

Investigating the Impact of Cultural Intelligence and Trust in God on Time Tendency of Governmental Decision Makers

Mostafa J'afari *

Samaneh Nezami Rad **

The purpose of this research is to explain systematically how and to what extent the essential concept of "trust" meaning "trust in God and relying on Him in performing the affairs" and cultural intelligence affect dimensions of time tendency of "the past, present and future" by the strategic decision makers of organizations. Employing stratified sampling method, 261 strategic decision makers were selected from organizations in two provinces of Guilan and Zanzan to fill in the questionnaires. The data were analyzed by structural equations through Spss21 and PLS2 software. Three standard questionnaires, namely, Tavakkol (Niknam), Cultural Intelligence and its components reviewed by the researcher on the basis of the localized questionnaire of Aung, et al., and the time perspective of Zimbardo, and the four-choice scale were used to measure the variables of the research. The validity of these three questionnaires was confirmed through internal consistency coefficient of Cronbach's alpha as much as 0.85, 0.77 and 0.74, respectively. The results indicated that all three types of cultural intelligence, and three components of trust in God affect decision makers' futurism. The greatest influence on decision-makers' futurism include behavioral trust (49%) and metacognitive cultural intelligence (38%).

Keywords: *trust in God, cultural intelligence, time tendency, futurism, decision makers.*

* Faculty member of Management and Accounting, Zanzan University

jafari.Mostafa@znu.ac.ir

** Corresponding author: Master of human resource management, Zanzan University

samaneh.rad@znu.ac.ir

The Impact of Isar (Sacrifice) and Martyrdom Culture on Social Capital by Mediation of Religious Beliefs

Asadollah Kurd Naeij *

Fereshteh Khalili Palandi **

The culture of Isar (sacrifice) and martyrdom prepares the situation for the foundation of the highest level of social capital in the Islamic society. The culture of Isar and martyrdom, provides confidence and moral values for people through linking with religious faith, and bestows deeper meaning for their lives, and promotes social capital. This study is intended to identify the effect of the culture of sacrifice and martyrdom on social capital, in terms of the role of religious beliefs as mediator. This research is an applied one in terms of purpose, which follows a correlation descriptive survey for data collection. The statistical population of the study contain students of universities in Tehran from whom 384 students are selected as sample by simple random sampling. Data were collected through a standard questionnaire. The hypotheses were tested through structural equation modeling method using WarpPls6 software. The results signified that the culture of sacrifice and martyrdom is influential on religious beliefs and religious beliefs are effective in consolidating social capital. In other words, by connecting religious beliefs with social capital, the culture of sacrifice and martyrdom can be regarded as a type of wealth and covert social capital that leads to the psychological readiness of individuals in a society to disregard their personal interests and think of a collective action. The sub-hypotheses of this research were also confirmed.

Keywords: *culture of Isar (sacrifice) and martyrdom, social capital, religious beliefs.*

* Corresponding author: professor of business administration, Faculty of Management and Economics, Tarbiat Modarres University naeij@modares.ac.ir

** PhD candidate of strategic management at Tarbiat Modarres University
f.khalilipalandi@yahoo.com

Investigating the Effect of the Fourth Tempers of Islamic Medicine on Leadership Style

Hossein Bazargani *

Mohsen Hakemi **

Hamid Reza Tafaghghodi ***

The effects of four human tempers including phlegm, melancholy, cholera, and sanguine on transformational, interactional, and non-interference leadership styles influenced by the behavioral characteristics of individuals are being studied in this research. The firms located in the science and technology park of Pardis city were selected as the statistical population, among whom 462 people in 80 companies were selected as the sample. They were classified into two parts including the employees and the managers. The research model was analyzed through SmartPLS software. According to the findings, melancholic and choleric tempers are effective on transformational leadership style, though their effects are significantly different; the former is much more effective than the latter. Choleric, and sanguine tempers are effective on interactional leadership, while their effects are different and the former is more effective than the latter. Furthermore, phlegm, cholera, and sanguine temperaments are effective on the non-interference leadership style with significantly different effects, while phlegmy, sanguine, and choleric tempers are more effective respectively. Accordingly, transformation in the process of selecting managers and examining their tempers are vitally necessary for proper appointment in managerial positions with regard to their temper characteristics.

Keywords: *behavior, leadership style, Islamic medicine, temper*

* Researcher at Imam Hussein Comprehensive University of Technology (AS)

bazargani_h@ut.ac.ir

** PhD candidate of Islamic philosophy and theology, Faculty of Literature & Humanities, Islamic Azad University of Tehran, Iran

mehrab1404@gmail.com

*** Corresponding author: PhD in business policymaking, Faculty of Literature & Humanities, Guilan University, Rasht, Iran

hr.tafaghghodi@yahoo.com

Designing a Model for Social Capital on the Basis of Religious Teachings

Behrooz Rezaeimanesh *

Ali Poorbehroozan **

This research is intended to design a model for social capital on the basis of religious teachings. This is a qualitative research following a deductive approach. Thematic analysis method is employed to collect data. Letters by Imam Ali (as) in Nahjulbalaghah, as well as his statements in Mizanolhekamah contain the sources of this study. The results of the research on the basis of the acquired data, testifies three sets of requirements to be observed at three individual, network, and social levels. Observing the points of each of these levels, one can achieve a coherent and optimum social capital. At the individual level, one has to create competencies within himself, such as benevolence and self-sacrifice; this capability regards one's the attitude and mentality towards the outside world, which encompasses the primary basis for the creation of social capital. At the network level, interpersonal interactions, generally one's daily interaction, such as generosity, and assistance of the needy, should be managed. There are also recommendations for managers and authorities at the social level, the observation of which creates the general atmosphere of healthy society which supports social capital.

Keywords: *social capital, religious social capital, Islamic teachings, Nahjulbalaghah.*

* Associate professor, Faculty of Management and Accounting, Allameh Tabatabaei University, Tehran, Iran
rezaeemanesh@gmail.com

** Corresponding author: PhD candidate of public administration, Faculty of Management and Accounting, Allameh Tabatabaei University

The Features of Excellent Islamic Organizations by the Inspiration of Organizational Virtue and Religious Affectionate Behavior: the Archetype of Cheerful Organizations

Rahman Ghaffari *
Muzhgan Ghanbari **

The purpose this study is to demonstrate excellent Islamic organizations features by the inspiration of organizational excellence and affectionate behavior of cheerful organizations. The statistical population of this study contains 312 managers, assistants and all university experts from whom 173 were randomly selected as the sample. Four standard questionnaires were employed to collect data. Structural equation modeling tests of LISREL.8 software were used to confirm the validity of the questionnaires. To examine the hypotheses and the reliability of the suggested model of research, confirmatory and exploratory factor analysis, as well as structural equation modeling tests were employed. The results of the data analysis confirmed the reliability of the model. The findings also indicated that cheerful organizations present mediatory effects, and that organizational virtue and affectionate behavior based on Islamic teachings affect actualization of the excellent organizations. Visualization of the excellent Islamic organization in line with organizational excellence and enjoyment of the religious affectionate behavior through the cheerful organization contain knowledge producing aspects of this research. It is suggested that university administrators obtain religious cheerful behavior in order to promote this type of behavior and motivation in employees, and create a positive feeling in the organization to achieve a virtuous atmosphere and cheerful behavior for the establishment of excellent organization.

Keywords: *organizational virtue, religious affectionate behavior, excellent Islamic organization, cheerful organizations.*

* Corresponding author: assistant professor at the department of management, Islamic Azad University of Sari, Iran rghaffari@ut.ac.ir

** Master of public administration, Islamic Azad University of Sari, Iran

An Investigation of the Impact of Jihadi Management and Organizational Virtue on the Political Behavior of Employees

Mohammad Javad Zarei Mahmoudabadi *

Mohammad Shakir Ardakani **

This research is aimed at identifying the impacts of Jihadi management along with its components on the political behavior of organizations' employees through the role of organizational virtue, perception of organizational policies and organizational citizenship behavior as mediators. The statistical population of this research contains 480 employees of Imam J'afar Sadegh Hospital, from whom 214 people were selected as sample through simple random sampling based on to Cochran formula. A questionnaire of 58 questions was employed to measure the variables of the research. To analyze the model and test the hypotheses, Structural Equation Modeling and Smart Pls3 software were used. The results indicated that there are direct and significant impact ($t > 1.96$) of Jihadi management on organizational virtue as much as 81%, inverse, and significant effect of organizational virtue on the perception of organizational policy by 26%, direct and significant impact of the perception of organizational policy on political behavior by 64%, and the effect of perceptions of organizational policy on organizational citizenship behavior to be significant by 27%. However, the effect of Jihadi management on organizational citizenship behavior ($t = 0.975$), and organizational citizenship behavior on political behavior ($t = 0.023$) could not be confirmed. Finally, it can be concluded that carrying out the principles of Jihadi management in the management of medical centers has positively affected promotion of organizational virtues, and can be effective in reducing the destructive political behaviors of employees.

Keywords: *Jihadi management, political behavior, perception of organizational policy, organizational virtue, hospital.*

* Master's degree of HRM, Azad University of Ardakan

** Corresponding author: assistant professor at Azad University of Ardakan

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