islamic work ethic, which is reflective of a workplace culture that underscores integrity, fairness, and dedication. Similarly, the survey findings suggest that employees exhibit a high degree of job satisfaction, which may be ascribable to factors such as organizational support, equitable treatment, and congruence between individual and organizational values. Furthermore, the results indicate that employees exhibit a strong sense of loyalty and attachment to their institutions, driven by factors like job stability, supportive leadership, and alignment with the institution's mission and values. The low turnover intention observed among the employees suggests that they feel appreciated, engaged, and provided with opportunities for professional growth. This contributes to reduced employee turnover and enhanced long-term stability within the organizations.

The results presented in Table 2 further substantiated the positive and significant relationship between Islamic work ethic and job satisfaction. ($r = 0.422$; $p < 0.05$), as well as the significant association between Islamic work ethic and organizational commitment. ($r = 0.345$; $p < 0.05$). The results presented in Table 2 further revealed that Islamic work ethic and turnover intentions are inversely related ($r = -0.236$; $p < 0.05$), indicating a statistically significant negative association. Likewise, the data showed job satisfaction to be positively correlated with organizational commitment ($r = 0.590$; $p < 0.05$), while negatively correlated with turnover intention ($r = -0.401$; $p < 0.05$). Furthermore, organizational commitment demonstrated an inverse relationship with turnover intention ($r = -0.390$; $p < 0.05$).

Table 2*Correlations Variables In Türkiye*

No	Variables	2	3	4	Means	SD
1	Islamic Work Ethic (IWE)	,422**	,345**	-,236**	3,87	0,68
2	Job Satisfaction		,590**	-,401**	3,54	1,07
3	Organizational Commitment			-,390**	3.45	1,08
4	Turnover Intentions				2.34	1,16

*p<.01, **p<.05

The study examined the three hypotheses by analyzing survey data from Turkish respondents. To test the first hypothesis, the researchers conducted a regression analysis of Islamic Work Ethics on job satisfaction.

As indicated in Table 3, the association between Islamic work ethic and job satisfaction is statistically significant ($R^2 = 0.178$, $p < 0.05$), with IWE scores explaining approximately 17.8% of the variance in job satisfaction ($F = 41.228$, $p < 0.05$).

The data also confirmed support for the second hypothesis ($R^2 = 0.119$, $p < 0.05$), as shown in the values presented in Table 3. Similarly, the third hypothesis was upheld, consistent with the other two; the influence of IWE on turnover intention is statistically significant ($R^2=0,051, p<0,05$).

Table 3*Regression Analysis Findings in Türkiye*

Variables	Independent Variable Islamic Work Ethic. (IWE)					
	R	Adj R ²	R ² Change	F Change	β	Sig
Dependent Variable						
Job Satisfaction	0,422	0,174	0,178	41,228	0,663	0,000
Organizational Commitment	0,345	0,114	0,119	25,648	0,547	0,000
Turnover Intentions	0,236	0,051	0,051	11,185	-0,403	0,000

Table 4 presents the descriptive statistics, including means, standard deviations, and correlations, for the variables in the Iraq sample. The study findings from Iraq indicate that employees in the examined organizations firmly adhere to Islamic work ethics, reflecting a workplace culture characterized by integrity, fairness, and diligence. The data indicates that employees generally express high levels of job satisfaction, which may be ascribable to organizational factors such as support, equitable treatment, and congruence between individual and institutional values. Furthermore, the results suggest that employees exhibit a strong sense of loyalty and attachment to their institutions, driven by factors like job stability, supportive leadership, and alignment with the institution's mission and values. However, while turnover intention remains relatively low, it appears to be slightly higher compared to participants in Türkiye. This implies that, although employees in Iraqi institutions tend to remain committed to their organizations, they may have a somewhat greater inclination to consider alternative employment opportunities. Several factors could contribute to this difference, including economic uncertainties, political instability, career advancement prospects, and salary competitiveness. Employees who perceive better opportunities elsewhere or who face challenges within their current workplace may be more inclined to explore other options, even if their overall commitment remains high.

Table 4 provided further empirical evidence demonstrating a statistically significant positive association between the Islamic work ethic and job satisfaction ($r = 0.261$; $p < 0.05$), as well as a statistically significant negative relationship between the Islamic work ethic and turnover intention ($r = -0.171$; $p < 0.05$). Similarly, Table 4 revealed a statistically significant positive link between job satisfaction and organizational commitment ($r = 0.472$; $p < 0.05$). Moreover, organizational commitment exhibited a statistically significant positive relationship with turnover intention ($r = -0.226$; $p < 0.05$). However, the findings indicated that the relationships between the Islamic work ethic and organizational commitment, and between job satisfaction and turnover intention, were not statistically significant.

Table 4 presented additional evidence demonstrating that the Islamic work ethic is positively and significantly associated with job satisfaction ($r = 0.261$; $p < 0.05$), and negatively and significantly linked to turnover intention. Similarly, Table 4 revealed that job satisfaction is significantly related to organizational commitment in a positive manner. Additionally, organizational commitment exhibits a positive and significant relationship with turnover intention. The findings indicate that the relationships between the Islamic work ethic and organizational commitment, as well as job satisfaction and turnover intention, were not statistically significant.

Table 4*Correlations Variables in Iraq*

No	Variables	2	3	4	Means	SD
1	Islamic Work Ethic (IWE)	,261**	,101	-,171**	3,84	0,39
2	Job Satisfaction		,472**	,026	3,53	0,79
3	Organizational Commitment			,226**	3.38	0,62
4	Turnover Intentions				2.63	0,96

* $p < .01$, ** $p < .05$

In the study, when analyzing the responses of survey participants from Iraq, the hypothesis tests were determined as follows. To test the first hypothesis, the researchers conducted a regression analysis of Islamic Work Ethics on job satisfaction. As evidenced by the results presented in Table 5, the Islamic Work Ethic demonstrates a statistically significant positive association with employees' job satisfaction ($R^2 = 0.068$, $p < 0.05$), with IWE scores accounting for approximately 6.8 % of the variance ($F = 16.558$, $p < 0.05$) in job satisfaction. The second hypothesis was likewise substantiated by the findings ($R^2 = 0.010$, $p < 0.05$), as confirmed by the values presented in Table 5. Likewise, the third hypothesis was supported, similar to the other two; the impact of IWE on turnover intention is statistically significant ($R^2=0,029, p < 0,05$)

Table 5*Regression Analysis Findings in Iraq*

Variables	Independent Variable					
	Islamic Work Ethic. (IWE)					
	R	Adj R ²	R ² Change	F Change	ß	Sig
Dependent Variable						
Job Satisfaction	0,261	0,064	0,068	16,558	0,518	0,000
Organizational Commitment	0,101	0,006	0,010	2,311	0,157	0,000
Turnover Intentions	0,171	0,025	0,029	6,126	-0,413	0,000

Discussion and Conclusion

This study examined the relationship between Islamic Work Ethics (IWE) and key organizational outcomes—job satisfaction, organizational commitment, and turnover intention—within the contexts of Türkiye and Iraq. The findings indicate that employees in both countries demonstrate a strong adherence to the principles of IWE, reflecting a shared ethical framework grounded in values such as integrity, fairness, and diligence. However, the extent to which these ethical values translate into positive organizational outcomes differs across national contexts.

In both Türkiye and Iraq, IWE is positively associated with job satisfaction. Employees who strongly endorse Islamic ethical principles tend to evaluate their work experiences more favorably, suggesting that IWE functions as a common moral and motivational reference point across the two countries. Nevertheless, this relationship is more pronounced in the Turkish context. Turkish employees report higher levels of job satisfaction, which may be attributed to organizational support, fair management practices, and greater alignment between individual values and institutional norms. These findings indicate that ethical orientations are more effectively reflected in employees' job-related attitudes when supported by relatively stable organizational and economic conditions.

In contrast, although Iraqi employees also exhibit strong adherence to IWE, the association between IWE and job satisfaction is comparatively weaker. This suggests that external factors—such as economic uncertainty, political instability, and limited career opportunities—may constrain the extent to which ethical values alone shape employees' perceptions of their jobs.

A clearer divergence between Türkiye and Iraq emerges with respect to organizational commitment. In the Turkish sample, IWE shows a significant and positive relationship with organizational commitment. Employees who internalize Islamic ethical principles appear more likely to develop a strong sense of loyalty and psychological attachment to their organizations. This finding suggests that ethical congruence contributes to sustained organizational commitment when institutional structures and employment conditions are relatively predictable.

In the Iraqi context, however, the relationship between IWE and organizational commitment is not statistically significant. Although Iraqi employees generally report moderate to high levels of commitment, this attachment appears to be shaped more by pragmatic considerations—such as job security and external labor market conditions—than by ethical alignment alone. This finding implies that in

environments characterized by institutional instability, ethical values may play a more limited role in fostering long-term organizational attachment.

The findings further indicate that IWE is negatively associated with turnover intention in both countries. Employees who place greater importance on Islamic ethical principles are generally less inclined to consider leaving their organizations. This result suggests that ethical orientation serves as a protective factor against turnover by reinforcing responsibility and moral obligation toward work.

However, turnover intention remains slightly higher among Iraqi employees compared to their Turkish counterparts. This difference suggests that external pressures—such as labor market volatility, perceived job insecurity, and limited career advancement opportunities—may outweigh ethical considerations in shaping employees' turnover-related decisions. While IWE contributes to reducing turnover intention in both contexts, its influence appears stronger in Türkiye, where organizational and economic stability amplifies its retention effect.

Taken together, the comparative findings demonstrate that while Islamic Work Ethics constitutes a shared ethical foundation in both Türkiye and Iraq, its organizational outcomes are highly context-dependent. In Türkiye, a more stable business and institutional environment enables ethical values to translate more effectively into job satisfaction and organizational commitment. In Iraq, external economic and political uncertainties limit the extent to which ethical alignment alone can foster sustained organizational attachment.

These results highlight the importance of considering national and institutional conditions when interpreting the effects of ethical work orientations. Islamic Work Ethics does not operate in isolation; rather, its impact is shaped by broader structural factors that influence employees' work experiences and career decisions.

From a managerial perspective, the findings suggest that organizations in Türkiye can further enhance employee satisfaction and commitment by reinforcing Islamic Work Ethics through ethical leadership, transparent decision-making, and fair human resource practices. In Iraq, however, ethical initiatives should be complemented by efforts to improve job security, career development opportunities, and economic stability. Strengthening ethical work cultures alone may not be sufficient unless supported by broader institutional improvements.

In conclusion, this study demonstrates that Islamic Work Ethics plays a meaningful role in shaping employee attitudes in both Türkiye and Iraq, particularly with respect to job satisfaction and turnover intention. However, its influence on

organizational commitment varies across contexts and is significantly shaped by economic, institutional, and labor market conditions. By adopting a comparative perspective, the study contributes to the literature by showing that the effectiveness of Islamic Work Ethics depends not only on individual value alignment but also on the contextual environment in which organizations operate.

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