Ranking the Dimensions of Political Development based on Islamic Teachings for the Government of the Islamic Republic of Iran

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ARTICLE INFO	ABSTRACT
	This research was conducted with the aim of ranking the dimensions of political development based on Islamic teachings for the government of the Islamic Republic of Iran. This research is developmental-applied in terms of purpose, and survey in terms of nature and method. In this research, the data collection tool were referring to documents, interviewing with experts and questionnaire. The statistical population of this research included 15 university professors in the field of development management and political science who are familiar with Islamic management, as well as religious persons and clerics who are familiar with public administration and political science who were counted all people. In this research, in order to analyze the data, were used DEMATEL. The results showed that among the dimensions of political development based on Islamic teachings for the government of the Islamic Republic of Iran, dimension of effective political participation was the most important dimension and religious democracy was the most influential dimension. **Keywords:** Political Development, Islamic Teachings, DEMATEL, Government of the Islamic Republic of Iran

INTRODUCTION

If in the early 1960s, more attention was paid to the economic dimension of development in countries, today other dimensions of development, especially political development, have also been given attention and popularity. In fact, today, political development is considered one of the important and necessary dimensions of development; so much so that many scholars believe that economic development is not possible without political development (Meshkat et al., 2015: 25). Also, some scholars believe that the reason for the underdevelopment of some countries, especially developing countries, despite the appropriate material facilities for development should be sought in political underdevelopment and the existence of widespread and pervasive political tyranny in those countries (Memarzadeh-Tehran and Pak-Tin, 2006: 7).

Political development means increasing the capacity of the system to respond to the needs, desires and demands of the people, structural diversity, specialization of structures, and also increasing political participation (Jahangiri, 2015: 2). Political development is a set of activities to guide society towards creating desirable living conditions in accordance with the value system accepted by society (Dolab, 2018). Also, some theorists and experts have used political development as an equivalent to political modernization (Memarzadeh-Tehran and Ahmadi, 2013: 92). In general, it can be said that the formation of the political development process requires long-term social changes during which the system of division of labor, social stratification, political system and culture undergo changes and transformations; therefore, in its development, the actions of social and political actors, the interests of groups, strata and classes, and their tendency to change or resistance play a role. Accordingly, it can be said that political development has an emergent nature and its development in each country has its own specific approach (Rajabzadeh, 2019: 1-2).

On the other hand, it should be said that although the administrative system is considered an independent system, it is also a subsystem within the political system that interacts with other subsystems and constantly trades with them,

is influenced by them, and influences them. In fact, the interaction of other systems such as the political, economic, and social systems with the administrative system is of great importance, because these systems are unable to govern themselves without the country having an efficient administrative system. Thus, the nature and performance of the administrative system of each country is rooted in various factors, the most important of which is the political system that governs it (Abedi-Ardakani and Soltani, 2010: 630). It can also be said that the administrative system and its developments are influenced by the political system and its open or closed political space. Therefore, it is appropriate to pursue the development of the administrative system at the same time as political development and reforms (Hestot and Kristinsen, 2023).

On the other hand, it should be said that political development is a Western concept that has been formed based on the components of modernism, and if it wants to be introduced into the culture of Iran, it must undergo refinement and transformation; meaning that it must lose many of its Western dimensions and find indigenous dimensions (Mushkat et al., 2015: 25). In fact, the application of the political development indicators of the Western semantic system in the system of the Islamic Republic of Iran shows the inefficiency of this indicator (Shiroudi, 2014: 89). Therefore, it should be said that Western political development models have often been helpful and useful for Western countries, and their application to other countries, including Iran, as the only appropriate model of progress and development, does not seem rational. In fact, most Western models have faced obstacles and limitations due to their non-native nature and lack of careful attention to the issues and problems of our society (Azizi et al., 2018: 158). Therefore, we must look for models that are consistent with the culture and Islamic society of Iran. However, one of the basic solutions to overcome problems in Islamic societies, including Iran, is to pay attention to Islamic management and study and apply the foundations and principles of this school. In fact, it can be said that the religion of Islam speaks in all aspects of human life, including micro and macro management, and their application will lead to human excellence and the progress of organizations and societies (Foruzandeh Dehkordi and Jokar, 1402: 51).

Considering the above, prioritizing the dimensions of political development based on Islamic teachings for the Islamic Republic of Iran is one of the goals of this research.

THEORETICAL FOUNDATIONS OF THE RESEARCH

Political development is one of the concepts that entered the development literature after World War II (Nazari et al., 2013: 149). The term political development is composed of two words: development and politics. Development means the improvement, growth, and expansion of all conditions and material and spiritual aspects of social life (Seifzadeh, 2017: 79). Politics means the measures that the government adopts to manage the affairs of the country (Aghabakhshi and Afshari-Rad, 2010, p. 140). Political development means increasing the capacity and efficiency of a political system in resolving conflicts between individual and collective interests, combining popularism, freedom, and fundamental changes in a society (Lakzai and Esm-Hosseini, 2012, p. 37). Achieving political development means a process in which simple political leadership systems give way to universal suffrage systems, political parties, and civil bureaucracies, and requires public awareness and movement of citizens on the one hand and acceptance of the will of the rulers on the other (Parizad and Soleimani, 1401: 11). The goals of political development include creating democracy, equality, stability, legitimacy, participation, institutionalization, capability, identity, influence, distribution, solidarity, rationalization, security, welfare, justice, and freedom (Memarzadeh-Tehran and Pak-Tin, 1385: 8). Although the terms development and political development are new terms and cannot be precisely defined in Islamic texts, this concept can be explained and analyzed given the comprehensiveness of the religion of Islam. In Islam, there are principles and rules that can be the basis for inferring political development issues. Principles such as human rationality, freedom and choice, the rejection of coercion in accepting religion, the principle of consultation and participation and people's allegiance to religious leaders, enjoining what is right and forbidding what is wrong and public supervision of the people, the principle of individual responsibility for maintaining the government and dozens of other principles that are directly and indirectly related to the political and administrative system of the Islamic society, in a way constitute the infrastructure of political development and especially political culture that affect people's beliefs and feelings and their mental perception and performance about the political system and its realization. In addition, there are foundations in Islam that determine the framework of development in various dimensions, especially in the dimension of political development. For example, the belief in monotheism and divine lordship fundamentally defines the relationships between God and man and between humans, or the principle of

human vicegerency that defines his role in important economic, political, social and cultural responsibilities at all levels, or the principle of purification, which is strongly influenced by the Islamic concept of development. Because purification in itself refers to solving the problem of human development in all dimensions through the purification of attitudes and relationships, and its result is salvation and happiness in this world and the hereafter. In light of these fundamental principles, it can be concluded that, first, the focus of development efforts and the axis of the development process in Islam is man. Islamic development means the development of man and achieving the status and dignity of a complete human being and improving the material, cultural, social and political environment. Second, development from the Islamic perspective is a comprehensive concept that encompasses moral, spiritual and material dimensions. Therefore, development is considered a purposeful and value-oriented activity that aims to increase human comfort and peace in all dimensions. Islam does not only seek welfare in this world, but also seeks human happiness in the hereafter, and from the perspective of Islam, there is no contradiction between the two. In contrast, the hereafter is ignored in contemporary approaches to development, and absolute material well-being, which is the goal of development in the West, is not the desired perfection for humans in Islam, nor has it been the purpose of human creation and creation, but rather they are manifested as a means to achieve the lofty goals that the revealing religion of Islam has determined (Ism-Hosseini and Lak-Zaei, 2010: 555-556).

RESEARCH BACKGROUND

Amirmozaheri et al. (1402) conducted a study entitled "Analysis of the Dimensions of Political Development in the Sixth Development Plan of the Islamic Republic of Iran". The results of the study showed that in the Sixth Development Plan, among the ten components of political development, the components of institutionality and complexity of the social structure, government responsibility and accountability, rule of law, rationality and rationality, economic development, government capacity, political freedom, political participation, political competition and psychological and political security were considered, and the three components of political freedom, political participation and political competition were not addressed. Maleki et al. (1401) conducted a study entitled "Sociological explanation of factors affecting the attitude towards the development performance of government officials in Iran from the perspective of postgraduate students of public and private universities in Zanjan". The results of the study showed that students' attitude towards the development performance of government officials among middle-aged students depends on the government's political development management, the government's economic development management and the level of participation in elections. Mirkhalili et al. (1401) conducted a study entitled "Identifying and examining the components and indicators of the Iranian Islamic model of progress to explain the political development model in Iran." The results of the study showed that the political development model based on the Iranian Islamic progress has 10 main components, each of which, while being related to each other, has a certain importance and weight in the explanatory model of the model. Malekshahi et al. (1400) conducted a study entitled "Investigating the impact of political development on good governance based on the declaration of the second step of the Islamic Revolution." The results of the study showed that the components of political development (participation, competition, cohesion, and trust) have a direct and meaningful relationship with the good governance model. In other words, the prerequisite for achieving good governance in the country is the fulfillment of the requirements and conditions of political development. Azizi et al. (1397) conducted a study entitled "Achieving political development in the Iranian Islamic model of progress." The results of the research showed that the indicators of political development (political participation, religious democracy, equality and freedom) in this model are in line with Sharia and by adhering to the implementation of justice in the policy-making space of the society, the basis for desirable political development has been provided. Kingsbury (2007) conducted a study entitled "Political Development". The results of the research showed that democracy and the efficiency of the executive bodies are among the most important dimensions of political development.

RESEARCH METHODOLOGY

The present research is developmental-applied in terms of its purpose and survey in terms of its nature and method. Also, this research is a single-section research in terms of time. The statistical population of the research includes 15 university professors in the fields of development management and political science familiar with Islamic topics, as well as seminary professors and clerics familiar with public management and political science topics, all of whom were surveyed. The demographic characteristics of the experts are shown in Table 1:

Research Article

Table 1: Demographic characteristics of the experts

Place of activity	Area of Expertise	Work Experience	Educational Degree	Gender	Item
University teacher	Comparative Management and Development	16 years	Specialized Doctorate	Male	News 1
University teacher	Comparative Management and Development	22 years	Specialized Doctorate	Male	News 2
District teacher	Quranic Interpretation and Sciences	19 years	Level 4 Field	Male	News 3
University teacher	Islamic Philosophy and Theology	18 years	Level 4 Field	Male	News 4
University teacher	Political Science	20 years	Specialized Doctorate	Female	News 5
University teacher	Political Science	23 years	Specialized Doctorate	Male	News 6
Provincial teacher	Political Science	19 years	Master's Degree	Male	News 7
Provincial teacher	Political Science	25 years	Master's Degree	Male	News 8
University teacher	Political Science	28 years	Specialized Doctorate	Male	News 9
University teacher	Public Policy Management	26 years	Specialized Doctorate	Male	News 10
University teacher	Comparative Management and Development	23 years	Specialized Doctorate	Female	News 11
District teacher	Comparative Management and Development	17 years	Specialized Doctorate	Female	News 12
University teacher	Islamic Philosophy and Theology	22 years	Level 4 Field	Male	News 13
Place of activity	Quranic Interpretation and Sciences	19 years	Level 4 Field	Male	News 14
University teacher	Islamic Knowledge	years 24	Seminary Level 4	Male	Expert 15

In this research, library studies (document review), interviews, and questionnaires were used to collect the required data; thus, first, the dimensions of political development based on Islamic teachings were identified through library studies (the sources studied include books and articles written in this regard). Then, in order to finalize the list of dimensions of political development based on Islamic teachings for the Islamic Republic of Iran, relevant experts were interviewed. The questionnaire used in this research is DEMETEL, which examines the prioritization of dimensions of political development based on Islamic teachings for the Islamic Republic of Iran. In the DEMETEL questionnaire, the measurement levels can be divided into four levels and are indicated by the numbers 0, 1, 2, and 3, which respectively indicate no relevance and impact, low level of impact, high level of impact, and very high level of impact. The scoring method for the questionnaire is shown in Table 2:

Research Article

Table 2: Scoring of the DEMETEL questionnaire

Very high level of effectiveness	High level of effectiveness	Low level of effectiveness	Lack of communication and effectiveness
3	2	1	0

Research Findings

Demat is a decision-making technique based on pairwise comparisons. The Demat technique can be used to identify and examine the relationship between dimensions, cause-and-effect relationships, and create a network relationship map, extracting the influential or influential relationships of elements, and displaying the relationship between factors in a systematic structure. This technique is based on diagrams that can divide the involved factors into two groups of cause and effect and make the relationship between them an understandable structural model.

Assuming that n factors affect the system in question, a measurement system must be created that measures the cause-and-effect relationships between the factors. The measurement levels can be divided into four levels and are indicated by the numbers 0, 1, 2, and 3, which respectively indicate no relationship and influence, low level of influence, high level of influence, and very high level of influence (Lin and Wu, 2008).

Using the opinions of experts, the relationship and level of influence between factors is obtained. The output of this operation is a square matrix that shows the direct relationships between factors. This matrix is called the direct relationship matrix and each element xij of it shows the level of influence of element i on element j. The elements on the main diagonal of this matrix are zero, which means that the factors do not directly affect themselves (xii=0). The direct relationship matrix of the political development model based on Islamic teachings is shown in Table 3 and the relationship matrix of the entire model is shown in Table 4.

Table 3: Direct relationship matrix for the political development model based on Islamic teachings

9	8	7	6	5	4	3	2	1	Dimensions
1/254	0/598	2/003	1/856	2/986	2/311	1/213	0/354	0/000	Authentic Islamic-Political Worldview
2/036	1/009	2/781	1/445	1/268	1/825	0/759	0/000	0/354	Coherence of Organizational Political Culture
1/569	1/569	2/148	0/864	1/836	2/589	0/000	0/759	1/213	Rationality and Reason
1/875	2/658	1/824	0/269	1/269	0/000	2/589	1/825	2/311	Justice-Centeredness
2/036	1/985	1/709	0/782	0/000	1/269	1/836	1/268	2/986	Based on Spirituality
1/648	2/000	1/587	0/000	0/782	0/269	0/864	1/445	1/856	Rule of Law
2/068	1/568	0/000	1/587	1/709	1/824	1/336	2/781	2/003	Effective Political Participation
2/089	0/000	1/568	2/000	1/985	2/658	2/148	1/009	0/598	Religious Democracy
0/000	2/089	2/068	1/648	2/036	1/875	1/569	2/036	1/254	Accountability and Accountability

Table 4: Matrix of overall relationships for the political development model based on Islamic teachings

9	8	7	6	5	4	3	2	1	Dimensions
1/000	0/000	1/000	0/000	1/000	1/000	0/000	0/000	0/000	Authentic Islamic-Political Worldview
1/000	0/000	1/000	0/000	0/000	0/000	0/000	0/000	0/000	Coherence of Organizational Political Culture
1/000	1/000	1/000	0/000	1/000	1/000	0/000	0/000	0/000	Rationality and Reason
1/000	1/000	1/000	0/000	1/000	1/000	1/000	1/000	1/000	Justice-Centeredness
1/000	1/000	1/000	0/000	1/000	1/000	1/000	0/000	1/000	Based on Spirituality
0/000	0/000	0/000	0/000	0/000	0/000	0/000	0/000	0/000	Rule of Law
1/000	1/000	1/000	0/000	1/000	1/000	1/000	1/000	1/000	Effective Political Participation

1/000	0/000	1/000	0/000	1/000	1/000	1/000	0/000	0/000	Religious Democracy
1/000	1/000	1/000	0/000	1/000	1/000	1/000	1/000	1/000	Responsibility and Accountability

The superiority vector (D+R)

The higher the value of D+R, the greater the interaction of this dimension with the rest of the factors and indicates the importance of that dimension.

The correlation vector (D-R)

Indicates the net influence of this dimension in the system. If its value is greater than zero, the influential dimension is certain, and if its value is less than zero, the influenced dimension is certain.

The results of the DEMATL analysis of the political development model based on Islamic teachings in Table 5 and Figure 1 show that the dimension of "effective political participation" is the most important dimension and the dimension of "religious democracy" is the most influential dimension.

Table 5: Influence and influence matrix for the political development model based on Islamic teachings

D-R	D+R	Influence (R)	Influence (D)	Dimensions
-0/031	16/958	8/495	8/464	Authentic Islamic-Political Worldview
-0/053	15/722	7/888	7/834	Coherence of Organizational Political Culture
0/188	16/958	8/385	8/573	Rationality and Reason
0/025	19/442	9/708	9/733	Justice-Centeredness
0/006	18/457	9/226	9/231	Based on Spirituality
-0/002	14/067	7/034	7/032	Rule of Law
-0/471	19/865	10/168	9/697	Effective Political Participation
0/342	18/339	8/998	9/341	Religious Democracy
-0/004	19/201	9/602	9/599	Accountability and Accountability

DISCUSSION AND CONCLUSION

In the present study, the dimensions of political development based on Islamic teachings were initially identified through library studies and interviews with experts. These dimensions were classified into nine categories: authentic political-Islamic worldview, coherence of organizational political culture, rationality and rationality, justice-centeredness, reliance on spirituality, rule of law, effective political participation, religious democracy, and responsibility and accountability. Then, these dimensions were examined and analyzed using the DEMATEL technique. The results of DEMATEL showed that the dimension of effective political participation was the most important dimension and religious democracy was the most influential dimension among the dimensions of political development based on Islamic teachings for the Islamic Republic of Iran.

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