

Identifying the Dimensions and Components of Islamic Work Values (IWW) for Public services sector of Iran

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Abstract

Purpose: While many studies on work values has been done, few studies on work values has been done in the framework of Islam. The main purpose of this research is to identify the dimensions and components of work values in Iran's public services sector within the framework of Islam value system.

Methodology: In this research , information collection method is a combination of library (documentary) and field study. First, through documentary studies and interviews with 40 experts informed of the subject through snowball sampling, dimensions and components of research were identified. Then the identified dimensions and components were tested by experts trough closed questionnaire.

Findings: Based on research results , 27 components of work values were identified in 8 dimensions ;which in two general categories, work values associated with doing work and work values associated with working conditions were classified.

Research limitation: Findings of this research is within the value system of Islam for public services sector of Iran

Practical implications: The results of this research could be the basis for measuring work values in Iran's public organizations, especially in the public services sector of Iran.

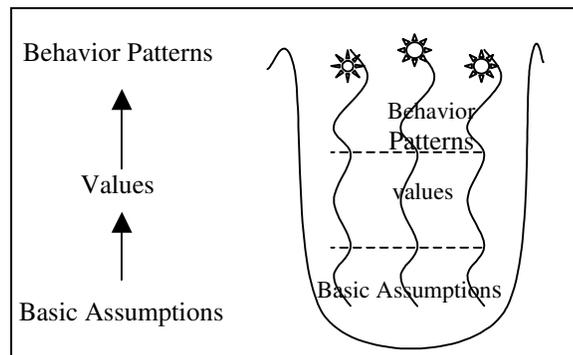
Originality: However, there are similarities among the components identified in this study with previous studies , but some components identified in this study received less attention, in previous studies such as: sincerity, patience , inherent value of work and persistence. In the present study , efforts have been done to consider work values from the view point of Islam, systematically and all aspects, not only moral and spiritual dimensions of work values but also the tangible and welfare dimensions are considered.

Keywords: Work values, Public services sector, Islamic value system, Work values associated with doing work, Work values associated with working conditions

Introduction

Value can be seen as those underlying convictions that are held by individuals or groups. It is a broad, encompassing concept containing a moral flavor of what is right or desirable. Values usually relate to an ideal or standard which guides our conduct and a reference point against which we judge ourselves and which we use to judge others (Cox & Parkinson,1999,p 540). Schwartz (1994) argues that there is widespread agreement in the literature regarding five features of the conceptual definition of value: a value is a belief, pertaining desirable end states or modes of conduct, that transcends specific situations, guides selection or evaluation of behavior, people, and events and is ordered by importance relative to other values to form a system of value priorities(Song and Gale, 2008). Values help evaluate the relative importance of alternatives and influence the reasons for choosing a particular route. They make our life meaningful and instigate us to think about what we appraise most. Values act as our conscience and generate a sense of right and wrong in our minds (Ozer,2009, p.10:11). One specific type of values has been labeled "work values" (Frieze et al,2006,p81).Values are derived from the basic assumptions and affect the attitudes and individual behavior and organizational performance (Zarei Matin, 2008,p303). Figure 1 shows a relationship between values with fundamental assumptions and behavior patterns.

Figure 1: Relationship between values with fundamental assumptions and behavior patterns.



Source: Zerae Matin , Hasan (2009) , Advanced organizational behavior, p303

Because the prevailing value system in our country is Islam, it is worth considering Islamic value system in designing work values model. Work in our religions and national foundations enjoy a certain place. In the value system of Islam, work is equal to Jihad in Allah's way, The element of God's satisfaction and pride in the hereafter, is equal or higher than prayer and is a sign of being faithful (Khanifar, 2006, P.23). Notwithstanding our national and religious culture encourages work, unfortunately , work culture in our country is contradicted with national and religious beliefs. Looking at the useful work statistics in the private sector and especially in the public sector confirm this issue. This study is important in respect of: training the dimensions and components identified in the form of a model , to employees and managers ,cause to strengthening the beliefs of organization people and institutionalization of the values that help to build a healthy working and organization environment and causes to appear positive work behaviors to improve organization performance. Also, managers can use this model to measure work values in their organizations and with the help of educational programs in line with human resource development institutionalize the desired work value. Since a part of work values in the research model refers to the needs and staff desires in the work and as work values are effective on employees work attitudes such as job satisfaction, organizational commitment and loyalty, so a clear understanding of employee work value structure helps employers and managers develop effective HR policies that meet employees' needs and achieve satisfactory work outcomes in areas that their employees value most (Chu, 2008,p320). Due to the lack of an integrated model in work values area, especially in the country and in public services and since the value rooted in fundamental assumptions and beliefs of a society and culture and also considering the necessity of the contribution

of current research in the field of study, the researchers study the main question: " what are the dimensions and components of work values within the public services in value system of Islam".

Research Background

Work values are evaluative standards relating to work or the work environment which individuals use to discern what is "right" or to assess the importance of preferences for actions or outcomes (Dos, 1999, p86). Although the body of work value literature is growing, a consistent definition of "work value" has not yet been established (Dose, 1997, p219). Super (1970) defined work values as the part of individuals' values that work can satisfy. According to Super (1973), values derive from needs are more general than interests. Work values are goals that one seeks to attain to satisfy a need (Li et al, 2008, p876). Feather (1982) defined work values as a class of motives that serve as standards or criteria to stimulate thoughts and actions related to career development. And Brown (2002) defined work values as the satisfactory outcomes that individuals expect to achieve through their participation in work activities. Among the various instruments that are used to measure work values, the most popular measurement is Super's (1970) Work Value Inventory (WVI). The WVI is a 45-item scale measuring 15 subscales of work values: intellectual stimulation, altruism, esthetic, independence, creativity, achievement, economic returns, prestige, management, security, supervisory relations, associates, surroundings, variety, and way of life. (chu, 2008, p320). Lofquist and Dawis (1971) have conceived of values as needs which are grouped to their commonalities. Their Minnesota Importance Questionnaire (MIQ) conceptualizes value along dimension of importance like super's WVI (Dos, 1997, p221). The factor structure of the MIQ shows six values: safety, autonomy, comfort, altruism, achievement and aggrandizement (Dos, 1997, p222.1, Lyons, 2003, p64). Pryor adopted the term preferences (Whith, 2006, p701) because he viewed work values as being concerned with what individuals like a prefer in a job instead of what they think is good or ought to be done. He distinguish 12 factors in his Work Aspect Preference Scale (WAPS): security, self-development, life-style, altruism, physical activities, detachment, independence, prestige, management, co-workers, creativity and money (Dos, 1997, p222).

Ravlin and Meglino (1998) argued that values can be divided on a basic level into those values that an individual places on an object or outcome and those values that an individual is said to possess. They focused on second type. Ravlin and Meglino defined work values as preferences for various socially desirable moods of work behavior. They argued that work values are general orientations that can be displayed in all work setting (Ravlin & Meglino, 1998, p 353-354). In their research seven categories of desired behaviors or types of work values were identified (Georg & Jones, 1997, p397).

A significant body of research has been amassed concerning the set of beliefs referred to variously as the Protestant work ethic (PWE) and simply work ethic. The concept of the PWE was devised in the early twentieth century by Max Weber as a means of explicating the precipitating historical causes of the development of capitalism in the Western world. Weber presumed that the Protestant work ethic provided the moral justification for the accumulation of wealth. According to Weber's theory the PWE arose from the Protestant reformation and was adapted from primarily from the ideas of Lutheranism and Calvinism (Lyons, 2003, p74). After Weber, psychologists focused on characteristic of individuals who subscribe to this ethic and in correlations with other attitudes and behaviors.

Three measures of the PWE construct have been proposed and use relatively frequently in research. The Protestant Ethic Scale views PWE as a personality variable. Blood (1969) theorized that how individuals view work in general should be related to attitudes towards their particular jobs; his measure is composed of a pro-Protestant ethic scale and a less frequently used non-Protestant ethic scale. Like Blood, Wollack et al proposed an index that corresponds to individuals' views towards work (Dos, 1997, p224): social status, activity preference, upward striving, attitude towards earning, pride in work and job involvement.

Value of work in Islam

Unlike the strains within Christian and Jewish thought which view the need for work as a consequence of human sin, Islam views humanity as free from primordial guilt and has a more positive orientation to work. In the Islam, work is considered a virtue in light of a person's needs, and a means for establishing equilibrium in one's individual and social life (khalil and abu-saad, 2009).

In the Islam, work is considered as a fact of life (Sajadinia, 2004, P.59) and the mystery of creation. Human being expresses his existence with effort and determines his true value by work (Javadi Amoli, 2007, P.234). Islam has always attracted human being to this point that whatever is remained, is his action. Holy Quran emphasized the work frequently (Khanifar, 2006, P.26) and says: "For human is nothing except his efforts" (The quran, Sura Najm, Verse 39). Prophet says: "The first command of God to Adam after the fall of the land is work to plant the earth with his hands and take advantage of his earning" (Al-Hor Al-Ameli, 1970, p.196). In the culture of Islam work is the superior prayer. Prophet stated: "worship of God has seventy parts which the best of this is solvent business" (Al-Hor-AlAmeli, 1970, p. 11).

In Islam work and effort are like Jihad in the way of God. Prophet states: "One who tries for his family, is like a soldier who does Jihad in Allah's way" (Mohammadi Rayshahri, 2005, p2059). Also, in the Islam value system how to do work, had been considered. God told David prophet in the Quran: "Weave complete and appropriate chain mail and measure it correctly and precisely" (The Quran, sura Saba, verse 11). That this verse regard to the quality of the work (Gheraati, 2009, p85). There is a principle in Islam regarding work quality in the name of Islam Itqan. Itqan is an Arabic word which is used to show work quality level. Prophet says: "Any one of you who accepts work should do it with Itgan" (Velaei, 1998, p.88). Quran in Sura Nahl (Bee) tells the story of delicately working bee and wants human to do his work like this honeybees story that which do his work in accuracy can be the best lesson to working properly by human (Ebrahimi, 2002, p.97). Also in the value system of Islam, the necessity of endurance and perseverance in the work had been more emphasized. Imam Ali says: "Work, work. Work, persistence, persistence, persistence, then patience (Sabr), patience, patience" (Shahidi, 2000, p335). Including the values emphasized in Islam on the work is the component of intent. To evaluate actions, Islam notices intention and believes that the spirit of action is formed by intent (Taghavi Damghani, 2007, p. 108). Prophet stated: "Things depends to the intent" (Tonekaboni, 2007, p. 636). Imam Ali says: "True act is not complete except with true intent" (Mohammadi Rayshahri, 2005, p 6583). In addition to Islam, the only western school which has relied on the intent is Kant intent school. Of course, the quality of Islam is different from Kant's intent (Mesbah, 2009, p. 105). For Kant, those actions are moral value which take place in doing that task by conscience (Sobhani, 2000). For Islam, a true intent means work its doer perform on the sincerity, that is a work done just for God's sake (Naragh: 2009, p. 619). As the value system of Islam emphasized to do the work correctly, it also focuses on the working conditions and justice. There are several narratives regarding fair payment to serve the employees. Prophet Mohammad stated: "Pay wage workers before their Sweat dries" (Al Hor Ameli, 1970, p. 246; Ali, 2008). Prophet: "the curse of Allah on who oppress his labor in his wage" (Velaei, 1999, p. 51). Imam Ali in his government command to Malek Ashtar says: "Raise your employees aliments so that, the extension of aliments give them energy to correct their outcome, and make them needless and not to betray the properties at hand and it is a warrant to reject your command, or betray the trust" (Shahidi, 2000, p579). Imam Ali refers to the truth of education which in his point of view, extension of aliments help them to save from poverty, because life bottlenecks tempt human and it is possible that go toward betray under life pressures (Khedmati et al, 2002, pp. 160-161).

Data Collection

In the present study a combination of documentary and field studies were used. Resources to extract variables were included:

- Multiple narratives about working by Islam leaders (especially from prophet Mohammad and Imam Ali) refer to the books such as Nahjolfasahe (Aphorisms of Prophet Mohammad), Ghurar Al-hikam & Durar Al-kilam(Aphorisms of Imam Ali). Nahjulbalaghe, fourteen-volume set of Mizan Al- Hikmah (in which all the sayings and traditions of various Shiite leaders had been brought)
- Books have been compiled by experts in relation to "work in Islam".

With the study of work values within the value system of Islam (Library and documentary study), expert interviews with relevant experts were arranged, simultaneously. The expert interviews were conducted with two objectives: to provide the extracted variables from documentary study to the experts and an interview about the variables which had not been considered in library study. Also the other aim of expert interviews were better understanding of the variables for their operational definition, extraction of the measures and proper classification of variables.

Participants

In this study, experts are of two categories: The first group are clergy experts (with Islamic education) who are familiar with issues of management and public services sector which help researcher in identifying work values dimensions and components in Islam conditions. These experts had been familiar with the management issues and they often had academic education in the field of management. Some clergy experts also had responsibilities in the public sector or experience in the public sector.

The second group are experts who specialized in the field of public administration, organizational behavior and human resources. This experts were familiar with the religious issues and some of them had compilations about issues of Islamic management.

Use of "snow ball" Sampling in Identifying Experts

In this research , the snowball sampling was used to identify research experts. One of the best ways to find those interviewed in the qualitative research is using snowball sampling. In this method , the ability to create communication plays a major role. It is necessary to attract participants for cooperation. Finding a starting point could be the most important pillar to enter the field. In the snowball sampling , the moving from one case to other case is done with instruction of the same case (Flik, 2008 , P.130). In this study, after identifying the experts as snowball , they were interviewed. Interviews began from those who had much experience on the topic.The interviews continued to the extend that it seemed the information had been saturated and new concepts can not be observed in the interviews. Therefore, in this study, the sample volume hadn't already been specified and when it was about to saturating, the sample volume was determined.

Identifying Components and Dimensions of Research

After studying literature review and carrying out expert interview and extract work values variables , variables were classified and work values in 8 dimensions and related components, were conceptualized in the form of a cyclic and a tree model.

After identifying work values dimensions and components, researchers divided them into two categories. One category of dimensions and components was directly related to doing work duties. These dimensions and components were ideals which Islamic value system expect from doer individuals. Researchers called such variables as work values associated with doing work. Work values related to doing work are values and ideals which are directly related to doing work. They are sources of internal satisfaction for the individual. The other kind was values that were respect on working conditions. They are sources of external satisfaction, which are affected in the quality of work values

associated with doing work. These dimensions and components are ideals which Islam value system expects from the employer or organization. figure 2 and 3 shows cyclic and tree diagram and the relation between research variables.

Figure 2: Cyclic model of IWV for public services sector of Iran

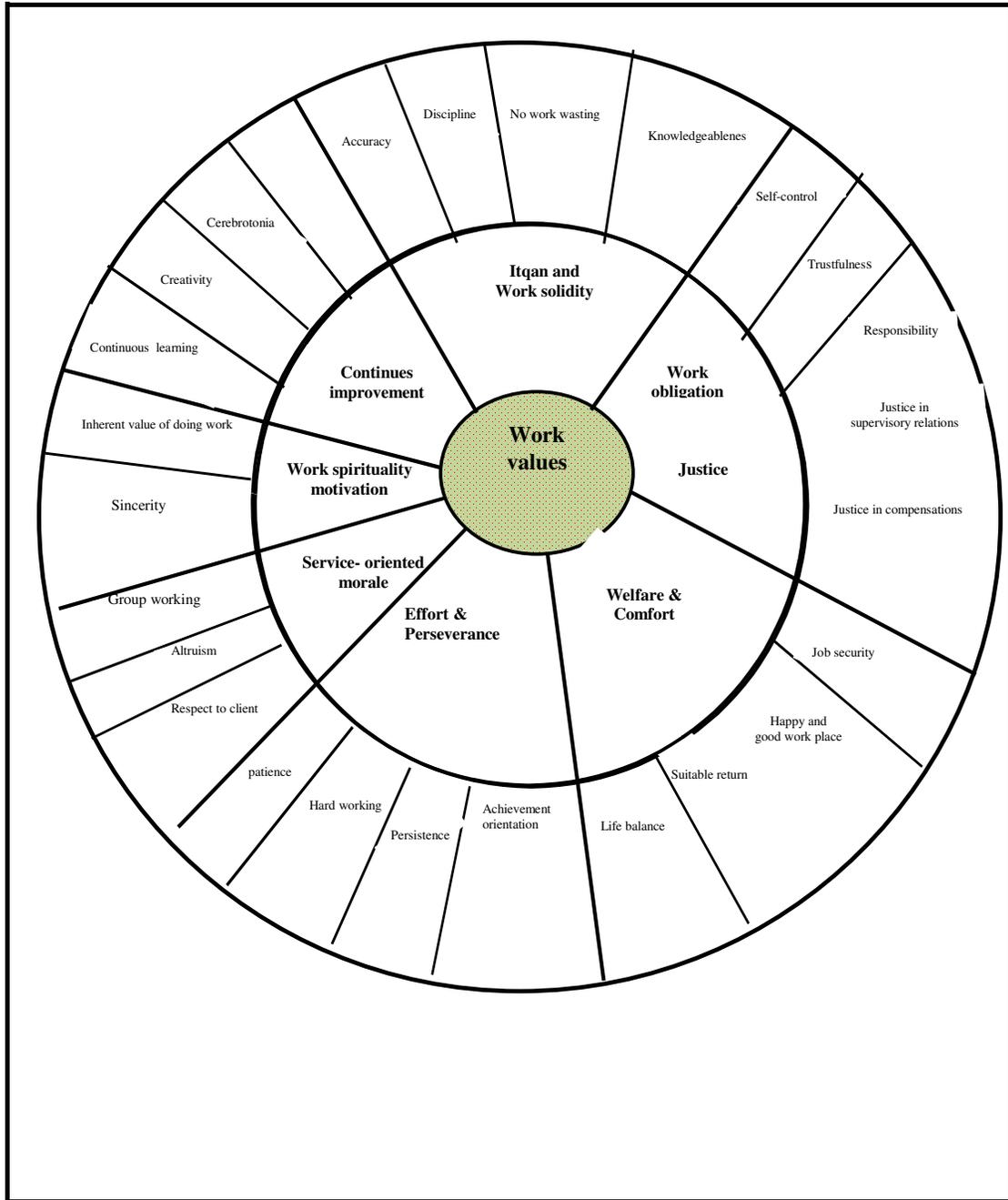
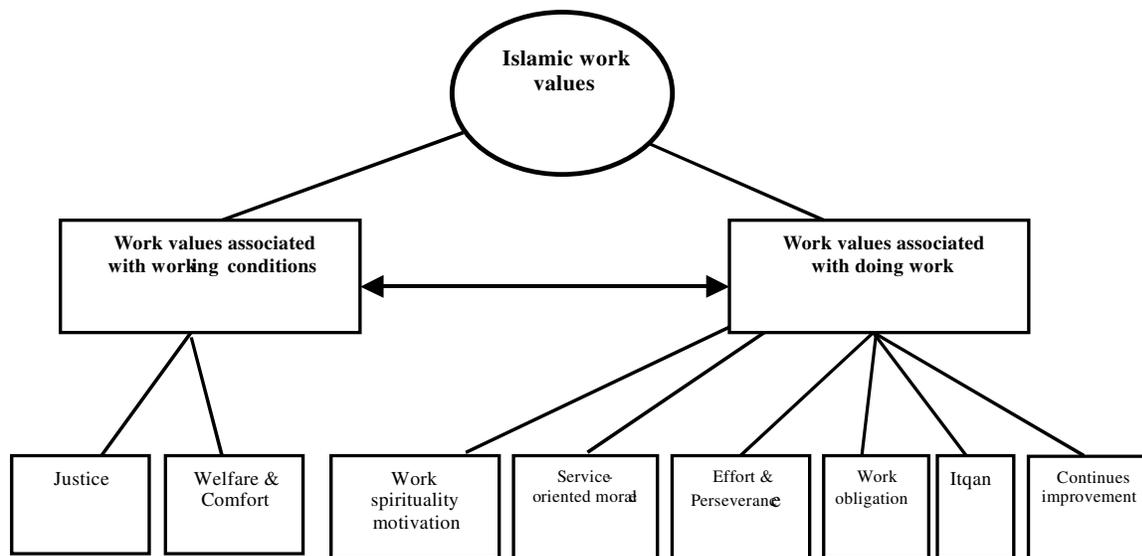


Figure 3: Tree diagram of IWV



Testing model using experts through closed Questionnaire

After identifying dimensions and components of work values through documentary studies and expert interviews, experts whom were identified in snowball sampling examined the dimensions and components through closed questionnaire. In this regard, a questionnaire with regard to model was designed. The purpose of the questionnaire was the importance rate of each identified component and dimension of work value and also conformity rate of each components in determined dimensions. The questionnaire had two parts. In the first section the process of designing conceptual model and definition of research variables were illustrated to familiarize each of the experts. The second part of the questionnaire was closed questions designed were related to the research model. At first the questionnaire had been delivered to each of the experts for early study, after that a date was set to respond to the questionnaire questions with the presence of experts and researchers. In meeting of researcher with the expert, first, the research model was described. Then, each expert with regard to previous study of questionnaire and also with descriptions of investigator, responded to the questionnaire. Questionnaire was completed through the direct interaction of the expert with the researcher, simultaneously. the closed questionnaire was designed in three axes.

1. First question: In your opinion, to what extent each component of work value which was extracted with regard to Islamic value system framework is important to improve the performance in public organizations in the country, especially public services ?
2. Second question: In your opinion, to what extent each of the dimensions of work values which was extracted within the Islamic value system framework improves the performance in public organizations of the country, especially public services ?
3. The third question: Give your opinion about the conformity of identified components of work value with each of the dimensions of values determined in the following spectrum.

Results

Table 1 and 2 shows importance mean of each of the identified components and dimensions of IWV for public services sector of Iran from experts perspective. Experts responded to the questionnaire using a five-point likert scale (1 = very low) importance , 2 = low importance, 3 = moderate importance, 4 = high importance, 5 = very high importance).

Table 1: The importance average of each of the component of IWV for public services sector of Iran based on experts opinions

| Component | Mean | SD |
|------------------------------------|------|--------|
| Accuracy | 4.72 | .45227 |
| discipline | 4.63 | .60302 |
| No work wasting | 4.40 | .87471 |
| Knowledgeableness | 4.54 | .56408 |
| Self-control | 4.48 | .66714 |
| Trustfulness | 4.69 | .46669 |
| Responsibility | 4.78 | .48461 |
| Patience | 4.51 | .61853 |
| Hard working | 4.30 | .58549 |
| Persistence | 4.24 | .76128 |
| Achievement orientation | 3.93 | .76994 |
| Sincerity | 4.57 | .56071 |
| Inherent value of doing work | 4.33 | .73598 |
| Consulting | 4.09 | .72300 |
| Cerebrotonia | 4.09 | .80482 |
| Creativity | 4.39 | .70442 |
| Continuous learning | 4.54 | .56408 |
| Group working | 4.42 | .66287 |
| Altruism | 4.03 | .72822 |
| Respect to client | 4.33 | .81650 |
| Justice in supervisory relations | 4.57 | .56071 |
| Justice in compensation | 4.48 | .61853 |
| Justice in organization procedures | 4.45 | .66572 |
| Life balance | 4.03 | .84723 |
| Suitable return | 4.54 | .56408 |
| Happy and good work place | 4.06 | .82687 |
| Job security | 4.21 | .75126 |

1=very low importance 2 = low importance 3 = moderate importance 4 = high importance 5 = Very high importance
N=40

Table 2: The importance average of each of the dimension of IWV for Iran's public services based on experts opinion

| Dimension | Mean | SD |
|------------------------------|------|--------|
| Itqan and work solidity | 4.72 | .45227 |
| Work obligation | 4.84 | .33143 |
| Work spirituality motivation | 4.60 | .66714 |
| Effort &perseverance | 4.36 | .66714 |
| Continuous improvement | 4.51 | .56575 |
| Service- oriented morale | 4.15 | .91391 |
| Justice | 4.66 | .54876 |
| Welfare & comfort | 4.00 | .82687 |

1=Very low importance 2 = Low importance 3 = Moderate importance 4 = High importance 5 = Very high importance
N=40

The importance average of work values dimensions is four and above that show dimension importance of work value were indentified for public services sector of Iran is between high and very high. Also the importance mean of all components of work values is between high and very high. Just the mean of achievement orientation is 3.93 which is above average.

Correspondence rate of each of the Components with Concerned Dimension

Also in this questionnaire, experts were asked to show the correspondence rate of each components with the concerned dimension within the range of five-point likert scale. Table 3 shows the correspondence of each component of work values with concerned dimension. Also, table 4 shows the correspondence of each of the dimensions of work value in two general classes of work values associated with doing work and work value associated with working conditions.

Table 3: Correspondence rate of each of the component with concerned dimension

| Dimension | Component | Mean of the correspondence between each component with concerned dimension | SD |
|-------------------------------------|------------------------------------|--|--------|
| Itqan and work solidity | Accuracy | 4.78 | .41515 |
| | Discipline | 4.45 | .79415 |
| | No work wasting | 4.15 | .60927 |
| | Knowledgeableness | 4.60 | .8875 |
| Work obligation | Self-control | 4.66 | .59512 |
| | Trustfulness | 4.72 | .45227 |
| | Responsibility | 4.69 | .52944 |
| Effort &perseverance | Patience | 4.66 | .54006 |
| | Hard working | 4.75 | .43519 |
| | Persistence | 4.66 | .64550 |
| | Achievement orientation | 4.15 | .79535 |
| Work spirituality motivation | Sincerity | 4.66 | .47871 |
| | Inherent value of doing work | 4.40 | .61484 |
| | Continuous improvement | Consulting | 4.18 |
| Cerebrotonia | | 4.39 | .74747 |
| Creativity | | 4.51 | .79535 |
| Continuous learning | | 4.66 | .47871 |
| Service- oriented morale | Group working | 4.21 | .94132 |
| | Altruism | 4.50 | .67202 |
| | Respect to client | 4.90 | .29614 |
| Justice | Justice in supervisory relations | 4.75 | .43519 |
| | Justice in compensation | 4.57 | .66287 |
| | Justice in organization procedures | 4.63 | .60302 |
| Welfare & comfort | Life balance | 4.34 | .74528 |
| | Suitable return | 4.40 | .75602 |
| | Happy and good work place | 4.46 | .76134 |
| | Job security | 4.34 | .70066 |

1=Very low importance 2 = Low importance 3 = Moderate importance 4 = High importance 5 = Very high importance

N=40.

Table 4: Correspondence rate of each of the IWV dimension work values associated with doing work and work values associated with working conditions

| General category of IWV for public services of Iran | IWV dimensions | Mean of the correspondence of each dimension with concerned category | SD |
|---|------------------------------|--|--------|
| work values associated with doing work | Itqan and work solidity | 4.60 | .60927 |
| | Work obligation | 4.69 | .46669 |
| | Work spirituality motivation | 4.60 | .55562 |
| | Effort & perseverance | 4.42 | .61392 |
| | Continuous improvement | 4.60 | .55562 |
| | Service- oriented morale | 4.00 | .7854 |
| work values associated with working conditions | Justice | 4.63 | .60302 |
| | Welfare & comfort | 4.39 | .65857 |

Discussion and Conclusion

Statistical results confirmed the dimensions and components of Islamic work values (IWV) for public services sector of Iran that had been identified through library study and interview with experts. Importance mean of all dimensions and components is between 4 & 5, i.e between high and very high. Also, there is a correspondence between all components with concerned dimensions. In this study, to provide the dimensions and components of work values, various methods of data collection, including library(documentary)studies, interviews through snowball sampling and closed questionnaires have been used. Generally, model of work values in public services sector of Iran within the Islamic value system consists of two classes: work values associated with doing work and work values associated with working conditions.

Values related to doing work are the values that are directly related to individual work duties. They are sources of internal satisfaction for the individual. In this research, the dimensions of work values associated with doing work include: Itqan and work solidity , work obligation, work spirituality motivation, effort and perseverance, continuous improvement, service- oriented morale. Work values associated with working conditions are values that affect on work values associated with doing work. These values are desires and ideals which the value system of Islam expects from the employer or organization. The dimensions of work values associated with working conditions include: justice and welfare. Imam Ali in his government command to Malek Ashtar says:"Raise your employees aliments so that, the extension of aliments give them energy to correct their outcome, and make them needless and not to betray the properties at hand and it is a warrant to reject your command , or betray the trust" (Shahidi,2000,p579). Imam Ali in this word emphasized the influence of the work values associated with working conditions on work values associated with doing work. Also in this word, instead of aliment, its plural , that is , aliments had been used to refer the frequent aliments which may be considered for one person in the work , including welfare and insurance, working conditions and etc. Extension of aliments stimulate employees to work and prevents any kind of betray (Pirooz et al , 2009, P. 162).

Also, in some where states: "Never should be righteous and evildoer are equal for you, because it is caused the righteous people to having no desires in their goodness and wrong doer is encouraged in their bad action ". In this state, Imam Ali emphasized the necessity of justice on the part of organization and its role in work values associated with doing work. In value system of Islam , welfare and justice (as the values associated with working conditions) are the values and ideals which have crucial role in the work values related to work. Overall, the study has tried to view the work values from Islam perspective systematically and consider all aspects , not only moral and spiritual aspects of work values , but also the material aspects , happiness of the work environment and job satisfaction.

Table 5 shows dimensions , components and indices of the study as well as true of Islamic value system related to each component or dimension.

Table 5: Dimensions , components and indices of the research in framework of Islamic value system

| Dimension | Component | Indices | True of Islamic value system |
|--------------------------------|-----------------|---|--|
| Itqan and work solidity | Accuracy | <ul style="list-style-type: none"> ● No rush and hasty work ● No working in a cursory manner ● Measuring all aspects of work and ensure the accuracy of work | <ul style="list-style-type: none"> ● Prophet Mohammad: "God loves you when you do the work with Itqan and accuracy" (Tonokaboni,2007, P 498). ● Imam Ali: "First measure and then take" (Amedi, 2008, p555). |

Table 5: Dimensions , components and indices of the research in framework of Islamic value system - continued

| | | | |
|--|--|---|---|
| | <p>Knowledgeableness</p> <p>No work wasting</p> <p>Discipline</p> | <ul style="list-style-type: none"> ● Knowledge of job descriptions, guidelines and task standards ● Ability to recognize doing right work according to individual knowledge and understanding ● No feigning at work ● No stealing from work ● No tinkering in doing work ● Doing work on time | <p>Imam Ali: "A work lacking knowledge and expertise is error" (Amedi, 2008. p97).</p> <p>Extracted from expert interviews and confirmation of experts</p> |
| <p>Work obligation</p> | <p>Self-control</p> <p>Trustfulness</p> | <ul style="list-style-type: none"> ● No delay in doing a work ● Prioritizing tasks based on importance ● Placing everything in its proper place ● Maximum effort in performing assigned tasks in the absence of organizational control ● No ignorance and procrastination of employees in the absence of organizational control ● Being true to every document of organization | <ul style="list-style-type: none"> ● Imam Ali: "Try to do anything in a true place and true time" (Shahidi,2000,p591). ● Imam Ali: "I ordered and your children and my family and those who take this will to fear God and discipline in life" (Shahidi,2000,p 559). <p>Imam Ali: "Always take care of yourself"(be self-control) (Amedi,2008, p 166).</p> |
| <p>Effort &perseverance</p> | <p>Responsibility</p> <p>Persistence</p> <p>Hard working</p> | <ul style="list-style-type: none"> ● Being trustworthy to secrets of organization ● Being true to organization facilities and resources ● Undertaking the responsibility of work and its consequences ● Appreciating a work which requires to be responsive ● Being an initiator taking new responsibility ● Follow up work to achieve results ● No drop work in half of the way ● Hard activity in work ● No preferring high leisure in work ● Inclination to engage in work | <ul style="list-style-type: none"> ● Prophet Mohammad:"He is not us who neglects trusteeship and spoils trusteeship vested upon him" ● Loghman: "give back the trusteeship till your world and future life remain healthy.Be trustful to become opulent" (Mohammadi Rayshahri, 2005 , p 411). ● prophet Mohammad: "All of you are responsible about what you are obliged" (Mohamadi Reyshahri,p2311). ● Imam Ali: "All work must be complete" (Delshad Tehrani,2008,p357). ● "Persistence in work because God not order an end except death "(Mohammadi Rayshahri,2005, p.4061). <p>Imam Ali: "The reward of the work is in line with its pain and effort" (Mohammadi Rayshahri, 2005 , p. 659).</p> |

Table 5: Dimensions , components and indices of the research in framework of Islamic value system - continued

| | | | |
|--|--|---|--|
| <p>Work spirituality motivation</p> | <p>Achievement orientation</p> | <ul style="list-style-type: none"> ● Person willing to have challenging goals at work ● A person willing to solve work problems without helping others ● The satisfaction a person feels from getting work objectives | <ul style="list-style-type: none"> ● Imam Ali: "The best goals are highest one " ● "Efforts depend on the goals". (Mohammadi Rayshahri, 2005 , p. 6681) ● Imam Ali: "The reward of the work is in line with its pain and effort" (Mohammadi Rayshahri, 2005 , p659). ● Imam Ali: "Work, work, work , persistence, persistence , persevere , persevere, then patience, patience "(shahidi,2000,p335). ● Imam Ali:"When patience separate from work , work will be destroyed "(Mohammadi Rayshahri, 2005, p2965). |
| | <p>Patience</p> | <ul style="list-style-type: none"> ● Difficulties bearing and no complaint | <ul style="list-style-type: none"> ● Imam Ali:"When patience separate from work , work will be destroyed "(Mohammadi Rayshahri, 2005, p2965). |
| | <p>Inherent value of doing work</p> | <ul style="list-style-type: none"> ● Distinguishing spiritual values to work ● Immaterial looking to work and put value on work in essence ● Considering work as worship and fun ● Considering the good pleasure of God at work | <p>Prophet Mohammad:" The first command of God to Adam after descent is work" (Khanifar, 2006, p39).</p> <ul style="list-style-type: none"> ● Prophet Mohammad: "Works depend on intent" (Tonokaboni,2007 p636). ● Imam Ali: "True action depends on sincerity. |
| | <p>Sincerity</p> | <ul style="list-style-type: none"> ● Importance of work essence and not upset even if registered in another name ● No expecting to thank or encourage from others for doing true work | <ul style="list-style-type: none"> ● True action is not complete except by sincerity" (mohammadi Rayshahri,2005,p 6583) ● "sincerity of Intent is the base of work" (Amedi,2008, p 66). |
| | <p>Consulting</p> | <ul style="list-style-type: none"> ● Individual willingness to exchange thought with colleagues at work ● Assume consulting with colleagues as one of the most personal growth | <p>Imam Ali: "Every one who consults others ,he/she shares their wisdom". (Shahidi,2000,p665).</p> |
| <p>Continuous improvement</p> | <p>Continuous learning</p> | <ul style="list-style-type: none"> ● A person willing to learn new matters in work and life area. ● Willingness to learn during the life and no restriction in a certain period of life ● Individual willing to extent knowledge in various work subjects. | <p>Prophet Mohammad:"Seek knowledge from cradle(birth) to grave(death)" (Tonokaboni,2007, P 469).</p> |

Table 5: Dimensions , components and indices of the research in framework of Islamic value system - continued

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| <p>Service- oriented morale</p> <p>justice</p> | <p>Creativity</p> <p>Cerebrotonia</p> <p>Altruism</p> <p>Group working</p> <p>Respect to client</p> <p>Justice in compensation</p> <p>Justice in organization procedures</p> | <ul style="list-style-type: none"> ● Willingness to provide new ideas at work ● Willingness to test new ideas at work ● Willingness to do work differently from the past methods ● Devoting time to thinking about work details ● Willingness to work in which person challenged mentally ● Assuming works which requires thought ● Helping colleagues to solve work problems ● Adding the comfort and welfare of colleagues ● Willingness to do work collectively ● Group and team working spirit ● Willingness to work that requires much interaction with colleagues ● Willingness to work that much contact with the client ● Accountability to clients ● Respective-based behavior to client ● Correspondence of wages with individual effort ● Fair payment in comparison with others ● Fairness of compensation procedures | <p>Extracted from expert interviews and confirmation of experts.</p> <ul style="list-style-type: none"> ● Imam Ali:"Continuous thought immunize committing errors" ● "High thought and understanding is more suitable than more repetition and studying"(Mohammadi Rayshahri , 2005 , p4705). <p>Prophet Mohammad: "The most beloved one to God are those who are the most beneficial for people" (Tonokaboni,2007, p. 585).</p> <ul style="list-style-type: none"> ● "Cooperate to each other based kindness and abstemiousness" (the quran ,sura Maede, verse 2). ● Prophet: God's hand is with group(God accompany group, prophet's emphasis on group working) (Mohammadi Rayshahri, 2005,p759). ● Imam Sadiq: "Any professional is inevitable from three things in his business ,... 3.he must pay attention to client desires (Velaei, 1999, p.201). ● Prophet:"lordship! One who is the agent of an affair of my affairs, if he is gentle with people, be gentle with him, and if he is strict with people, be strict with him"(Vafaei,2005,p77). <p>Prophet Mohammad: "one who oppress to a worker in wage , he is away from God's blessing" (Velaei, 1999, p.26).</p> <p>Imam Ali: "Never be equal beneficent and wrong doer people in your eye. Because it is caused beneficent to having no desires in their goodness and wrong doer is encouraged in their bad action" (Shahidi,2000,p571).</p> |
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Table 5: Dimensions , components and indices of the research in framework of Islamic value system - continued

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| Welfare & comfort | Justice in supervisory relations | <ul style="list-style-type: none"> ● Legal promotion ● Fairness of organizational policies in various work issues ● Equality of all facing law ● Fairness of super ordinate behavior with each of subordinates ● Respectful treatment to all staff ● Considerate treat of supervisors with all employees ● correspondence of receivable wage with living expenses | <p>Note: When we can distinguish between good and bad actions by individuals that a correct criteria and procedures be determined for their actions. Imam Ali: "Be meek, soft and kindness, cheerful and smiling to people, treat equal with people so that, your unfair treatment will encourage great people to oppress poor people and poor people will be disappointed in your fairness" (Shahidi,2000,p509). Imam Ali: "Raise your employees aliments so that, the extension of aliments give them energy to correct their outcome, and make them needless and not to betray the properties at hand and it is a warrant to reject your command , or betray the trust" (Shahidi,2000,p579). In this word, instead of aliment, its plural , that is , aliments had been used to refer the frequent aliments which may be considered for one person in the work , including welfare and insurance, working conditions and etc (Pirooz et al , 2009, P. 162, also collected from expert interview).</p> <p>Imam Ali: "A believer must divides his/ her life into three parts. A time for prayer and God worship. A time for provision of living expense and a time to take pleasures which are a source of solvent and beauty" (Velaei, 1999, p.71).</p> |
| | Suitable return | <ul style="list-style-type: none"> ● Sufficient receivable wage for a suitable living | |
| | Job security | <ul style="list-style-type: none"> ● Good insurance benefits and pension insurance ● The job will provide for steady employment if there is qualification in doing work ● Good working conditions (light, noise and etc) | |
| | Happy and good work place | <ul style="list-style-type: none"> ● Suitable instrument to do work. ● Happy work environment as all employees like the setting in which their work is done. ● Working in an environment that allows workers to balance their work life with their private life and religious affairs | |
| | Life balance | <ul style="list-style-type: none"> ● The work in which worker enjoy his/her life | |

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