The Impact of Organizational Culture with an Islamic Approach on the Quality Work Life of Employees in Zahedan Medical Science University

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ABSTRACT : The researchers in the field of organizational culture believe that the relationship of the culture to the organization is like the relationship of character to the person. They believe that to create prosperity in the people of the community should be explored in the context of their personality. It also seems that organizational culture is associated with QWL, thus improving QWL is one of the most important goals of the organization and those who working for the organization. The purpose of this study was to examine the impact of organizational culture with an Islamic approach on QWL of the employees at Zahedan Medical Science University. The method used in this research was descriptive with regression approach. The study population included all staff of Zahedan Medical Science University in 2015, which 274 person using Morgan table and simple random sampling method were selected. Questionnaires used in the study were researcher questionnaire in organizational culture with an Islamic approach with 63 items and researcher questionnaire in QWL with 21 items and 5-point Likert scale. To assess the reliability and validity of the mentioned questionnaires, they were given to the respected supervisors and their comments were attracted and also to estimate the reliability, at first 30 copies of the questionnaires were given to the participants which results based on Cronbach alpha for organizational culture questionnaire with an Islamic approach were equal to 934/0 and for QWL were equal to 0.909 respectively.

Introduction

The World Health Organization has defined quality of life in this way: "Perception that people have of situations in life, cultural context and value system where they live, and this perception is in relation to their goals, expectations, standards and interests. Also Hunt and Marshall (2002) know the quality of life as the amount of one's consciousness from his life experiences and the role that he has in that experience, so it seems that the quality of life is covering all aspects of life and can affect them or should be impressed by them. One of the aspects of life is work and the organization that person works in it and in this time, health agencies can have the desired effect on quality of life (Soltan Hosseini et al, 2012: 90). The researchers in the field of organizational culture believe that the relationship of the culture to the organization is like the relationship of character to the person. They believe that to create prosperity in the people of the community should be explored in the context of their personality. Accordingly, for the creation of organizational development that led to the development of society, organizational culture should be investigated. (Atafar, 1996: 4) In order to design an organizational culture pattern, we should first define organizational culture; because how to define organizational culture has impact on the development of organizational culture pattern. Accordingly, the values are rooted from thoughts and basic beliefs and impact on the behavioral patterns in the organization. Thoughts and basic beliefs are regarded as the assumptions and in every society are fixed and measuring them is very difficult. For this reason, the second and third levels, the values and behavior patterns will be stressed. Therefore, organizational culture is defined as a system of thoughts and basic beliefs, values and essential patterns of behavior (insights, attitudes and actions) that people of the organization generally adhere to it and have been developed over time, (Zareie Matin, 2009: 302) . In the field of management knowledge over the years, articles and books on the theme of "organizational culture" had been written which is mainly accompanied with the Western principles. For example researchers like, "Deal and Kennedy, Peters, Waterman and Davis' have had researches on organizational culture, but they had more considered manifestations and superficial aspects. Since the components of organizational culture with an Islamic approach are not reviewed, the vacuum of this debate is still remains. On the other hand, the researcher has not seen considerable research with emphasis on Nahj Al-blaghh; therefore in this research, the researcher has examined the components of organizational culture with an Islamic approach that is mainly based on Imam Ali's Nahj Al-blagheh (AS) (Askari Vaziri et al., 2012: 402-403).

One of the problems of organizational researchers is access to a complete and comprehensive definition of culture and organizational culture. Perhaps it can be said that on the number of scholars in this field, culture and organizational culture is defined. It is obvious that if we cannot define well the terms and its concepts, it is not possible to implement, operate, introduce, control and monitoring it. A fairly comprehensive definition of organizational culture is the definition provided by Edgar Schein (Farahipour Zanjany et al., 2010: 99). In the utopian culture, it is attempt to emphasize on task-oriented, jobs and organizational short-term goals as well as external environment, strategic orientation and long-term goals is also emphasized (Farahipour Zanjany et al., 2010: 97).

Determine long-term direction for every organization is manifested in culture mission. Mission of the organization is indicating the objectives, definitions and concepts of the organization which obtained with definition of clear orientations and extra- organizational goals and social role of it. A clear understanding of organization mission by the staff will enable them to form the current behavior of the organization for a desired future (Farahipour Zanjanyet al., 2010: 97).

Today, improving QWL is one of the most important goals of the organization and those who work for the organization. Attention to QWL and its improvement have logic and it is that 65% of the useful life of humans spent in the workplace. The attention that is now given to QWL is a reflection of the importance that public gives to it. It seems that a large number of employees upset from their work and are trying to do something more meaningful. They are requested their economic and non-economic consequences of their work to be changed. The importance of non-economic rewards compared to economic rewards is now increased, especially among employees who benefit from higher education. It seems that there is a strong need to improve QWL in many of the staff (Salmani, 2003).

QWL requires a working environment in which employees' activities is essential. So that, the work by adopting procedures and policies is designed in the way to reduce its uniformity and add to the diversity and stimulation for the employees (Wyatt and Wa, 2001).

Finally, the impact of related factors with the organizational culture with Islamic approach on QWL and interaction of the two is a major issue that is important for many organizations. Given that the organizational culture with Islamic approach and the QWL situation of staff at the Zahedan University of Medical Sciences is not unknown, this study has been designed and implemented and seeks to highlight components of organizational culture with Islamic approach that have a significant impact on QWL and provide the field of improving organizational culture with an Islamic approach and consequently increase QWL of staff at the Zahedan University of Medical Sciences. So the main question of this research is that what impact organizational culture with an Islamic approach on QWL of staff in Zahedan Medical Science University?

Literature Review
Concepts and Theories
Organizational culture with an Islamic approach

Organizational culture is the perception that people have of their organization and something that exists not in the organization and not in the person and special features that exist in an organization represents the common and fixed properties that distinguishes organizations from each other (Moshabbaki, 2001).

Hofstede (1991) states organizational culture is a collective programming of the mind which distinguishes people of an organization from other organizations. Organizational culture has a historical basis which means that the relationship between organizational culture and history cannot be separated and organizational culture does not occur suddenly and accidently (Hofstede, 1991). Many experts believe that "organizational culture is a system of common perception that members have toward an organization and this feature lead to separating two organizations from each other" (Schein, 1996).

Organizational culture with an Islamic approach

It can be said that Islamic culture is "set of ideas, beliefs, values, customs, patterns, methods and practices arguments of the Holy Quran and Imams (AS). Now, the culture of people and communities that their official religion is Islam is considered Islamic when it be based on the all their four relationships with God, self, nature and the society. On the other hand, if the width of the culture is applied for " human achievement and social heritage", then the Islamic culture is "overall material and non-material positive effect of Muslim communities that people get those ideas, beliefs, values, customs, patterns and practices from the Quran and Imams (as), in compliance with it is not valid any deliberate failure (Asghari et al., 2012: 404). If one definition of culture be lifestyle derived from the thought of theoretical wisdom and value system of practical wisdom, then the Islamic culture can be defined as: Lifestyle aroused from monotheistic thought and value system of Islam. The person belongs to Islamic culture is someone who have a monotheistic ideas and the dos and don'ts of life be in personal and social aspects based on the Quran and Sunnah of the Prophet Muhammad (PBUH) and Imams and the pattern of his life be Prophet Muhammad (PBUH) and Imam Ali (AS) and his family life (AS) (Babaei, 2005: 25).

Islamic culture lead man to knowledge and responsible freedom and prevent him from blindly obey of the social rules and immature culture. Islamic culture is confirmed by human nature and Islam accepts and confirmed some of the behaviors and practices. The acceptance of Islamic culture on the part of individuals and communities is done easily and quickly lies in the depths of the heart. Education and promotion of religious and values teachings and guiding employees of organization on this basis, is lead to Self-control in the organization and society (as Valikhani, 2012: 167).

Islam's view of the organizational culture

In some definitions, culture defined as the beliefs, values, ethics and attitudes by the three and also the customs and traditions of a given society. In another form of definitions, customs is considered as the foundation of culture and only appearances of the behaviors regardless of its ideological foundations is presented as a society, and in some other definition, culture is known as a factor that gives meaning and direction to the human life (Askari Vaziri et al., 2012).

If religion is compared with the first type of the above definitions is considered as culture. If we compare religion with the second type of definitions, the relationship between religion and culture like two set which are just common in some part of the members is identifiable. In this view, neither religion is completely the component of culture and nor culture is subset of religious. Culture in the third variant of the above definitions is related to the religion. (Mesbah Yazdi, 2001).

Morality and ethics are including topics which its use in society is emphasized in Islam, so that the Prophet (PBUH) stated the purpose of his mission to fulfill the moral virtues. Thus, ethics as a set of values and ideologies play an important role in managing effectiveness of organization. Labor discipline, compassion, justice, constructive communication, advice, humility, faithfulness, service and tolerance are including moral good practices which are emphasized in Islam in management of organizations and implementing Charter of ethics and fulfill them in organizations is essential . In this regard, morality and ethics principles could be strengthen in the organization by legislation and institutionalization ethical behavior in the organization and if you do this, it lead to reduce discrimination, injustice, discontent, increase organizational morale and commitment of employees on one hand and human improvement, organizational development and progress of society, on the other hand (Askari Vaziri et al., 2012).

Characteristics of Islamic Culture

Fundamental sources of Islamic culture, Quran and Imams (AS) is unique in its kind;

The fundamentals of Muslim culture are fixed and are not disappeared with innovation, creativity and innovation of Muslims;

Laws, rules and patterns presented in Islamic culture are clear and complete;

Islamic culture leads man to knowledge and freedom of responsibility and prevents him from blindly obeying the rules of the social and immature culture.

Islamic culture has a capability of being globalized;

Transmission of Islamic culture is fast and effective. Given that, the Islamic culture is confirmed by the human nature and Islam accept and confirm some of the behaviors and practices, acceptance of Islamic culture by individuals and communities is done easily and quickly lies in the heart of humans deeply;

Islamic culture in the framework of its fixed principles tries to exchange and communicate with other cultures (Mesbah Yazdi, 2012).

Organizational culture is consists of three basic levels as follows: (1) basic beliefs, 2-values; 3. basic patterns of behavior in organizations.

Thus, the basic values are rooted from thought and fundamental beliefs and impact on behavioral patterns in the organization. Of course, thoughts and basic beliefs are regarded as the assumptions and in every society are fixed and measuring them is very difficult. For this reason, the second and third levels, the values and behavior patterns will be stressed. However, identification the values of behavioral patterns in Islamic culture requires a basic overview of principles and beliefs and their role in the organization and management, and this should also be done by studying the life of the saints of Islam (Zareie Matin, 2008).

Model of organizational culture based on Islamic values in the format including factors in the following has been developed.

Justice;

Spirituality;

The self-assessment;

Consultation and reflection;

Discipline;

People care;

Continuous Improvement;

Meritocracy;

Job conscience;

Learning and increasing knowledge;

servant leadership;

Ikhlas (the sincerity) (Askari Vaziri, 2012).

QWL

QWL is the concept or multi-dimensional structure and a unit, consensus and universal of it can be presented. Therefore, a variety of definitions from the beginning of QWL movement in the 1970s until now have been proposed for it that some of these definitions are provided below.

According to the definition provided in the comprehensive management dictionary, QWL or job quality "is a situation where an employee benefits from good supervision, good working environment, sufficient and fair compensation and a challenging and satisfying job."

Gibson (2000) argued that the QWL represents a management philosophy that maintains and promotes the dignity of workers. It provided the necessity of Change and improvement of organizational culture and also provides opportunities and possibilities for the development of its employees (Connel et al., 2008: 272).

According to Lehmann (1996); Quality of life: 1) a subjective phenomenon reflected in full sense and comprehensive well-being. 2) an experience dependent on at least three variables: a) personal characteristics such as age and gender b) the objective aspects of various spheres of life such as income and c) the mental aspects of that sphere, such as the consent of income (Karimi Vakil, 2012).

According to Mintzberg theory, in the design of job argued that people who their needs are in the lower ranks of Maslow's hierarchy of needs, those who their needs is not beyond safety requirements rank and cases like that prefer specialized jobs, yet people who are in the rank of higher needs are more inclined to expanded jobs. Perhaps that is why QWL is a prominent issue. Increasing prosperity and higher levels of education caused the industrial citizens climb Maslow's hierarchy of needs. As a result, the growing need of them to self- discovery is satisfied only in expanded jobs. QWL component of Mintzberg include: - Security and Safety- equality and fairness of wages and benefits - the field of education, skill development and continuous learning opportunities - democracy and take part in decision-making (Mintzberg, translation Faqihi, 1991: 56).

The role of culture in improving QWL

Culture is the key of success in any organization. Organizational culture gives employees organizational identity. It means that what makes successful organizations prominent and distinguish them from others is their ability to attract, develop and keep talented and creative staff. Employees, in turn, will have strong ties to the organization. Organizational culture makes group commitment easier. Whatever culture is stronger, it leads the majority of staff are more familiar with organizational goals, accept organizational value and have responsibility and commitment toward them. In this case, the satisfactions of employees go higher. Staffs satisfaction with the strong management lead to improve morale and motivation and interest of staffs, which in turn affects organizational performance and effectiveness.

Research Background

Mostafavi (2010) in a study entitled "The Relationship between organizational culture, QWL, organizational commitment and alienation from work of high school principals in Shiraz " concluded that there is a significant and positive relationship between organizational culture and QWL of principals.

Farahipour Zanjan et al. (2010) studied a research entitled "Design Recognition Pattern and Measurement of Guards organizational culture with an Islamic approach". This article intends to take in to account different kind of valid identified species in order to design a distinct pattern to identify and measure the dimensions, factors and indicators of organizational culture in Islamic Revolutionary Guard, and by following the terms of the teachings, scientific findings, basic utilities and specific requirements for the Guards, design a native pattern and put it to the test. Research findings specify the combination of guard organizational culture as well as factors and indicators of each one of them and put on display.

Askari Vaziri et al (2012) in a study called "presenting pattern of organizational culture components with Islamic approach based on Nahjolbalagheh concluded final pattern of organizational culture. The Method in Nahjolbalaghe was in the way that the researcher achieved to the to 500 components by searching for keywords that represent organizational culture and then the deductive method that is common in religious seminaries, examine issues such as sharing and sequence, referred and binding, general and specific, on status of sentences and their implications. The data have been collected using questionnaires.

Yang et al (2011) in a study "organizational culture, QWL and organizational effectiveness of Korean hospitals" came to the conclusion that there is a significant correlation between organizational culture, QWL and organizational effectiveness and determination coefficient ($R2$) of the study is calculated nearly 50 percent.

Harrington and Santiago (2006) in examining the relationship between organizational culture and QWL of computer users and their alienation in an organization indicated that there is a significant positive correlation between QWL with rational and hierarchical culture of users.

The basic model of research

According to what was said and by taking into account the fact that the present study is considering organizational culture with Islamic approach, therefore components of the organizational culture with Islamic approach for provide a good model in the study adopted from Askari Vaziri et al. (2012) and QWL model also comes from Mintzberg studies (1991)

Research hypotheses
Main hypothesis

Organizational culture with an Islamic approach has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
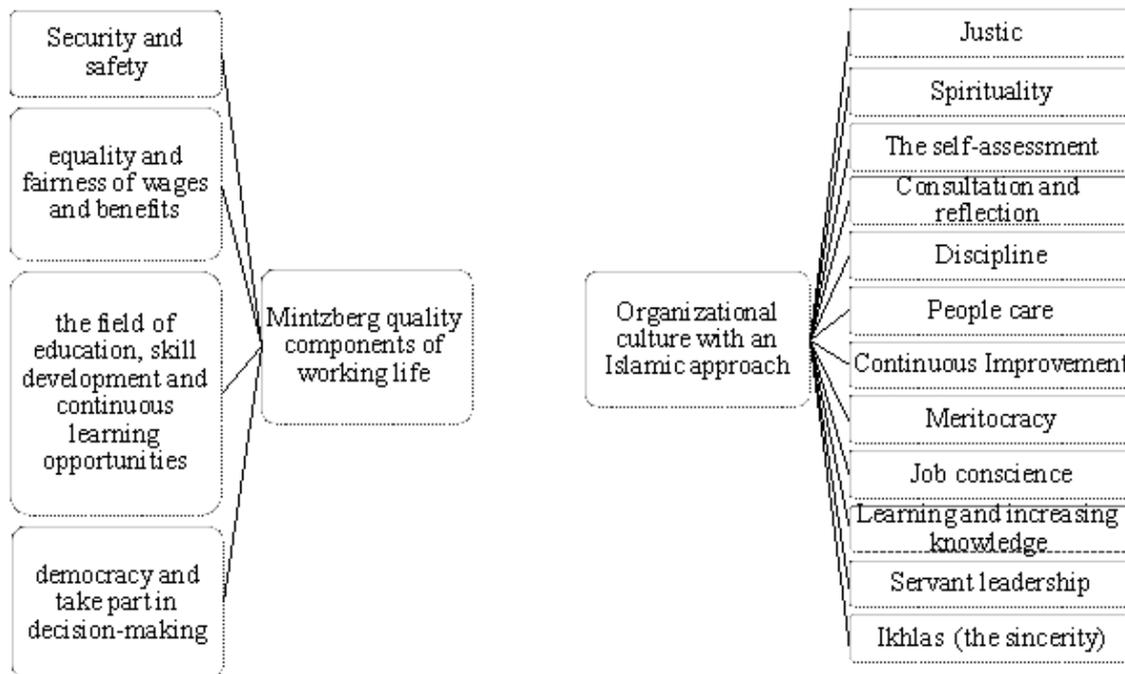
Figure 1. Conceptual Model of Research

Sub- hypotheses

Justice has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Spirituality has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
The self-assessment has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Consultation and reflection has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Discipline has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
People care has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Continuous Improvement has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Meritocracy has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Job conscience has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Learning and increasing knowledge has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Servant leadership has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.
Ikhlas (the sincerity) has a significant impact on QWL of staff at the Zahedan University of Medical Sciences.

Methodology

The research method is descriptive with a regression approach. It is descriptive, because it examines the status of available parameters and the goal of the researcher is real and accurate description of facts and assessment of variables in the sense that the researcher examines the impact of the independent variable on the dependent.

Statistical population of this study consisted of Zahedan Medical Science University staff that the number of them is about 950 people. The method Sample Size Determinationof Krejcie and Morgan (1976) were used to determine the sample size. Due to the size of the population, sample size is 274 people. Sampling method is also simple random sampling.

For this purpose, the required information has been obtained through library research and the distribution of questionnaires. Information required by section empirical research was collected through questionnaires distributed. Therefore, the tool of collection field data is questionnaire. The questionnaires used in this study are including:

Questionnaires used in the study were researcher questionnaire in organizational culture with Islamic approach with 63 items in 12 sub-points with 5-point Likert scale which includes the following sections: justice (6 items), spirituality (5 items), self-assesment (5 items), consultation and reflection (4 items), discipline (6 items), people care (6 items), continuous improvement (6 items), meritocracy (5 items), job consciousness (5 items), learning and increasing knowledge (5 items), servant leadership (5 items) and Ikhlas (the sincerity) (5 items).

Researcher questionnaire made by QWL composed of 21-item in a form of 4 sub-point with 5-point Likert scale which includes the following sections: Security and Safety (6 items), equality and fairness of wages and benefits (5 items), - the field of education, skill development and continuous learning opportunities (5 items) and democracy and take part in decision-making (5 items).

The opinion of professors and experts in order to confirm the validity of the designed questionnaires were used. also to estimate the reliability, at first 30 copies of the questionnaires were given to the participants which results based on

Cronbach alpha for organizational culture questionnaire with Islamic approach were equal to 934/0 and for QWL were equal to 909/0 respectively. To analyze the collected data, regression analysis was used.

Research findings

According to the results of the regression, hypothesis of the study will be investigated:

Table 1. Summary of the regression model and analysis of variance

Hypothesis	R	R^2	Corrected Coefficient	F	Sig	Results
Main	0.738	0.544	0.543	325.053	0.00	Meaningful
Sub 1	0.645	0.417	0.414	193.541	0.00	Meaningful
Sub 2	0.553	0.306	0.303	119.081	0.00	Meaningful
Sub 3	0.516	0.266	0.264	97.986	0.00	Meaningful
Sub 4	0.518	0.269	0.266	99.595	0.00	Meaningful
Sub 5	0.322	0.103	0.100	31.160	0.00	Meaningful
Sub 6	0.276	0.076	0.073	22.415	0.00	Meaningful
Sub 7	0.572	0.327	0.324	131.497	0.00	Meaningful
Sub 8	0.633	0.401	0.399	180.740	0.00	Meaningful
Sub 9	0.300	0.090	0.087	26.776	0.00	Meaningful
Sub 10	0.483	0.234	0.231	82.655	0.00	Meaningful
Sub 11	0.547	0.299	0.296	115.005	0.00	Meaningful
Sub 12	0.266	0.071	0.067	20.678	0.00	Meaningful

Discussion and conclusion

Results according to the main hypothesis of the study indicate that organizational culture with an Islamic approach has a significant impact on QWL. The results of this study are according to the results of Farahipour Zanjan et al (2010) which studied Design Recognition Pattern and Measurement of Guards Organizational Culture with an Islamic Approach and take in to account different kind of valid identified species in order to design a distinct pattern to identify and measure the dimensions, factors and indicators of organizational culture in Islamic Revolutionary Guard, and by following the terms of the teachings, scientific findings, basic utilities and specific requirements for the Guards, design a native pattern and put it to the test. Research findings specify the combination of guard organizational culture as well as factors and indicators of each one of them and put on display. As well as the results of this study is corresponding to the researches of Mostafavi (2010), Yang et al. (2011) and Harrington and Santiago (2006).

Generally, we need organizational culture with an Islamic approach based on the results of this study in the current situation. The fact is that the moves from the current situation to the desired situation of organizational culture urgent need to change the culture. However, according to the results, recommendations as follows for each one of the research hypotheses for change and movement from organizational culture (current situation) to the organizational culture with the Islamic approach (desired situation) is provided:

According to the results of the research hypothesis, it is suggested that:

The objectives and policies of the organization to the initiative and creativity should be considered positively. Top managers design strategy that reflects their commitment to change, innovation and continuous improvement.

Organizational managers should change their mental presuppositions related to staff and with the spread of humanistic and people-centered approaches to staff makes the attention to them as a human being and not a labor force.

Continuity in terms of cultural work and audible, visual activities and public meetings or special meetings with the staff of various units separately.

For the conversion of employment status of Company and Contractual employees into formal and contract employment will be tried. With this work, methods of calculation salaries will be assimilated, the right of employees given to them, and many of their issues and problems are corrected.

It should be tried to compensate the services of employees that with higher education received a small salary due to their employment status. Academic effort of staff with this work is considered, their affairs are reformed and their rights are given. In general, job satisfaction, loyalty and motivation of employees increase and prevent from leave of services.

The same advantages and facilities for employees, regardless of position or type of employment to be considered. With this work, a step towards pervasive justice in the workplace has taken, and the work of all employees instead of some particular employees is reformed and an equal share of public funds is paid to all.

Due to verify the influence of spirituality at work on organizational citizenship behavior, it can be argued that the attitude of university administrators to the phenomenon of spirituality at work can improving extra-role behaviors as well as improving job satisfaction and organizational commitment of employees , thereby improving the overall performance

of organization in this way will be expected; Thus, university administrators should seriously discuss spirituality in the work and strive to improve spirituality at work. Administrators can use measures such as job rotation, job enrichment and employee's empowerment and also pay attention to make enjoyable work to improve Employees perceptions of spirituality sense.

Oversight of employees will be ignored. With this work, hope will be alive in the employees, and hostility leaves the heart of staff and indebted themselves to the organization and give their best to it.

Create favorable contexts and initial recognition of the cooperative system between employees and managers through training seminars before making a decision

Creating mechanized system for implementing recommendation system with a variety of statistical and management reports as an appropriate way to increase employee participation in decision-making.

Determine goals, standards, clear laws and regulations and equipping time attendance system of employees with a new technology.

Clarify and explain the expectations of organization from employees.

Public relations of organization should transfer message and problems and criticisms of the people to the directors in the way that bias and orientation is not created in administrators and managers must have confidence in public relations and consider them as trustworthy consultants.

Organization encourages employees to observe ethics and have a good temper toward clients and people.

The important work of the staffs to be praised. So, employees are encouraged to perform their work efficiently and use their talent and abilities to work toward the goals of their organization. In total, motivation, morale, performance, job involvement and organizational hyperactive behaviors increase in the staffs.

Managers of organization in addition to motivating and effective management should be able to provide change towards progress.

The development of comprehensive regulations of meritocracy on the basis Iran 1404 outlook document on a set of regulation and enforcement of laws.

Design and make changes to the advantages and material and non-material benefits in a way that these rewards gave to the people that use their knowledge, skills and ability to meet the objectives and activities of the organization.

To deal seriously with the kind of employees who benefit from relationship with high officials and injustice in their organization; this requires managers and officials of organization to create this confidence in the staff and employees can easily share their wishes with them and if they see benefit from relationship and injustice in the organization, they can tell above items. Secondly, in a case of telling the items in which relationship and injustice was done, authorities should take appropriate and serious treatment.

Implement methods and models of knowledge management in the organization and creation of appropriate contexts for knowledge sharing and transfer of knowledge from experienced staff to less experienced staff can also contribute to improving the culture of learning.

Determine the training needs of employees using their proposed topics on which courses will be set.

Managers strengthen feeling of equality and religious brotherhood by participating in staff meetings, such as congregational Prayer, religious activities and side programs. By doing this, feeling of friendship and affection between employees and managers increases and attract the trust of staff to the managers. Generally, morale and trust increases between employees and managers.

Staff tries to speak with clients clearly and managers and staff consider God's sake in doing affairs.

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