

# Identifying and Examining the Status of Mental Health and Entrepreneurial Organizational Motivation Components Based on Islamic Medicine Culture

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## Abstract

**Background and objective:** The purpose of the present article is to identify and examine the status of mental health and entrepreneurial organizational motivation components based on culture medicine based on the Islamic medicine.

**Method:** The present research is applied and developmental in terms of purpose, and is survey in terms of method and is descriptive in terms of nature. The statistical population consists of two groups; 1) Experts familiar with the field of mental health and entrepreneurial organizational motivation based on culture (medicine), that 15 people were selected using a non-random sampling method of selective type. 2) The employees with expert and excellent organizational rank in the Ministry of Economic Affairs and Finance (7,789 people) that according to Cochran's formula, 400 people were selected as a sample by a random stratified method proportional to the class size. Identifying and screening mental health and entrepreneurial organizational motivation factors based on culture (medicine) was performed by Delphi technique. Finally, the questionnaire of mental health and entrepreneurial organizational motivation based on culture (medicine) was formed consisting of 60 questions. Data analysis was performed using one-sample t-test by applying SPSS software.

**Results:** Based on the final results, the mental health and entrepreneurial organizational motivation based on culture (medicine) had 6 dimensions of devotional jihadi work, spiritualistic individual entrepreneurship, benevolent interactions and working relationships, autonomous entrepreneurship, transformationalism and transcendence and pre-active innovation. Each of these dimensions has separate components that totally 20 components were collected. The results of measuring the status of mental health and entrepreneurial organizational motivation based on culture (medicine) in the Ministry of Economic Affairs and Finance and its components showed that the mean baseline was obtained 3.00 and also the P-value of Kolmogorov-Smirnov test (KS) (0.001) was smaller than the significance level (0.05) which showed that the variables are in the desired status.

**Conclusion:** This study concluded that the based on the results, applying Islamic work ethics in medical issues in organizational culture could improve performance of Iranian organizations.

**Keywords:** Mental Health, Entrepreneurial Organizational Motivation, Islamic Culture, Experts, Delphi Technique.

## Background and objective

During the last 30 years, especially in the last two decades, the concepts of mental health and entrepreneurial organizational motivation are developed and known with various titles in the existing organizations, and it seems that mental health and entrepreneurial organizational motivation have attracted the highest attention towards itself as an applied concept in today's organizational success, because mental health and organizational motivation and entrepreneurial activities can be formed in an organization and lead to the development and success of the organization<sup>1</sup>. Mental health and entrepreneurial organizational motivation are a growth strategy and an effective path to achieve competitive advantage. Due to the intensity of competition in the current business space, creating an entrepreneurial environment in the organization has become a basic need of many organizations. This issue is also true for the Ministry of Economic Affairs and Finance. According to the conducted investigations, mental health and organizational motivation play an important role in the occurrence of entrepreneurial activities<sup>2</sup>.

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One of the ways for organizations, to respond to environmental requirements is mental health and entrepreneurial organizational motivation based on culture (medicine), because it develops the beliefs of members of the organization to develop and create innovation and is followed by progress and prosperity<sup>3</sup>. In examining Islam's view regarding entrepreneurial culture, it suffices that Islam always reminds mankind the point that everything is action. Man's action forms his destiny. This is a realistic and logical way of thinking and is in accordance with the laws of nature. The Holy Qur'an places great emphasis on action, and expresses it eloquently and beautifully in this regard: "There is nothing for mankind but what it strives for. That is, human happiness depends on his action. This teaching is one of the greatest teachings for the life of a nation. If a nation knows that it must determine its own destiny, it will direct its performance in that direction<sup>4</sup>.

Islam wants Muslim people to trust in God. But trust in the Qur'an has a vivid, dynamic and epic meaning. That is, wherever the Qur'an wants to force human beings to act, and remove fears and apprehensions from human beings, it is constantly reminded that do not be afraid of failure and trust on islam<sup>5</sup>. Islam advocates two powers: one is spiritual power and the other is economic power. Spiritual power means that a person is strong and powerful enough to disregard the world and its belongings. And if he loses all of them, he can endure failure spiritually and learn from his mistakes, and with perseverance and foresight seek another opportunity for work and effort. Lack of worldly belongings can be very effective in accepting economic risks because in this case, by losing his capital, he has not lost anything but has gained valuable experience and has moved forward on the path to success<sup>6</sup>.

Asceticism and entrepreneurship in Islam means that mankind gives up his natural affairs for a greater and ideal goal. Of course, it should be known that asceticism is not obligatory, but is a virtue and a perfection, but a virtue and perfection whose purpose is not to deprive a person of worldly pleasures<sup>7</sup>. In Islam, it is recommended in some cases for purposes and goals that man should not be hedonistic, should not immerse himself in the pleasures of the world, even if he immerses himself in lawful pleasures, he has not done something forbidden, but if he does not do, he has done a great moral deed. Islam for several purposes accepts that man should be ascetic in the world, that is, to give up lawful pleasures. Such as self-sacrifice, compassion, freedom and liberty and the understanding of spiritual pleasures. Therefore, Islam has called its followers to power and its instructions are also to strengthen the will and power of Muslims and has forbidden whatever that hinders this progress. But it is the mistaken attitude of Muslims about Islam that has kept them weak. What can be deduced from the above points is that only Islam agrees with the entrepreneur, rather Muslim entrepreneurs can play a more successful and effective role than the entrepreneurs of other societies and religions by observing the divine commands. Of course, it should be noted that the science of entrepreneurship should not cause some anomalies in society and public culture, the science of entrepreneurship should not enter the originality of the individual and consequently the originality of profit and the originality of pleasure derived from the capitalist system into society. Changes should be created in public culture so that society supports entrepreneurial activities and welcomes their creative effort. It seems that in our public culture, which is derived from our religious culture, the geographical boundaries of values have been slightly manipulated. We are no longer upset that

most Muslim countries are living in poverty, and we consider all these factors to be related outside the circle of Muslims. Instead, values have spread in our minds that are more superficial and apparent and have no effect on improving the lives of Muslims. Interestingly, Will Durant says: No religion has called its followers to power as much as Islam, while its followers are living in such a weak and miserable way<sup>8</sup>. Has the school that has called its followers to power taken the means to bring them to power by its orders? According to Iqbal Lahori, it is a defect in the thinking of Muslims. The values of Islam all support the work and effort and the acquisition of wealth and power of Muslims. But it is the wrong attitudes of Muslims that have prevented them from gaining power. It seems that our misconceptions and incorrect views about these values have widened the gap between entrepreneurship and public culture. In the following some cases of these concepts and meanings that have been misinterpreted are mentioned<sup>9</sup>.

Since the role of the Ministry of Economic Affairs and Finance is to regulate the economic and financial policies of the country and to create coordination in the temporal affairs and the implementation of tax policies and the implementation of economic cooperation programs and joint ventures with foreign countries, accordingly, the purpose of the present article is to identify and examine the status of the mental health and entrepreneurial organizational motivation components based on culture (medicine) in this ministry, because in the field of global trade, having compiled policies and strategies is more possible and achievable, and considering evident assets and its proper management can provide a high competitive ability in this ministry and take competitors out of the competition scene to a large extent, which this point

itself represents the necessity and importance of doing this research.

## Method

The present research is applied and developmental in terms of purpose, is survey in terms of method and is descriptive in terms of nature. The statistical population of the research consists of two groups; the first group includes experts familiar with the field of mental health and entrepreneurial organizational motivation based on culture (medicine) with the promotion of entrepreneurial attitude, the number of whom is unspecified and have been scattered throughout the country and the way of selecting them is selective and should have characteristics such as knowledge and experience in the subject, desire, sufficient time to participate and effective communication skills<sup>10</sup>, having scientific researches and articles related to the research subject, availability, experience, appropriateness of the field of study, doctoral degree, and teaching at the university, that in this research their viewpoints have been used in designing the indicators of mental health and entrepreneurial organizational motivation based on culture (medicine). To select a suitable sample from the community of experts and university professors using non-random sampling method of selective type, 15 people were selected. The second group includes employees with expert and excellent organizational rank (with bachelor or higher university education) in the Ministry of Economic Affairs and Finance (7,789 people), scattered in 31 provinces. Of whom 400 people were selected according to Cochran's formula, as a sample by stratified random method according to the class size.

Identification and screening mental health and entrepreneurial organizational motivation factors based on culture (medicine) was performed by Delphi technique. According to the results of conducted researches and the available theoretical literature in this field, the components were identified and exposed to the evaluation of experts and pundits in the form of a questionnaire. In the questionnaire, respondents were asked to specify the importance ratio of each one of the items in a five-point continuum from "completely inappropriate" to "completely appropriate". Finally, the questionnaire of mental health and entrepreneurial organizational motivation based on culture (medicine) was composed of 60 questions in the form of components (devotional jihadi work, spiritualistic individual entrepreneurship, benevolent interactions and working relationships, autonomous entrepreneurship, transformationalism and transcendence and pre-active innovation). The questionnaire was first investigated and confirmed by 15 experts in terms of face and content validity, and then the content validity ratio or CVR was estimated based on the following formula:

$$CVR = \frac{n_e - \frac{N}{2}}{\frac{N}{2}} \quad (1)$$

In which N represents the total number of responding experts,  $n_e$  is the number of experts who have confirmed the desired article (item). The closer the CVR value is

to one, it represents that more respondents have distinguished the item as appropriate. In this research, the content validity of the questionnaire of mental health and entrepreneurial organizational motivation based on culture (medicine) was calculated to be 0.949. Cronbach's alpha coefficient of the mental health and entrepreneurial organizational motivation based on culture (medicine) is 99.1%, which is more than 0.7 and has acceptable reliability. Data analysis was performed using one-sample t-test by applying SPSS software.

## Results

By identifying and screening mental health and entrepreneurial organizational motivation factors based on culture (medicine) using Delphi technique based on previous studies, research literature and conducted interviews, totally 20 indicators of mental health and entrepreneurial organizational motivation based on culture (medicine) of managers were identified. In the first phase of the Delphi technique, these criteria were provided to the experts in the case study field and they were asked to present a proposal if they have a suggestion about the combination of some criteria in the form of a new criterion, and finally no index was added to these sub-criteria. A description of the indicators of mental health and entrepreneurial organizational motivation based on culture (medicine) can be observed in (Table 1):

**Table 1.** Summary of the Indicators of Mental Health and Entrepreneurial Organizational Motivation Factors Based on Culture (Medicine) in the First Round of Delphi Technique

Criteria	Sub-Criteria
Devotional Jihadi Work	Trustworthiness in Work
	Purposefulness in Work
	Resistance and Resilience in Work
	Valuing Work
Spiritual Individual Entrepreneurship	Self-Control
	Hereafter Orientation

Criteria	Sub-Criteria
Benevolent Interactions and Working Relationships	Spontaneity
	Entrepreneurial Identity
	Accepting Benevolent Opposition
	Servant Leadership
Autonomous Entrepreneurship	Participatory and Customer-Centric Interactions
	New Business
	New Risky Activities
Transformationalism and Transcendence	Leading in the Market
	Creativity and Initiative
	Tolerance of Ambiguity
Pre-Active Innovation	Flexibility
	Courage
	Decisiveness
	Job Satisfaction

In the second step of the Delphi technique, first, 20 indicators of mental health and entrepreneurial organizational motivation based on culture (medicine) are screened to select the criteria that have more importance and appropriateness. Then, by experts in this field who were selected in the sample

composed of 15 people and were familiar with all sub-indicators, according to the Delphi method, each criterion was examined based on the purpose. Delphi technique has been used for the initial screening of the identified criteria.

**Table 2.** Summary of the Results of the Second Round of Delphi Technique of Mental Health and Entrepreneurial Organizational Motivation Based on Islamic Culture

Sub-Criteria	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Expert 7	Expert 8	Expert 9	Expert 10	Expert 11	Expert 12	Expert 13	Expert 14	Expert 15	Mean
Trustworthiness in work	5	4	4	5	5	4	3	4	4	3	5	4	5	4	4	4.2
Purposefulness in work	4	4	5	4	4	4	4	3	5	4	4	4	4	4	4	4.1
Resistance and resilience in work	5	4	5	5	5	5	5	4	4	4	5	5	5	4	4	4.6
Valuing work	4	4	5	5	5	5	4	5	5	4	4	4	4	4	5	4.5
Self-control	4	4	4	5	4	5	5	5	5	5	5	5	5	5	4	4.7
Hereafter orientation	4	5	5	5	5	5	4	4	4	4	5	5	5	4	4	4.6
Spontaneity	5	4	4	4	4	4	4	4	4	5	5	5	5	5	5	4.5
Entrepreneurial Identity	4	4	5	5	5	5	4	4	5	4	4	4	5	4	5	4.5
Accepting benevolent opposition	4	4	4	5	5	4	5	5	5	4	4	5	4	5	4	4.5
Servant leadership	5	4	4	5	5	5	3	4	4	5	5	4	5	4	5	4.5
Participatory	5	4	4	4	4	5	5	4	5	4	4	5	5	4	5	4.5

Sub-Criteria	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Expert 7	Expert 8	Expert 9	Expert 10	Expert 11	Expert 12	Expert 13	Expert 14	Expert 15	Mean
<b>and customer-centric interactions</b>																
New business	4	5	4	4	4	4	5	5	4	5	4	4	4	5	4	4.3
New risky activities	5	5	4	5	5	5	4	4	5	5	4	5	5	5	4	4.7
Leading in the market	5	5	4	5	4	4	4	4	4	4	4	5	4	4	5	4.3
Creativity and initiative	4	4	5	5	4	5	5	4	4	4	4	4	4	5	4	4.3
Tolerance of ambiguity	4	5	4	4	4	3	4	5	5	4	4	5	5	5	5	4.3
Flexibility	5	4	4	4	4	5	4	5	5	5	5	4	4	5	5	4.5
Courage	4	4	5	5	4	5	4	3	5	5	5	4	4	5	5	4.5
Decisiveness	5	4	4	5	5	5	5	4	4	5	4	4	5	5	5	4.6
Job satisfaction	5	5	4	5	4	5	5	5	5	5	5	5	4	5	5	4.8

According to (Table 2), the Delphi technique has been continued in two rounds and has been stopped in the second round by reaching a final agreement. Finally, the remaining 15 indicators in the second round have all obtained the score higher than 3 again. Therefore, the Delphi technique has been stopped and the identified indicators of mental health and entrepreneurial organizational motivation based on culture (medicine) have been used for the final analysis. Investigating the Research Question: How is the status of the variable of mental health and entrepreneurial organizational motivation based on culture

(medicine) and its components in the Ministry of Economic Affairs and Finance?

As it can be observed in (Table 3), regarding that P-value of the test (0.001) is lower than the significance level (0.05), so the zero hypothesis is rejected. In other words, according to the mean obtained for these variables, it can be said that the status of the variable mental health and entrepreneurial organizational motivation based on culture (medicine) and its components is in a desirable status. Also, considering that the upper and lower limits are positive and the mean of the variable is higher than the medium limit (number 3), it emphasizes the desirable status of the variables.

**Table 3.** The Status of the Variable of Mental Health and Entrepreneurial Organizational Motivation Based on Islamic Culture

Variable	Mean	T Statistics	Significance Level	Lower Limit	Upper Limit
Devotional Jihadi Work	3.514	22.028	0.000	0.468	0.560
Spiritualistic Entrepreneurship	3.573	17.605	0.000	0.509	0.637
Benevolent Interactions and Working Relationships	3.693	22.945	0.000	0.633	0.752

Variable	Mean	T Statistics	Significance Level	Lower Limit	Upper Limit
Autonomous Entrepreneurship	3.252	6.743	0.000	0.178	0.325
Transformationalism and Transcendence	3.252	6.743	0.000	0.178	0.325
Pre-Active Innovation	3.587	20.782	0.000	0.532	0.643

## Discussion

Based on the final results, the mental health and entrepreneurial organizational motivation based on culture (medicine) had 6 dimensions of devotional jihadi work, spiritualistic individual entrepreneurship, benevolent interactions and working relationships, autonomous entrepreneurship, transformationalism and transcendence and pre-active innovation. Each of these dimensions has separate components that totally 20 components were collected. These results are consistent and in line with the findings of researches of Neshat et al and Attaran et al<sup>3, 11</sup>.

Regarding the assessment of the status of mental health and entrepreneurial organizational motivation based on culture (medicine) in the Ministry of Economic Affairs and Finance and its components, it was specified that the mean baseline was obtained 3.00 and also the P-value of Kolmogorov-Smirnov test (KS) (0.001) was lower than the significance level (0.05) which indicates that the variables are in a desirable status, but this ratio is not high enough based on which we want to say that mental health and entrepreneurial organizational motivation based on culture (medicine) is being performed well in this organization. Regarding the status of the variable of mental health and entrepreneurial organizational motivation based on culture (medicine) in the Ministry of Economic Affairs and Finance, the results are consistent and in line with the findings of Bodet research<sup>12</sup>. In explaining this finding,

it can be said that the relationship between entrepreneurship and culture can be discussed from two aspects. On the one hand, it is the results of entrepreneurship that affect society, and on the other hand, it is the entrepreneurial process itself and the culture that governs it, which is both influenced by the foundations of society's culture and can create fundamental changes in it. In fact, entrepreneurship is an acquired process and the family plays a basic role in shaping this process. Entrepreneurship is a basic background for promoting the cultural level of society by creating job opportunities and generating wealth and improving economic conditions. By meeting the initial needs of livelihood, the ground is provided for the emergence of more excellent human needs, which, if guided in the right direction, will lead to the prosperity and excellence of human beings and society. On the other hand, the way entrepreneurship is formed and the effectiveness of entrepreneurship requires special methods and practices that have been based on specific beliefs and values.

Regarding the status of the variable of devotional jihadi work in the Ministry of Economic Affairs and Finance, the results are consistent and in line with the findings of Dimovski study<sup>13</sup>. In explaining this finding, it can be said that the values of the entrepreneurial culture of the organization are usually a reflection of the values of the society and the environment in which the organization is located. In fact, there are ideas, desires and opinions that have been accepted mainly as reliable solutions for

problems, and for all people to succeed in personal and organizational life, the result of their activities must be based on spirituality and devotional jihadi work in order to succeed.

Regarding the status of the variable of spiritualistic individual entrepreneurship in the Ministry of Economic Affairs and Finance, the results are consistent and in line with the findings of Attaran et al research<sup>11</sup>. In explaining this finding, it can be said that aligning spiritualistic individual entrepreneurship contributes to the cultural synergy and success of the organization in realizing its goals. Otherwise, the energies will be spent neutralizing each other and disrupting and preventing the movement of the organization towards its goals. Guiding beliefs determine the direction of the movement of everyday beliefs. In fact, guiding beliefs determine the way based on which everything should be done, and everyday beliefs are the way in which things are practically done on a daily basis. Guiding beliefs, like fundamental laws, rarely change, while everyday beliefs are related to everyday behavior and change according to circumstances. Therefore, it can be said that in order to develop entrepreneurial culture, serious attention should be paid to spiritualistic individual entrepreneurship<sup>14</sup>.

Regarding the status of the variable of benevolent interactions and working relationships in the Ministry of Economic Affairs and Finance, the results are consistent and in line with the findings of<sup>15</sup> which showed that the two components of competent human resources and economic foundations are causal conditions and the creator of an entrepreneurial university. Also, the contextual conditions that affect the components of the entrepreneurial university are university strategy, entrepreneurial organizational climate, entrepreneurial attitude, risk-taking,

changing the nature of higher education and the expectation of society, government and industry from the university to meet their needs, which transformed higher education and directed universities to become entrepreneurs and meet the demands of their customers<sup>16</sup>. The sixth factor creating the ground for the entrepreneurial university is the reputation of the university, which affects stakeholders and customers and encourages them to invest in the university and partnership with them.

## Conclusion

In this study, identifying and examining the status of mental health and entrepreneurial organizational motivation components based on Islamic culture (medicine) was investigated. Regarding the status of the autonomous entrepreneurship variable in the Ministry of Economic Affairs and Finance, the results are consistent and in line with certain findings of Mostafaei study<sup>16</sup>. In explaining this finding, it can be said that employees can think and act like an entrepreneur while working for a large organization. Organizational entrepreneurs with mental health and organizational motivation usually take the initiative alone to create products, processes, policies and services for their organization, while still operating under the values and goals of the organization. To be an organizational entrepreneur, you do not have to do all your duties in an unconventional way or have a particular creativity, but you should have the courage and pursue an idea that you think can create value for the organization or your customers. That is why it is said that autonomous entrepreneurship as an effective activity can have role in improving mental health and organizational motivation. Regarding the status of the variable of transformationism and transcendence in the Ministry of Economic Affairs and Finance,



the results are consistent and in line with the findings of <sup>7</sup>. In explaining this finding, it can be said that being an organizational entrepreneur is not only beneficial for your career path and individual growth, but also has many benefits for your organization. The first benefit it has for the organization is that as long as one works there, every creativity and innovation he performs will be registered by his name, based on which it is specified that the mental health and organizational motivation are among the necessities that can create a role in the success of the organization. Regarding the status of the pre-active innovation variable in the Ministry of Economic Affairs and Finance, the results are consistent and in line with the findings of Sefidchian and Mojarab research<sup>8</sup>. In explaining this finding, it can be said that by increasing advancement of knowledge, technology and the wide flow of information, our society today needs education and creativity to take step towards a prosperous society by creating new thoughts. The increasing growth of information has caused every human being to have experience, science and knowledge that no one else has the opportunity to acquire, so it can be said that pre-active innovation as a developer of entrepreneurial activities, mental health and organizational motivation can provide the causes of excellence.

#### **Abbreviations:**

Kolmogorov-Smirnov test (KS); Statistical Package for Social Sciences (SPSS); Contingent Value Right (CVR).

#### **Competing interests:**

Authors declare that there is no conflict of interests..

#### **Authors' contributions:**

All authors have cooperated in the idea, research results, writing and preparing the paper.

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