

## Gratitude as a Moderator of the Relationship between Religiosity and Intention to Stay Among Coal Mining Workers

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### ABSTRACT

This study examines gratitude as a moderator in the relationship between religiosity and intention to stay among 153 coal miners in East Kalimantan. SEM analysis revealed weak correlations between religiosity and intention to stay, as well as between gratitude and intention to stay, suggesting these relationships may be coincidental and not generalizable. However, a significant and strong correlation was found between religiosity and gratitude. Gratitude was analyzed as a mediator, linking religiosity to intention to stay with a moderate correlation, though this result was not significant

## **INTRODUCTION**

In 2021, Indonesia's coal reserves were recorded at 38.84 billion tons, indicating that the country has abundant resources. Kalimantan holds 62.1% of the total potential reserves, making it the largest coal resource in Indonesia. Another region with high potential is Sumatra, which has 55.08 billion tons of coal resources and 12.96 billion tons of reserves (Media Indonesia, 2021; ESDM, 2021).

The coal mining sector makes a significant contribution to Indonesia's GDP and is a key focus of the National Energy Policy (KEN). However, dependence on coal poses economic risks, particularly due to fluctuations in global commodity prices. This industry requires advanced technology and substantial capital but has considerable environmental impacts, including landscape alterations, degradation of soil, water, and air quality, as well as threats to biodiversity. Additionally, health issues such as respiratory diseases caused by mining dust are a major concern (Rahma, 2022; Fitriani, 2016).

Coal mining also leads to social conflicts and changes in community mindset and structure (Fitriani, 2016). Furthermore, remote work locations with minimal supporting facilities add to operational challenges. Occupational safety risks, such as landslides and exposure to hazardous materials, require mitigation strategies, including the implementation of safety technology and infrastructure improvements (Mishra et al., 2016).

Human resource management is another challenge in the industry, particularly in employee recruitment, training, and retention. High turnover rates can be mitigated through competitive compensation, a positive work environment, and career development opportunities (One GML, 2023). Effective Human Capital Management (HCM) is also essential to optimize employee potential and ensure business sustainability (Farhansyah, 2023; Kyrim, 2024). A comprehensive HR strategy can enhance a company's productivity and competitiveness (Fitri, 2024; Setiyati, 2019).

Employee retention in coal mining companies is crucial for maintaining stability and productivity. Employees with a strong intention to stay tend to be more productive, committed, and satisfied, which helps reduce turnover costs related to recruitment and training. Factors such as job satisfaction, work-life balance, fair compensation, and organizational support can enhance employee retention (Saraswati et al., 2023).

## **LITERATURE REVIEW**

Religious belief is closely related to the intention to stay, because religious values such as gratitude, honesty, patience help employees cope with work pressure. Research shows that workplace spirituality increases the intention to stay, both directly and through organizational commitment (Trisdianti & Qatrunnada, 2023; Surantoro, 2020). Additionally, religiosity provides meaning in work, enhances commitment, and motivates individuals to persevere (Petchsawang & Duchon, 2012; Miller & Ewest, 2013).

Religiosity and gratitude positively influence the intention to stay, particularly in the mining sector. Employees with high religiosity tend to demonstrate stronger work commitment, perceive their job as a spiritual

responsibility, and view work as part of a greater purpose, ultimately increasing job satisfaction (Hidayat, 2020). Gratitude further reinforces the intention to stay by fostering a positive perception of work, enhancing psychological well-being, and reducing stress (Ahrens & Forbes, 2019).

Gratitude plays a crucial role in supporting employees' intention to stay. Grateful employees are generally more satisfied with their jobs, build stronger relationships with coworkers, and are more likely to remain in their organizations. Gratitude helps alleviate stress, improves psychological well-being, and cultivates a harmonious work environment (Emmons & Mishra, 2011; Dewi, 2012; Waters, 2012). Moreover, gratitude strengthens interpersonal relationships in the workplace, increases social support, and enriches overall work experience (Kaplan et al., 2014; Algoe, 2012).

Religiosity and gratitude significantly affect various aspects of employee behavior and well-being. Krause et al. (2014) found that religiosity enhances gratitude, which in turn supports emotional well-being and influences employees' decision to remain in their jobs, especially when their religious values align with the organizational culture. Lee and Kim (2021) discovered that religiosity mediates the relationship between gratitude and forgiveness, fostering adaptive behaviors such as work engagement and organizational commitment. Fauzana & Yuliharsi (2023) reported that religiosity reduces workplace conflict and turnover, thereby contributing to employees' intention to stay, particularly when supported by favorable working conditions. Similarly, Diana Elfida et al. (2021) found that religiosity and gratitude mediate the relationship between spirituality and happiness, ultimately enhancing the intention to stay. Additionally, Hanuna and Sulaiman in Housen and Dariyo (2023) demonstrated that religiosity positively influences gratitude, which further strengthens employees' commitment to their organizations.

Gratitude serves as a moderating variable that reinforces the relationship between religiosity and the intention to stay. Employees who are both religious and grateful are better equipped to manage work pressures and maintain positive perceptions of their organization, especially in the demanding mining sector (Setiawan, 2021).

This study examines the impact of religiosity on coal mining employees' intention to stay in East Kalimantan, with gratitude as a moderating factor. The uniqueness of this research lies in its focus on mine workers, the challenges of their work environment, and the relevance of local cultural influences. The study employs a measurement method specifically designed for this context, enhancing its validity, offering new insights, and providing practical applications for employee retention strategies. Furthermore, this research opens opportunities for future studies to explore additional psychological variables in the heavy industry sector.

Thus, the relationship between religiosity and the intention to stay is mediated by gratitude. Religiosity fosters a higher sense of gratitude, which, in turn, leads individuals to appreciate their work environment more and strengthens their commitment to remain in the organization. Based on the

description above, the researcher prepared a research design according to the following image:

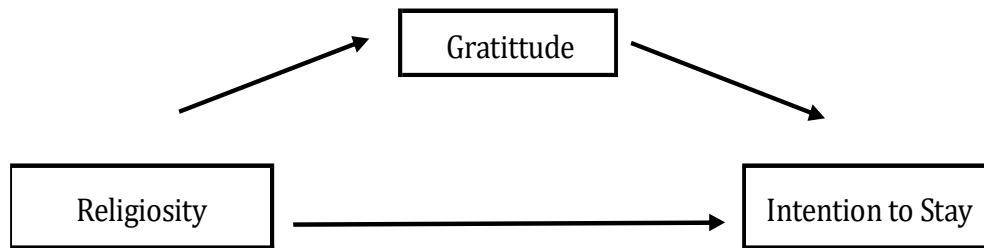


Figure 1. Research framework

1. H1: There is a positive relationship between religiosity and the intention to stay among coal miners. Higher religiosity is associated with a higher intention to stay, whereas lower religiosity is associated with a lower intention to stay.
2. H2: There is a positive relationship between gratitude and the intention to stay. Higher gratitude corresponds to a higher intention to stay, while lower gratitude corresponds to a lower intention to stay.
3. H3: There is a positive relationship between religiosity and gratitude. Higher religiosity leads to higher gratitude, whereas lower religiosity leads to lower gratitude.
4. H4: Gratitude mediates the relationship between religiosity and the intention to stay

## METHODOLOGY

A research sample is a subset of a population selected to represent the entire population, allowing researchers to draw conclusions without examining every individual. Selecting a representative sample is essential to ensure that research findings can be accurately generalized (Creswell, 2014; Sugiyono, 2017). Techniques such as probability sampling are used for broad generalizations, while non-probability sampling is more suitable for exploratory research (Fraenkel & Wallen, 2009).

According to Yount (2006), the sample size for exploration research can be determined by selecting a specific percentage of the total population. For example, 100 participants may be chosen from a population of 1,000. Meanwhile, Suharsimi Arikunto (2010) suggests using the entire population if it consists of fewer than 100 individuals or selecting 10%-25% if the population is larger.

In this study, the researcher applied Yount's method, which stipulates that for a population of 1,001-5,000, a sample size of 5% is appropriate. Based on this calculation for 10% of the total population, a minimum of 137 respondents is required. The researchers employed the purposive sampling method to select respondents based on specific criteria relevant to the research objectives (Yount, 2006; Sugiyono, 2017).

The variables used in this study are:

### **Intention to Stay**

Intention to stay refers to an employee's intention or desire to continue working in an organization for a certain period. Shalihah and Azzuhri (2018)

describe intention to stay as the willingness of organizational members to remain in their roles and continue working. This is supported by Yao and Huang (2018), who state that intention to stay results from an individual's evaluation of their job after entering the workforce. This evaluation involves interactions with the work environment, alignment between personal identity and organizational goals, and commitment to maintaining their position.

Mowday, Porter, and Steers (1982) state that intention to stay is a component of organizational commitment that emerges when personal values align with organizational values. Within the framework of the Theory of Planned Behavior, Ajzen (1991) explains that intention is the primary predictor of actual behavior, making intention to stay a key indicator of an employee's decision to remain in the organization.

Other experts, such as Cho et al. (2009), emphasize that intention to stay is influenced by workplace conditions, including support from supervisors, fair compensation, and work-life balance. Employees who are satisfied with these aspects tend to have a stronger intention to stay within the organization. Overall, intention to stay is considered a crucial indicator for measuring employee retention rates and assessing the effectiveness of human resource management in maintaining workforce loyalty.

A study by Putra (2012) identified two main indicators: thinking to stay and thinking this job. These indicators suggest that employees with a high intention of staying are generally more satisfied with their jobs. Meanwhile, Aboobaker (2019) highlighted the role of career development, organizational support, work culture, and organizational justice as key factors influencing intention to stay.

Kumar and Govindarajo (2014) examined factors that affect employees' decisions to leave or stay in an organization and developed a measurement instrument. Their research involved qualitative methods such as content analysis, interviews, focus groups, and the Delphi technique to identify relevant variables. The findings identified 12 items grouped into three subfactors: perceived alternative employment opportunities, job hopping, and turnover intention.

### **Religiosity**

In terms of language, religiosity comes from the word "religion," which is then interpreted as a binding relationship between humans and things outside of humans, namely God. In religiosity, there are rules and obligations that must be carried out, which function to bind and strengthen a person or group of people in their relationship with God, others, and the surrounding environment (Driyarkara, 1978).

Alwi (2014) defines religiosity as a person's interest and obedience to religious teachings that are actualized through behavior in their lives according to the commands of the religion they adhere to. Religious individuals do not only know all the commands and prohibitions of their religion but also obey and carry out all religious commands and abandon all its prohibitions.

Pargament (1997) views religiosity as a psychological system that helps individuals find meaning, overcome stress, and integrate religious beliefs with their social lives. Pargament deepens the discussion by linking religiosity to

coping mechanisms or how individuals deal with the pressures of life. According to him, religion plays a significant role in providing meaning to life and helping individuals face emotional and psychological challenges.

Daradjat (1996) stated that there are two factors that influence a person's religiosity:

1. Development factors: Related to the period of psychic development that a person goes through.
2. Environmental factors: External factors that influence religious life, such as family, school, society, and religious background.

Thouless (1992) stated that there are four factors that influence a person's religiosity:

1. Social factors: All social influences such as parental education and teaching, tradition, or social pressure.
2. Natural factors: Moral and affective experiences, such as moral conflicts or emotional experiences.
3. Need factors: Needs arising from the threat of death, such as the need for security, love, and self-esteem.
4. Intellectual factors: The relationship with the verbal thought process, especially in the formation of religious beliefs.

In the mid-20th century, Glock and Stark (1965) introduced the concept of multidimensional religiosity, which became the basis for much subsequent psychological research. They divided religiosity into five dimensions: belief, practice, experience, knowledge, and consequences. This dimension allows researchers to measure religiosity more comprehensively and makes it an important part of the study of social psychology and personality.

A follow-up study conducted by Huber and Huber (2012) divided religiosity into five main dimensions:

1. Intellectual: Refers to the social expectation that religious people have knowledge about religion and can explain their views about it.
2. Ideology: Refers to the social expectation that religious individuals have beliefs about the existence and essence of transcendent reality and the relationship between transcendence and humans.
3. Private practice: Refers to the social expectation that religious individuals devote themselves to transcendence in individual activities and rituals in private spaces.
4. Public practice: Refers to the social expectation that religious individuals are part of a religious community that is manifested in public participation in religious rituals and communal activities.
5. Religious experiences: Includes spiritual experiences or feelings of closeness to God.

In this study, the researcher developed a research scale based on the concept of Huber and Huber (2012). The scale development process employed Confirmatory Factor Analysis (CFA). A total of 18 scale items were obtained, with loading factor values ranging from 0.54 to 0.945. The composite reliability of the scale was 0.955.

## **Gratitude**

In its early development, gratitude was considered a moral emotion, but further research expanded the concept to become an integral part of life experiences related to mental health, social relationships, and the ability to cope with stress. Emmons (2007) explains that gratitude helps individuals focus on the positive aspects of life and encourages better relationships between people because gratitude functions as a social connector that increases mutual respect.

Gratitude has been defined by many experts in various ways, reflecting different perspectives and contexts. Emmons and McCullough (2003), in their influential research, define gratitude as a feeling of appreciation for the kindness received, both from other individuals and from the wider environment. They see gratitude as an attitude that involves recognizing the positive values that occur in one's life, which directly enhances psychological well-being.

According to Emmons (2007), gratitude can be understood as a life orientation that emphasizes recognizing and appreciating good things, even when faced with challenges. Gratitude is also considered a moral emotion that strengthens social relationships and encourages positive reciprocity. In this context, gratitude is not only seen as a subjective feeling but also as an important part of social relations that promote giving and receiving.

Gratitude is influenced by various interacting factors. A positive and optimistic outlook on life, acceptance of circumstances, and spiritual experiences are factors that support gratitude (McCullough, Emmons, & Tsang, 2002).

Listiyardini et al. (2015) compiled a tool to measure gratitude in 264 subjects (90 men, 174 women) aged 20–75 years. Psychometric testing showed that this scale is valid and reliable, able to measure the construction consistently and distinguish individuals with high and low levels of gratitude. This scale measures three main factors: sense of appreciation, positive feelings, and expressions of gratitude, making it valid for research and clinical intervention.

In this study, the researcher developed a research scale based on the concept of Listiyardini et al. (2015). The scale development process employed Confirmatory Factor Analysis (CFA). A total of 10 scale items were obtained, with loading factor values ranging from 0.54 to 0.76. The composite reliability of the scale was 0.847

## **Modeling And Analysis**

The research sample data were collected through a Google Form distributed to employees PT Ciptakridatama MHU Jobsite via WhatsApp between December 2 and 10, 2024. This approach was chosen because it is efficient in reaching many respondents quickly and utilizes a platform commonly used by employees. This method minimizes distribution barriers and allows respondents to fill out the questionnaire at their convenience. The collected data were then analyzed to produce insights relevant to the focus of the study and classified based on demographics, including the respondent's job level.

Before conducting a hypothesis test, a data normality test needed to be carried out on the obtained data. The normality test was conducted using JSAP with the Kolmogorov-Smirnov Test. The results of the normality test showed the following:

- The normality value of the Kolmogorov-Smirnov test was  $> 0.05$ , indicating that the data do not meet the normality assumption.
- Abnormal data conditions require special processing. The researcher used the SEM analysis method with bootstrapping (1000 respondents). The bootstrapping method is an alternative analysis used to address data that does not meet the normality assumption. This method allows researchers to obtain more stable and accurate data estimates.
- Technically, the bootstrapping method involves taking the original dataset and resampling it with replacement. This process is usually repeated thousands of times (e.g., 1000 times) to produce a more stable distribution of parameter estimates

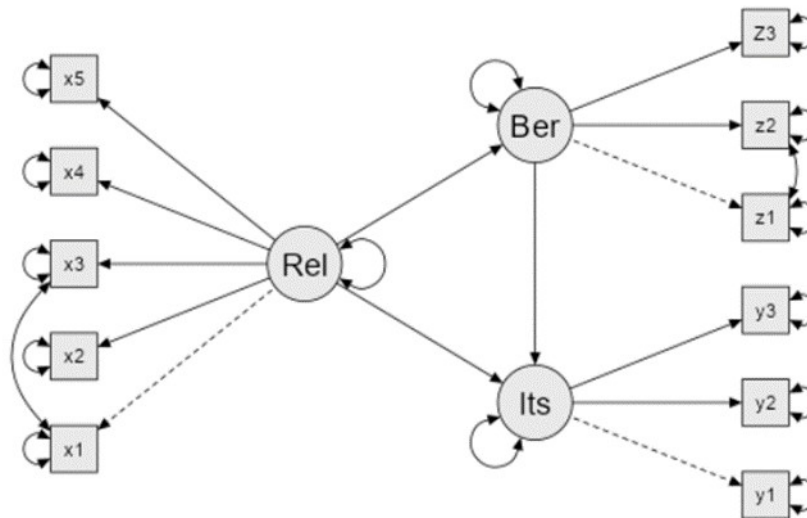


Figure 2. Reseach SEM Design

Based on the test results of the existing modeling, the following research results are presented:

### 1. Goodness of Fit

Goodness of fit (GOF) in Structural Equation Modeling (SEM) refers to the measure or index used to assess how well the proposed model fits the observed data. In simple terms, GOF measures the extent to which the model can explain the relationship between variables in actual data. The better the model fits the data, the higher the goodness of fit value.

In SEM, the proposed model contains parameters that connect the independent and dependent variables. The purpose of SEM analysis is to find a model that can accurately describe the data. Goodness of fit helps researchers determine whether the model aligns with the data or if modifications are needed.

It can be concluded that goodness of fit helps researchers validates models, increase confidence in the analysis results, and identify problems in model specifications. With a good goodness of fit, researchers can be more confident in drawing conclusions and making recommendations based on the research findings.

The goodness of fit for this study is as follows:

Table 1. Goodnes of Fit

No	Parameter	Standart	Value	Description
1	RMSEA	< 0.08	0,058	Fit
2	GFI	> 0.90	0,998	Fit
3	CFI	> 0.90	0,97	Fit
4	TLI	> 0.90	0,958	Fit
5	SRMR	< 0.08	0,058	Fit
6	NFI	> 0.90	0,919	Fit
7	IFI	> 0.90	0,971	Fit
8	PNFI	0 >	0,651	Fit

If we look at the results of the goodness of fit calculation above, it can be concluded that the model prepared by the researcher can be considered appropriate or "fit" with the existing data. This means that the model successfully represents the pattern of relationships between variables in the data.

## 2. Loading Factor

Table 2. Loading Factor Value

Variable	Dimension/ Indicator	Loading Factor Value
Religiosity	Intellectual	0,706
	Ideology	0,638
	Public Practice	0,597
	Personal Practioce	0,838
	Religious Experience	0,878
Gratitude	Sense of Appreciation	0,688
	Positif Feelings	0,606
	Expressions of gratitude	0,926
Intention to stay	Job Hoping	0,513
	Perceive employee appotunities	-0,331
	Turnover intention	0,910

Overall, for the coefficient of Loading factor can be said to be quite good. There is 1 indicator, namely perceive job employee opportunities with a negative value and Loading factor below 0.5. This means that the indicator does not measure the latent construct well and can damage the quality of the SEM measurement model.

## 3. Hypothesis Result

Hypothesis testing using SEM and Sobel Test, the results of the hypothesis testing that the researcher has conducted are as follows:

Table 3. Hypothesis Test Results

Regression Test	Coefficient Value	Description Coefficient	Significance	Description Significance
<i>Intention to stay</i> <-- Religiosity	-0,062	Very weak	0,698	Not significant
<i>Intention to stay</i> <-- Gratitude	0,136	Weak	0,415	Not significant
<i>Kebersyukuran</i> <-- Religiosity	0,74	Strong	1,574 <sup>-9</sup>	significant

Table 1. Sobel Test Result

Sobel Test	Coefficient Value	Description Coefficient	Significance	Description Significance
<i>Intention to stay</i> <-- Gratitude <-- Religiosity	0,584	Medium	0,279	Not significant

**H1: Religiosity and Intention to Stay**

The analysis results show a correlation of -0.062 with a significance of 0.698, indicating no significant relationship between religiosity and intention to stay. The weak negative correlation suggests that an increase in religiosity is slightly associated with a decrease in intention to stay, but this relationship is not strong enough to have practical implications.

**H2: Gratitude and Intention to Stay**

The relationship between gratitude and intention to stay has a correlation of 0.136 with a significance of 0.415, indicating a very weak and insignificant relationship. This means that gratitude is not a key factor influencing employees' intention to stay in the mining organization.

**H3: Religiosity and Gratitude**

The analysis results show a correlation of 0.740 with a significance of 0.000000042, indicating a strong and significant relationship between religiosity and gratitude. In other words, the higher a person's level of religiosity, the higher their level of gratitude.

**H4: Gratitude as a Mediator**

The Sobel test value of 0.584 with a probability of 0.279 indicates that gratitude does not significantly mediate the relationship between religiosity and intention to stay. Therefore, there is insufficient evidence to conclude that gratitude plays a mediating role in this model.

**RESULTS AND DISCUSSION**

**Hypothesis 1: Religiosity and Intention to Stay**

The hypothesis that religiosity has a positive effect on the intention to stay is rejected. Religiosity is not significant in influencing the decision of mining employees to stay. Factors such as moral values, internal conflicts related to work, and limitations in carrying out religious practices may lead religious

individuals to choose to leave their jobs in this sector. Additionally, social pressure from religious communities can also influence their decisions.

### **Hypothesis 2: Gratitude and Intention to Stay**

The hypothesis that gratitude has a positive effect on intention to stay is also rejected. The results of the study show a weak and insignificant correlation. In a physically and mentally demanding work environment such as mining, external factors such as safety, salary, and work relationships are more influential than gratitude. This is in line with Herzberg's theory, which emphasizes the dominance of extrinsic factors in the decision to stay at work.

### **Hypothesis 3: Religiosity and Gratitude**

The hypothesis that religiosity has a positive effect on gratitude is approved. There is a positive relationship and also significant. In theory, religiosity can increase gratitude because both share dimensions of belief and appreciation for life in the context of work.

### **Hypothesis 4: Gratitude as a Mediator**

The hypothesis that gratitude mediates the relationship between religiosity and intention to stay is also rejected. Miners' gratitude is more influenced by external factors, such as high compensation, and is transactional in nature. However, this does not increase long-term loyalty, as they still consider other, more profitable job opportunities. Previous studies have also shown that high compensation in the mining industry often increases turnover intention. Other factors, such as harsh working conditions and lack of work-life balance, are more dominant in the decision to stay or leave a job.

## **CONCLUSIONS AND RECOMMENDATIONS**

This study shows that religiosity and gratitude are not the main factors influencing employees' decisions to stay in mining companies. Although these two aspects are often associated with emotional well-being, their impact on job retention tends to be weak. In a challenging work environment, external factors such as job safety, compensation, and interpersonal relationships play a greater role in determining the decision to stay.

Religiosity can influence how someone views their job, but in the context of the mining industry, its impact is not significant enough. The same applies to gratitude, which, although it contributes to emotional well-being, is not always a determining factor in the decision to stay or leave a job. Instead, pragmatic factors such as financial stability, career prospects, and job satisfaction based on real experiences are more decisive in determining employee choices.

Previous research also supports this finding, showing that fair compensation, good working relationships, and a safe working environment have a greater impact on employee retention than spiritual or emotional factors. Therefore, religiosity and gratitude play a larger role as supporting factors for emotional balance, rather than being the main factors in job-related decisions.

Mining companies need to focus more on improving working conditions and implementing fair compensation systems. Factors such as a safe working environment, work-life balance, and competitive financial rewards play an important role in increasing employee satisfaction and loyalty. Relying solely on spiritual or emotional aspects is not sufficient to retain the workforce. By

adopting a more comprehensive approach and addressing the basic needs of employees, companies can create a more conducive working environment and support employee retention.

Further research should aim to improve the validity and reliability of the measuring instruments used, for example, through additional statistical tests or by testing a larger population. Moreover, the sample size needs to be increased to ensure that the research results are more representative and offer stronger generalizations.

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