

# Organizational Communication and Cultural Identity in Turnover Intention Narratives Among Generation Z Minangkabau Migrants: A Qualitative Indigenous Psychology Study

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## Keywords:

*Turnover Intention  
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## ABSTRACT

This study examines turnover intention among Generation Z Minangkabau migrants through the lens of organizational communication and cultural identity, employing a qualitative indigenous psychology approach. Communication dynamics, including how employees negotiate meaning, express workplace grievances, and construct cultural identity across organizational boundaries, are central to understanding turnover intention within this community. Using purposive sampling, 105 participants were selected based on criteria including Minangkabau ethnicity, West Sumatran origin, current employment status, residence outside West Sumatra, and Generation Z membership (born 1997–2012). Data were collected via open-ended qualitative surveys and analyzed through thematic analysis. Five themes emerged as communicative drivers of turnover intention: Career Development, Working Conditions, Income, Workload, and Family-Related Factors. These themes are interpreted through the cultural communication framework of *merantau* and the Minangkabau philosophy *Adat Basandi Syarak, Syarak Basandi Kitabullah*, revealing that turnover intention functions as a communicative act laden with cultural and spiritual meanings beyond mere job dissatisfaction. Notably, eleven participants reporting no turnover intention demonstrated value congruence achieved through effective organizational communication. This study argues that universal human resource management frameworks inadequately explain turnover communication among culturally distinct diaspora groups

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and that an interdisciplinary communication approach grounded in indigenous psychology offers stronger explanatory power for understanding how cultural values shape organizational communication behaviors among migrant workers.

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## 1. INTRODUCTION

The workforce is increasingly being shaped by a new generation known as Generation Z, a demographic group born between 1997 and 2012 [1]. Gen Z is characterized as non-conventional, meaning they do not necessarily follow established norms [2], [3]. This generation brings distinct characteristics and work preferences compared to previous generations. Unlike the Baby Boomers, who are known for their loyalty to work and are often described as workaholic, competitive, idealistic, and materialistic, or Generation X, who tend to be more independent, realistic, skeptical of authority, creative, and adaptive, and Generation Y (Millennials), who are often seen as optimistic, multitasking, prioritizing work-life balance, and sometimes perceived as impatient [4] Generation Z places greater emphasis on flexibility, career development, compensation, work environment, and diversity of tasks when choosing a job [5], [6], [7]. These preferences contribute to a higher tendency among Gen Z employees to engage in turnover when their jobs do not align with their expectations [7].

Turnover has a significant impact on organizational effectiveness, from psychological, social, and operational perspectives [8]. It creates an increased workload for remaining employees, triggers emotional strain, and disrupts social relationships as well as team stability [9]. Employees who resign also take with them valuable knowledge, skills, and achievements that are difficult for companies to replace, resulting in a lengthy

learning process for new employees [9], [10]. In this context, turnover does not occur suddenly but is preceded by turnover intention, which refers to an individual's intention or desire to leave their job [11]. [12] state that turnover intention is considered a strong predictor of actual employee turnover behavior. This is consistent with the findings of [13], which show that a high level of turnover intention increases the likelihood that an individual will actually leave their job. This highlights the importance of understanding the factors that influence turnover intention so that organizations can identify potential risks and prevent employee turnover.

Both international and local studies have identified various factors influencing turnover intention, which are generally classified into individual and situational factors. Individual factors include demographic characteristics, work engagement, job satisfaction, work-life balance, and organizational commitment. Meanwhile, situational factors encompass organizational justice, perceived organizational support, supervisor support, organizational culture, and leadership style [14], [15], [16], [17], [18], [19]. Empirical findings in Indonesia show similar results. For example, a study by [20] PT Telkom Access found that leadership style, career development, and job promotion significantly influence turnover intention. In addition, [21]A study conducted at PT Formosa Bag Indonesia found that workload and job stress contribute to increased turnover intention. However, these factors have not yet fully explained the variation in turnover intention.

A number of studies indicate that values and culture within a society play an important role in shaping individuals' attitudes and decisions related to work (Samovar et al., 2010 in [22]; [23], [24], [25]. The influence of culture on turnover intention can be observed across different national contexts. In Japan, for instance, the tradition of *Shūshin koyō* (lifetime employment) fosters strong employee loyalty to organizations and reduces turnover intention [25]. In contrast, in India, a culture characterized by high power distance and collectivism leads individuals to base their decision to leave a job not only on personal factors but also on social and family norms [26]. Meanwhile, in the United States, which tends to be more individualistic, work is often viewed as a means of personal

achievement. As a result, organizational loyalty is relatively lower, and job mobility is higher (Samovar et al., 2010 in [22]; [23]. On the other hand, in more collectivistic contexts such as Spain, organizational culture has been shown to correlate with employees' commitment to their organizations [24].

In the Indonesian context, the influence of culture on turnover intention becomes increasingly relevant given the diversity of values across ethnic groups. One particularly interesting group to examine is the Minangkabau community, which upholds the life philosophy "*adat basandi syarak, syarak basandi Kitabullah*," meaning that customary values are grounded in Islamic teachings and serve as a guide in both social life and work [27], [28]. This philosophy shapes values that are reflected in work attitudes and behaviors. In the context of migration (*perantauan*), these values continue to be practiced by the Minangkabau people. This is supported by [29], who found that Minangkabau cultural values are reproduced through the work ethic of the Minangkabau diaspora. This finding is further reinforced by [30], who showed that the Minangkabau diaspora integrates religious teachings with local values in their entrepreneurial practices.

However, these findings have largely focused on cultural values in the context of work ethic and entrepreneurial practices. Studies that specifically link cultural factors to turnover intention remain relatively limited. Existing research on turnover intention is also still dominated by modern psychological approaches that emphasize individual and organizational factors, even though cultural values embedded in society also play a role in shaping turnover intention. In addition, from a practical perspective, the high job mobility of Generation Z and the increasing tendency toward turnover present challenges for organizations in retaining employees, particularly among Minangkabau migrants who must adapt to new work environments while carrying their cultural values. Therefore, an indigenous psychology approach is needed to understand individual behavior based on their values, experiences, and socio-cultural context. The use of an indigenous psychology approach in this study aims to capture meaning from within (*emic*), rather than merely measuring variables from an external (*etic*) perspective [31]. Accordingly, this approach is considered relevant

for understanding turnover intention among Generation Z Minangkabau migrants in a more contextualized manner.

This study aims to explore the reasons that drive turnover intention among Generation Z within the context of Minangkabau migrants. It also seeks to examine turnover intention through an indigenous psychology approach that takes into account individuals' experiences and social contexts.

## **2. METHOD**

### ***2.1 Research Approach and Design***

This study employs a qualitative approach with the constructivist paradigm as its philosophical foundation. The constructivist paradigm views reality as something that is socially constructed through individuals' subjective experiences and their interactions with the cultural and social contexts in which they exist [32]. In the context of this study, this paradigm is relevant because turnover intention is not regarded as an objective and universal phenomenon, but rather as an experience constructed by individuals based on cultural values, migration experiences, and the working conditions they directly encounter.

The research design employed in this study is indigenous psychology, an approach that emphasizes the exploration of individuals' subjective experiences without relying entirely on theoretical categories derived from Western perspectives (Kim & Berry, 1993, as cited in [33]). This approach is chosen because the phenomenon of migration (*merantau*) in Minangkabau culture represents a culturally embedded practice with distinctive meanings and values. Therefore, a deeper understanding of turnover intention in this context requires an analytical framework that is rooted in the participants' local realities. Accordingly, the findings of this study are expected to be contextual and grounded in the lived experiences of the participants, rather than merely reflecting projections of theories developed in different cultural contexts.

### ***2.2 Research Setting and Context***

This study is conducted within the context of Minangkabau migrants, referring to individuals of Minangkabau origin who reside outside the West Sumatra region. This context is deliberately

selected because the experience of migration (*merantau*) constitutes the core of the phenomenon under investigation, namely, how Minangkabau individuals working in culturally different environments from their place of origin interpret turnover intention.

The participants in this study come from diverse geographical backgrounds. Most are residing in various cities across Indonesia, including Ambon, Bandung, Batam, Bengkalis, Banjarmasin, Depok, Dumai, Duri, Jakarta (West and South), Jambi, Kalimantan, Karawang, Maros, Medan, Palembang, Pekanbaru, Pontianak, Rokan Hilir, Selat Panjang, Siak, Tangerang (South), and Yogyakarta. In addition, a number of participants are also living abroad, particularly in South Korea, Japan, and Thailand. This diversity of locations reflects the widespread migration pattern (*merantau jauh*) of the Minangkabau, while also providing a rich variation of work and cultural contexts within the research data.

Culturally, the Minangkabau are recognized as one of the ethnic groups in Indonesia with one of the strongest traditions of migration (*merantau*). Minangkabau cultural values, such as *merantau* as a form of self-discovery, social obligations toward family and hometown, and a work ethic shaped by customary (*adat*) and religious values, are presumed to have a significant influence on how individuals interpret their work and careers [29], [30]. This context is what makes the present study relevant both theoretically and practically.

### ***2.3 Participants and Sampling Technique***

#### ***2.3.1 Sampling Technique***

Participants in this study were selected using purposive sampling, a technique in which participants are chosen based on specific characteristics relevant to the focus of the research [32]. This technique is employed because the aim of the study is not statistical generalization, but rather to obtain an in-depth understanding of the specific experiences of individuals who possess characteristics relevant to the phenomenon under investigation.

#### ***2.3.2 Inclusion and Exclusion Criteria***

The inclusion criteria for participants were defined as follows: (1) being of Minangkabau ethnicity, (2) originating from West Sumatra, (3) currently employed, (4) residing outside West

Sumatra, and (5) belonging to Generation Z, defined as individuals born between 1997 and 2012. These criteria were established based on the study's focus on the phenomenon of turnover intention within a migration context. Individuals with a Minangkabau ethnic background who live outside their region of origin were selected because they possess migration (*merantau*) experiences that may influence how they interpret work and career decisions. Employment status ensures that participants have direct experience with workplace conditions that may give rise to turnover intention. Meanwhile, the selection of Generation Z is based on generational characteristics associated with a higher tendency toward turnover.

The exclusion criteria included: (1) not falling within the Generation Z age range, (2) currently residing within West Sumatra, (3) not being of Minangkabau ethnicity despite originating from West Sumatra, (4) not being employed, and (5) not originating from West Sumatra.

### *2.3.3 Recruitment Process and Number of Participants*

Participant recruitment was conducted online through the distribution of a survey link via WhatsApp and various social media platforms. A total of 124 respondents provided initial responses. Following a screening process based on the inclusion and exclusion criteria, 105 respondents met the requirements and were included in further analysis. Meanwhile, 19 respondents were excluded for not meeting one or more of the established criteria.

In qualitative research, the number of participants is not rigidly predetermined, but is guided by the principle of information sufficiency and data saturation [34]. In the context of qualitative surveys, the number of participants can be relatively larger, as data are collected in the form of written narrative responses that allow for a wide range of experiences. In line with this, [35] found that sample sizes in open-ended surveys vary considerably, with approximately 50% of studies falling within the range of 69 to 406 participants. Therefore, the total of 105 participants in this study is considered adequate to represent the diversity of experiences relevant to the phenomenon under investigation. During the analysis process, no significant new themes were identified, indicating that data saturation had been achieved.

Of the 105 participants included in the analysis, the gender composition consisted of 53.3% male and 46.7% female. All participants were of Minangkabau ethnicity, originated from West Sumatra, and were currently residing in various cities across Indonesia and abroad, as described in the research setting section.

#### ***2.4 Data Collection Methods***

Data collection in this study was conducted using a qualitative survey with an open-ended questionnaire distributed online via Google Forms. This method was chosen because it allows for the collection of in-depth, diverse, and contextual responses from participants who are geographically dispersed. In contrast to closed-ended questionnaires, which provide predetermined response options, open-ended questionnaires give participants the freedom to express their experiences and perspectives in their own words, thereby generating data that are rich in meaning [36].

Two main questions were posed to the participants: (1) “What thoughts drive you to change jobs?” and (2) “What feelings drive you to change jobs?” These questions were designed to explore the cognitive and affective dimensions of turnover intention separately, yet in a complementary manner. The first question aims to capture the rational and evaluative considerations that motivate the intention to leave a job, while the second seeks to uncover the underlying emotional conditions associated with this intention. The estimated time required to complete the questionnaire was approximately three minutes, minimizing participant burden and thereby expected to enhance the quality of responses. Data collection was conducted over the period from October to December 2025.

#### ***2.5 Research Instrument***

The research instrument was developed based on a review of literature related to turnover intention within a cultural context, and was subsequently formulated into open-ended questions to explore participants’ experiences freely and without constraint.

Prior to its use in the main data collection, the instrument was reviewed in consultation with the academic supervisor, who acted as an expert reviewer. This consultation process included an evaluation of language clarity, the alignment of the questions with the research objectives, and the cultural relevance of each item. Based on the feedback obtained, revisions were made to the

wording of the questions to ensure that they could be clearly understood by participants from diverse occupational backgrounds and geographical locations. This process served as a mechanism for instrument validation prior to its distribution.

## **2.6 Data Collection Procedure**

*2.6.1 Data collection was carried out systematically through the following stages:*

### **2.6.1.1 Preparation Stage (September 2025).**

At this stage, the researcher developed the research instrument based on a literature review, conducted an instrument consultation with the academic supervisor, and revised the instrument based on the feedback received. Once the instrument was deemed ready, the Google Forms link was prepared along with the participant information sheet and informed consent form.

### **2.6.1.2 Distribution and Data Collection Stage (October–December 2025).**

The survey link was distributed via WhatsApp and various social media platforms by leveraging personal networks and Minangkabau migrant communities. The researcher actively monitored incoming responses and ensured that participants had sufficient opportunity to complete the questionnaire.

### **2.6.1.3 Screening and Data Selection Stage (December 2025).**

After the data collection period ended, the researcher conducted a screening process on all submitted responses based on the predetermined inclusion and exclusion criteria. A total of 19 respondents were excluded, while 105 eligible respondents were processed further for analysis.

### **2.6.1.4 Documentation Stage.**

All response data were automatically stored in Google Forms and exported in spreadsheet format to facilitate the subsequent analysis process. Participants' identities were not included in the analysis file in order to maintain data confidentiality.

## **2.7 Data Analysis**

Data analysis in this study employed thematic analysis following the guidelines of [37]. Thematic analysis was selected because of its flexible yet systematic approach to identifying, analyzing, and reporting patterns of meaning (themes) within qualitative data. The entire analysis process was conducted manually without the use of

specialized data analysis software, allowing the researcher to remain close to the data and maintain contextual sensitivity throughout the analytical process. The analysis was carried out through the following six stages:

#### *2.7.1 Stage 1, Familiarizing with the data*

The researcher read all data thoroughly and repeatedly to gain an overall understanding of the content and characteristics of the data before conducting formal coding.

#### *2.7.2 Stage 2, Generating initial codes*

The researcher conducted open coding on the entire dataset by assigning labels to meaning units relevant to the research question. Each response was coded based on its semantic content.

#### *2.7.3 Stage 3, Searching for themes*

The generated codes were grouped into potential themes based on similarities in meaning and their relevance to the phenomenon under study.

#### *2.7.4 Stage 4, Reviewing themes*

The researcher reviewed the identified themes to ensure internal coherence and clear differentiation between themes. This process involved revisiting the original data to verify that the themes accurately reflected the dataset.

#### *2.7.5 Stage 5, Defining and naming themes*

Each theme was given a clear name and definition to capture its essential meaning. Relationships among themes were also identified at this stage.

#### *2.7.6 Stage 6, Producing the report*

The findings were presented in the form of an analytical narrative integrating the themes with data excerpts and interpretations supported by relevant literature.

### **2.8 Trustworthiness of the Data**

To ensure the trustworthiness of the data, this study applied several strategies as follows:

Credibility was ensured through peer debriefing, namely, reflective discussions with colleagues who were not directly involved in the study, in order to obtain more objective perspectives [38]. These discussions were conducted in a thorough and reflective manner to minimize assumptions, bias, and one-sided interpretations that could influence the research findings.

Transferability was ensured through the provision of thick and rich descriptions of the research context, participant characteristics, and data collection process, enabling readers to assess the extent to which the findings may be applicable to other similar contexts [32].

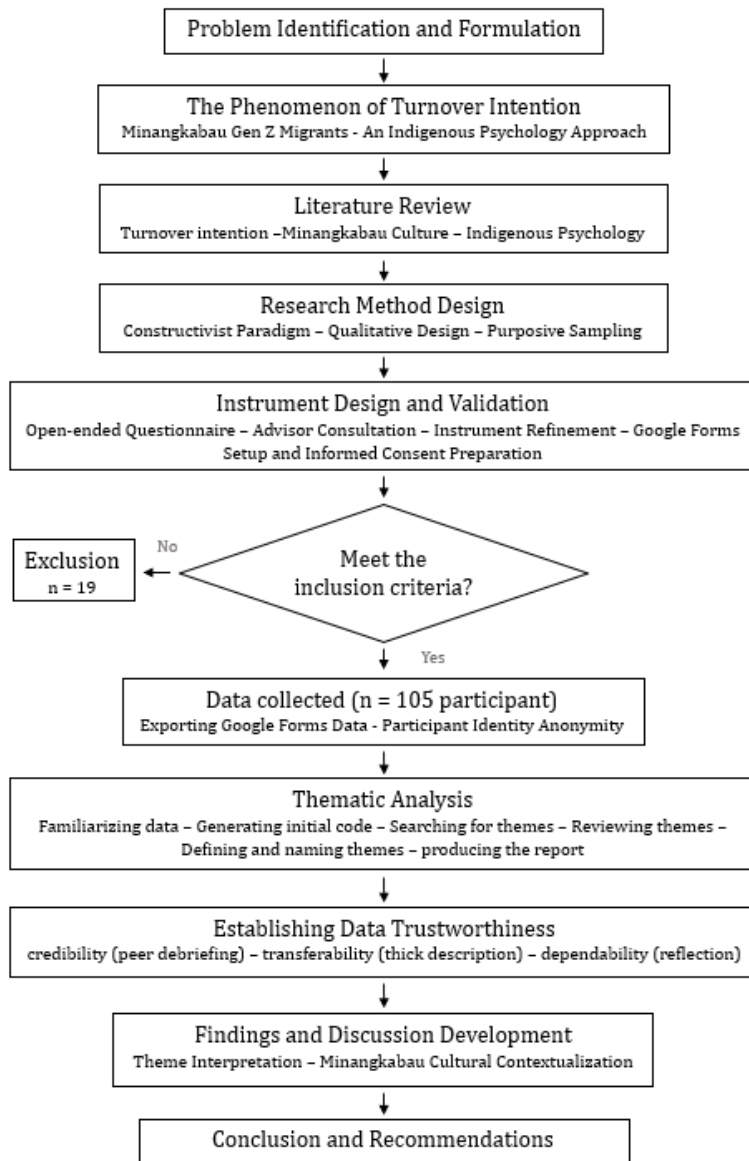
Dependability was ensured through systematic documentation of all stages of the research process, beginning with instrument development, followed by data collection, and continuing through analytical procedures, so that the research process could be traced and verified through an audit trail [38].

Confirmability was ensured through the researcher's reflexive practice throughout the research process [37]. The researcher acted as the primary instrument and was actively involved in instrument design, data collection, analysis, and interpretation, while consistently maintaining awareness of their own position and perspective in order to reduce subjective bias.

## ***2.9 Ethical Considerations***

This study consistently applied research ethics principles throughout the entire process. Prior to data collection, all participants were provided with an informed consent form containing a clear explanation of the study objectives, data collection procedures, assurances of data confidentiality, and their right to participate voluntarily without any consequences should they choose not to participate or to withdraw at any time.

Participants' identities were protected by excluding names, contact numbers, and any other identifying information from both the analysis process and the reporting of findings. The data collected were used solely for the purposes of this study and were not shared with any third parties. Data were stored securely throughout the research process.

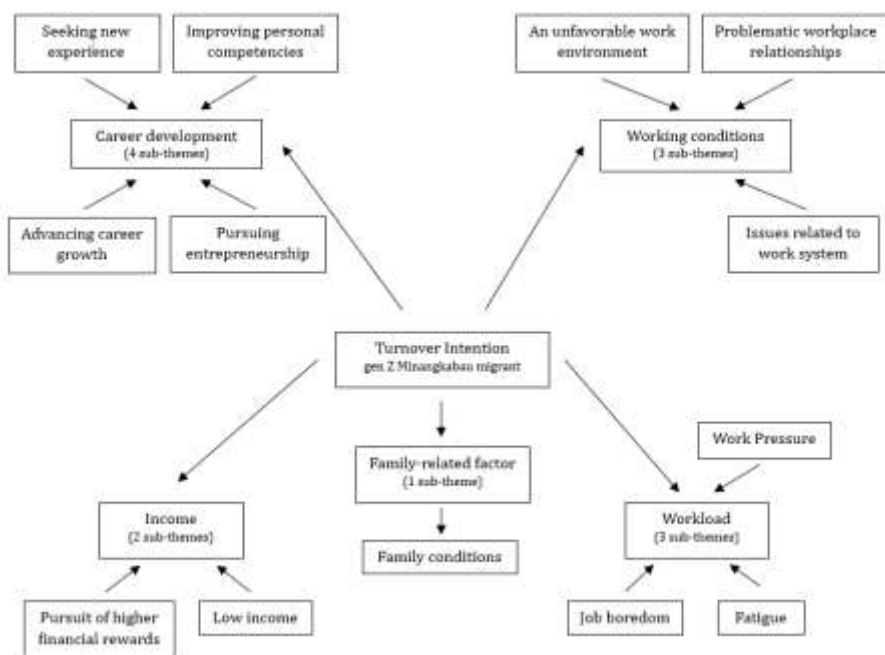


**Figure 1.** Research Flow Chart

### 3. RESULTS

The findings of this study indicate that there are five main factors driving turnover intention among Minangkabau migrants, particularly Generation Z: Career Development, Working Conditions, Income, Workload, and Family-Related Factor. Career

Development includes four sub-categories: Seeking new experiences, Improving personal competencies, Advancing career growth, and Pursuing Entrepreneurship. Working Conditions consist of three sub-categories: An unfavorable work environment, Problematic workplace relationships, and Issues related to the work system. The Income category includes two sub-categories: Pursuit of higher financial rewards and Low Income. Workload consists of three sub-categories: Work Pressure, Job Boredom, and Fatigue. Finally, the Family-Related Factor includes reasons related to Family Conditions.



**Figure 2.** Thematic Relationship Diagram

### **3.1 Theme 1: Career Development**

#### **3.1.1 Seeking new experience**

This sub-theme is formed from codes such as seeking new experiences, trying new things, and expanding networks. A total of 19 participants expressed that their turnover intention is driven by the expectation of gaining broader experiences. For example, one participant (P.1) stated: *“I feel that in a new workplace I will gain*

*new experiences, meet new people, encounter a new environment, and expand my network.”*

This statement does not merely reflect a pragmatic desire to change workplaces. In the context of Minangkabau migration, expanding networks and gaining new experiences are part of the social mission of migrants, who are expected to return with knowledge and achievements. Other participants expressed similar views: *“Because I want to try new things and gain new experiences”* (P.38) and *“Because I want to seek new experiences”* (P.81). The consistency of these responses suggests that the pursuit of experience is not only an individual need, but also a culturally internalized value formed during identity development.

### *3.1.2 Improving Personal Competencies*

This sub-theme emerges from codes such as self-development, learning, and improving skills. A total of 10 participants emphasized that the desire to enhance their personal capacity is one of the factors driving turnover intention. This is reflected in statements such as: *“Desire to keep developing”* (P.14); *“The desire to continuously learn and grow”* (P.59); and *“Self-development”* (P.98).

Although expressed briefly, these statements reveal a strong long-term orientation. Within the framework of Minangkabau indigenous psychology, self-development is not merely a personal career investment, but also a form of responsibility as *urang awak*, members of the community who are expected to bring competencies and success back to their hometown. When the workplace no longer supports such growth, changing jobs may be perceived as culturally legitimate and even encouraged.

### *3.1.3 Advancing Career Growth*

Participants expressed aspirations to achieve better career progression, including advancement to higher positions within their jobs. This sub-theme was identified in the responses of 9 participants. It is reflected in statements such as: *“A higher position”* (P.57), *“The desire for a better career”* (P.88), and *“The intention to move to a higher level”* (P.122).

Unlike the previous sub-category, which focused on internal capacity development, this sub-category emphasizes external recognition through rank and status. In the Minangkabau cultural context, socially recognized achievements, including position and

status, form part of *marwah* (honor), which gives meaning to the migration journey. Thus, aspirations for higher positions are not driven solely by personal ambition, but also by the obligation to demonstrate success to the home community.

#### **3.1.4 Pursuing Entrepreneurship**

Some participants also expressed a desire to start their own business as a form of career development. This sub-theme was identified in the responses of 2 participants. It is reflected in statements such as: “*I want to open my own shop in Yogyakarta*” (P.55) and “*The desire to start my own makeup artist (MUA) business*” (P.72).

Although low in frequency, this finding carries significant cultural weight. Minangkabau tradition is closely associated with an entrepreneurial spirit, in which economic independence is regarded as one of the highest forms of achievement within migrant communities. In this context, the desire to pursue entrepreneurship may be understood as the fullest expression of the *merantau* ethos, not merely moving from one employer to another, but achieving economic sovereignty that gives complete meaning to the migration journey.

### **3.2 Theme 2: Working Conditions**

#### **3.2.1 An Unfavorable Work Environment**

A total of 19 participants revealed that an unfavorable work environment is one of the factors driving turnover intention. Statements such as “*Sometimes the atmosphere at the workplace is not good*” (P.47) and “*A lack of comfort in the work environment*” (P.96) reflect negative perceptions of the everyday workplace atmosphere.

In Minangkabau culture, which highly values *raso jo pareso* (shared sensitivity and collective consideration) as well as social harmony, an uncomfortable work environment not only reduces productivity but also conflicts with the values of balance and harmony that are central to participants’ cultural identity. The absence of these values in the organizational culture may deepen the sense of dissatisfaction they experience.

#### **3.2.2 Problematic Workplace Relationships**

Participants reported issues related to interpersonal relationships in the workplace. This sub-theme was identified in the

responses of 3 participants. It is reflected in statements such as: “*Feeling uncomfortable with some supervisors who lack knowledge*” (P.27) and “*Feelings of discrimination and unhealthy competition*” (P.46).

These statements reveal dimensions deeper than ordinary interpersonal discomfort. In Minangkabau values, personal dignity (*marwah*) and egalitarianism are highly respected principles. Perceptions of incompetent supervisors or discriminatory treatment may be interpreted as violations of equality and personal dignity, violations that are culturally difficult to tolerate over time.

### *3.2.3 Issues Related to Work System*

Participants in this study highlighted mismatches in the implemented work system. This sub-theme was identified in the responses of 3 participants. It is reflected in statements such as: “*An unsuitable work system*” (P.78) and “*Not in accordance with the agreement*” (P.85).

Within the ABS-SBK framework, the principle of *amanah* (trustworthiness and honesty in fulfilling agreements) is a fundamental Islamic value that is also embedded in Minangkabau customary ethics. When work systems or employment agreements are not honored, this creates not only professional dissatisfaction but may also be perceived as a moral violation. In this context, the decision to leave a job can be understood as an ethically justified response grounded in both culture and religion, rather than merely an impulsive reaction to discomfort.

## **3.3 Theme 3: Income**

### *3.3.1 Pursuit of Higher Financial Rewards*

The desire to obtain a higher income emerged as one of the more frequently reported reasons among participants. This reflects an orientation toward improving financial well-being, as participants expressed intentions to seek better salaries and enhance their economic conditions. This sub-theme was identified in the responses of 11 participants. It is illustrated by statements such as: “*Because I am looking for a higher salary*” (P.69) and “*Usually, the thought of improving my financial situation as soon as possible*” (P.120).

These statements reflect a proactive and future-oriented stance. Participants were not merely reacting to poor conditions, but were actively considering job mobility as a strategy for

achieving better financial circumstances. In the Minangkabau migration context, however, this aspiration does not stand simply as personal ambition. Minangkabau migrants traditionally carry responsibilities to send part of their earnings back to family members in their hometowns and to contribute to the welfare of their home communities. Therefore, the desire for higher income may be understood as a manifestation of cultural obligations as successful *urang awak* living away from home, a layer of meaning that would remain invisible if analyzed solely through conventional work motivation theories.

### **3.3.2 Low Income**

In contrast to the previous sub-theme, which is oriented toward improvement, this sub-theme emphasizes dissatisfaction with current financial conditions. It reflects a gap between participants' income and their personal needs. This sub-theme was identified in the responses of 4 participants, as illustrated by statements such as: "*A salary that does not match my economic needs*" (P.100) and "*Income that is still insufficient*" (P.107).

Unlike the previous sub-category, which was proactive in nature, this sub-category reflects reactive pressure toward conditions perceived as inadequate. Within the ABS-SBK framework, the inability to meet basic needs through one's current employment may generate not only psychological dissatisfaction but also spiritual tension, because a migrant who is unable to fulfill obligations as a provider for family members in the hometown faces pressures that extend beyond financial concerns alone. Thus, low income among Generation Z Minangkabau migrants is not merely a matter of personal economics, but also one of identity and socio-religious responsibility, making job mobility a morally justifiable step.

## **3.4 Theme 4: Workload**

### **3.4.1 Work Pressure**

Several participants described their jobs as involving excessive demands. Codes such as too much work and high job demands indicate a perception that the workload exceeds their perceived capacity. This sub-theme was identified in the responses of 5 participants. It is reflected in statements such as: "*Tired, there*

*is too much work*" (P.56) and *"The job demands are very heavy"* (P.63).

In Minangkabau indigenous psychology, excessive work pressure is not perceived merely as a managerial issue. For participants whose psychological habitus has been shaped by ABS-SBK values, conditions in which supervisors or work systems burden subordinates beyond their capabilities may be interpreted as violations of justice in Islam. Therefore, leaving a job because of excessive work pressure may be understood not merely as a reaction to discomfort, but as a morally justified decision grounded in religious values.

#### 3.4.2 *Fatigue*

While the previous sub-theme emphasizes the source of pressure, this sub-theme focuses on the impact experienced by participants. Codes such as exhaustion and loss of energy indicate a decline in both physical and emotional conditions due to work. This sub-theme was identified in the responses of 4 participants, as reflected in statements such as: *"Exhausted"* (P.17) and *"Tired"* (P.102).

Within indigenous psychology, brevity of expression does not necessarily imply superficiality of experience. For Generation Z Minangkabau migrants who carry a dual burden, the fatigue described may represent an accumulation of both physical exhaustion and existential weariness. When such conditions remain unresolved, changing jobs may become a rational recovery strategy rather than a sign of weakness or poor discipline. This is important so that organizations do not misinterpret fatigue signals among employees from diaspora cultural backgrounds as a lack of commitment.

#### 3.4.3 *Job Boredom*

Participants also expressed experiences of boredom at work. This sub-theme was identified in the responses of 4 participants, as reflected in statements such as: *"Bored"* (P.68) and *"Feeling bored and wanting a new sense of comfort"* (P.101).

This sub-category presents an interesting irony when read alongside fatigue: while some participants felt excessively burdened, others felt insufficiently stimulated. Although opposite in quantity, both conditions produced similar outcomes, reduced engagement, and increased turnover intention. In the context of

Minangkabau indigenous psychology, job boredom carries a meaning beyond simple routine fatigue. *Merantau* is culturally understood as a dynamic journey that continuously offers new experiences, knowledge, and growth. When work no longer provides meaningful stimulation, such monotony may be interpreted as the failure of migration to fulfill its mission. Boredom, therefore, becomes not only a psychological signal, but also a cultural signal that the purpose of *merantau* has not yet been achieved, and job mobility becomes a way to redirect the journey back onto its intended path.

### **3.5 Theme 5: Family-Related Factor**

#### **3.5.1 Family Conditions**

Only one participant explicitly mentioned family conditions as a factor influencing turnover intention, through the statement: “*Being far from family*” (P.123).

Although expressed by only one participant, this statement remains relevant to note. In the context of Minangkabau migration, physical distance from family is a common experience and has been culturally constructed as an inseparable part of the *merantau* journey. Therefore, the emergence of this factor in participants’ narratives indicates that although non-work factors were generally not dominant, relational and familial dimensions may still function as considerations in the career decisions of migrants. This finding suggests that turnover intention does not always stem solely from workplace contexts, and that the broader experience of living away from home also shapes how participants interpret decisions to change jobs.

Thus, the five themes identified in this study do not operate independently, but interact with one another in shaping turnover intention as a complex and multilayered response. Career Development and Income reflect proactive orientations rooted in the *merantau* ethos and socio-religious obligations. Working Conditions and Workload reflect tolerance boundaries shaped by values of justice and dignity within ABS-SBK. Meanwhile, the Family-Related Factor, though rarely mentioned, reveals how deeply migration values have been internalized to the extent that distance from family no longer emerges as a spontaneous complaint. This overall pattern can only be fully understood

through the lens of indigenous psychology, which is sensitive to the cultural and spiritual contexts of participants.

Overall, the findings indicate that turnover intention is a process shaped by the interaction of multiple factors. Unfavorable working conditions, problematic workplace relationships, and high workload are associated with the emergence of discomfort, pressure, and fatigue in the workplace. At the same time, aspects of income and career development encourage participants to evaluate their current job conditions. These factors do not operate independently but rather occur simultaneously within participants' work experiences. In addition, the Family-Related Factor also emerges as an additional context considered in their work experiences. The interaction of these various factors shapes the diversity of participants' thoughts and feelings regarding turnover intention.

**Table 1.** Comparison of Findings Across Categories

<b>Theme</b>	<b>Sub-theme (n)</b>	<b>Orientat ion</b>	<b>Cultural basis</b>	<b>Example quote</b>
Career Development	Seeking new experience (19)	Proactive	Merantau ethos: obligation to return with knowledge and status (marwah)	<i>"I feel that in a new workplace I will gain new experiences, meet new people, encounter a new environment, and expand my network." (P.1)</i>
	Improving personal Competencies (10)			<i>"Desire to keep developing."</i> (P.14)

Theme	Sub-theme (n)	Orientat ion	Cultural basis	Example quote
	Advancing career growth (9)			<p><i>"The desire to continuously learn and grow." (P.59)</i></p> <p><i>"A higher position." (P.57)</i></p> <p><i>"The desire for a better career." (P.88)</i></p>
	Pursuing Entrepreneurship (2)			<p><i>"I want to open my own shop in Yogyakarta." (P.55)</i></p>
Working Conditions	An unfavorable work environment (19)	Reactive	Raso jo pareso (collective harmony); egalitarianism; amanah (trustworthiness) in ABS-SBK	<p><i>"Sometime s the atmosphere at the workplace is not good." (P.47)</i></p> <p><i>"A lack of comfort in the work environment." (P.96)</i></p> <p><i>"Feeling uncomfort</i></p>
	Problematic workplace			

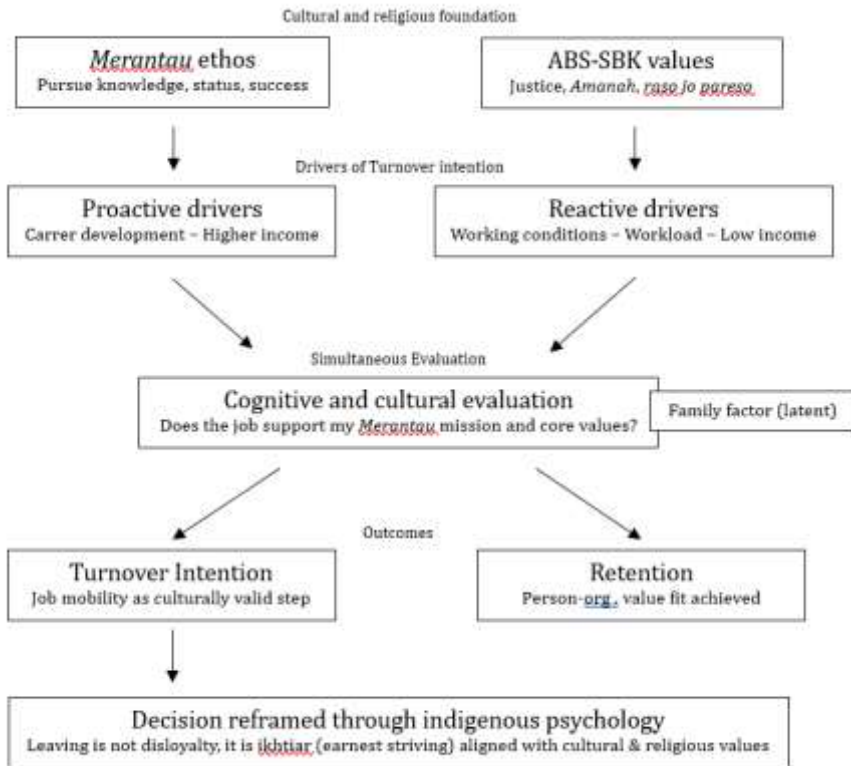
<b>Theme</b>	<b>Sub-theme (n)</b>	<b>Orientat ion</b>	<b>Cultural basis</b>	<b>Example quote</b>
	relationships (3)			<i>able with some supervisors who lack knowledge.” (P.27)</i>
	Issues related to the work system (3)			<i>“An unsuitable work system.” (P.78)</i>
Income	Pursuit of higher financial rewards (11)	Proactive- Reactive	Collective remittance obligation; Islamic work ethic (halal livelihood as worship)	<i>“Because I am looking for a higher salary.” (P.69)</i> <i>Usually, the thought of improving my financial situation as soon as possible.” (P.120)</i>
	Low income (4)			<i>“A salary that does not match my economic needs.” (P.100)</i>
Workload	Work pressure (5)	Reactive	QS Al-Baqarah 2:286 , no	<i>“Tired, there is too much</i>

Theme	Sub-theme (n)	Orientat ion	Cultural basis	Example quote
	Fatigue (4)		burden beyond capacity; merantau as dynamic growth	<i>work.” (P.56)</i> <i>“Exhauste d.” (P.17)</i> <i>“Tired.”(P.102</i>
	Job boredom (4)		(boredom = mission unfulfilled)	<i>“Feeling bored and wanting a new sense of comfort.” (P.101)</i>
Family-related factor	Family conditions (1)	Reactive	Distance from family normalized as part of merantau identity, low frequency reflects strong internalizati on.	<i>“Being far from family.” (P.123)</i>

Furthermore, the numerical data presented in this study are not intended as inferential statistics, but rather as indicators of the frequency of theme occurrence, helping to identify dominant patterns of cultural meaning [31].

In addition to the main findings, a number of participants reported that they currently have no intention to change jobs (n = 11). These statements were expressed briefly without further elaboration, and therefore could not be developed into a distinct theme; instead, they are noted as variations within the data. This is

reflected in participants' statements such as: "At the moment, I have no intention of changing jobs" (P.30) and "I do not want to move" (P.115). Although the proportion is relatively small compared to participants who expressed reasons for turnover intention, this variation indicates that not all Generation Z Minangkabau migrants are in conditions that encourage turnover intentions. This difference highlights an area that warrants further exploration in future research.



**Figure 3.** Cause and effect process of turnover intention

#### 4. DISCUSSION

The findings of this study identify five main themes underlying turnover intention among Generation Z Minangkabau migrant employees: Career Development, Working Conditions, Income, Workload, and Family-Related Factor. In this study, the reasons driving turnover intention are not solely interpreted through theories developed within Western contexts, but are understood within the framework of Minangkabau cultural values,

which have formed the psychological habitus of the participants since early life.

The Career Development theme emerged as the most dominant in participants' responses, encompassing orientations toward seeking new experiences, improving competencies, advancing career growth, and pursuing entrepreneurship. This finding should not be interpreted merely as an isolated personal preference, but rather as a psychological expression shaped by the long-standing Minangkabau cultural ethos of *merantau* (migration). In Minangkabau society, the tradition of *merantau* serves multiple purposes, including seeking income, pursuing education, gaining experience, and carrying cultural missions [39]. Furthermore, in the context of career decision-making, this cultural value functions as a driving force that motivates individuals to take risks and pursue opportunities beyond their place of origin [40]. This suggests that for Generation Z Minangkabau migrants, the decision to leave one job for another that offers greater experience and advancement is not merely an economically rational choice, but also an enactment of deeply internalized cultural values. In this context, turnover intention can be understood as a continuation of the *merantau* spirit itself.

These findings are relevant to compare with several previous empirical studies. [41] In their study on Gen Z human resource management challenges, they found that Gen Z demonstrates relatively high turnover intentions driven by a desire for personal growth and meaningful career experiences. Meanwhile, [42] found that career development has a significant negative effect on turnover intention, meaning that when organizations provide clear career pathways, employees' intentions to leave tend to decrease. The results of this study are consistent with those findings; participants who identified Career Development as a reason for turnover indicated that their organizations had not been able to meet their career development orientation, thereby encouraging intentions to move elsewhere.

However, most of the studies above employed quantitative approaches with general populations and, therefore, have not been able to capture the cultural dimensions that distinguish the career motivations of Minangkabau employees. In addition, these studies

tended to treat career development merely as an organizational variable, whereas the findings of this study indicate that among Minangkabau migrant employees, orientation toward career development is also rooted in cultural identity construction through the value of *merantau*.

These findings are also relevant when linked to the study [43] On turnover dynamics among Indonesian Gen Z employees, which found that Gen Z highly values continuous learning and perceives skill development as a long-term investment in their careers. Such decisions reflect a long-term orientation toward professional growth and personal development, rather than remaining in positions that do not support their aspirations. While these characteristics are generally associated with Generation Z on a global level, what distinguishes the findings of this study is that, among the Minangkabau diaspora, this orientation toward development is not merely a generational preference detached from cultural context. Instead, it is rooted in deeper cultural values that shape how individuals perceive growth, mobility, and career progression.

Although Minangkabau culture maintains strong family ties, individuals are simultaneously given space and encouragement to pursue career decisions oriented toward achievement and exploration. However, these decisions remain framed by deeply rooted cultural values, such as maintaining family reputation, preserving the honor (*marwah*) of the kinship group, and fulfilling expectations as *urang awak* who succeed while living away from their homeland [40]. This helps explain why turnover intention among participants is not perceived as disloyalty or failure, but rather as a culturally meaningful response, an effort to achieve success that can be recognized and valued by their community of origin.

The emergence of the entrepreneurship subtheme, although expressed by only two participants, deserves critical attention. Rather than dismissing it as marginal data, this small finding offers a distinctive perspective. Migration has instilled important skills and experiences that shape an entrepreneurial identity among young Minangkabau individuals living outside their homeland [44]. The desire to establish one's own business can be understood as the ultimate expression of the *merantau* ethos, in which economic

independence is not merely a choice, but a culturally respected aspiration. The low frequency of this theme is likely not because entrepreneurial ambition is irrelevant, but may instead reflect the limitations of the open-ended questions, which did not specifically explore this dimension, or because entrepreneurship represents a long-term aspiration that has not yet been articulated as an immediate reason for turnover.

When linked to the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), which serves as the foundational way of life for Minangkabau society, this strong career orientation finds a solid theological basis. The religious tradition of the Minangkabau people is widely recognized as deeply rooted, as reflected in the ABS-SBK philosophy, which means that custom is founded upon Islamic law, and Islamic law is founded upon the Qur'an [30]. From the Islamic perspective that lies at the core of ABS-SBK, working hard and earning a lawful livelihood are considered acts of worship. The Qur'an explicitly instructs Muslims to disperse across the earth and seek the bounty of Allah (QS. Al-Jumu'ah: 10). A hadith also states that seeking lawful sustenance is an obligation after the obligation of prayer [45]. Therefore, for Generation Z Minangkabau diaspora shaped by the ABS-SBK ethos, the desire to change jobs in pursuit of a better experience and higher career advancement is not only culturally legitimate but also spiritually meaningful, as it represents a form of *ikhtiar* (earnest striving) encouraged by religion.

The practical implications of these findings for organizations highlight the importance of designing structured and transparent career pathways for Gen Z employees, particularly those with a Minangkabau migrant background. [46] emphasized that an organizational culture focused on career development is positively correlated with higher retention rates. Practically, this may be implemented through cross-generational mentoring programs, planned job rotation, and open dialogue regarding career expectations from the beginning of employment.

Within the theme of Working Conditions, the sub-categories of an unfavorable work environment, Problematic workplace relationships, and Issues related to the work system emerged. These findings are consistent with previous studies regarding the

general influence of working conditions on turnover intention. However, when situated within the framework of indigenous psychology, these findings reveal a deeper dimension of meaning.

Several studies from other cultural contexts have also identified Working Conditions as a driver of turnover intention, although such findings are not automatically comparable across cultures. For example, a study in China found that working conditions contributed to turnover intention, mediated by Confucian values such as harmony, loyalty, and respect for hierarchy [47]. However, this cultural context differs fundamentally from Minangkabau values. While Confucianism places stronger emphasis on hierarchy and vertical harmony, Minangkabau customs prioritize egalitarianism and deliberative consensus (*raso jo pareso*). This distinction is important, as Minangkabau society is characterized by a preference for consensus and collective interests, flexibility and open-mindedness, as well as strong solidarity even when living far from their homeland [48]. When these values are absent within the organizational culture of their workplace, the resulting discomfort may carry a deeper resonance than ordinary job dissatisfaction alone.

Discomfort toward supervisors perceived as incompetent or workplace dynamics considered discriminatory (P.27, P.46) may be interpreted as violations of the values of equality and personal dignity (*harga diri*), which are highly esteemed in Minangkabau culture. Meanwhile, Issues related to the work system, such as arrangements that do not align with prior agreements (P.85), may be understood through the lens of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) as violations of the Islamic principle of *amanah* (trustworthiness), a value that extends beyond the boundaries of formal employment contracts. The ABS-SBK philosophy reflects that Minangkabau customs are grounded in Islamic law, and Islamic law is grounded in the Qur'an, where customary values and Islamic norms mutually reinforce one another as foundations and guides for life [28]. Within this framework, a workplace that fails to uphold standards of fairness and honesty is not merely unpleasant, but culturally and religiously unacceptable. Consequently, changing jobs may be viewed as an ethical decision rather than a purely impulsive one.

These findings differ in nuance from studies conducted solely within general populations. This strengthens the argument that an indigenous psychology framework offers explanatory contributions that cannot be fully captured by general management theories. The same Working Conditions may be tolerated differently by individuals from different cultural backgrounds, and for Minangkabau migrants who carry the values of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), the standard of what constitutes “acceptable working conditions” contains a higher ethical and spiritual dimension.

From a practical implications perspective, these findings suggest that organizations employing Minangkabau migrant employees need to seriously consider aspects of procedural and relational justice. [49] In its global report, it emphasized that organizations that build an open, honest, and fair culture gain tangible benefits in the form of increased employee loyalty. Concretely, this can be implemented through safe grievance mechanisms, cultural sensitivity training for managers, and the consistent enforcement of integrity values within workplace systems.

Furthermore, the findings of this study indicate that most participants who identified Income as a driver of turnover intention more frequently expressed the desire for the pursuit of higher financial rewards (11 participants) than dissatisfaction with Low Income (4 participants). This pattern is inherently distinct and important to interpret, rather than being treated as a uniform phenomenon.

When compared with previous studies on salary satisfaction and turnover intention in general populations, the position of participants in this study appears to be more proactive and future-oriented rather than reactive and defensive. They were not merely responding to poor pay, but were actively pursuing better financial opportunities. This differs from the findings of [50], who found that compensation that was not commensurate with workload was a primary driver of turnover intention among Gen Z employees in Bandung, where responses were more reactive to dissatisfaction. This difference is most likely explained by cultural context: in the study by [50], participants came from a general population without

a specific migration background, so financial motivation was more personal in nature. In contrast, in the present study, the financial motivation of Minangkabau migrant employees carries a stronger collective dimension.

Minangkabau people traditionally migrate primarily to seek income as a means of livelihood, a practice closely tied to the identity of men who are expected to eventually provide for their families. Migrants also send part of their earnings back to their hometowns [51]. This suggests that Income as a motive among Minangkabau migrants is not solely about fulfilling personal needs but also carries a dimension of collective responsibility toward family members in their place of origin, a perspective that may remain overlooked when examined only through Western theories. In this context, the aspiration for the pursuit of higher financial rewards can be understood as a manifestation of the cultural obligation.

This dimension becomes even stronger when linked to *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK). Islamic Work Ethics (IWE) are associated with sustaining one's livelihood, in which work is understood as an act of worship, and Muslims who practice Islamic values tend to demonstrate a stronger commitment. [52]. When the income received does not enable an individual to fulfill obligations as a family provider or as a contributor to the home community, this may generate not only psychological dissatisfaction but also spiritual tension. Therefore, turnover intention driven by the aspiration for better income should not be interpreted as greed, but rather as an effort to fulfill obligations that carry a dual dimension: socio-cultural and religious.

These findings have significant practical implications. Organizations employing Minangkabau migrant employees need to understand that compensation is not merely an individual financial issue, but also relates to broader social responsibilities. Designing remuneration systems that are transparent, fair, and appreciative of employee contributions can be an important factor in reducing turnover intention. [53] found that a positive organizational culture and meaningful work significantly influence turnover intention among Gen Z employees, indicating that competitive compensation, when combined with a supportive work environment, can become an effective retention strategy.

Furthermore, the theme of Workload encompasses the sub-categories of Work Pressure, Fatigue, and Job Boredom. Conceptually, participants' understanding of "workload" was not merely quantitative in nature (the amount of tasks), but also qualitative and subjective, involving their psychological and emotional conditions during work. This is consistent with the perspective that Generation Z is burdened not only by long working hours without adequate compensation, but also by rigid and directive workplace policies [43].

These findings are consistent with broader empirical studies. [54] In their literature review on burnout among Gen Z employees, they emphasized that work-related exhaustion negatively affects commitment and increases turnover rates. The difference is that those studies used general samples and did not consider cultural dimensions. In this study, excessive work pressure was interpreted not only as a managerial problem, but also as a violation of fairness values that carries moral weight based on the ABS-SBK ethos.

What is particularly noteworthy is the presence of Job Boredom, which emerged alongside Fatigue. In the context of Generation Z Minangkabau migrants, Job Boredom carries a richer nuance than simply being "bored with routine work." Since *merantau* is culturally understood as a dynamic process of seeking knowledge, experience, and identity, monotonous work routines that do not stimulate personal growth may be perceived as contradicting the fundamental mission of migration itself. When a job no longer provides varied experiences aligned with the spirit of *merantau*, the boredom experienced is not merely psychological; it also becomes a cultural signal that the purpose of migration has not been fulfilled.

In contrast to studies from other contexts that tend to conceptualize burnout primarily as a consequence of work overload, these findings suggest that among Generation Z Minangkabau migrants, Fatigue and Job Boredom may coexist. One arises from excessive demands, while the other stems from a lack of meaningful stimulation. This paradoxical condition is relevant to the findings of [55], which showed that both excessive workload and a lack of career development opportunities jointly contribute to

psychological distress and increase the risk of burnout among Gen Z employees in developing countries. This represents an important irony: too much work and too little meaning in work can both drive turnover intention.

From the perspective of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), the Islamic principle of not burdening a person beyond their capacity (QS. Al-Baqarah: 286: “Allah does not burden a soul beyond that it can bear”) provides a normative foundation for participants in evaluating their working conditions. A hadith of the Prophet Muhammad (PBUH) also emphasizes that a leader should not impose burdens on subordinates beyond their ability [56]. Therefore, excessive Work Pressure is not merely a managerial issue for participants shaped by the ABS-SBK ethos; it may also be perceived as a violation of justice that carries legitimate moral grounds to leave the job.

Practically, these findings imply the need for organizations to implement balanced and responsive workload management. [57] found that heavy workload is strongly correlated with emotional exhaustion among Millennial and Gen Z employees in the Indonesian banking sector. Possible interventions include periodic workload audits, the implementation of flexible work systems, and granting employees autonomy to regulate their own work pace, measures that have been shown to effectively reduce burnout and, in turn, turnover intention.

Within the Family-Related Factor, only one participant identified Family Conditions, expressed through the statement “being far from family” as a source of consideration. Although low in frequency, this finding should not be dismissed. On the contrary, its minimal occurrence calls for a more serious and critical explanation.

At least two interpretations may be proposed. First, the low emergence of the Family-Related Factor may reflect that, for Generation Z Minangkabau migrants, being physically distant from family has become a normalized condition, and is even socially constructed as an inherent part of the migrant identity. For many Minangkabau people, migration (*merantau*) is regarded as an ideal pathway toward maturity and success [27]. This suggests that “being far from family” is a cost consciously accepted as part of the migration journey, rather than a source of distress that directly

drives turnover intention. Within this framework, the low frequency of Family Conditions may actually confirm the strong internalization of *merantau* values among Generation Z Minangkabau migrants.

Interestingly, these findings differ from several studies on migrant employees in other contexts. For example, [58] In their systematic literature review on Gen Z, they found that work–life balance is an important factor influencing intentions to stay in or leave a job. This difference is most likely due to variations in cultural context: non-Minangkabau migrant employees may not possess a cultural construction that explicitly legitimizes and normalizes separation from family, making family-related factors more likely to emerge as motivations for turnover. In contrast, among Minangkabau migrant employees, such separation is already interpreted as part of identity and mission rather than as a problem.

Second, an alternative interpretation that should also be considered is the possibility of methodological limitations. The open-ended questions used in this study may not have explored family-related dimensions in sufficient depth, resulting in participants being less inclined to mention this factor spontaneously. This serves as an important methodological reflection: qualitative survey methods that rely on open-ended questionnaires may have limitations in eliciting themes that are not directly associated with the concept of turnover intention in participants' minds.

One aspect of the data that should not be overlooked in this analysis is the presence of 11 participants who stated that they had no intention to change jobs. Although the absence of further elaboration from these participants does not allow the formation of a separate theme, their presence nevertheless enriches the analytical framework in a critical way by raising a question that is equally important as the main question of this study: what leads some Generation Z Minangkabau migrants to choose to remain in their current jobs?

From the perspective of Person–Organization Fit (P–O Fit) theory, individuals who do not intend to leave are likely those who experience congruence between their personal values and the values embodied by the organizations in which they work. Research

in the field of person–environment fit has consistently shown that compatibility between individual attributes and the work environment is positively associated with various desirable outcomes, including higher job satisfaction and stronger organizational commitment [59]. More specifically, value congruence between employees and organizations encourages employees to remain, as aligned values foster a climate of trust and strengthen employees' identification with their organization [60].

When situated within the Minangkabau cultural context, this congruence is not only professional in nature but also cultural. Participants who do not intend to leave may be individuals who have found workplaces that are functionally and symbolically aligned with the values they carry from their cultural background, including respect for fairness, openness, and opportunities for growth, which are integral to the spirit of *merantau*. In other words, for these individuals, their current working conditions may already sufficiently fulfill the goals of migration, making further mobility feel unnecessary.

This finding is important because it opens the possibility that the factors driving turnover intention and the factors supporting retention among Generation Z Minangkabau migrants are, in fact, two sides of the same coin. Research on retention in multicultural workplaces shows that misalignment with organizational culture is 10.4 times more likely to be a reason for employees leaving than compensation or salary, and 73% of professionals have left a job because of cultural mismatch [61]. If so, perceived cultural fit may function as a strong protective factor against turnover intention.

These findings directly imply practical recommendations for HR practitioners: recruitment processes should ideally consider value congruence, not merely technical qualifications. [62] found that meaningful work and person–organization fit (POF) significantly predict employee retention. For Minangkabau migrant employees who carry ABS-SBK values as a moral compass, organizations that provide a fair, honest, and growth-supportive work environment not only meet professional needs, but also cultural and spiritual needs. [49] confirmed that investment in an open and meaningful organizational culture generates tangible benefits in the form of higher employee loyalty, a finding that is

directly relevant to the retention of migrant employees with strong cultural identities, such as the Minangkabau community.

## 5. CONCLUSION

The synthesis of the overall findings generates a deeper understanding beyond merely listing these factors separately. Turnover intention among Generation Z Minangkabau migrants cannot be understood as a singular response to job dissatisfaction, but rather as a psychological expression shaped by the intersection of three simultaneous forces: the cultural values of *merantau*, which encourage meaningful mobility; the principles of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), which legitimize the pursuit of a better life as an act of worship; and the generational characteristics of Generation Z, which are oriented toward growth and continuous exploration. These three forces do not operate independently, but instead reinforce one another, shaping turnover intention as part of a purposeful life strategy rather than merely an impulsive decision.

In addition, 11 participants reported having no tendency toward turnover intention. Although no further explanation was provided, this analytically strengthens the argument that turnover intention among Generation Z Minangkabau migrants is neither a homogeneous nor deterministic condition. For participants who did not intend to leave, it is highly likely that their current working conditions were already sufficiently aligned with the cultural values they carry. Thus, the decision to remain should not be viewed as a passive choice, but rather as the result of a meaningful process of value negotiation between the individual and the organization. Future studies that specifically compare the psychological and cultural profiles of those who stay and those who intend to leave would make an important contribution to understanding employee retention in diaspora contexts, while also enriching the agenda of indigenous psychology in Indonesia.

The primary contribution of this study lies in demonstrating that the indigenous psychology approach offers explanatory value that cannot be fully provided by conventional Western human resource management theories. Factors such as career development and income, which are often treated in the general literature as

universal variables, were found to carry different layers of cultural meaning among Minangkabau migrants. The desire to gain new experiences is not merely a personal preference, but an actualization of the *merantau* tradition. The aspiration for higher income is not simply financial ambition, but the fulfillment of obligations as migrants who bear responsibility toward their families and home communities. Unsuitable working conditions are not only psychologically uncomfortable, but also ethically unacceptable within the framework of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK). Such a layered interpretation is only possible through the lens of indigenous psychology, and this is what makes the present study epistemologically distinct from previous turnover intention research.

Theoretically, this study contributes in at least two ways. First, it extends the literature on turnover intention by incorporating cultural dimensions that have remained underrepresented, particularly those drawn from Southeast Asian diaspora communities. Indigenous psychology is an essential component in building a more equitable global psychology, and qualitative approaches represent an important first step in identifying psychological concepts that are unique to specific cultural contexts [31]. Second, this study demonstrates that turnover intention among particular groups cannot be fully understood solely through universal factors such as salary, working conditions, and workload, because these factors carry different layers of meaning depending on one's cultural background.

Practically, the implications of this study are relevant for organizations employing Generation Z workers from Minangkabau backgrounds or, more broadly, from strong diaspora cultural backgrounds. Retention strategies that focus solely on increasing salaries or providing physical benefits are likely to be less effective. Career growth functions as a meaningful pathway through HR practices that contribute to stronger commitment and lower turnover intention, particularly among younger employees who evaluate future opportunities within the organization [63]. For Generation Z Minangkabau migrants, the most effective approach is to provide clear career development pathways, encourage autonomy and exploration, and cultivate an organizational culture that values honesty and fairness, values that are aligned with both

the spirit of *merantau* and the principles of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK).

This study has several limitations that should be acknowledged candidly. First, the use of an open-ended questionnaire survey, although consistent with the qualitative tradition of indigenous psychology, limited the depth of exploration for each theme. In-depth interviews or focus group discussions would have greater potential to reveal richer layers of meaning. Second, the sample composition, which was dominated by a single ethnic-cultural group, restricts the ability to compare how similar values may operate differently across diverse Minangkabau sub-populations (e.g., differences in gender, region of origin, or type of occupation). Third, the absence of data regarding how long participants had been living away from their hometowns made it difficult to examine whether the duration of migration experience moderates the relationship between cultural values and turnover intention. The limited data also serve as an important methodological reminder. Future research should actively explore the perspectives of those who choose to stay, not only those who intend to leave, so that the understanding of the career dynamics of Generation Z Minangkabau migrants becomes more comprehensive and balanced.

Overall, this study demonstrates that turnover intention among Generation Z Minangkabau migrants is not a phenomenon that can be fully understood solely through Western human resource management theories. Rather, it is a phenomenon rich in cultural meaning, in which the spirit of *merantau*, the principles of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK), and the growth-oriented characteristics of Generation Z are intricately intertwined in shaping distinctive patterns of career decision-making. Understanding this is important not only for psychological science but also as a step toward more culturally civilized and inclusive human resource management.

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