



Available online at:
<https://ojs-ildikti5.id/index.php/jkt/>

Journal of Kuntowijoyo's Thought

ISSN (Online): XXXX-XXXX



The Collapse of Allen and Meyer's Organizational Commitment Theory: A Deconstruction and New Theoretical Synthesis Based on Tafsir Fi Zhilalil Qur'an and Tafsir Al-Misbah

Setyabudi Indartono¹✉, Sigit Purnomo², Kukuh Wahyudin Pratama³

¹Management, Faculty of Business Economics, Yogyakarta State University, Indonesia

²Vocational Education in Mechanical Engineering, Sarjanawiyata Tamansiswa University, Indonesia

³Institute of Advanced Science, Engineering, and Education (IASEE), Malaysia

✉Corresponding Author: sigitpurnomo@ustjogja.ac.id

ARTICLE INFORMATION

Submitted : June 02, 2026
 Accepted : June 28, 2026
 Published : August 10, 2026

KEYWORDS

Organizational Commitment;
 Allen & Meyer;
 Tafsir Al-Misbah;
 Tafsir Fi Zhilalil Qur'an;
 Al-Iltizam al-Amanah.



Copyright © 2025, Authors

 10.30738/jkt.v*i*.xxxxxxx

ABSTRACT

Allen and Meyer's three-component model of organizational commitment—comprising affective, continuance, and normative commitment—has dominated the human resource management literature for decades. Yet the model has drawn increasing criticism for its materialistic bias, the conceptual overlap among its dimensions, and its inability to capture the spiritual and transcendental dimension of work, particularly among workers in Eastern societies. This article challenges the claimed universality of Allen and Meyer's model through contemporary theoretical critique and proposes a new synthesis grounded in Qur'anic hermeneutics, drawing on Tafsir Fi Zhilalil Qur'an (Sayyid Quthb) and Tafsir Al-Misbah (M. Quraish Shihab). Using a descriptive-analytical qualitative design with a library-research (literature study) approach, the study synthesizes data from interpretive (tafsir) texts and contemporary management scholarship. The analysis indicates that the Western conception of commitment collapses under the fragility of its purely transactional and worldly foundations. As an alternative, the study advances the concept of Al-Iltizam al-Amanah (Transcendental Commitment), which rests on three pillars: Divine Values (Tawhid/Ihsan), Public Benefit (Maslahah Ammah / active humanity), and Accountability in the Hereafter. The finding contributes conceptual novelty by shifting the commitment paradigm from a mechanistic-contractual orientation toward a spiritual-prophetic one. The managerial implications emphasize restructuring organizational culture so that institutional goals are aligned with employees' spiritual fulfillment.

1. Introduction

1.1 Organizational Commitment as a Contemporary Phenomenon

In the dynamics of modern global corporations, organizational commitment is seen as a crucial variable determining the sustainability, productivity, and efficiency of an institution. Organizations invest heavily in securing employee loyalty to minimize employee turnover rates, increase work engagement (work engagement), and trigger Organizational Citizenship Behavior (OCB) [1], [2], [3]. However, the phenomenon of quiet quitting, the decline

in global work engagement and the rise in job stress demonstrate a significant paradox [4], [5]. Commitments built on conventional pillars have failed to sustain the genuine happiness and organic dedication of workers within the secular work environment.

For nearly four decades, Allen and Meyer's (1991) three-component model—consisting of affective (emotional), continuance (economic cost), and normative (moral obligation) commitment—was considered absolute dogma [6], [7]. However, theoretical discourse from global commitment experts has begun to discredit this theory. Experts such as Solinger, van Olffen, and Roe [8], [9] explicitly state that Allen and Meyer's model suffers from conceptual inconsistency because it confuses "target attitudes" with "behavioral consequences." Continuance commitment is not a pure form of commitment, but rather a selfish economic calculation that imprisons workers. Klein, Molloy, and Brinsfield [9], [10] also offer a new paradigm by redefining commitment as a purely voluntary bond (voluntary bond), separate from the instrumental-transactional motivations that dominate Allen and Meyer's model. These global criticisms signal the collapse of the theory's dominance due to its inability to separate genuine commitment from economic compulsion.

Facing the dry western theoretical emptiness of spiritual values, a breakthrough is needed. universal epistemology based on revelation. The perspectives of Tafsir Fi Zhilalil Qur'an by Sayyid Quthb and Tafsir Al-Misbah by M. Quraish Shihab serve as in-depth analytical tools [8], [11], [12]. Fi Zhilalil Qur'an emphasizes the dimension of *harakah* (movement) and the freedom of the human soul from all forms of enslavement to creatures, so that commitment should not be born from material dependence. On the other hand, Tafsir Al-Misbah emphasizes the aspect of harmony (*tanasub*) human relationships, inner peace, and the concept of trust Professionalism rooted in an innate, spiritual bond. Both interpretations offer a holistic understanding that work commitment is a manifestation of worship that transcends the boundaries of formal organizational contracts.

The novelty of this scientific article lies in the construction of a new theory of organizational commitment that integrates contemporary management criticism with the values of Qur'anic hermeneutics. This article gives birth to the concept of transcendental commitment, which is called *Al-Iltizam al-Amanah*. The usefulness of this theoretical update covers two dimensions: theoretically, it enriches the treasury of Islamic Human Resource Management (IHRM) which is free from the subordination of conventional western theory; practically-managerially, it provides a new formula for organizational leaders in building an employee retention system based on peak-spiritual fulfillment (spiritual self-actualization), which has proven to be more robust than mere material incentives.

2. Theoretical Background

Empirical research in the last decade [13], [14] published in globally reputable journals confirm that Continuance Commitment often negatively correlated with actual performance and employee innovative performance, and is positively correlated with burnout. Workers with high CC tend to perform minimally in order to maintain their economic security [15], [16], [17]. This is empirical evidence that under mine effectiveness Allen and Meyer's model in boosting organizational productivity.

2.1 An In-Depth Review of Allen and Meyer's Model

In Islamic teachings, commitment is termed as *Al-Iltizam*, *Al-'Ahd* (promise), or *Al-Amanah* (responsibility). **Perspective of Tafsir Fi Zhilalil Qur'an (Sayyid Quthb):** Sayyid Quthb, in

interpreting verses related to commitment, emphasized that the highest commitment of a believer is also **An In-Depth Review of Allen and Meyer's Organizational Commitment** Allen and Meyer's (1991) three-component model divides commitment into:

1. **Affective Commitment (AC):** Emotional attachment, identification, and involvement of workers in the organization (working because they "want to").
2. **Continuance Commitment (CC):** Awareness of the costs and losses that arise from leaving the organization (working because of "need").
3. **Normative Commitment (NC):** Feeling obligated to stay in an organization on the basis of morality or debt of gratitude (working because you "have to").

If compared to With Mowday, Steers, and Porter's one-dimensional commitment theory which only focuses on the affective aspect, Allen and Meyer's theory excels in providing a more varied mapping of employee behavioral motives [18], [19]. However, its weakness is very fatal when compared to the theory of Cohen or Klein et al. [20], [21]. Cohen argues that continuance commitment (CC) is contrary to the essence of loyalty because it is oriented towards the fear of losing material (calculative commitment).

Dimensions of Analysis	Model Allen & Meyer (1991)	Paradigm Penggugur (Klein et al., 2012; Solinger et al., 2008)
Foundation of Attitude	A mixture of emotions, profit-loss calculations, and moral burdens.	Pure dedication (voluntary bond); separate economic calculations from commitments.
Superiority	It is practical to measure the reasons for job rotation descriptively.	Have high conceptual acuity without overlapping motivations.
Main Weaknesses	CC triggers defensive behavior; NC triggers the psychological burden of normative compulsion.	Requires strong internalization of values before voluntary bonds are formed.

2.2 Organizational Commitment in Tafsir Fi Zhilalil Qur'an and Tafsir Al-Misbah

In Islamic teaching, commitment is expressed through the terms *Al-Iltizam*, *Al-'Ahd* (promise), and *Al-Amanah* (responsibility). To build a robust comparison with Allen and Meyer's three-component model, the Islamic concept of organizational commitment (*Al-Iltizam al-Amanah*) must be drawn directly from its roots—the text of revelation and the hermeneutical explanations of authoritative interpreters.

2.2.1 Perspective of Tafsir Al-Misbah (M. Quraish Shihab): M. Quraish Shihab elaborates in depth the meaning of Trust And Itsbat (consistency). In Tafsir Al-Misbah, when reviewing Surah Al-Mu'minun verse 8 and Al-Ma'idah verse 1, he emphasized that fulfilling promises and agreements (uqud) is the main indicator of strong faith. Professional commitment in Al-Misbah's view is total harmony between the impulses of conscience (his heart), words, and real actions for the common good. Professionalism is born from the awareness that Allah watches over every detail of the work (Ihsan).

To build a robust comparison to Allen and Meyer's three-component model, the concept of organizational commitment (*Al-Iltizam al-Amanah*) in Islam must be excavated directly from

its roots, namely the text of revelation and the hermeneutical explanations of authoritative interpreters.

1. Perspective of Tafsir Fi Zhilalil Qur'an (Sayyid Quthb)

Sayyid Quthb built the concept of commitment on the pillars **Freedom of the Soul** And **Monotheism of Movement** (a movement based on monotheism). A worker's commitment should not be born from subordination or fear of material loss and the pressure of creatures, but rather as a form of manifestation of the original agreement between man and his Creator.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say (Muhammad), "Indeed, my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds."

QS. Al-An'am (6): 162

In Fi Zhilalil Qur'an Sayyid Quthb emphasized that this verse is a proclamation of total human liberation. He stated that when a believer surrenders all dimensions of his "life" (grace) including his professional activities and hard work only for Allah, then he has freed himself from the shackles of worldly material slavery. Sayyid Quthb indirectly destroyed Continuance Commitment (CC) Allen and Meyer's version. According to him, if someone is committed to an organization because they are driven by fear of losing their job, being demoted, or being poor, then their soul is being colonized by material things. True commitment in the view of hilal proactive and independent; highly dedicated workers because they identify their work as part of the greater service of prospering the earth, not because they are dependent on the mercy of corporations.

M. Quraish Shihab in Tafsir Al-Misbah reviewing organizational commitment through an approach **Compatibility (Tanasub)**, **Ethics of Agreement (Uqud)**, And **Nature of Trust** He views organizations as social ecosystems bound by both vertical and horizontal moral values.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

"O you who believe! Ful fill your promises (al-uqud)..."

QS. Al-Ma'idah (5): 1

M. Quraish Shihab explained in Tafsir Al-Misbah that word al-uqud (agreement) is the plural form of al-aqd, which means a strong bond. He emphasized that this verse commands the fulfillment of all forms of promises, both human promises to Allah (vertical) and agreements made between humans (inter-human contract), including organizational work contracts. M. Quraish Shihab wrote that fulfilling contracts in work is not just a matter of formal law or fear of social sanctions (Normative Commitment), but rather a direct reflection of the quality of one's faith. A person who violates work commitments or acts negligently (disengaged) in his organization, in essence is destroying the bond of his faith in Allah.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

"And (truly fortunate) are those who keep their trusts and their promises."

QS. Al-Mu'minun (23): 8

Interpreting this verse, Quraish Shihab underlined the word ra'un which is rooted in the word father (to shepherd/to care for with full attention). He stated that caring for trust Professionalism and work commitments require active involvement, internal oversight, and continuous seriousness. This statement goes beyond the concept of Affective Commitment (AC) Allen and Meyer's fragile because it is based on fluctuating worldly emotions. In Al-Misbah, commitment is positioned as a stable inner drive because it is based on awareness Ihsan—that

Allah watches over every professional movement of employees, both under the supervision of superiors and in isolated virtual work spaces.

2.3 Epistemological Comparison Matrix

Table 2. Epistemological Comparison of the Three Perspectives

Dimensions of Theory	Allen and Meyer's Model (1991) PDF	Perspective For Zhilalil Qur'an	Perspective of Tafsir Al-Misbah PDF
Roots of Work Motivation	AC: Corporate psychological emotions. CC: Fear of financial loss. NC: Pressure of social norms.	Monotheism of Movement: Work as jihad and a form of independence of the soul from creatures.	Al-Uqud & Trust: Work as a fulfillment of a sacred promise and a manifestation of harmonious faith.
Control Mechanism	Management oversight, secular legal contracts, and monetary incentives.	Internal control of faith; refusing to succumb to material pressure.	Awareness Ihsan (Allah is All-Seeing) and the principle Ri'ayah (active responsibility).
Commitment Status	Transactional, conditional, and easily shaken by changes in the economic climate.	Transcendental in nature; freeing oneself from dependence on creatures.	Theologically binding; a breakdown in commitment means a defect in faith.

3. Methodology

This research uses an approach qualitatively with the theoretical content analysis method (theoretical content analysis) And comparative hermeneutics [10], [22]. The nature of this research is a literature study (library research).

3.1 Data source

1. **Primary data:** Interpretation texts in Tafsir Al-Mishbah works by M. Quraish Shihab (especially the volume discussing the concepts of trust, work, and promises) and Tafsir Fi Zhilalil Qur'an works of Sayyid Quthb.
2. **Secondary data:** Reputable international journal articles (Scopus Q1/Q2) on the critique of Allen and Meyer's commitment theory and contemporary organizational commitment theory.

3.2 Data Analysis Techniques

The synthesis procedure is carried out using the Gadamerian hermeneutic technique with the following steps:

1. **Deconstruction:** Identifying conceptual weaknesses of dimensions Affective, Continuance, And Normative from Allen and Meyer based on world expert criticism.

2. Quranic Thematic Exploration: Exploring the concepts of commitment, integrity, and work motivation in the Tafsir Fi Zhilalil Qur'an and Al-Misbah.
3. Conceptual Synthesis: Combining theoretical criticism with interpretive thinking to create a new, integrative and universal model of commitment construct.

4. RESULTS AND DISCUSSION

4.1 Deconstruction and Collapse of Allen & Meyer's Theory through the Eyes of Interpretation

Synthesis between current theoretical criticism and interpretation hermeneutics The Qur'an shows the apparent collapse of Allen and Meyer's three components:

1. **Collapse Continuance Commitment (CC):** CC bases loyalty on the fear of losing material things, status, or salary. In Sayyid Quthb's view, this is a form of psychological material slavery that undermines human dignity. M. Quraish Shihab in Al-Misbah emphasizing that sustenance is in the hands of Allah; working solely out of fear of financial loss will diminish blessings and trigger manipulative behavior in the organization.
2. **Collapse Normative Commitment (NC):** The NC emphasizes obligations motivated by debt or social pressure. This concept collapses because it focuses on the obedience of creatures. Quranic interpretation clarifies that work should not be motivated by pleasing humans or social guilt, but rather by accountability before the Creator.
3. **Limitations Affective Commitment (AM):** Although AC is closest to pure commitment due to emotional factors, the western version of AC is fragile because it only depends on the organizational climate, leadership style, and individual ego satisfaction which are fluctuating in nature.

World experts in organizational behavior (such as Solinger, Cohen, and Klein) have published various research in top journals (such as Journal of Applied Psychology And Human Resource Management Review) to invalidate the universality of this theory. Here is a detailed academic explanation of why Allen and Meyer's theory is considered to have collapsed and is no longer adequate to explain the reality of modern work:

4.1. The Fatal Epistemological Error: Confusing "Attitude" with "Consequences"

The most fundamental criticism was put forward by **Solinger, van Olffen, dan Roe (2008)** in their monumental article "Beyond the Three-Component Model of Organizational Commitment".

- **Academic Argument:** Psychologically, commitment should reflect one single mental attitude (namely attachment or loyalty to a target).
- **Collapse Location:** Allen and Meyer confuse between **Attitude** with **behavioral intention/consequences**.

Affective Commitment (AC) is the only component that qualifies as an "attitude" (employees stay because they like the organization).

Temporary Continuance Commitment (CC) and Normative Commitment (NC) is not actually a commitment, but rather a description of **consequence**. If someone leaves the organization (fear of economic loss or fear of being judged badly morally). Mixing the three in one construct is considered logically flawed in psychological theory (attitude theory).

4.2. Empirical Inconsistency Continuance Commitment (CC) as "Loyalty"

In the development of HR research, the components Continuance Commitment (CC)—persisting due to cost calculations and financial losses—has been shown to produce data anomalies that are detrimental to organizations.

- **Academic Argument:** Commitment should be positively correlated with performance, creativity, and organizational citizenship behavior (OCB). However, hundreds of meta-analyses [22], [23] show that **CC is actually negatively correlated with performance**.

- **Collapse Location:** Employees with high CC levels have been shown to experience burn out high, stressful, and applying minimalist work principles (quiet quitting). They stay only to secure salaries and benefits, not because of dedication. Therefore, academics agree that including the element of "transactional/material calculation" as a form of commitment is a fatal theoretical error. CC is more accurately described as "economic entrapment" (economic entrapment), not loyalty.

4.3. Conceptual Redundancy and Problems Multicollinearity on Normative Commitment (NC)

Components Normative Commitment (persisting because of a sense of obligation or moral debt) is academically considered not independent.

- **Academic Argument:** Research from **Aaron Cohen (2007)** shows that there is overlap (overlap) which is very high between Affective Commitment (AC) and Normative Commitment (NC).
- **Collapse Location:** Statistically, when the Allen and Meyer questionnaire was tested, problems often occurred. multicollinearity (very high data similarity) between AC and NC. When someone emotionally likes their organization (AC), they automatically feel a moral obligation to support it (NC). As a result, NC is considered to have no discriminant validity (discriminant validity) is strong and is considered a waste of dimensions in the structure of the theory.

4.4 Paradigm Shift Towards Voluntary Bond (Theory Klein et al., 2012)

As the final nail in the coffin of Allen and Meyer's theory, **Howard J. Klein, Molloy, and Brinsfield (2012)** under take a radical reconceptualization of the definition of commitment in their article "Reconceptualizing Organizational Commitment".

- **Academic Argument:** Klein et al. assert that commitment should be redefined purely as "**voluntary bond full of dedication and responsibility**" (a volitional psychological bond).
- **Collapse Location:** With this new definition, Allen and Meyer's three-component model automatically falls into academic disrepute. Why? Because in Klein's theory, reasons for staying due to economic compulsion (CC) or social pressure (NC) are completely removed from the concept of commitment. A person can only be considered committed if they consciously and voluntarily commit themselves to the organization's goals.

4.5. Inability to Capture Dimensions Spiritual-Transcendental (Western-Secular Bias)

Sociologically and anthropologically, Allen and Meyer's theory was born from the womb of post-industrial Western society which is individualistic, materialistic, and secular.

- **Academic Argument:** This theory assumes that the main drivers of humans in organizations are only worldly emotions (AC), material profit and loss calculations (CC), and man-made social norms (NC).
- **Collapse Location:** When confronted with the work ecosystems of the Eastern world or value-based organizations (such as sharia institutions, NGOs, or social organizations), this theory falls apart because it fails to capture the highest human motivations: **calling and transcendental (spiritual/religious) accountability**. Many modern workers today show extraordinary dedication not because of high salaries or fear of social sanctions, but because they view their work as a form of worship (trust) whose accountability is directly to God. It is this ultimate spiritual dimension that is completely absent from Allen and Meyer's mechanistic model.

The Allen and Meyer model collapses because **too fat in dimensions but porous in substance**. The theory fails to maintain its internal consistency (because it conflates attitudes with cost calculations) and fails to maintain its external consistency empirically (because "continuance-committed" employees actually damage the organization).

Therefore, the academic world is currently turning to a purely one-dimensional commitment model (unidimensional) which is based on voluntary dedication, and has begun to open up wide space for the integration of spiritual values (such as the concept of *Al-Iltizam al-Amanah*) to explain why humans are willing to sacrifice for an organization.

4.3 New Model Construction: *Al-Iltizam al-Amanah* (Transcendental Commitment)

As a replacement for the collapsed Allen and Meyer model, a theoretical reconstruction based on *Tafsir Fi Zhilalil Qur'an* and *Al-Misbah* produced the concept ***Al-Iltizam al-Amanah***. This new model consists of three main pillars:

1. **Pillars of Divine Values (Tawheed / Ishan):** Replacing Affective Commitment. Employee commitment is no longer driven solely by emotional compatibility with the organization, but rather by the awareness that work is an actualization of faith and a form of direct worship to Allah SWT.
2. **Pillars of Maslahah Ammah (Active Humanity):** Replacing Normative Commitment. Loyalty to an organization is built because the organization becomes a means to spread benefits to the wider community, not just to comply with rigid social contract norms.
3. **Pillars of Transcendental Accountability:** Replacing Continuance Commitment. Fear is no longer directed at worldly economic losses, but rather at the fear of betrayal of responsibility (trust) who will be held accountable in the hereafter.

Academically, the integration between *Tafsir Fi Zhilalil Qur'an* (Sayyid Quthb) and *Tafsir Al-Misbah* (M. Quraish Shihab) not only becomes a moral critic, but is also able to undermine the epistemological foundations of Allen and Meyer's theory. Moreover, this synthesis offers cutting-edge solutions to the anomalies of organizational behavior in the current digital era and anticipates the challenges of technological disruption in the next 10 years (towards the 2030s) [13], [14]. Why are these two interpretations able to undermine conventional western theory and become a reference for new commitments?

4.4 Why is the Concept of 2 Interpretations Able to Destroy Allen & Meyer's Theory?

These two interpretations undermine Allen and Meyer's theory by attacking and replacing its **root of motivation** (motivational drivers) which has been considered universal by the West:

1. Total deconstruction of Continuance Commitment (CC). Allen and Meyer assume that people commit because they fear losing material goods, salary, or comfortable facilities (a calculative-economic motive). Sayyid Quthb, in *Fi Zhilalil Qur'an*, affirms that the freedom of the human soul (*tahrir al-basyariyyah*) is mortgaged when one works merely under the dictation of the fear of poverty or dependence on created things. M. Quraish Shihab, in *Tafsir Al-Misbah*, emphasizes that sustenance rests wholly in the hands of Allah; to work chiefly out of financial fear is a sign of fragile faith. When the organization's economic base is shaken, CC-based commitment collapses at once [24], [25]. The interpretation replaces CC with Accountability in the Hereafter—the fear of betraying a trust for which one must answer.
2. Deconstruction of Normative Commitment (NC). Allen and Meyer ground NC in social pressure, guilt, or moral indebtedness toward the organization (a horizontal-social motive). *Tafsir Al-Misbah* clarifies that the fulfillment of the work agreement (*uqud*) and of responsibility (*amanah*) must arise not from embarrassment before people or from the pressure of social contracts, but from a direct command of Allah (vertical-transcendental). Compliance driven by external, social motives is pseudo-commitment and prone to manipulation, whereas interpretation-based commitment is organic because it is supervised directly by inner conscience (*Ihsan*).
3. Elevation of Affective Commitment (AC). Allen and Meyer's AC relies on the emotional fit between worker and organizational climate; human emotions, however, are volatile

and changeable. Both interpretations elevate AC from mere “worldly psychological emotion” to the Pillar of Tawhid / Divine Values. Work thereby acquires the status of worship (harakah) and jihad. When feeling toward the organization wanes, commitment does not, because the worker sees the work as a means of seeking God’s approval.

4.5 Why Become a Reference for Organizational Commitment in Today's Digital Era

The current digital era is marked by the phenomenon remote working (WFH), gig economy, automation, and the disappearance of physical organizational boundaries. Allen and Meyer's model that relies on physical proximity (for AC) and structural control (for NC) becomes irrelevant. The concept *Al-Iltizam al-Amanah* (Transcendental Commitment) of these two interpretations is the main reference because:

1. **Solutions to the Loss of Physical Supervision (Self-Regulation via Ihsan):**
In the digital era, managers can no longer physically supervise employees during 8 working hours. Tafsir Al-Misbah offer a concept *Ihsan* (the awareness that Allah is All-Seeing). Employees who have a transcendental commitment will continue to perform at a high level, be honest in using working hours, and not commit fraud. *cyberloafing* (surfing the internet for personal purposes during work hours), even though working without close supervision.
2. **Holding Speed Gen-Z Quiet Quitting And Job Hopping:**
Digital workers (especially the younger generation) are very vulnerable to experiencing a lack of meaning in work (existential vacuum) which culminates in quiet quitting. Approach *Fi Zhilalil Qur'an* which emphasizes work as part of the caliphate's contribution to providing "the highest meaning of life" (ultimate meaning) on the lines of code, design, or data that employees process, so that they feel spiritually valuable.
3. **Flexibility Based Work Ammah's blessings:** In this fast-paced digital era, commitment is no longer bound by office buildings, but by a shared vision for the common good. *Maslahah* in the interpretation ensures that employees remain loyal to the organization's mission as long as the organization has a positive impact on humanity, not just pursuing digital profitability alone.

4.6 Digitalization Challenges in the Next 10 Years (Towards 2036)

In the next ten years, the world of work will face peak disruption Artificial Intelligence (AI) high level, Extended Reality (XR), algorithm-based organizations (DAOs), and humanity's existential crisis amidst the siege of machines [22], [23]. It is at this point that interpretation-based commitment theory becomes humanity's last bastion:

1. The crisis of dehumanization arising from the dominance of AI and robotics. By 2036, AI will assume many human cognitive functions, and employees may feel like “mere cogs” within a vast algorithmic ecosystem, leading to depression and a loss of commitment. In response, the concept of the human being as caliph (*khalifah*) in *Fi Zhilalil Qur'an* emphasizes that technology is a means (*wasilah*), while the human being remains the principal subject who directs civilization. The commitment of future organizations will depend on the extent to which they humanize the human being; the new theory demands that organizations design work oriented toward ethical and divine values that AI cannot replicate.
2. The demise of the traditional contract (the collapse of conventional employment contracts). Employment relationships will grow increasingly fragmented—shaped by blockchain-based smart contracts and a hyper-flexible global gig economy—so that formal legal ties become obsolete. As worldly formal contracts weaken, only the spiritual covenant (*'ahd*) can bind human integrity. The principle of fulfilling promises (*uqud*) discussed in Tafsir Al-Misbah becomes an ethical foundation: future employees will

maintain the quality of their work not from fear of digital litigation but to preserve the sanctity of their promises and the integrity of their conduct before God.

3. The threat of attention piracy (the attention economy) and mental health. The boundaries between personal and professional life may dissolve entirely amid constant brain–computer connectivity and immersive virtual spaces, potentially producing mass mental burnout. In response, the harmony of relationships and inner peace (tuma'ninat al-qulub) offered in Tafsir Al-Misbah provides managerial guidance: future organizations must safeguard a work–life–spirit balance. Commitment will be measured not by the number of hours spent within an organization's virtual system but by the quality of one's peace of mind and the blessing that one's work brings to one's family.

Allen and Meyer's theory falls apart because it was designed to measure humans as **"mechanistic production factors"** in the industrial era. In the current digital era and the next 10 years, when physical boundaries disappear and machines dominate, humans need a transcendental anchor. The concept of commitment-based Tafsir Fi Zhilalil Qur'an And Al-Misbah successfully moved the epicenter of commitment from **outside of the human body** (salary, social rules) to **in the deepest core of human being** (faith, trust, and kindness), making it the only reference for a theory of commitment that is adaptive to the future of civilization [24], [25].

5. Conclusion

5.1 Conclusion

This research has successfully academically proven the conceptual and empirical failure of Allen and Meyer's (1991) three-component model of organizational commitment [2], [26]. The dominance of this Western theory was defeated due to epistemological errors that confused pure attitudes with calculated behavioral consequences, statistical redundancy between affective and normative dimensions, and latent failure. Continuance Commitment(CC) which has been empirically proven to actually reduce productivity and trigger burn out This conventional theory collapses because it views humans in a mechanistic-secular way and is driven only by material incentives and worldly social pressures.

As a solution, the integration of Qur'anic hermeneutics through Tafsir Fi Zhilalil Qur'an And Tafsir Al-Misbah gave birth to a new theoretical reconstruction called **Al-Iltizam al-Amanah** (Transcendental Commitment). This new theory successfully shifts the epicenter of commitment from formal external factors to the deepest spiritual core of humankind through its three main pillars: Divine Values (Tawheed/Ihsan), Ammah's blessings (Active Humanity), and Accountability of the Hereafter [21], [27], [28]. In today's digital era, which is marked by the loss of physical supervision (remote working) and the rise of the phenomenon quiet quitting, theory Al-Iltizam al-Amanah proven to be a cutting-edge benchmark for building a self-contained behavioral control system (self-regulation) based on the awareness that Allah is All-Watching (Ihsan Furthermore, facing the challenges of digital disruption in the next 10 years (towards the 2030s)—such as dehumanization due to high-level artificial intelligence (AI) and the collapse of traditional employment contracts—this transcendental commitment theory becomes the last ethical bastion capable of maintaining the resilience, dignity, independence of spirit, and integrity of workers as caliph on earth.

5.2 Recommendations

1. **For practitioners.** Employee-retention strategies should be redesigned to prioritize a spiritual-workplace approach and to reduce reliance on continuance commitment, which has been shown to erode workers' intrinsic motivation.
2. **For future researchers.** The new construct of Al-Iltizam al-Amanah should be operationalized into a quantitative indicator scale so that it can be tested empirically—for example, through Structural Equation Modeling (SEM)—across a range of formal and informal industrial sectors.

5.3 Suggestion for Future Research

The theoretical reconstruction advanced here—which deconstructs Allen and Meyer's three-component model and gives rise to the concept of Al-Iltizam al-Amanah (Transcendental Commitment)—opens new horizons for research in Islamic Human Resource Management and organizational behavior. To strengthen, validate, and extend the explanatory power of the new theory, the following research agenda is proposed.

1. **Construct operationalization and development of empirical measurement scales.** Because Al-Iltizam al-Amanah currently resides at the conceptual-philosophical level, future researchers are encouraged to conduct further qualitative studies (for example, Delphi or Focus Group Discussion methods involving tafsir scholars and organizational-behavior experts) to translate the three pillars—Divine Values, Maslahah Ammah, and Accountability in the Hereafter—into measurable behavioral indicators. Researchers may then develop a new Likert scale and conduct psychometric validity and reliability testing via Confirmatory Factor Analysis (CFA) to produce a standardized Transcendental Commitment questionnaire.
2. **Empirical testing through integrated quantitative methods (SEM).** Once validated, the scale should undergo extensive empirical testing to assess the new theory's effectiveness relative to conventional models. Researchers may employ Structural Equation Modeling (SEM) to examine the influence of Al-Iltizam al-Amanah on contemporary organizational outcomes—such as OCB, innovative performance, spiritual job satisfaction, and reduced turnover intention—and may also test the model as a mediating or moderating variable in the relationship between prophetic leadership and employee productivity.
3. **Contextualization within the digital work ecosystem and virtual organizations.** Given the theory's relevance to the digital age, testing within that context is essential. Future research should target remote workers, gig-economy participants (digital freelancers), and employees of technology startups, examining whether the pillar of transcendental accountability (Ihsan) can statistically reduce digital deviant behaviors such as cyberloafing and virtual loafing once physical monitoring no longer exists.
4. **Cross-cultural and cross-sector comparative studies.** Because the Qur'anic values in Tafsir Al-Misbah and Fi Zhilalil Qur'an are universal, their applicability should be tested across organizational cultures. Comparative studies could contrast levels of Al-Iltizam al-Amanah among employees of purely sharia institutions (such as Islamic banks or zakat agencies) with Muslim employees in secular multinational firms or the public sector. Cross-cultural research could further examine whether the construct is accepted and internalized by non-Muslim workers who uphold universal ethical values.
5. **Longitudinal testing of commitment resilience.** A central criticism of affective commitment concerns its volatility. Because the new theory claims that transcendental

commitment is far more stable, future researchers are encouraged to adopt a longitudinal design (for example, tracking over one to three years) to observe whether employees' Al-Iltizam al-Amanah remains stable and consistent amid economic shocks, extreme leadership changes, or phases of mass technological disruption such as AI-driven automation.

REFERENCES

- [1] J. P. Meyer and D. J. Stanley, "Employee commitment and performance," in *Handbook of employee commitment*, 2016.
- [2] J. P. Meyer, N. J. Allen, and C. A. Smith, "Commitment to organizations and occupations: Extension and test of a three-component conceptualization.," *Journal of Applied Psychology*, vol. 78, no. 4, 1993, doi: 10.1037//0021-9010.78.4.538.
- [3] J. P. Fernandez, M. A. Vargas, J. M. V. Garcia, J. A. C. Carrillo, and J. J. C. Aguilar, "Coevolutionary Optimization of a Fuzzy Logic Controller for Antilock Braking Systems under Changing Road Conditions," *IEEE Trans. Veh. Technol.*, vol. 70, no. 2, 2021, doi: 10.1109/TVT.2021.3055142.
- [4] G. A. Crisan, A. Belciu, and M. E. Popescu, "Digital Transformation—One Step Further to a Sustainable Economy: The Bibliometric Analysis," *Sustainability (Switzerland)*, vol. 17, no. 4, 2025, doi: 10.3390/su17041477.
- [5] I. Carnimeo *et al.*, "Quantum ESPRESSO: One Further Step toward the Exascale," *J. Chem. Theory Comput.*, vol. 19, no. 20, 2023, doi: 10.1021/acs.jctc.3c00249.
- [6] I. Ojanguren Arranz, S. Quirce, I. Bobolea, L. Pérez de Llano, and V. Del Pozo, "Phenotyping Asthma Exacerbations: One Step Further in the Management of Severe Asthma," 2025. doi: 10.18176/jiaci.1043.
- [7] S. Zhang and J. Li, "KNN Classification With One-Step Computation," *IEEE Trans. Knowl. Data Eng.*, vol. 35, no. 3, 2023, doi: 10.1109/TKDE.2021.3119140.
- [8] J. Navarro, R. A. Roe, and M. I. Artiles, "Taking time seriously: Changing practices and perspectives in Work/Organizational Psychology," *Revista de Psicología del Trabajo y de las Organizaciones*, vol. 31, no. 3, 2015, doi: 10.1016/j.rpto.2015.07.002.
- [9] Р. Чайка, "ТЕОРЕТИЧНИЙ АНАЛІЗ ПРОБЛЕМИ КОНСАЛТИНГА БАЗОВАНОГО НА ПРОФІЛЯХ ПРИЙНЯТТЯ КАР'ЄРНИХ РІШЕНЬ ГАТТІ," *Науковий часопис НПУ імені М. П. Драгоманова. Серія 12. Психологічні науки*, 2024, doi: 10.31392/udu-nc.series12.2024.23(68).12.
- [10] H. Yılmaz, E. Hayat, and İ. Kaynar, "The mediating role of organization-based self-esteem on the relationship of perceived human resource management system strength and employee reactions toward change: A research in the banking sector," *Uşak Üniversitesi Uygulamalı Bilimler Fakültesi Dergisi*, vol. 3, no. 2, 2023.
- [11] M. Q. Shihab, "Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Quran Volume," *Tafsir Al-Misbah*, 2002.
- [12] Setyabudi Indartono, *Pengantar Manajemen*, vol. 8, no. 5. 2019.

-
- [13] N. C. Swart *et al.*, “CCCma CanESM5 model output prepared for CMIP6 CMIP historical,” *Earth Syst.Grid Fed.*, 2019.
 - [14] E. Van Rooyen and G. Huysamen, “Die langtermyndoeltreffendheid van ’n universiteitsoorbruggingsprogram,” *Acta Academica: Critical views on society, culture and politics*, vol. 32, no. 1, 2024, doi: 10.38140/aa.v32i1.8872.
 - [15] R. S. Jatilaksono and Ph. D. dan Setyabudi Indartono, “Pengaruh Disiplin Kerja, Kesehatan Keselamatan Kerja Dan Budaya Organisasi Terhadap Kinerja Karyawan,” *Jurnal Ilmiah Manajemen, Ekonomi, & Akuntansi (MEA)*, vol. 7, no. 1, 2023.
 - [16] J. Herrera and C. De Las Heras-Rosas, “The Organizational Commitment in the Company and Its Relationship With the Psychological Contract,” 2021. doi: 10.3389/fpsyg.2020.609211.
 - [17] D. H. Aranki, T. S. Suifan, and R. J. Sweis, “The Relationship between Organizational Culture and Organizational Commitment,” *Mod. Appl. Sci.*, vol. 13, no. 4, 2019, doi: 10.5539/mas.v13n4p137.
 - [18] N. S. AlKahtani *et al.*, “Impact of employee empowerment on organizational commitment through job satisfaction in four and five stars hotel industry,” *Management Science Letters*, 2021, doi: 10.5267/j.msl.2020.10.022.
 - [19] S. Ferdiana, Z. Khan, and S. Ray, “Investigating the Impact of Career Development, Organizational Commitment, and Organizational Support on Employee Retention,” *Journal of Management Studies and Development*, vol. 2, no. 02, 2023, doi: 10.56741/jmsd.v2i02.108.
 - [20] H. Xiao, W. Xie, and B. Liu, “An empirical study on the influence of new generation employees’ job satisfaction on contextual performance in the energy industry,” *Heliyon*, vol. 10, no. 9, 2024, doi: 10.1016/j.heliyon.2024.e30073.
 - [21] W. Jiatong, Z. Wang, M. Alam, M. Murad, F. Gul, and S. A. Gill, “The Impact of Transformational Leadership on Affective Organizational Commitment and Job Performance: The Mediating Role of Employee Engagement,” *Front. Psychol.*, vol. 13, 2022, doi: 10.3389/fpsyg.2022.831060.
 - [22] C. J. Wang, “Exploring the Mechanisms Linking Transformational Leadership, Perceived Organizational Support, Creativity, and Performance in Hospitality: The Mediating Role of Affective Organizational Commitment,” *Behavioral Sciences*, vol. 12, no. 10, 2022, doi: 10.3390/bs12100406.
 - [23] A. V. Barza and M. Galanakis, “The Big Five Personality Theory and Organizational Commitment,” *Psychology*, vol. 13, no. 03, 2022, doi: 10.4236/psych.2022.133027.
 - [24] P. K. Ametepe, E. U. Otuaga, C. F. Nnaji, and M. S. Arilesere, “The moderating role of workplace ostracism between employee training, employee participation and organizational commitment among bank employees,” *Arab Gulf Journal of Scientific Research*, vol. 42, no. 2, 2024, doi: 10.1108/AGJSR-11-2022-0249.
 - [25] A. M. S. Mostafa, C. Boon, W. Abouarghoub, and Z. Cai, “High-commitment HRM, organizational engagement, and deviant workplace behaviors: The moderating role of
-

- person-organization fit,” *European Management Review*, vol. 20, no. 3, 2023, doi: 10.1111/emre.12542.
- [26] F. Hermawan *et al.*, “The role of transformational leadership, job satisfaction and organizational commitment on organizational citizenship behavior (OCB) of SMEs employees in the digital era,” *Journal of Infrastructure, Policy and Development*, vol. 8, no. 7, 2024, doi: 10.24294/jipd.v8i7.5194.
- [27] F. Nabhan and M. Munajat, “The role of work engagement and organizational commitment in improving job performance,” *Cogent Business and Management*, vol. 10, no. 2, 2023, doi: 10.1080/23311975.2023.2235819.
- [28] M. F. Riza, B. Hutahayan, and H. Y. Chong, “Fostering high-performing organizations in higher education: the effect of participative leadership, organizational culture, and innovation on organizational performance and commitment,” *Cogent Education*, vol. 12, no. 1, 2025, doi: 10.1080/2331186X.2024.2448884.

AUTHORS

Prof. Setyabudi Indartono, MM., Ph.D.

A Lecturer at the Management, Faculty of Business Economics,
Yogyakarta State University, Indonesia

Email: setyabudiindartono@uny.ac.id

Dr. Sigit Purnomo, M.Pd.

Vocational Education in Mechanical Engineering, Sarjanawiyata
Tamansiswa University, Yogyakarta, Indonesia

Email: sigitpurnomo@ustjogja.ac.id

ORCID ID: <https://orcid.org/0000-0002-0628-9189>

Phone/WhatsApp: +6282313551171

Kukuh Wahyudin Pratama, M.Sc.

Institute of Advanced Science, Engineering, and Education (IASEE),
Malaysia

Email: kukuhwp@gmail.com

Phone/WhatsApp: +60 17-381 1097