

PRIMARY RESEARCH

# ***Ihsān* Commitment: A New Concept of Workplace Commitment in Islamic Perspective**

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## **Keywords**

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## **Abstract.**

**Purpose:** This study suggests a new commitment concept in the workplace within the perspective of Islam that is rooted on *ihsān* values.

**Methodology:** This research uses a meta-analysis method. We took the top ten articles in the Q1 category from the Scopus data base using the Publish or Perish application with the title word organizational commitment.

**Findings:** This study provides a new color in the concept of work commitment with included Islamic religious values such as *ihsān* value, where the concept offered by previous research is stating that work commitment is a form of transactional relationship between organizations and employees built from social exchange theory.

**Significance:** This study contributes to the development of a commitment concept in an Islamic perspective. The result of this study provides insight and a contemporary concept in building employee commitment for increasing participation and human performance.

**Limitations:** As a new concept, measurement and validation scales still need to be developed.

**Implications:** The concept of *ihsān* commitment is hoped to offer a strong commitment founded on the spirit of faith and a wider goal within work activities in building commitment that is *al-falāḥ*: to maintain religion, spirit, mentality, descendants and possessions.

**KAUJIE Classification:** F51, G1

**JEL Classification:** M5, Z12

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## INTRODUCTION

Every organization desires employees who have a psychological attachment to their work and organizations (Bakker et al., 2012). To achieve superior employee performance, it not only requires knowledge and expertise, but employees must also have high commitment and are assigned to achieve the organization's strategic goals. Employee commitment on organizations is a vital factor in order to reach organizational performance. When employees possess a strong commitment, they are more dedicated towards their responsibilities and participation in organizational activities (Rhoades et al., 2001). Commitment also pushes employees to develop progressive attitudes in specific tasks that they wish to achieve (Meyer & Allen, 1997). Employees who possess high degrees of commitment will give additional value for the work that they have to carry out and will show increased effort, attitude and will to increase their performance and continue engaging with the organization (Asif et al., 2019; Luchak & Gellatly, 2007). An individual will to retain their role will increase engagement and increase their performance (Markow & Klenke, 2005).

Commitment plays such a vital role within the organization that a strong organizational commitment is founded in spiritual values and strong goals that is not easily fractured in material factors or situations that surface in organizational relations. Several studies show that employee commitment is very important factor, because it can positively and significantly increase creativity and innovative efforts in achieving good performance (Nguyen et al., 2019). This is in line with studies (Koo et al., 2020; Soomro & Shah, 2019) that show employees who have a high commitment to the organization will improve the quality of their performance and job satisfaction.

Employee organizational commitment is defined as a psychological relationship between employees and their organizations that minimizes the possibility for an employee to leave the organization (Meyer & Allen, 1991). A systematic review study on the concept of commitment within the past 25 years has been conducted by (Rousseau, 1995) that commitment in the workplace is a topic that collects on average 60 publications per year that accounts for 9 percent of the total number of journal articles within the top ten journals on Work Psychology and Organization. European Journal of Work and Organizational Psychology has averaged six journal articles on commitment per year, 15 percent of the total journal articles. The proportion of publications in relation to commitment per year is the same for the Journal of Vocational Behavior (10 journals, 18%), Journal of Organizational Behavior (10 journals, 16%), Journal of Applied Psychology (13 journals, 14%), and Journal of Organizational and Occupational Psychology (6 journals, 14%). It is elaborated further that within that period the prominent perspective on commitment from the study is the three commitment model proposed by (Meyer & Allen, 1991). Within this model, commitment is defined as a power that ties an employee towards a movement that is relevant to one or more target (Meyer & Herscovitch, 2001). The three model of commitment is an affective (the "want" emotion or desire), normative commitment ("should" or responsibility), and sustainable commitment ("have to" or cost) (Meyer & Allen, 1991).

Historically as explained by (Rousseau, 1995), the major understanding on commitment in the workplace is focused on the type of work relationship that is explained using the

Social Exchange Theory and reciprocal relationship. The Social Exchange Theory views a working relationship as a relation where the output is compared with the input as an exchange foundation between the organization and the employee. As employees feel supported and noticed, the feedback process will involve commitment, which becomes a want psychological tie that reflects dedication and responsibility for certain targets (Klein et al., 2012). This condition becomes attention for the study (Rousseau, 1995), that employees who work within a relatively short time setting would possibly have a different commitment level than permanent employees. With the absence of organizations that offer sustainable work relationship that is characterized by work safety, career development and positive trait (Millward & Hopkins, 1998; Rousseau, 1995), the short time frame, individual ties will press more on transactional motives, than relational ties that involve feedback, feelings of trust, and commitment (Van Rossenberg et al., 2018). Thus, research on commitment has not involved the role of religious values specifically on building organizational commitment.

Several empirical studies have also found inconsistent results on the practice of commitment in the workplace. Several studies have found that temporary workers (can be defined as part-time or contractual workers) reported a low level of commitment (for example, (Biggs & Swailes, 2006; Coyle-Shapiro & Morrow, 2006), while other research found that temporary workers show the same or higher degree of commitment than permanent workers, for example, (De Cuyper et al., 2008; Haden et al., 2011).

According to existing literature with reference to the costly signalling theory of religion (McAndrew, 2002), this study introduces a new commitment concept with religious Islamic values which is *ihsān* commitment to fill the existing gap. This concept introduces a work commitment that works attachment, dedication and high performance goals that an individual has and is founded on religious values and transcendental relationship with Allah SWT which is *ihsān* values. In this concept, individuals build commitment that is not limited to the psychological domain as a concept (Meyer & Allen, 1997, 1991), and also not based on the social exchange theory as have been conducted by several researchers in the past (Rousseau, 1995) but more than that, this new concept of commitment is built upon an individuals' foundational religious values and relationship with Allah SWT, involving spiritual, social, psychological and physical aspects.

Religious value is vital as several studies mention the practice of religious values in the workplace, or within organizational setting can increase the goal and hope of an individual employee in a wider scope (Markow & Klenke, 2005), motivate behaviors based on ethical values underlying work process and decisionmaking (Vasconcelos, 2009) and is capable of strengthening organizational effectiveness as a whole (Chen et al., 2012). A study conducted by (Farrukh et al., 2016), shows a positive impact of an individuals' religiosity on building commitment. Employee behaviors in the workplace are impacted by several factors including family, religion, gender, culture, nationality and community (Hage & Posner, 2015).

It is also the case that religious affiliation and values associated with specific traditions of faith impact how an individual thinks and behaves, including their behavior towards authority and traits in intra-personal relationships (Murtaza et al., 2016). Religion is a system of trust that is related with the work life of an employee, and function as a principle to react

and contemplate various organizational experiences including organizational commitment (Farrukh et al., 2016). Religion is an essential factor as it is one of the universal institutions that significantly impact attitudes, values, and good behavior from an individual level to the wider community level (Mokhlis, 2009). The practice of goodwill values within an organization will also positively impact the growth of organizational commitment (UTAMI et al., 2021).

Religion in the perspective of Islam provides a sign that each individual activity within any context has to be related to the relationship with Allah SWT and carried out relevantly with the teachings of Al Qur'ān and adīths which include activities within the workplace (Zandi et al., 2013). This religion is based on the *Tawheed* concept that connects every aspect of living and human activities with Allah SWT, and also related to the spirit and importance of life in the hereafter (El Garah et al., 2012). This is because religious aspects such as faith, efforts to cleanse the soul and ukhrowi orientation become a vital component that requires attention in order to achieve the highest level of life goal in Islam, as shown in (QS. Al A'la (87):14-17): *“Successful indeed are those who purify themselves, remember the Name of their Lord, and pray. But you (deniers only) prefer the life of this world, even though the Hereafter is far better and more lasting.”*

*Ihsan* values is a comprehensive behavior and the highest thoroughness within Islam (Malik, 2014). *Ihsan* values is interpreted as a commitment to conduct work with the highest quality possible to attain the blessing of Allah, feel the presence of Allah directly observing and evaluating individuals, intention, action, feeling and behavior (Kadhim et al., 2017; Wahab & Ismail, 2019). In line with this meaning, (Al-Samdi et al., 2021) it explains that *ihsan* has several meanings. First, *ihsan* means “quality”, namely carrying out every task with high quality in all respects, such as work, worship, and life. Second, *ihsan* means charity and thus means behaving with a gentle and loving touch in building relationships between colleagues. That is, a person wants for his brother the same good things he wants for himself and puts others before himself, even when he is in greatest need. Third, *ihsan* shows a living conscience and obedience to God. This *ihsan* value is the main basis for the concept of *ihsan* commitment. So work commitment is built not on the basis of work contracts and material targets alone, but as a form of obedience and spiritual responsibility. Thus the commitment to carry out the best work will continue to be carried out under any circumstances.

The new concept that we propose is different from several previous studies where the concept offered by previous research states that work commitment is a form of the transactional relationship between organizations and employees built from social exchange theory (Van Rossenberg et al., 2018), and psychological domain as a concept (Meyer & Allen, 1991). Although Cohen has reconceptualized the dimensions of commitment which he developed into instrumental commitment and affective commitment after the individual is in the organization. However, the foundation underlying these two dimensions of commitment remains in a real transactional context (instrumental dimension of commitment), and attachment relationships are based on psychological contracts in the organization (affective dimension of commitment) (Cohen, 2007). This means that the concept of commitment is not yet based on the religiosity value of a transcendental relationship to Allah SWT.

The concept of *ihsān* commitment as a new concept that we are proposing contributes to filling the gaps in the development of employee organizational commitment as an existing concept with a different spirit, wider scope, comprehensiveness, and has transformative value. A wider scope of practicality is important and one of the indicators of a good theory (Bacharach, 1989; Bao, 2015), even the greatest idea will lose value if its scope of usefulness is narrow (Colquitt & Rodell, 2011).

## LITERATURE REVIEW

### Costly Signaling Theory

This theory suggests that a person can send signals on an object or characteristic to pursue as part of an expensive altruistic act (McAndrew, 2021). The altruism concept was initially difficult to elaborate by researchers as individuals pay an expensive price for an action of benefit to other individuals. After (Hamilton, 2017) introduces altruism acts with the concept of kin selection. This can give a satisfactory theoretical explanation. This concept explains that altruistic acts are appropriately conducted towards other individuals as they have a genetic relationship with themselves. Withstanding that, this concept is not elaborated further for its application towards individuals without a genetic relationship. (Trivers, 1971) then introduces the concept of reciprocal altruism. This particular concept is founded on social relationships, that suggests individuals with personal resources will relay benefits to other individuals with the possibility that they will receive a similar benefit as a return from other individuals.

But, not one of these altruism models can describe extensive philanthropic behaviors, heroic behaviors of sacrificing oneself, or giving to other individuals (for example, beggars) or organizations that will never return the goodwill both directly nor indirectly (McAndrew, 2021). The most beneficial perspective on these types of behaviors is then known as the "costly signalling theory". This theory proposes that behaviors such as these examples are mediums for individuals to promote quality or personal resources that they wish to achieve, that in the end will benefit altruism and increase the chances that this individual will be chosen and the possibility that how individuals position oneself to gain large access to resources through direct reciprocity or indirect (McAndrew, 2002). Altruism acts that are conducted for the intention of self-promotion is renowned by the term competitive altruism (Barclay & Willer, 2007). The difference between reciprocal altruism, expensive signalling and competitive altruism can result in returns in the future of the individual that cannot be directly attained from the altruistic acts conducted today (Bowles & Gintis, 2011). A study carried out by (Quek, 2021) also introduces a new signalling method through the term installing cost and reducing cost, that relates behavioral credibility and cost.

Several signalling concepts and altruistic acts that exist today is still motivated by hopes or returns for interpersonal relationship or work relationship. The spirit that motivates altruistic acts have not been grounded on the relationship with Allah SWT and happiness that reaches life after Earth. This study promotes altruistic acts founded in transcendental values in the perspective of Islam that is *ihsān* behaviors. The central theme of this behavior is the courage



to give the very best for other individuals as they would do oneself, conducting goodwill through sincerity (Shihab, 2007). Religious values from *ihsān* behaviors motivate individuals to build a commitment to give the very best to others founded in obedience and faithfulness to Allah SWT. There is no doubt that these behaviors exist for the guarantee of that faithfulness to Allah SWT will bear positive results in this world and the hereafter. This is based on the saying of Allah SWT (QS. An Nahl (16):97 that holds the meaning:

*“To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions.”*

This foundation becomes an expensive signalling in *ihsān* behavior. It would not be possible to carry out activities of not eating or drinking all day in fasting prayers if not motivated by strong values and quality in faith as a foundation for their behavior. The foundation of faith and religion will become a strong factor to commit in these aspects. This is also relevant to a study by (McAndrew, 2021; Soler, 2012) that states religious values as commitment an expensive signalling for individuals to conduct what is best for themselves and the community.

### Organizational Commitment

Organizational commitment can be defined as an individual willingness to strongly direct their resources for the organization and the willingness to maintain the organization due to the presence of trust as an acceptance of the mission and values of the organization. Similar to that definition (Meyer & Allen, 1997, 1991) defines organizational commitment as a psychological relationship between employee and organization that motivates a full-time employee to fully participate in the organization. The general definition and theme that has been discussed about organizational commitment is related to the ties or relationship between an individual and an organization (Mohabati et al., 2014). According to (Meyer & Herscovitch, 2001; Meyer & Allen, 1997), the psychological connection between employee and organization is shaped in three dimensions that are affective commitment referring to the identification, participation and emotional ties to the organization. This dimension is identified by several indicators such as employees spending their career with a specific organization, employee identifies oneself with the organization, feeling of partly owning the organization, organizational presence as valuable to the employee, emotional ties with the organization, and the perspective that the organization is part of an employees' family (Meyer et al., 1993). With this aspect, an employee with a strong affective commitment will remain within the organization as their emotional wish is to continue participating and becoming part of the organization. Continuance commitment is defined as commitment based on employees' acknowledgement for the cost of leaving the organization. As a result, employees possessing strong continuance commitment will remain loyal with the organization as a consequence of the cost to pay. Normative commitment is defined as a commitment based on the feeling of responsibility towards the organization. For this reason, employees with strong normative commitment will persist as they are determined to carry out these responsibilities.

There are two main propositions suggested by (Meyer & Herscovitch, 2001) within commitment that is first, the presence of a strength that ties an individual towards the source of action

relevant to the target, and second, commitment can be affected by varying mindsets that play a role in shaping behaviors. According to the proposition, this indicates that commitment is referred as the presence of a spirit that motivates a behavior and the presence of a goal or target that can tie an individual to dedicate its best performance for the organization. Furthermore, commitment can be impacted by several factors that can affect individual behaviors.

In harmony with that, historically and from the existing literature review conducted by (Rousseau, 1995), it is found that the majority of understanding of commitment in the workplace is rooted in a form of work relation that is explained further using the Social Exchange Theory and reciprocal relationship. Social Exchange Theory perceives work relations as a relationship where the output in comparison to the input is a form of exchange between the organization and the employee. The Social Exchange Theory ideology within the organizational environment suggests that employees feel obligated or tied to their colleagues, or the organization where they work if they achieve advantages in its exchange with the organization (Blau, 1964). If alternatively the employee feels that other individuals or organization have received their advantages from the exchange and this advantage is not returned within the correct time frame, as recognized by the employee carrying out its duties and relaying advantages, this condition can bear a negative impact on the development of relations in the workplace (Cropanzano & Mitchell, 2005; Lin & Huang, 2010; Molm et al., 2007) and this can pose a threat for the organization due to its potential loss of human resources as the individual or employee consider leaving the organization. This can be inferred that commitment built upon the philosophy of the social exchange theory can be said to be a fragile commitment.

According to results from several existing studies, the foundation of organizational commitment is transactional in nature and is based on targets and goals built by employees within the organization. Motivation that pushes employee behaviors within this context will be limited to material, social and other elements of motivation that is physical in nature, it is not founded in spirit and a wider scope of target that is spirit and religious targets. Religious foundation is vital as religion and religious awareness can impact individual behaviors, including that of relationship and commitment in the workplace (Farrukh et al., 2016; Posey et al., 2015) This study suggests a contemporary organizational concept in the perspective of Islam, that is founded on a value of Islam as a religion that is *ihsān* values.

### ***Ihsān* Values**

The views of life that is believed by an individual or group is influenced by how they perceive themselves, their life goals and their environment (Mas'ud, 2017). This includes how individuals perceive activities in the workplace. For Muslim individuals, work is perceived to be not only for the fulfilment of economic needs, satisfaction or self-actualization but more than that in the perspective of Muslim individuals, work relations is a part of fulfilling their faith towards Allah SWT, prayer and to give prosperity to their lives (QS. Adh Dhariyah: 56). Allah says: "*I did not create jinns and humans except to worship Me*".

*Ihsān* is defined as a comprehensive advantage and the highest form of honor to gain the blessings of Allah SWT (Malik, 2014). *Ihsān* is also an action that possesses beneficial values

and of refraining oneself from sins that take form from activities that betray goodwill, love for both parents, siblings and other servant of Allah through possessions, status, knowledge or their physicality (Mianoki, 2010).

*Ihsan* is rooted in two foundations. First, *ihsan* is a religious relationship as a form of trust towards Allah SWT through hard work, humility (*tawadhu*), and with the belief that an individual is connected directly with Allah SWT. Furthermore, *ihsan* in the context of *muamalah* or social relationship means giving the best, providing blessings, benefits and prosperity as wide as possible for other people within the family environment, community/organizational environment, and dedicating the best work performance as an impact of awareness that one is under the supervision of Allah SWT (Irmadariyani et al., 2016).

Within *ihsan* values, there is the *Tawheed* spirit as a motivation in conducting every activity, and the orientation/target of activity that is wide in scope and comprehensiveness that is for this life and the hereafter. This refers that a behavioural motivation founded in *ihsan* value is not just a reciprocal input output motivation, but also driven by the intention and target result of an activity along with a reward that is not only of material values but also the hope of a reward that is a worthy living in the hereafter. This reward is valued and contemplated by individuals as better from and result of good relationship with Allah SWT. In harmony with (QS. Al A'la (87): 17) that is translated: “*Even though the Hereafter is far better and more lasting*”.

Moreover, the orientation and target of activities based on *ihsan* values is not limited to the material goals and target, but also to attain a comprehensive goal in Islam that is referred to as *al falāḥ*. *Al falāḥ* is every form of happiness, luck, success, and prosperity that is felt by an individual, characterized in birth virtue, and can be recognized in this life and the hereafter that follows, from every side and dimension that is more comprehensive in every aspect of life, material and spiritual (Aqbar et al., 2020). According to the perspective of Imam al Ghazali, *falāḥ* can be attained through the benefit of maintaining shari'a purposes (*maqāṣid al-Sharīah*). Imam Al-Ghazali explains that *maqāṣid al-Sharīah* is reflected in five primary elements that is to guard religion, spirit, mentality, descendants, and possessions (Musolli, 2018).

*Ihsan* values that is practised by individuals in work relations will result in optimism, as these activities conducted in the workplace are carried out as a form of faith towards Allah SWT. Individuals who have *ihsan* behavior (*muhsin*) is very much loved by Allah SWT as what is written in several verses of Al Qur'an (QS.Yunus (10): 26; An Nahl (16): 90; Al Kahf (18): 30; Al Baqarah (2): 195; Al 'imran (3): 134,148; Al Maidah (5):13, 93) that relays Allah SWTs' love for people who carry out *ihsan* values and will provide them with honor along with additional support in this life and the hereafter. According to the details of these Al Qur'an verses, it shows that *ihsan* values is important to be emulated in each and every activity and as a foundation to build an organizational commitment.

The application of *ihsan* values in organizations can be hinted through the doing of work activities with an orientation of optimal results as a form of belief towards Allah SWT, conducting goodwill to fellow human beings, as member of an organization that is good for oneself, continuing to upgrade ones' competence and capabilities along with the quality of



personal character, sustaining an effort to reduce the negative impact from each bad behavior, forming each activity as an investment of happiness for this life and the hereafter.

## RESERACH METHODOLOGY

A meta-analysis was used in this research to review several articles related to the objectives of this research. Publish or Perish application from Harzing ([Adams, 2016](#)) was used to filter relevant articles. The Scopus database is used to search for articles using the PoP application. We used the search title “organizational commitment” to narrow the findings. We are looking for articles for the period 2013-2023. Through this step, 200 articles were included in the PoP search, and then the top 10 ranking articles in the Q1 category of the articles were analyzed for the purposes of this study.

## RESULT AND DISCUSSION

After searching the database using Publish or Perish (PoP) to obtain articles according to research objectives, ten journal articles were subjected to a critical review of the philosophy of the concept of organizational commitment presented in following Table 1.

Based on the results of a review of several related existing studies with organizational commitment, there are still some shortcomings. First, the orientation of employee commitment built by the organization is still focused on maximizing company profits, not yet aimed at broader interests, namely happiness in this world and the hereafter. Second, commitment is built on the basis of a transactional relationship between the organization and employees, a psychological framework, not yet based on religious values based on a transcendental relationship to Allah azza wa jalla.

Based on this meta-analysis, and theoretical studies of commitment theory and *ihsān*'s values, we propose a new concept (novelty) through the synthesis of affective commitment and *ihsān* values, namely *ihsān*'s commitment as presented in Figure 1. Although organizational commitment consists of affective, normative, and continuity commitment ([Meyer & Allen, 1997](#)), we focus on affective commitment. Affective commitment has been shown to be the most important aspect of organizational commitment, playing the most significant role in its implications for task performance and OCB ([Kehoe & Wright, 2013](#)). In this regard, affective commitment is found to be the core essence of organizational commitment, as the main characteristic of organizational commitment which is eternal, very necessary and main ([Mercurio, 2015](#)). The selection of *ihsān* values is based on several verses of the Qur'ān (QS.Yunus (10): 26; An Nahl (16): 90; Al Kahf (18): 30; Al Baqarah (2): 195; Al 'imran (3): 134,148; Al Maidah (5):13, 93) which convey Allah SWT's love for people who practice *ihsān* values and will give him honor and additional support in this world and the hereafter. From the details of the verses in the Koran, it show that *ihsān* values are important to emulate in every activity and as a basis for building organizational commitment.

**TABLE 1**  
**Review on Organizational Commitment Concepts**

Author	Title Word and Journal	Concept	Weaknesses Points
(El-Kassar & Singh, 2019)	Green innovation and organizational performance: The influence of big data and the moderating role of management commitment and HR practices. <i>Technological Forecasting and Social Change</i> , 144, 483-498	Management commitment is built to establish partnerships and support that provide benefits to the company through green environmentally supply chain collaboration	Commitment is built only to provide maximum profits for the company. In the Islamic concept, every action commitment is intended and aimed at providing broad benefit to all company stakeholders and is also oriented towards achieving the benefit of the afterlife. The philosophy used is still transactional
(Farooq et al., 2014)	The Impact of Corporate Social Responsibility on Organizational Commitment: Exploring Multiple Mediation Mechanisms. <i>Journal of Business Ethics</i> , 125(4), 563-580	Affective Organizational Commitment is defined an employee's emotional attachment to, identification with, and involvement in the organization Social identity theory is the basis for building organizational commitment	The basic philosophy in building commitment still only relies on psychology and social identity. The value of religiosity has not become the main basis for building organizational commitment

**TABLE 2**  
**Review on Organizational Commitment Concepts**

Author	Title Word and Journal	Concept	Weaknesses Points
(Chun et al., 2013)	How Does Corporate Ethics Contribute to Firm Financial Performance? The Mediating Role of Collective Organizational Commitment and Organizational Citizenship Behavior. <i>Journal of Management</i> , 39(4), 853-877	Collective organizational commitment can improve employee task performance and organizational citizenship behavior, and become a significant predictor of achieving organizational goals. Commitment is built based on institutional theory	The value of religiosity has not become the main basis for building organizational commitment
(Fu & Deshpande, 2014)	The Impact of Caring Climate, Job Satisfaction, and Organizational Commitment on Job Performance of Employees in a China's Insurance Company. <i>Journal of Business Ethics</i> , 124(2), 339-349	Organizational commitment can improve employee job performance. The dimensions of organizational commitment use Meyer's concept, namely normative commitment, affective commitment and continuous commitment	The basic philosophy in building commitment still only relies on psychology, has not included the value of religiosity in building commitment
(Colwell & Joshi, 2013)	Corporate Ecological Responsiveness: Antecedent Effects of Institutional Pressure and Top Management Commitment and Their Impact on Organizational Performance. <i>Business Strategy and the Environment</i> , 22(2), 73-91	Organizational commitment from top management can increase and encourage the responsible role of the company or employees towards the natural environment This study is based on institutional theory	The value of religiosity has not become the main basis for building organizational commitment. This study is based on institutional theory.

**TABLE 3**  
**Review on Organizational Commitment Concepts**

(Allen & Meyer, 1996)	Perceived organizational support and embeddedness as key mechanisms connecting socialization tactics to commitment and turnover among new employees. <i>Journal of Organizational Behavior</i> , 34(3), 350-369	Perceived organizational support (POS) and embeddedness built through socialization tactics mechanisms can increase organizational commitment  Building organizational commitment based on Relational cohesion theory	Building organizational commitment is not yet based on religious values, how to retain newcomer employees in the organization
(Mercurio, 2015)	Affective Commitment as a Core Essence of Organizational Commitment: An Integrative Literature Review. <i>Human Resource Development Review</i> , 14(4), 389-414	This study proposes a conceptual framework where affective commitment, or emotional attachment to the organization, is an important core essence of organizational commitment.	In an Islamic perspective, individual behavior will provide broad benefits in this world and the hereafter if it is based on the values of <i>Tawheed</i> , so that it is not limited to the affective aspect.
(Posey et al., 2015)	The impact of organizational commitment on insiders' motivation to protect organizational information assets. <i>Journal of Management Information Systems</i> , 32(4), 179-214	Affective organizational commitment is considered relevant to protection motivation theory (PMT) because of its important role in controlling beneficial behavior and because employees with high affective commitment will respond positively to negative information and are those who the organization wants to retain.	This study still refers to one dimension of organizational commitment, namely affective commitment. In this study, it is based on Protection Motivation Theory, not yet based on the value of religiosity.



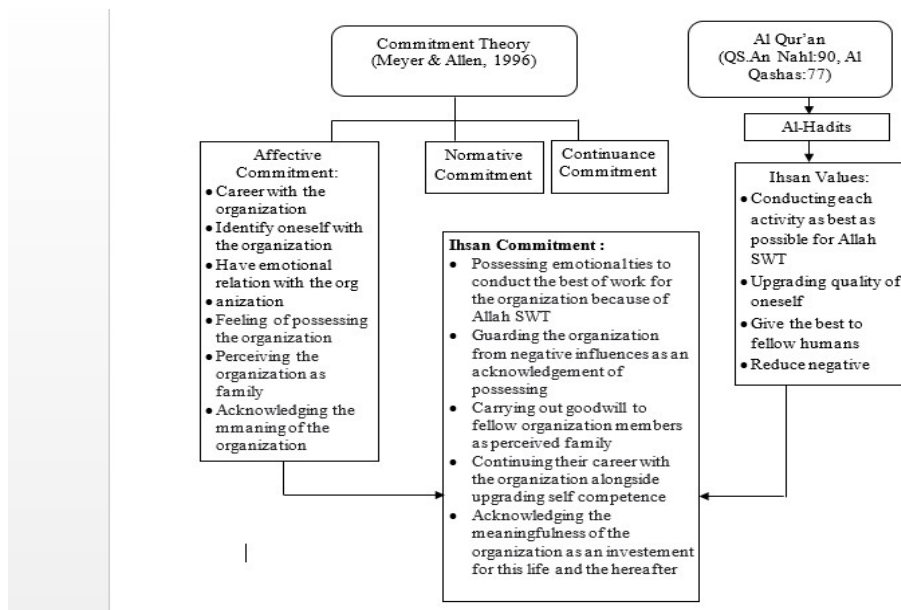
**TABLE 4**  
**Review on Organizational Commitment Concepts**

Author	Title Word and Journal	Concept	Weaknesses Points
(Dhar, 2015)	Service quality and the training of employees: The mediating role of organizational commitment. <i>Tourism Management</i> , 46, 419-430	Employees who have high affective commitment are ready to accept the values and goals of the organization and exert extra effort for or on behalf of the organization. This level of commitment motivates employees to achieve organizational goals without seeking opportunities for personal gain.	This study still refers to one dimension of organizational commitment, namely affective commitment. In this study, it is based on Protection Motivation Theory, not yet based on the value of religiosity.
(Eliyana et al., 2019)	Job satisfaction and organizational commitment affect in transformational leadership towards employee performance. <i>European Research on Management and Business Economics</i> , 25(3), 144-150	Organizational commitment is defined as 1. a strong willingness to remain in the organization, 2. a willingness to work hard for the organization's ideals; 3. Willingness to accept values and goals organization.	The concept of organizational commitment in this study still uses the concept of commitment developed by Meyer. Religious values have not been included in this study to become a basis for commitment.

### ***Ihsān* Commitment**

*Ihsān* commitment is defined as individual ties to an organization that is founded with the *Tawheed* spirit and good relationship with Allah SWT, to continue involving oneself, maintain organizational continuity and give the best for the organization. Within this concept, employees with strong *ihsān* commitment will conduct the best performance for the organization and remain within the organization as they spiritually judge their activities within the organization to possess meaning not only for life on Earth but also life on the

hereafter. These activities are not only limited to organizational relations but also founded in obedience intentions and good relationship with Allah SWT.



**FIGURE 1.** Integration Commitment Theory and *Ihsān* Values

There are five important points that reflect *ihsān*'s commitment:

- Possessing emotional ties to conduct the best work for the organization because of Allah SWT
- Guarding the organization from negative influences is an acknowledgement of possessing
- Carrying out goodwill to fellow organization members as perceived family
- Continuing their career with the organization alongside upgrading self-competence
- Acknowledging the meaningfulness of the organization as an investment for this life and the hereafter

The presence of faith spirit within *ihsān* commitment, as this foundation becomes sturdy to conduct activities and best work commitment for the organization. Referring to the costly signalling theory of religion (McAndrew, 2002), explains that individuals can make large philanthropic gifts, heroic acts of self-sacrifice, or gifts to others that will never be reciprocated directly by the person given. This requires expensive resources although it can ultimately benefit the altruist as a signaler by building an altruistic reputation in the eyes of others. Referring to this theory, the value of *ihsān* is the basis for individuals to give alms, meaning being gentle and affectionate in fostering relationships between co-workers. That is, a person wants the same good things he wants for himself for his brother and puts others before himself, even when he is in greatest need (Al-Samdi et al., 2021). The altruistic

behavior he carries out is not based on the reciprocal relationship expected from other people who are given goodness, but there is a transcendental hope in the form of Allah SWT's grace. He built his reputation before Allah SWT.

This *ihsān* value is the basic value of the *ihsān* Commitment. Study of (McAndrew, 2002) shows that commitment founded in religious values is a strong commitment to carry out activities that relay the goodwill of oneself and the organization, and several studies (Roof, 2015; Soler, 2012) support a similar result. The result of their study (Sosis & Bressler, 2003) mentions that commitment for individual activities founded in religious commitment is relatively more stable in comparison to commitment based on secular values. Within *ihsān* commitment, work activities conducted by individuals within the concept of *ihsān* commitment will continue to be tied with the end goal which is to attain the goodwill and blessing of Allah SWT resulting in a strong commitment. As goodwill activities are not tied with Allah SWT will become fruitless (Farooq et al., 2014). This is relevant to Al Qur'ān Surah An Nahl (16):97 which translates to:

*“To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions.”*

The implication of *Tawheed* faith spirit is the presence of responsibility for work that is sourced from moral knowledge, that is values, responsibilities and prohibitions within values as indicated in Al-Qur'ān and adīths. As such, work commitment is not only rooted in emotional ties, responsibility as a motivation due to the presence of a work contract, and or cost element as a form of anxiety of losing the job. *Ihsān* commitment has a wider dimension, as the orientated goal that one wants to achieve from this commitment involves goodwill for religion, soul, mentality, descendants and possession that within Islam is known as the concept of *al falāḥ* (Aqbar et al., 2020; Musolli, 2018). This translates to relationship and work ties that is built between an individual employee and organization is not only tied to the position of fulfilling economic, social or self-actualization needs. There is a wider target that is to guard *aqidah* in this form of guarding religion, safety, and the cleanliness of ones' soul, development of knowledge for the betterment of the individual and the organization, goodwill for the future generation and the importance of happiness in the hereafter. According to this commitment, where work organizations is perceived by the individual to uphold values that is not in alignment with the dimension of *al falāḥ*, the individual will consider leaving the organization. *Ihsān* Commitment, Employee Engagement, and Performance The research (Mohabati et al., 2014) shows that business based on Islamic values has a positive and significant influence on employee organizational behavior such as building social involvement, altruism, work awareness, individual mutual coordination, protection of organizational resources, responsibility and politeness. In line with this, *ihsān* commitment is an individual's bond with an organization that is based on the spirit of *Tauhid* and a good relationship with Allah SWT, to continue to involve oneself, maintain the continuity of the organization and provide the best for the organization with *ihsān* values.

Several previous studies show that employees who have high organizational commitment will have high involvement in the organization (Asif et al., 2019). This involvement is manifested in two ways. First, when employees have strong commitment, they believe

they will have greater obligations and involvement in organizational activities and achieve organizational goals with hard work (Rhoades et al., 2001). They considered this greater involvement to be a useful behavior in carrying out other roles and additional [preventive] roles. Second, commitment encourages employees to develop a progressive attitude towards the specific tasks they want to achieve (Meyer & Allen, 1991). Employees who have strong commitment will add more value to these tasks, showing more willingness to put in extra effort and effort to do so, improving their performance in order to remain in the organization. Their desire to maintain their role in the organization increases their level of engagement and performance (Luchak & Gellatly, 2007; Markow & Klenke, 2005).

According to the above summary and study, arranged are proposition 1 Figure 2:

Proposition 1: The strong *ihsan* commitment will increase individual participation in an organization and increase work performance.

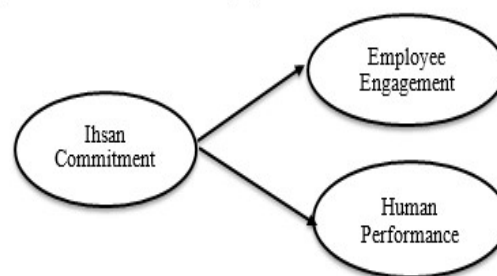


FIGURE 2. Proposition 2

### Engagement and Human Performance

Participation is defined as a mind that is positive, satisfactory, and connected to work as hinted by spirit, dedication, and absorption (Schaufeli et al., 2002). Spirit is signalled by high energy effort and mental strength when working, the will to invest effort in an individual's work, and consistency, including when faced by hardships. Dedication refers to a strong participation in ones' work and experiencing feelings of meaningfulness, enthusiasm, inspiration, pride, and challenge. Absorption is signalled through full participation and happiness in carrying out one's work (Simpson, 2009).

Related with individual participation within an organization, (Kahn, 1990) discusses that psychological experiences encountered by individuals within the context of work will impact the individual to either participate themselves or not in carrying out and showing their performance. There are three psychological conditions that according to (Kahn, 1990) can influence individuals to participate oneself (via physical, cognitive, and emotional) and show good performance in organizations, that is psychological safety, meaningfulness, and the provision of work support. In line with that, (Harter et al., 2003) explain four elements necessary for individuals to participate in the workplace which include: (a) the clarity of expectation and resources provided, (b) the feeling of contribution to the organization, (c) the feeling of possessing a matter that exceeds oneself, and (d) the feeling of owning the opportunity to progress and develop.

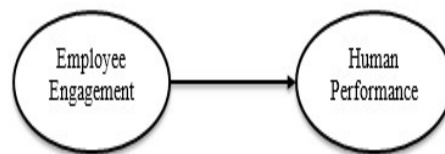


Building participation is an essential move and can be evaluated as a proactive approach and basis for the progress and sustainability of an organization (Kim et al., 2013). As employees who have a high degree of participation also possess high energy, and enthusiasm for their occupation, and frequently participate oneself deeply in their work (Harter et al., 2003; Macey & Schneider, 2008). This condition will push for an increase in individual work performance and/or team performance which will also be a strong foundation for the sustainability of an organization.

Several empirical studies show that individual participation levels in a good organization will result in a positive influence in achieving work results (Bakker et al., 2012; Kirk-Brown & Van Dijk, 2011; Puspitasari & Darwin, 2021).

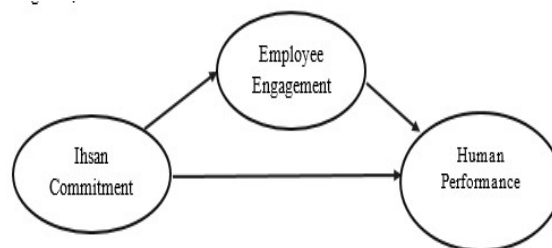
According to the summary and literature, arranged are the following propositions,

Proposition 2: The high level of individual engagement will increase better work performance.



**FIGURE 3.** Proposition 3

According to propositions 1 and 2, the grand theoretical model is arranged as shown in Figure 2,



**FIGURE 4.** Grand Theoretical Model

This primary theoretical model indicates that organisational performance can be built through employee engagement that is constructed with increased *ihsān* commitment. *Ihsān* commitment can also heighten organizational performance.

## Conclusion

Organizational commitment plays an important role in increasing participation and organizational performance. Studies on commitment have been conducted by earlier researchers

within the dimension of psychology. This study suggests a new commitment concept within the perspective of Islam which is *ihsān* commitment. The concept of *ihsān* commitment is hoped to offer a strong commitment founded on the spirit of faith and a wider goal within work activities in building commitment that is *al falāḥ*: to maintain religion, spirit, mentality, descendants and possessions. *Ihsān* commitment is hoped to motivate a high degree of employee engagement and organizational performance.

Within an organizational practice, *ihsān* commitment can be indicated by individuals with emotional ties to give the best work result for the organization because of Allah SWT, maintaining the longevity of the organization from negative omens as they feel that they have enough, conduct goodwill towards all members of the organization as family, continue their career with the organization through increasing self-competence, contemplating that the meaning of being part of the organization is an investment both in this life and the hereafter.

This study contributes to the development of a commitment concept from an Islamic perspective. The result of this study provides insight and a new concept in building organizational commitment for increasing participation and human performance. This study also supports the costly signalling theory within the practice of commitment in the workplace.

Agendas for future research will be building a measuring scale and validation from the *ihsān* commitment concept, and conducting an empirical study that links this new construct with other variables such as employee engagement, and human performance.

### Disclosure statement

No potential conflict of interest was reported by the authors.

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