



Identification and Investigation of the Status of the Cultural Policy-Making Pattern's Indicators Based on Islamic Management Philosophy in District Eight's Payam-e-Noor Universities

Fateme Shahabi Nejad¹, Hamdollah Manzari Tavakoli^{2}, Mohammad Jalal Kamali³, Sanjar Salajegheh⁴, Hamid Reza Molaei⁵*

¹ Department of Management, Kerman Branch, Islamic Azad University, Kerman, Iran,

² Department of Management, Kerman Branch, Islamic Azad University, Kerman, Iran,
<https://orcid.org/0000-0003-1651-3663>, Email: H_manzardi33@yahoo.com

³ Department of Management, Kerman Branch, Islamic Azad University, Kerman, Iran,

⁴ Department of Management, Kerman Branch, Islamic Azad University, Kerman, Iran,

⁵ Department of Management, Kerman Branch, Islamic Azad University, Kerman, Iran,

Abstract:

The discussion on the position of the religion and the quality of its Effect on the cultural policy-making is one of the subjects posited in the area of the cultural policy-making. The present study aims at the identification and investigation of the status of the cultural policy-making pattern's indicators based on the Islamic management philosophy. the present study is a descriptive research of the developmental-applied type in terms of the study objectives. The study population included 1) the university professors and experts in the area of the management and Islamic management out of whom 30 individuals were selected based on a judgmental method and 2) the officials of the university's cultural affairs and the clergymen and the professors in the area of the Islamic teachings from the district eight's Payam-e-Noor university out of whom 102 individuals were selected based on a census method. In order to gather the information, library research and interview with the corresponding experts (including the professors and specialists informed of the management and Islamic management) were the methods of choice. Next and for assessing the identified indicators, use was made of questionnaire. The content validities of the questionnaire pertinent to the human veneration factors (0.578), the questionnaire related to piety and virtuousness (0.592) and the questionnaire pertaining to cultural policy-making (0.563) were confirmed with a high percentage. The Cronbach's alpha coefficients of the questionnaires were estimated above 0.7. In order to analyze the data, one-sample t-test was employed and SPSS software was utilized. based on the results and according to Islamic management (conduct way of Imam Ali (PBUH)), the policy-making indicators were identified in two dimensions of 1) human veneration (individual indicators (growth and excellence, faith and piety, intellectuality and tranquility) and group indicators (network-based interest and sympathy) and organizational indicators (productivity and participation)) and 2) piety and virtuousness (God-orientation and exercising Unitarianism, promotion of the necessity of obeying the divine governance, prudence in Islamic culture and meritocracy) and the policy-making process's indicators included 1) problem-finding (recognition), 2) codification of the policy, 3) legitimization, 4) implementation of the policy and 5) evaluation and valuation; all of them were found in an optimal level. according to the results, cultural policy-makers are required to pay attention to the identified indicators for the growth and excellence of the students in line with the Islamic management philosophy based on conduct way of His Highness Imam Ali (PBUH).

Keywords: cultural policy-making, religion and conduct way of His Highness Imam Ali (PBUH), experts, universities

Introduction:

In order to reach a good recognition of the concept of cultural policy-making, this compound concept can be decomposed into its constituent indicators. Cultural policy-making is a sort of general policy-making oriented towards culture (Bardach, 2017). Cultural policy-making is a general policy-making in the area of culture. This correct presumption is latent in this combination that the realm of culture is one of the domains of the general policy-making. The fact is that the decomposition of the various areas of policy-making is very difficult if not impossible. Nowadays, all the economic, political and social policies of the governments are implemented based on vast cultural grounds and are followed by a lot of cultural outcomes hence every general policy can be considered as cultural policy in respect to its cultural grounds and outcomes (Van Meter & Horn, 2015).

The discussion on the position of the religion and the quality of its effect on the cultural policy-making is amongst the subjects posited in the area of the cultural policy-making. There are various notions put forth in this regard and they fall in a spectrum from the minimum to maximum. On the other hand, cultural policy-making in the Islamic society follows a special pattern (Paul & Daniel, 2016). The thing distinguishing this pattern from the similar ones is the assumption that the religion plays a considerable role in the formation of a society's culture and this role goes beyond the mere determination of the red lines in the codification of the cultural policies (Jon, 2016). Unlike the common patterns that pivot about the problem identification and problem-solving, this policy-making pattern begins not with the problem but it is codified based on the religion and the conduct way of

his highness Imam Ali (PBUH) (Petrus, 2015). Alongside the common patterns and theories in the area of the policy-making, in general, and cultural policy-making, specifically, there is an intensive need for Islamic studies in this area so that the results can be substantiated and applied in both the subjective domain for criticizing and accepting the extant patterns and the road can be paved by the activists of the action domain and vivid implications can be reached for cultural policy-making in the country (Khanifar & Agdaghi, 2015). Therefore, the present study tries seminally identifying the cultural policy-making indicators based on the conduct way of Imam Ali (PBUH) through exploratory research and acquiring experts' ideas and secondly testing the status of these factors in the intended study population (Ayoubi, 2010) and (Lakzai & Nabatian, 2013).

Study Background:

(Zamon & Jean, 2016) investigated the conceptual pattern of the Islamic teachings' effects on the cultural policy-making. The robust relationship between the culture and religion, especially the navigating role of the religious teachings for the culture, doubles the necessity of studying the systematic effects of these teachings on the cultural policy-making. In this study and after brief investigation of the definitions and properties of the general and cultural policy-making as two strengtheners of the cultural policy-making, succinct references have been made to cultural policy-making's definition and birthplace the subjective and practical domains as well as to the relationship between the religion and culture; then, using simplification of such a complex topic as the cultural policy-making,



three levels of the Islamic teachings' effects on the policy-making have been introduced and analyzed (Javidi et al., 2020). In the first level, the religious teachings come to the assistance of the policy-makers in the stage of the policy evaluation and selection from amongst the existent suggestions and options. In the second level, the religious teachings are applied as a rich treasure of the teachings and as the sources of the options' extraction and policies' construction. In the third level which is the deepest one in this pattern, the issue is in itself explored essentially from the perspective of the religious teachings so that the time and cost of the policy-makers can be spent on the issues of a higher importance and priority. In the end, the institutions proctoring cultural policy-making, especially the supreme cultural revolution council, have been provided with this suggestion that they should compare their current policy-making process with this three-level pattern and upgrade the enjoyment of the religious teachings if it is needed.

(Thomas, 2012) elaborated piety as a scale for assessing the cultural policy-making in the light of the holy Quran's ĀYĀT. The results of the data analysis led to the elucidation of the concept of piety and identification of the indicators and their classes. Moreover, the piety derivatives were extracted from the various ĀYĀT in the holy Quran and the veracity and accuracy of them were confirmed by the experts. In the end, as well, the method of the various piety classes' effect on one another were identified according to the sum of the performed studies and as inspired by the fourfold communication, namely the human-himself, human-god, human-world and human-fellow relationship. In the end, it was suggested that the results extracted from this

study should be used as an instrument for evaluating the cultural policy-making.

(Anderson, 2015) dealt in a study with the cultural policy-making. Cultural management policy-making is one of the interventions missing from many of the developing countries, including Iran but the existence of this type of policy-making enables responding to a substantial part of the general culture's needs. It is necessary to pay attention to the finding of the special solutions in cultural-policy-making so that it can be ensured that it is achievable through management of the cultural affairs. Absence of the comprehensive cultural planning and effective cultural management is an issue that can otherwise have a constructive and essential role in line with the institutionalization of the values and beliefs and improvement and change of the society patterns. Moreover, the codification of the cultural programs is successful when it is laid on the foundation of the value-based management mindset. The general goal of the cultural policy is the enhancement of the Iranian society to a rank wherein the individuals recognize the valuable civilization and culture of Iran and endeavor to preserve and expand it and get aware of the culture of the other countries worldwide to assist the large Iranian family on its path towards a better life and spiritual perfection.

(Almor, 2017) dealt in a research with the review of the articles on Islamic management and its models. Considering the spiritual management and religious management's being in the same line, on the one hand, and the Islamic nature of the Islamic Republic of Iran's society, on the other hand, efforts have been made in this article to categorize the Islamic management models extracted from the articles parallel to the providing of an effective management

and identify their domains. The followings are these categories in an order of the highest frequency: human resources and behavior, management basics, study methodology, psychology, communicational and social, strategic and finally financial and economic.

(Almor, 2017) dealt in a study with the conditions of the effective implementation of the policy and figured out that the conditions of the effective implementation of the policy are: 1) clear-cut and specific goals, 2) cause-and-effect relations and having theoretical foundations, 3) a stabilizer and a leader with political and managerial skills, 4) policies' support by the legislators, executives, judicial officials and target groups and 5) paying attention to the economic, social and international conditions.

(Taiwo, 2015) found out in a research that the ways of coercing the groups and players to participation in the implementation of the policies are: provocation, transaction, bargaining, encouragement and convincing; as he says, some techniques and games used by policy-executing agents for barring the proper implementation of the policy are: budget game, preservation of peace, collective resistance, easy and comfortable life and some other plays.

(Makinde, 2010) tries identifying the factors of failure in implementation and figured out that factors of failure in implementation are: insufficient communication and information, absence of the resources and facilities, tendencies, motivations and the attitudes of the executives, implementers' appraisal of the policy's implementation (contradiction between the implementation and their interests), policy's issuance by the government in lieu of the target group and negligence of the social, political, economic and administrative variables.

(Konsult, 2009) dealt in a study with the identification of the barriers to the implementation and realized them as being 1) legal and institutional barriers; 2) financial barriers; and, 3) political and cultural barriers.

Methodology

The present study is a descriptive research of the developmental-applied type in terms of the study objectives. The study population of this research is comprised of two groups: 1) the experts of the present study are the university professors and specialists in the area of the management and Islamic management out of whom 30 individuals were determined based on a judgmental method and 2) the officials of the cultural affairs in the universities and clergymen and professors of the Islamic teachings from district eight's Payam-e-Noor Universities out of whom 102 individuals were selected based on a census method. In order to collect information, use was made of library research (reference to the written documents and evidence, including books, journals and so forth). At the same time, interviews were made with the corresponding experts (including the professors and specialists informed of the subject "management and Islamic management). The interviews were predominantly in semi-structured form. In such interviews, the interviewer obtains various realities from the interviewee during the conversation. Such interviews allow the interviewee express his or her ideas and notions without being influenced by the interviewer's opinions. The expert interviews were made with two goals: offering the indicators of policy-making based on Islamic management (conduct way of Imam Ali (PBUH) extracted from the library studies) to the experts and asking for



their ideas regarding the aspects of the extracted indicators and identification of the indicators that have not been taken into account in the library researches. Next and for assessing the indicators of policy-making based on Islamic management (Imam Ali (PBUH)'s way of conduct), use was made of a 51-item questionnaire that assesses two aspects of the human veneration (individual indicators (growth and excellence, faith and piety, intellectuality and tranquility) and group indicators (network-based interest and sympathy) and organizational indicators (productivity and participation)) and piety and virtuousness (God-orientation and exercising Unitarianism, promotion of the necessity of obeying the divine governance, prudence in Islamic culture and meritocracy). In order to assess the policy-making process, use was made of a 51-item questionnaire with indicators like problem-finding (recognition), codification of the policy, legitimization, implementation of the policy and evaluation and valuation. The answer to each question was scored in a five-point scale (completely disagree, disagree, relatively agree, agree and completely agree). The questionnaires were firstly investigated in terms of the apparent and conceptual validity by 30 experts. The content validities of the questionnaire

pertinent to the human veneration factors (0.578), the questionnaire related to piety and virtuousness (0.592) and the questionnaire pertaining to cultural policy-making (0.563) were confirmed with a high percentage. The Cronbach's alpha coefficients of the questionnaires were estimated above 0.7. In order to analyze the data, one-sample t-test was employed and SPSS software was utilized.

Results

Question One: what are the indicators of the cultural policy-making pattern in Payam-e-Noor Universities of the district eight based on the Islamic management philosophy (Imam Ali's way of conduct)?

In case that the considered index score is found more than a subjective value (3.00), the suggested index will remain in the model. The results of this test have been given in (Table 1). All of the indices suggested in this section have been confirmed by the experts ($3 < \text{mean value of the experts' ideas}$).

Table 1. investigating the mean values of the dimensions of the study variables from the perspective of the experts (n=30)

Dimension	Mean	Standard deviation	t-statistic	p-value	Result
Human veneration	3.5002	0.74700	47.323	0.000	Confirmed
Individual	3.5305	0.71982	49.535	0.000	Confirmed
Growth and excellence	3.4608	0.67184	52.025	0.000	Confirmed
Faith and piety	3.4552	0.80830	43.171	0.000	Confirmed
Intellectuality	3.6092	0.67962	53.635	0.000	Confirmed
Tranquility	3.5971	0.67114	54.129	0.000	Confirmed
Group	3.5306	0.76851	46.398	0.000	Confirmed
Network interest	3.4412	0.78892	44.053	0.000	Confirmed
Sympathy	3.6201	0.73351	49.844	0.000	Confirmed
Organizational	3.4092	0.60089	57.301	0.000	Confirmed

Productivity	3.4067	0.61969	55.522	0.000	Confirmed
Participation	3.4118	0.77527	44.445	0.000	Confirmed
God-orientation and Unitarianism	3.3681	0.64078	53.085	0.000	Confirmed
Promotion of the necessity of obeying the God's governance	3.3548	0.75957	44.606	0.000	Confirmed
Prudence in the Islamic culture	3.4608	0.66031	52.933	0.000	Confirmed
Meritocracy	3.5209	0.62960	56.480	0.000	Confirmed
Piety and virtuousness	3.4261	0.69350	49.894	0.000	Confirmed
Recognition	3.3739	0.74490	45.745	0.000	Confirmed
Codification	3.5625	0.69291	51.925	0.000	Confirmed
Legitimization	3.5931	0.63014	57.588	0.000	Confirmed
Implementation	3.3894	0.65144	52.546	0.000	Confirmed
Valuation	3.4356	0.79129	43.849	0.000	Confirmed

Question Two: how is the status of the cultural policy making pattern's indicators in the district eight's Payam-e-Noor University based on the Islamic management philosophy (Imam Ali's way of conduct)?

Considering the results obtained from (Table 2), it can be stated that the factors of

recognition, codification, legitimization, implementation and valuation were found in an optimal level in Payam-e-Noor Universities of district eight ($p\text{-value} < 0.05$). In other words, the mean values of these factors were assessed to be higher than intermediate.

Table 2. the statuses of the indicators of cultural policy-making indicators in district eight's Payam-e-Noor Universities

Dimension	Mean	Standard deviation	Subjective mean=3.00	
			t-statistic	p-value
Human veneration	3.5002	0.47700	47.323	0.000
Individual	3.5305	0.71982	49.535	0.000
Growth and excellence	3.4608	0.67184	52.025	0.000
Faith and piety	3.4552	0.80830	43.171	0.000
Intellectuality	3.6092	0.67962	53.635	0.000
Tranquility	3.5971	0.67144	54.129	0.000
Group	3.5306	0.76851	46.398	0.000
Network interest	3.4412	0.78892	44.053	0.000
Sympathy	3.6201	0.73351	49.844	0.000
Organizational	3.4092	0.60089	57.301	0.000
Productivity	3.4067	0.61969	55.22	0.000
Participation	3.4118	0.77527	44.445	0.000
God-orientation and Unitarianism	3.3618	0.64078	53.085	0.000
Promotion of the necessity of following the God's governance	3.3548	0.75957	44.606	0.000
Prudence in Islamic culture	3.4608	0.66031	52.933	0.000
Meritocracy	3.5209	0.62960	56.480	0.000
Piety and virtuousness	3.4261	0.69350	49.894	0.000
Recognition	3.3739	0.74490	45.745	0.000



Codification	3.5625	0.69291	51.925	0.000
Legitimization	3.5931	0.63014	57.588	0.000
Implementation	3.3894	0.65144	52.546	0.000
Valuation	3.4356	0.79129	43.849	0.000

Question Three: how is the status of the cultural policy-making indicators in the district eight's Payam-e-Noor Universities?

Considering the results obtained from (Table 3), it can be stated that the factors of

recognition, codification, legitimization, implementation and valuation are in an optimum level in the district eight's universities ($p\text{-value} < 0.05$). In other words, the mean values of these factors have been assessed to be larger than intermediate.

Table 3. the statuses of the factors of the cultural policy-making indicators in the district eight's Payam-e-Noor Universities

Dimension	Mean	Standard deviation	Subjective mean=3.00	
			t-statistic	p-value
Recognition	3.3739	0.74490	45.745	0.000
Codification	3.5625	0.69291	51.925	0.000
Legitimization	3.5931	0.63014	57.588	0.000
Implementation	3.3894	0.65144	52.546	0.000
Valuation	3.4356	0.79129	43.849	0.000

Discussion

The indicators of the cultural policy-making in district eight's Payam-e-Noor Universities include two factors of 1) human veneration and 2) piety and virtuousness and their indices were found to be in an optimum level. In other words, the mean value of these factors have been assessed to be above the intermediate level.

The indicators of the cultural policy-making in district eight's Payam-e-Noor universities include factors like recognition, codification, legitimization, implementation and valuation that are also in an optimum level. In other words, the mean value of these factors have been evaluated above the intermediate level. Considering the identification of the human veneration (Imam Ali's way of conduct) as the indicator of the cultural policy-making

pattern in the district eight's Payam-e-Noor University, it can be stated that it is necessary for the policy-maker to pay attention during policy-making to the students' growth and excellence and adopt a wide viewpoint and a lofty and dynamic mindset; s/he is also dedicate part of his or her material and spiritual assets to the needy persons and place the assistance to the others and performance of the good and God- adored affairs atop of his or her tasks during policy-making and engage in the sublimation of his or her own self and make efforts to reach the vicinity of the God; s/he is also to seek the goodness of the other world and have no corporeal attachments and honestly obey and serve the God; s/he has to exercise forbearance and patience along with magnanimity and manliness during policy-making. In order to correct

and corroborate the tasks, s/he has to overlook the others' wrongdoings and take measures in line with the performing of the charitable and God-adored affairs and contributes to the others; during policy-making, s/he has to get involved in the subliming of the ego and make efforts for arriving at the close vicinity of the God. S/he has to also trust his or her own self and his or her beliefs in the light of the divine thought and strengthen the power barring from the perpetration of the sins and transgressions. Upon confrontation with the problems and difficulties, s/he has to have a high psychological power and trust the divine promise; when codifying the policies, s/he has to reinforce intellectualism and purity along with astuteness and avoid cheating. S/he has to help the others and take care of the needy individuals and exercise devotion and self-sacrifice and also supply welfare, sanitary security and psychological health during policy-making. S/he has to pay attention to the collective interests and prefer them to the individual interests. S/he has to pay a special attention to the network interest and avoid personal interest and take time management into consideration during policy-making. When codifying the policy, s/he has to pay attention to the upgrading of the quality of services and products with the highest growth and lowest costs and fulfill his or her own duties in adherence to the organizational rules and regulations and encourage the students in a timely manner and properly. When codifying the policies, s/he has to pay attention to the students' needs and take measures in line with meeting them. S/he has to allow them to take part in the affairs so that their motivation for organizational excellence and policy-making's improvement can be increased.

Conclusion:

Considering the identification of piety and virtuousness (Imam Ali's way of conduct) as the indicator of the cultural policy-making's pattern in the district eight's Payam-e-Noor university, it can be stated that it is necessary during the policy-making that the worshipping of the God and the Islamic verdicts be promoted and the God should be put at the foundation of all the tasks; during cultural policy-making, the policy-maker should resort to the God and believe in Him in all the life and educational affairs. S/he has to exercise Unitarianism and resort to no other thing except the God. During policy-making, s/he should approach the issues spiritually and from the perspective of worshipping the God and believe in the God's assistance and victory and perform the religious duties and assignments correctly. During the codification of the policies, the policy-maker should observe justice and fairness and be patient in all the affairs so as to be able to perceive the environmental situations correctly and take advantage of them for promoting the policy-making and pay attention to the religious qualifications and individual abilities. During the codification of the policy-making, s/he should make efforts and be industrious and also foster the jihadi spirit and jihadi power and talent in the students.



References

- Bardach E. (2017), the implementation game: What happens after a bill becomes a law, Boston, MA: Colonial ink, 15(2): 45-63.
- Van Meter T. & Horn B. (2015), Learning to improvise, improvising to learn: a process of responding to complex environments, *Journal of Business Research*, 55(6): 141-147.
- Paul H. & Daniel G. (2016), Organizational improvisation: what, when, how and why. *International Journal of Management*, 18(6): 299-341.
- Jon B. (2016), From threat-rigidity to flexibility – toward a learning model of autogenic crisis in organizations, *Journal of Organizational Change Management*, 13(1): 74-88.
- Petrus G. (2015), The incident command system: high-reliability organizing for complex and volatile task environments, *Academy of Management Journal*, 44(2): 1281-1299.
- Khanifar H. & Agdaghi M. (2015), Conceptual Model of the Levels of Influence of Islamic Teachings on Cultural Policy, *Socio-cultural Knowledge*, 22(5): 45-62.
- Ayoubi H. (2010), *Cultural Policy in France: Government and Art*, Tehran: Samt, 15(2): 156-166.
- Lakzai N. & Nabatian M. (2013), Cultural Security from the Perspective of Shia Jurisprudence, *Strategic Studies of the Sixteenth Year of Winter*, 39(3): 39-50.
- Zamon C. & Jean D. (2016), Time and organizational improvisation, *Academy of Management Review*, 30(1): 129-145.
- Javidi A. & Salajegheh S. & Pourkiani M. & Sayadi S. (2020), Investigating the Factors Related to Measuring the Public Services Quality in the Public Sector with Service Delivery Processes, *Agricultural Marketing and Commercialization Journal*, 4(1): 77-91.
- Thomas N. (2012), Toward an understanding on when executives see crisis as opportunity, *Journal of Applied Behavioral Science*, 44(6): 94-115.
- Anderson C. (2015), the place of principles in policy Analysis”, *American political science Review*, 73(3): 711-223.
- Almor S. (2017), Organizational improvisation and change: two synthesis and a filled gap, *Journal of Organizational Change Management*, 16(2): 169-185.
- Taiwo B. (2015), The art of continuous change: lonking complexity theory and time-paced evolution in relentlessly shifting organizations, *Administrative Science Quarterly*, 42(1): 1-34.
- Makinde T. (2010), "Problem of policy implementation in developing nations: The Nigerian experience", *J. SOC. Sci.*, 11(1): 63-69.
- Konsult A. (2009), "Barriers to Implementation", *The Kon SULT Knowledgebase*, available, 16(3): 296-307.