

## Designing Consumption Behavior Model in Islam through Thematic Analysis Approach (Focusing on the Qur'anic Verses and the Narrations of the Infallibles)

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The pattern of consumption behavior of societies deeply affects the allocation of resources for production and distribution of goods and their economic, social and political development. This study explores the issue through an Islamic approach and tries to design and explain the Islamic model of consumers' behavior by resorting to the Quranic verses as the main religious source. In other words, the main question of this research involves the Quranic indications of the consumers' behavior. To find an answer to this question, all the verses of the Holy Quran were studied, and then coded through thematic analysis. In the first phase, 300 verses somehow relating to the subject were identified. Afterwards, in the analysis phase, 900 indicators were established. The indicators were categorized and refined into themes, and as the scope of the study expanded, further evidences were recognized as the main themes. They were analyzed with reference to the interpretation of Allameh Tabatabaei. Accordingly, by extracting four comprehensive themes, eight organizing themes and 17 basic themes, and the themes of consumption behavior were derived from the Holy Quran and the model of consumption behavior was designed.

**Keywords:** *the model of Islamic consumption behavior, consumerism in the Holy Quran and traditions, economic behavior of Muslim, economy and consumption in the Holy Quran and traditions.*

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## Recognition of Policymaking Model in Waqf Institution to Promote General Models of Developing and Distributing Policies

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Developing policymaking is an important challenge facing the policy-making system in the country imposing great charges on the authorities of the field. It can be observed through historical research that waqf is a convention recommended by the sacred law for institutionalizing, preserving, and expanding the intentions and rich potentials of self-regulating people. This can be considered as a successful model of the policymaking cycle. In addition to a historical-analytical study of waqf and its role in the formation of Islamic civilization, we have tried to recognize the development and distribution policy of waqf through thematic analysis method based on interviews with the experts. In the final model of the components of distribution, the formulation of waqf decisions based on four components of constant public needs, people-policymaker relation, trustful management, network support and objectivity along with reliability and well-being are introduced.

**Keywords:** *policy distribution, network support, policymaker, being updated, objective policy.*

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## **Identification of the Attitudes and Mentality in the Field of Jihadi Management (Case Study: Managers of Imam Khomeini Assistance Committee)**

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Jihadi management is a novel model of management developed after the Islamic Revolution of Iran. It is a type of management having the ability to open up new windows into the country's management system by the use of the art and management science and simultaneous application of Islamic concepts. This research is intended to explain the methodology of jihadi management. The researchers employed the Q method. The participants of this research included 10 managers of Imam Khomeini Assistance Committee directly related to the research subject. The discourse space of the study contained a variety of sources. Having evaluated and having summarized the discourse space, 70 sentences were selected as the sample of Q's statements (Q's category) out of 197 Q terms by experts' choices. The data collected from Q sortingongs were analyzed by Q Factor Analysis Method. The distribution analysis indicated that four distinct mental patterns could be identified by the participants in the research relating the factors influencing the identification of the ideas of Jihadi management. They explained 74.91% of the total variance. These four mental patterns were coined as monitoring requirements, behavioral requirements, approach requirements, and basic requirements.

**Keywords:** *attitudes, mentality, Jihadi management, Q Method, managers of Assistance Committee.*

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## An Explanation of the Position of Tolerance and Flexibility In the Islamic Management

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According to the Alawite teachings in Nahj-ul-Balaghah, the methods of leadership contain two components: "maximum flexibility" and "minimum intensity" (Nahj-ul-Balaghah, letter 46). This leadership style is similar to behavioral theories in management because in the neoclassical school, employees stand at the focus of attention and managers attempt to receive more output through staffing. Are maximum tolerance and flexibility the same as staffing? What are the components of flexibility and tolerance? Explaining the differences in behavioral theoretical views, this research is intended to identify the components of tolerance and flexibility and to prioritize them. This is a mixed research composed of qualitative (Ijtihadi) and quantitative method. The field of study mainly encompasses the sayings of Imam Ali (AS). According to Islamic teachings, neither work-orientation, nor employee-orientation is acceptable because they both share the tendency of increasing profit and an instrumental view to human beings. In Islamic sources, however, the focus is on the human being due to his inherent dignity. Therefore, man is supposed to be behaved graciously and elegantly. The most important indicators of gracefulness in dealing with employees to man include: kindness, forgiveness, getting advice, being at hand, attention to criticism, effective hearing, openness and respect, tolerance, benevolence, dependability, and consideration of capacities. The results recommended the degree of flexibility and tolerance of each indicators and their effect on leadership desirability. Interestingly, elimination or reducing the amount of negative behavior indicated greater impact on creating and enhancing positive behavior on leadership desirability.

**Keywords:** *employee-orientation, human dignity, Islamic management, Islamic organizational behavior.*

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## An Analysis of the Moderating Role of the Islamic Work Ethics and Psychological Capital in the Abusive Supervision of Deviant Behavior of the Employees in Public Organizations at Semnan

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Deviant behavior is an undesirable conduct arisen by employees in response to abusive supervision in the workplace. Employees display violent behavior in reaction to the supervisors' interpersonal misconduct, which ultimately change to deviant behavior. This research is intended to investigate the moderating role of Islamic work ethics and psychological capital in the abusive supervision of deviant behavior. This applied research follows descriptive-correlation method. The statistical population of the study contains all employees of public organizations in Semnan province. The sample was selected through simple random method including 218 people based on the population of society in each organization. Tepper's (2000) standard questionnaire was used to measure abusive supervision variables, the standard questionnaire of Bennett and Robinson (2000) was used to measure deviant behavior, and the Islamic work ethics was obtained from the Tufail et al's (2017) standard questionnaire, and psychological capital was achieved from the Luthans et al's (2015) standard questionnaire. Questionnaires were analyzed using structural equations' modeling in Smart-PLS software. The results indicated that abusive supervision affected employees' deviant behavior positively and significantly. Furthermore, Islamic work ethic and psychological capital moderates the relationship between abusive supervision and employees' deviant behavior.

**Keywords:** *Islamic work ethics, abusive supervision, deviant behavior, psychological capital.*

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## **The Relationship between Islamic Professional Ethics and Social Responsibility, and Social Capital (Case Study: University of Shiraz)**

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The Islamic ethics regards dedication to work as virtue. Having social relationship at work are encouraged in Islam to meet individual needs and to establish balance in social life. On the other hand, social capital can facilitate access to information and vital resources to promote performance and use environmental opportunities. An organization with powerful social capital can immediately have an access to a wide range of information in order to create innovative performance. Social capital is an intangible asset of the organizations, and successful organizations can make use of it appropriately and on time. This research is intended to investigate the effect of Islamic professional ethics and social responsibility on social capital. This is a descriptive survey research during which questionnaires are employed to collect data. The University of Shiraz is selected as a case study from where a sample of 273 employees were selected randomly. The collected data were analyzed by structural equation modelling and LISREL software. The results revealed that Islamic professional ethics affected social responsibility and social capital positively and significantly. Finally, it is supposed that Islamic culture can improve individual networks, social capital and social responsibility at universities.

**Keywords:** *Islamic professional ethics, social capital, social responsibility, Islamic university.*

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