

Summary of the Book "Principles of Discipline in Organization – Compiled"



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One of the most important issues and the point of contention between theorists and scientists of the humanities and social sciences is control in my opinion and discipline; and over the years, various opinions and some texts of the judge have been raised about this. What is discipline and who creates it maintains and develops it. And questions such as discipline can be addressed from various dimensions such as philosophical, legal ones in addition to which should be looked at the scope of the individual, family, community organization or the wider horizons. What Dr. Meysam Latifi has proposed in the book *Basics and Principles of Discipline and Order* is order in the organization. He has tried to give a comprehensive view on this issue by examining this concept in management, science and social sciences, although this research is still valuable and commendable in its kind. But the author's work does not end here, and by trying to identify and explain the controversies

and disputes of theorists, he has tried to present the related issues in an orderly and disciplined manner in the form of a novel typology. Entering the field of Islamic and Quranic studies, he has formulated a new concept of employee discipline called transcendental discipline. Having ontological, epistemological and anthropological Islamic principles has caused the irreplaceable innovation of the respected researcher in this work.

The main year discussed in the book is what, why and how discipline is in the organization. To respond to this year, five sub-years are formulated as follows, the following attempts have been made to answer these questions in 14 chapters:

- 1) What are the types of employee discipline in the organization?
- 2) What are the types of discipline in social sciences?
- 3) What types of employee discipline can be provided?
- 4) What is the typology of good discipline according to the Islamic approach and what principles are based on it?

To answer these questions, the researcher has gone through two deliberate steps to deconstruct the conceptual distinctions of discipline in management knowledge and to modernize it based on religious teachings. In the first phase, which is related to the first year of the research, the typology of existing approaches to discipline is discussed. This step includes the three steps of identifying existing species, decomposing species, and constructing new typologies.

- 1- Identifying the existing types of employee discipline was the first step. In this research, an attempt was made to identify the existing types of employee discipline according to what has been reported in the written scientific literature. This cognition has been done in four layers. Types of discipline in management knowledge in recent years, types of discipline in the social sciences during modern and postmodern times, and mental types of discipline in philosophical and Islamic approaches are such.

The researcher's study in the first layer and in the types of discipline in management knowledge shows that there are three main perceptions of employee discipline: The a priori, gradual and positive approach to understanding discipline was examined in the second layer to identify the types of discipline by examining popular theories about social order such as Hobbes, Kent, Spinner, Marx, Simmel, Durkheim, and others. Due to their specific perceptions of existence and human beings, knowledge and cognition and power and control have proposed some different strategies for establishing order or change.

In the third layer, the fundamentals of ontology and epistemology and its reflections in the knowledge of management are examined. Ontology based on structure or individual and epistemology based on naturalism and hermeneutics are necessary for establishing a typology of employee discipline. This action has been taken by Dixon and Dugan (2005) to examine sociological theories in the organization (Borrell and Morgan 2007) and good management in the organization.

In the fourth layer of the analysis, an attempt was made to identify the types of discipline that are emphasized in Islamic thought that Muslim scholars have introduced and explained. Studies have shown that so far no action has been taken to introduce the Islamic approach to discipline and no independent research has been done on it.

- 2- The second step was to deconstruct the types of discipline that it had to be done for the knowledge of management, sociology and philosophical and Islamic studies. At this stage, the extraneous substrates behind each approach were compared with each other. In management knowledge, the method of acting against error (one-step or multi-stage) and the type of management view (punitive or encouraging) were identified as the basis. In social sciences, the two themes of control center (individual or structure) and ontology (secularism or resurrection belief) were used as explanatory themes. Attention was also paid to epistemology (naturalist or hermeneutics) and ontology (individualist or sociologist) in philosophical deconstruction.
- 3- 3- Reconstruction of species and presentation of typology was the third step to be done in managerial, sociological and philosophical layers. Typology is known as a method with two main approaches inductive and deductive and with the titles of experimental, conceptual and operational typology (experimental and conceptual combination).

In this research, an attempt was made to use the existing approaches in management and social sciences and seemingly unending conflicts, categories such as individual and structure, secularism and equivalence as the underlying themes behind each of the concepts, an experimental typology of management and social science approaches to be offered to the discipline of the staff. The typology of employee discipline in management knowledge was based on the dual type of management approach (punishment or counseling) and the frequency of encounters (one-time or stage). (Figure No. 1). While sociological theories of discipline were divided into four types based on the dual focus of control (inside or outside the individual) and ontology (secularism or heresy) (Figure 2). Also, using conceptual typology and based on a deductive

process, discipline in a theoretical and philosophical perspective was based on the epistemological and octagonal dichotomies. And in the philosophical analysis of the types of discipline, focusing on the two basic fields of epistemology (naturalistic or interpretive) and ontology (factor or structure), four types of perceptions of discipline were created (Figure 3), Which each emphasize a specific set of measures to prevent indiscipline and deal with violations.

Islamic typology has a different history, of course. Operational typology and systematic thinking, at this stage, the researcher drew a different typology and a new species, which was the theme of the individual and the structure and with a purposeful look; a species that in the second stage, using contemplation in the Qur'an and interpretations of light and balance, found a new structure and a different explanation. What is understandable about the typologies of the first stage is that, First, there is no fixed and unanimous concept of discipline. And second, they can be identified on a range of interconnected concepts (Figure 4).

To answer the last year of research, that is, to explain the desired type of staff discipline based on Quranic teachings at the stage of the important year, where is the Islamic position on employee discipline in this typology? That is, is it an individual or external control center? Is it an emphasis on the Hereafter or the world? To answer these questions, referring to Quranic verses and various interpretations, the principles governing the concept of discipline that are effective in designing an employee discipline system are divided into seven dimensions. The titles of which are as follows:

- 1) Principles governing the field of leadership and management
- 2) The governing principles in the field of faith and morality
- 3) Principles governing the field of law and regulations
- 4) Principles governing the field of individuals
- 5) Principles governing the field of education
- 6) The ruling principles in the field of encouragement and punishment
- 7) The principles governing the field of culture and society

These seven dimensions each had a set of principles. It is up to ninety-two principles that each of the principles can be effective in systematizing discipline between employees and the organization. And the emphasis on all aspects will guide managers in a comprehensive and upgrading military design. Employee excellence discipline is a title that the researcher has chosen for the desired type of discipline in the Qur'anic and Islamic approach. In this kind of discipline, the upward movement of

individuals and the organization and its contingency are emphasized. In this case, discipline is not necessarily synonymous with controlling the status quo; rather, in the sense of the internal and external harmony of the components, it is towards the end and according to the requirements of time and place. In this view, the law alone did not work, and the element of faith in purpose and ethics as well as systems of education and training, encouragement and punishment, culture and society as effective factors in creating, maintaining and dynamism of staff discipline is emphasized.

From the Islamic point of view, however, discipline begins with the individual and is based on religious teachings and if they are not righteous human beings, it will not be possible to reform and excel in society and organization, but as long as there is no clean society and no good organization, excellence at the highest levels will be very difficult for the individual and society and sometimes unattainable. In this view, order exists in the form of order in the world of caliphate. The whole universe is moving in the direction of reaching the end and whenever a part of the universe wants to move against its goal, the other elements of the universe return it to its original path, and if he resists, he will be doomed.

Discipline according to the requirements of time and place and based on general principles derived from religion regulates the individual with himself (morality and self-discipline), the individual with others (group and social discipline), the individual and society with nature and the individual and society with God. And while emphasizing the existence of law and the ratification of a legitimate contract between individuals, he has never forgotten the need for the existence of a superior and humane individual in society. This person is always the most knowledgeable and the most practical person to the rules, they will act as a busy center in the organization or community, and the rest will be around him. Imam is a person who is in front of everyone and others follow in their footsteps and follow the ultimate path.

Islam never denies disciplinary action, including punishment and encouragement. In Islam, emphasis is placed on evangelism and warning, and in an atmosphere of awareness and education. And, of course, in the community of believers, the precedence is with the revelation. According to Shahid Motahhari, evangelism is the leader (pulls from the front) and warning is the driver (pushes from the back). Transcendental discipline, emphasizes on the central importance of management and leadership, individuals, law and regulations, faith and ethics, training and encouragement and just punishment, a dynamic and transcendent order for the individual, organization and society, in line with the purpose of

creation, in proportion to the talents of employees and time requirements and place. Transcendent discipline is based on instinct, emphasizes on the rational way by means of models of science and practice in every age and a necessity for independent and insightful human beings, in an atmosphere based on love (and not intimidation and deception) with the aim of cultivating human talents and excellence (and not just control) in all aspects of life. Personal and professional.

In the Qur'anic view, discipline emerges from within the individual (innate desire for order and beauty) and is crystallized in the atmosphere of teamwork and the relationship of brotherhood and cooperation in the organization, and around the leader, not necessarily the manager - the one who is most disciplined and has insight - it has a movement towards excellence; Therefore, in this view, without insisting on control, the combined authority based on nature and love and the system of just and righteous encouragement and punishment is emphasized.

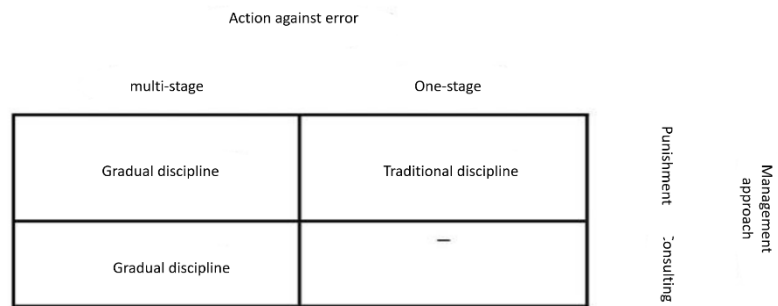


Figure 0-1: Typology of employee discipline based on existing approaches
Source: Research Findings

Control Center		
Individual (inside)	Society (outside)	
Amal approach - naturalistic Discipline with the help of professional ethics	Discipline with the help of material structures and tools	world
Amal approach - naturalistic Discipline with the help of divine laws	Discipline with the help of divine morality	Hereafter
		Ontology

Figure 0-2: Typology of social science of employee discipline
Source: Research Findings

structure (society)	Ontology	Agent (individual)	
Structuralist-naturalistic approach Hierarchical external emphasis on financial and job incentives through bureaucratic structures, relying on rules and regulations, especially in inputs and work processes		Amal approach - naturalistic Emphasis on internal control through precise financial contracts between the manager and each individual to ensure the success of the organization by relying on outputs and results	naturalist
Structuralist-hermeneutic approach Emphasis on the structure of bilateral control resulting from bilateral interactions based on shared culture and norms accepted in working groups, in common inputs, processes, outputs and values		Factor-oriented approach - hermeneutics Emphasis on psychological contract and external control using fear due to the incomprehensibility of individuals' behaviors and the need to accept the status quo Emphasis on semantics and strategic arguments of inspiration	Interpretive
			Epistemology

Figure 0-3: Philosophical typology of employee discipline
Source: Research Findings

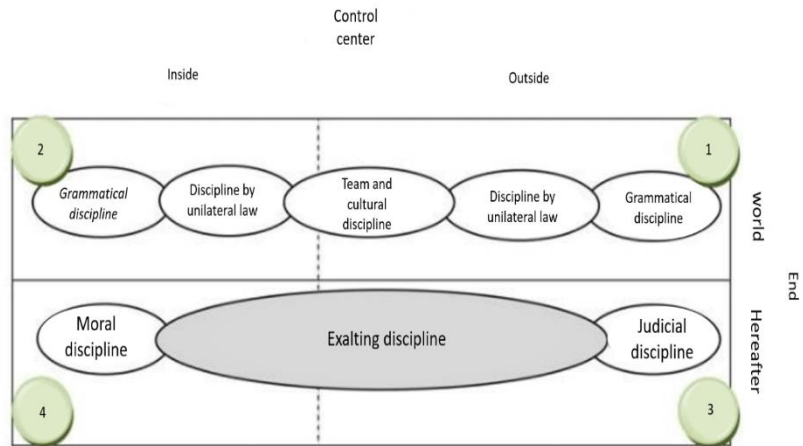


Figure 0-4: Typical staff discipline typology
Source: Research Findings