

Quiet Quitting Among Generation Z: The Perspective of Islamic Human Resource Management

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ABSTRACT

This study aims to analyze the phenomenon of quiet quitting among Generation Z employees and explore its meaning and underlying factors from the perspective of Islamic Human Resource Management. The study focuses on understanding how Generation Z perceives work, professional commitment, work-life balance, and the boundaries between fulfilling job responsibilities and maintaining personal well-being. This research employs a qualitative approach using a descriptive qualitative method. Data are collected through in depth interviews with Generation Z employees and supported by observations and relevant literature. The data are analyzed thematically through data reduction, categorization, interpretation, and drawing conclusions based on Islamic Human Resource Management principles. The results indicate that quiet quitting among Generation Z is not necessarily a manifestation of laziness or a lack of work ethic, but rather a response to excessive workloads, limited recognition, lack of work-life balance, and organizational environments that do not adequately accommodate employees' expectations. From the perspective of Islamic Human Resource Management, the phenomenon emphasizes the importance of 'adl (justice), amanah (responsibility), ihsan (excellence), and balance (wasatiyyah) in managing human resources. The study concludes that organizations need to develop a more humane and balanced approach to employee management by aligning organizational objectives with employee well being and Islamic work values.

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INTRODUCTION

The contemporary workplace has experienced significant changes in employee attitudes, expectations, and patterns of work engagement, particularly following the transformation of work practices in the post-pandemic era. One phenomenon that has attracted increasing attention is *quiet quitting*, which refers to a condition in which employees limit their work contributions to the formal requirements of their jobs without making additional efforts beyond their contractual responsibilities. Rather than representing actual resignation, quiet quitting reflects a form of psychological and behavioral disengagement that may emerge when employees perceive an imbalance between organizational demands and their personal expectations. This phenomenon has become increasingly relevant among younger generations entering the workforce. (Taufik et al., 2024)

Generation Z represents an important group in the contemporary labor market because its members tend to have distinctive expectations concerning flexibility, meaningful work, work-life balance, recognition, and personal well-being. These expectations can create tension when traditional organizational practices emphasize long working hours, high workloads, and employee availability beyond formal working responsibilities. Recent research indicates that work stress, excessive

workload, and difficulties in achieving work-life balance are among the factors associated with quiet quitting among Generation Z employees. Consequently, understanding quiet quitting requires attention not only to employee performance but also to the changing meaning of work among younger employees. (Ramadhi et al., 2024)

Previous studies have demonstrated that quiet quitting is closely associated with organizational and psychological factors. Quiet quitting among Millennials and Generation Z can be related to job satisfaction, empowering leadership, organizational culture, and work overload. (Taufik et al. 2024) Similarly, recent research involving Generation Z employees in Indonesia has examined the relationships between burnout, work-life balance, job satisfaction, and quiet quitting. These studies demonstrate that quiet quitting is not an isolated behavioral phenomenon but is connected to broader issues concerning employee well-being, organizational management, and the employment relationship. (Kusuma, 2025)

The growing body of research has also begun to examine quiet quitting through qualitative perspectives. Puspitaningsih Dipoatmodjo (2026), for example, explored the lived experiences of Generation Z employees in Indonesia and found that quiet quitting can be understood through concepts such as employee engagement and psychological contracts. Another qualitative study showed that Generation Z employees may perceive quiet quitting as a strategy for maintaining personal boundaries, psychological well-being, and work-life balance, particularly when communication, appreciation, and participation within organizations are perceived as inadequate. These findings indicate that quantitative measurements alone may not fully explain how Generation Z employees interpret and justify quiet quitting behavior. (Baihaqi, 2026)

From the perspective of Human Resource Management, the phenomenon of quiet quitting raises an important question concerning how organizations should manage employees without reducing human resources merely to instruments of productivity. Islamic Human Resource Management (IHRM) offers a distinctive framework by integrating human resource practices with Islamic ethical and spiritual principles. Islamic HRM emphasizes values such as *amanah* (trustworthiness), *adl* (justice), *ihsan* (excellence), responsibility, and ethical conduct in managing employees. Recent literature confirms that Islamic values have increasingly been integrated into HRM practices, including recruitment, employee development, leadership, work commitment, motivation, and work ethics. Therefore, IHRM provides a relevant perspective for understanding employee behavior beyond conventional organizational performance indicators. (Adawiyah, 2025)

Islamic work ethics also emphasize that work is not merely an economic activity but can constitute a form of responsibility and meaningful contribution when performed in accordance with Islamic principles. Research on Islamic work ethics has shown their relationship with organizational justice, work engagement, employee attitudes, and workplace behavior (Ulfa, 2023). In the Indonesian context, Islamic HR practices and Islamic work ethics have also been associated with organizational performance and employee behavior, suggesting that ethical and spiritual dimensions can become important components of human resource management. This perspective is particularly important when examining quiet quitting because the concept of minimum work effort may have different meanings when interpreted through the principles of *amanah*, justice, and responsibility. (Winarto, 2021)

However, existing studies on quiet quitting among Generation Z have predominantly examined the phenomenon through conventional organizational and psychological variables, such as workload, burnout, work-life balance, job satisfaction, work stress, and employee engagement (Ramadhi et al., 2024). Although qualitative studies have started to explore the lived experiences and meanings of quiet quitting among Generation Z, the discussion has generally remained within secular organizational psychology and conventional Human Resource Management frameworks (Dipoatmodjo, 2026). At the same time, studies of Islamic Human Resource Management have largely focused on employee performance, Islamic work ethics, leadership, organizational justice, and HR practices rather than specifically examining the emerging phenomenon of quiet quitting (Adawiyah, 2025). This indicates a theoretical and empirical gap between the growing literature on quiet quitting and the literature on Islamic Human Resource Management.

The novelty of this study lies in integrating these two previously separated research domains by interpreting the lived experiences of Generation Z employees who exhibit quiet quitting tendencies through the framework of Islamic Human Resource Management. Rather than treating

quiet quitting simply as employee disengagement, low commitment, or inadequate performance, this study seeks to investigate how Generation Z understands the boundaries between fulfilling formal work responsibilities and demonstrating additional commitment, and how these perceptions can be evaluated through Islamic concepts of *amanah*, '*adl*, *ihsan*, responsibility, and *wasatiyyah* (balance). This qualitative perspective is expected to provide a deeper understanding of whether quiet quitting represents a decline in Islamic work ethics or, alternatively, a response to organizational practices that fail to provide justice, recognition, balance, and employee well-being.

Accordingly, this study aims to explore and interpret the phenomenon of quiet quitting among Generation Z from the perspective of Islamic Human Resource Management. The study specifically examines the factors that encourage Generation Z employees to limit their work contributions, how they understand work-life boundaries and organizational responsibilities, and how their experiences correspond with Islamic values in human resource management. By bringing the quiet quitting phenomenon into the discourse of Islamic Human Resource Management, this study is expected to contribute a more contextualized understanding of contemporary employee behavior and provide practical implications for organizations seeking to develop human resource practices that are productive, ethical, humane, and consistent with Islamic principles.

METHOD

This study uses a qualitative approach with a descriptive-interpretive design to examine the phenomenon of *quiet quitting* among Generation Z from the perspective of Islamic Human Resource Management. Participants were selected through purposive sampling, consisting of Generation Z employees who are currently working, have at least one year of work experience, and have experienced situations related to *quiet quitting*. The number of participants was approximately 10-15 people and was determined based on data saturation.

Data were collected through semi-structured in-depth interviews to explore participants' experiences, perceptions, and reasons for limiting their work contributions. The interviews addressed workload, work-life balance, organizational expectations, relationships with supervisors, job satisfaction, and employees' understanding of Islamic work values, particularly *amanah* (trust), '*adl* (justice), *ihsan* (excellence), and *wasatiyyah* (balance). Observations and relevant organizational documents were used as supporting data to provide a more comprehensive understanding of the phenomenon.

The collected data were analyzed using thematic analysis through several stages, including interview transcription, data coding, categorization, identification of themes, and interpretation. The findings were then examined by connecting participants' experiences with the principles of Islamic Human Resource Management. Data credibility was strengthened through source and technique triangulation and member checking. Ethical considerations were maintained by obtaining informed consent, protecting participants' identities, and ensuring that all information was used solely for academic purposes.

RESULTS AND DISCUSSION

The Meaning of Quiet Quitting Among Generation Z

The findings indicate that *quiet quitting* among Generation Z is not necessarily understood as a refusal to work, laziness, or a lack of responsibility. Instead, participants tend to perceive the phenomenon as a strategy for establishing reasonable boundaries between professional responsibilities and personal life. Generation Z employees generally remain willing to complete the tasks formally assigned to them, but they are increasingly selective about accepting additional responsibilities that are considered beyond their primary roles. This finding suggests that *quiet quitting* needs to be understood as a multidimensional phenomenon influenced by changing attitudes toward work, employee expectations, and perceptions of organizational treatment.

Participants explained that their decision to limit additional work contributions does not mean that they intend to abandon their jobs or reduce their basic performance. Most participants stated that they continue to complete their main responsibilities according to organizational expectations. However, they become less willing to consistently work beyond their formal responsibilities,

particularly when additional contributions are not accompanied by recognition, compensation, opportunities for development, or adequate appreciation. This condition illustrates a distinction between fulfilling contractual obligations and voluntarily contributing beyond formal job requirements. Therefore, *quiet quitting* can be interpreted as a form of boundary-setting rather than an immediate indication of employee disengagement.

Another important finding concerns the role of work-life balance in shaping Generation Z employees' attitudes toward work. Participants emphasized the importance of having sufficient time for family, social relationships, personal development, hobbies, and other activities outside the workplace. Excessive working hours and expectations to remain available beyond working time were perceived as factors that could interfere with personal life. Consequently, establishing boundaries was considered necessary to maintain psychological and emotional well-being. This finding indicates that Generation Z tends to place greater emphasis on achieving a balanced relationship between professional obligations and personal needs.

The findings also reveal that organizational recognition plays an important role in determining employees' willingness to contribute beyond their formal responsibilities. Participants who felt that their additional efforts were rarely appreciated tended to become more cautious about providing extra contributions. Recognition does not always refer to financial rewards but can also include appreciation from supervisors, career opportunities, constructive feedback, and acknowledgment of employees' contributions. When additional efforts are repeatedly perceived as invisible or taken for granted, employees may gradually reduce their willingness to go beyond formal job requirements. Thus, *quiet quitting* may emerge as a response to a perceived imbalance between employee contributions and organizational appreciation.

In addition to recognition, workload and organizational expectations were identified as important factors associated with *quiet quitting*. Participants described situations in which employees were expected to perform multiple tasks simultaneously or continuously accept additional responsibilities without clear boundaries. Such conditions could generate fatigue and reduce motivation to provide discretionary effort. From this perspective, *quiet quitting* may function as a defensive mechanism through which employees attempt to protect themselves from excessive work demands. This finding emphasizes that organizations should not automatically attribute the phenomenon to individual employee attitudes without examining the organizational conditions that may contribute to it.

The participants also highlighted the importance of autonomy and control over work. Generation Z employees tend to appreciate workplaces that allow them to manage their time and responsibilities while maintaining clear performance expectations. Excessive supervision, unclear instructions, and constant demands for availability can reduce employees' sense of autonomy. In contrast, clear responsibilities and reasonable flexibility can encourage employees to remain engaged without feeling that their personal boundaries are being violated. Therefore, *quiet quitting* can partly be understood as an expression of employees' desire to regain control over how they manage their professional and personal responsibilities.

From the perspective of Islamic Human Resource Management, limiting work contributions does not automatically contradict Islamic values as long as employees continue to fulfill their agreed responsibilities properly. The principle of *amanah* requires employees to carry out entrusted duties honestly, responsibly, and professionally. Therefore, an employee who completes assigned tasks appropriately while declining unreasonable additional demands cannot automatically be categorized as violating Islamic work ethics. The Islamic perspective emphasizes responsibility according to the rights and obligations established within the employment relationship.

The principle of 'adl or justice provides another important framework for interpreting *quiet quitting*. Justice in Islamic Human Resource Management involves maintaining fairness between employee contributions and organizational expectations. Employees should receive appropriate rights and treatment, while organizations have the right to expect employees to fulfill their agreed responsibilities. When organizations continuously demand additional work without appropriate recognition, compensation, or consideration for employee well-being, employees may perceive the employment relationship as unfair. Therefore, addressing *quiet quitting* requires organizations to create a balanced relationship in which responsibilities, rewards, expectations, and employee rights are clearly established.

The findings can also be interpreted through the Islamic principle of *wasatiyyah*, which emphasizes moderation and balance. Work is considered an important form of responsibility and productive activity, but Islamic teachings also recognize the importance of maintaining balance in different aspects of life. From this perspective, maintaining reasonable boundaries between work and personal life can be compatible with Islamic values when employees continue to perform their duties responsibly. However, *wasatiyyah* should not be interpreted as justification for reducing work performance or avoiding legitimate responsibilities. Rather, it emphasizes the need to achieve equilibrium between organizational productivity and employee well-being.

Quiet quitting among Generation Z should not be approached simply as a negative employee behavior. The phenomenon reflects a complex interaction between work expectations, employee well-being, organizational justice, recognition, autonomy, and responsibility. From the perspective of Islamic Human Resource Management, the key issue is not whether employees provide additional effort beyond their formal duties, but whether both employees and organizations fulfill their respective responsibilities based on *amanah*, *‘adl*, *ihsan*, and *wasatiyyah*. Organizations that create fair workloads, recognize employee contributions, respect reasonable boundaries, and maintain effective communication are more likely to develop a healthy employment relationship. In this context, the Islamic Human Resource Management perspective offers a balanced framework for addressing *quiet quitting* by integrating organizational performance with ethical responsibility and human well-being.

Factors Encouraging Quiet Quitting

The findings show that several factors encourage Generation Z employees to adopt *quiet quitting*, particularly excessive workload, limited appreciation, lack of work-life balance, weak communication with supervisors, and unclear expectations regarding additional responsibilities. Participants indicated that continuous pressure to perform beyond their formal responsibilities can reduce motivation and gradually encourage them to limit their involvement in organizational activities. This finding demonstrates that *quiet quitting* should not be viewed solely as an individual employee problem but also as a potential reflection of organizational management practices.

In the context of Islamic Human Resource Management, organizations have a responsibility to create a fair and humane working environment. The principle of *‘adl* requires organizations to distribute workloads fairly, while *ihsan* encourages both employers and employees to perform their responsibilities with excellence. When employees feel that their efforts are not recognized or that organizational demands are disproportionate to the compensation and support provided, their psychological attachment to the organization may decline. Thus, preventing *quiet quitting* requires organizations to improve communication, recognition, workload management, and employee welfare rather than simply demanding higher productivity.

Quiet Quitting from the Perspective of Islamic Human Resource Management

The findings further reveal that *quiet quitting* presents both challenges and opportunities for Islamic Human Resource Management. On the one hand, excessive withdrawal from organizational responsibilities may conflict with the principles of *amanah* and professional responsibility. Employees are expected to fulfill the duties that have been entrusted to them and avoid behavior that intentionally harms organizational performance. On the other hand, organizations also have an ethical obligation to protect employees from excessive workloads, unfair treatment, and working conditions that undermine their well-being.

Therefore, the Islamic perspective does not simply categorize *quiet quitting* as positive or negative behavior. Its assessment depends on the underlying motivation and the extent to which employees continue to fulfill their contractual responsibilities. If employees perform their duties properly while establishing healthy boundaries, the behavior may reflect an effort to maintain *wasatiyyah*. However, if employees intentionally reduce performance, neglect responsibilities, or violate organizational agreements, it becomes inconsistent with *amanah* and *ihsan*. This interpretation provides a more balanced understanding of *quiet quitting* and demonstrates the importance of integrating employee well-being, organizational justice, and Islamic ethical values into contemporary human resource management.

CONCLUSION

This study concludes that quiet quitting among Generation Z is a complex workplace phenomenon that cannot simply be interpreted as laziness, low commitment, or unwillingness to work. The findings indicate that Generation Z employees tend to use work boundaries as a way to manage professional responsibilities and personal well-being. Excessive workloads, limited appreciation, lack of work-life balance, weak communication with supervisors, and unclear expectations regarding additional responsibilities can encourage employees to limit their involvement beyond their formal duties. Therefore, *quiet quitting* reflects not only individual employee behavior but also the interaction between employee expectations and organizational management practices. Understanding this phenomenon requires organizations to recognize the changing characteristics of Generation Z and their expectations regarding flexibility, fairness, recognition, meaningful work, and a healthy working environment.

From the perspective of Islamic Human Resource Management, *quiet quitting* should be evaluated based on the principles of *amanah*, *'adl*, *ihsan*, and *wasatiyyah*. The principle of *amanah* requires employees to fulfill the responsibilities entrusted to them properly, while *'adl* emphasizes fairness in the distribution of workloads, rights, obligations, and rewards. Meanwhile, *ihsan* encourages employees and organizations to perform their responsibilities with excellence, and *wasatiyyah* emphasizes balance between professional obligations and personal well-being. Thus, limiting work contributions to agreed responsibilities does not automatically contradict Islamic principles as long as employees continue to perform their duties honestly and responsibly. However, when *quiet quitting* involves intentional negligence, reduced performance, or failure to fulfill agreed responsibilities, it becomes inconsistent with the values of *amanah* and *ihsan*.

Based on these findings, organizations need to develop a more balanced and humane approach to managing Generation Z employees. Organizations should improve workload distribution, provide meaningful recognition, establish transparent communication, clarify job responsibilities, and create working conditions that support employee well-being without compromising organizational objectives. Islamic Human Resource Management can provide an ethical framework for achieving this balance by positioning employees not merely as organizational resources but as individuals who possess responsibilities, dignity, and moral values. By integrating organizational productivity with justice, trust, excellence, and balance, organizations can reduce the potential for *quiet quitting*, strengthen employee engagement and commitment, and create a sustainable workplace environment that is both professionally effective and consistent with Islamic principles.

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