

The Model of Jihadi Management in the Sacred Defense and Implications for Its Communicative Representation

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Abstract

In today's cultural theories, the term "Representation" refers to the relationship between an artwork and the reality considered external to the artwork. The intended fact in this study is "Jihadi Management" in the sacred defense. Applying some managerial experiences simultaneously with the formation of the Islamic Revolution and the observation of tangible and significant achievements of these experiences, especially the experience of the sacred defense, has confirmed the existence of entirely indigenous (Islamic-Iranian) management models in Iran. One prominent example of such a management model is the theory or style of jihadi management. The present study is conducted to answer two main questions: First, 'What are the characteristics of a jihadi management model based on the experience of sacred defense?' And second, 'What are the implications of representing this model from the perspective of communication science?' In this regard, researchers based on a qualitative approach and using the "Content Analysis" research strategy have purposefully collected textual data and conducted semi-structured interviews. Findings indicate the formation of a conceptual model of jihadi management of holy defense under three categories of central themes of "Structural Dimension" (including four sub-themes), "Behavioral Dimension" (including six sub-themes) and "Contextual Dimension" (including five sub-themes) based on statements of the interviewees. Finally, the implications of representation of this model from the perspective of communication science are presented in three sections: the content, method, and tools of representation.

Keywords: Jihadi Management, Islamic Management, Representation Theory, Sacred Defense, Communication Representation

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Introduction

The relation of Western management models with the indigenous values of other countries is one of the topics that has occupied the minds of thinkers and social reformers for a long time. Meanwhile, applying some managerial experiences simultaneously with the formation of the Iranian Islamic Revolution and observing tangible and significant achievements of these experiences, especially the experience of sacred defense, has confirmed entirely indigenous (Islamic-Iranian) management models in the country. The re-application of the mentioned experiences is one of the preconditions for achieving the goals considered in the second step of the Islamic Revolution. Hence, it can be claimed to be subject to the existing conditions and incomplete adaptation of Western management theories regardless of their theoretical and value-driven context. It has stopped the general management of the country from achieving the desired goals or at least created some essential obstacles in this direction. The statement of the second step of the Islamic Revolution addressed to the youth says: "Take advantage of past experiences and lessons, apply the revolutionary view and the revolutionary spirit and jihadist action, and make dear Iran a perfect model of the advanced Islamic system" (Khamenei. Declaration, 2018 AD/1397 SH).

On the other hand, in the forty-year-old history of the Islamic Revolution of Iran, there are phrases from the management of collective, extensive, and practical work that has been directly or indirectly derived from the teachings of pure Islam. In some institutions founded by the Revolution, including the constructive jihad, the Islamic Revolutionary Guard Corps, and the Basij, as well as the unique experiences of the Islamic Revolution, such as the eight-year-old experience of the holy defense, patterns of administration and organization, were significantly different from the traditional organizational system. It means that the conventional centralist system no longer existed, but the structure and method of participatory management based on the guidelines and perceptions of the Islamic management system had created a new management model.

In such a context, constructing a theory in the realm of "Islamic Management" based on Indigenous values derived from Islam and national culture foundations is an issue for which a coherent and integrated answer has not yet been provided. The Supreme Leader has repeatedly emphasized such an issue: "National determination and jihadi management were used as a slogan in 1393, but this is not relevant this year; this is our identity, this is our dignity, this is our future, and this is the sketcher of our destiny. If we have national determination, if we have jihadi management, the economy would prosper, the culture would prosper. A nation with an advanced

economy and culture will be at its peak and will not be humiliated” (Khamenei. Statements in the meeting of Mapna industrial group, 1393/10/2). "It is impossible to proceed with normal movement; cannot do great things with normal movement and possibly drowsiness and numbness; a jihadist effort is needed. Jihadi mobilization and jihadi management are needed for this." (Khamenei. Statement at the meeting to explain the policies of the resistance economy, 1392/12/20)

The greatness of the forty-year-old advances of the Iranian nation can then be seen correctly that this time is compared with similar times in great revolutions such as the French Revolution and the Revolution of the Soviet Union and the Indian Revolution. The Islamic faith and belief inspire jihadist managements in the principle of "We Can" teach by Imam Khomeini to all of us, lead Iran to honor and progress in all areas (Khamenei. Declaration, 2018 AD/1397 SH).

Of course, the appropriate (native) management model cannot be derived by relying solely on the conventional management literature. The present study is conducted to answer two main questions: ‘What are the characteristics of a jihadi management model based on the experience of sacred defense?’ And ‘What are the implications of representing this model from the perspective of communication science?’ The present research is innovative compared to other research in this field in the following two perspectives: "Structural", "Behavioral," and "Contextual" dimensions; then, analysis of the implications of the representation of the jihadi management of the sacred defense through the lens of communication science.

1. Theoretical Foundations

1.1.1. Jihad and Jihadi Management

The word jihad comes from the root jihad, meaning to try and jihad (with e sound), meaning to try and fight "For the Sake of God." (Soltani and Salavatian, 2017 AD/1396 SH: 202)

Jihad is the source of action and means to try hard, and the name means "War." War is called jihad because the effort is accompanied by suffering (Latifi; et al., 2016 AD/1395 SH: 138). Jihad, in the term, is spending one's life, property, and power in the way of promoting the word of Islam and performing the rituals of faith (Latifi and Sa'dabadi, 2014 AD/1393 SH: 96).

The term "Jihadi Management" has been used for the first time in the literature on management science in the article "Employee Participation and Its Role in the Development of Organizational Affairs" in Shahrivar 1377 and following administrative reform programs, which of course was not considered by the scientific community. Afterward, in early 90s (around early 2010 decade), this concept was emphasized by the Supreme Leader, paving the way for

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numerous studies and researches on "Jihadi Management." He has repeatedly stated in his speeches that this issue that shows the importance of this issue. Among them, we can mention the statements in the meeting with the mayor and the Tehran City Council members, which were defined as follows: "Jihadi management is the same work and effort with divine intention and based on science and tact. There are other definitions in this case, which we will mention a few. Jihadi management is a process based on divine values, thinking and collective and participatory work to make the best use of resources and provide the most appropriate service or services to the target community" (Soltani and Salavatian, 2017 AD/1396 SH: 203).

Jihadi management is associated with self-sacrifice, an activity beyond the usual routine, proper planning, etc. here a member does not think of himself. He considers the group's benefit to performing his duty truly and honestly for the sake of God (Ghorbanizadeh et al., 2015 AD/1394 SH: 228). Jihadi management is also a holy struggle to eliminate exploitation and tyranny, which seeks to create a warm and value-based atmosphere based on Islamic principles for organization members and eliminate political, economic, social, cultural, and industrial deprivation. This management style aims to create a suitable environment for the growth of employees and, as a result, to reach nearness to God (Miri, 2017 AD/1396 SH: 39).

These definitions are essential because they express the ideology and attitude of jihadi management as a successful model and experience derived from the eight years of holy defense. For this reason, it has been considered by many scholars. In describing the sacred defense, the Supreme Leader likens it to a treasure from which many angles are still hidden. "I want to say that this war is a treasure," he said. "Will we be able to use this war? Those eight years of war must feed our history" (Khamenei. Statements in the meeting of the officials of the Office of Art and Literature of the Resistance, 1370/4/25).

1.1.2. Areas of Jihadi Management

Jihad and jihadi management are necessary for success and overcoming crises at any time, whether in the holy defense, which was a military war, or now that we are witnessing economic, cultural, and other conflicts. It is possible to provide indigenous solutions to the problems and issues of today's organizations by reviewing and using the managerial experiences of the holy defense era, which is a clear example of jihadi management (Bagheri and Moradi Rudbali, 2016 AD/1395 SH: 82). The Supreme Leader, while enumerating the numerous developments in the country after the victory of the Islamic Revolution, states that "These are part of the manifestations of the dignity of the Islamic Republic, which

could not be achieved except with the courage and wisdom of jihadi leaders” (Khamenei. Declaration, 2018 AD/1397 SH).

1.1.3. Military Jihad

Defending the root of repulsion means to repel, detain, etc.; the term refers to the methods and measures taken by one or more allied countries to repel attacks or resist political, military, economic, social, psychological, or technological attacks (Baghi Nasrabadi and Sadeghzadeh, 2017 AD/1396 SH: 36). The successful administration of eight years of holy defense and war management should be considered the result of the religious worldview and Shia Islam. It should analyze the creativity of commanders and managers in various fields of holy defense with this attitude. Jihadi management is a relic of the sacred defense era, in which the equipping of material and human capital and planning took place in an Islamic and religious context (Moradi and Firoozabadi, 2016 AD/1395 SH: 61).

1.1.4. Constructive Jihad

After the victory of the Iranian Islamic Revolution and by order of Imam Khomeini on 6/17/1979, an institution called Constructive Jihad was formed, which was the result of Imam's revolutionary thought. The purpose of this mass-based institution was nothing but to fight poverty and deprivation and develop villages, independence, and self-sufficiency in general. The reason for this benevolent institution's reputation was its high performance despite low facilities, as well as the jihadists' good manners (Ghaed Ali and Ashouri, 2014 AD/1393 SH: 74-75). Constructive Jihad was an institution that emerged from the heart of the Islamic Revolution of Iran, had its values, and "Jihadi Management" also found meaning by maintaining such importance in the workplace (Ibid: 69).

1.1.5. Scientific Jihad

Today, the establishment of the country's authority is the explicit goal of the Islamic Republic. According to the Supreme Leader, the component that has the most significant impact on establishing and consolidating the country's authority is the subject of science and scientific jihad. Some statements by the leadership have been made to explain this important point: “Now my public demand to you, young people, is to take this path with a greater sense of responsibility and as a jihad. Rise and remove the malicious and vindictive enemy, who is very scared of your scientific jihad” (Khamenei. Declaration, 2018 AD/1397 SH).

“Today, one of the most basic discourses of our country should be the discourse of the progress of science and technology; there is no turning back. Without us seeking scientific progress and scientific growth and increasing scientific power, and without bringing this scientific possibility to the level of our lives and elevating material

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life, it is not possible to confront the powers” (Khamenei. Statements in the meeting of elite university youth, 1387/6/5).

One of the successful examples of "Scientific Jihad" is the Royan Research Institute. This research institute was established in Khordad 1370 as a limited surgery center to provide medical services to infertile couples and research and education in reproductive and infertility sciences by Dr. Saeed Kazemi Ashtiyani and a group of researchers and colleagues in Iran University of Medical Sciences.

1.1.6. Political Jihad

The jihadi management was mainly used in the military field during the holy defense, but now it can be extended to other dimensions such as economic, cultural, and political (Ghorbanizadeh et al., 2015 AD/1394 SH: 233).

Jihadi management is a comprehensive approach for all levels and areas of management. One of them is the field of politics, which affects other fields. Today, jihadi management in the political arena means resisting and not giving in to the imposed demands. In the words of the Supreme Leader, the same "Great Jihad" means disobeying the enemy's will and replacing the word of Islam instead. Creating the right motivation in the organization and the proper arrangement of incentives is the main factor in maintaining and promoting organizational authority. Some of the characteristics include independence, voluntariness, the rule of law, and so on (Rostami, 2015 AD/1394 SH: 54).

1.1.7. Cultural Jihad

One of the most critical areas of jihadi management is the field of culture. The role of culture is significant in the interactions and communications of individuals and communities. Culture is one of the most widely used terms in social life and can set no specific limits for applying this concept. This concept's breadth of meaning and inclusion has caused many human affairs and social phenomena to be covered and dominated. "Cultural Jihad" means the struggle against the "Cultural Invasion" of the enemy. The Supreme Leader first used the term cultural aggression in early 70s (around early 1990 decade): Cultural aggression is when a political or economic group attacks the cultural foundations for its political purposes and to capture a nation. Such a collection also brings new things into that country and that nation; but by force; and to replace them with national culture and beliefs (Khamenei. Statements in a meeting with a group of cultural agents, 1371/5/21).

1.1.8. Economic Jihad

One of the areas of Jihadi management is the field of economics. This area is so essential that the Supreme Leader of the Islamic Revolution stated in his speeches, I have declared this year the "Year of Economic Jihad." "It means that the Iranian nation's jihad at this

point of time is mainly in the field of the economy" (Khamenei. Statements in a meeting with the people and employees of Asaluyeh Oil Industry, 1390/1/8). Jihadi management in the economic field is contrary to consumerism, aristocracy, and technocratic methods that produce the culture of capitalism. Capitalist thinking leads society towards consumerism and deviation from the ideals of revolution and justice. It is a point that the loyalists of jihadi management have avoided and have tried to lead the society towards jihadi thinking. Jihadi management in economics can be considered an attempt to implement the model of "Resistance Economy." After reforming the consumption pattern, the second important step in realizing a resistance economy is jihadi management or economic jihad (Rostami, 2015 AD/1394 SH: 53).

1.1.9. Administrative Jihad

Jihadi organization is a tool for realizing jihadi thinking to govern the country and society. The purpose of forming a jihadi organization is to solve problems and help the Islamic government better manage the Islamic community and its prominent owners, the people, especially the oppressed. The jihadi organization does not have a policy-making role but pursues and implements the macro-policies of the Islamic system. The goal of each member of the jihadi organization is to get closer to God Almighty, who uses the tools and context of the jihadi organization to achieve this goal. The mere existence of a jihadist factor is not enough to form a jihadist organization; instead, these people need to interact constructively with their rules and value system (Latifi et al., 2016 AD/1395 SH: 74).

In this regard, the tenth paragraph of the second principle of the constitution, creating a proper administrative system and eliminating unnecessary organizations, is an essential requirement for achieving the Islamic Revolution's goals. In the theory of jihadi management, the concept of "Organization" is changed to "Institution" because, the institution is a set in which the role of values is prominent and has more stability and characteristics such as flexibility and need-oriented.

In comparison, organizations are tool-oriented and act in a calculated way. In jihadi institutions, the basis of actions is based on trust, and individuals cooperate. Still, due to the predominance of redundant administrative processes in organizations, the ground is uncertain, so jihadi management is closer to the concept of "Institution" (Aslipour et al., 2016 AD/1395 SH: 254-255).

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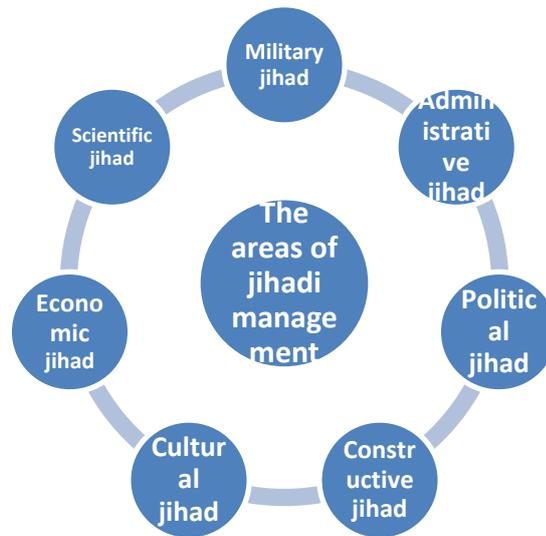


Figure 1: Seven Areas of Jihadi Management

1.1.10. Representation Theory in Communication Science

According to experts, the visual and textual representations of the mass media are significant for our lives. Therefore they have formulated their analysis of how these representations are in the framework of "Representation Theory." Conceptual representation is proper because it integrates things that, at first glance, seem like nothing more than a diverse and discrete set of conceptual idioms (Khashe'i and Mirhaji, 2015 AD/1394 SH: 167).

The term representation refers to a process in which signs manifest their meaning and refers to the product of this process. Characters are organized from languages, and the existence of common languages allows us to translate thoughts and concepts into words, sounds, and images. In this way, we can express meanings and pass on beliefs to others by using these translations, which act as a language (Hall, 2008 AD/1387 SH: 356).

Aristotle believed that there are three main factors in representation: object, method, and tool. The thing is what is represented. The technique is related to the representation method, and tools are mediums and devices used for representation. Tools can include language, color, materials, sculpture, and various forms of music (Gharebaghi: 2004 AD/1383 SH: 38).

Representation comes in many forms—linguistic, mental, artistic, and scientific representation. But in the meantime, artistic representation has a relatively long history, and visual representation has a special place among artistic representations. This representation is particular because if art is to be representative, the visual arts have more quality than any other art (Yaghmaei and Sheikh Rezaei, 2012 AD/1391 SH: 116).

Monroe Bradley uses three terms, "Illustration," "Characterization," and "Symbolism," to refer to different types of representation. The illustration is the representation of an object as a type. Characterization represents a character, and symbolism is represented through virtual and metaphorical meaning (Tabataba'i, 2001 AD/1380 SH: 63).

Various theories have been proposed about representation, which can generally be classified into three categories: "Cognitive" theories, "non-Cognitive" theories, and "Hybrid" theories. However, non-cognitive theories of representation have the strength to answer why representation also faces various problems. In many cases, the similarity is neither a necessary condition for representation nor a sufficient condition.

On the other hand, cognitive theories try to explain the orientation of the relationship by taking the mental aspect of representation seriously, especially intentionally, but what these theories fail to do is explain why everything does not represent anything else. By presenting a "Hybrid Theory" and combining the intent of cognitive factors with structural similarity, Ronald Giere tries to avoid the weaknesses of each of these theories and take advantage of their strengths. Combined representation implies that "The representation of R represents the purpose of T if there is a (structural) similarity between R and T, according to the intent of the cognitive factor S of the representation."

The purpose of representation theory is to provide the necessary and sufficient conditions for representation. Although Giere's theory of hybrid representation satisfies our intuitions about representation by considering the similarity and intent of the cognitive agent and includes examples of representation, it also consists of the fundamental point that the role of the cognitive agent is critical according to his intention in representation (Yaghmaei and Sheikh Rezaei, 2012 AD/1391 SH: 130).

2. Research Method

Due to the exploratory nature and the nature of the research questions, the research method has been selected based on a qualitative approach and, in particular, the "Thematic Analysis" strategy. Since the thematic analysis method examines and analyzes qualitative and textual data, the data collection method is done in text extraction cycles. The researcher better understands the text by going back and forth (Patton, 2002: 94; Packer, 1989: 137).

The analysis of information in the content analysis method is based on the "coding" process. The theme expresses something important in the data concerning the research questions and shows the meaning and concept of the pattern in the data set. This method

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analyzes textual data and converts scattered and diverse data into rich and detailed data (Braun and Ckarke, 2006: 88).

A theme is a pattern found in data that at least describes and organizes observations and at most interprets aspects of the phenomenon under study (Boyatzis, 1998: 4). The network of themes is based on a specific procedure based on steps such as "Seeing the Text," "Proper Perception and Understanding of Seemingly Irrelevant Information," and "Qualitative Information Analysis." It is obtained by classifying the themes into separate classes (primary and secondary articles) (Abedi Ja'fari et al., 2011 AD/1390 SH: 23).

In this study, based on textual data obtained from research on sacred defense and jihadi management, and interviews conducted by the researcher, the statements of relevant experts were coded and classified into three categories: "Military Commanders," "Scientific Experts," and "Executive Managers." The basis of the dimensions and components of jihadi management in the sacred defense has been extracted. The table below shows the distribution of features of 11 interviewees.

Table 1: Distribution of interviewees and experts

ID	age	Description	General classification
<i>F1</i>	64	The members of the Khatam al-Anbiya Base in the holy defense	Military commanders
<i>F2</i>	68	The Commander of the Division in Holy Defense - Revolutionary Guards Corps	
<i>F3</i>	65	Staff Commander of the Holy Defense - Revolutionary Guards Corps	
<i>F4</i>	58	Commander of the Unit in Holy Defense - Army	
<i>K1</i>	44	University Faculty Member - Business Management	Scientific Experts
<i>K2</i>	48	University faculty member - Public Administration	
<i>K3</i>	40	University faculty member - Political Science	
<i>K4</i>	38	University Faculty member - Islamic Studies	
<i>M1</i>	42	Executive managers in Tehran Municipality (1392)	Executive managers
<i>M2</i>	68	Director of the Islamic Revolution Committee (during the Holy Defense)	
<i>M3</i>	40	Manager in Knowledge-based Company with the subject of jihadi activity	

3. Dimension and Components of Jihadi Management in Sacred Defense

One of the well-known models in identifying different dimensions of a phenomenon with a managerial approach is the "Three-pronged" model. This model can be considered one of Iran's few wholly indigenous (rather than translated) management science models. Mirzaei Ahranjani believes that the factors of organization and management can be studied and analyzed in the form of three categories of factors: "Behavioral," "Structural," and "Contextual." The branch of organizational structure means all the elements, characteristics, and physical and inhuman conditions of the organization that forms the organization's framework, shell, body, or physical and material structure through particular order and rule. Therefore, all non-living factors of the organization (including financial resources, information, etc.), when considered with a unique composition in the body of the whole organization, are considered part of the structural branch of the organization (Mirzaei Ahranjani and Sarlak, 2005 AD/1384 SH: 29-32).

The meaning of the content or behavior of the organization is human and human relations in the organization, which are intertwined with behavioral norms, informal communication, and specific patterns and form the main content of the organization, which are considered as living organizational factors (Mirzaei Ahranjani, 1998 AD/1377 SH: 44-48).

Finally, the context branch refers to all the environmental and bedrock conditions and factors that govern the organization or its management conditions. This branch is the most important and main branch and not only causes the survival and growth of the other two units but also creates two other components. The overall survival and overall growth of the organization depend on it (Ibid: 55).

In such a relationship, structural, behavioral, and contextual factors are interacting in the form of continuous systemic relationships. The three branches are three species of one type - mainly the dominant kind of context - and there is no trinity between them. Therefore, the distinction and recognition of these three aspects of organizational life is purely theoretical and only analyzes the knowledge of managerial concepts and phenomena (Mirzaei Ahranjani, 1998 AD/1377 SH: 317).

The relationship between structural, behavioral, and contextual factors is that no organizational phenomenon or event can occur outside these three dimensions' interaction. Many organizational concepts, events, and sensations can be studied and analyzed in a three-pronged theory (Structure-Behavior-Context). Therefore, we can also review the phenomenon of jihadi management in the sacred defense in this theoretical model.

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Table 2: Dimensions and components of jihadi management in sacred defense

Component (Sub-Theme)	Dimension (Central Theme)
1. Adherence to a common sacred goal	Structural dimension
2. Flexibility of structure and organization	
3. Decentralized and open decision making	
4. Evaluation system based on self-control	
5. Participatory good practice	Behavioral dimension
6. Conscious and wise homework	
7. Jihadist spirit based on sincerity	
8. Hard work and indefatigability	
9. Patience and perseverance in jihad	
10. Choosing a legitimate and ethical tool	
11. Definitive Sovereignty of Divine Traditions	Background Dimension
12. Jihadi culture	
13. Values derived from pure Islam	
14. Revolutionary and Ashura origins	
15. Knowing the enemy in struggle	

3.1. Structural dimension

Regarding the definition, the organization is a social phenomenon that is consciously coordinated and has relatively clear boundaries that work almost continuously to achieve a common goal or set of plans (K2).¹

The existential philosophy of jihadi organizations is the same as the common goal. The only difference is that the nature of the plan in a jihadi organization (or rather an institution) has "Sanctity." "We are defending what our movement, our uprising has given us, and we are defending our Islamic goals and our Islamic country, and everything related to Islam and the country" (Mousavi Khomeini, 1989 AD/1368 SH: 239).

If we consider the goals of a jihadist organization, if these goals align with the objectives and needs of the people who work there, this group can succeed (F2). "Explaining the Sanctity of the Goal," another expert said: "A jihadi leader means accompany with values, that is, one who strives for God has a different intention than one

1. The Identifiers Specified at the End of the Interview Phrases are as Follows the Last Column in Table 1.

who has other motives for doing his work". Jihad means self-sacrifice, which means that the manager should use all his abilities to serve the people for the sake of God (K4).

Another theme in the structural dimension is "Flexibility of Structure and Organization. Jihadi management seems to be participatory management, so in terms of organizational structure, it is close to flat structures. Pyramid bureaucratic organizations are based on distrust because Weber has devised measures to prevent abuse, but institutions are based on trust. Therefore, jihadi management is closer to these institutions (K1).

This type of management and leadership itself has principles. The first principle is that the system has a holographic property²; each component has real property. Secondly, we do not have something called bureaucracy, and if we do, it is minimal; thirdly, people are the principle and not the structure and process. Another feature is that the formation of these organizations is very gradual and from the bottom up (K2).

"Shahid Beheshti used to say and point out that jihad must go on with itself and government regulations should not rule us to be a model for our local organizations." (F3)

This organizational look at jihadi management will turn it into a fast-paced organization where redundant rules and bureaucracy are meaningless because they are contrary to people's motivations. This organization does not have a long hierarchy, and this feature has led to the formation of a jihadist organization tailored to the needs. The next theme is decentralized and open decision-making. One interviewee puts it this way: "That kind of decision-making process speeds up decision-making, increases decision-making and member accountability, gives people more organizational growth, and distributes responsibility". In other words, the distance between decision and execution is not great (K2).

The last theme in the structural dimension is the "Evaluation System Based on Self-control," which is opposed to formal evaluation systems and completely from top to bottom. One the experts stated in this regard: In the jihadi system, first of all, the individuals themselves must monitor their actions, because there must be the principle of "*Hasibu Qabla an Tuhasibu*". (Get the accounts of your deeds before God accounts them) Then, in addition to individual self-control, there is also a collective self-control. That is, collective supervision in such a way that "Order to Goodness and

2. The holographic property means that any part or component of the system separately reflects the whole system. In this case, the well-known example of a broken mirror is used, each part of a broken mirror is like the whole mirror and has retained the basic system property, i.e., representing the image.

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Prevention of Evil" prevails and they constantly monitor each other (M2).

As mentioned earlier, in general about the structural dimension, the jihadi system changes the concept of "Organization" to "Institution" because, in the jihadi institution, actions are based on trust, and individuals cooperate. Instead, due to the predominance of structural formalities, interactions are based on mutual uncertainty in organizations.

3.2. Behavioral Dimension

One of the issues in jihadi management and, in particular, the sacred defense is participation, which is classified under the theme of "Participatory Good Practice." One of the characteristics of jihadi management is a democracy, attracting meaningful involvement of the people, paying attention to the deprived and oppressed class (M3).

In a jihadist institution, people trust each other, work together, and exchange information, which leads to innovation and creativity (K2). Another expert has said in this regard: "I Consider the hardcore in jihadi management based on "Being Greedy." Greed to help each other along the way of God" (K4).

The next theme is "Conscious and Knowledgeable Duty," in the sense that the basis of the behavior of individuals in the jihadi system is the performance of the divine task: "If I want to define effectiveness in jihadist management, it is task-oriented and therefore the one who has done his best is successful. In that environment, everyone put the world behind them. Everyone was working on their responsibility" (F1).

Certainly, there has been no operation for us to succeed. There is no divine help. That is why we say the same sentence of Imam that "we are in charge of doing our task not achieving the result" (F2).

The next theme in the behavioral dimension is the "Jihadist Spirit Based on Sincerity." One of the experts stated in this regard: "In my opinion, the main element in jihadi management is intention and sincerity. Sincerity means working with the intention of closeness to God, no matter how much effort there is, no matter how much love and sacrifice, but if there is no sincerity and divine intention in it, it is not a jihadist act" (F4).

Jihadi behavior and spirit as an essential factor in improving performance in various parts of the organization experienced in the first decade of the Islamic Revolution at the community level and especially in constructive jihad, corps, and Basij, has some characteristics (M2).

In Operation of Karbala IV, when the forces were stationed at the headquarters, they realized that the operation was going to take place, everyone was happy. Even though they knew they might go to

the mine tomorrow, they were happy again that I think this spirit is one of the components of jihadi management (F2).

During the war, everyone's orders were verbal, and someone accepted something to do to the point of martyrdom; there was no doubt about doing the task (F1).

One of the key concepts in the jihadi spirit is the combination of jihadi action with martyrdom: "The spirit of martyrdom seems to be very important here, that the person must have made his relationship with the world and the attractions of the world clear" (F3).

Altruism is another category of behavior that in the language of the Qur'an has a different meaning of "Altruism:" "And they are altruism and prefer others to themselves; even though they need it themselves" (Hashr: 9)³ (K4).

Sacred defense is full of examples of altruism. One expert gave an example: "One of the seminary students reaches a pit in operation with the army battalion, the pit was so wide that the soldiers could not jump over it. It was too deep to know what to do. Finally, they see that they can cross if a person goes in the middle of this pit and bows down and puts their feet on his back. This student goes down and takes a bowing position. All members of this battalion step on his back and pass by, making him injured or martyred" (F2).

Another critical concept in the "Jihadist Spirit" is "Courage in Action." Imam Khomeini described the tremendous effect of the warriors' courage in creating victory as follows: "In the fighting battle, there are warriors, who attack demonic powers like eagles, and their young men have no fear of any power and beat against the enemy so much that everything he had left and fled" (Mousavi Khomeini, 1989 AD/1368 SH: 188).

The next theme is "Hard Work and Indefatigability." One of the hallmarks of jihadi management is spending time and redoubled efforts to work with a careful scientific approach and collective wisdom. The harsh conditions of war required commanders and fighters to use all their existential capacity to defeat the enemy and then show their presence there for 24-hour hours (F2).

One of the experts described such an effort as follows: "A difficult effort so that one sleeps at work due to tiredness" (M2).

The next is following behavioral dimension, i.e., "Patience and Perseverance in Jihad." God Almighty has repeatedly emphasized perseverance and patience in the Holy Qur'an: "Lo! those who say: Our Lord is Allah, and afterward are upright"⁴. Of course, the subject of "Perseverance" in jihad is of much greater importance

۳. «وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ» (حشر: ۹).

۴. «أَنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا...» (فصلت: ۳۰).

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because the hardship, unhappiness, and crises are much more significant in the war than in the ordinary course of life.

A clear example of the Holy Qur'an's attention to the issue of resistance is the Battle of Uhud: "Allah verily made good His promise unto you when ye routed them by His leave, until) the moment (when your courage failed you, and ye disagreed about the order..."⁵.

In addition, there are many traditions of patience and persistence in jihad. For example, Imam Ali (AS), in his 190th sermon (of *Nahjulbalagha*), addressed the army said: "Stand firm in your place and resist against calamities and problems". One of the experts explained this theme: "Patience and perseverance in jihadi management make sense because its manager sees the horizon over the organization and the vision that arises from the ideology" (F1).

The final theme in describing the behavioral dimension is the quality of using a tool. One of the experts explained the subject as follows: "Those who come to justify the means, using any means, may do great things, but because it is not blessed, it goes out of his way" (M2).

"The jihadi leader cannot ignore the smaller and more partial rights of this path because of the value of the great ideological perspective" (F3).

3.3. Background Dimension

The first theme in explaining this dimension is "the Definitive Rule of Divine Traditions." The system of creation in general and the jihadist system, in particular, operate under unchanging divine rules and traditions, and believing in this is a critical factor for jihadi leaders. One of the experts said in this regard: "When you ask God Almighty for help, the paths open to you" (And whosoever keep his duty to Allah, Allah will appoint a way out for him. And will provide for him from (A Quarter) whence he hath no expectation...)⁶.

This sustenance said in this verse and in other verses reaches me and you differently (F2). "God sent His victory over us when He saw our truth in the sacred defense. However, when we work with all our power, consider all aspects and do not be negligent, and at the end leave the result to God, then we saw His miracle" (F1).

The next theme in this field is "Jihadi Culture." The concept of jihadi culture was explained earlier in the section on theoretical foundations. "What the Islamic Revolution gave to our people was a jihadist culture. Jihadi culture is used in all scenes and arenas" (Khamenei, Statements in a meeting with a group of farmers, 1382/10/14). "Everything we learned from jihadi management and

٥. «ولقد صدقكم الله وعده اذ تحسونهم باذنه حتى اذا فشلتم وتترعتم في الامر...» (آل عمران: ١٥٢).

٦. «و من يتق الله يجعل له مخرجا و يرزقه من حيث لا يحتسب...» (طلاق: ٢-٣).

culture during the holy defense was the culmination of this culture” (F1).

“Our view of jihadi culture is a set of values, beliefs, and characteristics arising from the behaviors and trends, processes, structures, laws, and relations of employees (jihadists), organization (jihad), management and jihadi managers” (K2).

One of the essential components in jihadi culture is "Denying the Demand for Worldly Exaltation" for individuals in the jihadi system. The Qur'an says: “As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil)”⁷.

One of the experts explains this concept: “Basicall. , the system of motivations that is transcendental, in the sense that it is done to gain worldly supremacy (any worldly desire), is not relevant in jihadi management, that is, in jihadi management, you cannot tell your followers to go for booty” (M3).

The next extracted theme in this section is "Values Derived from Pure Islam." These values are rooted in Islam and the Qur'anic lifestyle, the most important of which are theism, asceticism, and guardianship. Experts have repeatedly emphasized these values. Here we will confine ourselves to just two examples. There were two rival ideas during the time of the Holy Defense.

When the first approach wanted to enter the battle, he joined with a rational calculation that, for example, you must have at least three times the enemy's material strength and capabilities to attack it; otherwise, you will fail, and with this approach, defeats occurred. The second approach said that we should gather our resources and forces as much as possible and then rely on God and pure intention and quite bravely attack the enemy. However, Qur'anic culture has told us that in the Battle of Badr, a small number wins over a large number (M2).

During the war, the enemy was very much in awe, and they heard and knew that all the Arab money in the Persian Gulf region was behind Saddam's army. Our soldiers saw these during the war, but in their hearts, they trusted in God, who said: “And if you help God, indeed He will help you”⁸.

The next theme in the background dimension is the "Revolutionary" and "Ashurayi" of jihadi management. We see the peak of jihadi management in Ashura when Imam Hussein and his companions sacrificed everything and their lives for the sake of God (M1).

7. «تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ» (قصص: ٨٣).

8. «و إن تنصروا الله ينصركم».

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The experience of jihadi management is in the sacred defense, which arises from the basis of the Islamic Revolution. It is the school of Imam Khomeini, which is rooted in the culture of Ashura, Shia culture, Ahl al-Bayt, and the Qur'an (K4).

The Islamic Revolution and Imam Khomeini broke the monopoly of two types of styles: Neither under the name of the religious management put away reason and justice, nor by the name of rationality, but the school underfoot, and the result is a new pattern. Jihadi management is a type of management that we recognized when the Islamic Revolution took place and the holy defense took place, and we want to codify it. The era of divine protection has played a role in the emergence of jihadi culture and management. It has itself been the product of jihadi culture and management (F1).

The underlying theme or absolute bedrock is "Knowing the Enemy in the Struggle." Jihad is not any kind of effort. Jihad is the effort made in the face of a hostile challenge from the other side (Khamenei. Statements in the meeting of university professors, 1394/4/11).

In other words, the prominent feature of jihad is that it is an effort against the enemy. "Jihadi management is against the enemy. It requires us to redouble our efforts. A management that deals with the obstacles and challenges of perfection are not Islamic" (K2).

Conclusion

As mentioned in the review of theoretical foundations, Aristotle divides the elements of representation theory into three parts: "Subject," "Method," and "Tool" of representation. If we want to provide a representative model of the jihadi management in the holy defense from communication science, it is necessary to consider the mentioned components.

Now the question arises: 'What are the examples of these three components in the present study?' The "Subject of Representation" is the main content about which the representation takes place. For example, in representing a sacred defense film, concepts such as self-sacrifice, courage, martyrdom, and so on constitute the main content or subject. Earlier, the content of the holy defense, jihadi management, was explained in three sections: "Structural," "Behavioral," and "Contextual," but as mentioned, the point about the "Three-pronged Model" is its high ability to be extended to other areas.

In other words, this model is a universal analysis format. It can be used by all fields and branches of humanities, while in representing jihadi management of sacred defense, we are looking for unique content. The latter is related explicitly to "Management" (not general humanities).

To find this particular content, one must refer to the definition and concept of "Management." Gyolik divides the main tasks of management into six axes: "Planning," "Organizing," "Staffing," "Directing," "Coordinating," "Reporting," and "Budgeting." From his point of view, these tasks are called "Posdcorb" for short.

The results of the various definitions mentioned for management can be presented as follows: "Management is an effective and efficient use of material and human resources based on a value system through planning, organizing, resource mobilization and facilities, directing and controlling operations to achieve defined objectives". According to the above definition, the main content of management will be related to the tasks or "Functions" of management, and these functions form the conceptual boundary of "Management" with other similar and related concepts.

In other words, if we want to explain the distinction between "Jihadi Management" and "Jihadi Work," we will say that what makes us refer to a set of activities as "Management" is the existence of these functions. In jihadi work, there is not necessarily planning, organization, control, supervision, etc. Still, these are functions that must be present in "Jihadi Management."

The existence of these constitutes the nature of "Jihadi Management." The second pillar is the method of representation. In this section, following the theoretical foundations, the combinatorial theory, which has been proposed as the latest theory of the field of representation after two generations of "Cognitive" and "non-Cognitive" approaches, is considered. The central theme in the view of hybridism is the emphasis on correcting and completing the intent of the cognitive factor (in this study: the addressee of jihadi management). In other words, to better represent the jihadi management model of holy defense, we need to complete their mindsets and intentions before reflecting images, videos, etc.

Accordingly, it is necessary to explain the concept of management and special features of jihadi management and convey its basic ideas. It will analyze the main differences between jihadi management style and other conventional management models in Western organizations before their confrontation with theatrical, visual, etc., tools.

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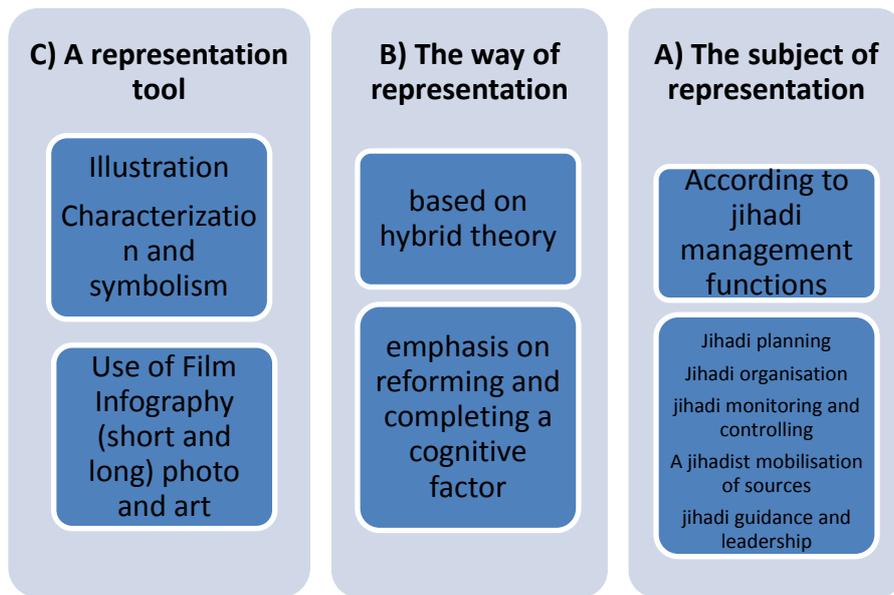


Figure 2: Theoretical framework of the representation of the jihadi management of the sacred defense from the perspective of communication science

Third section is a representation tool that is considered following the theoretical foundations of Moaner and Bradley segmentation. According to their classification, representation tools are classified into three categories: "Illustration," "Characterization," and "Symbolism." What is very important in the "Tools" section is to pay attention to "Communication Channel Richness."

The Media Richness Theory was proposed by Trino, Langel, and colleagues in 1987. The main issue in this theory is the ability of a medium to transmit information. Different types of communication technologies have other effects on the content of the messages they convey. In this regard, organizational communication says that oral tools, including face-to-face conversations, meetings, voice or video calls are much richer for transferring the message of the managers to the employee, compared to written tools such as official correspondence, bylaws, and instructions and written organizational documents.

According to the recommendations of this theory, in the representation of the jihadi management of the holy defense, the use of verbal and interactive tools (such as film, oral explanation, narration and speech, dialogue, etc.) compared to silent tools (such as photos, visual tools, infographics, etc.) has more priority.

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