



Organizational Development Based on Components of Organizational Culture from the Perspective of the Holy Quran

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Abstract

The primary focus of this study is to identify the fundamental components and indicators of organizational culture related to the comprehensive development and progress of organizations from the perspective of the Holy Quran. Using a "descriptive-analytical" method, this research seeks to uncover the Quranic viewpoint and answer the question: What is organizational development based on the components of organizational culture? Based on analyses supported by Quranic verses and confirmed by Islamic management scholars and commentators, the study concludes that, from the Quranic perspective, "God-centeredness" (God-centeredness) is the central and pivotal category of organizational culture. Other components, such as trustworthiness, justice-centeredness, self-referentiality, cooperation, and mutual assistance—each playing a crucial role in organizational improvement and advancement—derive their true meaning and realization from this central concept. Accordingly, the establishment of a "God-centered organizational culture" in Islamic organizations will lead to genuine and comprehensive organizational development (both material and spiritual).

Keywords: *Organizational Development; Organizational Culture; Holy Quran*

Introduction

In today's rapidly evolving and complex world, organizations face numerous challenges, highlighting the need for continuous change and improvement. One of the key factors in the success and sustainability of organizations is organizational development. In this context, organizational culture—defined as "the system of fundamental beliefs, governing values, and behavioral patterns that members of an organization generally adhere to and develop over time" (Zarei Matin, 1998, p. 121)—can serve as the foundation for organizational development and a framework for analyzing its issues. Furthermore, since the nature of social life for Muslims is shaped by Islamic teachings and values, attention to religious principles, particularly the teachings of the Holy Quran, is essential. Beyond a value-based approach to Quranic teachings, the Quran provides universal indicators, components, principles, and values that are effective—even vital—not only for Islamic societies but for all of humanity. The Quran has the capacity

to serve as a rich source of fundamental guidance, offering plans and programs for all aspects of individual, social, and organizational life. It transcends a one-dimensional view of human needs, addressing both material and spiritual dimensions .

Given the above, this study aims to answer the following questions :

- 1.What is organizational development based on the fundamental components of organizational culture from the perspective of the Holy Quran ?
- 2.What is the relationship between organizational development and organizational culture ?
- 3.How do the components of organizational culture lead to organizational development ?

To answer these questions, the researchers first clarify the conceptual definitions of key terms and then explain the relationship between organizational development and organizational culture, emphasizing that an elevated organizational culture plays the most significant role in organizational development. In the second step, after describing the three levels of organizational culture (beliefs, values, and behaviors) and concluding that "God-centeredness" is the central category in the Quranic perspective on organizational culture, the study elaborates on the components of organizational culture based on this central theme. Through this process, the Quranic stance on organizational development is extracted, and a conceptual model based on the Quranic perspective is outlined for Islamic organizations. Practical recommendations are also provided for managers and decision-makers to improve organizational culture and achieve sustainable organizational development .

The primary objective of this research is ultimately to achieve the development and enhancement of human resources and organizational performance based on Islamic teachings, with the Holy Quran at its core. Unlike many studies that rely on Western sources, this article simultaneously highlights the material, spiritual, and ethical dimensions of organizational development, presenting a new model of organizational development rooted in Quranic teachings and centered on the multi-dimensional concept of "God-centeredness ".

Research Method

This study is applied in purpose and descriptive-analytical in nature and method. The descriptive method is used to explain key concepts such as organizational development, organizational culture, and Quranic teachings, while qualitative content analysis is employed to discover the components and conceptual relationships among these elements. Data collection was conducted through library research, using authoritative Quranic commentaries, scholarly works in Islamic management, and specialized sources on organizational development and culture .

The research process included the following stages :

- Theoretical conceptualization of organizational development and organizational culture, outlining their conceptual framework .
- Extraction of organizational culture components and indicators from Quranic verses using a thematic approach .
- Interpretive-conceptual analysis and alignment of these components with the structure of organizational culture and the objectives of organizational development .
- Finally, designing a proposed conceptual model for organizational development based on Quranic teachings.

Validity of the Research

In some studies, four elements (religious citation, coherence and consistency, alignment with reality, and effectiveness) are introduced as validity indicators (Manteghi, 2021, pp. 101–122). This research also adheres to these four criteria :

- It is based on religious sources; the content relies on authentic religious texts, and the analysis of Quranic verses follows a thematic interpretation approach using authoritative commentaries (such as Majma' al-Bayan, Tafsir al-Mizan, and Tafsir Nemooneh), combined with theoretical literature in Islamic management to establish a documented and scientific link between religious sources and managerial concepts .
- It maintains coherence and consistency with Islamic principles and fundamental propositions .
- Given the credibility of its sources, its content aligns with reality .
- If applied correctly, its content is sufficiently effective .

Literature Review

A search of virtual databases and library sources revealed several studies with similar titles, including :

- Imani (2011) demonstrated a significant relationship between organizational culture and its components with development, showing that organizational culture components can predict organizational development .
- Bashir Banaem (2012), in his article "The Role of Organizational Culture in Developing Strategic Thinking," concluded that organizational culture always serves as a foundation for the progress and development of any organization. He identified the lack of strategic thinking as a fundamental deficiency in organizations and suggested that organizations must pay attention to culture, as it significantly influences the development of strategic thinking among members, especially leaders and managers .
- Cameron and Quinn (1999), in a study of fifty major chain companies in the Netherlands to assess organizational culture, found correlations between five organizational culture variables and performance/development variables ranging from 0.24 to 0.25
- Juhani and Magda (2007) showed a significant relationship between organizational culture and the application of development methods and organizational development .

It is worth mentioning that none of these studies have examined the relationship between these two concepts from a religious and Quranic approach, and the present study can fill this theoretical gap. Therefore, the present study is considered to be a completely new topic in the field of organization and management.

Theoretical Research Literature

1. Organizational Development

Development [in a general sense] is a multi-dimensional concept with broad meanings in economic, social, philosophical, mystical, and religious contexts (Afjeh, 1991, p89). Organizational Development (OD) is a term used today as a means for organizational progress, with its origins traced

back to the 1940s–1950s (Rangriz, 2015, p. 148; Afjeh, 1991, p. 90). In Persian sources, terms such as "organizational progress," "organizational flourishing" (Tusi, 2001, pp. 90-10), and "organizational improvement and restructuring" (Boroumand2003, p. 5) also convey this concept. In organizational behavior science, organizational development is defined as: "A long-term program of change and transformation, applying behavioral science knowledge in a systematic and extensive effort to improve organizational effectiveness at individual, group, and organizational levels. In other words, it is an integrated approach combining science and experience to achieve effectiveness, efficiency, human resource development, and the satisfaction of their needs."* (Mehrabani Majd, 2013, pp. 13–15

2. .Organizational Culture

Since humans became the focus of management theories, culture has been recognized as an influential factor in the success of management and organizations. Management scholars have emphasized understanding the deeper layers of culture, considering it the core dimension of organizational phenomena (Manteghi, 2022, pp:8-9)

It is noteworthy that there is a bidirectional and interactive relationship between societal culture and organizational culture. Culture, as the foundation of human social life, plays a crucial role in shaping the beliefs, values, and perceptions of organizational members. In other words, national or public culture generally influences the frameworks and orientations of organizational culture. Conversely, organizations, by institutionalizing specific behavioral patterns and norms, contribute to the reproduction or even modification of aspects of public culture (Ahmadi Nadoshan, 2015)

The importance of organizational culture today is such that management scholars consider the primary task of organizational leaders to be establishing appropriate cultural values and promoting them throughout the organization (Zarei Matin, 1998, p. 119). Organizational culture is essentially the foundation and source of all organizational efficiencies and capabilities, to the extent that the success, progress, and development—or failure and dissolution—of organizations largely depend on their prevailing culture (Tusi, 1993,p:12)

Various definitions of organizational culture have been proposed. One definition states: "Organizational culture is the relatively stable shared pattern of fundamental values, beliefs, and assumptions in an organization" (Asgarian, 2009, p. 101). A more comprehensive definition encompassing the essential aspects of organizational culture is: *"The system of fundamental beliefs and assumptions, governing values, and behavioral patterns that members of an organization generally adhere to and develop over time."* Based on this definition, values—the central focus of this research—stem from fundamental beliefs and, in turn, influence individual attitudes, behaviors, and organizational performance (Zarei Matin, 1998,p:121-122)

When this definition is applied to the Holy Quran and reinterpreted from an Islamic perspective, organizational culture can be defined as: "An interconnected system of beliefs (doctrines) and shared values accepted by the Islamic society, derived from the Islamic worldview, which guides the behavior of managers and employees in social systems and organizations based on these beliefs and values." This definition aligns with some Western definitions, such as Edgar Schein's (Garji Dooz et al., 2017, p. 76). The discussions on organizational culture in this research and the proposed conceptual model are based on this definition.

3. The Relationship Between Organizational Development and Organizational Culture

Based on what was said, organizational development is a planned and systematic process for improving organizational effectiveness and health through targeted changes in structure, processes, and especially organizational culture. Organizational culture, which includes the beliefs, values, and norms governing members' behavior, serves as both the foundation and a critical factor in the success of

organizational development. In fact, any sustainable transformation in an organization requires changes or adaptations in its culture, as culture can act as either a facilitator or a barrier to change .

Research has shown that neglecting cultural aspects in organizational change often leads to failure, whereas culture is recognized as the primary factor in sustaining effective changes. Therefore, careful and intelligent management of organizational culture is essential for the successful and lasting implementation of such transformations (Karimian & Afshari, 2022, p. 45). The necessity of this becomes even more apparent when administrative and organizational structures are viewed as tools for advancing developmental goals at various levels. Accordingly, fostering a shared understanding and belief among organizational members to harmonize different components and sections becomes inevitable (Ahmadi & Haji Ali Akbari, 2015)

The Holy Quran, by providing teachings on justice-centeredness, trustworthiness, cooperation, responsibility, and other virtues, offers an inspiring framework for forming an elevated organizational culture—one that paves the way for sustainable, humane, and divine development, or in other words, real and comprehensive development .

4. Levels of Organizational Culture

Based on the definition provided earlier, organizational culture consists of three levels or elements :

1. Beliefs/Assumptions: (core convictions about existence, humanity, and knowledge)
2. Values: (principles guiding "should" and "should not" behaviors)
3. Behavioral Patterns: (observable actions and norms)

These levels overlap, with beliefs forming the deepest layer and behavior the most external.

Accordingly, organizational culture is a sequential, continuous, and interdependent process: "Beliefs → Values → Behaviors". In this research, the Quranic perspective on organizational culture is analyzed within this theoretical framework, considering both the explicit and implicit dimensions of relevant verses .

a. Fundamental Beliefs

Core beliefs and assumptions (derived from a worldview) influence human values and behaviors in organizations (Salehi, 2013, p. 114). These beliefs can be discussed in three dimensions :

Ontology: From the Quranic worldview, the universe is created by a wise divine will, and its system is based on benevolence, mercy, and guiding creatures toward their deserved perfections. In other words, the monotheistic worldview is rooted in "From Him we come" (انا لله) and "To Him we return" (و انا اليه راجعون). All beings in the universe move in harmony toward a single direction and center, progressing along their path. Thus, no creature is created in vain or without purpose, and existence is governed by definitive systems known as divine norms (Motahhari, 2002, Vol. 2, p. 85)

Anthropology: From the Islamic and Quranic perspective, the universe is created for human perfection, and humans are the pinnacle of creation and the noblest of beings. Based on the divine system governing the universe and considering the purpose of human creation by the Creator, humans must strive to use their potential to achieve eternal happiness—the ultimate goal of their creation (Pirouz et al, 2013, p. 143). This perspective, supported by logic and reasoning, gives life meaning and purpose, providing humans with vitality, motivation, and a sublime, sacred goal, saving them from the abyss of nihilism (Salehi, 2013, p. 115)

Scholars in the field of development have also stated that any development depends on human intellectual, spiritual, and cultural transformations. Humans are the source of all change, and without altering human beliefs, desires, and imaginations, no development—including economic development—can occur (Yousefi Nejad, 2003, pp. 111-112).

Epistemology: Within the Islamic framework, sources of knowledge include revelation, the heart, intellect, and senses, while methods of knowledge acquisition are :

1. .Rational or deductive reasoning (based on intellect.
2. .Empirical method (based on experience and senses.
3. .Intuitive or inner experience (achieved through spiritual refinement.
4. .Divine or revelatory method (sourced from the Quran and the Prophet's traditions) (Pirouz et al., 2013, pp. 14-15)

b. Values

Values have been defined in various ways, but in this research, they are understood as: "Principles derived from the fundamental beliefs of individuals and groups, constituting a set of 'shoulds' and 'should nots' that guide human actions and serve as criteria for judgments about oneself and others" (Khanefer et al 2012, p:62)

c. Behavior

Behavior or action, sometimes referred to as norms, stems from human values and fundamental beliefs. It represents rules that determine how individuals act in personal and social life, encompassing expected duties and rights (Yousefi Nejad, 2003, p. 115). In Islamic culture, behavior is often termed "amal" (action), but it can also be understood through the concept of "communication,"* as it reflects both the individual's relationship with themselves and their interaction with others and their environment (Office of Planning and Educational Development, 2012, pp:34-36).

Concrete examples of behavior include greetings, dress codes, office decorations, administrative writings, etc. (Schneider & Barsoux, 2003, pp:35-45)

In general, concepts such as belief, thought, insight, and desires are among the components and indicators of culture and organizational culture. Therefore, when culture, beliefs, and perspectives shift toward a desirable direction, the result is development. The Holy Quran explicitly emphasizes this point :

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقَرْمُ حَتَّىٰ يَغَيِّرُوا مَا بِأَنفُسِهِمْ "

Indeed, Allah will not change the condition of a people until they change what is in themselves ... Alrad:11)

Research Findings

Considering the aforementioned foundations, the most important components of organizational culture that lead to organizational development are now discussed. It should be noted that these components are not exhaustive but represent a proposed framework, and future research may identify additional components .

1. God-Centeredness (The Central Category)

God-centeredness is not limited to acknowledging the existence of a Creator for the universe, as even polytheists admitted God's creatorship (Quran 43:9). True God-centeredness entails belief in absolute divine sovereignty and acceptance of God's supreme authority over all existence: فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ: "So wherever you turn, there is the Face of Allah..." (Quran 2:115) and وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ "And He is with you wherever you are..." (Quran 57:4). These verses clearly reject any point where God's presence is absent, meaning that only God's will is effective in the universe. This perspective represents *"monotheism in actions" (Tawhid al-Af'ali), through which true recognition of God is interpreted .

Such a worldview directs humans toward constant awareness of God's presence and purposeful striving for real growth and perfection. Without this, any activity (individual, group, or organizational) becomes hollow and meaningless. The essence of Quranic management lies in this monotheistic approach, which the Quran refers to as "the color of Allah" صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً. "The color of Allah—and who can give a better color than Allah?" (Quran, 2:138) (Roshan Zamir & Firoozi, 2014,p:39)

From the Quranic perspective, belief in God (the element of faith) creates the ground for acting upon divine commands (the element of action). All verses that mention righteous deeds after faith attest to this truth: وَيَشْرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ... إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا "And give good news to those who believe and do righteous deeds that they will have gardens beneath which rivers flow..." (Quran,2:25& 277)

Such belief lifts humans from stagnation, aimlessness, and nihilism. In this path, challenges and difficulties do not defeat them but rather contribute to their growth and elevation in all material and spiritual dimensions of life. A believer, based on divine teachings, regards all existence as belonging to God and under His absolute sovereignty: أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ "Do you not know that to Allah belongs the dominion of the heavens and the earth, and besides Allah you have no protector or helper?" (Quran,2:107)

This conviction is only possible through genuine faith, which, when rooted in individuals, paves the way for comprehensive progress and a pure, prosperous life حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ : مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ

Whoever does righteousness, whether male or female, while being a believer—We will surely grant them a good life..." (Quran 16:97)

Conversely, without this, true development is unattainable, and a life of hardship awaits: ..." وَمَنْ " أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا " But whoever turns away from My remembrance—indeed, he will have a miserable life (Quran 20:142)

From these verses, it can be inferred that individuals and organizational leaders cannot achieve true development—whose real element is spiritual growth and inner tranquility—unless they conduct their affairs under the shadow of faith and belief in God. Managers and employees, or anyone with responsibilities, attain inner peace and worldly stability only through belief in God's absolute sovereignty (Monotheism of actions)

The Holy Quran emphasizes that 'faith and piety' are not only the source of 'spiritual blessings' but also lead to the increase of material provisions, abundance of blessings, prosperity, and 'material blessings'"* (Makarem Shirazi1992, Vol. 25, p. 122)

In light of the above, *"God-centeredness"* can be considered a multi-dimensional concept that connects all other components—whether at the level of beliefs, values, or behavioral patterns—to this central theme. Without this pivotal component, other elements lack foundation. Thus, in this research,

Piety and Reliance on God

Based on these verses, God guarantees that whoever adopts piety and relies on Him will not be left helpless, and God is capable of fulfilling this guarantee. A pious and trusting person, on one hand, follows divine commands, and on the other, when facing difficulties, relies on God's power, entrusting matters to Him, thereby navigating challenges and reaching the bright horizon of happiness, resolving hardships, and dispelling the dark clouds of problems (Makarem Shirazi, 1992, Vol. 24, p. 235)

One of the fundamental challenges organizations face is dealing with problems and crises. An organization succeeds when its managers and employees can turn threats into opportunities and weaknesses into strengths. This is achieved through hope, trust in God, and belief in a higher power. A person who sees all affairs under divine providence strives with full effort to overcome difficulties while entrusting the outcome to God's wisdom. Such an organization, with the spirit of trusting to God, is far more successful in facing crises than those relying solely on apparent human capabilities .

Trustworthiness is a fundamental cultural infrastructure for progress and is considered a primary sign of faith in religious teachings. This moral virtue transcends interactive behaviors, becoming a foundational element in a transcendent worldview, whereas betrayal is associated with disbelief and hypocrisy (Arabi, 2011, p. 164)

In a culture based on trustworthiness, the organization, duties, responsibilities, and all employee assets are regarded as divine trusts (or, by extension, trusts from God's servants). In this view, organizational members consider themselves obligated to safeguard these trusts to the best of their ability, avoiding any negligence or betrayal. They not only accept their work responsibilities but also view the transfer of knowledge, expertise, and experience to others as a trust-based duty .

The Quran Generally Commands

إِنَّ اللَّهَ بِأَمْرِكُمْ أَنْ تَوْدُوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Indeed, Allah commands you to render trusts to whom they are due..." (Quran 4:58)

Allamah Tabatabai, in his commentary on this verse, states that trusts include both material and intangible matters, and transferring knowledge to others is part of fulfilling trusts, while withholding it is considered betrayal (Tabatabai, 1970, Vol. 4, p.378)

Additionally, when Prophet Yusuf (AS) assumed responsibility for the treasury, he emphasized his qualities of being "Hafiz" (trustworthy) and "Aleem" (knowledgeable), highlighting the importance of trustworthiness in organizational roles: قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي خَفِيفٌ عَلَيْهِمْ: "He said, 'Appoint me over the storehouses of the land. Indeed, I am a knowing guardian'" (Quran 12:55)

Tabarsi, in his commentary, explains that *"Hafiz"* in this verse means a trustworthy keeper. Thus, when Prophet Yusuf (AS) describes himself with these traits for the treasury role, it indicates that a government official—and by extension, any organizational manager or employee—must be trustworthy and knowledgeable (Tabarsi, 1993, Vol. 5, p. 371)

In summary, in this culture, organizational members dedicate their efforts to preserving the organization, fulfilling responsibilities meticulously, and teaching others selflessly, aiming to return the trusts to their rightful owners—God .

5. Self-Referentiality (Putting Oneself in Others' Shoes)

Quranic teachings instruct humans to adopt self-referentiality in interactions—placing themselves in others' positions. For example, in charity, God commands giving from good possessions, as no one prefers receiving inferior goods :

... يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who believe, spend from the good things you have earned and from what We have produced for you from the earth, and do not aim toward the defective therefrom to spend, while you would not take it yourselves except with closed eyes (Quran 2:267) Those who call others to righteousness but fail to act themselves are strongly criticized :

" أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason? (Quran ,2:44)

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O you who believe, why do you say what you do not do?" (Quran ,111:61)

Based on these teachings, if employees see themselves as owners of the organization, they will strive wholeheartedly for its growth and avoid negligence, harm, waste, misconduct, or damage. Such a perspective fosters individual spiritual growth and organizational material and spiritual progress .

6. Justice-Centeredness

Justice (distributive, procedural, and interactional) has long been recognized as a key component in social and organizational development. Numerous studies confirm the significant role of

justice and its dimensions in attracting participation, enhancing loyalty (Pour Ezzat et al., 2013, p. 65), and psychologically empowering employees (Eidi et al., 2018,p"187)

The Quran highlights justice as a primary mission of divine messengers لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ :

We have sent Our messengers with clear proofs, and We sent down with them the Scripture and the balance so that people may uphold justice..." (Quran:57:25)

In a general command, God urges believers to uphold justice impartially :

شُهِدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعَرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

O you who believe, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives..." (Quran,4:135) It also warns against letting enmity lead to injustice :

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهِدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe, be steadfast for Allah, witnesses in justice, and do not let hatred of a people prevent you from being just. Be just; that is nearer to righteousness..." (Quran,5: 8)

In the context of judging disputes, God commands" And when you judge between people, judge with justice..." (Quran ,4:58) وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا " Conversely, the Quran warns against oppression and its irreversible consequences" And thus is the seizure of your Lord when He seizes the cities while they are wronging. Indeed, His seizure is painful and severe"* (Quran ,11:102) One form of oppression is shortchanging people's rights وَيَا قَوْمِ أُوفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُكْذِبِينَ And O my people, give full measure and weight in justice, and do not deprive the people of their due, and do not commit abuse on earth, spreading corruption" (Quran,11:85) In general, verses related to justice and oppression emphasize two key indicators :

- Righteousness-centeredness (focusing on truth and rights)
- Avoiding oppression (rejecting injustice and tyranny)

These concepts encompass all types of justice (distributive, procedural, and interactional), especially distributive justice .

In one view, the Quran addresses collective human traits through phrases like "O you who believe," "O disbelievers," and "O my people," stating that if the majority of a society possesses a trait, it is attributed to the entire community. One such trait is "upholding justice" (Qawwameen bil-Qist)

Based on Quran 4:135, believers are commanded to establish justice, even if it is against their own interests. From the Quranic perspective, social justice takes precedence over individual interests. Organizations, as modern structures, follow similar rules—they can be just or oppressive .

In the Quranic view, organizational justice is not limited to interactions with others. An organization must act justly in three spheres :

- In relation to God .
- In relation to itself .

- In relation to others (Mohammad Nejad Chavoshi et al., 2015, pp. 152-153).

From these verses, it can be inferred that a successful and developed organization is one that upholds justice toward God, itself, and its members, avoids shortchanging in public services, and considers individuals' spiritual and material status in evaluations. Such an organization is like a solid structure. Indeed, Allah loves those who fight in His cause in rows as though they are a solid structure" (Quran 61:4). Its foundation is based on piety and divine pleasure, making it immune to crises and corruption. Then is one who laid the foundation of his building on righteousness and approval from Allah better, or one who laid the foundation of his building on the edge of a crumbling cliff, so it collapsed with him into the Fire of Hell?" (Quran :9:109)

7.Cooperation and Mutual Assistance

Cooperation, broadly defined as "collaboration, assistance, and joint efforts in addressing communal needs," is a universal concept transcending time and space. It involves reciprocal relationships between individuals, individuals and groups, or groups with groups. With this conceptual breadth, cooperation encompasses meeting needs, development (in all dimensions), welfare, social justice, and the elevation of moral values (Entezarian & Sanjari, 2013,p:23-24)

The Quran emphasizes teamwork and warns against discord and disunity: "Cooperate in righteousness and piety, and do not cooperate in sin and aggression" (Quran 5:2). لا وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى (Quran 5:2) : أَلَمْ يَأْمُرْ أَكْسَنُ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٍ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

In economic matters, the Quran repeatedly commands charity and support:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ... يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌ حَمِيدٌ "

And they ask you what they should spend. Say, "The excess" (Quran 5:219)

" O you who believe, spend from the good things you have earned..." (Quran .)2:267

Based on Quranic teachings, cooperation has two fundamental pillars :

- Collaboration (working together)
- Shared Purpose (a common righteous goal)

The Quran invites people to cooperate for goodness and piety while forbidding cooperation in sin and hostility. For example, producing grapes can be for nourishment (a good act) or for making wine (a sin)—both are forms of cooperation, but only the former is endorsed by Islam .

Thus, cooperation generally means joint effort toward a shared goal, but in the Islamic view, only cooperation aligned with permissible and innocent objectives is valid. Commercial and cooperative companies are examples of such permissible collaboration, provided their activities meet human needs without causing sin or hostility (Yousefi, 2016,pp:73-74)

In the Quranic-based organizational culture, cooperation (in both material and spiritual dimensions) is a fundamental value. Institutionalizing this value in organizations fosters productivity and internal cohesion .

In a cooperative culture, employees selflessly help each other solve problems without material expectations. Newcomers are supported and guided by colleagues until they gain full competence. This

spirit of cooperation reduces work hardships, strengthens empathy, and ensures collective responsibility in times of individual difficulties .

8. Order and Discipline

A culture of order and discipline is essential for any organization and a prerequisite for development. It is the primary tool for productivity and efficiency, and its absence can lead to chaos, diverting the organization from its goals (Hosseini et al., 2022, p36) Mirzakhani & Darvishi, 2015, pp. 1-4)

From the Quranic perspective, the universe and all its affairs are based on order. Humans are repeatedly urged to reflect on the astonishing order of creation :

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ "

Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs for those of understanding" (Quran 2:190)

لَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ "

Have they not seen that We made the night for them to rest and the day giving sight? Indeed, in that are signs for a people who believe" (Quran,27:86)

" قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ *"

Say, 'Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you night to rest therein? Then will you not see?' (Quran ,28:72)

These verses clearly indicate that humans must adhere to order and discipline in personal, social, and professional life. Accordingly, all organizational members, from top executives to ordinary employees, should commit to rules and regulations. This commitment prevents workplace chaos, creating a healthy, vibrant, and efficient environment that enhances productivity and accelerates goal achievement—manifesting organizational development in both material and spiritual dimensions .

9. Empowerment of Human Resources

Today, skilled and empowered human resources are a competitive advantage for organizations. A key factor in fostering creativity is establishing an organizational culture where employees strive to develop their talents and mental abilities. This process, through the exchange and refinement of ideas, not only advances the organization but ultimately contributes to societal development (Seyed Naghavi & Abbas Pour, 2010,p:92-110)

The clearest Quranic term expressing this concept is *"Rushd"* (growth). Regarding Prophet Ibrahim (AS), God states :

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ "

And We had certainly given Abraham his sound judgment before, and We were of him well-aware" (Quran ,21:51)

Here, "Rushd"(growth). means reaching the right path and all forms of goodness and righteousness (Makarem Shirazi, 1992, Vol. 13, p:428)

The jinn, upon hearing the Quran, said :

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ "

We have heard an amazing Quran, guiding to righteousness, so we have believed in it..." (Quran,72:1-2)

In another verse :

..."* You perceive in them sound judgment..." «...أَنْتُمْ مِنْهُمْ رُشْدًا» (Quran,4:6)

Here, *"Rushd"* refers to maturity and intellectual growth, contrasted with foolishness and frivolity in material and spiritual matters (Makarem Shirazi, 1992, Vol. 3, pp:276-269)

These verses invite humans to comprehensive growth, not limited to material dimensions. Such teachings are absolute, unrestricted by time, place, or material/spiritual exclusivity, making them applicable to organizations .

A knowledge-centered culture (derived from Quranic teachings) focuses on :

- Enhancing scientific knowledge .
- Increasing capabilities, expertise, and skills .
- Preparing for environmental changes .
- Healthy competitiveness .
- Utilizing organizational and employee strengths (Sadeghi, 2020,p:56)

In short, an organizational culture that empowers human resources naturally enhances organizational effectiveness and fosters development .

10.Meritocracy

Overall, organizational efficiency depends on proper management and optimal use of human resources. Success is achieved by appointing competent managers who align with organizational goals . A meritocratic system ensures that individuals are placed in roles matching their abilities, experiences, and qualifications. In turbulent environments, managers need competencies beyond professional knowledge—these must develop in personal, professional, attitudinal, and behavioral dimensions .

Implementing a meritocratic culture has numerous benefits, including :

- Encouraging healthy competition .
- Promoting respect for elites .
- Showcasing successful experts as role models .
- Nurturing creative and innovative talent .
- Improving organizational culture .
- Strengthening solidarity and job commitment .
- Boosting employee confidence .

- Enriching human capital (Arteghli Farahani et al., 2023,228)

In the Quranic story of Prophet Yusuf (AS), it is mentioned:

" وَقَالَ الْمَلِكُ انْتُونِي بِهِ اَسْتَخْلِصْنَهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ * قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهِنَّ "

And the king said, 'Bring him to me; I will appoint him exclusively for myself.' And when he spoke to him, he said, 'Indeed, you are today established [in position] and trusted.' Yusuf said, 'Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian.'" (Quran,12:55).

After Yusuf attained a high status before the king of Egypt and realized that his words were accepted, relying on his knowledge and expertise in trustworthiness and economic affairs, he requested the management of Egypt's economy. The king, convinced of his competence, agreed to this request. With his knowledge, awareness, and strong managerial skills, Yusuf could interpret the king's dream, propose solutions to future economic crises, eliminate unjust discrimination, and thwart the conspiracies of enemies (Makarem Shirazi, 1992, Vol. 10, pp. 4 & 7).

Tabarsi, in explaining this story, says: When Yusuf's innocence was proven, and he demonstrated his intellect, virtue, and trustworthiness to the king of Egypt through reasoning and purity, the king was so impressed that he chose Yusuf to manage state affairs and advise on important matters. He told Yusuf, "Today, you hold a position of great honor and trust with us." Ibn Abbas also stated that the phrase "established and trusted" means the king granted Yusuf authority in his kingdom and made him a partner and trustee in governance (Tabarsi, 1993, Vol. 5, pp. 369-370).

Meritocracy from the Quranic Perspective

In general, from the Quran's perspective, meritocracy is based on criteria such as piety, faith, justice, knowledge, honesty, insight, good morals, gentleness, decisiveness, openness to criticism, overlooking faults, fostering hope, patience, and perseverance. These qualities grant a person merit, naturally leading to ****high efficiency**** (a synonym for development) in organizational performance. Hence, a competent manager must:

1. Possess these qualities.
2. Foster an organizational culture where these merit-based criteria are prioritized in selections and appointments.

(Arteghli Farahani, Atriyani, & Hosseinabadi, 2023, p. 230).

Accordingly, organizational culture - which is a collection of beliefs, values, and behaviors - forms the foundation and platform whose ultimate output of its components leads to organizational development. In this context, "God-centeredness" is introduced as the central category and as the heart and pivot of other components of Quran-based organizational culture.

Conclusion

The present article has analyzed and examined the components and indicators of organizational culture from the perspective of the Holy Quran. It concludes that an ideal organizational culture must be founded on Islamic values and teachings to achieve comprehensive organizational development and progress. Among the most important components of organizational culture in the Quran is "God-centeredness" (Allah-Muhuri) as the fundamental basis for all organizational behaviors and decisions. This central concept is interconnected with other components such as justice-centeredness, trustworthiness, cooperation, self-assessment, and respect for human dignity, ensuring that all these indicators align with organizational excellence and growth from the Quranic perspective.

This research demonstrates that organizational development based on a God-centered culture influences not only material but also spiritual and ethical dimensions, contributing to holistic growth and progress. Such development is achievable when all members of the organization—managers and employees alike—adhere to Islamic values and Quranic ethical principles in their interactions and activities. Therefore, organizational culture should foster an environment where piety, trustworthiness, justice, cooperation, and respect for human dignity serve as foundational principles.

Ultimately, this study emphasizes the necessity of incorporating Quranic teachings in designing and implementing organizational culture. It shows that applying these teachings not only enhances individual and collective excellence but also guides organizations toward sustainable development and comprehensive success.

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