Journal of Money and Economy
Vol. 17, No. 4, Fall 2022
pp. 567-590
DOI: 10.29252/jme.17.4. 567

Original Research Article

Investigating the Role of Factors Related to Jihadist Management and Organizational Spirituality in Iran's Banking System (Case Study: Sepah Bank Employees in the Southeast Region)

Somayeh ShirAlinezhad[*] **Alireza Manzari Tavakoli**[†]
Sanjar Selajegeh[‡] **Mohammad Jalal Kamal**[§]

Received: 29 May 2022 Approved: 05 Jul 2023

The purpose of the present research is to examine the role of factors related to jihadi management and organizational spirituality in Sepah Bank employees in the southeastern region of the country and to present a favorable model. The present study is descriptive and correlational, and has been done by survey method. The statistical population of the study included all employees of Sepah Bank in the southeast region, and sampling has been done by the two-stage cluster method in order to analyze the data by descriptive and inferential statistics (correlation tests and structural equation modeling), and SPSS software was used. In this study, in order to collect data, a researcher-made questionnaire of factors related to jihadi management and an organizational spirituality questionnaire based on the Likert 5-item spectrum were applied. To measure validity, using Cronbach's alpha, the reliability value to raise a question of factors related to jihadi management was 0.931 and organizational spirituality was 0.981. In the present study, the significance level is considered 0.05. The findings showed that the model of explaining jihadi management based on organizational spirituality based on the following: increased organizational spirituality; reduction of opportunism; service spirit and responsibility; providing better services to customers; and ultimately the realization of organizational spirituality.

Keywords: Management, Jihadi Management, Spirituality, Organizational Spirituality, Factors Related to Jihadi Management
JEL Classification: G32, O11, R15

[*] Department of Public Administration, Organizational Behavior, Kerman Branch, Islamic Azad University, Kerman, Iran; sshiralinezhad@yahoo.com
[†] Educational Management Department, Kerman Branch, Islamic Azad University, Kerman, Iran; a.manzari@iauk.ac.ir (Corresponding Author)
[‡] Department of Public Administration, Kerman Branch, Islamic Azad University, Kerman, Iran; s.salajeghe@iauk.ac.ir
[§] Department of Public Administration, Kerman Branch, Islamic Azad University, Kerman, Iran; Mjalalkamali@yahoo.co.uk

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

1 Introduction

One of the important issues in the management of any society that should be given special attention is the method of community management based on the culture, principles, and values that govern it. In Iran, various management plans have been considered for a long time, including jihadi management (Nazari et al., 1397: 42).

In the opinion of the Supreme Leader of Jihad and its jihadist spirit, it is so important that he equates it with revolutionaryism (Hasirchi et al., 2021: 48), and even the origin of the good lineage of the Islamic Revolution is owed to the general jihad and the unity of the word of the faithful people of Iran (Poursadegh and Zakeri, 2016: 99).Therefore, jihadi management is value management and the role of values in strategic decision making in the form of value thinking is revealed (Zarei Mahmoudabadi and Ardakani, 2018: 130). Value thinking is a decision-making paradigm that is closely related to strategic thinking and helps to strengthen it. Strategic values assist decision-makers in identifying potentially effective decision opportunities (Jalilian, 2021: 96).

In the meantime, it is important to mention that jihadi management is basically the same as Islamic management in its entirety, whose mission is to change the principles of Western management and replace them with Islamic principles (Alishiri et al., 2016: 92) and, of course, the jihadi director. In fact, he is the one who acts on the basis of Divine-Islamic values; In other words, the jihadi director acts as a jihadist (Varmazyari et al., 2020: 216). "Jihadi action means not getting tired in the face of hardships and obstacles, believing in the path and moving according to thought and logic". The important issue that needs to be addressed is that jihadi management is an increasing effort along with expertise, creativity, planning, and foresight with regard to religious values and reliance on God to achieve the material and spiritual goals of the organization and society (Khazaei and others, 2019: 4).

Therefore, jihadi management can be defined as the science and art of leading and controlling collective activities, based on struggle not only in the military but also in all scientific, political, economic, cultural, etc., to achieve strategic goals. In this management, the three characteristics of serving the people, divine intention (purity), and reliance on science are considered as basic principles (Qaraie Ashtiani and Poursadegh, 2020: 9). Another important issue is to examine the relationship between jihadi management and development and improvement of the performance of organizational management in the country. In this regard, it should be acknowledged that the

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

existence of an appropriate management model at the community level that encourages the managers of the organization to adopt social accountability was also one of the variables, according to experts on the social accountability of organizations. Belief in the principles of good governance and management of public values are among these paradigms in which the need for appropriate accountability of organizations to accountability, including accountability to stakeholders and citizens, is mentioned (Rahnavard et al., 2019: 74).

In the current situation where economic problems are severely affecting our society, banks, as the beating heart of the country's economy, play a vital role in the health and livelihood of the people. The existence of jihadi managers and believers in the religion and the Islamic system in banks improves and grows the economy and moves towards the Islamic economy and banking, and ultimately, the spiritual health of organizations that guarantees human excellence and moves towards the highest goal of creation, namely the spiritual perfection of humanity (Kazempourian et al., 2021: 153). Jihadi management as a religious and managerial model, arising from the heart of Islamic concepts that are based on the ideals and values of Islam, in connection with the values of the Islamic Revolution, and modern science and knowledge, has always had a special importance and position. This category is not possible except by having a jihadi spirit and culture in the individuals and organizations of today's societies (Beikzad et al., 2021: 28).

The need to study this research can be considered in several ways. First, today, spirituality in the workplace is one of the topics that researchers are examining as a new construct to create a suitable organizational climate for the emergence of rational and responsible citizenship behavior. Organizational commitment, productivity, and other behavioral consequences in the field of human resources are mentioned (Barimani and Rezaei Paji, 2020: 90). Organizational spirituality is one of the concepts that has found a more colorful role in the management literature in recent years and is even referred to as a new approach. Many people today feel dissatisfied, restless, and insecure at work. "Spirituality" is derived from the Latin word spritos, meaning "role of life" or "a way of being and experiencing" which arises from awareness of an immaterial dimension and is determined by recognizable values Sepahvand et al., 2020: 391). These values are related to others, self, nature and life, and refer to anything that one considers to be the ultimate goal. Attitudes towards spirituality in the workplace are an attempt to create sensitivity to interpersonal, intrapersonal, and extra-personal relationships in working life in order to achieve personal excellence in achieving human excellence (Ghaffari, 2018: 41). The spiritual man of God in all stages sees

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

the present life and feels responsible for the universe (Naghavi et al., 2015: 115). Second, studies also show that encouraging spirituality in the organization can lead to many benefits. One of the areas of management that can make great use of spirituality is the management of organizational behavior, which aims to help change the behavior of people in the organization and thus achieve functional goals quickly and effectively (Shirvani and Esmaili, 2019: 301). Finally, spiritual knowledge suggests that change can begin internally and externally and is the alignment between the individual values of employees and the values, and missions of the organization. In other words, people believe that managers and employees in the organization have related values and a strong work conscience, and the organization pays attention to the welfare of employees and their solidarity (Salehi Sadati et al., 2019: 92).

The present article is the study and analysis of the role of factors related to jihadi management with organizational spirituality in the employees of Sepah Bank in the southeastern region of the country and presents a favorable model. Therefore, the main question of the current article is: "What are the factors related to jihadi management and organizational spirituality in the employees of Sepah Bank in the southeastern region and what connection can be found between them?"

This study is divided into the following sections:

1) Defining the terms "jihadi management," "organizational spirituality," and their interrelationships,
2) Investigating the role of factors related to jihadi management and organizational spirituality among the employees of Sepah Bank in the southeastern regions of Iran;
3) Distribution of questionnaires among the employees of Sepah Bank, the southeastern regions of Iran;
4) Validation of the findings of the questionnaire;
5) Fitting the model of explaining jihadi management in Sepah Bank, southeastern region of Iran.

The research is done in the new and unique banking system. The economic artery of the society is fed by the financial and monetary system of the country, and the institutionalization of the jihadist spirit in bank managers and employees and its deep impact on managers makes them enter the field with conviction and certainty in the stronghold of the country's management and administration and to serve the nation.

The rest of the paper is organized as follows: the second part of the research includes the literature, the third and fourth sections contain research

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

methodology and findings respectively. Discussion and concluding remarks are presented in the fifth and sixth sections of the paper.

2 A Review of the Subject Literature

2.1 Jihadi Management

Effective, sincere, and selfless use of material and spiritual resources to achieve the set goals, which is based on human dignity and based on the principles and values of religious and revolutionary duties. Jihadi management in the Islamic Republic of Iran can be considered evolutionary which roots its origin and main context in Imam Khomeini's thought in his speeches and orders during the years 1979 to 1989, and its growth began with the era of holy defense and then with the views, statements, and orders of Imam Khamenei as an effective and dominant discourse in the administration of the country (Ardestani et al., 2017). In the difference between jihadi management and classical management, it is said that jihadi management means a qualitative leap in the performance of national and organizational levels to achieve the goal. Jihadi management uses the tools of science and technology in the same direction as knowledge and technology are tools in the direction of God's will and according to the divine plan. A new definition of management commensurate with the Islamic Revolution, creating a level of resurrection in human beings, organizations and societies in order to flourish and actualize their potential talents and mobilize and focus them, as well as the existing material capacities for jihad in the way of divine ideals. The organization or society in a provincial atmosphere is inspired by God and guided by the use of new ways. Jihadi management is based on formulas and laws proposed in the knowledge of management and Islamic value system. In other words, knowledge and the art of using human resources to achieve the goals of the organization in a desirable way based on the Islamic value system (Hosseinpour et al., 2016; also Amiri et al., 2021: 189).

With these definitions, jihadi management can be considered as the process of employing all individual and religious talents, religious themes, and characteristics of organs in order to achieve a specific goal. This management is based on the jihadi culture with the indicators of endurance and tolerance, as a religious and managerial model that emerges from the heart of Islamic concepts, which is based on the values and ideals of the religion of Islam and the connection with the values of the revolution. Jihadi management uses the tools of science and technology in the same direction as the divine will and according to the means of knowledge and technology in the direction of God's

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

will and based on God's plan. A new definition of management commensurate with the Islamic Revolution: Creating a level of resurrection in people, organizations, and communities in order to flourish and actualize their potential talents and mobilize and focus them, as well as the existing material capacity for jihad for the divine ideals of an organization. Society in a provincial atmosphere, using new ways, is revealed by the inspiration and guidance of God (Ahmadian, 2014). Jihadi management is based on formulas and laws proposed in the knowledge of management and Islamic value system. In other words, knowledge and the art of using human resources to achieve the goals of the organization in a desirable way based on the Islamic value system (Hosseinpour et al., 2016).

2.2 Organizational Spirituality

An effort to create sensitivity to interpersonal, intrapersonal, and extrapersonal communication in work-life in order to grow a person to achieve human excellence. Spirituality in the organization includes three dimensions: individual, group, and organizational. Spirituality in the organization is:

Organizational facilities: In order to experience the spirituality of employees from their work and the spiritual feelings of the employee through the job he does. In analyzing the levels of spirituality in the organization, Hanafi refers to two main levels: individual spirituality in the workplace and organizational spirituality in the workplace (Hanafi, 2021: 179).

2.3 Individual Spirituality

In the workplace, there is an individual way to integrate work with spiritual life (Ghaffari, 2018:43).

The experience of spirituality at work is an experience of communication and mutual trust between people who participate in a work process that is created through individual optimism and goodwill and leads to the creation of a motivational organizational culture and increased overall performance, which ultimately sustainable organizational excellence brings with it the efforts of an individual to find purpose in life, belonging and solidarity with co-workers and other people in the workplace, and aligning with the values and goals of the organization. By improving and strengthening the spiritual atmosphere in the organization, managers can promote job attitudes and, consequently, individual and organizational performance (Jalali Farahani and Fereydoni, 2017: 277). Organizational spirituality, including the effort to seek and find the main purpose in a person for working life, because of the formation of a strong relationship between the person and colleagues and other

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

people who participate in his work in any way, as well as compatibility or unity between the basic beliefs of a valuable person, is a framework of values evident in the culture of the organization that leads to the excellence of employees during the work process and believes in the employees feeling adequate in the work process of being together in a way that the feeling of perfection and vitality is created. Organizational spirituality is a special situation that has spiritual, emotional, cognitive, and daily (mystical) dimensions and includes attractive work, which is characterized by a good feeling of well-being, and the belief in doing meaningful work that pursues a lofty goal. Alignment of value: One's work beliefs and sense of independence with the characteristic of being connected with something higher than oneself, and a sense of solidarity, which is the same as a sense of connection with others and a common goal (Sharma and Singh, 2021: 19). In this research, the dimensions of spirituality include an individual level, a group level, and an organizational level.

In general, spirituality at work is a context-dependent phenomenon that seeks to identify and create meaning, solidarity, and a sense of excellence in the workplace (Jeon and Choi, 2021: 1131). In one definition, workplace spirituality is a framework of organizational values that is rooted in the culture of the organization and promotes employees' experiences of excellence by creating specific work processes and creating an emotional connection between them and the work environment which provides them with perfection and happiness (Sapta et al., 2021). These three dimensions that are very common today and are also used in this research are:

1) Working with meaning at the individual level, which includes a deep sense of meaning and purpose in work and indicates the motivation and desire of people to perform activities that give more meaning to their lives;
2) A sense of solidarity at the group level, which includes mental, emotional and spiritual communication between employees in different working groups in an organization;
3) Alignment with organizational values; It involves experiencing a strong sense of alignment between the employee's individual values and the organization's mission, mission, and values (Taajabadi and Mohebimanesh., 2020: 164).

At the individual level, the presence of meaning in work, which is one dimension of the spirituality of the work environment, makes employees feel happier and look at their job as a great good, and, as a result, enjoy life more (Rocha and Pinheiro, 2021: 6). At the group level, if a sense of solidarity is realized, which is another dimension of spirituality in the workplace, the need

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

for employees to be accepted and appreciated by others is met, which, according to Maslow's theory of the hierarchy of needs, can give the employee a sense of satisfaction. Therefore, today it seems that employees, wherever they work, are looking for something beyond material rewards at work. They are looking for a meaningful, hopeful job and want to balance their lives (Soleimani and Mirzaei, 2020: 105). Organizations are faced with grown-up employees who seek to find meaningful and purposeful work and cultivate work environments with such characteristics. Experience of spirituality at work is associated with increased creativity, honesty, trust, and commitment at work as well as an increased sense of personal development of employees. Many researchers have considered spirituality as a sustainable resource for organizations that can help in achieving efficiency and effectiveness and, by paving the way for the growth and development of the organization, lead to numerous benefits and advantages for that organization (Makvand Hosseini et al., 2020: 3).

2.4 Ethics in Banking

Based on the rules of its operation, the banking system, through financial intermediation, creates the possibility of acquiring resources for the holders of surplus savings. Banking system laws are classified into internal and external laws. As domestic laws can include legal banking aspects as well as foreign laws related to ethical aspects. The presence of these two sets of laws together in Islamic banking shows the evolution of Islamic banking. Moral rules in Islam are based on Islamic teachings and values. Clarification and strengthening of these laws in Islamic banking can improve behavioral patterns in many aspects and improve the interaction of banks with organizations and customers. Some of the most important goals of ethics in banking are the realization of things such as:

Observing public interests, maintaining economic stability, ethical rules (honesty, conscience, trust and confidence), justice, respect for human personality, commitment, responsibility, at the same time, ethics in the use of customer attraction tools, ethics in the field of asymmetric information, explanation of laws in ethical framework, debt deadline for people with financial problems, ethics in using existing tools (created money) and ethics in using Qarz al-Hasana resources (interest-free loans) as ethical standards. It affects the performance of Islamic banking (Vahedi Monfared et al., 2021: 167).

It should also be said that considering ethical banking as a type of banking method that has conventional goals, it tries to respect people's rights, maintain

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

the stability of the economic and social system, preserve the environment, and restore public trust and confidence in banking. industry and help to improve the quality of life. According to the moral teachings of the Islamic Sharia regarding management and economic affairs and the lofty goals of the Islamic Republic of Iran in monetary and banking functions and the beneficial experiences of the world regarding ethical banking, our banking system needs an ethical structure. In the rules and practical approaches of the banking system. We have tried to provide recommendations to implement Iranian ethical banking (Qelich and Eivazlou, 2015: 33).

2.5 Conceptualizing Spirituality in the Workplace

There are various definitions of spirituality in the workplace. This diversity in the definition is related to the existence of two factors: firstly, spirituality in the workplace is a completely abstract concept; and secondly, this concept is multidimensional and complex (Bagheri et al., 2017: 8). In one of these definitions, spirituality has been defined as the human endeavor to cultivate oneself and show sensitivity to oneself, others, God, and other beings to become perfect human beings (Soleimani and Mirzaei, 2020: 108). In this study, spirituality in the workplace has three dimensions (meaningful work, sense of solidarity, and alignment of values), which are defined below:

2.6 Meaningful Work

This dimension of spirituality in the workplace refers to how employees interact at an individual level. The characteristics of this dimension include the moment to go to work, the feeling of being useful for doing the work, the energy and morale of the work, the connection of the work with what one thinks is important in life, the enjoyment of work, and the concept of having a job for a person

2.7 Feelings of Solidarity

This dimension of spirituality in the workplace refers to the feeling of a kind of solidarity and deep connection with others. This dimension of spirituality in the workplace is at the level of a group of human behaviors and emphasizes the interactions between colleagues. The characteristics of this dimension are: feeling of being useful in society; freedom of expression; familiarity of employees with the goals of the organization; value of the team; feeling of being a member of a family in the organization; support of each other and employees' attention to each other.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

2.8 Alignment of Values

This dimension of spirituality in the workplace also emphasizes the experience of a strong sense of alignment between employees' individual values and the mission and values of the organization. Indicators of this dimension can be the organization's attention to low-income people; the importance of important organizational values for the individual; the sense of effectiveness of the individual to fulfill the mission of the organization; the importance of organizational goals for the individual; the importance of employee health for the organization; the organization's support for all its employees and the organization's favorable attention to the spiritual needs of the organization (Jansens et al., 2020: 291-293).

Regarding the research background, it should be noted that some of the most important foreign and domestic research in this regard are:

Research by Frick et al. (2022) showed that religion has an effective role in promoting organizational spirituality. The result of Saeed et al. (2022) research is: Organizational spirituality has a direct effect on the promotion of organizational agility in higher education institutions. In their research, Rostami et al. (2022) showed that the components of organizational spirituality in North Khorasan universities are competence, adaptability, self-awareness, purposefulness, self-confidence, and spirituality. The results of Utami et al. (2021) determined that there is a direct relationship between organizational spirituality and the commitment of managers and employees. Research by Monico and Margaka (2021) showed that employee commitment is directly related to organizational spirituality. The results of Hanafi (2021) showed that organizational spirituality has an effective role in job satisfaction for employees of Sulawesi Hospital in Indonesia. Research by Karacas (2017) showed that spirituality in the workplace is one of the factors of job satisfaction. The result of Saleh's (2021) article showed that organizational spirituality with a Beta coefficient of 0.789 has a positive and meaningful effect on the job performance. In addition, a positive regression number (R = 0.789) means that there is a direct relationship between spirituality (independent variable) and job performance (dependent variable). The results showed that spirituality has a positive and significant effect on improving job performance in the petrochemical industry development management company. The results of Mansouri Lotfali et al. (2020) showed that the factors affecting organizational spirituality in the units of Tehran University of Applied Sciences are two categories of organizational factors (faith, communication, and self-excellence) and individual factors (empathy, adaptation of values, work, meaningful and positive attitude). The result of

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

Karimi's article (2019) showed that organizational status has an effect on the work ethic of Bank Saderat employees. It was also proved that each of the variables of meaningful work, purposeful work, and self-fulfillment in work also has an effect on the work belonging of Bank Saderat employees. Finally, it was proved that organizational virtue does not moderate the effect of spirituality on work belonging. Akbari et al. (2019) in their paper used the structural equation model for research conceptual model testing. The findings of the authors show the conclusion that the university should pay much attention to the role of professional ethics and organizational spirituality in it in order to increase staff creativity.

Based on research background and theoretical foundations of research, a conceptual model of the research has been developed, which is shown in Figure 1.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

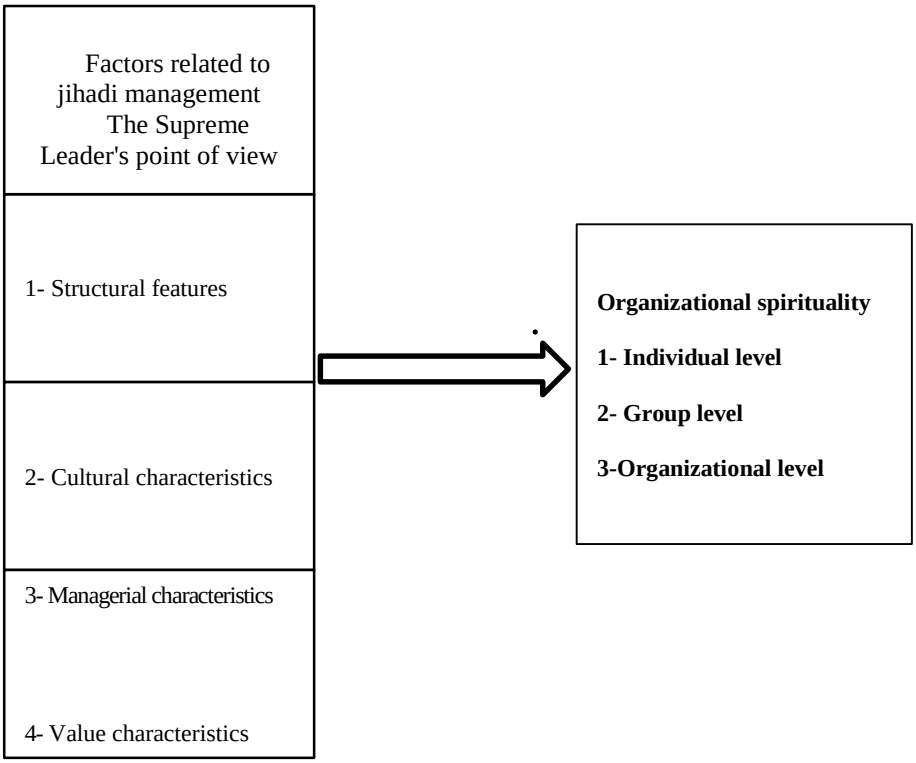

Figure 1. Factors related to jihadi management according to The Supreme Leader's point of view

3 Research Methodology

The present study is descriptive and correlational, and has been done by survey method. The statistical population of the study includes all employees of Sepah Bank in the southeastern region of the country (1073 people), and according to the stratified random sampling method, 452 people were selected as the sample from the branches in the southeastern region of the country.

3.1 Research Tools

3.1.1 Questionnaire for Assessing Factors Related to Jihadi Management

The questionnaire measuring the factors related to jihadi management in the present study was measured through a researcher-made scale. This scale was

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

first compiled by examining the theoretical background and focusing on the theoretical foundations of local and indigenous factors, and then its content validity was examined using the comments of experts, and after preliminary implementation and preparation of the final version, the reliability and validity of the factor were examined through factor analysis. The results showed a reliability of 0.93, which shows its considerable reliability. The final version of this questionnaire has 75 questions and has been evaluated based on the Likert 5-point spectrum with dimensions (structural features and cultural features; managerial features and value features).

3.1.2 Organizational Spirituality Questionnaire

The researcher-made organizational spirituality questionnaire was developed in the present study by examining theoretical and practical foundations. For this purpose, and based on the theoretical foundations of variable organizational spirituality at three levels: individual level, group level, and organizational level were developed and the content validity method was used to determine the validity (experts' opinion), and the validity of these questionnaires was confirmed with a high percentage. Exploratory factor analysis was used to evaluate the factor structure and factor validity of the questionnaire, which was confirmed by its three-factor structure. The final version of the questionnaire consists of 20 questions that are scored based on a range of 5 Likert options.

The reliability of the questionnaire was obtained by Cronbach's 0.91 method, which shows the acceptable reliability of the questionnaire.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

4 Research Findings

4.1 Description of Variables

Table 1
Descriptive statistics of variable dimensions of factors related to jihadi management among respondents

Dimension	Qty	Average	Standard deviation	Min	Max
Structural features	673	3.15	0.50	1.00	5.00
Cultural characteristics	673	3.17	0.52	1.00	5.00
Managerial features	673	3.01	0.51	1.00	5.00
Value characteristics	673	3.02	0.46	1.00	5.00

Source: Research Findings

Table 2
Descriptive statistics of variable components of factors related to jihadi management among respondents

Dimension	Component	Qty	Average	Standard deviation	Min	Max
Structural features	Importance of science production and scientific movement	673	3.04	0.72	1.00	5.00
	Prioritization and order in affairs	673	3.20	0.77	1.00	5.00
	Recognizing responsibility as a blessing and an opportunity	673	3.24	0.78	1.00	5.00
Cultural features	Adoration of Islamic rituals	673	3.25	0.72	1.00	5.00
	Youthfulness	673	3.03	0.76	1.00	5.00
	Religious culture	673	3.12	0.81	1.00	5.00
	Maintaining the spirit of jihad	673	3.23	0.75	1.00	5.00
Managerial features	Program-orientation	673	3.14	0.77	1.00	5.00
	Management tactics	673	2.95	0.75	1.00	5.00
	Management Change	673	3.03	0.72	1.00	5.00
	Time management	673	2.91	0.75	1.00	5.00

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

Dimension	Component	Qty	Average	Standard deviation	Min	Max
Value features	Seeking truth and pleasing God	673	2.88	0.72	1.00	5.00
	justice-orientation	673	3.01	0.66	1.00	5.00
	Insight	673	3.08	0.76	1.00	5.00
	Sacrifice	673	3.04	0.62	1.00	5.00
	Having a spirit of self-confidence	673	3.00	0.68	1.00	5.00

Source: Research Findings

Table 3

Descriptive statistics of organizational spirituality variable among respondents

Qty	Average	Standard deviation	Min	Max
673	0.55	3.06	1.00	5.00

Source: Research Findings

Table 4

Descriptive statistics of variable dimensions of organizational spirituality among respondents

Dimension	Qty	Average	Standard deviation	Min	Max
Individual level	673	3.08	0.70	1.00	5.00
Group level	673	3.05	0.70	1.00	5.00
Organizational level	673	3.06	0.65	1.00	5.00

Source: Research Findings

Table 5

Descriptive statistics of variable components of organizational spirituality among respondents

Dimension		Qty	Average	Standard deviation	Min	Max
Individual level	Enjoying work	673	3.06	0.87	1.00	5.00
	The importance of work in life	673	3.05	0.91	1.00	5.00
	Understand the meaning and concept of work	673	3.13	0.99	1.00	5.00
Group level	The value of working with others	673	3.05	0.86	1.00	5.00
	Common goal of employees	673	3.05	0.90	1.00	5.00

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

Dimension		Qty	Average	Standard deviation	Min	Max
Organizational level	Relation to the mission of the organization	673	3.17	0.93	1.00	5.00
	The organization's attention to work	673	2.94	0.82	1.00	5.00

Source: Research Findings

4.2 Structural Modeling Results

The model presented in this research has an RMSEA of 0.046 and a chi-square of 2.19, which indicates that the model has a good fit. The values of the indicators of this model are shown in the table below, all of which indicate a good fit of the model.

Table 6
Structural model results

Variable	2 /dfχ	RMSEA	GFI	RMR	CFI	NFI	NNFI
Final Model	2.19	0.046	0.98	0.037	0.97	0.95	0.97
Appropriate level	5<	0.1<	>0.90	<0.5	>0.90	>0.90	0.90>

Source: Research Findings

5 Discussion

The Islamic Republic of Iran, like other governmental systems, has characteristics that separate the Islamic Republic from the rest and pursues its lofty goals. Due to the unilateral Western sanctions against the country of Iran, a resistance economy has become more necessary, which is one of them. It is one of the characteristics of Iran's government. But it should also be noted that the realization of Jihad and resistance economy depends on the existing structures and facilities in a country, as well as the Jihad movement, that effective steps in this way can be beneficial in realizing the economic foundation.

The present study was conducted with the aim of predicting organizational spirituality based on the dimensions of jihadi management. The results obtained from the path analysis fit indices showed that the developed model is a significant predictor of organizational spirituality. In the background of research, several models studied in the present study have not been examined, but the relationship between variables in similar studies such as Rezaey and Tarin (2016) has been confirmed. Explaining the results, it can be said that the content of the jihadi management program is based on Islamic theoretical foundations as well as various objective experiences in the field of sacred

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

defense management and social and international arenas and is presented in the form of localization, which can be the best prescription for the development of Islamic society in various dimensions, because jihadi management is accompanied by the virtues of chastity, courage, and ability.

Considering that jihadi management brings a culture of self-sacrifice and self-sacrifice, the spirit of arrogance reduces the spirit of pride and narcissism and consequently strengthens the spirit of spirituality in different organizations and institutions. In organizations, jihadi management is expected to increase organizational spirituality with its strong spiritual and cultural flavor, while reducing opportunity and leadership, improving the spirit of service and striving for progress. Having jihadist thinking in the organization and equipping each employee with a systemic attitude, believing in teamwork, having extra-organizational goals and joint efforts, having task-oriented thinking, having purposeful training programs, determining the appropriate career path for employees and managers to find solutions, new ideas, welcoming constructive suggestions and criticism, adhering to ethical principles, lack of pride and arrogance, kindness, patience, good mood when facing difficulties, creativity and innovation, learning new banking methods to grow and strengthen creative thinking and the use of the suggestion system leads the bank to move towards more spirituality at the individual, organizational, and group levels.

At work, spirituality in the workplace involves trying to find the ultimate goal in a person's life and establishing a strong connection between the individual and her colleagues and other people who share in her work in some way, as well as compatibility and unity between the fundamental beliefs of the individual and the values of her organization. The principles of spirituality at work include creativity, communication, respect, responsibility, and creativity. Managers can make their perceptions of employees' job tasks and their work environment more enjoyable by taking actions such as job enrichment, job redesign, staff development, and in general improve the sense of meaning at work. They can also create a friendly and supportive atmosphere and promote a sense of solidarity among employees, reducing employee stress and meeting their social needs. By involving employees in decision-making and formulating strategies and goals for the organization with their help, managers can cause the acceptance of organizational goals and values by employees as much as possible.

Alignment with organizational values can also have a positive relationship with employee mental health.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

6 Conclusion

The objective of the current study was to predict organizational spirituality using the characteristics of jihadi management. The constructed model is a major predictor of organizational spirituality, according to the assessment indices of the route analysis results. Jihadi management lessens the spirit of arrogance, vanity, and narcissism because it is connected with competence, purity, courage, and ability. As a result, it strengthens the spirituality of organizations and institutions. In organizations, it is expected that Jihadi management, with its strong spiritual and cultural seasoning, will increase organizational spirituality and, while reducing opportunism and bossiness, the spirit of serving and striving for progress will improve. Having jihadist thinking in the organization and equipping each employee with a systemic attitude, believing in team work, having extra-organizational goals and joint efforts, having task-oriented thinking, having targeted training programs, determining the appropriate career path for the efforts of employees and managers to find new solutions, welcoming constructive suggestions and criticism, being bound by moral principles, not having pride and arrogance, cheerfulness, patience, good nature when facing difficulties, creativity and innovation, learning new banking methods, paying attention to the growth and strengthening of creative thinking, and using the suggestion system will lead the bank to move towards more spirituality at the individual, organizational, and group levels. The pursuit of a person's ultimate purpose at work, the development of strong working relationships with coworkers and other participants in one's work, the alignment of one's core beliefs with those of one's organization, and the tenets of spirituality at work—creativity, communication, respect, and responsibility—all fall under the category of spirituality in the workplace. In the background of the research, several models investigated in the current research have not been examined, but the relationship of the variables has been confirmed in similar studies such as the research of Rezaey and Tarin (2016) and Motahari, Yakhoubi, and Raqibi (2012). In explaining the results, it can be said that, considering the fact that the content of the jihadi management program is based on Islamic theoretical principles and also various objective experiences in the field of sacred defense management and social and international fields, and it is presented in a localized form, it can be the best prescription for the development of Islamic society in different dimensions.

Based on the information gleaned from the background investigation into jihadi management, the factors related to jihadi management were first mentioned, from which it can be inferred that jihadi management will be

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

obvious if the intention and spirit of jihad are institutionalized in each person and in the spirit of the entire society. A serious and practical focus on the elements of Jihadi management is required in various dimensions for the dynamism and promotion of success and productivity in the nation because human capital serves as the main capital in society and the armed forces and is of particular importance. If discipline, hard work, resourcefulness, and looking for work seriously are the top priorities of our country's managers, and they enter the field of service with the motivation and spirit of jihad to serve God's servants with divine intention and prefer national interests over personal interests, undoubtedly, all the country's problems in all economic, cultural, political, military, and scientific fields can be solved in any situation, and all obstacles will be overcome, and there will be no impasse with divine power. Day by day, we will witness the increasing growth, excellence, and achievement of the goals and objectives of the Islamic Republic of Iran. Of course, Jihadi leaders must have faith, perseverance, firm determination, courage, trust, self-belief, national self-confidence, good faith in God, and a revolutionary spirit. The talented, compassionate, and committed forces of the holy system of the Islamic Republic of Iran should not be isolated, and vitality, motivation, and jihadi spirit should replace any despair and hopelessness.

An ideal Islamic society is a society in which production is carried out, but no one thinks of accumulating wealth for himself. Balance, justice and non-discrimination are the basic rules of Islamic society. An economy that has equal share and profit for all people is the foundation of building an Islamic society. Abnormalities are reduced in the Islamic society and correct behaviors take place. Thinking, reflection and research are the foundations of jihadi management in organizations and companies. Participatory management tried to ask everyone to participate in the management of all affairs. The big problem of managers now is the speed of change. In the current decade, compared to the previous decade, the speed of change and transfer of news and events has increased significantly. This speed causes the information to become outdated very quickly. And as a result, the cost of information increases. How managers deal with rapid change depends on the nature of their jobs. In general, organizations that cannot plan and implement a suitable information system will face serious problems. The word jihad means effort and is often mistakenly interpreted as fighting and killing others. Jihad is one of the secondary principles of Islam.

The results of researchers' studies show that when there is a good match between the values of the organization and the values of the employee, the person will be more satisfied with himself and his work and will be interested

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

in participating in the organization and accepting responsibility in his organizational life. Based on what was obtained in the background study of jihadi management, jihadi culture was first mentioned, which can be inferred. Since manpower is a major asset in the society and the armed forces, paying serious and practical attention to the components of jihadi management in various dimensions is essential for dynamism and promotion of success and productivity in the country. If discipline, diligence, and prudence are the main goals of our country's leaders, and they enter the field of service with divine motivation and jihadist spirit to serve the servants of God, and prefer national interests to personal interests. Undoubtedly, the country's problems in all economic, cultural, political, military, and scientific fields will be solved in any situation, and there will be no impasse. Day by day, we will witness the growing excellence and realization of the goals and objectives of the holy system of the Islamic Republic of Iran. Of course, jihadi leaders must also have faith, perseverance, determination, diligence, trust, self-reliance, national self-confidence, divine suspicion, and revolutionary spirit; and the talented, compassionate, and committed forces of the Islamic Republic should not be isolated and their vitality, motivation and the spirit of jihad will replace any despair and hopelessness. The purpose of this research was to investigate the role of factors related to jihadi management and organizational spirituality in Sepah Bank employees in the southeastern region of the country and to present a favorable model. The present study is descriptive and correlational, and has been done by survey method. The statistical population of the study included all employees of Sepah Bank in the southeast region. The findings showed that the model of explaining jihadi management based on organizational spirituality based on an increase in organizational spirituality; Reduction of opportunism; Service spirit and responsibility and providing better services to customers and ultimately the realization of organizational spirituality that the foregoing items in Sepah Bank in the southeast region has a good fit. Regarding the correlation of the findings of this study with previous researches, it should be noted that the findings of this study are in accordance with the findings of Rostami et al. (2022), Karimi (2019), Saleh (2021), Monico and Margaca (2021), Utami et al. (2021) and Mansouri Lotfali et al. (2020). But the findings of this study have little to do with the findings of Karacas (2017), Hanafi (2021), Saeed et al. (2022) and Frick et al. (2022).

6.1 Scientific and Practical Suggestions

- Conducting extensive and national research to investigate the possibility of becoming a jihadist organization in Iran

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

- Examining the many remaining angles, future research will help in identifying them.
- Examining the dimensions, components, damages, and obstacles of the research model, specifically in organizations
- Establishing an organization for consulting and monitoring the implementation of the model presented in the current research
- Designing and implementing practical and exclusive training and strengthening workshops for managers of the country's executive bodies

References

Ahmadian, A. (2014). Modeling jihadi management "using the statements of the Supreme Leader. *Journal of Defense Policy*, 22 (87), 1-23.

Akbari, P., Azimi, M., & Alizadeh, Z. (2019). The Relationship between Professional Ethics, Org*anizational Spirituality and Staff Creativity.* Ethics in Science and Technology, 13(4), 61-73.

Alishiri, M., Tavallaei, R., & Bidi, M. (2016). Principles governing jihadi management: A qualitative analysis of the experience of jihadi management in the country. Public Administration Perspective, 7(4), 89-109.

Ardestani, H., Amini, M., Forouzandeh Dehkordi, L., & Mahmoudi Meymand, M. (2017). Designing the jihadi management model of the commanders of the holy defense era based on the four dimensions of thinking, Islamic lifestyle, management style and executive performance. Basij Strategic Studies, 20(74), 61-90.

Amiri, Y., Latifi, M., Islambolchi, A., & Asghari Sarem, A. (2021). Designing an Organizational Spirituality Excellence Model: Emphasis on the Islamic Teachings in the Health Insurance Organization of Iran. *Scientific Journal of Islamic Management*, 29(2), 181-206.

Bagheri, M., Jajarmizadeh, M., & Banafi, M. (2017). The Mediating Role of Organizational Happiness in the Relationship between Organizational Spirituality and Organizational Commitment (Case Study: Shiraz University), 7(22), 3-18.

Barimani, A., & Rezei Paji, M. (2020). The Relationship between Organizational Spirituality and Organizational Citizenship Behavior with Organizational Performance. *Journal of Development & Evolution Management*, 1399(41), 87-95.

Beikzad, J., Razmjoo, M., & Rahmati, M. (2021). Modeling the effect of jihadi management and political behavior on the productivity of human resources with the mediating role of organizational virtue. Development of Human Resource Management and Support, 15 (60), 27- 54.

Frick, E., Paal, P., Seemann, A., & Maidi, L. (2022). Leveraging Spirituality and Religion in European For-profit-organizations: A Systematic Review. *Humanistic Management Journal*, 12(7), 23-53.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

Ghaffari, R. (2018). Strategic Thinking of Managers and Spirituality in the Workplace as the Driver of Organizational Citizenship Behavior. Resource Management in Police Journal of the Management Dept, 6(22), 35-60.

Hanafi, K. (2021). The Effect Spirituality in the Workplace on Organizational Performance with Job Satisfaction as a Moderating Variable in South Sulawesi's Hospital. *Psychology and Education Journal*, 58(1), 173-190.

Hasirchi, A., Tavallaei, R., & Abdollahi, E. (2021). Designing Jihadi Management Model for Construction Activities through Interpretive Structural Modeling (ISM) Approach (Case study: Khatam Al-Anbia Construction Headquarters). *Scientific Journal of Islamic Management*, 29(2), 43-99.

Hosseinpour, D., Rezaeimanesh, B., & Mohammadi, H. (2016). The Relationship between the Jihadi Management and the Strategies of Resistive Economy. *Journal of Economic Research and Policy*, 24 (79), 99-122.

Jalali Farahani, & M., Fereydoni, M. (2017). Providing a Model for the Effect of Organizational Spirituality and Ethics on Job Involvement in Experts of the Ministry of Sport and Youth. *Journal of Sport Management*, 9(2), 273-286.

Jalilian, H. (2021). The Model of Strategic Thinking of Jihadi Leaders on the Basis of the Godly Political Will of Martyr Ghasem Soleimani. *Scientific Journal of Islamic Management*, 28(4), 93-111.

Jansens, W., Tecoalu, M., Wahyoedi, S., & Colline, F. (2020). The Effect of Spirituality on Turnover Intention Mediated by Employee Engagement. Advances in Economics, Business and Management Research, (174), 289- 301.

Jeon, K., & Choi, B. (2021). Workplace spirituality, organizational commitment and life satisfaction: the moderating role of religious affiliation. *Journal of Organizational Change Managemen*t, 34(5), 1125-1143.

Karacas, F. (2017). Spirals of spirituality: a qualitative study exploring dynamic patterns of spirituality in Turkish organizations. *Journal of Business Ethics*, 4(8), 1-23.

Karimi, H. (2019). Investigating the effect of organizational spirituality on employees' remembrance belonging along with the moderating role of organizational virtue (Case study of Export Bank). Contemporary Research in Management and Accounting Sciences, 4 (2), 69-84.

Kazempourian, S., Mohammadi, F., & Tavakkoli, A. (2021). Studying the Concept of Organizational Spirituality in the Organization and Management Studies and Viewpoints about it. Public Administration Perspective, 12(2), 148-162.

Khazaei, D., Afjei, A., Khashei, V., & Farbehi, A. (2019). The theoretical pattern of jihadi management using the words of Amiralmomenin (AS) in Nahj al-Balaghah. *Quarterly Journal of Nahj al-Balagha Research*, 7(27), 1-24.

Makvand Hosseini, S., Maddah Karani, S., Aminbeidokhti, A., Sabahi, P., & Najafi, M. (2020). Effectiveness of the Positive Intelligence training on spiritual function and psychological well-being of the Securities and Exchange Organization. Career and Organizational Counseling, 12(44), 87-106.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

Mansouri lotfali, A., Imani, M., & Sharifi, A. (2020). Identifying Factors Affecting Organizational Spirituality in Tehran University of Applied Sciences. *Journal of Research in Educational Science*, 14(Special Issue), 495-507.

Monico, L., & Margaca, L. (2021). The Workaholism Phenomenon in Portugal: Dimensions and Relations with Workplace Spirituality. *Journal of Religions*, 8(12), 1-18.

Motahari, Z., Yakhoubi, N., & Raqibi, M. (2012). Investigating the relationship between organizational spirituality and employee happiness (a case study of the Golestan Police Force Command Headquarters), *Law Enforcement Journal*, second year, number two. http://socialunion.ir/wp-content/uploads/2021

Naghavi, S., Asaadi, M., & Mirghafoori, S. (2015). Organizational Spirituality Model in Higher Education Based on Islamic Teachings. *Scientific Journal of Islamic Management*, 23(2), 145-177.

Nazari, Y., Rogi, M., Taghizadeh, Q., Tavakoli, Gh. (2017). Research paper: Presenting the model of Jihadi management in the defense industry of J.A. Iran with the perspective of resistance economy. *Defense strategy scientific quarterly*. https://ds.sndu.ac.ir/article_407.html, 16(4), 1-32.

Poursadegh, N., & Zakeri, Z. (2016). The Effects of Jihadic Management on the Effectiveness of Organizations in Three Dimensions of Leader, Follower, and Background. *Journal of Research in Human Resources Management*, 7(4), 95-116.

Qaraie ashtiani, M., & Poursadeq, N. (2020). Jihadi Management from the Viewpoint of Imam Khamenei (ph.): The Role and Impact of Organizational Culture (an Examination). Strategic Management Studies of National Defence Studies, 9(37), 7-42.

Qelich, V., & Eivazlou, H. (2015). Ethical Banking the Hints for Iranian Banking System. Islamic Economics and Banking, 4(10), 27-52.

Rahnavard, F., Jokar, A., Taherpour, H., & Rasouli, M. (2019). Developing a Social Accountability Framework for Public Organizations in Iran. *Quarterly Journal of Public Organizations Management*, 7(2), 115-134.

Rezaey, B., and Tarin, H. (2016). Meta-analysis of scientific studies of factors affecting the performance of school principals in Iran. School Management Quarterly. 5 (2), -193.21

Rocha, R. G., and Pinheiro, G. P. (2020a). "Phronetic Workplace: A Step Forward into a Practically Wise Company." PhD. Diss., University of Beira Interior.

Rostami, Z., Afrasiabi, R. &, Soleimanpour, M. (2022). Identification of spirituality-based organization components at the university in line with the development of human resources to provide a desirable model (Mixed Approach). Journal of Psychological Science, 21(111), 629-645.

Saeed, I., Jawad Khan, Zada, M., Ullah, R., & Munoz, V. (2022). Towards Examining the Link Between Workplace Spirituality and Workforce Agility: Exploring Higher Educational Institutions. Psychological Research Behavavioral Management, 7(15), 31-49.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]

Saleh, M. (2021). The effect of spirituality on improving job performance in a petrochemical industry development management company. *Journal of Accounting and Management Vision*, 4(43), 112-122.

Salehi Sadati, Z., Fayyazi, M., & Parishan, F. (2019). The Role of Moral Values in the Workplace Spirituality' Growth and Employees' Work Attitudes. Ethics in Science and Technology. 2019; 14(1), 89-108.

Sapta, I., Ketut, S., Rustiarini, N., Kusuma, I., & Gusti, A. (2021). Spiritual leadership and organizational commitment: The mediation role of workplace spirituality, Cogent Business & Management, 8(1), 1-15.

Sepahvand, R., Arefnejhad, M., zaree, F., & Sepahvand, M. (2020). The Role of Organizational Spirituality on Organizational Anomia by Considering the Role of Mediator of Work Ethic (Case Study: Lorestan University). *Iranian Journal of Management in Islamic Universities*, 8(18), 387-406.

Sharma, N., & Singh, R. (2021). Workplace Spirituality and Organizational Effectiveness: Exploration of Relationship and Moderators. *Journal of Management, Spirituality & Religion*, 18(1), 15-34.

Soleimani, N., & Mirzaei, K. (2020). Structural model of the relationship between organizational spirituality, job stress, physical complaints and job insecurity in education staff. *Journal of Educational Leadership and Management*, 14 (1), 100-121.

Taajabadi, H., & Mohebimanesh, O. (2020). The Effect of Workplace Spirituality on Comprehensive Mental Health of Employees; a Case in Pazargad Petrochemical Company in Asaluyeh. Strategic studies in the oil and energy industry, 11(43), 161-180.

Shirvani, T., & Esmaeili, M. (2019). Investigating the mediating role of organizational health in the relationship between professional ethics and organizational virtue of employees of sports and youth departments of Chaharmahal and Bakhtiari province. *Journal of Human Resources in Sports*, 6(2), 297-313.

Utami, S., Astakoni, P., & Verawati, Y. (2021). Relationship between Workplace Spirituality, Organizational Commitment and Organizational Citizenship Behavior. *Journal of Asian Finance, Economics and Business*, 8 (1), 507-520.

Vahedi Monfared, F., Vaez Barzani, M., & Toghyani, M. (2021). Explaining the Criteria of Ethics in Islamic Banking. *Quarterly Journal of Applied Theories of Economics*, 7(4), 167-194.

Varmazyari, H., Babaii, M., & Kalantari, S. (2020). Explanation of Requirements for Promoting Iran's Rural and Nomadic Development Policymaking System based on Jihadi Management Style. *Journal of Rural Research*, 11(2), 214-233.

Zarei Mahmoudabadi, M., & Shakir Ardakani, M. (2018). An Investigation of the Impact of Jihadi Management and Organizational Virtue on the Political Behavior of Employees. *Scientific Journal of Islamic Management*, 26(3), 127-153.

[Downloaded from jme.mbri.ac.ir on 2026-11-24]

[DOI: 10.61186/jme.17.4.567]