



Identifying Individual Factors Affecting the Behavior of Employers with an Islamic Approach¹

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Abstract

The relentless advancement in technical knowledge has led to major issues faced by organizations becoming more human-centered. Therefore, managers and scholars in the field of organizational management strive to address these issues by examining human behavior and confronting human challenges within organizations. The trajectory of organizational behavior studies within organizations, especially Islamic ones, has been limited. Given the significance of religion in Islamic societies, there is a felt need to conduct religious research in this domain. To achieve this goal, the researchers of this paper aimed to take steps in this direction and delve into the study of the Islamic approach in important areas of organizational behavior analysis, particularly at the individual level. The present study aims to identify and explain the individual factors influencing organizational behavior in governmental organizations with an Islamic approach. This article is of a developmental research type, and its information has been collected from library sources. In this study, researchers first state the research problem,

1. **Received:** 2019/09/15 ; **Revised:** 2019/10/25 ; **Accepted:** 2020/11/28 ; **Published online:** 2020/01/02
DOI: <https://doi.org/10.22034/JSPT.2024.410428.1008>

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Publisher: Urwat al - Wuthqa International Academic Research Institute
<http://www.jspt.ir>



then elaborate on theoretical discussions, and subsequently propose solutions by examining scholars' views on the individual factors affecting organizational behavior with an Islamic approach. a) Factors affecting job satisfaction of employees in Islam: Adequate salary payment, attention to employees, encouragement governance system, fair treatment for all, cooperation and collaboration in work, and a lively work environment. b) Job attitude indicators in Islam: Fulfillment of commitments and promises within the organization, accountability of officials, integrity, justice and observance of rights, humility, and simplicity in officials. c) Factors influencing employees' perception from an Islamic perspective: Avoidance of flattery and combating it within the organization, avoidance of gullibility and superficiality, avoidance of superstitions, association with scholars, and avoidance of dishonest individuals. d) Factors affecting employees' motivation from an Islamic perspective: Ensuring employees' livelihood, presence of respect and dignity in the work environment, intimacy and fraternity in the workplace, returning the field of advancement, and presence of spiritual motivations in the workplace. e) Factors influencing employees' learning from an Islamic perspective: Continuity and perseverance in work, advising and accepting advice, contemplation on the stories of predecessors, collaboration and consultation, and consideration of nature and creatures.

Keywords

Organizational behavior, Individual behavior, Employees, Islamic approach.

Introduction

Since the Islamic Republic government is founded on the basis of the religion of Islam, establishing justice, salvation, and liberation of individuals from deviation, enlightenment, spiritual education, and revival of moral values (nurturing and teaching) are considered among its main objectives. Achieving an ideal society and a virtuous city, which is a developed, progressive, and flourishing society in all material and spiritual aspects, and provides the grounds for the growth of individuals and attaining worldly and hereafter happiness, is at the forefront of the plans of this system. Accordingly, the officials and agents of such a system must uphold Islamic values, standards, and doctrines in society and governmental institutions in all aspects and dimensions, and by reviving ethical values and cultivating divine ethics, embody the beauty of "Islamic activism" and present a new model of Islamic management and agents to the world. It should be noted that the term "agents" applies to all government officials and institutional executives, from high-ranking officials of the system to subordinate officials. This term does not include the leader and the head of society. Despite this distinction, there are many commonalities between the leader and the agents. Many of the qualities and behaviors recommended for agents in Islamic teachings are also necessary and essential for the ruler and leader of the Muslim community, albeit in a primary and higher degree. Conversely, many of the qualities and behaviors required for leadership are also necessary at a lower level for agents. For example, honesty, justice, and commitment to Islam are among the qualities that are necessary and essential for both the leader and the agents; therefore, although the leader and agents are at different levels, they share many common behavioral characteristics and qualities.

Since Western theories of organizational behavior are geared towards securing material interests and prioritize the organization's profits and benefits, societal interests in these theories are considered to the extent that they align with the organization's interests, and in case of conflict, the organization's interests are favored; therefore, analyzing organizational behavior at various levels has numerous benefits, including: 1) deeper understanding of human behavior in the organization: by examining behavior at different levels, a more comprehensive and deeper understanding of the factors influencing human behavior in the workplace can be achieved; 2) identification and resolution of problems: by analyzing

behavior at each level, problems related to that level can be identified and plans can be made to solve them; 3) improving organizational performance: by enhancing behavior at individual, group, and organizational levels, the overall performance of the organization can be improved. Organizational behavior analysis helps managers and employees understand their own and others' behavior in the workplace better and by identifying the factors influencing behavior, improve their own and the organization's performance. Conversely, in the Islamic value system, material interests are not the ultimate goal, but rather a means to achieve human perfection. Agents and managers in the Islamic system seek to provide the necessary facilities for the society to move towards this goal. Personal interests in this system are of secondary importance, and agents are willing to sacrifice their personal interests for the sake of societal interests; therefore, from a values perspective, agents in the Islamic system must have the appropriate qualities, conditions, and behaviors, and from a managerial perspective, they must have the necessary information and technical skills at the macro level to fulfill their entrusted responsibilities. In this research, for a more precise explanation of the issues and a more specific delineation of Islamic perspectives, a method of differentiation and division has been used. The necessary criteria for agent behavior based on Robbins' organizational behavior model have been separated and addressed in separate sections.

Robbins and Judge (2017) analyzed organizational behavior at three levels: individual, group, and organizational in a famous model (Figure 1). At the individual level, attention is paid to individual characteristics and behaviors such as personality, perception, motivation, attitude, learning, and decision-making. At the group level, the focus is on individuals' behavior in the group, interactions, norms, leadership, group cohesion, engagement, and group decision-making. The organizational level addresses large-scale organizational characteristics and structures such as organizational culture, organizational structure, technology, laws and regulations, and strategy. The levels of organizational behavior analysis are interconnected. Individual behavior is influenced by group and organizational factors and, in turn, affects group and organizational behavior. In this study, the section on individual behavior of agents has been examined in 5 parts. Given that the title of the research is "Identification and Explanation of Individual Factors Affecting

Organizational Behavior in Governmental Organizations from an Islamic Perspective," in examining its issues, efforts have been made to provide evidence from the Quran, Nahj al-Balagha, hadiths, and traditions for each topic. The method of discussion is such that first, general evidence related to the topic under discussion is mentioned, and then evidence regarding the behavior of agents is provided. Due to the breadth of issues and topics and the limited time for research, further expansion and interpretation have been avoided.

What is crucial is that the prevailing behavioral model governing our organizations is Western, and organizational growth indicators such as effectiveness and efficiency are analyzed from a Western perspective. Research indicates that this approach creates distortions in the value system and leads to problems such as materialism and widening the gap between managers and employees. By accepting this premise, the elements of the management process must be subject to value standards so that a specific behavioral model with an ethical-Islamic approach can emerge. In the culture of Iran, where religion plays a fundamental role, presenting and implementing value-neutral theories of Western management and organizational behavior will not be effective, and it cannot be expected that existing theories, which are a blend of Western culture and inspired by non-Islamic cultural values and norms, will be effectively applied. Therefore, it is not correct to state these theories in absolute terms and present them without serious critique through translation of Latin texts, portraying oneself as a mere consumer. Thus, promoting these theories without criticism and refinement and recommending their use to managers is not appropriate. Furthermore, by referring to Islamic sources, one can access managerial and behavioral guidelines and recommendations. It seems that the field of organizational behavior, with consideration to the teachings and practical examples of religious leaders, could be enriched further, and Islamic texts in this regard are very rich; therefore, formulating Islamic theories in organizational behavior, optimizing them, and presenting Islamic models in organizational individual behaviors in accordance with Islamic culture is necessary. Given the importance of organizational behavior issues, this research has been conducted with the aim of identifying and explaining the individual factors influencing organizational behavior in governmental organizations from an Islamic perspective.

Theoretical Foundations

Definition of Organizational Behavior

Organizational behavior is the science of studying and applying knowledge about how individuals, groups, and organizations behave. This science takes a systemic approach to the relationships between humans and organizations, aiming to achieve human and social goals by creating better relationships (Robbins & Judge, 2017: 17). Organizational behavior management seeks a complete understanding of behavior in organizational environments through the study of individuals, groups, and organizational processes. The aim of this science is to increase organizational effectiveness and ensure employee welfare (Mashbaki, 2008: 54).

Organizational Behavior of Agents in the Islamic System

How can a Muslim manager understand the reasons behind their employees' behavior? How can they analyze, interpret, and predict individuals' behavior to guide, control, and change their behavior effectively? Given the complexity of human behavior, is the behavior of Muslim individuals different from others considering their value system? These questions are addressed in the field of organizational behavior of agents with an Islamic approach. In general, it can be said that in Islamic societies, with consideration to Islamic values, beliefs, and attitudes, and adherence to Islamic behavioral norms, understanding the complexities of Muslim employees' behavior and employing appropriate behavior towards them is of special importance. Managers of Islamic organizations need to pay attention to the spiritual dimensions and the value structure of their subordinates, which are influenced by Islamic thoughts, and consider the intellectual and ideological foundations of individuals and overlapping groups within Islamic organizations.

The conclusion is that the field of organizational behavior in Islamic organizations revolves around "humans with Islamic epistemological presuppositions"; naturally, the subject of behavior in Islamic societies differs from other societies, and therefore, the behavior of Muslim managers will be different. This important issue has prompted Muslim researchers and thinkers to conduct research on the Islamic approach to organizational behavior and provide this approach to Muslim managers.

Research Background

Ghoochani (1995) divides the characteristics of key officials based on the description of the covenant of Imam Ali (AS) to Malik al-Ashtar into 3 parts, including positive characteristics, absence of negative characteristics, and possession of spiritual characteristics. He considers positive characteristics of officials to include piety, honesty, family integrity, good track record, kindness towards people, and forgiveness. Negative characteristics that officials should avoid include flattery, drunkenness, and pride arising from power, incompetence in contracts, and indifference to letters. He also believes that spiritual characteristics that managers should have include considering the current condition of people, using physical strength for the sake of God, allocating the best times for God, and paying attention to means of proximity.

Kaveh Feizi (1999) in an article entitled "Modeling Managers' Behavior based on the Letters of Imam Ali in Nahj al-Balagha" believes that there is a significant relationship between the behavioral patterns of Western organizations and the behavioral patterns of Nahj al-Balagha. Based on his research findings, the models presented in Nahj al-Balagha are general and human-oriented, valuing human dignity and honor; however, Western models focus on humans to enable them to act more and better in the direction of securing financial profits and organizational interests. In his view, the art of Islamic management is to select suitable Western laws based on the situation and available resources of each organization, along with considering Islamic principles and laws, and to employ this suitable model for the advancement of their organization.

Ahmadian (2001) examines the characteristics and conditions of agents from the perspective of Imam Ali (AS). He introduces qualifications and attributes of agents such as trustworthiness, adherence to principles, preservation of modesty, family integrity, knowledge and expertise, and passion for work. The conduct of agents towards people should be accompanied by courtesy, concealing flaws, establishing justice and justice, providing security and tranquility for the people, and having direct communication without intermediaries.

Raei (2011) believes that Islam has enumerated various behavioral harms for agents, which can be discussed in two categories: governance ethics and personal ethics. The unique feature of the Islamic school is that it pays attention to these mentioned harms and, based on this, the solutions

offered in this school are more internal rather than external, relying on piety and the understanding that the world is in the presence of God.

In a research conducted by Fazelnia (2012), the characteristics of key officials are categorized into three parts based on the description of the covenant of Imam Ali (AS) to Malik al-Ashtar: positive traits, absence of negative traits, and possession of spiritual traits. According to him, the positive traits of officials include piety, honesty, familial authenticity, good track record, kindness towards people, and forgiveness. Negative traits that officials should avoid include flattery, intoxication, and arrogance arising from power, incompetence in fulfilling contracts, and negligence towards letters. Additionally, the spiritual traits that managers should possess include consideration for the current condition of the weak, using physical strength for the sake of God, allocating the best times for God, and paying attention to means of closeness to God.

According to Mawdudur Rahman and Mohammad Al-Buraey (2013), the driving force of an agent in a secular system is economic interests, while an agent in an Islamic organization goes beyond economic interests and actively works for the spiritual advancement. A non-Islamic organization promotes ineffective thoughts at individual, social, and organizational levels, which may be due to the lack of spiritual and moral content and the absence of unity in individual values, leading to crises resulting from differences in participants' views in the absence of a spiritual foundation. In contrast, individuals in Islamic organizations derive their values from the Quran and Sunnah and can therefore avoid a values crisis to a great extent.

According to Faiez Shyal (2014), Islam seeks to guide humans in all aspects of spiritual life, considering the importance of individual life for organizational development, which is what organizational behavior management has achieved in recent decades, that organizations must seek the growth of their employees.

In the opinion of Azmi (2009), adherence to Islamic principles and values in the organization by employees leads to enthusiasm in the organization and promises multiple returns in the hereafter, and these values encompass all individual and organizational domains, including honesty, trust, generosity, gentleness, commitment to obligations, fair behavior, and avoidance of unethical practices, significantly facilitating universal communication channels and making it easier.

Levels of Analysis in Organizational Behavior

There are three levels of analysis in organizational behavior that form the basis of this research, which are necessary to understand behavior in organizations (Figure 1). Organizational behavior scholars believe that to understand the reasons for individuals' behavior in the organizational environment, it is necessary to obtain information about their reactions as individuals, the groups they belong to, and the organization they work in.



Figure 1. Levels of analysis in organizational behavior (Rezaeian, 2009: 12)

In fact, the path of analyzing organizational behavior is summarized in three levels: individual, group, and organization.

At the individual level: The focus is on how individuals behave, and topics such as personality, attitude, and job role are addressed.

At the group level: The focus is on how groups behave, how work groups interact with each other, and how they are guided and developed.

At the organizational level: The focus is on how behavior occurs at the organizational level, and discussions include organizational culture, legal changes, management policies and strategies, etc.

Individual Level Analysis in Islamic Organizational Behavior

The conduct and demeanor of each individual serve as a starting point for establishing communication and interaction with the external environment and members of society. Human behavior and interaction with oneself and peers are a clear and explicit manifestation of one's personality, attitudes, thoughts, and ideas. In fact, an individual's attitude, thoughts, and actions are a reflection of all their experiences and beliefs, and these two are

closely related to each other. Religious leaders believe that divine tradition dictates that unless there is reform and transformation in human interactions and behaviors, the possibility of societal and individual change and renewal is impossible.

The Holy Quran states: "Verily, Allah will not change the condition of a people until they change what is in themselves." Therefore, the expectation of society and administrative environments becoming Islamic, apart from individuals and members adhering to religious teachings, will be impossible. Hence, if administrators fail to fulfill their role properly, such environments will undoubtedly remain unsuccessful in the process of societal transformation and movement towards Islamization. The attention of administrators and organizations to certain individual characteristics and behaviors is crucial in achieving the aforementioned goal. In this discourse, by utilizing Islamic texts and the words of the Imams and the Holy Quran, the individual behaviors of administrators are categorized into 5 parts, which administrators and managers can significantly influence to have high behavioral impacts in the workplace and consequently at the organizational level. These dimensions include:

- a) Factors influencing job satisfaction of administrators.
- b) Factors influencing the attitudes of administrators.
- c) Factors influencing the perceptions of administrators.
- d) Factors influencing the motivation of administrators.
- e) Factors influencing the learning of administrators.



Figure 2. Individual dimensions affecting the behavior of administrators
(Robbins & Judge, 2017)

A) Factors Influencing Job Satisfaction of Managers in Islam

At the outset of the definition, job satisfaction is defined as a positive state of an individual's feelings and attitudes toward their job, through which the individual establishes a positive relationship with their work and experiences positive feelings about it. This positive relationship is described as a form of satisfying needs, preferences, and hopes, and is actually defined as a concept of spiritual pleasure. In this approach, job satisfaction is introduced as a set of desirable and involuntary feelings that an individual experiences towards their work. Although multiple factors influence job satisfaction, according to research results, factors such as the type of work, relationship with colleagues, salaries and benefits, organizational behavior and respect, job security, opportunities for expressing opinions, reputation based on performance, and opportunities for advancement are mentioned as the most influential factors in job satisfaction (Mohammadnia, 2011: 2).

One of the important methods for developing and nurturing Islamic values and increasing employee job satisfaction in the organization is paying attention to all compensatory matters for employees against their membership in organizational operations; because the compensation system includes many Islamic cultural factors that unfortunately receive less attention in our country. Below are 6 factors that lead to job satisfaction, including the following:

1) Payment of adequate wages

When an individual successfully passes all selection tests and their characteristics conform to the registered selection criteria, and a job is assigned to them in the organization, and they dedicate their useful work hours to it, the organization is obligated to provide them with reasonable financial needs. This mutual relationship of providing suitable work in exchange for receiving adequate wages is essential for the continued existence of the organization and employee satisfaction.

Imam Ali (AS) said to Malik al-Ashtar: "Then, provide them with sufficient sustenance, for it will make them strong in reforming themselves, and it will make them independent of what is under their control, and if they disobey your command or betray your trust, there will be no excuse for them, and the argument against them is complete" (Nahj al-Balagha, 1998, Letter 53).

2) Attention to employees

Humans value trust and are in search of being valuable in their work. This creates self-confidence for them (Forouzandeh & Jokar, 2011: 31).

"And say to those who were given the Book and the unlettered people" (Quran, 3:20).

The organization should pay attention to all members of the organization, both at managerial and general levels. Everyone should know that they are important and have a determining role in the organization, and they should feel this importance in the attention and care of the manager (Gharaati, 2011: 43).

3) System of Encouragement

Encouragement and appreciation have a positive effect on human spirit and urge them to do good deeds; it gives them strength and power to strive harder; because humans have an intrinsic love, encouragement leads to their desire, happiness, excitement, and motivation, persuading their self-esteem and intrinsic love, and it strengthens their heart and spirit. It also leads to the individual's satisfaction with their performance, relieves their boredom and fatigue, and creates a sense of trust and capability in individuals. In other words, the human nature and disposition are created in a way that they show a positive response to encouragement. Of course, the type and instance of reward that affects different individuals and motivates them to strive and act may vary, but they all share the common reality of being influenced by rewards and being stimulated (Akhlaghi, 2011: 46).

Imam Ali (AS) said in his letter to Malik al-Ashtar: "Remind them of goodness and constantly encourage them, and count the important deeds they have done; for reminding them of their good deeds encourages their valiant efforts and persuades the idle to strive for the will of God. So each of their hardships and work should be credited to themselves, and one should not attribute the hardships and toils of one to another; and when rewarding them, do not shorten their reward at the time of completing their work, and one should not diminish someone's greatness by considering their minor hardships great, and one should not be forced into baseness by considering someone's great hardships minor" (Nahj al-Balagha, 1998, Letter 53).

4) Fair Treatment for All

Managers from an Islamic perspective should behave and treat everyone

fairly, and avoid any acts of discrimination and inequality towards different segments of the population in the implementation of the law, in the use of public facilities and talents of society, in the distribution of public treasury rights, etc. towards different classes of society should be free from discrimination and injustice; Therefore, fair treatment means seeing all people equally and fairly under the law and removing all material boundaries such as race, color, nationality, friendship, and enmity, relationship and kinship, thought and line, etc., and implementing the law and justice equally for all members of society (Mirtajoddini, 1997: 18).
الْعَدْلُ تَصْلَحُ الرِّعْيَةُ: By practicing justice, people become righteous. (Nahj al-Balagha, 1998, Saying 216).

5) Existence of Cooperation and Collaboration in Work

One of the fruits and sweet outcomes of brotherhood and intimacy is cooperation and collaboration in the administrative environment; people prefer to work with individuals with whom there is mutual affection among them. Every worker or employee wants their colleagues to be kind friends to them and also to be loved by their manager and always consider their opinion about themselves. Also, the manager should pay attention to the progress of their employee or worker and even express this attention to them. In fact, the existence of cooperation and sincere relationships in the work environment leads to an increase in job satisfaction (Robbins & Judge, 2017: 47).

The Messenger of Allah (peace be upon him and his family) also said: **خيرُ الإخوانِ المُساعدُ على أعمالِ الآخرةِ** "The best brothers are those who help in the deeds of the hereafter" (Varram Ibn Abi Faras, 1991: 123).

As it is clear from these two narrations, assistance and support are tied to good deeds and obedience to God.

6) Presence of Enthusiasm in the Work Environment

According to Robbins, employees always look at the work environment from the perspective of personal comfort and the available facilities and provisions; it is no wonder that this leads to an increase in job satisfaction (Robbins & Judge, 2017, 47).

God also says in the Quran: "The swear by the angels who carry out their missions with enthusiasm." (Surah An-Naziat, Verse 2).

B) Indicators of Work Attitudes in Islam

In general, all organizations seek to understand the attitudes of their

employees, and if these attitudes are clearly expressed, the organization can obtain valuable information for human resource management. Examining employees' attitudes has been of interest to organizational behavior scholars over the past decades due to the various effects it has on their behavior (Soroush, 2009: 12). According to Robbins, attitude or evaluation of an individual about an object, person, or event is a reflection of the individual's emotional state, and factors such as reward system, desirable working conditions, and supportive colleagues can influence a person's attitude toward their job. Research shows that employees who perceive themselves as more committed usually have better compatibility with the work environment, perform better, utilize their abilities for better task performance, and face organizational problems without the need for much effort (Boulter, 2002: 44). Below are some of the religious aspects that have a positive impact on work attitudes:

1) Fulfillment of Covenant and Commitment in the Organization

From an Islamic perspective, fulfilling covenants and promises is so important that the Quran encourages Muslims in many verses to have this human virtue and considers it a sign of successful and victorious believers: "Successful indeed are the believers, those who offer their prayers with humility... those who are faithful to their trusts and their covenant" (Quran, 23:1-8).

Commitment and fulfilling obligations are so important that even regarding enemies, it has been recommended and emphasized. When commitments are not fulfilled and promises are not kept, people's trust in the authorities diminishes (Mirtajoddini, 1997: 23).

2) Responsiveness of Authorities to Criticism

Criticism and being receptive to criticism are points that have been emphasized in Islamic culture. Imam Khomeini repeatedly emphasizes the necessity of criticism and considers criticism as a prelude to correction and guidance because "we have no flaws" and unless the flaws are mentioned, there will be no correction. And individuals will not be reformed (Zakeri, 2009). Imam Sadiq (AS) said: "It is the duty of a believer to advise and wish good for another believer".

Imam Ali (AS) praised those companions who openly expressed their opinions to him, such as Qais ibn Sa'd and Malik Ashtar. It is Malik who conveys the people's objections and criticisms in the selection of Abbas's

sons for government affairs to Imam Ali, and the Imam responds that if you know better individuals, introduce them promptly (Zakeri, 1992: 47).

3) Chastity

Imam Ali (AS) said: "The greatest worship is chastity" (Kulayni, 1985: 77). It is narrated from Imam Baqir (AS): "There is no worship more superior in the sight of God than the chastity of stomach and chastity of sexual desires" (Kulayni, 1985: 77). When someone expressed to Imam Baqir (AS) that they are weak in performing good deeds and cannot perform numerous prayers and fasts, but they hope to only consume halal food and enter into halal marriage, Imam Baqir (AS) said: "What struggle is greater than the chastity of stomach and chastity of sexual desires?" (Kulayni, 1985: 78).

4) Upholding Rights and Ensuring Justice

Imam Ali (AS) always emphasized the observance of rights. In a letter to Malik, he writes:

"Observe the rights of those who demand their rights, whether they are relatives or strangers, and be patient in this regard, and leave it to God's account (and ask Him for the reward of this). Although this may put pressure on your close associates, endure the heaviness of this path for the sake of its commendable outcome. And if your subjects have a bad opinion of you, disclose your excuse and openly discuss with them what has caused their pessimism. By doing so, you remove their pessimism from yourself, as this kind of openness contributes to your moral upbringing and creates affection and compassion for the subjects. And expressing your excuse openly will bring about the intended result." (Nahj al-Balagha, 1998: 112).

5) Humility

Humility is a characteristic of believers and divine saints, while pride, which is disliked, stands in opposition to it. Humble individuals enjoy proximity and status in the sight of God (Zakeri, 2009: 52).

Imam Sadiq (AS) said: "God revealed to David (AS): O David! Just as the closest people to God are humble, the farthest people from Him are arrogant" (Kulayni, 1985: 123). Therefore, humility leads to closeness to God, and people respect humble individuals and open their hearts to them.

6) Simple Living Among Authorities

Living a simple life and being content with simplicity is one of the points that should be considered by the officials of the Islamic system.

Simplicity tolerates many of the people's problems, and they do not suffer from mental and psychological distress. When Imam Ali (AS) came to power, despite having a lot of wealth, he donated that wealth for the sake of God and was content with a simple life. When Asim ibn Ziyad claimed, "I have taught you renunciation of the world," Imam Ali (AS) replied: "Woe unto you! I am not like you. Verily, God Almighty has ordained the just leaders to put themselves equal to the weak among the people, so that they may remove poverty and distress from them. (Nahj al-Balagha, 1998, Saying 209).

C) Factors Affecting the Perceptions of Agents in the Islamic Perspective

Perception refers to the process of receiving and interpreting environmental stimuli. Perceptual processes involve organizing and interpreting sensations into meaningful perceptions. Images, sounds, smells, and other sensations do not enter the conscious mind in their pure and unprocessed form. When a person pays attention to a sensation, they begin a deliberate effort to organize and categorize information into meaningful perceptions (Rezaeian, 2009: 67). Human behavior towards any person or thing is derived from the feeling they have towards it. This feeling is based on the perception that the individual has towards it. In this section, the perceptions and feelings of agents are examined, and by mastering the factors influencing their perceptions and feelings, agents can analyze the behavior of Muslim employees accurately and effectively correct their behavior and their own in an effective manner.

1) Avoiding Flattery and Combatting It in the Organization

Flattery and unjust praise of others for personal gain is a plague in organizations. This behavior causes sycophantic and smooth-tongued individuals to distance themselves from genuine people and gain favor with them, misleading the agent. Ali (AS) considers praising individuals beyond their merit as flattery and says: "Flattery is not among the ethics of the prophets" (Amedi, 1987: 273).

2) Avoiding Gullibility and Superficiality

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful" (Quran, 49:6).

Managers must be investigative and cautious, and strongly avoid

gullibility and superficiality. The Imam says, "Do not be regretful of your actions; therefore, the solution to the incident must be taken before it occurs. Auditors should not be a unit, and the agent must obtain information from several sources to reveal the truth" (Gharaati, 2011: 65).

3) Avoidance of Superstitions

In Surah An-Naml, verse 68, it is stated: Before this, "we and our forefathers had been promised such things; this is nothing but the mythical tales of the ancients."

In the history of Islam, numerous examples of people falling into the clutches of myths and superstitions have been narrated. For instance, they attributed the reason for animals not drinking water to the presence of demons in their bodies and branches. Therefore, considering the above verses, which value reason, logic, and intellectual evidence, and considering the examples, it seems that the Quran greatly values reason and considers it a suitable criterion for discerning matters. Hence, it combats the ominous phenomenon of superstitions and opposes vain words and actions. It addresses some of the factors and causes of superstitions and endeavors to eradicate and eliminate superstitions and promote proper understanding among people by providing solutions and guidance.

4) Association with Scholars

For a better perception to take root, another practical method is to associate with righteous individuals who possess knowledge, piety, and experience, and to avoid associating with the impure and individuals afflicted with moral vices (Daylami, 2010). Imam Baqir (AS) quotes Imam Ali (AS) as saying: "Consult with those who are close to God in your personal and secret affairs, and befriend each person according to their level of piety" (Majlisi, 1989: 72).

5) Avoidance of Liars

Individuals who easily lie can mislead a manager and create many issues. Sometimes, they lie about the progress of affairs, the existence of problems, the organizational atmosphere, and the efforts of personnel... They provide false information to the manager with their contrary words and decisions, leading the manager to make decisions based on this misinformation. Consequently, the manager is led astray with incorrect decisions, facing downfall (Nabavi, 1998: 22).

Imam Sadiq (AS) says: "Do not seek help from those who frequently lie,

for they make the far seem near to you and the near seem far" (Mohammadi Reyshahri, 1988: 350).

D) Factors Influencing the Motivation of Agents from an Islamic Perspective

Motivation refers to a set of factors that encourage individuals to behave and strive to achieve specific goals. Various concepts and theories have been presented in this regard. Some of these theories, such as Maslow's hierarchy of needs theory and Herzberg's two-factor theory, focus on identifying and satisfying needs. Meanwhile, contemporary theories divide motivation into content (what creates motivation) and process (how motivation is created) categories. These categorizations address the factors that lead to motivation and the processes that lead to its creation (Rezaeian, 2009: 84).

From an Islamic perspective, humans are placed on two paths, one leading towards guidance and the other towards sin. The Quran states: "And We guided him to the two ways" (Quran, 90:10).

From this verse, it is evident that humans face two paths: one of goodness and the other of evil. If they follow the path of growth, they will receive reward and compensation, and if they follow the path of evil, the Quran in Surah Al-A'raf, verse 179 says: "These are like livestock; rather, they are more astray. It is they who are the heedless" (Quran, 7:179).

In Islamic management, motivation is only considered legitimate when it aligns with religious principles, and managers and agents are responsible for adhering to these principles. In this approach, agents should not use any motivation to stimulate and encourage individuals to perform organizational tasks; instead, they should utilize motivations that are compatible with ethical and religious principles and act within the framework of legitimacy. In this section, the effective factors on the motivation of agents in the organization are explained.

1) Providing for the Livelihood of Agents

Imam Ali (AS) says: "Then provide for them their sustenance, for it is their strength in acquiring weapons for themselves, and it makes them independent of what is under their control, and a proof against them if they oppose your command and betray your trust" (Nahj al-Balagha, 1998, Letter 53).

Expanding and facilitating their livelihood is a method that empowers

them to reform themselves and creates motivation for self-purification. It prevents them from transgressing and reaching out to the treasury they have access to. If they, by this behavior, oppose you and betray your trust (whether it be occupational or financial trust), you will have evidence and justification against them.

2) Presence of Respect and Esteem in the Workplace Environment

It is evident that the luminous teachings of Islam attach great importance to observing etiquette and respectful behavior towards everyone and every group, especially towards religious leaders, scholars, teachers, and parents.

Imam Ali (AS) says: "Etiquette is like new clothes." Observing etiquette is like adorning oneself with attire and ornamentation (Majlisi, 1989, 34).

Agents of the Islamic system, being part of the Islamic community where these values prevail, are obligated to show the utmost etiquette and respect towards superiors and authorities.

3) Intimacy and Brotherhood in the Workplace Environment

In the Islamic school, emphasis has been placed on brotherhood, love, intimacy, and coordination among Muslims. One of the ethical values in the Islamic school is to create love, friendship, coordination, and camaraderie among believers and Muslims. Love, intimacy, coordination, and camaraderie are among the noble behaviors and desirable ethics of agents in the Islamic system, and by this, they are recognized among others. In the Islamic environment, instead of envy, animosity, and duplicity, purity, intimacy, love, honesty, and brotherhood are emphasized (Mirtajoddini, 1997: 64).

Imam Sadiq (AS) narrates from Imam Ali (AS) that he said: "A believer is loved and there is no good in one whom no one loves or is loved by" (Kulayni, 1985, 102).

4) Providing a Field for Advancement

One of the spiritual needs of employees in an organization is having a field for growth and advancement.

Imam Ali (AS) advises Malik in this regard: "Create hopes for them." Open the field for them to achieve their aspirations (achieving higher responsibilities and demonstrating more competence) (Nahj al-Balagha, 1998, Letter 53).

5) Presence of Spiritual Motivation in the Workplace Environment

Spiritual motivation derives from faith in God and/or lofty human

values, and it has a foundation such as belief in the afterlife, eternal life after death in the mercy of God, eternal paradise, and meeting with God. This motivation possesses the strongest power and deepest impact. However, utilizing this motivation should not entail neglecting material motivations. Prophets of God utilized this motivation more than material motivations, and encouragement and punishment, along with blessings of paradise and punishments of hell, are related to this motivation. In the Quran, the term "transgressor" is derived 120 times, and "glad tidings" is derived 40 times, indicating the usage of this motivation (Forouzandeh & Jokar, 2011: 78).

E) Factors Influencing the Learning of Agents from an Islamic Perspective

Learning refers to relatively stable changes in an individual's feelings, thinking, and behavior resulting from their experiences (Robbins & Judge, 2017: 28). This definition indicates that learning is not only a process of acquiring knowledge but also involves changes in an individual's attitudes and performance. The introduction of theories such as "Total Quality Management and Learning Organizations" in recent decades shows that education should not only be considered as an individual or group process but should be addressed as an organizational approach that describes all members of the organization as learning entities. This approach is essential due to the rapid changes in the environment and the need for quick responses to these changes (Ansari et al, 2012: 32). One of the important characteristics of divine prophets is that they are known as teachers and guides of humanity and throughout their missions, they are engaged in educating and guiding people. Regarding the importance of teaching in Islam, the following verses and traditions testify:

"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error" (Quran, 62:2).

The position of teaching is among the honors of the Prophet of Islam. This statement is also attributed to the Prophet (PBUH) who said: "Indeed, I have been sent as a teacher."

It can be boldly stated that in the school of Islam and the Quran, there is no virtue greater than teaching and learning, and God Himself guarantees

the elevation and exaltation of learners.

"Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do" (Quran, 58:11).

1) Persistence and Perseverance in Work

Among the factors that contribute to learning and psychological transformation, social interactions, social delegation, balance, and experiential learning as an independent factor are important. The purpose of ethical and behavioral education is for the trainee to adopt a specific behavior and act, and the more this action is repeated and maintained, the more new structures are formed in the human psyche, and behavioral and moral properties become habits (Dilami, 2010). Regarding the importance of continuity and perseverance in action, the following verses and traditions are mentioned: "The deeds most loved by Allah are those done regularly, even if they are small." (Nahj al-Balagha, 2000: 169).

Imam Baqir said, "The most beloved actions to Allah are those performed continuously, even if they are few." (Hor Ameli, 1993: 170).

2) Advising and Accepting Advice

A Muslim leader possesses two prominent qualities: advising and accepting advice in tandem. In the above discussions, we emphasized the trait of advising. Accepting advice enables governors to easily discover their faults and problems and benefit from the guidance of others. The criterion for friendships should be benevolence, not flattery and sycophancy, as these sincere advisers are considered true friends and helpers. Imam Ali (AS) said: "The one who loves you will not flatter you, and the one who truly praises you will not say it to your face" (Hakimi, 1999: 26). Therefore, they recommended their allies and companions to always respect the position of advisors and keep the field open for them.

As Imam Sadiq (AS) stated: "The one who points out your faults has indeed shown kindness to you" and the advisor is a true friend. Imam Husayn (AS) said: "The one who loves you (dissuades from evil deeds) and the one who dislikes you encourages (evil deeds)." (Bahruzilak, 2013: 47).

3) Reflection on Ancestors' Stories

The life stories of our ancestors can serve as instructive lessons for us. In these narratives, the audience does not directly witness the presence of the

moral lesson in the real scenes and actions of the past individuals. However, by reflecting on the stories and their ups and downs, one travels through imaginative spaces, which, although less tangible than concrete examples, are close to them in essence.

After recounting the story of Joseph, the Quran states: "The account of them is a lesson for those of understanding." Or after narrating the events of the Battle of Bani Nadir, it says: "So take a lesson, O possessors of insight."

In the educational approach of the Quran and the narrations recommending moral instruction, two notable points emerge: firstly, that moral instruction requires clear-sighted vision, deep intellectual insight, introspection, and alertness of the heart. Therefore, this method is mentioned after the cultivation of rational power, meaning that moral instruction is usually not possible without deep rational consideration. Hence, Imam Ali repeatedly states: "How abundant are the lessons, yet how scant is the learning!" (Nahj al-Balagha, 1998, Saying 257)

4) Collaboration and Consultation

In the Islamic school of thought, "the principle of consultation" stands as one of the most important social issues, emphasized abundantly in Islamic narrations and possessing extraordinary significance. Imam Ali (peace be upon him) states: "Consultation is the fountainhead of guidance, and one who is self-sufficient in his opinions has indeed faltered." (Nahj al-Balagha, Wisdom 211)

5) Consideration of Nature and Beings

Traveling through the realms of the earth confronts humans with the marvels of creation. The Quran urges: "Say, 'Travel through the land; then observe how He began creation.'" The Quran emphasizes drawing lessons from the beings in nature. (Surah An-Nahl, verse 66). God alters the night and day, and therein lies a lesson for the possessors of insight. (Surah An-Nur, verse 44). The wonders of creation in the world make humans submissive and humble. A source of many moral corruptions and ethical disorders is "self-centeredness" and "self-conceit." Hence, one of the goals of moral upbringing is to distance oneself from self-centeredness.

Attention to current events and occurrences: We live in our time and can draw lessons from events and occurrences before they become buried in history. Imam Ali states: "I am with what I say, and I guarantee it. Whoever learns a lesson from the unpleasant events of life will preserve his piety when facing doubts." (Amedi, 1987: 308).

Conclusion and Recommendation

In this study, individual behavior of agents with an Islamic approach based on the organizational behavior dimensions of Robbins has been discussed (Figure 1). According to Islamic guidelines, the agents of the Islamic system should be virtuous and refined in all these dimensions and serve as models and benchmarks for others. It can be observed that some factors such as sufficient wages and the presence of enthusiasm in the work environment are seen in Western job satisfaction behavior, but achieving these in Islam, contrary to the Western view that seeks to use humans as tools to increase organizational efficiency and productivity and motivates humans in various ways, leads to job satisfaction. Hence, Islamic statesmen should, while reducing materialistic tendencies to achieve human perfection, have an increasing inclination towards spirituality. The motives, intentions, and attitudes of an agent should all be aimed at achieving perfection.

Practical - Management Recommendations

Job Satisfaction: In this regard, it is suggested that the organization be able to improve the rights and benefits of individuals to a reasonable extent and eliminate discrimination in rights and other payments such as overtime and welfare facilities. Also, valuing employees and their work results and creating work teams for work can increase employee job satisfaction.

Occupational Attitude: In this regard, it is recommended that managers and agents in the organization refrain from making promises that are not practical, from extravagance, and from anything that creates a negative attitude in employees.

Employee Perception: Managers and agents are advised to avoid things that are thought to create errors in thoughts and actions, such as lying individuals who provide incorrect statistics, superficial views of organizational problems and issues, the presence of sycophants, and the interference of superstitions in work. In this regard, managers are advised to look realistically at issues with consultation from experts.

Motivation: As mentioned in the job satisfaction section, providing sufficient livelihood and wages can be the main motivating factor for employees in the organization, which should be considered. Considering the position and promotion opportunities for hardworking managers and employees of the organization can also be another factor in this regard.

Moreover, organizing speeches and training courses where employees consider work as a task for themselves and look at it with spiritual motivations can also be effective.

Learning: Considering a systematic information system for recording information and experiences that the organization or managers can refer to in times of necessity and problem occurrence, and encouraging employees to continue and persist in work problems and consult with individuals who have done similar things and take examples from organizations that have been successful in similar work can all be recorded for future use and can make the organization capable against problems and lead to organizational learning. Of course, holding specialized work and skill courses that are appropriate for the job is also of paramount importance.

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