Developing a Human Resources Development Model for the Organizations Based on the Theory of Islamic Growth

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ABSTRACT

A deeper examination of the models presented for human resource development so far reveals that the majority of existing models have positioned humans alongside other factors of production (and indeed, the most valuable ones). While they have paid attention to the spiritual and ethical factors within organizations, this attention lacks the necessary depth and richness, and many of its dimensions have been overlooked in these models. To improve the current state, an Islamic worldview can be a guiding light, offering a comprehensive perspective that encompasses all dimensions of human existence, both material and spiritual. In the present study, an attempt has been made to formulate a model for the growth and development of organizational human resources based on one of the Islamic theories proposed in this field, namely the theory of growth. The research method employed in this study consisted of content analysis, with the means of data collection ranging from library studies, and semi-structured interviews with experts in Islamic management, to achieving theoretical saturation and analyzing the in three stages. The results of the data analysis yielded 160 basic themes and 27 organizing themes, which were categorized into six overarching themes: "background factors", "growth prerequisites", "growth process", "growth strategies", "growth tools", "growth dimensions", and "growth goals". These themes have shaped the model for the development of human resources in organizations, based on the theory of growth. The obtained model for the growth and development of human resources, while sharing similarities with existing models in this field, also exhibits substantial conceptual differences from them..

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introduction

Due to the positive effects that spirituality has on increasing employee job satisfaction and organizational performance, there is a growing acceptance of it as an emerging area in management literature (Mishra & Wam, 2019). It is anticipated that attention to spirituality in organizations will become one of the prominent trends in the 21st century (JavaheriZadeh et al., 2020). Consequently, organizations are paying more attention to enhancing employees' spiritual awareness, leading to the implementation of new practical activities in this area in the workplace (Tesoriero-Mamane & Karakas, 2016).

Attention to non-material human needs began with the human relations movement in organizational and management theories. This movement led to the creation of models, approaches, and processes aimed at enhancing and developing human resources. However, a deeper examination of the models presented so far reveals that the majority of existing models have positioned humans alongside other factors of production (and indeed, the most valuable ones). While they have paid attention to the spiritual and ethical factors within organizations, this attention lacks the necessary depth and richness, and many of its dimensions have been overlooked in these models. Furthermore, a reflection on current models of human resource development reveals a gap due to their failure to address all facets of human existence. This research endeavors to bridge this gap by designing a human resource development model from an Islamic perspective.

Among Muslim scholars, one of the great figures who have delved into the growth and development of humans in their works is Martyr Mortaza Motahhari. However, firstly, in the texts of Islamic management, except for a few, the theory of Islamic growth has not been thoroughly addressed, Secondly, in the studies conducted on this theory, it has been generally addressed in a superficial manner, and except a few scattered researches, those conducted have not been linked to the current issues of existing organizations in Islamic society, and no research has been conducted based on this theory to promote the growth of organizational human resources.

Theoretical Foundations of the Research

The discussion proceeds to the topic of human resource development and its related concepts. Subsequently, the Islamic growth theory is explored. Finally, an examination of prior researches relevant to this field is presented.

Today, human capital plays the most crucial role in the path of growth and development of organizations (Aguinis et al., 2012), and organizations require developed employees for their own growth and development (Tseng & McLean, 2008). In the field of human resource management literature, various models have been presented in the context of organizational human resource development. Significant attention has been given to the concept of human resource development in the latter decades of the twentieth century in the field of human resource management. This concept addresses issues such as creating a dynamic organization and training and developing employees to enhance performance at three levels: organization, group, and individual (Armstrong, 2002: 137-135). Unlike human resource management, which has a process-oriented focus, human resource development refers to a set of activities that facilitate behavioral changes for employees and provide them with learning opportunities (Richman, 2015). A comprehensive and unified definition of human resource development has not been provided (Bennett, 2014). Perhaps due to the multifaceted nature of human resource development, it is somehow challenging to reach an integrated definition of what human resource development is and what it does (Rose, 2016). In fact, the definition of human resource development faces various challenges. The first challenge in this field is that human resource development is a process that takes place within the organizational context and is designed to enhance individual and group learning in the field

of tasks, jobs, and professions. In fact, the definition of human resource development faces various challenges. The first challenge in this field is that human resource development is a process that takes place within the organizational context and is designed to enhance individual and group learning in the field of tasks, jobs, and professions. Furthermore, this concept encompasses all three elements of learning, change, and organizational development, and ultimately, human resource development explicitly focuses on issues related to work within the organization (Wisanut et al, 2012). Therefore, presenting a definition that covers all these aspects is challenging. Table 1 references some of the Definitions provided in the field of human resource development.

Table 1: Definitions of Human Resource Development

theorist	Definition
Wang et al (2017)	«The mechanism for shaping individual and group values, beliefs, and skills through learning-centered activities to support the desired performance of the system.»
Bennett (2014)	«Human resource development is the combination of professional development, organizational development, and training aimed at enhancing individual, group, and organizational effectiveness.»
McLean (2006)	«Human resource development can be considered as a short-term or long-term process or activity aimed at enhancing knowledge, expertise, productivity, and job satisfaction at various levels-namely individual, team, organizational, or national.»
Swanson & Holton (2001)	«Human resource development is the process of developing or unleashing expertise through organizational development and training of employees with the aim of improving performance.»
Nadler & Nadler (1989)	«Human resource development is the provision of organizational learning experiences by employees within a defined timeframe with the goal of personal growth and performance improvement.»
Gilley & Maycunich (2000)	«Human resource development is the process of facilitating organizational learning, performance , and change through structured interventions and managerial actions aimed at improving performance, capabilities, competitive readiness, and reorganization.»
McGoldrick & Stewart (1996)	«Human resource development encompasses activities and processes that have an impact on organizational and individual learning.»
Deb (2006)	«Human resource development, in a general and natural sense, pursues the social, cultural, and moral interconnectedness, as well as the capacity building and empowerment of employees.»
Tseng & McLean (2008)	«Human resource development encompasses programs, systems, and activities designed to improve employee performance.»

McGraw (2014)	«Human resource development is the integrated use of training, organizational development, and job efforts to improve individual, group, and organizational effectiveness.»
Batiste Woodwick (2000)	«Human resource development is the integrated use of training, education, and job efforts to improve individual, group, and organizational effectiveness.»
Xiaohui & McLean (2007)	«Human resource development provides a framework to assist employees in developing individual and organizational skills, knowledge, and abilities through the provision of educational opportunities, career development, succession planning, performance management, coaching, and organizational development to achieve organizational goals.»

Human Resource Development Models

In general, human resource development patterns can be broadly classified into two groups. The first group sees human resource development as a duty and encompasses three models: "Rational," "Natural," and "Development based on Strategic Reference-Point". The second group views human resource development as a field of study, in which two models, "Open and Closed Approach," and the "A-1 Model" are presented (TonkehNejad and Davari, 1388).

Human Resource Development as a Duty

The rational model, also referred to as the compatibility model, relies on aligning the human resource system with the organization's strategy (Armstrong, 2002; 137-135).

The natural model, known as the Harvard framework, emphasizes not only the organization's strategy but also factors such as culture, technology, and other elements that have a direct impact on human resource systems (Araabi and Fiyazi, 2008).

The model of development based on the strategic reference points is also striving to establish alignment between the organization's strategy, human resources, and its subunits (Bamberger and Meshoulam, 2005: 95-90).

The Theory of Islamic Growth

The concept of growth is one of the fundamental ideas in Islamic thought. By examining this term in the Quran, various meanings, such as intellectual maturity, guidance, benefit, and well-being, can be extracted for the concept of growth. On the other hand, the status of this concept is such that it can be considered as one of the goals of human life (Azizi & Latifi, 1396).

Roshd (growth) has been defined in four senses: being guided, finding one's way, finding the right path, and taking the right course (Dehkhoda, 1400). In technical terms, the concept of "Roshd" can also be defined as the competence and ability of a person to preserve and maintain their existential assets (Motahari, 1389: 103). In essence, growth implies the ability to manage. Management is an ancillary aspect of the issue of growth, since when the subject of growth pertains to material and intellectual assets, then management comes to play it's part (Najari, 1390).

In the Holy Quran, the concept of growth is mentioned in the context of legal rulings concerning orphaned children who possess wealth. God says, "Orphans who are in need of guardians and have wealth, guard their wealth until they reach the age of maturity" and, do not permit them to make use of their own resources until they reach the age of maturity and growth. Furthermore, it is stated, "Hand over their wealth to them when they have reached sufficient maturity and growth" (Mottahari, 2010: 101).

Despite various discussions on the theory of Islamic growth by scholars, the detailed development of this concept is often attributed to Martyr Morteza Motahari (Azizi et al., 2017). Martyr Motahari has elaborated on the theory of growth in an article, outlining the following assumptions.

1. Human beings, like other creatures in the world of existence, possess a climax that culminates with perfection;

2. Human beings must identify their inherent capacity to reach a state of excellence and perfection, and accordingly take proactive steps toward reaching that pinnacle.

3. Humanity, as viewed by many thinkers, is a realm where the human potential for growth and self-improvement remains untapped.

4. In the definitions given about human being, pleasure-seeking and materialism are described as the central driving force and the primary motivation for humans to live their lives.

In the Islamic perspective, a human being possesses the following characteristics:

- Man, as the Caliph of God on Earth, possesses the capacity to be the universal intellect.

- His capability for intellectual and knowledge advancement can ascend towards the proximity of limitless heights (akin to the Infallibles).

- Human beings are God-loving, rights-conscious, and rights-seeking by nature

- His nature must thrive and flourish in the arena of existence; thus, he is a chosen being, and his presence in the vast expanse of existence is is well-calculated, and the blessings of the Earth has been accordingly created for humankind.

- Humans are inherently argumentative, both in accepting the truth and justifying their mistakes and shortcomings. Additionally, humans are impatient in pursuing their desirable goals, as if they are created with a sense of urgency (appearing to possess a natural inclination towards haste and urgency).

- Humans tend to be frugal and greedy (Chavoshi, 1388).

Research Background

Given the research topic, this section examines previous studies in two areas: research related to the theory of Islamic development and studies that have attempted to design a model for human resource development.

Research related to the theory of Islamic growth

In the field of Islamic growth theory, several studies have been conducted, but none of them have specifically addressed the design of a human resource development model. In a particular study by Gonjali and colleagues in 1394 (2015), the authors critically examined the anthropological components and existing paradigms from the perspective of the anthropology of growth theory. The outcome of the research introduces a new perspective based on Islamic views and Muslim thinkers. According to this perspective, in addition to organizational growth, attention should also be paid to human development. In another study conducted by Javadi and colleagues in 1399 (2020), they attempted to provide an alternative model in the field of motivation based on the growth theory. For this purpose, various motivation theories grounded in Islamic perspectives have been presented. In another research titled "An Examination and Critique of the Impact of the Utilitarian School on Decision-Making Theories and its Comparison with Islamic Growth Theory," Azizi and colleagues (1395/2016) adopted a foundationalist approach. In this regard, they have presented the Islamic Growth Theory, which holds universality and a special position within the framework of Islamic thought,

as an alternative to the utilitarian foundation. In this research, efforts have been made to examine utilitarian decision-making theories. After demonstrating the utilitarian aspects of these theories, the study aims to illustrate the effects of shifting the foundation from utilitarianism to Islamic growth. Furthermore, the practical efficiency of the Islamic growth foundation for decision-making in management is explained. Finally, in this research, the characteristics of growth-oriented decision-making are introduced.

Research Related to the Design of Human Resource Development Model

In the conducted searches, no research was found that specifically addressed the design of a human resource development model with a reliance on religious themes. However, efforts have been made in this section to examine studies conducted within the organizational ecosystem of the Islamic Republic of Iran that earnestly strive to formulate such a model. These studies, whether directly or indirectly, may carry an Islamic character in certain sectors. Hashemirad (2010) in his doctoral dissertation titled "A Model for Human Resource Development at the National Level Toward the Achievement of the Twenty-Year Vision of the Country" presented a model for human resource development. In this model, theoretical foundations and existing patterns of human resource development were analyzed, taking into account indigenous considerations and the principles outlined in the twenty-year vision document. Thus, the final research model was proposed. In another study, Pakdell and colleagues (2018) proposed a model to elucidate the components and the manner of interaction and correlation between the policies, strategies, programs, and actions of organizations and ministries in the realm of human resource development. The national human resource development system is composed of primary subsystems related to the training and supply of human resources and the job market. These two subsystems are subject to the policies of the subsystems of human resource management and economic growth and development. In other

words, the country's human resource sector policies function as an input for the subsystems of supply and labor market of human resources.

In Hosseini's master's thesis (2019), a model for the development of human resources in Iranian government organizations with a focus on modern public services has been presented. The outcome of this research indicates that the development of human resources with a focus on modern public services encompasses four key components: participation of human resources in organizational decision-making, development of human resource competencies, training of human resources, and empowerment of human resources

In another study, Gholipour and colleagues (1399), have set out to explore the human resources development process and to formulate an appropriate model in the country's higher education system. The results of this study indicate that there are twelve components that play a role in an contributing to an appropriate model for human resources development in the higher education system. These components include: self-efficacy, self-esteem, motivation, empowerment, organizational learning, organizational culture, knowledge management, technology, job satisfaction, community development, network facilitation, and finally human capital development. "Designing a Model for Entrepreneurial Human Resources Development" was another research conducted by Jalili and colleagues in 2020. Based on the findings of this research, the implementation of an entrepreneur-centric approach to human resources development in universities, accompanied by the cultivation of entrepreneurial thinking within the education system, yields outcomes related to educational advancement, psychological well-being, and economic growth. Hence, it requires the attention of education managers and practitioners to foster these positive outcomes in teaching and learning environments. In another study, Zare (1399) has come to present a human resources development model with a transformational approach. In this research, after examining various human

resources development models, he has addressed the concept of transformative human resources development, and has finally presented a comprehensive model.

Mobaraki Abadi (2018) pursued the design of a human resources development model in his doctoral dissertation, aiming to enhance the performance of small and medium-sized enterprises. He endeavored to identify the dimensions, components, and indicators of human resources development in small and medium-sized enterprises in structural, behavioral, and contextual dimensions. In this research, key resources, areas, and basic concepts of human resources development in small and medium-sized enterprises were studied and evaluated. Having determined and formulated the indicators influencing human resources development in these enterprises, a research model was presented. In another study, Rokhsani and colleagues (2020) aimed to present a model for human resources development in government organizations with an entrepreneurial approach. In this research, by designing a model and formulating various indicators and different aspects of entrepreneurial human resources development in the government organizations of Ardabil province, they emphasized on the significant role that this concept can play in enhancing the conditions of Iranian government organizations, taking into account their specific characteristics. Finally, Mo'azzin Alavi (1400) in his "Designing and Explaining a Model for Human Resources Development at the National Level" attempted to provide a comprehensive explanation of the concept of human resources development at the national level. The study aimed to architect the human resources of the country, presenting a model of human resource development using the grounded theory approach, within the framework of the the Corbin and Strauss paradigm.

The Research Method

In the present research, conducted using a qualitative approach, data collection was achieved through document analysis and interviews. Accordingly, relevant sources that could contribute to understanding the theoretical dimensions of Islamic growth were selected and analyzed. In addition, semi-structured interviews with experts were conducted, employing a snowball sampling method, which falls under the subset of purposeful sampling methods. To analyze textual data and transform scattered data into detailed and meaningful information, the method of content analysis is employed (Brown & Clarke , 2006).

Various approaches have been proposed by different scholars for content analysis; furthermore in this research, the method utilized is based on the framework introduced by Abedi Jafari and colleagues (2011), which combines three other approaches. This method comprises 3 stages, 6 steps, and 16 actions (Abedi Jafari, Taslimi, Faghihi, and Sheikhzadeh, 2011).

In this research, to gain insights into the theory of Islamic growth, a dual approach has been employed, simultaneously utilizing existing documents and materials along with interviews with experts in this field. This means that, reciprocally, some aspects of the study involve making reference to relevant books and documents, while in other instances, semi-structured interviews have been conducted. The documents and materials under study include:

- Unseen Aids from God in Human Life (Motahhari, 2010)

- Fitrat (Nature) (Martyr Motahhari, 1994)

- Education and Upbringing in Islam (Martyr Motahhari, 2003)

- Growth (Ali Safaei, 2004)

- Movement (Ali Safaei, 2009)

- The methodological approach Martyr Morteza Motahhari employed in theorizing about the concept of growth (Najari, 2011).

Furthermore, in this research, semi-structured interviews were conducted with six experts in this field. It is important to note that the interviews were initially recorded using an audio recording device, transcribed, and then implemented in written form. After multiple readings and familiarization with the content of the texts, the process of descriptive coding was initiated. The characteristics of the interviewees have been presented in Table 2.

Table۲ : the Profile of Experts Under Interview

Educational Background		Job Title	Specialized Field	
Ph.D. in Management: 6 individuals	Ph.D. in Theology: 1 individual	Member of the University Faculty	Human Resources and Ideological Management at Shahid Motahari: 5 individuals	Martyr Motahari's thoughts: 1 individual

As mentioned earlier, the process of conducting interviews and reading books has taken place in an reciprocal manner. As mentioned earlier, the process of conducting interviews and reading books has taken place iteratively. This means that initially, several interviews were conducted, followed by the review of several books. Additionally, further supplementary interviews have been conducted. Therefore, after implementing the interviews and also reading the books, the obtained texts were meticulously examined. In the initial coding and content analysis, a total of 160 base themes were extracted from the combination of books and interviews. In the next stage, simultaneously with the initial coding, the obtained themes were

elaborated and interpreted. The codes derived in the first stage were categorized into different groups and transformed into organizing themes. Out of the 160 base themes, 27 organizing themes were identified. After identifying the fundamental themes and organizing them into 27 organizing themes, considering the insights obtained from documents, materials, and interview texts regarding the theory of Islamic development, and in light of the research objectives and questions, these themes were categorized into 6 overarching themes. The data collection in qualitative research continues until the point of theoretical saturation is reached (Barreto et al., 2018). In this study, theoretical saturation was secured following the analysis of 6 texts and 6 interviews, which is illustrated by Table 3.

Table۳ : Theoretical saturation in the research

	Organizing themes	م۱	س۱	م۲	م۳	س۲	س۳	س٤	س٥	س٦	م٤	م٥	م٦	repeat
1	Man's being of two-dimensional nature	*	*	*				*			*	*	*	7
2	Man's being of primordial nature	*		*		*			*	*	*		*	7
3	Man's being of willful nature	*		*				*				*	*	5
4	The mutual impact of humans and organizations	*									*		*	3
5	The diversity among individuals stemming from variations in their existential assets	*	*	*			*	*			*		*	7
6	The simultaneity of individual and societal authenticity				*			*					*	3
7	The innate drive of individuals for the growth of existential assets	*	*	*			*	*	*			*	*	8
8	The understanding of existential assets	*	*	*	*	*					*	*	*	8

In the realm of the credibility of qualitative research findings, researchers make use of the criterion of trustworthiness. other words, the extent to which findings of qualitative research can be relied upon is referred to as trustworthiness (Mohammadpour, 2011: 84).

In this study, the Lincoln and Guba's trustworthiness framework has been used for assessing research quality. The techniques employed to ensure each of the four sub-criteria of trustworthiness (Lemon & Hayes, 2020) in this research are explained in Table 4.

Table 4: Techniques used to ensure reliable subcriteria

Criteria	Definition	Enhancement Technique	The implementation of the technique in the current research
Acceptability	The credibility or persuasiveness of a research. In a credible research, the data is consistent and coherent rather than scattered and contradictory.	Snowball Sampling	Selecting subsequent interviewees based on the introduction of previous interviewees
		participant feedback	Presenting the obtained core themes to each interviewee and receiving their
			corrective feedback
Transferability	The degree to which the results of a qualitative study can be transferred to another context and applied to a different population.	A detailed description of all the relevant details related to the research process.	Presenting a detailed picture of the field in which the research has been conducted, with the aim of providing sufficient information to the reader to judge the applicability of the findings in other environments.
Reliability	The reliability of the review process in a study, as well as the ability to identify the source from which the data originated, were collected, and employed.	Reliability Audit	Review and scrutiny of the research by other researchers
	The extent to	Presenting details	Presenting the

Verifiabi lity	which the findings are practicall y and genuinely based on data.	of research methods and data	process of formation of organizati onal themes based on basic themes, and of comprehe nsive themes based on organizati onal themes.
		illustrati on	Presenting sections of interviews and reviewed document s during the interpretat ions as illustrative evidence to substantiat e the conclusio ns or observatio ns drawn from the data analysis.

Research Findings

This research study was conducted with the aim of designing a model for the development of organizational human resources based on the

theory of Islamic growth. To achieve theoretical saturation, 6 interviews and 6 documents were subjected to content analysis. Table 5 illustrates a section of the descriptive coding for one of the conducted interviews.

Table 5: Samples of Descriptive Encoding of Interviews

No	Statements	basic theme
	The goal of Islam is the growth of human beings, so this growth must be realized in every aspect. So, if a person becomes part of an organization, we should foster their growth; that is, we need to consider how organizational personnel find excellence and evolve, ultimately leading to the organization's growth and excellence.	The goal of Islam: the growth and the development of humans
	Islam's perspective is human development, so in an organization, a person should also undergo development; meaning elevation, aspiring towards godliness.	Islam's perspective: Human developmen
	The statement suggests that we should consider how organizational personnel achieve excellence and evolve, ultimately	Individual growth and excellence lead to organizational excellence

	leading to the growth and excellence of the organization.	
	Given that spirituality creates motivation and increased motivation leads to better employee performance, it is essential to strengthen employees' spiritual motivation to enhance their performance and foster growth and excellence.	Compelling the enhancement of employees' moral motivation within an organization
	Humans have material and spiritual dimensions	Two-dimensionality of humans
	Humans have one (physical/material) body and one (spiritual/non-material) soul	Two-dimensionality of humans
	There are various domains or dimensions within the literature of management related to human development that include abilities, skills, knowledge, attitudes, behavioral traits, and more...	human development
	The inherent attributes bestowed upon humans (fitrat) that have the	Growing initial existing capital with a focus on reason

	potential to be nurtured	
	All values in Islam revolve around reason	In all values, reason or rationality is a fundamental element for personal and collective development.
	In the process of development and growth, reason becomes the foundation	The important aspect of Fitrat
	Reason is one crucial aspect of Fitrat (innate disposition); theoretical reason means recognizing values, and practical reason means acting upon these values and managing them	The flourishing of reason is what is sought for in Islam
	Everywhere in Islam, determinism is dominant, and its goal is the flourishing of reason	Mental growth
	Efforts should be made to provide opportunities for humans to become rational	

Subjects By analyzing 12 sources in this research, a total of 160 fundamental themes, 27 organizational themes, and 6 general themes were identified. Table 6 illustrates the formed themes in this research.

Table 6: Table of Formed Themes Resulting from the

Analysis of Interviews and Documents

Global Themes	Organizing Themes
1. Essentials of human resources development	1.1. Deep faith in god
	1.2. Spiritual freedom
	1.3. Social freedom
	1.4. Responsibility
	1.5. Sympathy (altruism)
2. Principles of human resources development	2.1. Paying simultaneous qttention to the material and spiritual dimensions of organizational members (two-dimensionality of human)
	2.2. Paying attention to the inherent inclinations of organization members (humans being of primordial nature).
	2.3. Strengthening the willpower of organization members (humans being of willful nature)
	2.4. Achieving balanced and well-rounded growth of talents among organizational members.
	2.5. The simultaneous growth and authenticity of the individual, the organizatio

Global Themes	Organizing Themes
	n, and society
3. The growth process	3.1. Identifying and understanding the existing assets.
	3.2. Preserving the existing assets
	3.3. optimal utilization of existing assets
	3.4. Strengthening the existing assets
4. Dimensions of growth	4.1. Physical dimension
	4.2. Scientific dimension
	4.3. Ethical dimension
	4.4. Intellectual dimension
5. The strategies of growth	5.1. Self-management
	5.2. Simultaneous focus on education and development of organizational human resources
	5.3. Enhancing the simultaneous intellect and willpower of organization members
	5.4. Utilizing the experiences
	5.5. Transforming encouragements into support
6. The goals of growth	6.1. Achieving a position of closeness to godliness or reaching the status of divine vicegerency

	6.2. Realizing societal growth
	6.3. Achieving organizational excellence
	6.4. Increasing an individuals' capacities and capabilities.

Subsequently, each component of the document-based and interview-based pattern is explained. It is worth noting that the analyses conducted have been presented by using codes derived from the analysis of texts and interviews. Additionally, in various instances, evidence from texts or conducted interviews has been presented.
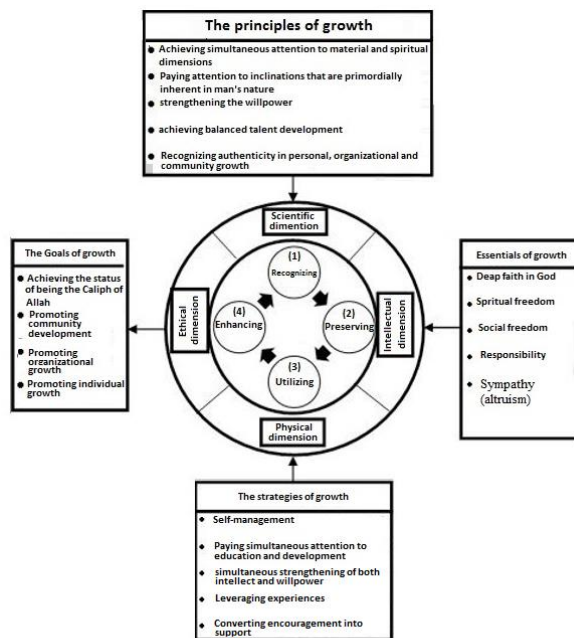

Figure 1: The organizational human resources development model based on Islamic growth theory

The prerequisites for human resources growth:

In order for the process of growth and development to be shaped within an organization,

there are some necessary conditions and prerequisites that must be in place. These factors generally encompass a set of conditions, factors, and characteristics, including:

Deep Belief in God

The most important prerequisite for growth is belief and faith in the existence of God. However, this belief should be meaningful and impactful in our actions. In other words, the presence and existence of God should be evident in all decisions and actions of the organization's members. Indeed, God is the source of dignity, and without faith in God, genuine growth is not possible. If the source of dignity is eliminated or lacks meaningful presence in the human resources development plan of the organization, human dignity will also be eliminated, and nothing meaningful will be achieved.

Spiritual Freedom

One of the essentials needed by every any living being is freedom. Martyr Morteza Motahhari defines freedom as follows: "Freedom means not obstructing the path of individuals and not creating obstacles in their way." (Motahhari, 2003: 12).

According to Martyr Mottahari, freedom has two aspects: social freedom and spiritual freedom. Spiritual freedom forms the foundation of social freedom, and social freedom is not achievable and practical without spiritual freedom. In the words of Martyr Mottahari, "In spiritual freedom, what does a person seek to be free from? The answer is that spiritual freedom, unlike social freedom, is freedom from oneself. Social freedom is the freedom of a person from the bondage and enslavement of others, but spiritual freedom is a particular type of freedom and, in essence, is the freedom of a person from self-bondage" (Mottahari, 2003: 24).

In this context, one of the interviewees also stated:

"Since humans possess both a superior self and an inferior self, spiritual freedom, in simpler terms, means that the superior self is free from the inferior self".

In summary, since this factor is an internal one, the organization has to take it into account in its educational and cultural programs. The organization, also, should promote the prerequisites for the growth and development of its members through enhancing the level of insight and attitude among them.

Social Freedom

Another prerequisite for the growth of human resources in the organization is to have social freedom, which is the result of spiritual freedom. Social freedom essentially ensures that the capacities of the organization's human resources can flourish without obstacles in their path.

Social freedom means that individuals should have freedom in society from other individuals, meaning that others should not be an obstacle in their growth and development. They should not imprison, restrict, exploit, employ, or enslave them. It means that they should not utilize all of his intellectual and physical abilities for their own interests (Mottahari, 2003: 13).

In an organization that seeks the growth and development of its human resources, respecting individuals' freedom and human dignity must be a serious consideration. In other words, depriving the members of the organization of their freedom and viewing them merely as tools, along with the one-sided exploitation of human resources, hinders the growth of individuals and ultimately leads to their alienation.

Responsibility

Another essential requirement for the growth and development of organizational human resources is the presence of a spirit of responsibility in them.

One of the most important requirements of the growth model is that a person will be responsible and accountable for their performance) R.1:4(.

Therefore, it is necessary to consider the strengthening of the sense of responsibility in organizational human resource development plans, both through cultural and educational programs, and within the framework of the mechanisms of performance management.

Sympathy (altruism)

Humans are inherently altruistic beings. From an Islamic perspective, individuals should regard each other as fellow human beings, support one another, and recognize the human dignity so that they can grow individually. Therefore, assisting in the growth of others and collaborating with them leads to the development of individuals and, consequently, the improvement of the organizational situation.

Principles of Human Resource Growth

This topic is the most recurring theme in analyzed texts. Background factors, in reality, indicate a series of contextual conditions that influence growth and development. It is crucially important to pat attention to these factors in the process of growth and development. These factors include:

Simultaneous consideration of the material and spiritual dimensions of organizational members (two-dimensionality of humans)

Although major shortcoming in the existing models of organizational human resource development is that they tend to excessively focus on the material aspect of individuals while neglecting their spiritual or psychological dimensions, This statement suggests that in many analyzed texts and interviews, there is a recurring theme emphasizing the notion that humans are two-dimensional beings, and that it is vitally important to pat attention to both aspects of human existence. Martyr Motahhari expresses the idea as follows: "Human beings have a body and a series of bodily powers, and they also have a soul and a series of spiritual powers" (Motahhari, 2003: 48).

According to his belief, attention should be given to both dimensions of human existence, and efforts should be directed towards nurturing and educating both aspects. Therefore, in organizational human resource development plans, it is necessary to design programs that address both the material and spiritual dimensions. While following existing models, make sure not to neglect the spiritual well-being of organizational members .

It is important to consider the innate dispositions of organizational members (Innate Nature of Humans)

The concept of innate disposition is among the frequently discussed topics in the analyses conducted. The issue of Fitrat (innate disposition), as put by Martyr Motahhari, is the mother or the origin of other issues. There has been significant emphasis on the issue of innate disposition in Islamic texts.

Humans possess inherent inclinations or instincts, referred to as fitrah, which distinguish them from animals, and these inclinations are not fundamentally oriented toward material interests. In other words, humans possess innate inclinations and dimensions.

It is necessary to focus on innate human tendencies in designing human resource development programs, and to leverage this divine capacity for the growth of individuals, organizations, and society, given that Fitrah (primordial nature in man) has a divine nature of human origin.

Strengthening the will of organization members

Will and willpower is considered as one of the principles or inherent aspects when discussing human nature. It means that human beings have the power to, by their own free will, take steps in the right or wrong direction. In this regard, the first interviewee states:

This passage suggests that unlike other entities such as inanimate objects, plants, and even angels, humans do not have a predetermined and specific existence. The nature of humans is not predetermined or defined in advance; in other words, it is not known in advance what humans are, and this is dependent on their will. The essence of a human is linked to their will. A human is what they will themselves to be; meaning, they have the capacity to will anything from infinite negativity to infinite positivity.

According to this content, the growth of organization members should be driven by their own will and choice. Therefore, the organization should make efforts to empower its members as much as possible so that they can, with their own will and determination, make informed choices in the right direction, for in this way, they will grow, achieve sustainable development, and attain greater resilience, unaffected by changing circumstances.

Balanced and well-rounded growth of the talents of organization members

God has bestowed upon humans various existential assets and talents, some of which have been actualized, while others exist in a potential form. Similarly, various talents exist in individuals at different levels. In this context, the organization should strategize for the growth of its members in a way that fosters well-rounded development, ensuring that individuals' diverse talents thrive in a balanced and harmonious manner. In this regard, Martyr Motahhari states:

> God has bestowed upon humans various existential assets and talents, some of which have been actualized, while others exist in a potential form. Similarly, various talents exist in individuals at different levels. In this context, the organization should strategize for the growth of its members in a way that fosters well-rounded development, ensuring that individuals' diverse talents thrive in a balanced and harmonious manner. In this regard, Martyr Motahhari states:

Authenticity of the simultaneous growth of the individual, organization, and society.

In the realm of philosophical discussions, one topic centers around the authenticity of the individual and the community. According to Martyr Motahari, both the individual and society possess authenticity. He believes:

(It is) a philosophy that seeks to implement specific plans in society. In the end, these plans are meant for people, whether the goal is an individual or a society.

If the goal is the society, it is these individuals through whom these plans must be implemented. If the goal is the individuals, education and development of the individuals are essential. In Islam, both the individual and the etal essence possess authenticity; meaning, the individual is not devoid of authenticity. Thus, there exists a plan and program for the development of individuals, whether it be molding the individual for plans aimed at society and the community, or shaping the individual with the goal of personal development. From a collective perspective, the individual must be constructed, providing the groundwork and tools for building society, or from the standpoint that the individual is the goal in itself (Motahari, 2003:15).

In this way, the growth of organizational members should not be viewed in isolation, focusing solely on the development of individuals, organizations, or society separately. Rather, all three should contribute to each other's growth and share responsibility in that regard.

The process of growth

In general, human growth, whether in an individual or a social setting, involves recognizing one's assets, taking responsibility for their preservation, engaging in effective utilization, and ultimately being accountable for their enhancement and development. Put differently, everyone possesses unique existential assets that they should identify, safeguard, utilize, and actively work to strengthen and grow (R. 1:2).

Shahid Motahari eloquently addresses this subject in the book "Divine Supernatural Aids in Human Life" as follows:

"We want to achieve growth; we aspire to acquire the competence for the maintenance and utilization of resources. We want to gain the competence for this significant responsibility; we want to understand whether we have growth in a particular matter or not. How do we find out? The first condition and the foundational pillar of growth is to have accurate knowledge... After the stage of having knowledge comes the stage of possessing power, competence, merit, and capability for maintenance and utilization" (Motahhari, 2010: 135).

The dimensions of growth

In the present study, based on the obtained data, a four-dimensional framework for human resource growth has been identified. These dimensions include physical growth, scientific growth, ethical growth, and intellectual growth.

A human has a physical body that needs to be nurtured, not in the sense of paying attention only to nurturing the physical body, but in terms of health and well-being, which is essential in Islam (physical growth). A human possesses a mind that requires strengthening (scientific growth). Humans also have tendencies, and managing these tendencies is commendable and beneficial (ethical growth). Ultimately, humans have intellect and willpower that demand significant and necessary enhancement (intellectual growth). (R 1:3)

Growth Strategies

The content in this area is considered as factors that control and manage the growth process. In this study, 6 themes have been identified as growth strategies, including:

Self-Management

When considering the purpose of human creation, this purpose is referred to as worshiping God in the Qur'an. Martyr Motahari also refers to personal growth in the context of worship and

believes that a part of personal management, intertwined with the religious and spiritual aspect of an individual, is the matter of worship. He further states:

Worshipping and benefiting from its blessings involve a system and mechanism, and in terms of expression, it is related to the good management of oneself. This means effectively managing oneself, one's feelings, emotions, instincts, and ultimately, one's heart and soul. Managing the heart, feelings, and emotions requires more than anything else proper management. (Motahari, 2010: 107)

Therefore, self-management constitutes one of the strategies of growth that guides us toward the purpose of creation, and transforms human resources within the organization into responsible and conscientious elements. In this way, individuals, by playing a proper role in the organization, fulfill a part of their duty of obedience.

Simultaneous Attention to the Education and Development of Organizational Human Resources

In Islam, there are repeated recommendations regarding the importance of education and development, and Its role in the process of personal growth and development is undeniable. Martyr Motahari states on this matter as follows:

> "Human growth is something to be acquired; humans must acquire the required knowledge, just as their abilities, capabilities, qualifications, and readiness for the maintenance and utilization of the facilities provided in the systems of creation for their activities are also acquired. Education and development, in general, address these two aspects. Education focuses on enlightening insights, which is one pillar of growth, while development focuses on

empowering capabilities, which is the second pillar" (Motahari, 1389: 148).

Therefore, in the organization, attention should be given both to enlightening human resources and conducting training courses and to nurturing individuals through the implementation of various programs. Just as discussed in the foundational principles of growth, this education and development should be focused on the balanced and harmonious growth of the talents of organization members.

Simultaneous Strengthening the Intellect and Willpower of the Members of the Organization

As Martyr Shahid has stated, intellect and willpower are interdependent. The flourishing of intellect plays a crucial role in strengthening the will. when intellect is in full bloom, it has a positive impact on strengthening one's will (R. 2:3). As was already said about human willpower, humans are fundamentally beings with the power of will and choice, and possessing the inherent ability to make choices and exercise their will that shapes the course of their own destinies. However, since an individual can will anything they desire, whether good or bad, and to put it more accurately, from infinitely negative to infinitely positive, efforts should be directed towards concurrently enhancing the intellect and willpower of organ.

The Utilization of Experiences

One of the most influential factors in the process of growth and development is the utilization of experiences. Martyr Motahari presents a classification of growth into the past, present, and future, under the title of "the potential scope of growth". According to him, growth means being aware of one's personal history and leveraging historical resources (Motahari, 2010: 149). Therefore, one of the strategies for the growth of human resources in the organization is to leverage one's own experiences and those of others, both

within the organization and from other organizations, as well as the lessons learned in confronting past challenges.

Converting Encouragements into Support

The last strategy identified in this research is the transformation of encouragement into support: A robust growth system is one that can gradually convert its encouragements along the learner's growth path into tangible support. In such a context, the learner should reach a level of growth where the primary goals of their development become so compelling that they will set aside individual goals and ancillary motivations.

Therefore, the organization must proceed with a step-by-step plan to move towards the maturity of its members. This approach aims to propel their primary developmental goals into action, making them motivating and inspiring for the individuals involved.

Growth Objectives

One of the factors contributing to the growth of organizations is the development and expansion of their human resources. On a larger scale, both of these aspects serve the growth of society, exerting an impact on societal development and, in turn, being influenced by it. Therefore, individual growth and excellence primarily lead to the advancement of organizations, and on a broader scale, contribute to the prosperity of society.

Islam aims for the development and improvement of human beings , and therefore, this development should be achieved in every aspect of life. So, if a person becomes part of an organization, we should foster their growth; in other words, we need to consider how organizational forces find excellence and evolve, ultimately leading to the growth and excellence of the organization. Islam is focused on human development. Individuals within an organization should develop in the sense of reaching excellence and becoming godly (R. 1:2).

An individual must be constructed for plans that are intended to contribute to the development of the society and the community.

However, the ultimate goal of the growth and elevation of the individual, organization, and society is that the purpose of human creation, namely servitude (worshipping the Creator), becoming godly, and achieving divine proximity come to fruition, and that all three of these elements collaborate with each other on this final path.

Conclusion and Recommendations

Continuous growth and development of human capital are essential necessities in the current world, due to the increasing importance of human capital as a crucial and impactful factor in the transformation of organizations and the creation of competitive advantages.

Today, organizations have become more aware of the role of human capital in achieving organizational goals, considering it a valuable asset. In the past and from a classical perspective, humans were perceived as tools at the disposal of organizations, which could be managed and controlled by them. Therefore, organizational costs were considered as a unified expense in organizational accounting, but now, with the shift in perspective toward human resources it is the employees that are considered as valuable assets of the organization, who must primarily possess the necessary competencies, skills, and knowledge to achieve organizational goals. However, as Ganjali and colleagues (2015) express, the fundamental issue in both of these perspectives is that, in both, humans are in the service of the organization, and the focus is solely on the growth of the organization (Ganjali et al., 2015). So, if the issue of human resource development is also brought up, it is for the purpose of enabling the organization to grow. Based on this matter, the present research endeavors to present a model of human resource development based on an Islamic perspective, wherein, in addition to organizational growth and development, attention should be given to the

growth and development of individuals. this model, the individual is not regarded as a tool at the disposal of the organization; rather, the organization is considered an environment and platform for the growth and development of the individual. Consequently, the organization and society benefit from these developed individuals. In reality, in this perspective, the focus is on the growth of the three entities, namely individual, organization and society. In other words, based on this point of view, individual growth and development primarily lead to an increase in the capacities and capabilities of the individual. As a result, it will enhance organizational excellence that will ultimately lead to societal growth. However, the ultimate goal of the growth and development of human resources, which is considered, in other words, the purpose of human creation, is to become godly and achieve divine proximity.

In conclusion, it is recommended that in future research, the perspectives of other Islamic scholars and thinkers in the field of human resource development also be examined. It is also suggested that all subsystems of human resource development be studied separately and in more detail with an Islamic perspective. For example, considering the crucial and significant role of education in human resource development, it is suggested that topics related to mentoring and education, as one of the subsystems of human resource development, be investigated with an Islamic perspective. Finally, experimental use of the presented model in this article within organizations can lead to the refinement of this model and the identification of its practical gaps.

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