

Hierarchical Analysis of Managerial Role Components in Realizing the New Islamic Civilization

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ABSTRACT

This study aims to identify, validate, and weight managerial role components necessary for realizing the New Islamic Civilization based on leadership-oriented strategies. A mixed-methods design was used. The qualitative phase involved semi-structured interviews analyzed through thematic analysis and validated via a Delphi procedure. The quantitative phase included administering questionnaires to managers and experts, followed by statistical analyses including reliability and validity testing, factor analysis, Friedman ranking, and the Analytic Hierarchy Process for determining component weights. All identified components were statistically significant. Mean scores exceeded the criterion value across all dimensions. Ranking results indicated that religious-oriented roles and core managerial roles held the highest importance. Components such as obedience to overarching values, justice orientation, planning ability, ethical conduct, rationality, cultural enrichment, and public-centeredness showed the strongest weights. Consistency measures confirmed acceptable coherence in hierarchical comparisons. The findings indicate that realizing the New Islamic Civilization requires strengthening value-oriented leadership, justice-driven decision-making, ethical responsibility, rational governance, and strategic managerial capabilities. The resulting model provides a structured foundation for policymaking, managerial development, and governance design aligned with long-term civilizational goals.

Keywords: New Islamic Civilization, Islamic governance, managerial roles, hierarchical analysis, component weighting.

Introduction

The discourse on the New Islamic Civilization has emerged as one of the most strategic intellectual and practical projects of the Islamic Republic, linking the foundational ideals of the Islamic Revolution to a long-term civilizational horizon that transcends conventional nation-state development paradigms. Drawing on the intellectual legacy of Imam Khomeini and the subsequent systematization of his thought in the *Sahifa Imam*, scholars emphasize that the Islamic system is not merely a political arrangement but a value-laden, justice-oriented and spirituality-centered project aimed at transforming all dimensions of individual and collective life (1, 2). In this framework, debates on dialogue versus clash of civilizations, Islamic versus secular modernity, and indigenous versus imported governance models are not abstract philosophical disputes but directly shape the civilizational trajectory of Muslim societies (3, 4). Consequently, the realization of the New Islamic Civilization is increasingly framed as a governance



Article history:
Received 19 March 2025
Revised 16 May 2025
Accepted 20 May 2025
Published online 01 June 2025

How to cite this article:

Hosseinzadeh Saffary, A. H., Shaki, M. H., Deiri, E., & Mehrara, A. (2025). Hierarchical Analysis of Managerial Role Components in Realizing the New Islamic Civilization. *Journal of Management and Business Solutions*, 3(2), 1-16. <https://doi.org/10.61838/jmbs.73>



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and management issue: whether the Islamic system can produce managers and institutions capable of translating this civilizational vision into coherent policies, resilient organizations, and tangible social outcomes.

Recent scholarship on the philosophy and theory of the New Islamic Civilization has contributed to clarifying its ontological, epistemological, and teleological foundations, highlighting that it is neither a nostalgic return to the past nor a mere Islamic version of Western development (5). Instead, it represents a dynamic, forward-looking project that integrates revelation, reason, and experience into a distinctive civilizational model articulated through stages such as Islamic revolution, system building, state building, society building, and ultimately civilization building (6, 7). Within this trajectory, the Supreme Leader's civilizational discourse has been interpreted as a structured roadmap in which cultural, political, economic, and social subsystems must be harmonized through value-oriented governance and strategic leadership (8). The success of this roadmap depends to a large extent on the capacity of Islamic governance to generate legitimate authority, coherent institutions, and civilization-building policies.

Concurrently, the literature on legitimacy, good governance, and Islamic governance has underscored that civilizational aspirations cannot be achieved without robust normative and institutional foundations. Studies on the pillars of legitimacy in Islamic civilization highlight the centrality of justice, popular participation, ethical leadership, and adherence to divine guidance as core requirements for a legitimate Islamic order (9). Comparative works on the components and strategies of the New Islamic Civilization in the thought of Imam Khomeini and the Supreme Leader demonstrate that concepts such as *velayat*, resistance, and spiritual rationality are not only theological constructs but also practical criteria for evaluating governance performance (10). In addition, research on the signs of the emerging New Islamic Civilization warns that the failure to create and strengthen civilization-building organizations would undermine the system's long-term prospects (11). The necessity of forming an Islamic government as an indispensable stage for achieving the New Islamic Civilization has likewise been emphasized, situating state formation and governance reform at the heart of the civilizational project (12). From a more operational perspective, the grounds and preconditions for realizing the New Islamic Civilization in Islamic society have been analyzed in relation to cultural, institutional, and leadership variables, especially through the lens of the Supreme Leader's guidance (13).

Complementing these theoretical contributions, a growing body of work has examined system-building, institution-building, and strategic foresight as prerequisites for civilizational progress. Research on system-building and institution-building in relation to the New Islamic Civilization stresses that enduring civilizational outcomes require coherent institutional architectures that embody Islamic values and are capable of strategic adaptation (14). In parallel, studies exploring the strategic and foresight capacities embedded in Mahdist teachings argue that eschatological narratives, when interpreted through a managerial lens, can function as long-term drivers for civilization-building by cultivating hope, resistance, and future-oriented planning (15). At the organizational level, the literature on transformational leadership and organizational management highlights how leadership styles aligned with Islamic ethics and collective purpose can serve as operational mechanisms for embedding civilizational values in everyday managerial practice (16). Sector-specific research—for example, on the civilizational role of the police force and the conceptual model of women's roles in realizing the New Islamic Civilization—demonstrates that different institutions and social groups contribute distinct but complementary functions to the overall civilizational enterprise (17, 18).

The civilizational discourse has also been linked to macro-political and macro-economic requirements. Studies on the political requirements for realizing Islamic civilization emphasize that coherent governance structures,

strategic political will, and institutionalized participation are essential to avoid fragmentation and drift (19). Research on the role of the resistance economy in realizing the New Islamic Civilization interprets economic resilience, endogenous development, and reduced dependence on hegemonic powers as structural conditions for civilizational independence (20). Other works highlight the role of rationality in the stages of achieving the New Islamic Civilization, arguing that combining religious rationality with strategic reasoning provides the cognitive infrastructure for sound policy and governance design (21). Building on this, studies that extract the components of the New Islamic Civilization and the requirements for its formation and fruits—especially from the Supreme Leader’s statements—provide a relatively detailed list of value, structural, and behavioral components that need to be operationalized at different levels of the system (22). Comparative analyses between transcendent Islamic governance and secular good governance further reveal that while both frameworks address transparency, accountability, and efficiency, the Islamic model adds layers of spiritual purpose, divine accountability, and eschatological orientation that profoundly reconfigure managerial criteria and priorities (23).

Within this broad civilizational and governance debate, the question of how to conceptualize and operationalize “desirable governance” in an Islamic system has received particular attention. Foundational works on good governance with an Islamic approach argue that imported governance models must be critically re-examined and re-constructed in light of Islamic epistemology and jurisprudence (3). Subsequent studies on desirable governance and its components in the Islamic system—especially those focusing on the thought and practice of key revolutionary figures—have identified justice, rule of law, public trust, and the spiritual-moral qualities of office-holders as core pillars (24). In the same direction, efforts to imagine desirable governance for the Islamic Republic based on upstream documents offer a more policy-oriented perspective, translating abstract civilizational ideals into governance indicators and institutional requirements (25). Together, these investigations point to a research gap: while values, principles, and macro-structures of Islamic governance are increasingly clarified, there is still insufficient empirical and analytical work specifying what concrete managerial roles, competencies, and behavioral patterns are necessary to realize this model at operational levels.

A parallel line of research examines the civilizational functions of political ethics, trust-building, and people-centered governance in the Islamic system. Studies on the functions of political ethics adopt a civilizational lens to argue that ethical governance is not merely a moral recommendation but a structural requirement for sustaining trust, legitimacy, and long-term civilizational vitality (26). Empirical research on the trust-building characteristics of government officials aligned with Islamic civilization, especially based on Nahj al-Balagha, highlights traits such as justice, modesty, responsibility, and transparency as core features of civilization-building officials (27). Investigations into people-centered Islamic governance grounded in Jihadi management further emphasize that the integration of popular participation with value-driven leadership constitutes a key operational mechanism for translating civilizational ideals into social reality (28). Likewise, analyses of officials’ missions in confronting social harms underscore that ignoring social justice and moral responsibilities undermines both governance performance and civilizational credibility (29). These studies collectively suggest that the civilizational role of officials is inseparable from their managerial roles and decision-making patterns.

At the scriptural and hermeneutic level, research based on the Qur’an and Nahj al-Balagha provides a normative framework for defining the characteristics of civilization-building officials. Studies examining the attributes of civilization-building officials in the Qur’an, with emphasis on governing officials, identify criteria such as justice, wisdom, patience, courage, consultation, and accountability as divinely endorsed features of leadership (30).

Complementary research emphasizes the necessity of a correct perspective among officials as a precondition for realizing Islamic civilization, arguing that cognitive frameworks, interpretive lenses, and value hierarchies of decision-makers directly shape institutional behavior (31). Taken together, these works demonstrate that civilizational management is not reducible to technical expertise or administrative efficiency; rather, it presupposes a coherent synthesis of scriptural guidance, ethical dispositions, spiritual orientation, and strategic rationality at the level of individual managers and collective leadership structures.

The literature on jihadist management and competency models of jihadist managers further advances this discussion by introducing more concrete managerial indicators. Meta-synthesis research has identified key characteristics of a jihadist manager, such as faith, courage, responsibility, creativity, risk-taking, and service orientation, as essential for leading organizations in the context of Islamic governance (32). Building on this, studies that explain competency models of jihadist managers in civilization-building contexts propose multidimensional frameworks that combine value-based leadership, strategic thinking, organizational agility, and people-centered approaches (33). Related works examine how Jihadi culture, when internalized by key actors such as teachers, can contribute to the creation of a new Islamic civilization through ethical commitment, collective responsibility, and sacrificial service (34). Meanwhile, research on the indicators of managers based on Islamic criteria provides broader taxonomies of managerial qualities—encompassing cognitive, moral, emotional, and operational domains—derived from Islamic teachings (35). Despite these advances, the existing studies often remain fragmented, focusing either on specific sectors (such as education, policing, or women's roles) or on particular dimensions (such as ethics or jihadist spirit) without offering a comprehensive, empirically validated model of managerial roles specific to the realization of the New Islamic Civilization.

In addition to value-based and role-based studies, a number of works have adopted more explicitly strategic, institutional, and methodological perspectives. Analyses of system-building and institution-building in relation to the New Islamic Civilization point out that without civilizationally aligned structures and procedures, even the most virtuous managers will face structural constraints that limit their impact (14). Research on the role of the police force in realizing Islamic civilization underscores how security institutions, when governed by Islamic ethics and civilizational awareness, can protect both social order and value-based transformation (17). Studies on the conceptual model of women's roles in realizing the New Islamic Civilization highlight that managerial and leadership roles are not confined to formal organizational positions but extend to family, community, and cultural arenas where women often act as key civilizational agents (18). Moreover, research on jihadist managers, transformational leadership, and civilizational organizations converges on the idea that managerial roles must be re-conceptualized in light of the multi-layered, long-term objectives of Islamic civilization rather than short-term organizational outputs (11, 16).

The methodological evolution of this field reflects a gradual shift from purely theoretical and normative discussions toward more empirical and decision-oriented approaches. Studies on strategic decision-making models using the Analytic Hierarchy Process (AHP) for prioritizing factors in marketing mix design show that multi-criteria decision-making techniques can be effectively employed to structure complex managerial problems and derive prioritized action agendas (36). Similar applications of AHP to the evaluation and prioritization of cultural strategies demonstrate the method's capacity to integrate expert judgments and convert qualitative assessments into quantitative priorities in strategic management contexts (37). In civilizational studies, foresight-oriented research has highlighted the potential of combining strategic and future studies to translate Mahdist and revolutionary

teachings into long-term policy options and institutional reforms (15). More recently, investigations into the prerequisites and drivers for the realization of Islamic civilization in the Supreme Leader's thought explicitly call for methodologically rigorous frameworks to identify, validate, and weight the key components that enable or hinder civilizational progress (38). These methodological advances suggest that tools such as AHP, when combined with qualitative content analysis and expert consultation, can play a crucial role in moving from abstract civilizational discourse to operational managerial frameworks.

Despite this rich and expanding literature, several gaps remain. First, while the components, strategies, and requirements of the New Islamic Civilization have been widely discussed from philosophical, theological, political, and cultural perspectives, there is still limited work that systematically identifies the specific managerial roles required for this project and empirically tests their relative importance (10, 22). Second, although desirable governance, political ethics, and people-centered Islamic governance have been explored in depth, these studies often stop short of building integrated models that connect macro-governance principles to micro-level managerial behaviors and competencies (3, 24, 26, 28). Third, the existing research on jihadist managers, civilizational officials, and strategic institutions tends to focus on descriptive identification of traits and functions rather than developing validated measurement instruments and prioritization schemes for managerial roles (32, 33, 35). Addressing these gaps requires a comprehensive, mixed-method approach that begins with the extraction of managerial role components from foundational texts and expert insights, and proceeds to validate and weight these components using robust statistical and decision-making techniques such as structural equation modeling and AHP (9, 19, 25).

Accordingly, and in response to the need for an empirically grounded and hierarchically structured model of managerial roles aligned with Islamic governance and civilizational objectives, the aim of this study is to identify, validate, and hierarchically prioritize the components of managerial roles required for realizing the New Islamic Civilization based on leadership-oriented strategies using a mixed-methods design and the Analytic Hierarchy Process.

Methods and Materials

The primary objective of this study is to identify, validate, and rank the managerial role components involved in realizing the New Islamic Civilization, based on the civilization-building strategies of the Supreme Leader, using the Analytic Hierarchy Process (AHP). Accordingly, the central research question is articulated as follows: *"To what extent do the managerial role components associated with realizing the New Islamic Civilization, based on leadership strategies, exert influence, and how should their priorities be determined?"* This question constitutes the foundation for designing the research stages and defines its overall direction.

This study was conducted within an interpretive paradigm and focused on the key concepts of "Islamic governance" and the "New Islamic Civilization." The research design employed a mixed-methods approach (qualitative–quantitative), and to discover, analyze, and assess the managerial role components, the study proceeded in two separate phases.

In the qualitative phase, the research adopted a phenomenological approach aimed at extracting relevant components from the statements and ideas of the Supreme Leader of the Islamic Republic. Sampling was performed through snowball and judgmental techniques, and 25 experts—including seminary and university scholars specialized in Islamic governance and civilizational studies—participated in this stage.

In the quantitative phase, the statistical population consisted of managers, faculty members, and specialists active in the domains of Islamic management and Islamic civilizational development. Using simple random sampling, 155 individuals were selected and provided with field questionnaires. The collected data were then used to assess the weight and validity of the components.

To ensure data quality, validity in the qualitative phase was examined using the Delphi method and a pilot study, and reliability was established through calculating the inter-coder agreement percentage. In the quantitative phase, the content validity of the questionnaires was confirmed, and reliability was assessed using Cronbach's alpha coefficient.

The data analysis process in the qualitative phase was conducted using qualitative content analysis and the Delphi technique. In the quantitative phase, data were analyzed through descriptive statistics and structural equation modeling, so that the components could be evaluated—beyond identification—in terms of their weight and validity in a precise and scientific manner.

Findings and Results

In this section, the qualitative data obtained from specialized interviews with experts in Islamic management, Islamic governance, and the New Islamic Civilization were analyzed within the framework of the strategies of the Supreme Leader. The purpose of this analysis was to extract accurate and comprehensive components and key indicators of managerial role fulfillment in realizing the New Islamic Civilization, based on a strategic and system-oriented approach. For this purpose, 25 experts—including university professors and seminary scholars—were interviewed using a semi-structured protocol. After recording, transcribing, and editing the interviews, the data were analyzed using MAXQDA software to identify the main concepts, core themes, and conceptual patterns.

Review of the First Research Question:

The first research question focused on identifying the defining characteristics of civilization-building managers: *"What are the prominent characteristics of managers who contribute to building civilization?"* In response to this question, based on content analysis of the interviews, authoritative documents, and the statements of the Supreme Leader, 18 key characteristics were identified and classified within an initial conceptual framework.

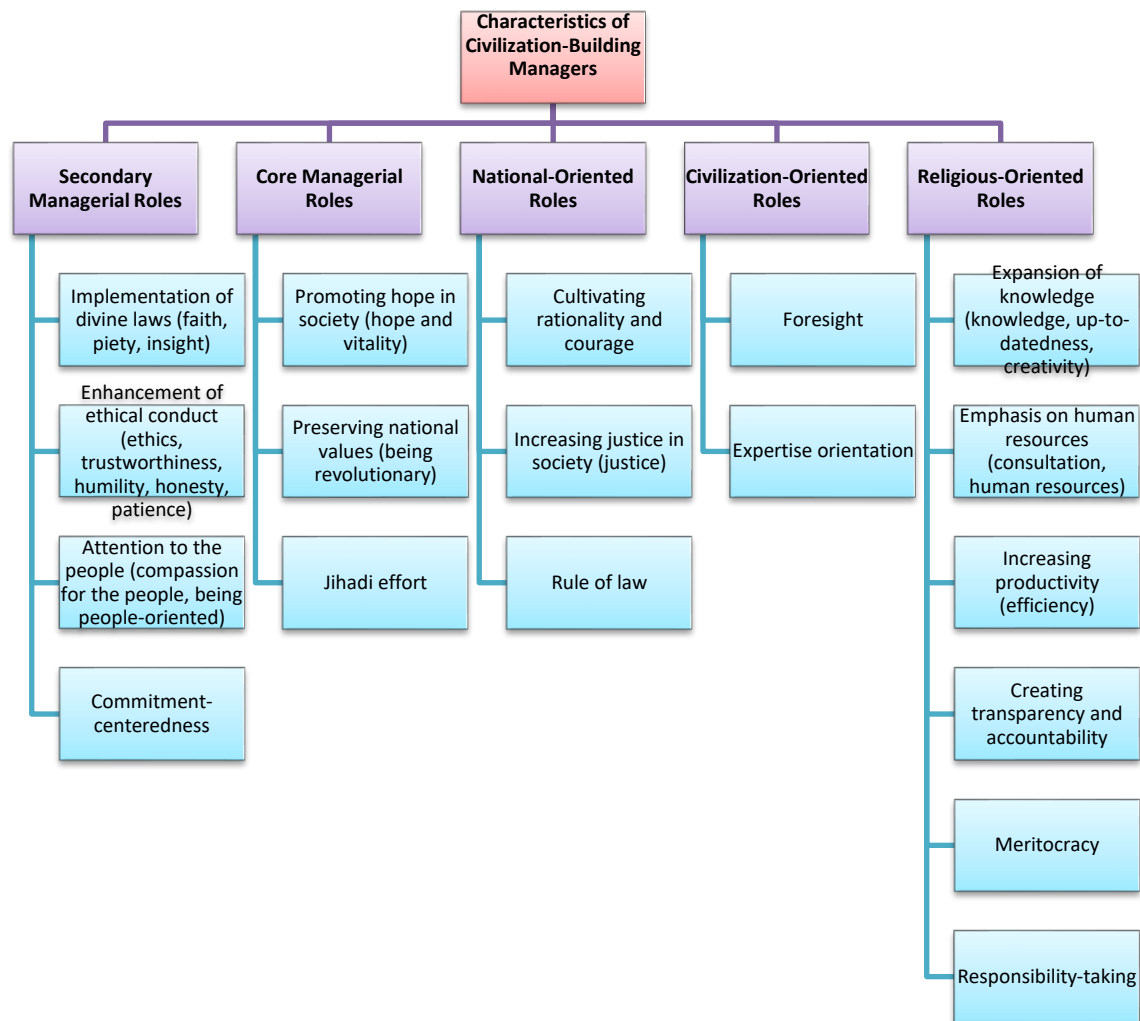


Figure 1. Initial conceptual framework derived from analyzing managerial characteristics and aligning them with managerial roles in the New Islamic Civilization

Review of the Second Research Question:

The second research question centered on identifying the main roles of managers in realizing the New Islamic Civilization. Data analysis and synthesis—after removing duplicate items—resulted in the extraction of 28 key roles, which were organized into an integrated and categorized structure.

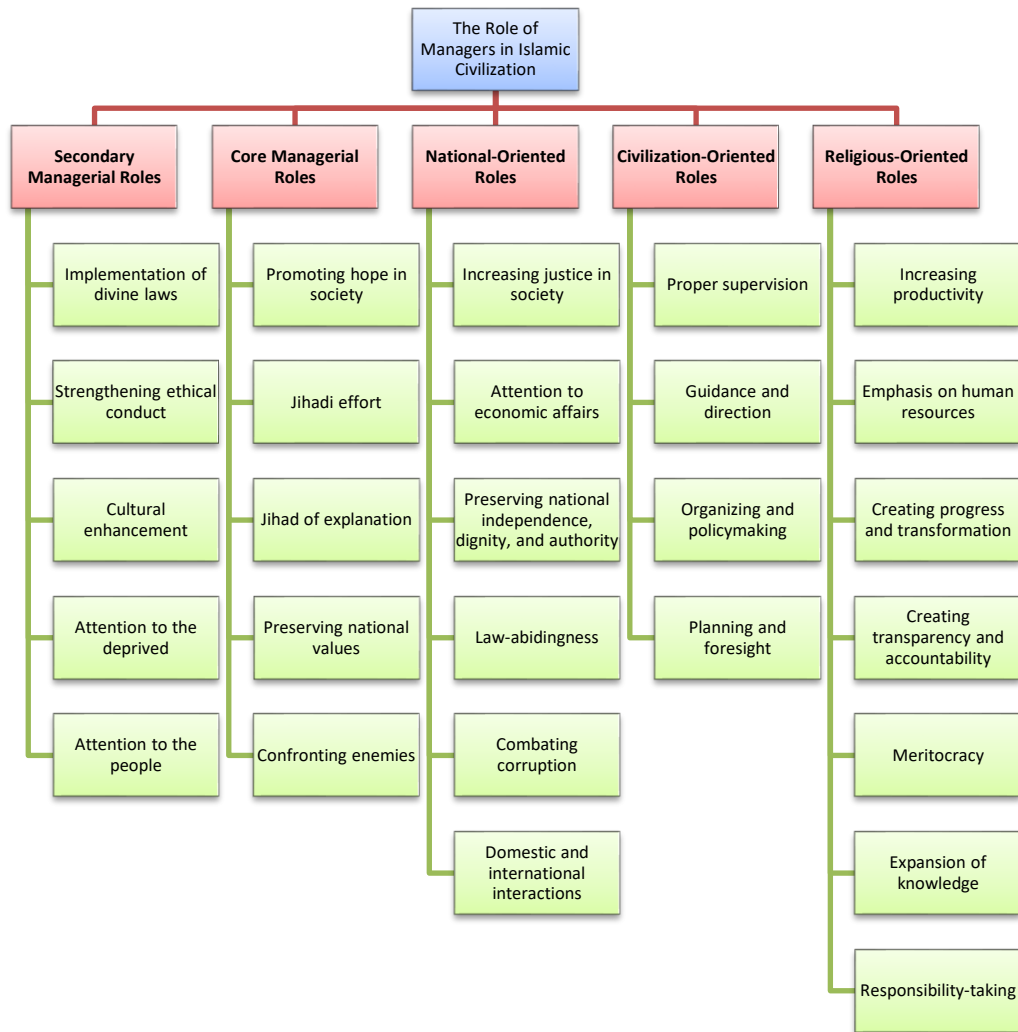


Figure 2. Integrated framework obtained from the qualitative analysis of managerial roles in realizing the New Islamic Civilization, in response to the third research question

Delphi Method Results:

To validate the qualitative data, the Delphi method was applied to explicate the managerial role components of civilization-building managers. This process was conducted in three rounds with the participation of 25 experts. Kendall's coefficients in the second and third rounds were 0.638 and 0.702, respectively, indicating a high level of expert agreement on the final indicators.

Qualitative Phase Summary:

Ultimately, the roles of managers in realizing the New Islamic Civilization are presented as follows:

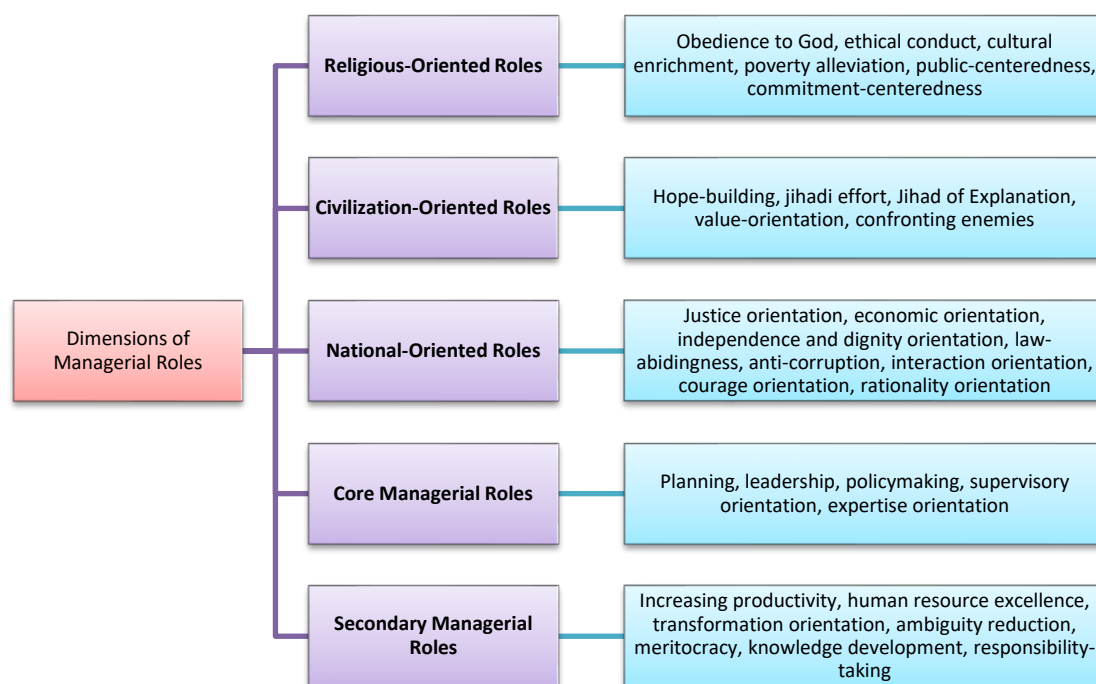


Figure 3. Initial conceptual structure of the dimensions and indicators of managerial role fulfillment in realizing the New Islamic Civilization

Quantitative data were analyzed using SPSS and AMOS software. Prior to analysis, the data were cleaned and incomplete cases were removed. The purpose of the descriptive analysis was to become familiar with the demographic characteristics of the sample and to provide the basis for subsequent statistical analyses. In the quantitative data analysis stage, the demographic characteristics of the respondents were first examined. Among the 155 participants in this study, approximately 16 percent were women and 84 percent were men. The age distribution of the participants indicated that the highest frequency belonged to the 30–39 age group, which accounted for 47 percent of the total sample and was identified as the dominant age range. In terms of educational level, the largest number of respondents held doctoral degrees, followed by individuals with Level 3 seminary training. Moreover, an examination of teaching experience showed that approximately 37 percent of participants had more than 20 years of instructional experience. Regarding teaching location, the majority were instructors in seminary institutions, followed by university faculty.

To test the validity of the research instrument and scientifically assess the components of managerial role-fulfillment in realizing the New Islamic Civilization, several statistical analyses were conducted, the results of which are presented below.

To examine sampling adequacy and assess the suitability of performing factor analysis, the KMO index and Bartlett's test were used. The results indicated that the KMO value exceeded 0.60, and Bartlett's test was significant at a level lower than 0.01; therefore, the correlation structure among the variables was significant and the data were suitable for factor analysis.

Using the Kolmogorov–Smirnov (K–S) test, the normality of the distribution for each model component was examined separately. The results showed that the significance level for all variables was greater than 0.05; consequently, the assumption of normal distribution was accepted, and parametric tests were deemed appropriate.

To assess convergent validity, the AVE index for all variables was reported to be higher than 0.50, which indicates acceptable validity of the measurement instrument. To assess reliability, Cronbach's alpha and composite reliability were used. The values obtained for both indices across all variables exceeded 0.70, indicating sufficient internal consistency; therefore, the questionnaire exhibited acceptable reliability and validity for structural analysis.

To assess the statistical significance of component roles in the conceptual model, a one-sample t-test was conducted. The results indicated that the mean scores for all components were significantly higher than the criterion value (3). This finding shows that all dimensions and components are statistically influential—according to the respondents—in the managerial role-fulfillment required for realizing the New Islamic Civilization.

To determine the relative priority of the components from the perspective of the statistical population, the Friedman test was applied. The results confirmed a significant difference among the mean ranks. The prioritization of managerial role components is presented below.

Table 1. Prioritization of Managerial Role Components in Realizing the New Islamic Civilization

Priority	Priority 1	Priority 2	Priority 3	Priority 4	Priority 5
Managerial Role Dimensions	Religion-oriented roles	Core managerial roles	Nation-oriented roles	Secondary managerial roles	Civilization-oriented roles
Mean Score	4.61	4.57	4.47	4.35	4.31

In the final stage, to integrate qualitative and quantitative results and determine the final weight of each component, the Analytic Hierarchy Process (AHP) was employed. The hierarchical structure included three levels:

Overall Goal: Managerial role-fulfillment in the New Islamic Civilization

Main Dimensions: Five categories of roles, including religion-oriented, civilization-oriented, nation-oriented, and core and secondary managerial roles

Subcomponents: Thirty-one specialized components extracted from qualitative analysis

Based on the results of pairwise comparisons, the inconsistency rate was reported to be less than 0.10, indicating acceptable consistency in the evaluations. The results showed that among the dimensions, religion-oriented roles and core managerial roles obtained the highest relative weights. At the component level, results are presented in the following table.

Table 2. Prioritization and Weighting of the Five Categories of Managerial Role Components Based on AHP

Row	Component	Dimension	AHP Score	AHP Weight
1	Obedience to God	Religion-oriented roles	4.75	0.0343
2	Justice orientation	Nation-oriented roles	4.74	0.0343
3	Planning	Core managerial roles	4.73	0.0342
4	Ethical conduct	Religion-oriented roles	4.71	0.0340
5	Rationality	Nation-oriented roles	4.71	0.0340
6	Cultural enrichment	Religion-oriented roles	4.66	0.0337
7	Public-centeredness	Religion-oriented roles	4.63	0.0335
8	Human resource excellence	Secondary managerial roles	4.63	0.0335
9	Commitment orientation	Religion-oriented roles	4.61	0.0333
10	Expertise orientation	Core managerial roles	4.61	0.0333
11	Productivity enhancement	Secondary managerial roles	4.59	0.0332
12	Leadership	Core managerial roles	4.58	0.0331
13	Supervisory orientation	Core managerial roles	4.53	0.0327
14	Inspiring hope	Civilization-oriented roles	4.51	0.0326
15	Anti-corruption	Nation-oriented roles	4.49	0.0325
16	Law-abidingness	Nation-oriented roles	4.44	0.0321
17	Jihadi effort	Civilization-oriented roles	4.42	0.0320

18	Policymaking	Core managerial roles	4.42	0.0320
19	Interactiveness	Nation-oriented roles	4.41	0.0319
20	Meritocracy	Secondary managerial roles	4.41	0.0319
21	Economic orientation	Nation-oriented roles	4.36	0.0315
22	Courage-seeking	Nation-oriented roles	4.35	0.0314
23	Independence and dignity	Nation-oriented roles	4.33	0.0313
24	Transformation orientation	Secondary managerial roles	4.33	0.0313
25	Jihad of clarification	Civilization-oriented roles	4.31	0.0312
26	Poverty alleviation	Religion-oriented roles	4.30	0.0311
27	Accountability	Secondary managerial roles	4.20	0.0304
28	Value orientation	Civilization-oriented roles	4.17	0.0301
29	Knowledge development	Secondary managerial roles	4.15	0.0300
30	Ambiguity reduction	Secondary managerial roles	4.13	0.0299
31	Anti-enemy stance	Civilization-oriented roles	4.12	0.0298

The results demonstrated that the dimensions and components of managerial role-fulfillment—covering religion-oriented, nation-oriented, civilization-oriented roles, and core and secondary managerial functions—possess strong validity and reliability. This was confirmed through validity and reliability analyses as well as the inconsistency rate in AHP, all of which indicate coherence between the data and the theoretical framework of Islamic governance. Accordingly, the identified dimensions and components reliably and evidentially play a decisive role in achieving the goals of the New Islamic Civilization. The prioritization findings underscore the high importance of religion-oriented roles and core managerial roles in this process; this reflects the necessity of giving special attention to the theoretical foundations of Islamic governance in managerial policymaking and planning to accelerate the realization of the New Islamic Civilization.

Discussion and Conclusion

The purpose of this study was to identify, validate, and prioritize the managerial role components necessary for realizing the New Islamic Civilization by integrating qualitative thematic analysis with quantitative hierarchical modeling. The results demonstrated that managerial roles rooted in religious orientation and core managerial functions hold the highest levels of significance, both in expert perspectives and in the Analytic Hierarchy Process (AHP) weighting structure. These findings indicate that civilizational transformation in the Islamic governance system is inseparable from value-driven leadership, ethical integrity, justice-based decision-making, strategic competency, and people-centered administrative conduct. This section discusses the findings in light of existing literature, showing how the present results align with, extend, or nuance earlier studies in the fields of Islamic governance, civilizational studies, and managerial roles within Islamic systems.

The central finding—that religious-oriented roles hold the highest importance—corresponds strongly with the foundational principles articulated by earlier theorists of Islamic governance. Works on the nature and philosophy of the New Islamic Civilization emphasize that divine obedience, ethical conduct, spiritual rationality, and justice-centered management are indispensable components of a civilization-building leadership model (1, 5). The high ranking of indicators such as obedience to God, ethical orientation, justice orientation, and cultural enrichment confirms that managerial effectiveness within an Islamic civilizational framework depends not merely on technical expertise but on spiritual and moral grounding, reflecting the Qur'anic and Imamate-based standards for governance identified by others (30, 31). Such alignment confirms that civilizational outcomes cannot be achieved independently of the value system from which they originate.

Moreover, the prioritization of justice orientation and rationality orientation in the national-oriented roles reaffirms earlier findings that justice and rational governance form the backbone of legitimacy and sustainable authority in Islamic political thought. Research on the pillars of legitimacy argues that any attempt at governance within an Islamic framework becomes void if justice is neglected (9). The current study reinforces this perspective by showing that justice is not only a theoretical pillar but a practical managerial role that experts rank as fundamental. Additionally, the strong weight assigned to rationality validates the argument that spiritual and strategic rationality must be harmonized within governance processes (21). Such rationality, when applied to managerial decision-making, becomes a key determinant of institutional coherence and long-term civilizational progress.

The finding that core managerial roles—including planning, leadership, policymaking, and expertise orientation—ranked second overall resonates with research asserting that civilizational aspirations must translate into functional administrative capacities. Scholars emphasize that system-building and institution-building require structured managerial competencies capable of guiding complex organizations through multi-stage strategic transformation (14). Planning, in particular, emerged as one of the highest-weighted components, confirming earlier claims that vision realization depends fundamentally on strategic management and foresight capabilities, without which civilizational ideals remain rhetorical (15, 38). The importance of leadership and supervisory roles likewise aligns with transformational leadership perspectives, which argue that leaders must integrate cultural, spiritual, and organizational transformation for true civilizational impact (16).

Another significant finding concerns the mid-level status of national-oriented roles, such as anti-corruption, law-abidingness, economic orientation, and interaction orientation. This supports the argument that the path toward civilizational development must address material and structural dimensions alongside spiritual and cultural domains. Studies emphasizing the necessity of a resistance economy, economic independence, and structural integrity confirm that managerial efforts must also include economic and legal frameworks that strengthen national resilience (19, 20). The fact that interaction orientation scored moderately high suggests that interactive governance—rooted in consultation, coordination, and collective engagement—remains essential for bridging the gap between leaders and the populace, reinforcing earlier conclusions on people-centered Islamic governance (28).

The inclusion and validation of civilization-oriented roles, though ranked lower than religious and core managerial roles, also reflect broader scholarly debates. The appearance of components such as hope-building, jihadi effort, the “Jihad of Explanation,” and value-orientation aligns with studies emphasizing the mobilizing, motivational, and cultural dimensions of civilizational leadership (8, 34). The lower ranking of these components does not diminish their importance; instead, it suggests that civilizational leadership emerges only after religious and managerial foundations are firmly established. A civilization cannot be built solely on hope or cultural promotion—these elements must operate atop a foundation of justice, governance competence, and organizational stability.

The secondary managerial roles, which include human resource excellence, meritocracy, productivity enhancement, and knowledge development, received moderate to lower weights. However, their inclusion and validation demonstrate the operational layers required for implementing civilizational policies. Research on jihadist management and competency frameworks consistently stresses the importance of capable, ethical, and committed personnel who can operationalize strategic goals (32, 33). While these components may not directly shape the civilizational identity of society, they are indispensable for sustaining long-term managerial performance. The lower ranking suggests that experts perceive these roles as necessary but not foundational—support mechanisms rather than primary drivers.

The hierarchical structure emerging from the AHP analysis mirrors the multilayered conceptual models proposed in earlier theoretical works. For example, scholars emphasize that civilizational realization occurs through sequential stages—beginning with value cultivation, proceeding through system development, and culminating in societal transformation (11, 22). The finding that religious-oriented and core managerial roles dominate these stages empirically supports this theoretical staging. This demonstrates that civilizational development is neither spontaneous nor purely ideological but must be grounded in structured, disciplined, and ethically guided managerial action.

Furthermore, the study corroborates works emphasizing that trust-building, ethical governance, and public integrity are crucial for institutional legitimacy and civilizational alignment (27, 29). The high ranking of public-centeredness, as well as poverty alleviation, reflects this orientation toward ethical and socially responsive governance. These findings also support the civilizational interpretation of political ethics, which argues that ethical governance plays a structural, not decorative, role in Islamic societies (26).

In summary, the discussion indicates that the results of the current study are in full alignment with the predominant theoretical and empirical literature. The hierarchy of managerial role components empirically validates what many scholars have conceptually proposed: that religious values and core managerial competencies form the bedrock of civilizational governance; that national-oriented and civilization-oriented roles build upon this foundation; and that secondary managerial roles are essential for sustainability and operationalization. By integrating these findings from qualitative insights and quantitative validation, the study provides a comprehensive, empirically grounded model that offers clarity, structure, and prioritization for managers aspiring to contribute to the realization of the New Islamic Civilization.

This study, despite its strengths in methodological integration and conceptual rigor, faces several limitations. First, the research relies heavily on expert judgment gathered through interviews and AHP pairwise comparisons. While experts were selected based on relevant specialization, their perspectives may not fully represent the diversity of managerial or civilizational viewpoints across broader governmental and societal structures. Second, the sample for the quantitative portion, though statistically adequate, was limited to specific academic and managerial populations, restricting the generalizability of results. Third, hierarchical analysis methods such as AHP depend on subjective evaluations, and although consistency ratios were acceptable, responses may still contain latent biases. Fourth, the qualitative extraction of components was based primarily on the Supreme Leader's statements and Islamic governance literature; therefore, managerial components rooted in comparative civilizational studies may have been underrepresented. Fifth, the cross-sectional design limits the ability to understand how priorities may shift under different political, cultural, or economic conditions.

Future studies should broaden the scope of participants to include governmental administrators, policy makers, private sector leaders, educators, and community organizers to create a more comprehensive model. Longitudinal studies could also be conducted to examine how managerial role priorities evolve over time, especially in response to societal changes or shifts in governance strategies. Further research can incorporate comparative analysis between Islamic civilizational managerial models and other global civilizational frameworks to enrich conceptual diversity. Expanding the methodological approaches to include structural equation modeling, fuzzy AHP, or other multi-criteria decision-making tools may provide deeper insight into causal relationships and nuanced weightings. Finally, sector-specific studies—such as those focusing on education, health, security, or cultural institutions—could develop tailored managerial models within each subsystem.

Managers and policymakers should prioritize embedding value-based leadership and justice-centered decision-making into all organizational processes. Training programs should emphasize both ethical-spiritual competencies and core managerial skills to produce leaders capable of supporting civilizational goals. Organizations should integrate national-oriented and civilization-oriented roles into strategic planning documents to ensure long-term alignment with civilizational aspirations. Institutions should also focus on cultivating people-centered governance, strengthening trust-building efforts, and promoting transparency and accountability across managerial levels.

Acknowledgments

We would like to express our appreciation and gratitude to all those who helped us carrying out this study.

Authors' Contributions

All authors equally contributed to this study.

Declaration of Interest

The authors of this article declared no conflict of interest.

Ethical Considerations

All ethical principles were adhered in conducting and writing this article.

Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

Funding

This research was carried out independently with personal funding and without the financial support of any governmental or private institution or organization.

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