



Clarification of the Dignity-Axis Model of Organizational Culture with an Emphasis on Quranic Teachings

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Abstract

Statement of the problem: Organizational culture is a common model and a stable pattern of values, beliefs, and basic convictions in an organization. Therefore, it is possible to carry out any fundamental changes and transformations in the organization by understanding the culture of the organization and the values within a society. On the other hand, different models of organizational culture are available, but the model based on dignity, especially from the perspective of the Qur'an, has not been paid attention to. so, in this article, the dimensions, components, and indicators of the model of dignity-based organizational culture in Quranic teachings are examined. Research method: The foundational data theory method, which relied on three stages open, central, and selective coding, is used. Aim of the research: Considering the lack of existing theories on the concept of the dignity-centered model of organizational culture, it is to present the model of the dignity-centered model of organizational culture with an emphasis on the teachings of the Holy Quran. Findings: 247 items were identified in the open coding stage, 36 concepts were identified in the axial coding, and 9 categories were identified in the selective coding. Finally, the dignity model of organizational culture was presented with an emphasis on Quranic teachings. Conclusion: In the Qur'anic culture, the need for proper government and management is a monotheistic view; That is, respecting the divine authority in the works and finally, designing the plans and organizational functions in such a way as to attract the satisfaction of the Almighty God. One of the requirements is to seek God's pleasure and a humanistic attitude toward honoring the dignity of the organization's human resources. That is, giving value, dignity, and respect to everyone, and putting government and management for them and at their service. Therefore, what should be considered in all organizational functions and decisions is the effect that these decisions and functions can have on human dignity.

Keywords: *Model; Organizational Culture; Dignity; Quranic Teachings; Quran*

Introduction

Organizational culture is a factor that is strengthened and institutionalized by the organization's human resources, and also human resources as an important and strategic resource of the organization because culture determines what should be done and shapes the behavior of employees. The study of the development process and the attitude towards the man from the past until now has shown the process of changing the perception of the position of man in the organization. In the last few decades, the topics of behavioral sciences have placed a lot of emphasis on the human being and its impact on the organization, not associated with moral responsibility. It leads to the regulation of relationships between people.

Therefore, if the organizational culture is combined with the preservation of human dignity, it will be the solution to many organizational issues, because paying attention to the dignity-oriented model of the organization's culture and paying attention to the human capital's existential value can be a key strategy for excellence. and lead to the health of employees' behavior. The main question of the research is: what is the dignity-oriented model of organizational culture with an emphasis on the teachings of the Holy Quran?

1- Theoretical and Conceptual Foundations

According to Edgard Schein's definition, organizational culture is a system of basic beliefs and beliefs, governing values, and behavioral patterns that are generally adhered to and accepted by the people of the organization and have been developed over time. This definition has three levels: the basic and basic level of organizational culture, which consists of basic assumptions and beliefs, and in the country's cultural foundations, it is referred to as a worldview. The second level, which is called values and the foundations of the country, is referred to as a set of dos and don'ts in the belief system. The third level is the set of behavior patterns. In fact, what is observed in the country or organization includes the way of management, organization, type of communication, and leadership in organizations (Zarei Metin, 2000: p.121). From a deeper angle, culture can be divided into four basic components (Abid Jafari, 2012: p. 97).

1. Common beliefs and assumptions: Presuppositions about the relationship between the organization and the environment, the nature of human activity, the nature of reality, the nature of time, the nature of human nature, the nature of man, and homogeneity versus diversity.
2. Norms and values: Values, principles, goals, and social standards in the culture that have inherent importance. Norms are unwritten rules that allow members of a culture to know what is expected of them in a wide range of situations.
3. Artifacts: Artifacts are the manifestations of the cultural core that are on the surface level of a culture, such as physical, verbal, and behavioral manifestations.
4. Symbols: A phenomenon that manifests a kind of association of conscious or unconscious meanings along with some wider concepts or meanings. Like the Benz logo, which represents quality and luxury (Hassan Danaei Fard, 2015: p. 345).

1-2- Organizational Culture

According to Edgard Schein's definition, organizational culture is a system of basic beliefs and beliefs, governing values, and behavioral patterns that are generally adhered to and accepted by the people of the organization and have been developed over time. This definition has three levels: the basic and basic level of organizational culture, which consists of basic assumptions and beliefs, and in the country's cultural foundations, it is referred to as a worldview. The second level, which is called values and the foundations of the country, is referred to as a set of dos and don'ts in the belief system. The third level is the set of behavior patterns. In fact, what is observed in the country or organization includes the

way of management, organization, type of communication, and leadership in organizations (Zarei Metin, 200: 121).

2-2- Dignity

In the combination of dignity (human dignity), (dignity), and (human being) it is suitable for conceptualization. Dignity has many meanings. The most important is magnanimity, the dignity of generosity, and the glorification of the extraordinary. In general, it can be said that dignity means to be free from lowliness and humility, and noble means to be magnanimous and beautiful from any lowness. In this sense, dignity is opposed to meanness, and nobleness is opposed to the world (Javadi Amoli, 1988: p.p. 21-22).

3.2 Dignity in Term

Dignity is one of the abstract concepts that apply to all its examples with a single criterion but strongly and weakly. It has been defined as follows: greatness, dignity, and honor is an existential value that is abstracted from the existing order of a being, and this existence order has two elements, negative and positive. It is its perfection, and a positive element is a readiness and desire to do something or accept something that requires its perfection (Mohammad Taghi Jafari 2008: p. 394). Both the above pillars have different degrees of strong and weak, this meaning of dignity can be carried in all cases of the truth of the word dignity, and we consider this meaning as the criterion of the truth of dignity.

Dignity, in the term, is an internal and stable state that is used to provide maximum service with dignity and a sense of satisfaction to the beneficiaries of the organization, which is the result of a person's correct understanding of himself and his purpose in life, and leads to the actualization of pleasing actions and a sense of worth, self-confidence and respect. It is reciprocal. This state provides the basis for personal and organizational growth and improvement (Nejad Salim, 2009: p. 105).

But Islam gives inherent dignity to human beings. This dignity is based on a series of fundamental moral and religious concepts and values, i.e. "freedom, will and choice," "power, reasoning and thinking", and "having divine image and pride". In addition to the inherent dignity, the religion of Islam believes in the acquired dignity of man, the most important criterion and basis of which is piety and faith. Human dignity in Islam is not based on a contractual and creditable matter but based on an ontological and genuine matter, whose origin is the essence of human creation, and it is justified based on divine decrees and commands. In other words, human dignity is based on a series of basic moral and religious concepts and values.

3- Theoretical Framework

The grounded data method is an (inductive) theory discovery methodology that enables the researcher to develop a theoretical account of (the general features of the subject), while simultaneously grounding this account in empirical observations of the data and making it strong.

The method of this research is qualitative research. The current research is exploratory in terms of developmental orientation and terms of goals. The strategy used is grounded theory and Strauss and Corbin were used to present the final model. To search Islamic sources and texts, two methods of word analysis and meaning analysis are common methods among commentators and jurists. The method of word mining: is to extract and use the verses that refer to the desired word or its derivatives in their text. Meaning mining method: the researcher does not limit himself to specific words and phrases, but the content of the document is the priority for him. Although there may be no reference to the desired word in the text of the document, the researcher finds out from the evidence and other evidence that the content refers to the researched concept. Although the meaning mining method is preferred, due to the need for

high expertise and expertise (ijtihad) in the second method, most researchers use the first method (Mehrabi, 2015: p.132). To collect data (here verses) about (the model of dignity), two methods, the word, and mining study were used in a combined way, that is, in cases that required interpretation and ijtihad, the second method was used only by quoting experts. And in the cases where the word has an explicit meaning, the first method has been used.

In the data theory of the foundation, research does not start with a theory and then prove it, but the research process starts with a field of study, and gradually related things emerge (Akhwan Peyman, 2015: p.14).

To collect data, three sources including Tafsir Al-Mizan, Tafsir Namona, and Tafsir Noor were directly reviewed by the author, and at the beginning of the research, a lot of effort was made to collect the verses related to (the dignity-based model). There were so many notes and papers containing verses that it was impossible to organize and use them, but with the determination of the scope of the subject, which was the model of dignity, the scope of the research became clear. They were found to be related to the dignity-oriented model. This relationship was sometimes mentioned as an influencing variable, and sometimes it appears in the role of an underlying or mediating variable. Some of this information referred to the obstacles to dignity, while others focused on the results and consequences.

Data collection is a very flexible process. Observation and review of existing documents are among the best sources for data collection. In grounded theory, the work of collecting data continues until the researcher is sure that the continued collection does not add anything new to his/her knowledge. Therefore, the researcher has to continue the collection until reaching the saturation point. Therefore, I continue the search by referring to the words related to the topic as far as the necessity of the research requires.

1.3 Open Coding

In the first stage of coding, which is called open coding, the researcher has repeatedly reviewed the collected data and paid attention to it from different angles. Although doing this is very laborious and time-consuming, the importance of this task is that the researcher tries to recognize the concepts hidden in it by reviewing the collected data set (Mansourian, 2015: p. 7). This stage is called (open) because the researcher names the concepts without any limitations. In other words, in open coding, the researcher names the concepts with a free mind and does not set a limit on the number of codes. The purpose of open coding is to break down the collected data set into the smallest possible conceptual components (Mehrabi, 2013: p. 134).

2.3 Axial Coding

In this stage, the categories and comparison of titles extracted from the data are done. This work requires spending a lot of time and patience because at first ,the relationship between them is not very obvious the researcher is faced with a lot of raw data that is not related to each other, but soon the invisible links will become visible (Mehrabi, 2013: 135).

In the second stage of coding, which is called axial coding, the researcher chooses one of the classes as the central class and explores it under the title of the central phenomenon in the center of the process and the relationship of other classes with It specifies. For this reason, it is said that the coding is done around the axis of a floor, and one of its characteristics is that it should be possible to put that floor in the center; It means that all other main classes can be related to it and can be seen repeatedly in the data.

3.3 Selective Coding

According to Strauss, selective coding is the process of systematically selecting the main components and relating them to other components, validating the relationships, and filling the empty spaces with categories that need further modification and expansion (Strauss A & J. Corben, 1998: p82). In selective coding, we begin to connect the pieces of the puzzle, each piece (for example, category and sub-category) has its exact place in the whole explanatory theory and must be connected to form a continuous whole. When we complete the puzzle, we pick up a piece and ask, does it fit here or there?

The purpose of this stage is to present the relationships between the categories and their sub-categories by considering the paradigm and verifying them, as well as searching for diversity in characteristics through their dimensions. These measures are an attempt to answer questions such as: Which factor (causal, contextual and mediating) affects this phenomenon? What is the action and reaction that takes place here? With what consequences? What happens when conditions change? Let me remind you, the paradigm features and color flag relationships in the data don't signal themselves to you, you have to look for them and identify them for what they are. Most of the time this is difficult and the higher your theoretical sensitivity is, the easier it is to identify them and find connections between categories (Strauss, 2017: 211).

Selective coding is the main stage of theorizing, which produces a theory based on the results of the previous two stages of coding. In this way, he systematically relates the central category to other categories, proves those relationships through research, and corrects the categories that need further improvement and development. The researcher tries to create a picture by putting the classes together and based on the relationships between them (like putting together a puzzle). All procedures in the foundation's data theory strategy are directed toward generating a theory based on the collected data. This theory is a middle theory and an abstract and perceptive description of a social process that is rooted in data. This is done by writing a narrative.

4- The Place of Human Dignity in Organizational Culture

Intellect is one of the divine gifts given to man, his honor is to give intellect that has not been given to any other being, and using it, man separates good from evil, beneficial from harmful, and good from bad. Other abilities, such as mastering other beings and employing and conquering them to achieve goals, such as speech, writing, and the like, are also realized when there is a reason (Tabatabai, 1996, vol. 13, p. 217). Humans, their behavior, and their spiritual life have specific laws or mechanisms and interactions. If we want to work with them, we must know the mechanism and rules governing their behavior (Motahari, 1986: p. 211). In general, every person in an organizational position needs two types of attention and handling: attention and handling of macro tasks and basic needs, and personal tasks and minor needs. The first attention and care make them capable and stable in their work, and the second one makes emotional and spiritual connections. The first is like financial support and providing work and life facilities, and the second includes reminders, greetings, emotional relationships, gentle words, and follow-up (Delshad Tehrani (2011: p. 399). In any administrative system, the livelihood of agents and employees is considered one of its vital affairs. Regardless of this, expecting things to go well is a wrong expectation. Paying attention to such a matter in the organization is not only effective from a worldly point of view in advancing organizational goals and improving individual, group, and organizational performance, but also from a spiritual point of view, it is very valuable for the manager, because no Muslim lends to another Muslim with the intention of pleasing God, unless God calculates the reward of charity for her/him until her wealth is returned to her (Javadi Amoli, 2011: p. 285).

Among the issues that are very important in respect of human value and dignity in the culture of the organization are the sense of justice and non-discrimination in all organizational functions. Justice in leadership and management is to protect oneself from sensual desires, to put everything in its place, to

give every rightful person their right, and to avoid discrimination (Delshad Tehrani, 2011: 173). Fairness in governance and management, that is: halving the profits and losses between oneself and others and keeping the rights of others as well as protecting one's rights. (Delshad Tehrani, 2009: 220).

5- Three-Level Codifications of Dignity in the Quran

1.5 Open Coding

In this section, the verses of the Holy Quran have been used to identify the dignity-oriented models of the organizational culture by using the teachings of the Holy Quran, and authentic interpretations such as the interpretations of Al-Mizan, Namona, and Nore have been used. In the open coding stage, about 247 concepts were obtained. which should be categorized in a much more limited format in the next step (which was omitted from the complete open coding table due to its length. It is enough to mention the example of table number 1.

NO.	verse	Inferential concept
1	We have honored human beings and carried them on land and sea (Asra 70).	God has honored man by providing sustenance and favoring him over many other creatures.
2	The most honorable of you in the sight of God is the most pious of you, God is All-Knowing and All-Aware (Al-Hujarat 13).	Piousness causes human beings to be honored by God.
3	They are honored in the gardens of heaven. (Al-Maaraj 35).	Honoring faithful and faithful people in heaven from God.
4	But when a person is honored and blessed by his Lord to test him, he [becomes proud and]says: "My Lord has honored me!" (Fajr 15).	care of opportunities and threats.
5	If you refrain from the big sins that you are forbidden from, we will cover your small sins and bring you into a good position (Nesa 31).	Avoiding major sin is the cause of dignity.

2.5 Axial Coding

In axial coding, a suitable title is chosen for each category, which includes the content of all the concepts gathered in one group. In grounded theory methodology, this action is called (axial coding), which is obtained using the grounded theory method in the number of 36 components, and due to the length of the article, only one example of axial coding can be seen in table number 2.

ID	Codes (concepts)	components
183+140+	Mistakes in estimation and evaluation and treating the non-meritorious as noble + the clarity of the evaluation criteria in the society+	Employee evaluation criteria.
190+191+	Mistakes in estimation and evaluation and treating the non-meritorious as noble + the clarity of the evaluation criteria in the society Dealing fairly with others + Faith and piety leads to openness in difficulties and problems + Avoiding fanatical behavior +	Avoiding bigotry behavior.
13+14+15+20+21+52+51+71+100+	Obedience to God is one of the duties of man + Disobeying the Devil is the way to salvation + Obedience is God's command + Obeying and following God's commands + Great reward from God for those who believe + Obeying and following his successors is the reward and reward of obedience + Piety Listening to God's commands leads to guidance and disobedience leads to man's misguidance + Obedience to God led to the purification of Maryam from others +	Obedience
64+69+106+	The condition of the human caliphate on earth is to have faith and do good deeds + having piety leads to superiority + growth and progress through faith and knowledge +	job improvement
17+34+181+190+203+	God's caliph ruling on earth based on truth and justice + God does not lose the rights of those who have faith and righteous deeds in the world+	Central justice
19+81+83+182+	Being entrusted with responsibility and authority from God to man + giving rewards to those who are faithful to their vows + those who are faithful to their vows will be accepted in heaven + looking at the trustworthiness of organizational and social positions +	responsibility is trust
176+178+179+	Ethical behavior in the organization + emotional behavior towards employees + compassionate behavior with others and competitive behavior with others +	generous behavior
28+96+177+	Forgiveness of unintentional mistakes+ forgiveness and honoring a good person from God+ giving hope and encouraging the return of employees to the organization +	Forgiveness
55+56+57+58+61+162+	Good rewards are given to those who have faith and righteous deeds + the gardens of heaven are the welcoming place of those who have faith and righteous deeds + Paradise is full of blessings for those who do righteous deeds + righteous deeds lead to rewards + the reward of entering the category of the righteous for those who have faith and righteous deeds + identification of resources and proper understanding of their use +	Attention to the needs of human resources
29+101+121+122+125+150	The ability and power to carry out the work is the reason for the responsibility + determining the goal and explaining the ways to achieve the	ability

	goal + the human abilities do not make him proud + the human effort and effort should be to reach God + honoring the good creation of man + the physical and intellectual ability of a man over a woman and giving alimony causes His superiority over women in managing the house has become	
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In the axial coding stage, the common features of the components obtained from the previous stages (open coding) were identified and according to their commonalities, they were organized into more general and narrower categories. However, the number of these components has reached 36.

3.5 Selective Coding

Based on the Qur'anic data obtained in the open and central tables in the selective coding stage, the common features of the components obtained from the previous stages were identified and according to their commonalities, they were organized into a more general and limited category. However, the number of these components has reached 9, which is seen in the central coding table of table number 3.

Components	Dimensions	subject (categories)
1+2+3+6+10+11+119+149+158+159+160+161+162+193+112+113+114+115+133+141+143+144+145+146+151+101+104+185+116+117+118+120+123+128+129+133+134+172+180+55+56+57+58+61+162+13+14+15+20+21+52+51+71+100+29+101+121+122+125+150+186+140+183+	Human resources+ rating of people+ selection of employees + recognition of people +attention to the needs of human resources + obedience+ empowerment +employee evaluation criteria +	Human resource management
74+75+76+77+78+79+80+81+82+83+40+41+68+69+70+72+73+91+92+93+98+206+181+	Obligation + doing the job right + acceptance of the manager by the subordinates+	Obligation
86+165+196+142+144+145+155+166+167+168+169+170+198+156+157+86+87+153+74+75+76+77+78+79+80+ 81+82+83+	Education + use of other people's experiences+ conscious punishment +preaching and warning+ Commitment	Education
226+131+135+147+152+154+175+186+187+205+190+191+186+39+45+46+47+48+52+53+58+61+62+65+66+67+68+73+88+89+90+91+92+93+99+102+108+184+198+199+201+	Respect + avoid arrogant behavior +	Dignity-pivoted management
17+34+181+190+203+76+105+124+204+28+96+177+95+	Justice pivoted + performance evaluation + warning + patience + forgiveness + attention to environmental conditions +	Fair treatment
33+39+50+101+28+96+177+19+81+83+182+134+133+136+95+	Guidance + forgiveness + honesty of responsibility + caliphate and leadership + attention to environmental conditions	leadership and leading
39+45+46+47+48+52+53+58+61+62+65+66+67+68+73+88+89+90+91+92+93+99+102+108+184+64+69+106+226+131+135+147+152+154+175+186+187+205+28+96+177+	Employee support + career promotion + respect + forgiveness and passing away	Employee support
101+110+130+163+188+	Determining the goal+ motivation+	motivation
18+23+24+25+26+27+30+31+32+35+36+37+38+42+	Financial and spiritual rewards +	Encouragement

43+44++45+46+47+49+51+54+55+56+57 +58+61+62+65+67+85+90+91+92+93+97+107+109+ 111+110+195+202+64+69+106+	career promotion +	and punishment
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Based on the Qur'anic data obtained in the open and axial tables in the selective coding stage, the common features of the components obtained from the previous stages were identified and according to their commonalities, they were organized into a more general and limited category. At this stage, the relationship between the common aspects obtained from the components will be categorized based on the emergent model of Strauss and Corbin.

6- Quranic patterns of dignity centered on organizational culture. dimensions of the dignity-oriented model

1. Seeking the Hereafter in Monotheism and Avoiding Polytheism

“There is certainly a good exemplar for you in Abraham and those who were with him when they said to their people, ‘Indeed we repudiate you and whatever you worship besides Allah’” Momthana: 4. Since the Holy Quran, in many cases to complete its teachings, brings witness of important models that existed in the world of humanity, in the discussed verses, following the strict prohibition of friendship with God's enemies in the previous verses, Abraham is mentioned, and his program was a great leader who was respected by all nations, especially the Arab people. *“There is certainly a good exemplar for you in them—for those who look forward to Allah and the Last Day’* Momthana: 6”

2. Abraham Is a Model for the Prophet of Islam

“This was the argument that We gave to Abraham against his people. We raise in rank whomever We wish Indeed your Lord is all-wise, all-knowing” Anaam: 83. These were the reasons that we gave to Ibrahim in front of his people. *“They are the ones whom We gave the Book, judgment, and prophethood, so if these disbelieve in them, we have certainly entrusted them to a people who will never disbelieve in them”* Anaam 90.

3. Islamic Nation

The Islamic nation is moderate, and a role model for all people. *“Thus, we have made you a middle nation that you may be witnesses to the people, and that the Apostle may be a witness to you”* baqara: 134. A nation that is moderate in every aspect, neither moderate nor extreme, neither extreme, is a model and example.

4. The Prophets with Books Are Models of Patience for Muhammad

“So be patient just as the resolute among the apostles were patient, and do not seek to hasten [the punishment] for them” ahqaf: 35. Prophets with books were those who endured a lot of suffering to guide and save their people and followers.

5. Maryam's Chastity as Guidance and Model

“And Mary, daughter of Imran, who guarded the chastity of her womb, so We breathed into it of Our spirit. She confirmed the words of her Lord and His Books, and she was one of the obedient.” Tahrim: 12. The books of God contain the laws of God. The laws that have been sent down from heaven, such as the Torah and the Bible, and the term Qur'an is also the same in the heavenly books. perhaps the meaning of confirming the words of her Lord and confirming the books of God Almighty is that Maryam (PBUH) was truthful (Tabatabaei, 1996, v.19: p. 574) in terms of faith, she was at the highest limit, and a believer in all the divine books and God's commands, and in terms of continuous action, he was obedient to God's orders, and he was a servant with his soul and heart on the floor, and his eyes were on orders and ears on orders.

2.6 Components of the Axial-Dignity Model

1) Worship

The meanings, types and levels of this word are stated in the dictionaries. What is considered in this article is the general and common meaning of worship and servitude, which means obedience and servitude, which is part of the components of human dignity according to the verses of the Qur'an.

1. The purpose of human creation is worship. God said: I did not create the jinn and the human beings except that they worship Me to develop and to become close to Me (Dharyat: 56). The purpose of creating jinn and humans is to expose them to good rewards, and this can only be achieved by performing worship. So it happens that God's purpose in creating jinn and man is worship, so if a group does not worship him, the purpose and purpose of his creation will not be nullified, it is like a person who prepared food for people and invited them to eat that food, and those people were present, but some of them did not eat from it, in this case, that person who invited to It will not be called stupidity, and the aim was right. Because eating food is subject to another choice and choice, as well as in the discussed issue when God has removed the obstacle from the way of the obligees by giving them the power, means, and favors that He has said and He has ordered them to worship Him every Whoever opposes his command, this disobedience was on the part of that person and by his choice and has nothing to do with God ((Translators, Majma al-Bayan fi Tafsir al-Qur'an,1982, Vol. 23: p. 332)
2. Guidance *"You [alone] do we worship, and to You [alone] do we turn for help. Guide us on the straight path"* (Alfataha 5-6).

After submitting to the Lord and reaching the stage of servitude and seeking help from His pure essence, the first request of the servant is to guide him to the right path, justice, and the path of faith and righteous action, until God, who bestows all blessings. He has given him a blessing may he also increase the blessing of guidance.

2) Rationality

The general concept of intellect is the self-consciousness of man, which surrounds all the perceptual elements such as senses, thinking, memory, etc. ,and has the role of enlightenment. The presence of reason is natural in humans and no reasoning is needed to prove or benefit from it. As mentioned in the Holy Qur'an, all human beings have the power of reason, but they cannot use it due to the blindness of their hearts. *"Have they not traveled through the land so that they may have hearts by which they may exercise their reason, or ears by which they may hear? Indeed, it is not the eyes that turn blind, but it is the hearts in the breasts that turn blind"*. (haj: 46). Therefore, regardless of the general and partial meanings of reason, this divine force is the source of human rationality and as a result gives dignity to his existence, because in Islamic thought, reason has a high dignity and is considered the basis of creation, the existence of reason is a dignifying aspect. It has because of this intellect, human beings are considered the best creations (Salehi and others, 2015: p.64).

3) Gratitude

Gratitude is defined as the image of blessing and expressing it, therefore acknowledging and remembering blessings, using blessings for the flourishing of talents, and not wasting especially God-given resources are examples of gratitude (Sanepour, 1997: p. 34).

4) Desire for Freedom

Freedom and the right to choose are one of the privileges of man compared to other creatures, that is, man is created free by nature. Therefore, freedom is one of the basic human rights. If the flourishing of man's talents is considered in the context of free will and freedom, his value of dignity is increased and

the more limited the attitude towards man is, the scope of his freedoms in different fields of society and as a result, his value of dignity decreases.

5) Axial justice

Justice in words means to be a judge, to be fair, to be a judge in society and a justice from which all members of the society can be meaningful, to be balanced and to negate other discrimination and to observe equality in equal entitlement are among the other meanings of justice (Motahari, 2013: p. 54). Justice means putting everything in its place, giving everyone their right, fairness, and piety, taking care of people, and fighting oppression and equality, it includes all personal, social, political, and economic areas and it plays an important role. In the movement of human society toward evolution. Therefore, its implementation in society is of special importance, as the Qur'an has introduced justice and equity among people as the goal of the sending of the prophets and the descent of the heavenly book and the divine measure. *“Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice”* (haadid: 25).

Overall, justice, like other components of human dignity, is a natural need, and justice has a direct relationship with preserving human dignity because eliminating tyranny, discrimination, equalizing opportunities, and preventing the accumulation of capital in the hands of a certain class is one of the examples and capacities of the dignity of justice.

3.6 Dignity - Axle Indicators Model

1. Faith and Piety

Based on the expected functions of culture, this phenomenon is considered to be a part of the organization's cohesive role and, according to Robbins, a type of (glue) (Robbins, 1968: p. 1378). From the Qur'anic point of view, human societies have been a single nation since the earliest days of their existence, but little by little differences and disputes arose between them, and God raised the prophets to save mankind from disunity and disunity. According to the verse of the Holy Qur'an, the death of dispersion and difference and the revival of unity and unity - which are the expectations of culture - are only possible in the light of the power of religion and faith. *“He has prescribed for you the religion which He had enjoined upon Noah and which We have [also] revealed to you, and which We had enjoined upon Abraham, Moses, and Jesus, declaring, ‘Maintain the religion, and do not be divided in it’*” (shora: 13).

2. Love and Guardianship

Since the Quranic organization is a kind of community of believers based on the logic of Islam, the relationship of love and friendship among its members is of considerable importance. According to the Qur'an, the main focus among believers is guardianship and friendship. *“Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves”* (fath, 29).

3. Unity

The unity arising from faith is one of the common characteristics between society and the Quranic organization. No matter how formal the organization is, this formality should not be the main factor of unity among the people of the organization, but the main axis of the same common faith. *“And hold fast to the rope of Allah together and do not separate”* (amran: 103). The meaning of the verse is that you preserve God's blessings and blessings through Islam and alliance and resolve the conflicts between yourselves, and the benefits of this will return to you in this world in addition to the reward that you will receive in the hereafter (Al-Bayan Assembly, Vol. 4, 1982: p. 189).

4. Keeping the Promise

In the Qur'anic organization, since the established laws are often not of the type of Sharia laws, this feature appears in the form of commitment and loyalty to covenants and contracts. *“O you who*

believe, keep your promises” (maada:1). It means the pacts that the people of ignorance time made with each other to help each other against oppressors and aggressors.

5. Sacrifice

Sacrifice is at a higher level than establishing justice; in the Quranic organization, people prefer others over themselves in some cases. In justice, the discussion is to deliver everyone's right to him, but in self-sacrifice, the discussion is about giving up one's right. “*prefer [the Immigrants] to themselves, though poverty be their lot*” (Hasher: 9). The meaning of the verse is: The Ansar put the emigrants before themselves, even though they are suffering from poverty and need. And this description is more eloquent and more precious than the previous description (Makarem, 1374, Volume 19: p. 357).

6. Cooperation to Goodness

Cooperate in the way of goodness and piety based on the verse “*to Cooperate in piety and goodness*” (maada: 2). The word (piety) means to be careful about God's orders and prohibitions, as a result, the return of the meaning of cooperation and piety is that the Muslim community gathers together based on faith and righteous actions resulting from the fear of God, and this is social righteousness and piety, and in It is opposed to cooperation on sin and aggression, which is a violation of people's rights and depriving them of their lives, wealth, and honor (Tabatabai, Vol. 5, 1996: p. 266).

7. Respect for Religious Rituals

Among the elements of the definition of behavioral, verbal, and physical culture, in an organization based on the view of the Qur'an, according to the position of Islamic rules and also the irreplaceable role of preserving religious symbols and their position in establishing and expanding common beliefs among the people of the organization, bowing to rituals It is religious. “*whoever venerates the sacraments of Allah—indeed that arises from the piety of hearts*” (haj 32). All that is included in religious programs and reminds people of God and the greatness of His religion are divine rituals and celebrating them is a sign of piety of hearts (Makaram, 1996, Vol. 14, p. 97). Among these rituals, it is possible to mention adherence to religious obligations, enjoining the good and forbidding the bad, and trying to establish some collective needs such as congregational prayers and commemorating religious occasions (Zarei Matin, 2000: p.117).

Conclusion

The main goal is for organizations to achieve success in various fields, including service delivery, customer satisfaction, etc. In order to achieve such satisfaction, an organizational culture based on nature and based on the dignity model of organizational culture with an emphasis on Quranic teachings is needed. From the Qur'anic verses in dimensions including the hereafter, guidance and the prophets with books, and in the indicators of unity and unity, love, God-centeredness, faithfulness to the covenant, work conscience, cooperation, and cooperation, and bowing to religious rituals, in the part of the components of the dignity model of organizational culture from central justice, freedom, gratitude, rationality and servitude, which were well stated that if the managers of the organizations use them in their own organization, they will definitely achieve the desired result, and the indicators of dignity were also stated that by observing them, the organizations will get the necessary benefits. Certainly, if in the organizations, justice, freedom, gratitude, rationality, and servitude are at the forefront of their work, and among the people of the organization, unity, love, self-centeredness, loyalty to the promise, conscientiousness, cooperation for good and bowing to religious rites prevail. Organizations will enjoy double productivity and satisfaction.

Suggestions

The use of qualitative methods that explore concepts opens the way for other quantitative and even qualitative research, so researchers interested in the fields of behavioral science or cultural affairs can conduct research in the following fields:

- ✓ Studying and designing organizational culture structures according to the types of organizations with regard to the dignity-oriented model of organizational culture.
- ✓ Examining the dignity-based model of organizational culture in organizations that have cultural features.
- ✓ It is suggested to the managers of the organizations that in order to develop and expand the behaviors based on the model of dignity-oriented organizational culture, they should first redesign their organizational mission and goals and make satisfaction a necessary condition for organizational growth. In order to achieve the set goals, it is necessary to design all organizational systems, including human resource systems, organization, etc., based on satisfaction factors.

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