

The Conceptual Model of a Motivational Utopia in Civilization-Building According to the Quran *

Received: 2024/03/14

Accepted: 2024/06/11

[10.22034/jksl.2024.447869.1329](https://doi.org/10.22034/jksl.2024.447869.1329)

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[20.1001.1.27833356.1403.5.3.1.3](https://doi.org/20.1001.1.27833356.1403.5.3.1.3)

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Type of Article: Research

Introduction

Building a harmonious and tension-free society has always been considered the ultimate goal of divine religions, including Islam (Motalebi & Naderi, 2009, p. 126). This phenomenon is referred to as "Utopia or Ideal City, an ideal and perfect society or state where its people have no history and are engaged in work without any kind of anxiety or fear" (Shah Sani, 2009, p. 32). Utopia is a Greek word coined by Thomas More, or as the Iranian philosopher Shahab al-Din Suhrawardi calls it, "Nowhere Land" (Suhrawardi, 2001, p. 273), playing a unique role. In this society, individuals, with an optimal level of motivation, are in a constant state of movement towards human perfection and are always dynamic. The current situation indicates that our distance from the ideal society depicted in the Quran is relatively significant. Therefore, designing a comprehensive conceptual model of a utopia based on civilization-building from the teachings of the Quran, with a motivational approach, is deemed necessary.

Research Methodology

This study uses the 2020 version of MAXQDA software to organize and code the data systematically. In the analysis process, the data was coded, and more than 2700 verses were extracted and categorized. The coding process consists of three stages: open coding, axial coding, and selective coding (Mohammadpour, 2013, p. 101). Various qualitative research designs such as case study, narrative designs, grounded theory, historical method, ethnography, phenomenology, action research, and content analysis can be used (Cristancho et al., 2018). The primary objective of this research is to develop a conceptual model of a motivational utopia in civilization-building according to the Quran.

*This article is derived from the doctoral dissertation of "Ehsan Fadaei" entitled "A Conceptual Model of Quran-Based Motivation with an Islamic Society-Building Approach," supervised by "Dr. Mohammad Kaviani Arani" and advised by "Dr. Mohammad Amini Tehrani," completed at "Al-Mustafa International University."

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Given this goal, the research falls under the category of fundamental–developmental studies. Accordingly, the research is structured based on the qualitative content analysis method. "This method is a research technique for the subjective interpretation of textual data through the systematic process of coding and identifying themes or patterns" ([Hsieh & Shannon, 2005, p. 1278](#)).

Research Findings

This research falls under the category of fundamental–developmental studies, and the qualitative method used in this study is "qualitative content analysis." The entire Quranic text (the research population) was examined, and the themes related to the "motivational utopia conceptual model" were identified in more than 2700 verses. These themes were then categorized through a review of Quranic exegeses, with open, axial, and selective coding performed. In this model, three categories of information (boxes) exist :

- Structural theme: This theme discusses the main structure of motivation and its constituent elements. It is divided into two sub–themes: cognitive and behavioral tendencies .

- Causal theme: This theme addresses the categories related to the conditions that positively or negatively affect the central category (motivation). Strengthening or weakening any of these categories leads to an increase or decrease in motivation .

- Consequential theme: This theme deals with the outcomes derived from employing strategies. The consequential theme includes three subcategories: individual, family, and social. The consequential category contains concepts that refer to the outcomes of establishing Quran–based motivation. If motivation is fully established, all three categories may be realized, and a behavior can be reinforced in all three aspects .

In the continuation of the research, through detailed analysis of the entire Quranic text, propositions and themes related to the motivational model were identified, analyzed, and reviewed, resulting in the formation of categories and concepts. In the second stage, categorization and concept formation and the discovery of relationships between them were carried out.

After reviewing the concepts and terms of the Quranic verses, the "motivational conceptual model based on Quranic civilization–building" was designed. This model explains Quranic civilization–building motivation in a process–oriented manner, clarifying the role of causal, structural, and consequential conditions. The model indicates that when motivation is established in behavior, motivation itself generates further motivation. Strengthening any of these aspects influences the other individual, familial, and social dimensions, contributing to the desired civilization–building from the Quranic perspective. Given the presented approaches and methods, this research utilizes triangulation, prolonged engagement with the data, alignment with the Quranic paradigm, and input from professors and consultants to ensure the validity and reliability of the study.

Conclusion

When we refer to Islamic civilization, we naturally assume a civilization derived from religious teachings, which reveals the significant place of Islamic civilization within religious teachings. It can be said that the spirit of Islamic knowledge has produced such a civilization, and this notion transcends specific time and place. From the Quran's perspective, changes in social motivation based on religion are merely the first step toward establishing a divine civilization. In this light, motivation indicates a strong desire to undertake a task, accompanied by enthusiasm and willpower (Amaro et al., 2021; Sharma & Gupta, 2022). Without an adequate level of innate and religious motivation, the expectation of creating an ideal society and civilization–building is unrealistic. Another finding of this research points to the division of Quran–based motivation into external and internal. "It is well established that in the process of teaching and learning, motivation serves as the stimulus for effort and engagement in learning and education." Therefore, human behavior, whether at the individual, familial, or social level, is the result of a network of interconnected factors. From the Quranic perspective, the ideal utopia is one where the motivational system in various areas–individual, including work and employment, personality stability, the motivation for learning, performing righteous deeds, faith and fear of God, managing instincts, and other aspects of personal life–guides individuals towards closeness to God. Additionally, in familial and social domains, it strengthens the family system, fosters ethical and spiritual education for children, enhances marital compatibility, and ultimately promotes social cohesion, justice, and unity, serving as a model for growth. Without a doubt, the Mahdavi society can serve as a motivational model for work, illuminating the way forward and guiding us toward our goals.

Keywords: Utopia, Quran, Motivation, Civilization–building, Qualitative Content Analysis.

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How to cite:

fadaei, E., & kavvami, M. (2024). The conceptual model of motivational utopia in the civilization of the Holy Quran. *Quran, Culture And Civilization*, 5 (3), 9-34. doi: 10.22034/jksl.2024.447869.1329

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