
Study of the Relationship between Islamic Leadership Model and Tendency towards Entrepreneurship among the Ministry of SAMT Staff

HOSEIN AFSHARI¹, SEYED ABDULLAH SAJADI JAGHARQ^{2*}

^{1*}PhD Student, Department of Organizational Entrepreneurship, Qazvin Branch, Islamic Azad University, Qazvin, Iran.

²Assistant Professor, Department of Media Management, Science and Research Branch, Islamic Azad University, Tehran, Iran.

*Corresponding Author

Email ID: ²Asadjady@yahoo.com

Abstract: Nowadays, in order to manage the emerging crises in the organizations and successfully adapt to the changes and evolutions, organizations need to encourage their actors to be creative, innovative, risk-taking, responsible, and ultimately entrepreneurial. According to the thinkers, Islamic leadership, with components such as delegation of authority and responsibility, discipline and seriousness, consultation and decision-making is a key factor to entrepreneurship in the organizations. Therefore, the aim of this research is to study the relationship between Islamic leadership model and tendency towards entrepreneurial among the staff of the SAMT Ministry. The research method is a survey and the statistical population includes 1873 employees, of whom 320 people have been selected as a sample of study based on simple random sampling method. Findings indicate that there is a significant direct correlation between the managers' Islamic leadership model and the tendency of employees towards entrepreneurship. Also, the level of the Islamic leadership model followed by the managers could explain 30% of the changes made by the staff's tendency towards entrepreneurship.

Keywords: Leadership, Islamic Leadership Model, Entrepreneurship, Organizational Entrepreneurship, Ministry of SAMT.

INTRODUCTION

In the present age, societies and organizations are rapidly expanding and developing due to the increase of population and consequently, their complexity is increasing. In this situation, entrepreneurship in a multifaceted interaction, in the sense of creating employment and changes through innovation and process improvement, as well as a key factor in economic growth and development, is desperately needed. Entrepreneurship can even be considered as one of the fundamental strategies of any country in today's modern era. According to researchers, one of the important criteria for differentiating the developed and developing countries is the efficiency and implementation of entrepreneurship. The current pace of change is such that identifying and anticipating the future is no longer uniform, and the past experiences and achievements do not necessarily ensure the future success. In other words, the present is the age of discontinuity, unpredictability and subjugation. The dominance of this idea on the changes of today's societies leads them towards the creativity, innovation and acceptance of difference and change. This can be related to their important entrepreneurial characteristic. As a result, any country that has the ability to establish a logical and reasonable relationship between the above mentioned points and take steps towards global change, can claim that in this roaring sea heads to the shore of survival and progress (Nahid, 2009).

Entrepreneurship is a process of discovering, evaluating and exploiting the entrepreneurial opportunities. Globalization, international competition, focusing on the performance of organizations for profitability and inappropriateness of traditional management methods due to changing market conditions can be the reasons for the increasing importance of organizational entrepreneurship (Zehir et al, 2015; Sciascia et al., 2014). Entrepreneurship prepares a basic condition for improving the cultural level of society by offering job opportunities, making wealth and improving the economic conditions. By meeting the basic needs of livelihood, the higher human needs will emerge, which, if guided in the right direction, will lead to the prosperity and excellence of human beings and society. On the other hand, the formation and fruitfulness of entrepreneurship require special methods and strategies which are based on special beliefs and values (Gholamian et al., 2007). A review of previous studies conducted in the field of entrepreneurship shows that few studies have been done on the Islamic leadership model with a tendency towards entrepreneurship. It means that despite the importance of

Islamic leadership in promoting the entrepreneurial spirit in Iranian organizations, especially in the SAMT organization, this issue has not been considered and few studies have examined the role of transformational and strategic leadership. Any disregard to the role of Islamic leadership in the innovation, risk-taking, creativity, and in a sense, organizational entrepreneurship, can challenge the organization's competitive advantage and excellence. Therefore, we can say that Islamic leadership is the key to organizational entrepreneurship. In this regard, the main question of the present study is how the components of the Islamic leadership model are interpreted among the employees of the SAMT Organization? And is there a relationship between the Islamic leadership model and the tendency towards entrepreneurship?

LITERATURE REVIEW

Entrepreneurship

Entrepreneurship dates back to the 18th century and it was coined by Richard Cantillon in economics. However, this term was firstly used in the current sense by Joseph Schumpeter, who was later recognized as the father of entrepreneurship (Selajegeh et al., 2011). Entrepreneurship is the basis of successful economies and the vision of hope for developing economies. In the United States, for example, small businesses make up 99.7% of all employers, which includes half of the staff working in the private sector. Entrepreneurship is the capacity and willingness to develop, organize and manage a business investment by considering all its risks and it is done to make a profit. The most obvious example of entrepreneurship is starting a new business (Abdul Karim, 2016). Organizational entrepreneurship is a kind of organization based approach or reliance on entrepreneurial behavior that purposefully and continuously seeks to rejuvenate the organization and shape the scope of activities. It is done through recognizing and exploring the entrepreneurial opportunities. In other words, it can be said that organizational entrepreneurship is the discovery and pursuit of new opportunities through innovation and risk-taking and it an important source of competitive advantage (Alvani et al., 2016). Also, it is defined as a process by which organizations diversify through internal development. However, in a new perspective, organizational entrepreneurship is considered as a reflection of leadership style on the members of the organization (Rastegar et al., 2015).

Wennekers and Thurik calls entrepreneurship as the obvious ability and will of individuals which is spontaneously present in teams, within and outside the organizations. It helps people to understand and create new economic opportunities (new products, new production methods, new organizational plans and products and market) and introduce their ideas in the market (Rey-Martí et al., 2015). Kratko, in his entrepreneurial organizational model, by identifying the organization's strategy and considering the entrepreneurship, introduces four important indicators that include structure, human resource management, control and culture. He believes that the organization can achieve the best entrepreneurial performance based on indicators (Selajegeh et al., 2011). Considering the entrepreneurship, McClelland believes that the rate of investment and risk-taking is low in societies with a low incentive to grow and consequently they are underdeveloped, while in societies with high incentive to grow, the rate of investment and risk-taking is high. In these communities, some people start new businesses, organize a company or economic unit, and increase its production capacity and productivity. McClelland calls them "entrepreneurs". He pays attention to culture in entrepreneurship and considers it as the most appropriate way of socialization to strengthen the individual's independence and self-confidence (Weisi and Karimzadeh, 2010). Parsons, a well-known American sociologist, believes that the occurrence of creativity and initiative is the product of the social system and influenced by the family and school institutions. In this situation, the motivation of actors to take on production plans increases (Ibid., 2010). According to Miller, three dimensions of entrepreneurship tendencies, including innovation, risk-taking, and foresight, were identified and used in the research literature.

1. Innovation is taking the lead in creativity and experimentation through introducing the new products or services. It is also called "technological leadership" through conducting the research and developing new processes.
2. Risk-taking is taking action by entering unknown domains, borrowing large sums of money, and using important resources to do business in the ambiguous environments.
3. Foresight as a kind of opportunism and looking to the future, which is done by introducing new products and services before competitors and taking actions based on predicting future demand (Manvorian and Ahmadi Tonekaboni, 2012).

Islamic leadership Model

According to the entrepreneurship literature, leadership model is one of the most important variables in the occurrence of entrepreneurship. The managers and leaders of the organization have a very important role since they can encourage entrepreneurial activities in the organization by emphasizing the innovation and creativity. The role of leadership in promoting an institution to an entrepreneurial organization is so important that some researchers have tried to show this by combining the leadership behavior and entrepreneurship and introducing a

new type of leadership called "entrepreneurial leadership". There are a large number of management science theorists who have somehow tried to define leadership. It is said that there are more than 350 definitions of leadership, and 12 more definitions are added each month. On the whole, leadership is the ability to influence the group and direct people towards the realization of ideals (Ofjehi et al., 2014).

Theory of spiritual leadership is a causal theory for the occurrence of organizational change that is developed to create a learning organization with internal motivation. Also, the theory of transformational leadership perfectly harmonizes the ability of leaders in using the capabilities of their followers in today's changing environment and looks at leadership from a new perspective. The theory of spiritual leadership is developed based on the model of intrinsic motivation, which is a combination of vision, belief in goal, altruism, meaningfulness in work, membership, organizational commitment and feedback on the performance of the leader (Fry, 2003:695). Therefore, the goal of spiritual leadership is to pay attention to the basic needs of the followers in order to provide the conditions for their spiritual survival and empowerment (Ziaei et al., 2008: 73).

In Islam, the purpose of spiritual leadership is self-improvement and attention to spiritual and immaterial issues, not focusing on material well-being. In fact, Islamic spiritual leadership seeks to meet the basic needs of individuals by creating spiritual attributes and meeting the spiritual needs of human beings through a deep relationship with God. It also tries to improve the organization through preparing the bed for theism (Mazrouqi et al., 2015). Leadership in Islam is a kind of material and spiritual guidance and the leader is a compassionate and resourceful person who leads the society towards the ultimate will of a Islamic society. In the Holy Qur'an, God is introduced as the guide of human beings so that the human beings' relationship with God is introduced as the torch of guidance. The prophets are guides who have taken on the serious responsibility of intellectual leadership of the societies, realizing the concept of guidance, distinguishing the right way of life, and introducing it to humanity (Ibid, 2015). Freeman also believes that spiritual leadership leads to hope, perseverance and resilience of employees in achieving the goals. Accordingly, organizations with spiritual leadership are highly effective and move towards the success (quoted by Kafash et al., 2017). Freeman also expresses the dimensions of spiritual leadership: benevolence, and high values, the hope for achieving the goals that lead to perseverance, courage and humanity as the essence of human perfection. Spiritual leaders, in addition to creating a common vision and values for employees, empower their team and organization (quoted by Shahbazi and Nazem, 2017).

A look at the research background in the field of spiritual leadership shows that the introduced Islamic items are not very relevant to each other and this can be due to the lack of a precise and uniform definition of Islamic spiritual leadership in the conducted research or that the items are based on the definitions of Western thinkers (Mazrouqi et al., 2015). However, the references are summarized in Table 1.

Table 1. Indicators of Islamic spiritual leadership

Compassion, giving service sincerely, work as a means of care, healthy living
Honesty, adequacy, having vision and foresight, encouragement, strength of character, humility, kindness, ambition, self-knowledge, willingness to consult, fairness and impartiality, simplicity, responsibility
External environment, benevolence, friendship with prophets and Imams, religious affiliation, originality, generation, friends, belief, insight and perseverance, self-improvement, knowledge, commitment, efficiency, awareness, managerial behavior, individual behavior, behavioral characteristics, Mental characteristics, physical characteristics
Piety, honesty, truth, courage, avoidance of stinginess, not betray, avoidance of useless words, justice, knowledge and awareness, following the Qur'an and the Prophet's approach, forgiveness, unity, trustworthiness, openness, simplicity, avoidance of pride, being sociable, secrecy, consultation, companionship with the truthful and pious people, using cultural intelligence, attention to originality and values, meeting the financial needs of employees, not employing the relatives and friends in formal positions
Remembering God, sincerity, piety, trust, belief in resurrection

Reference: Mazrouqi et al. (2015)

Empirical Background of the Research

Hoseini and Khosravi Laghab (2017) in a study entitled "Identifying the factors affecting the intention of leadership and entrepreneurship on female students of state universities in Tehran" showed that leadership motivation and effectiveness have a positive and significant effect on leadership intentions.

Pouranjana et al. (2016) in a study entitled "Study of the relationship between transformational leadership and creativity, innovation and organizational entrepreneurship" concluded that there is a significant positive relationship between the effect of transformational leadership on employee creativity and transformational leadership and organizational entrepreneurship.

Rastegar et al. (2015) in a study entitled "Causal Model of Servant Leadership, Psychological Empowerment and Entrepreneurship of the Organization" show that the managers of the University of Medical Sciences can

empower the employees and increase their organizational entrepreneurship through compassion, humility and giving service to the employees.

Findings of Marzban and his colleagues (2015) in a study entitled "The effect of spiritual leadership on organizational entrepreneurship among employees of the University of Tehran", indicated that spiritual leadership has a positive and significant effect on organizational entrepreneurship. In other words, the higher the level of spiritual leadership, the higher the level of organizational entrepreneurship.

The results of Wang and his colleagues (2019) in a study entitled "The Impact of Spiritual Leadership on Employee Effectiveness", surveyed 612 employees and their supervisors in 26 teams in the energy industry in China, showed that spiritual leadership is positively related to employee performance, knowledge sharing and innovation.

The results of Nurlasera (2019) showed that leaders must change their style to lead their followers successfully since the organization and its environment are continuously changing. Spiritual leadership is a model of organizational development and transformation that can lead the organization to a more positive direction by using humanity in the organization as a basis for achieving the desired performance. Spiritual leadership also has a significant effect on job satisfaction, emotional intelligence, organizational commitment and organizational performance as a mediating variable.

In a study entitled "The Impact of Servant Leadership, Leader Trust, and Promotion of Employee Creativity," Jaiswal & Dhar (2017) concluded that servant leaders induce trust in their followers and as intermediaries they predict the employee creativity.

Brandbo et al. (2016) conducted a research entitled "Leadership: Is Bad Stronger Than Good?". The findings of this research showed that constructive leadership behavior have likely a greater impact on positive phenomena like labor relations. Destructive leadership behaviors, on the other hand, seem to have a greater impact on negative phenomena with stronger personal meaning. The results also show that passive destructive leadership behaviors have the greatest impact on the dependent variables (quoted by Mehrara et al., 2018).

Gallano et al. (2015) in a study entitled "Towards a distinctive Islamic leadership model in business" concluded that Islamic leadership has a positive and significant relationship with the perception of leadership effectiveness and innovation consequences (quoted by Mazrouei et al. 2015).

Zehir et al. (2015) conducted a study entitled "Creating a relationship between entrepreneurial orientation and firm performance: the role of differentiation strategy and innovation performance". The target population of the study included 991 middle-level managers and 331 senior managers of active medium and large companies in the manufacturing industry in Turkey. The results of the analysis show that both differentiation strategies and innovation performance mediate the relationship between organizational entrepreneurship and organizational performance.

Edwards et al. (2015) studied the nature of creativity and innovation and the concepts of entrepreneurship in organizations and finally pointed out that entrepreneurship training can increase innovation and creativity in organizations (Quoted by Pouranjanar et al., 2016).

Juan et al. (2014) in a study entitled "The Impact of Transformational Leadership and Organizational Identity on Entrepreneurship" among 186 Spanish private and public sector employees found out that among different leadership styles (transformational, exchange oriented and passive), transformational leadership style and organizational identity has a direct relationship with the entrepreneurial behavior of individuals (quoted by Hassani et al., 2016). Freeman (2011) also showed that spiritual leadership leads to hope, perseverance and resilience of employees in achieving the goals. Accordingly, organizations with spiritual leadership are highly effective and move towards success (quoted by Kafash et al., 2017).

METHODOLOGY

The present study is an applied study in terms of purpose; a cross-sectional study in terms of time and it is a survey in terms of implementation. The statistical population includes the staff of the Ministry of Industry, Mines and Trade. According to the statistics of the Deputy of Human Resources Development in 2017, they were 1873 people from whom 320 staffs were selected by simple random sampling method. The measurement tool was a questionnaire and the staffs answered the distributed questionnaire.

$$n = \frac{N \cdot z^2 \cdot pq}{N \cdot d^2 + z^2 \cdot pq} = \frac{1873 \cdot 3.84 \cdot 0.5 \cdot 0.5}{1873 \cdot 0.05 + 3.84 \cdot 0.5 \cdot 0.5} = 320$$

In the present study, content and structural validity were used to assess the validity of the questionnaire. In content validity, the content of the questionnaire was examined through the professors, experts and writers in the field of the Islamic leadership model, which was approved by the professors and experts after studying the items of the questionnaire and eliminating its shortcomings. Confirmatory factor analysis technique in Amos software was used to perform the structural validity test. In confirmatory factor analysis, the introduced factors or categories are confirmed or rejected. In its first stage, the researcher seeks to show whether the questions have been able to measure the eight dimensions of the Islamic leadership model or not. Considering that all factor loads were higher than 0.5, it can be claimed that the items were able to measure the variables of the Islamic

leadership model. Regarding the tendency towards the entrepreneurship, the results of the first-order confirmatory factor analysis also showed that all factor loads were higher than 0.5. Therefore, it can be said that the items were able to measure the entrepreneurship tendency well. Also, the reliability of the scales used in the pre-test was calculated using Cronbach's alpha. The results showed that the items on the scale have an acceptable internal correlation so that the tendency to organizational entrepreneurship alpha was 0.91 and the Islamic leadership model alpha was 0.84.

Table 2. Reliability of dimensions of research variables

Cronbach's alpha	dimensions	Variable
0/80	Relationship between self and God	Islamic leadership model (0.84)
0/79	Mercy and love	
0/73	Obedience	
0/75	Obedience and obedience	
0/79	Discipline and seriousness	
0/77	Consultation and decision making	
0/74	Consultation and decision making	
0/85	Defending the rights	
0/77	Organizational actions	Entrepreneurship orientation 0.91
0/79	Individual attitude	
0/86	Reflexibility	
0/88	Reward status	
0/84	Entrepreneurial leadership	
0/92	Entrepreneurial culture	

Conceptual and Operational Definitions of Variables

Islamic Leadership includes the leadership service models, employee participation and their empowerment and it is based on the philosophy of service leadership. A kind of leadership that emphasizes on giving service to others, having a holistic view, personal development and shared decision making (Bagheri, 2011). In the present study, a researcher-made questionnaire based on the conceptual model of Zarei et al. (2019) has been used to assess the Islamic leadership model. This scale has eight components, including improving the relationship between human being and God, mercy and love, obedience, delegating the authority and responsibility, discipline and seriousness, consultation and decision-making, preventing the abuse of relatives, observing the people's rights and taking action based on wisdom.

Entrepreneurship orientation: It is a process that takes place in different environments and collections, during which changes in the economic system occur through the innovations of people who respond to economic opportunities and it will create individual and social value (Hosseini Aghdam, 2011: 11). Margaret Hill's Questionnaire (2003) was used to measure the entrepreneurship orientation. This questionnaire has six dimensions, including organizational actions, individual attitude, flexibility, reward, entrepreneurial leadership and entrepreneurial culture. Organizational actions lead the organization towards entrepreneurship and provides the necessary conditions for its realization and flourishing. It also promotes and expands the innovation and creativity in the organization. Individual attitude shows the degree of responsibility, freedom, and independence of individuals within a culture. Flexibility is the ability to give up a mental rule and having a desire to make logical changes without resisting the past thoughts.

Reward system or status means the extent to which the employee's payment (such as pay and promotions) is based on their performance metrics.

Entrepreneurial leadership; Entrepreneurs become leaders when they are able to sell their ideas. The entrepreneurial leadership inspires the rapid motivation in a group with new ideas and guide them to change the common vision into reality (Zarei Rahro et al., 2013: 6-5). The formation and fruitful of entrepreneurship requires special methods and practices which are based on specific beliefs and values. The set of these methods and beliefs can be considered as a culture. In fact, the entrepreneurial process has a special culture that dominates the entrepreneurial companies. It has a common concept accepted by the members of the company and common values, beliefs and methods are present in the company's activities (Veisi and Karimzadeh, 2010:163).

FINDINGS

Descriptive Findings

Descriptive results indicate that 41% of the samples are female and 59% are male; 6% of the participants are under 30 year old , 33% are 30 to 40 year old, 48% are 40 to 50 and 12% are more than 50 year old; 5% of

employees have 5 years of work experience, 10% have 6 to 10 years, 6% have 11 to 15 years of experience, 29% have 16 to 20 years, 35% have 21 to 25 years, 10% have more than 25 years of experience; 1% of staff are undergraduate, 5% have diploma, 7% are postgraduate, 36% have bachelor's degree, 39% are postgraduate, 10% have doctorate. As Table 3 shows, according to the obtained means, the research variables are at a moderate level. This means that the managers of the Ministry of Industry and Mines have a moderate level of Islamic leadership capability. The employees of SAMT ministry also have a moderate tendency towards entrepreneurship.

Table 3. Descriptive statistics of research variables

Mean	Max.	Min.	Variavle
128/12	230	46	Islamic leadership
85/09	140	28	Entrepreneurship orientation

Inferential Findings

To test the research hypothesis "there is a significant relationship between the model of Islamic leadership of managers and the tendency of employees in the SAMT ministry towards entrepreneurship", the Pearson correlation test was used. The data in Table 3 indicates that there is a significant direct correlation between the leadership model of the organization and its dimensions with the tendency of employees to be entrepreneurial (Sig< 0.05); therefore, with the increasing level of the model of Islamic leadership and its dimensions among managers, the tendency of employees towards entrepreneurship increases.

Table 4. relationship between Islamic leadership model and its dimensions with entrepreneurship

Sig.	Pearson Correlation	The relationship between independent variable and its dimensions with the dependent variable
0/041	0/22	Improving the relationship between self and God and the tendency to entrepreneurship
0/032	0/23	Mercy and love and tendency to entrepreneurship
/010	0/25	Obedience and tendency to entrepreneurship
0/001	0/33	Delegation of authority and responsibility and tendency to entrepreneurship
0/000	0/40	Discipline, seriousness and entrepreneurship
0/000	0/35	Consulting and decision making and entrepreneurship
0/000	0/39	Preventing the abuse of relatives and the tendency to entrepreneurship
0/001	0/37	Defending the right and tendency to entrepreneurship
0/000	0/42	Islamic leadership and tendency to entrepreneurship

In the present study, in order to determine the effect of Islamic leadership model on the tendency towards entrepreneurship, the developed research model has been tested. To check the fit of the model in Amos software, special indicators are used and the calculated values of these indicators are in the acceptable range (Table, 5). The model has a good fit when the calculated coefficients are within the allowable range. If the calculated coefficients are outside the acceptable range, it means that the index has a poor fit. Comparison of the calculated coefficient column with the allowable range column indicates that the fitness indices of the research model are in good condition.

Table 5. Comparison of model fit indices with allowable value

Result	Main model of research	Range	Indices	Goodness of fit index
good	0/93	>0.90	GFI	Absolute
good	0/91	>0.90	AGFI	
good	0/07	0.00	RMR	
good	0/52	>0.50	PNFI	Parsimony
good	0/63	>0.60	PCFI	
good	0/04	<0.05	RMSEA	
good	0/92	>0.90	NFI	comparative
good	0/94	>0.90	IFI	
good	0/91	>0.90	CFI	

The structural model of the study indicates that the managers' level of Islamic leadership model (0.55) has a significant direct effect on employees' entrepreneurial tendencies. It means that when the managers' level of the Islamic leadership model increases, the tendency of employees towards entrepreneurship increases. Also, the factor loading of the effect of the Islamic leadership model on the tendency to entrepreneurship indicates that the Islamic leadership model has been able to explain 30% of the changes in the entrepreneurial tendency of employees.

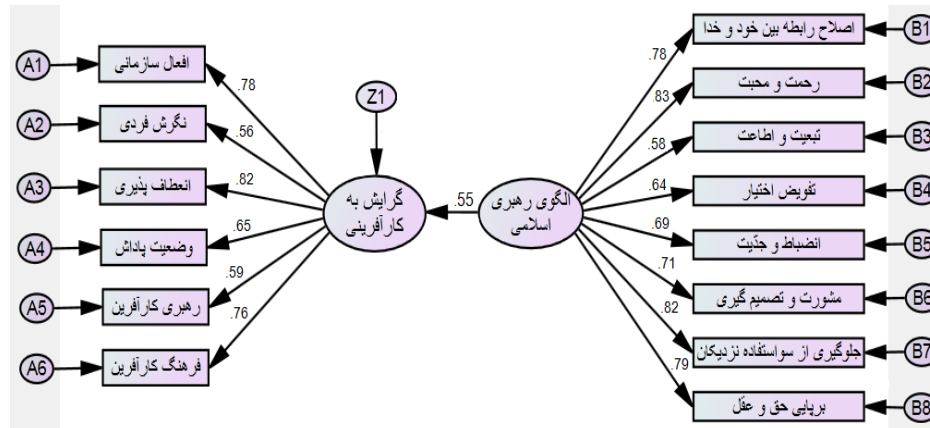


Figure 1. Structural model of research

DISCUSSION AND CONCLUSION

After World War II, important evolutions took place in the leadership theories. With a close attention to the evolution of leadership studies, one will see that various researches have been done on the physical, mental and emotional characteristics of leaders, but the issue that has attracted a lot of attention in recent years is the characteristic of spiritual leaders. Spiritual leader says that how employees can be empowered and led towards entrepreneurship by the help of spirituality (Ziaei et al., 2008: 68). A spiritual leader is one who provides the spiritual survival of the members of the organization by using the values, attitudes and behaviors that are necessary for the inner motivation for everybody. In fact, the spiritual leader, by creating sensitivity in the members of the organization, makes them interested in their job and work, then motivates them to their duties and thus leads to their spiritual survival and increases their desire for entrepreneurship. In this regard, the descriptive findings of the present study indicate that the Islamic or the spiritual leadership model of managers and the tendency of employees towards entrepreneurship is at a moderate level. This means that the managers of the SAMT Ministry have a moderate level of Islamic leadership. The employees of this ministry also have a moderate tendency towards entrepreneurship. Also, the inferential findings of the present study indicate that there is a significant direct correlation between managers' Islamic leadership and its dimensions (improving the relationship between self and God, mercy and love, obedience, delegation of authority and responsibility, discipline and seriousness, consultation, etc.) with the tendency of employees towards entrepreneurship so that any increase in managers' level of the Islamic leadership model leads to the high tendency of employees to entrepreneurship. In addition, managers' Islamic leadership model has a significant direct effect (0.55) on the entrepreneurial tendency of employees in SAMT Ministry. In a way, the Islamic leadership model has been able to explain 30% of the changes of employees' entrepreneurial tendencies. This finding is in line with the findings of Rastegar et al. (2015), Marzban et al. (2015), Pouranjanar et al. (2015), Galano et al. (2015), Edwards et al. (2015). They showed that spiritual and transformational leadership has a very important role in organizational health, empowerment and entrepreneurial orientation of employees. Analyzing these findings indicate that spiritual leaders or managers by empowering the employees in the process of decision-making, planning and execution of their tasks, increase their efficiency and effectiveness, self-efficacy, commitment to tasks, innovation and creativity and even entrepreneurship tendency. The spiritual leadership model should provide a path for all employees to achieve the organizational goals. Without spiritual managers, the link between employees, managers and even the organization may be weakened. This, in turn, can lead to an unfavorable situation in which employees, instead of trying to achieve the goals of the organization, only seek to achieve their individual goals. Also, spiritual leadership in the organization leads to the formation of spiritual beliefs, faith in work, work conscience and improving the relationship between self, organization and God and as an internal stimulus increases the feeling of responsibility and resilience among the employees. In addition, spiritual leadership reflects on the performance of employees by institutionalizing the discipline in the organization and delegating authority and responsibility to the employees. Performance feedback enables employees to be aware of the details of their work, their performance weaknesses, and to be accountable to other

employees, managers, and the organization. In addition, the spiritual leaders or managers consult with their employees in all programs and processes of the organization. This increases job satisfaction, altruism, organizational commitment, innovation, creativity and organizational entrepreneurship. Overall, given that employee's entrepreneurship is a strategic tool for achieving the organization's goals and visions, and given the important role of spiritual leadership, today's organizations must consider the main role of spiritual leadership to survive in today's competitive world since the spiritual leaders train highly productive, committed, motivated and entrepreneurial employees by motivating the employees to use the spiritual perspective and creating cultural contexts based on improving the relationship between self and God, mercy and love, obedience, delegation of authority and responsibility, discipline and seriousness, consultation and decision-making, preventing the abuse of relatives. Also, according to the research findings, it is suggested that the managers of the Ministry of Industry and Mines focus on factors such as delegating the authority to employees and holding them accountable, using staff opinions and consulting with them and finally by institutionalizing the Islamic leadership model increase the tendency of employees' entrepreneurship.

REFERENCES

1. Karim, M.S.A. (2016). Entrepreneurship education in an engineering curriculum. *Procedia Economics and Finance*, 35, 379-387.
2. Alvani, S.M., Safari, S., Hooshenjad, R.K., & Khodamoradi, S. (2016). Factors Affecting Organizational Entrepreneurship: A Case Study of Food Industry. *Quarterly Journal of Management Studies (Improvement and Transformation, Year, 25(82)*, 1-27.
3. Fry, L.W. (2003). Toward a theory of spiritual leadership. *The leadership quarterly*, 14(6), 693-727.
4. Gholamian, S.A.A., Veisi, R., & Nazoktabar, H. (2007). Organizational Entrepreneurship Culture. *Tadbir Magazine*, 188.
5. Hill, M.E. (2003). *The development of an instrument to measure interpreneurship: Entrepreneurship within the corporate setting*.
6. Hassani, M., Bahadori, R., & Kazemzadehbeytali, M. (2016). Relationship between Transformational Leadership and Organizational Identity with Organizational Entrepreneurship among the Faculty Members of Tabriz University. *Journal of Entrepreneurship Development*, 9(3), 433-452.
7. Hosseini, S.Y., & Laghab, Z.K. (2017). Identifying the factors affecting the intention of leadership and entrepreneurship among the female students (Case study: Management students of state universities in Tehran). *Women and Society Quarterly*, 8th year(2), 35-56.
8. Aqdam, S.S.H. (2011). *Comparing the Organizational Entrepreneurship in State and Islamic Azad Universities of Tabriz and the Relationship between Employees' Personality Traits*. M.A Thesis, Ferdowsi University of Mashhad.
9. Kafash, M., Zamani, F., & Saeedabadi, R.Y. (2017). Investigating the impact of spiritual leadership and resilience on organizational excellence in Islamic Azad universities of Khorasan Razavi province. *Educational Research Journal*, 12th Year(50), 115-140.
10. Jaiswal, N.K. & Dhar, R.L. (2017), "The influence of servant leadership, trust in leader and thriving on employee creativity". *Leadership & Organization Development Journal*, 38(1), 2-21.
11. Marzban, S., Herchaghan, M.M., & Akbari, M. (2015). The effect of spiritual leadership on organizational entrepreneurship among the employees of the University of Tehran. *Entrepreneurship Development*, 8th Year(4), 709-727.
12. Mazrouqi, R., Torkzadeh, J., & Pirnejad, Z. (2015). Codification and validation of the model of Islamic spiritual leadership in the organization from the perspective of Nahj al-Balaghah. *Quarterly Journal of Nahj al-Balaghah*, 3rd Year (12), 43-70.
13. Monavvarian, A., Aghazadeh, H., & Shahamatnezhad, M. (2012). Measure strategic thinking in Tehran municipality managers. *Journal of Business Management*, 4(12), 129-146.
14. Mehrara, A., Dianati, R., & Shafiepour, S.F. (2018). Investigating the Relationship between Transformational Leadership model and Organizational Citizenship Behavior in Tehran Municipality. *New Research Approaches in Management and Accounting*, 6, 186-201.
15. Nahid, M. (2009). What and why entrepreneurship and organizational entrepreneurship at a glance. *Business Review*, 34, 58-39.
16. Pouranjanar, G., Joudzadeh, M., & Pouranjanar, A. (2016) Investigating the Relationship between Transformational Leadership and Creativity, Innovation and Organizational Entrepreneurship. *Journal of Business Studies*, 77, 79-93.
17. Nurlasera, M. (2019). Exploring theory of spiritual leadership: constructing a model. In 16th *International Symposium on Management (INSYMA 2019)*, 91-94.
18. Ofjeii, S.A.A. (2009). *Islamic Management*, Tehran: Jihad Daneshgahi, Allameh Tabatabai University.
19. Rey-Martí, A., Ribeiro-Soriano, D., & Sánchez-García, J.L. (2016). Giving back to society: Job creation through social entrepreneurship. *Journal of Business Research*, 69(6), 2067-2072.

20. Sciascia, S., Cuadrado, M.J., Khamashta, M., & Roccatello, D. (2014). Renal involvement in antiphospholipid syndrome. *Nature Reviews Nephrology*, 10(5), 279-289.
21. Rastegar, A., Mazlumian, S., Ghasemi, N., & Seif, M.H. (2015). Causal Model of Servant Leadership Relationships, Psychological Empowerment and Entrepreneurship of the Organization. *Journal of Health Management, Year 18*(61), 69-81.
22. Selajageh, S., Kuhbanani, S.M & Naderipour, R. (2011). Investigating the Impact of Entrepreneurship on Organizational Culture. *Message from Technical and Executive Managers*, 29 & 30, 52-55.
23. Shahbazi, M., & Nazem, F. (2017). Investigating the Relationship between Spiritual Leadership and Organizational Climate with Citizenship Behavior among the Employees of Education Departments of Tehran. *Family and Research Quarterly*, 34, 69-87.
24. Veisi, R., & Karimzadeh, K. (2010). Development of entrepreneurial culture; Factors and Strategies (Case Study: Payame Noor University of Mazandaran Province). *Planning and Budget*, 15(2 and 3): 182-159.
25. Wang, M., Guo, T., Ni, Y., Shang, S., & Tang, Z. (2019). The effect of spiritual leadership on employee effectiveness: An intrinsic motivation perspective. *Frontiers in psychology*, 9, 2627.
26. Rahro, A.H.Z., Radmard, S.Q., & Ardakani, M.A. (2013). The role of organizational culture in organizational entrepreneurship. *Human Resource Studies*, 3(9), 16-1.
27. Zarei, M.A., Ofjeh, S.A.A., Khashei, V., & Tehrani, M.D. (2019). Designing a Model of Islamic Strategic Leadership in the Organization: Based on Content Analysis of the Malik Ashtar Agreement. *Strategic Management Thought*, 13th Year(2), 94-73.
28. Ziaei, M.S., Nargesian, A., & Isfahani, S.A. (2008). The Role of Spiritual Leadership in Empowering the Staff of the University of Tehran. *Journal of Public Administration (Management Knowledge)*, 1(1), 67-86.
29. Zehir, C., Can, E., & Karaboga, T. (2015). Linking entrepreneurial orientation to firm performance: the role of differentiation strategy and innovation performance. *Procedia-Social and Behavioral Sciences*, 210, 358-367.