



Designing the Psychological Capital Model in Iran's Government Organizations Using a Mixed Method from the Islamic Perspective

Ali Shariatmadar Tehrani¹, Mahdi Kheirandish^{2*}, Mohammad Javad Taghipourian¹, Davoud Kiakajori¹

1. Department of Management, Chalous Branch, Islamic Azad University, Chalous, Mazandaran, Iran.

2. Department of Management, Shahid Sattari University of Aeronautical Sciences and Technology, Tehran, Iran.

Article history:

Received date: 2023/01/28

Review date: 2023/02/17

Accepted date: 2023/02/27

Keywords:

Psychological Capital, Qur'an, Nahj Al-Balagha, Self-Purification, Patience, Positive Thinking and Truth-Seeking

Purpose: Psychological capital refers to the state of positive psychological development of a person and it is important and investigated considering the strive to achieve goals and to undertake and make the necessary effort to succeed in challenging tasks. From the Islamic perspective, psychological capital (PC) is a person's belief in his abilities to achieve success, to have perseverance in pursuing goals, endure problems and having patience in this regard. The purpose of the current research was to design the model of psychological capital from the Islamic perspective in Iran's governmental organizations.

Methodology: The current research is considered a mixed research (qualitative-quantitative). The qualitative section included Quran and Nahj al-balagha, and the quantitative section included PC experts, as well as faculty members who have conducted research in the field of PC. In the qualitative section, the study sample selected using complete enumeration and included Quran and Nahj al-Balagha, and to collect the data in the quantitative section, a total of 15 people were selected using purposive sampling method who then answered the questions of the Delphi questionnaire. According to the analysis of the Quran and Nahj al-Balagha, a total of 126 semantic expressions and primary open code as well as 17 PC-related indices were extracted. These indices were merged and then selective coding was carried out. In the second stage, Delphi quantitative research method was used. Finally, PC-related indices and items were extracted and categorized after data collection. Cohen's kappa index was used to validate the coding process and ensure quality control of the factors.

Findings: The results of the research showed that the Islamic-based PC included 18 axial codes and 4 selective codes (the self-purification dimension with six axial codes; the patience dimension with two axial codes).

Conclusion: the positive thinking dimension with four axial codes and the truth-seeking dimension with six axial codes).

Please cite this article as: Shariatmadar Tehrani A, Kheirandish M, Taghipourian MJ, Kiakajori D. (2023). Designing the Psychological Capital Model in Iran's Government Organizations Using a Mixed Method from the Islamic Perspective, *Iranian Journal of Educational Sociology*. 5(4): 253-281.

* Corresponding Author Email: kheirandish@ssau.ac.ir

1. Introduction

Many prominent psychologists drew the world's attention to the merits of focusing on the positive psychological capacities of humans instead of their weaknesses. This gave rise to the concept of positive psychology, which shifted the main focus of psychology towards the development of human talents and qualities that enable people to live more meaningful lives (Kumar et al., 2022). Psychological capital is one of the new research topics of interest to organizational behavior and human resources (OBHR) research group. Psychological capital (PC) is one of the key and main human resources (Kazhemian Moghadam and Haroun Rashidi, 2018). PC has its roots in the studies of positive organizational behavior and positive organizational behavior is a positive approach to the study of human behavior and the development of human capital in the organization (Dehghani Soltani and Joneidi Jafari, 2019).

A new and reliable model was reached in the past researches on psychological capital from the perspective of Islam; for example, Ghanbari Nasrabadi et al. prepared a psychological capital training package based on Islamic values. They aimed to compare the western psychological capitals with the Islamic psychological perspective, that is, to use these sources and take advantage of the concepts and propositions of the Islamic religion in providing explanations for hope, self-efficacy, and resilience, optimism and also deepen and develop the psychological topics with regard to religious teachings. In this regard, it can be stated that no new model of Islamic psychological capital was discovered by Ghanbari Nasrabadi et al. (2019) and only the dimensions of psychological capital of Lutans was compared from the Islamic and Western point of view. Moreover, it is also doubtful because Lutans designed his dimensions based on a western perspective, and discovering no new dimension is considered a weakness in the research by Ghanbari Nasrabadi et al. (2018). In the research titled "Identifying the components of psychological capital of students from the perspective of Islam, Ghasemizadeh & Behnamifar (2018) aimed to identify the psychological capital (PC) components of students of higher education centers from the Islamic perspective. According to the results obtained in the qualitative section of the model of PC from the Islamic perspective, this model consisted of 4 components: self-belief, patience, optimism and aspiration. The two dimensions of self-belief and optimism are similar to the dimensions of Lutans, and patience is the only dimension that the researcher relied on based on Islamic theoretical foundations. The above study was also carried out on students of higher education centers, and there has been no study on the PC dimensions from an Islamic perspective. Therefore, the main problem of the research is to answer the question that how is the model of psychological capital from an Islamic perspective in Iran's governmental organizations?

Theoretical Foundations of Research

Psychological Capital

Psychological capital (PC) is a new approach that is about a decade old in the field of human resource management, and there have been few relevant studies during the last three years. However, it seems that there are three problems facing this new approach in Iran: 1. The lack of familiarity with this approach and its potential achievements, 2. Unskilled human resource managers and leaders and thus poor development of the PC strategy in the organization and 3. Getting used to traditional negative approaches based on problem-solving and providing negative feedback to employees. Therefore, with regard to the first dimension, it is suggested to carry out domestic research using new combined approaches (quantitative and qualitative) in different organizations to measure its effectiveness in Iranian organizations (Frouher et al., 2019). The main challenge for 21st-century organizations is the PC of their employees. PC combines four personal characteristics: self-efficacy, hope, optimism, and resilience (Lopsa et al., 2020). PC is an essential phenomenon of the emerging concepts of positive psychology and positive organizational behavior (POB). PC is regarded as a positive situational factor for self-growth, self-efficacy, optimism, and hope, which stimulates perseverance, as a positive catalyst for favorable employee interaction, employee job satisfaction, and employee performance (Ngwenya and Pelser, 2020). PC is also one of the intangible capitals of an organization that, unlike tangible capital, can be managed and led with lower costs and can lead to significant results and achievements. Overall, PC is the positive state of mind of people for development and progress,

whose characteristics include self-confidence (efficiency) to succeed in challenging tasks; creating a positive feeling (optimism) about success now and in the future; adhering to the goals and, if necessary, guiding success; maintaining health and flexibility to achieve success when it involves human problems and disability (Stratman & Youssef-Morgan, 2019).

Organizational competitiveness and success are highly dependent on the intense participation and commitment of members, which usually derives from their PC. PC is defined as the study and application of human psychological abilities and capacities with a positive orientation, which can be used to improve the performance of employees (Manuel et al., 2022). PC is a comprehensive and essential internal capacity vital for people's cognitive growth and career motivation and their intra-personal and interpersonal performance. PC can be developed through positive attitudes, constructive feedback, and positive criticism that help individuals, groups, and organizations (Yu et al., 2022).

The importance of psychological capital

PC, which originates from the discipline of positive organizational behavior (POB), is concerned with people's strengths rather than their weaknesses and inefficiencies and how they can grow and develop until they are consolidated and maintained (Burhanuddin et al., 2022).

From a theoretical perspective, the PC concept is particularly important for organizations that are facing any type of change (Pathak and Joshi, 2020). PC is one of the intangible capitals of an organization that, unlike tangible capital, can be managed and led at lower costs and can lead to significant results and achievements (Tsoar et al., 2019). PC allows employees to experience a higher quality of life. Therefore, it can be stated that employees who have higher PC are more satisfied with their work and personal life and as a result feel higher well-being. PC has its roots in the studies of positive organizational behavior and positive organizational behavior is a positive approach to the study of human behavior and the development of human capital in the organization (Dehghani Soltani and Joneidi Jafari, 2020).

From the practical dimension, PC enhances the will to succeed and the ability to identify, clarify and follow the ways of success; have the confidence to effort to succeed when doing challenging tasks; sustain efforts in response to problems and adversities to achieve success and have a positive attitude toward success, both now and in the future. The life styles have been communicated to the people in the form of written programs in most religions, especially the heavenly religions, especially Islam, which as the last and most complete religion, has perfected these teachings in the form of Quranic verses. Islam has issued written instructions in the form of Quranic verses for the salvation of mankind considering its attention to these needs and its compatibility with human nature. The Qur'an was revealed with three moral categories, rulings, and beliefs for the guidance and advancement of man, and all three are related to the physical and mental health of the human, which cannot be separated from the rulings and morals. Therefore, PC and its functions in Islam are very important for improving human life (Ghasemizadeh & Behnami Fard, 2019). People with PC, rather than seeing their job as just a conventional employment contract, understand it as a way to help others and give more importance to internal motivations even with external motivations to meet their expectations. In other words, people with Islamic PC, even in the absence of an external reward system, show excellent citizenship behavior beyond what is called duty, and desirable and valuable attitudinal outcomes thus emerge. Islamic jurisprudential sources also emphasize resilience, hope, and optimism. As the teachings of Islam reveal, especially in the way of the Prophet of Islam, the basis of human social relations is optimism and mutual respect. Therefore, people whose lifestyle is based on Islamic teachings will have more psychological capital (Afkhani Adrekani & Tawakoli, 2015).

Psychological Capital from the Perspective of Islam

In most religions, especially heavenly religions, life styles have been communicated to the people in the form of written programs, especially the religion of Islam, which as the last and most complete religion, has perfected these instructions in the form of Quranic verses. Islam has issued written instructions in the form of Quranic verses for the salvation of mankind considering its attention to these needs and its compatibility with human nature. The Qur'an was revealed with three moral categories, rulings, and beliefs for the guidance

and advancement of man, and all three are related to the physical and mental health of the human, which cannot be separated from the rulings and morals. Therefore, psychological capital and its functions in Islam are very important for improving human life (Alai and Rezaei, 2014).

The Islamic perspective and lifestyle can be regarded as an effort to find a sacred thing, to create meaning and concept, a strong belief in helping others, and internal and external motivations. In fact, such dimensions are expected to express the role that spirituality plays in PC after accepting spirituality as a potential component of PC. God has bestowed upon the ability to deal with problems in humans, and more importantly, it is to use this great power and gain experiences from failures. Religious leaders have taught us that one should not run away from problems and lose the spirit of hope under the most difficult situations of life, which is the same PC. Therefore, it is expected that people whose lifestyle is based on Islamic teachings will have higher PC (Shariati et al., 2019). The certain thing among experts is now the basic role of man as the main manager of organizations. Undoubtedly, humans now have come to the conclusion that the only competitive advantage of organizations in the 21st century is the use of the social capital of educated and valuable human resources of organizations, and the productivity of these employees is the biggest intellectual concern that managers of organizations face in this century. Regardless of the type of activity, size, structure, or success in meeting its organizational goals, any organization needs to measure and evaluate its success in achieving its goals and business strategies (Nasrabadi et al., 2017). The more Iranian-Islamic symbols people have and the more they use these symbols with faith and belief and the more they are committed to them in their thoughts, speech, and behavior, the more positive and constructive PC they have, and the calmer and peaceful they are and have more positive energy (Peyman Fard and Bagheri, 2016). People with Islamic PC, even in the absence of an external reward system, show excellent citizenship behavior beyond what is called duty, and desirable and valuable attitudinal outcomes thus emerge. A lot of emphasis has also been placed on resilience, hope, and optimism in Islamic jurisprudence sources. As the teachings of Islam reveal, especially in the way of the Prophet of Islam, the basis of human social relations is optimism and mutual respect. Therefore, people whose lifestyle is based on Islamic teachings will have higher PC (Afkhami Adrekani and Tawakoli, 2016).

Purpose

Designing and presenting the model of PC based on an Islamic perspective in Iran's governmental organizations.

2. Methodology

This is developmental and applied research in terms of its purpose, because firstly, it seeks to discover the truth and design the model of PC based on Islamic sources, and secondly, it seeks to apply it in Iran's governmental organizations. The current research is mixed-method research that has used quantitative and qualitative research methods based on its purpose. Therefore, the summary content analysis method was used in the qualitative section and the Delphi method was used in the quantitative section.

The study population in the qualitative section included the Qur'an and Nahj al-Balagha, and, in the quantitative section (Delphi) knowledgeable experts in the field of PC, as well as specialists in the field of public administration and faculty members who have conducted research in the field of PC. The study sample in the qualitative section was selected using the complete enumeration method and includes the Qur'an and Nahj al-Balagha. Moreover, to collect the data in the quantitative section of this research, a total of 15 people (Delphi group) were selected from among the study population using purposive sampling and answered the questions of the questionnaire. Face and content validity were used by experts to validate the factors. To check the content validity, the effective factors were distributed and collected among 8 expert professors (experts participating in the Delphi section). Cohen's kappa index was used to validate the coding process and ensure the quality control of the factors. In order to calculate the Kappa index, an expert is asked to code and categorize the concepts without knowing the researcher's coding. Then the concepts presented by the researcher have been compared with the concepts presented by the expert. If the codes of these two

researchers are close to each other, it indicates a high agreement between these two coders and reliability. As shown below, the Kappa index was calculated at 0.796, which is acceptable according to the following table.

Table 1. Status of the kappa index and the Cohen's kappa agreement coefficient

Statistics (Cohen's kappa agreement coefficient)		Kappa index value	Agreement status
Value	0.796	>0	Poor
		0-0.2	Unimportant
Number of samples	126	0.4-0.21	Moderate
		0.6-0.41	Appropriate
P-value	0.0001	0.8-0.61	Valid
		0.81-1	Excellent

3. Results

The first phase of the qualitative section

Setting a goal, choosing a suitable method, and observing the scientific principles of research play a very important role in the quality of scientific research. Qualitative and summary content analysis was used in the present research.

The research question for the next steps of meta-synthesis is as follows: How is the design of the PC model from the Islamic perspective in Iran's governmental organizations according to the two sources of the Qur'an and Nahj al-Balagha in the ten-year period (2011-2021)?

In this research, 10 Persian databases (5 Quranic databases and 5 Nahj al-Balagha databases) were searched between 2010 and 2019.

Table 2. Search keywords

Searched databases	
Nahj al-Balagha databases	Quranic database
Nahj al-Balagha specialized database	Comprehensive Quranic database
Nahj al-Balagha databases of Ahl al-Bayt	Pars Qur'an database
Nahj al-Balagha database of Islamic encyclopedia	Information Center for religious studies of Iran
Nahj al-Balagha Hadith Net database	The Center for the Quranic Culture and Education Center
Nahj al-Balagha translated by Hossein Ansarian	Anhar comprehensive Qur'an database

Inclusion criteria are set according to scientific principles and standards and based on the opinion of researchers and experts.

The second filter in selecting appropriate studies is the exclusion criteria.

Table 3. Inclusion and exclusion criteria in the current study

Inclusion criteria	Exclusion criteria
The relevant information available in Islamic databases	Materials that did not report enough information about the goals of this research.
The material should report sufficient data and information related to the research objectives.	Interpretations and translations that were carried out with the same titles and goals.
Materials that have gone through the expert review process under the supervision of experts in the field and are published in the form of a book or an authentic document online or completely printed.	Information that lacked a suitable methodological model.

Commentaries and translations published in the desired field between 2011 and 2021.	Information that lacked the necessary scientific quality because it was presented in low-quality databases.
Materials and information that examine the topic and factors affecting psychological capital from an Islamic perspective.	Commentaries and translations published before 2011

Based on the analysis of Nahj al-Balagha, 68 PC-related semantic expressions were extracted.

To analyze and integrate the qualitative findings in this research, the open coding method. For this purpose, first, all the factors extracted from the studies have been considered open-coded. Then, codes were categorized in a similar concept considering their meaning. The emerging research concepts have been briefly listed in Table 4.

Table 4. Factors and criteria extracted from Nahj al-Balagha with regard to psychological capital

Semantic expressions	Factors	Criteria
God has protected her covenant and entrusted it to all servants out of her mercy	Loyalty to the covenant of God	Loyalty
The one who did not appreciate himself was destroyed.	Appreciation	Self-knowledge
Avoid something that is not halal	Avoid doing non-halal activities	Religiousness
Betrayal, deception and trickery are not allowed in covenants	Not betraying the covenant	Loyalty
Do not put yourself in a position of war with God	Not fighting with God	God-centeredness
Avoid shedding blood unjustly, for a severe vengeance will befall you, and a great punishment awaits you, and blessings will disappear and the government will collapse.	Blood shedding for unjust actions indicates the decline of the government	Right-based approach
Fear God and obey him, and follow his commands, which are in his book, the Qur'an, and his Sunnah	Following divine obligations and traditions	Religiousness
It is necessary that you pay attention to the good ways or the achievements of the Prophet of Islam or the duties that are in the book of God and obey what we have commanded you.	Following the successors of the Prophet	Religiousness
In establishing the rights of all people, you must act in such a way that God accepts your actions.	Fairness to the general public	Right-based approach

If someone ignores his positive qualities, he will be bad for others and ignore their value.	Being hopeful of the actions of others	Optimism towards others
Devote your best hours to the conversation between you and your God.	Solitude with God	God-centeredness
You should not cancel the covenant that God gave you during difficult moments of life.	Loyalty to the covenant under difficult circumstances	Loyalty
Always communicate with others with justice and kindness.	Kindness is the basis of peace	Kindness
Avoid extravagance and act moderately.	Moderation in consumption	Moderation
What you give to others, give with kindness	Showing kindness when giving and forgiving	Kindness
Ask God for help with your heart, hands, and tongue, because God helps people and gives greatness to righteous people.	Helping and getting help from God	God-centeredness
Do they not look at the little creatures of God, and how God protected their creation and made their organs like ears and eyes for them?	Being hopeful of the world	Optimism about the world
The best gift and good deed for rulers is their friendship and love for their people.	A gift for the rulers	Kindness
Do not discriminate between them when dealing with them.	Showing justice	Justice
It is obligatory to look at the just governments before you.	Supporting the governments of justice	Justice
Choose people who are kind to the disabled as your army commanders.	Being kind to the disabled	Kindness
Whenever you believe and trust your faithful brother, you will not believe the words of others who speak behind their backs.	Being hopeful of religious brothers	Optimism towards others
If you break your promise, God and people will be angry with you.	Effects of unfaithfulness on promises	Loyalty
Your worst minister is the minister who was the minister of the evil group and participated in their crimes, and such a person should not be one of your close people.	Minister selection based on religiosity	Religiousness

Always keep kindness and love for the subordinates in your heart.	Kindness is the motto of the heart	Kindness
And if the ruler is unable to fulfill God's orders, he must persevere in this direction and return the rights, even if this task is easy or difficult for him.	Applying the right of absolute duty of the governor	Right-based approach
God hears the prayers of the oppressed and has severe punishment in mind for the oppressors.	The tyrant being punished by God	Anti-tyranny
Always do good deeds with your body organs and remember God and do everything that brings you closer to God, even if your body is harmed in this way.	Worship God with your body parts	God-centeredness
In times of life when the situation becomes difficult and you have doubts about doing things, turn to God and His Prophet.	Resolving doubts based on the orders of God and His Prophet	Religiousness
In any case, restoring their rights is one of your duties.	Respecting the rights of the general public	Right-based approach
The best news for the rulers is the establishment of justice in the cities.	Effects of administrating justice	Justice
Always treat them with patience and a little harshness, don't be too close to them, and keep them away from you.	Moderate in severity and easygoing	Moderation
Always show a mixture of strictness and softness in your behavior and be gentle and tolerant where necessary and show violence if it is necessary.	Moderate in being toughness and easygoing	Moderation
The most popular work in your eyes must be social justice.	Supporting righteous people	Justice
Avoid making promises you cannot fulfill them.	Loyalty to the promise	Loyalty
You should always treat them with kindness.	Building trust through administrating justice	Justice
If you made a contract between you and the enemy or you kept him under your protection, keep your contract.	Loyalty to the covenant	Loyalty
Ask God for help in doing important tasks.	Asking God for help	God-centeredness

Always perform the prayer in such a way that you do not alienate people and do not downplay the importance of prayer and be kind to the believing people.	Moderation in congregational worship	Moderation
When the ruler is doing difficult things, he should try hard and seek help from God	Asking God for help and companionship	God-centeredness
All the orders I issued may be difficult for the rulers to do, of course, the implementation of the right is a difficult task.	Importance of the word of truth	Right-based approach
When the society and the people of the society are decent and virtuous, do not be suspicious of anyone because you have not seen any deviation from them and such an act is injustice.	Being hopeful of other people	Optimism towards others
Trading should be easy and justice should be implemented in this regard. Your most chosen and worthy minister is the one who tells you the truth many times.	Fair trade	Justice
Be aware and know that there are different strata in the country, and each stratum is corrected by another stratum, and each one needs another one, and that is the army of truth.	The right-based approach is the criterion of excellence of the minister	Right-based approach
Your best minister is the minister who helped you the least in doing things that are not pleasing to God	Respecting the rights of all groups of people	Right-based approach
Whoever oppresses God's servants, God will show his wrath on him.	Minister selection based on religiosity	Religiousness
Do not destroy rituals and methods based on which the elders of the nation have behaved and have founded kindness, and reforming the society.	Prohibition of oppression	Anti-tyranny
Oppression will result in severe punishment and will reduce the blessings of God.	Being kind is the manner of the elders of the nation	Kindness
When your enemy offers you peace and God is pleased with it, accept it.	The effects of oppression	Anti-tyranny

Do not break your covenant and deceive your enemies.	To gain God's pleasure	God-centeredness
Do not discriminate between anyone, because the elders despise the public treasury and the weak become despair of justice.	Loyalty to the covenant	Loyalty
As long as the right of the weak is not taken away from the strong with openness and fluency of speech and without fear, that nation will not reach purity and holiness.	Justice in the way you look at people	Justice
Be patient in times of trouble when it is not possible to fulfill God's promises, which is better than committing treason and fearing the subsequent punishment because it may not be possible to forgive sins in this world and the coming one.	Justice is the cause of the purity and sanctity of the nation	Right-based approach
Optimism means that you hope for God's grace for the mistakes you make.	The necessity of being loyal to the covenant	Loyalty
Righteous action is one of the best treasures you should have.	Being hopeful of God	Optimism to God
Be moderate in doing and restoring rights and this is the best thing.	Righteous action is the best treasure of a manager	Religiousness
You must do the things that the religion has made obligatory for you and do not neglect the obligatory things that belong to God.	Exercise moderation in general	Moderation
Do not weaken the truth in your heart by overestimating things.	Sincere performance of divine duties	Religiousness
Be diligent in fulfilling your obligations and do not betray your trust.	Exaggerating things, destroying the light of truth	Administrative right
A wise person knows his own worth, and an ignorant person is one who does not know his own worth.	Loyalty to commitments	Loyalty
The covenant is the secure place where you can have peace and everyone takes refuge in it.	Knowing your worth	Self-knowledge

The most thing that people agree on is keeping the promise.	The right-based approach is the criterion of selection for judgment	Right-based approach
Always keep justice in mind and divide everything equally among people.	The effects of loyalty on the covenant	Loyalty
Then appease them (valiant men) as parents appease their children.	The importance of loyalty to all people	Loyalty
Keep in mind that restoring the right is a good act.	Justice in the ownership of public property	Justice
Keep in mind the restoration of rights for all people.	Being Kind to brave men	Kindness
	The effects of justice	Right-based approach
	Justice in bestowing rights	Right-based approach

Based on the results, 10 criteria and 68 factors related to PC were extracted from the book of Nahj al-Balagha.

The results (Qur'an) are presented as follows:

After the data analysis stage, the required data were identified based on the main goal of this research, and a conceptual model consisting of two layers (criteria and factors) was obtained. Based on the results, 7 criteria and 58 PC-related factors were extracted from the Quran, which is shown in Table 5.

Table 5. Factors and criteria related to psychological capital extracted from the Quran

Semantic expressions	Factors	Criteria
Why, when the believing men and women heard that blasphemy, they became suspicious of each other and did not say that it was an obvious blasphemy.	Good thinking toward others.	Prosperity towards others
We have shown you the right path, do you want to be grateful or ungrateful?	Knowing yourself using the way of guidance.	Self-knowledge
We will have an excellent reward for the patient people who have done good deeds.	Waiting for divine reward.	Patience
Don't let their words make you sad because God honors people and He is the All-Hearer.	Being patient against the speech of others	Self-esteem
We created the human from the Alaq and taught him about the unknown, but the human becomes rebellious when he thinks his needs are satisfied.	Identifying your talents	Self-knowledge
Piety is one of the most important fruits of self-control.	Knowledge through learning	Self-knowledge

Anyone who always hopes to meet their God should do good and worthy deeds.	Control through piety	Self-control
I hope that God will return it to me.	Hope to visit God	Hope in god
Whoever is a wrongdoer and oppressor but repents to God, God is Forgiving and Merciful.	Optimism about divine grace	Prosperity towards God
By committing sin, the sinner causes harm to himself, and no one will bear the burden of another's sin.	Hope for God's forgiveness	Hope in God's forgiveness
People who believe in God's meeting said that a small group will win over a large army with God's permission, and God is the supporter of patient people.	Removing sins by yourself	Self-control
Patient people are definitely strong-willed.	The victory of truth against falsehood	Self-esteem
God is the only one who gives honor to people, and honor belongs to God, His Prophet, and His believers.	Patience and restraint when doing your jobs	Patience and restraint
Man has inherent dignity because he is the descendant of Adam, but in the course of life, there are external and environmental factors that destroy his dignity and turn him into a lowly and humiliated being.	Respect for god	Self-esteem
Always follow what is revealed to you and be patient in this regard.	Respect for believers and messengers of God	Self-esteem
God will not change the destiny of any nation unless they themselves change their destiny.	Having inherent dignity	Self-esteem
The same people who, when faced with calamities and problems, say that we are with God and we believe in God and we will return to Him, how can these people say that He is a king over us, even though we deserve a kingship more than Him?	Patience in the face of orders	Patience
Don't they look at the camel to see how the camel was created, and don't they look at the sky to	Change your situation	Self-control

see how it was created? There is no contradiction in the system of creation and universe.		
Be patient with their speech and avoid them in a pleasant and correct manner.	Optimism about divine orders	Prosperity towards others
Ask God for help and help for those who believe! Ask for help and be patient when facing problems.	Optimism about God's creation	Prosperity to the world
Soon we will show them our signs in their hearts so that it will be clear to them that God himself is the truth	Optimism about the existence of the world	Prosperity to the world
And I definitely do not consider my soul free from sin, because the human soul definitely commands a person to do bad things.	Patience against the speech of others	Patience against other people's speech
Say to whom belongs what is in the heavens and the earth, say it belongs to God, who has made the mercy of God obligatory on himself.	Asking God for help in the face of suffering	Being patients in the face of hardships
Indeed, the believers were saved	Self-knowledge through self-referral consciousness	Self-knowledge
When I created man and breathed my spirit into his body, you will prostrate before him.	Self-control	Self-control
A healthy person does not feel inferior.	Optimism about divine mercy	Prosperity towards others
There is advice and guidance for the general public and pious people, and do not lose your faith in this path, and do not be sad, because you are superior if you have faith.	Self-salvation	Self-control
All of you will return to God after death, so know that God is aware of everything you do.	Self-knowledge through creation	Self-knowledge
Believers should not be suspicious of each other because sometimes this is a sign of sin.	Self-respect	Self-esteem
Be patient with the hardships you face, which is very important.	Having faith	Self-esteem
We created you in two genders, male and female, and placed you in different tribes and nations, so	Awareness of the affairs	Self-esteem

that you may be distinguished from each other.		
We created man from semen, then We made the path easy for him, then We planned death for him, and he will be placed in the grave, and then, by God's permission, all the dead will be resurrected.	Positive thoughts toward others	Prosperity towards others
So be patient wait, good patience.	Patience in the face of adversity	Patience in the face of adversity
So say, O servants of God, have you shown excessiveness in the way of your path? Do not despair of God's mercy. God forgives all sins because He is Forgiving, Merciful.	Knowing yourself through the people around you	Self-knowledge
Don't follow what you don't know about, because your ears, eyes, and heart must answer the questions in that hereafter.	Self-knowledge through birth	Self-knowledge
If your young maids want to be chaste, do not commit adultery with them and do not pursue worldly lusts, and whoever commits adultery with them and forces them to commit adultery will regret it.	Patience in the face of problems	Patience in the face of difficulties and hardships
Do you think that you are safe from God's punishment, then know that only the losers consider themselves safe from God's punishment	Optimism about God's forgiveness	Prosperity towards others
And if you want to torture, torture as you were tortured, and if you wait, patience is better in the face of troubles	Optimism toward the unknown	Prosperity towards others
God will not judge you because of your broken oaths, but He will judge you if you have done something bad on purpose.	Chastity and self-control	Self-control
The wealthy should spend their wealth on the people and help the poor in difficult times	Hope for God's mercy	Hope in God's forgiveness
One can only rely on God, and He alone is sufficient for the prosperity of humans.	Patience in the face of difficulties	Patience in the face of difficulties

And know that if you want to be proud and prosper, you must be with God.	Control your thoughts	Self-control
The signs of God's power exist in the creation of the heavens and the earth, and the difference in your languages and your colors, and there are definitely signs in this way for the wise people.	Optimism about life's hardships	Prosperity towards others
With every breath you take you come closer to death and you are tested along this path by doing good and bad deeds and then you are brought back to us.	Trust and hope in God	Hope in God
And whenever a calamity and problem befalls people, they say, in truth, we belong to God and we return to God.	Feeling proud	Self-esteem
O Prophet, tell your believing men not to look at non-mahram people and not engage in sexual pleasures.	Self-knowledge using creations	Self-knowledge
Try to suppress your anger.	Optimism about divine tests	Prosperity towards others
O believers do your deeds.	Patience in the face of adversity	Patience against grief
A person who fears his Lord and practices piety is careful of Satan and his soul.	Control your eyes	Self-control
Try to be among the people who are patient and kind to each other.	Anger control	Self-control
And if you are a believer, keep your faith and don't be sad because you are superior.	Addressing yourself	Self-control
Just as the prophets said to be patient, be patient	Control of personal desires	Self-control
O you believers, it is not right to oppress your wives	Kindness in the face of problems	Patience
	Being superior	Self-esteem
	To wait with dignity	To be patient faithfully
	Optimism about limitations	Prosperity towards others
	Patience in the face of life's losses	Patience in the face of difficulties and hardships
	Hope and gratitude for God's grace	Hope in God's forgiveness

Finally, the PC-related criteria and dimensions extracted from Nahj al-Balagha and the Qur'an are merged as follows:

According to the analysis of the Quran and Nahj al-Balagha, a total of 126 semantic expressions and factors as well as 17 criteria and 4 PC-related dimensions were extracted.

Table 6. Open and axial coding and integration of indices and dimensions of psychological capital from the perspective of Islam

Criteria	Factors
Self-knowledge	Appreciation
	Knowing your worth
	Identifying your talent
	Knowing yourself through the people around you
	Self-knowledge using creations
	Knowing yourself using the path of guidance
	Self-knowledge through birth
	Knowledge through learning
	Self-knowledge through self-referral
	Self-knowledge through creation
Self-control	Anger control
	Change your situation
	Self-salvation
	Addressing yourself
	Self-control through piety
	Take away the sin from yourself
	Control your thoughts
	Self-control
	Control your eyes
Self-esteem	Control of personal desires
	Chastity and self-control
	Self-respect
	Respect for God
	Patience against the speech of others
	Feeling proud
	Respect for believers and messengers of God
	Having inherent dignity
	Awareness of the affairs
Moderation	The victory of truth against falsehood
	Being superior
	Having faith
	Showing moderation in toughness and flexibility
	Moderation in consumption
Right-based approach	The effects of moderation in general
	Moderation in congregational worship
	Moderation in strictness and flexibility
	The right-based approach is the criterion of excellence of the minister
	The right-based approach is the criterion of selection for judgment
	Respecting the rights of the general public
	The importance of the word truth

	Justice in granting rights
	The effects of justice
	Blood shedding for unjust actions is indicative of the decline of the government
	Exaggerating things, destroying the light of truth
	Respecting the rights of all groups of people
	Applying the right of absolute duty of the governor
	Fairness to the general public
	Justice is the cause of the purity and sanctity of the nation
Loyalty	Loyalty to the covenant
	Loyalty to commitments
	The importance of loyalty to all people
	Loyalty to the covenant
	Loyalty to the covenant of God
	The effects of loyalty on the covenant
	Not betraying the covenant
	Loyalty to the covenant under difficult circumstances
	The necessity of loyalty to the covenant
	Loyalty to the promise
Patience in the face of adversity	Effects of unfaithfulness on promises
	Patience in the face of difficulties
	Patience against the speech of others
	Patience in the face of adversity
Patience in the face of problems	Asking God for help in the face of suffering
	Patience in the face of life's losses
	Patience in the face of problems
	Kindness in the face of problems
	Patience and restraint when doing your job
	To be patient with dignity
	Patience in the face of orders
	To be patient for divine reward
Optimism toward God	Hope in God
	Optimism about divine grace
Kindness	Kindness is the motto of the heart
	Kindness to the disabled
	Kindness to brave men
	The gift for the rulers
	Kindness is the basis of peace
	Kindness in giving and forgiveness
	Kindness in the manner of the elders of the nation
	Kindness is the motto of the heart
Optimism to the world	Hope in the world
	Optimism about God's creation

	Optimism about the existence of the world
	Hope in other people
	Hope in religious brothers
	Positive thoughts towards others
	Good thinking towards others
	Optimism about divine orders
	Optimism about limitations
	Optimism about divine tests
	Optimism about life's hardships
	Optimism about divine mercy
	Optimism about God's forgiveness
	Optimism toward the unknown
	Hope in the work of others
	Helping and getting help from God
	Asking God for help and companionship
	Asking God for help
	Not fighting with God
	To gain God's pleasure
	Solitude with God
	Worship God with your body parts
	Justice in the way you look at people
	Justice in the ownership of public property
	Supporting the governments of justice
	Justice in looking at people
	Supporting righteous people
	Fair trade
	Effects of justice
	Building trust through administrating justice
Anti-tyranny	Prohibition of oppression

The second phase of the quantitative part (Delphi method)

In the Delphi questionnaire, the respondents (15 experts) were asked to state the impact of each index on psychological capital from the perspective of the Qur'an and Nahj al-Balagha by choosing one of the available options. These options were designed in the form of a Likert scale and included very low impact (1), low impact (2), medium impact (3), high impact (4), and very high impact (5). In the first round, 126 indices obtained from the content analysis method were provided to a number of experts who had complete knowledge of the subject. They were then asked, in your opinion, can the stated indices be effective in relation to psychological capital? Based on the results of this stage, no indices were removed from the Delphi process in the first round, and five indices were added, which were determined in the second round of Delphi. The reliability value of the indices is 0.744, which shows that the 126 related items have a high level of internal consistency. After evaluating the first round of Delphi and adding some indices, 131 indices obtained from the first round were provided to the experts (Table 7):

Table 7. The amount of difference in the opinion of experts in the first and second round surveys

Indicator	Average responses of the first round	Average responses of the second round	Mean difference
Component: self-knowledge			
Appreciation	3.55	4.40	0.85
Knowing your worth	4	4.50	0.50
Identifying your talent	4.10	4.40	0.30
Knowing yourself through the people around you	3.85	4.40	0.55
Knowing yourself using creations	4.25	4.50	0.25
Knowing yourself through the path of guidance	4.05	4.60	0.55
Knowing yourself through birth	3.80	4.65	0.85
Knowledge through learning	3.85	4.55	0.70
Knowing yourself through self-referral	4	4.65	0.65
Knowing yourself through creation	4.10	4.45	0.35
Component: self-control			
Anger control	4.20	4.45	0.25
Change your situation	3.90	4.30	0.40
Self-salvation	3.90	4.60	0.70
Addressing yourself	4.20	4.55	0.35
Self-control through piety	4.05	4.45	0.40
Removing the sin from yourself	3.85	4.45	0.60
Control your thoughts	3.75	4.50	0.75
Self-control	4	4.60	0.60
Watch your eyes	3.75	4.45	0.70
Control of personal desires	3.90	4.60	0.70
Chastity and self- control	4.15	4.45	0.30
Anger control	-	4.45	-
Component: self-esteem			
Self-respect	4.15	4.65	0.50
Respect for god	3.80	4.50	0.70
Patience against the speech of others	4	4.35	0.35
Feeling prosperity	4.20	4.50	0.30

Respect for believers and messengers of God	4	4.50	0.50
Having inherent dignity	4.20	4.50	0.30
Being aware of the matters	4.20	4.55	0.35
The victory of truth against falsehood	4.20	4.40	0.20
Being superior	3.70	4.35	0.65
Having faith	3.85	4.55	0.70
Component: Moderation			
Moderation in severity and flexibility	3.95	4.35	0.40
Moderation in consumption	3.83	4.65	0.85
The effect of moderation in general	4	4.60	0.60
Moderation in congregational worship	3.75	4.55	0.80
Moderation in strictness and softness	3.80	4.70	0.90
Component: right-based approach			
The right-based approach is the criterion of excellence of the minister	3.85	4.50	0.65
The right-based approach is the criterion of selection for judgment	4.10	4.65	0.55
Respecting the rights of the general public	4.15	4.70	0.55
The importance of the word truth	3.65	4.60	0.95
Justice in bestowing rights	3.70	4.45	0.75
The effects of justice	3.75	4.65	0.90
Blood shedding for unjust actions is indicative of the decline of the government.	4.10	4.60	0.50
Exaggerating things, destroying the light of truth	4.05	4.55	0.50
Respecting the rights of all groups of people	4.10	4.35	0.25

Applying the right of absolute duty of the governor	3.60	4.55	0.95
Fairness to the general public	4.05	4.70	0.65
Justice is the guarantee for the purity and sanctity of the nation	3.85	4.60	0.50
Component: Loyalty			
Loyalty to the covenant	4.10	4.55	0.35
Loyalty to commitments	4.20	4.65	0.55
The importance of loyalty to all people	4.10	4.65	0.35
Loyalty to the covenant	4.30	4.80	0.90
Loyalty to the covenant of God	3.90	4.40	0.55
The effects of loyalty on the covenant	3.85	4.40	0.20
Not betraying the covenant	4.20	4.55	0.55
Loyalty to the covenant under difficult circumstances	4	4.65	0.55
The necessity of loyalty to the covenant	4.10	4.40	0.45
Loyalty to the promise	3.95	4.50	0.20
Effects of unfaithfulness on promises	4.30	4.45	0.55
Component: Patience in the face of adversity			
Patience in the face of difficulties	3.90	4.50	0.70
Patience against the speech of others	3.80	4.60	0.75
Patience in the face of adversity	3.85	4.60	0.70
Asking God for help in the face of suffering	3.90	4.70	0.45
Component: Patience in the face of problems			
Patience in the face of life's losses	4.25	4.25	0.20
Patience in the face of problems	4.05	4.60	0.60
Kindness in the face of problems	4	4.50	0.65

Being patient and restraint when doing your job	3.85	4.55	0.60
Being patient proudly	3.95	4.65	0.55
Patience in the face of orders	4.10	4.50	0.45
Being patient for divine reward	4.05	4.60	0.70
Being patient and having faith in God	3.90	4.80	-
Component: Optimism toward God			
Hope for God	-	4.60	0.40
Optimism about divine grace	4.20	4.40	0.40
Being optimistic and avoiding suspicion toward God	4	4.65	-
Component: Kindness			
Kindness is the motto of the heart	-	4.50	0.40
Kindness to the disabled	4.10	4.45	0.20
Kindness to brave men	4.25	4.40	0.50
The gift for the rulers	3.90	4.40	0.55
Kindness is the basis of peace	3.85	4.65	0.25
Kindness in giving and forgiving	4.40	4.60	0.85
Being kind is the manner of the elders of the nation	3.75	4.45	0.35
Kindness is the motto of the heart	4.10	4.50	0.30
Component: Optimism about the world			
Hope for the world	4.20	4.75	0.55
Optimism about God's creation	4.20	4.55	0.70
Optimism about the existence of the world	3.85	4.65	0.80
Component: Optimism toward others			
Hope for other people	3.85	4.50	0.15
Hope for religious brothers	4.35	4.60	0.65
Positive thoughts toward others	3.95	4.50	0.35
Good thinking toward others	4.15	4.65	0.60

Optimism about divine orders	4.05	4.55	0.45
Optimism about limitations	4.10	4.40	0.40
Optimism about divine exams and tests	4	4.45	0.60
Optimism about life's hardships	3.85	4.45	0.40
Optimism about divine mercy	4.05	4.70	0.85
Optimism about God's forgiveness	3.85	4.40	0.45
Optimism toward the unknown	3.95	4.35	0.35
Hope for the work of others	4	4.65	0.75
Component: Striving to achieve perfection			
Trying to reach the hereafter	3.90	4.35	-
Optimism about effort	-	4.40	-
Component: God-centeredness			
Helping and getting help from God	-	4.50	0.30
Asking God for help and companionship	4.20	4.35	0.50
Asking God for help	3.85	4.65	0.40
Not fighting with God	4.25	4.45	0.35
To gain God's pleasure	4.10	4.30	0.30
Solitude with God	4	4.50	0.65
Worship God with all the members of your body	3.85	4.75	0.55
Component: Justice			
Justice in the way you look at people	4.20	4.65	0.70
Justice in the ownership of public property	3.95	4.50	0.80
Supporting the governments of justice	3.70	4.50	0.95
Justice when you look at people	3.55	4.50	0.35
Supporting righteous people	4.15	4.65	0.60
Fairtrade	4.05	4.45	0.55
Effects of justice	3.90	4.60	0.85

Building trust through administrating justice	3.75	4.45	0.40
Component: Anti-tyranny			
Prohibition of oppression	4.05	4.40	0.25
The effects of oppression	4.15	4.60	0.90
Punishment of the tyrant by God	3.70	4.45	0.35
Component: Religion			
Following divine obligations and traditions	4.10	4.35	0.30
Righteous action is the best treasure of a manager	4.05	4.45	0.55
Minister selection based on religiosity	3.90	4.50	0.20
Resolving doubts based on the instructions of God and His Prophet	4.30	4.65	0.90
Avoid doing non-halal activities	3.75	4.65	0.55
Minister selection based on religiosity	4.10	4.60	0.50
Sincere performance of divine duties	4.10	4.50	0.75
Following the successors of the Prophet	3.75	4.30	0.45
Component: Hope for God's forgiveness			
Hope and thanks for God's grace	3.85	4.60	0.74
Hope for God's forgiveness	3.86	4.50	0.55
Hope for God's mercy	3.95	4.40	0.45
Hope to visit God	3.95	4.45	0.45
Trust and hope in God	4.25	4.65	0.40

According to the results of the above table, any index that has a score (average) of at least 3 based on the experts' evaluation, remains an important index, and otherwise (due to its not-so-high importance), can be removed. Also, if the average difference of the indices is greater than (1), they are removed from the Delphi process in the second round. According to the results of Table (4-22), it can be stated that: First, the opinions regarding all the indices have reached the final summary because they had a difference in opinions is less than (1) and more than (0.1) in the comparison of the last stage. Besides, a score higher than 3 indicates that all indices are effective and there is no need to remove any index.

According to Kendall's W agreement test (Delphi first round), there is a correlation between responses (0.0001). Also, Kendall's W coefficient value higher than 0.5 also shows an acceptable agreement of opinions in this test. The reliability value of the indices is 0.744, which shows that the 126 related items have a high level of internal consistency.

After the evaluation stated in the output of the first round of Delphi and adding some indices, 131 indices obtained from the first round were provided to the experts. First, the opinions regarding all the indices have reached the final summary because they had a difference in opinions is less than (1) and more than (0.1) in the comparison of the last stage. Besides, a score higher than 3 indicates that all indices are effective and there is no need to remove any index. The PC dimensions in Iran's government organizations include 18 axial codes and 4 selective codes.

Self-purification:

In this research, self-purification includes 6 components: self-knowledge, self-control, self-esteem, moderation, the right-based approach, and loyalty, which is known as one of the dimensions of psychological capital with the Islamic approach in Iran's government organizations. A person should purify his soul and do what God deems permissible, not approach what he does not deem permissible, and not respond positively to the desires of the soul. This is the meaning of servitude of God. There are many verses and narrations on the subject of self-purification. For example, asceticism is one of the moral teachings of Islam, and the Qur'an relies heavily on it. The meaning of asceticism is showing disinterest in the world, but not avoiding endeavor and being isolated. In life, man is obliged to do his work accurately and completely, even in worldly matters. Not being attached to the world and severing one's ties with it is a matter of the soul and is directly related to oneself. It is possible to acquire this virtue by purifying one's soul. Therefore, it is clear that a major part of the religious orders is about the soul and how to purify it; in other words, it deals with the proper relationship between man and himself.

Patience: In this research, it includes patience in the face of adversity and patience in problems. Tolerance, from the perspective of Islam, is the developable capacity to revive or restore oneself in the face of problems, conflicts and failures, and even positive events, such as progress and increased responsibility.

Positive thinking: In this research, it includes the components of optimism towards God, kindness, optimism towards the world and optimism towards others. Positivity is an attributional style that attributes positive events to personal, permanent and pervasive reasons and negative events to specific, temporary and external situations. Optimistic people have positive expectations and perform behaviors to reach their future goals, but pessimistic people lack self-confidence and have negative expectations and thus fail to reach their future goals. Being positive towards God is the source of blessings and going to heaven.

Truth-seeking: In this research, it includes 6 components of striving for perfection, God-centeredness, justice, hope for God's forgiveness, religiousness, and anti-tyranny. Truth-seeking is part of human nature. From the point of view of Islam, man is naturally and innately truth-seeking and has a tendency towards the right, because perfectionism and the avoidance of imperfection are innate and natural in man, and since perfection can only be found in the right and falsehood is nothing but a defect, he is inclined towards the right and avoids falsehood. Therefore, according to his nature and structure, man should seek the truth and follow the truth, choose the right path, and always follow the truth. Also, he must fight and battle falsehood inside and outside his soul by clinging to the truth and its defined examples.

According to the research results, it was suggested:

- In order to remain calm, managers should invite psychologists and experienced professors to consider regular training courses for the members of the organization so that when they can take the best decision calmly under difficult situations.
- In addition to strengthening the current programs, various and new educational and training programs that increase the religious knowledge, faith, and insight of the employees throughout the year should be designed and implemented.

- By holding training classes for employees, managers taught them to react wisely under different situations and asked them to make decisions firmly and not allow others to take advantage of them.
- Looking at past successes is a powerful strategy to increase the level of self-efficacy. Trainers and leaders mainly focus on raising awareness and appreciating success stories than creating them. Therefore, experiences that may lead to higher levels of self-efficacy can be created by identifying the factors, characteristics, and strengths that contribute to success.
- In all government organizations, a psychological training package based on Islamic teachings should be used, taking into account the working conditions of the employees, and religious teachings should be placed at the top of management affairs and management training of every organization.
- The importance of psychological capital from an Islamic perspective should be explained to the employees by inviting religious experts during certain days of the year and holding classes on the interpretation of the Qur'an or Nahj al-Balagha.
- When making decisions about employees' jobs, attention should be paid to their personal needs so that they can continue their work activities more hopefully.
- Managers explain to the employees the goals, values, plans of the organization, and the value of the activities of the employees for the organization and the society so that they continue their activities with more motivation and hope and do not feel useless.
- One of the ways to help managers increase their employees' psychological capital is to use the collaborative management system, because in this case, the manager can use their ideas, opinions, and initiatives to solve related issues with the cooperation and voluntary participation of all employees.

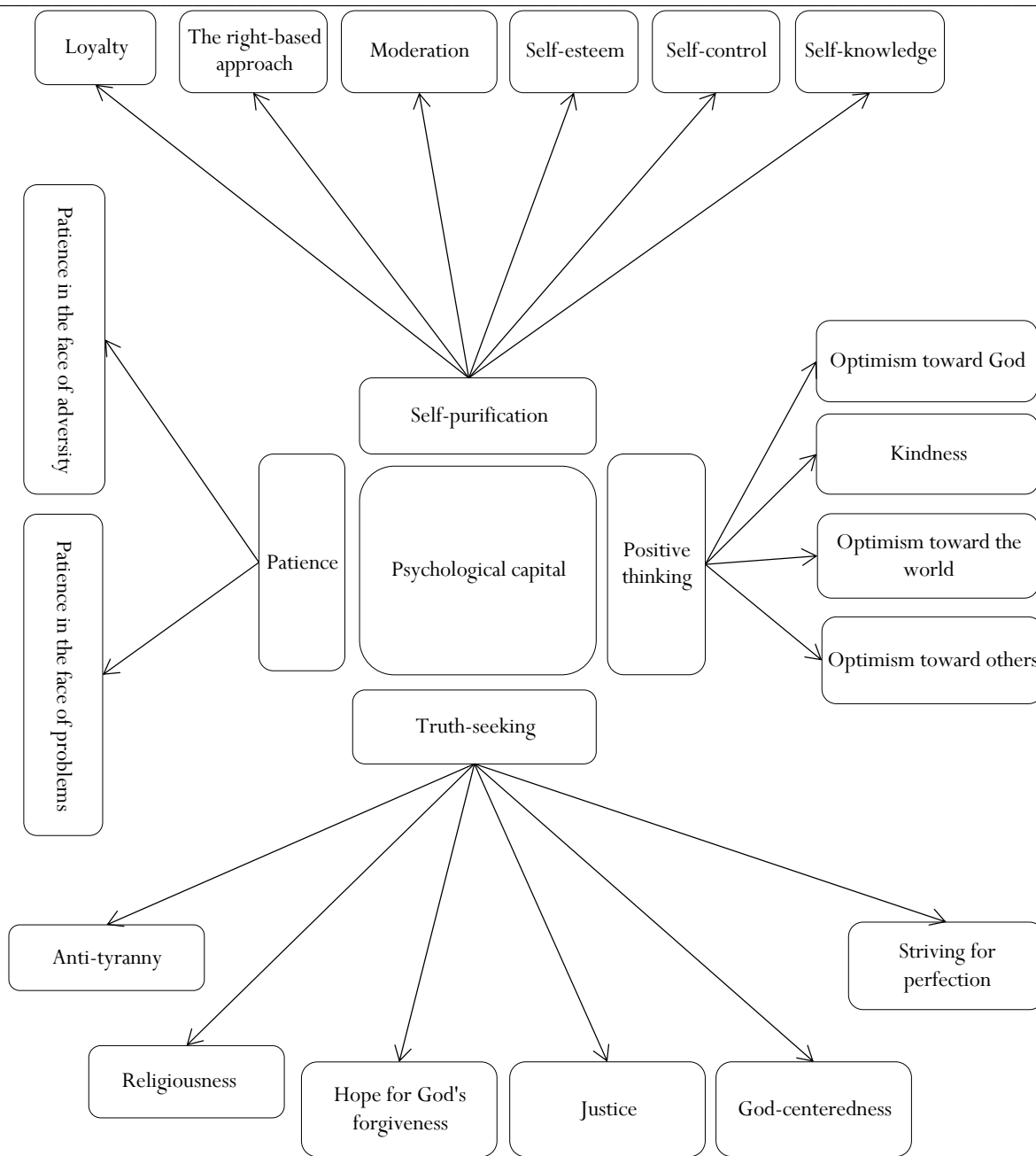


Figure 1. Psychological capital model in Iranian government organizations

4. Conclusion

The content analysis method was used to identify the dimensions of psychological capital from the Islamic point of view in Iran's government organizations. This stage is completed by using two sources, Quran and Nahj al-Balagha translated by Hossein Ansarian. Analysis of the book of Nahj al-Balagha led to the emergence of 68 semantic expressions and primary open codes in relation to psychological capital. After observing the frequent referrals to psychological capital in the book of Nahj al-Balagha, finally, 10 PC-related indices were extracted from the book of Nahj al-Balagha: 1. The right-based approach, 2. God-centeredness, 3. Self-knowledge, 4. Optimism, 5. Religiousness, 6. Anti-tyranny, 7. Justice, 8. Kindness, 9. Moderation, 10. Loyalty. Based on the analysis of the Qur'an, 58 PC-related semantic phrases and primary codes were

extracted. After observing the frequency of referrals to psychological capital in the book of the Quran, 7 PC-related indices were extracted from this book: 1. Hope, 2. Self-knowledge, 3. Self-control 4. Prosperity, 5. Tolerance, 6. Patience, 7. Self-esteem According to the analysis of the book of the Quran and Nahj al-Balagha, a total of 126 semantic expressions and initial open code as well as 18 indices related to psychological capital were extracted. These indices were integrated and then selective coding was carried out. These 18 indices include self-knowledge, self-control, self-esteem, moderation, the right-based approach, loyalty, patience in the face of adversity, patience and tolerance in the face of problems, optimism toward God, kindness, optimism toward the world, optimism toward others, reaching perfection, God-centeredness, justice, anti-tyranny, religiousness and hope for God's forgiveness.

In the Delphi questionnaire, the respondents (15 experts) were asked to state the impact of each index on psychological capital from the perspective of the Qur'an and Nahj al-Balagha by choosing one of the available options. These options were designed in the form of a Likert scale and included very low impact (1), low impact (2), medium impact (3), high impact (4), and very high impact (5). In the first round, 126 indices obtained from the content analysis method were provided to a number of experts who had complete knowledge of the subject. They were then asked, in your opinion, can the stated indices be effective in relation to psychological capital? Based on the results of this stage, no indices were removed from the Delphi process in the first round, and five indices were added, which were determined in the second round of Delphi.

References

- Afkhami Ardakani, Mehdi and Tawakoli, Abdullah (2015), Development of social capital and psychological capital in the light of Islamic lifestyle, *Scientific-Research Quarterly of Islamic and Psychology Studies*, pp. 31-56.
- Alaei, Hossein Ali and Rezaei, Hassan Reza (2014), Basics of Health and Health in the Quran. *Qur'an and science magazine*. 7 (12), 144-125.
- Burhanuddin, N, Ahmad,N, Radhiah Said, R, Asimiran, S (2022), The Alchemy of Coaching: Psychological Capital as HEROWithin Coaches' Selves, *Int. J. Environ. Res. Public Health* 2022, 19, 12020.
- Dehghani Soltani, Mehdi and Junidi Jafari, Mehdi (2019), The effect of job attachment on well-being and control over work: the mediating role of psychological capital, *Scientific Quarterly of Management Studies*, 28th year.
- Forohar, Mohammad; Hoyda, Reza; Jamshidian, Abdul Rasool and Ghanenia, Maryam (2019), The role of psychological capital in the personal development of employees through the mediation of learning agility, *Journal of Education and Learning Studies*, Volume 12, Number 1.
- Ghanbari Nasrabadi, Ahmad Reza; Rashidi, Mohammad Mahdi and Takhimi, Jamshid (2018), compilation of psychological capital training package based on Islamic values and its impact on organizational excellence of Isfahan municipality employees, knowledge and research in applied psychology, 20th year, number 1.
- Ghasemizad, Alireza, Behnamifar, Farzaneh (2018), Identifying the components of students' psychological capital from the perspective of Islam, *Scientific-Research Quarterly of Islamic Education and Training*.
- Kazemian Moghadam, Kobri and Haroon Rashidi, Homayun (2018), the relationship between psychological capital and spirituality at work with the psychological well-being of nurses, *Journal of Mental Health Principles*, Volume 22, Number 2.
- Kumar,D, Upadhyay, Y, Yadav, R and Kumar,A (2022), Psychological capital and innovative work behaviour: The role of mastery orientation and creative self-efficacy, *International Journal of Hospitality Management*, <https://doi.org/10.1016/j.ijhm.2022.103157>.
- Lupşa, D, . Vîrğa ,D, . Maricuţoiu, L & Rusu,A (2020), Increasing Psychological Capital: A Pre-Registered Meta-Analysis of Controlled Interventions, *APPLIED PSYCHOLOGY: AN INTERNATIONAL REVIEW*, 2019, 0 (0), 1–51.
- Nasrabadi, Ahmadrza; Rashidi, Mohammad Reza and Takhimi, Jamshid (2018), Development of the educational package of psychological capital based on Islamic values and its effect on the organizational excellence of Isfahan Municipality employees, *Knowledge and Research in Applied Psychology*, No. 1, pp. 92-100.
- Ngwenya, B & Pelsler, T (2020), Impact of psychological capital on employeeengagement, job satisfaction and employeeperformance in the manufacturing sector inZimbabwe, *SA Journal of Industrial Psychology* On-line version ISSN 2071-0763.
- Pathak, D & Joshi, G (2020), Impact of psychological capital and life satisfaction on organizational resilience during COVID-19: Indian tourism insights. *Current Issues in Tourism*.
- Shariati, Reza, Afkhami Ardakani, Mehdi and Habibi Tabar, Hossein (2018), Investigating the relationship between psychological capital and social capital with organizational virtue in the light of Islamic lifestyle, *Scientific-Research Quarterly of Islamic and Psychology Studies*, Q13, No. 24 , pp. 7-26.
- Stratman, J. L., & Youssef-Morgan, C. M. (2019), Can positivity promote safety? Psychological capitaldevelopment combats cynicism and unsafe behavior. *Safety Science*, 116, 13-25.
- Yu, X, . Li, D, . Tsai, C.H & Wang ,C (2019), The role of psychological capital in employee creativity, *Career Development International* 24(4), DOI:10.1108/CDI-04-2018-0103.