

The Role of religious values in achieving social solidarity
Analytical study of employees working in Baiji district / within
the area of Salah Al-Din Governorate

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Abstract

This study aims to identify the role of religious values in achieving social solidarity as a study, and to present a number of results and recommendations that contribute to the mechanism of the role offered by religious principles and values in achieving social pardon to determine the level of the role offered by religious values in achieving the highest level of social solidarity The Authorer adopted the descriptive analytical approach as well as the use of the statistical program (SPSS), where this study was applied to a random sample of (222) dispersed employees in the judiciary. The study reached a set of results, the most important of which are: Religious values play an important role in the success of achieving the highest levels of social solidarity among employees working in the judiciary, in addition to the availability of religious values in an average manner in the intended studied sample, as well as the need to adopt some factors of religious values to raise the level of achieving Solidarity between judicial staff comes to the staff in the study sample, and the Author recommended a set of recommendations, the most important of which is the need to pay attention to raising the role that has been achieved The importance of religious principles by strengthening the principle of participation in goals for the benefit of the public, and the necessity of the commitment of the senior administration in the judiciary to pay attention to the tolerant

religious values that achieve the highest level of social solidarity in order to educate workers and the rest of the administrative levels by adopting those values investigated in this task.

Keywords: religious values, social solidarity, self-respect, livelihood solidarity, Baiji district / Salah al-Din governorate.

Introduction

Besides the increasing uncertainty of the new challenges facing organizations in dynamic environments (Tyssen, 2014) a huge number of workers focus on creating a clear organizational vision, forming favorable organizational cultures, inspiring internal motivation of employees and displaying high values to achieve tolerance of the true religion, as long as our Prophet and Messenger recommended. It is one of the methods and roles that embody patterns of religious values that achieve a high level of social solidarity, which includes vision, hope/faith and altruistic love to motivate oneself and others in order to obtain a sense of spiritual survival and adherence to heavenly legislation and tolerant Islamic values. This management style refers to the manner in which employees can intrinsically inspire to act beyond the role duty for the greater good of the group. Although attention has been paid to the significant impact of providing religious values to maximize equitable social solidarity on facilitating organizational development and transformation, our knowledge is very limited regarding the effects of religious values at the individual level.

New expansions in the field of sociology can add significantly to our understanding of religious values and the lofty principles of true religion and their developments in our time. Specifically, organizations should be interested in such a topic in management and sociology as well as leaders should be that the reason for the success of the work of their organizations depends on the presence of religious values among employees as well as among team members in order to promote those religious values and because of what organizations are undergoing great changes. It is accelerating and at the same time suffering from crises that are difficult for some organizations, including service ones, to confront, because they do not have a workforce that possesses a sense of well-being and spirituality supported by academic leaders who are placed within their policies, plans and

strategies, and looking at the tremendous developments that the organizations have achieved in their work and their orientations towards paying attention to the principles of lofty In an environment characterized by a high degree of uncertainty and rapid change. Religious values are an effective approach to promoting higher levels of social solidarity. Moreover, spiritual leaders are interested in active participation in the workplace that enhances the leadership role of organizations that demonstrate the important role in religious values in achieving constructive social solidarity to develop appropriate solutions that may face institutions In an uncertain future, relying primarily on foundations worthy of a talented leadership in religious and social organization, For this reason, organizations resort to a department concerned with religious values to build that academic organization to be able to support Author activity in it, in addition to its essential role that is directed by creativity to reach success, which in turn requires human hands possessing constructive religious values in achieving a high level of social solidarity with the ability to To deal with the future in a way that anticipates studies, not in a way of reaction, so this study came to show the relationship between religious values and the process of achieving social solidarity in the Baiji district, which is located within the Salah El-Din area, as a study that achieves excellence and uniqueness by adopting those values that raise the status of working employees and achieve social solidarity To manage it in a way that achieves spiritual and religious behavior in the principles of the Islamic religion.

The first topic**First / study methodology****1- The problem of the study**

A dilemma was represented in this search for concepts that work effectively to draw and develop religious sociology and cultural sense or a sophisticated sensory and intellectual approach to meet external and internal environmental variables where, the social vision leads to results and processes that benefit the followers as well as outside stakeholders such as the larger community or even the academic cultural community that In which government departments evaluate the religious values of the leadership as a prototype in order to preserve the religious values of an organization that seeks to develop and prosper

and achieve social solidarity and its fullest forms, and since the human resource constitutes the vast majority and it is a human resource that possesses the lofty principles and religious values of Islam, which in its presence achieves the highest success in solidarity Social B workers in Baiji district, which is a type of religious behavior and constitutes the mastermind that makes the academic organization interact with everything that happens in its existing environment by using a group of working individuals who possess religious and spiritual tolerance and integrity in career work and better within its environment and in consideration of the plan which is considered the secret of the success of achieving the best social solidarity that may be It is important to achieve radical changes in the way of the success of the projects set in attracting workers with religious values, in which the residents adhere to the true Islamic religion, who essentially represent the employees working in achieving social solidarity. The problem of the study includes some questions, including the following :-

- 1- Do religious values affect the achievement of social solidarity in Baiji district / Salah al-Din governorate?
- 2- What is the level of contribution of religious values to achieving social solidarity in Baiji District / Salah al-Din Governorate?
- 3- What is the nature of the relationship between religious values and social solidarity in the studied institution?

2- Study and its importance

The importance of the study comes from the basic fact, which is the basic position of this important topic is the religious sense and social intelligence and the use of its variables religious values (economic values, personal values, aesthetic values (cognitive)) through which through their interaction with the variables of social solidarity (living solidarity, moral solidarity). Al-Abadi Solidarity) the organization that seeks to improve and enable it to achieve the best role in religious values in the studied society, so these variables work to bring about a set of changes that are practiced by administrators and employees working in the judiciary investigated, in addition to that contribute to adopting new methods and methods in Acquisition and exchange of religious values, and the most important thing is to realize those changes, so this study will contribute to the definition

of religious values and their contribution to making changes in achieving social solidarity in the sample studied.

3- Objectives of the study

The main objective of this study is to identify religious values and their impact on achieving social solidarity in the sample studied by collecting a group of respondents' opinions. This main objective can be achieved through a set of the following overall objectives:

- 1- Recognizing the extent to which religious values contribute to achieving solidarity in the surveyed district of Baiji and the number of respondents.
- 2- Identifying the level of achieving social solidarity for workers in Baiji district.
- 3- What is the nature of the relationship between religious values and social solidarity from the two Authorers' point of view.

4- paper hypothesis :

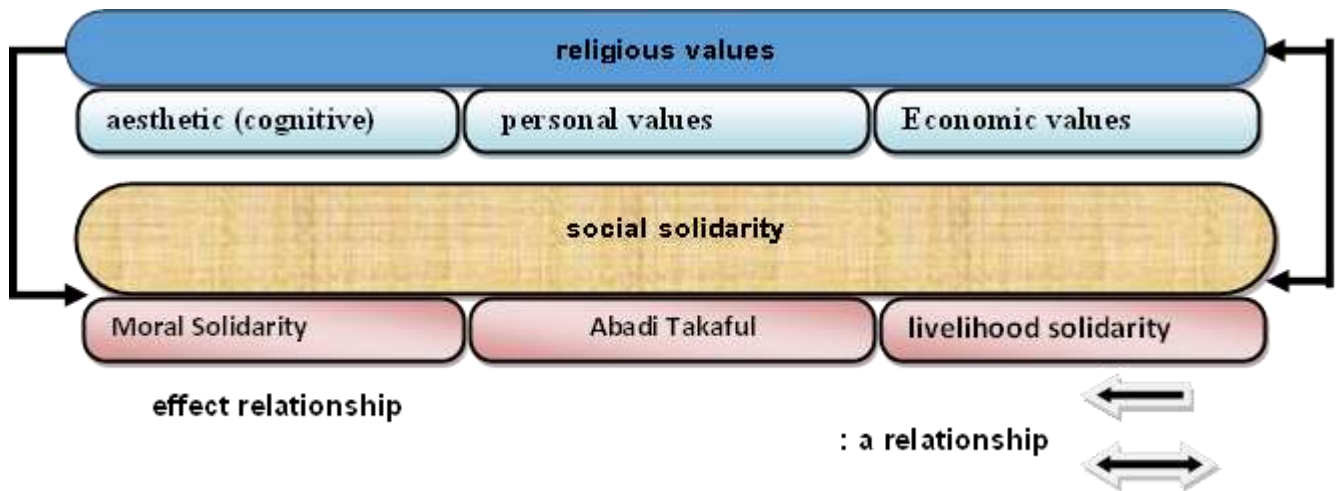


Figure (1) striped default Author figure prepared by the Author

5- Author and its hypotheses

The hypotheses are the answer to the Author problem and include two hypotheses: -

The first main hypothesis: the existence of a consensual relationship between the role of religious values to achieve social solidarity.

The second main hypothesis: the existence of a relationship and its statistically significant effect between religious values to achieve social solidarity in terms of their dimensions.

6- Study population and sample

Due to the increasing importance that the religious and social aspect occupies in Iraq, the Baiji district in Salah al-Din governorate was chosen and chosen as a field of study, because of its importance for advancing the reality of religious and social values for the various governorates of Iraq and for the governorate of Salah al-Din in particular. The Author community consists of (222) individuals who were selected The random sample was distributed with (114) questionnaires to be retrieved with (97) questionnaires, where (90) questionnaires were valid (9) questionnaires were invalid, and thus the Author sample became (90) employees in the judiciary for working persons.

Table (1): The results of the distribution of the study questionnaire

| Percentage of the approved questionnaire | Questionnaires suitable for analysis | number of resolutions returns | The number of resolutions distributed | Sample volume |
|--|--------------------------------------|-------------------------------|---------------------------------------|---------------|
| 79% | 90 | 97 | 114 | 222 |

Source: Author's work.

7- paper area

Author limits divided into time limits and spatial limits:

1- Time period: It is the time period that occurs when writing the Author report and analyzing the results of the field study sample, because the time period starts from 9/10/2020_ 5/5/2021.

2- Spatial limits: it is the location of the field Author application. The field application obtained a sample of an employee of the Baiji District Directorate / Salah al-Din Governorate.

The second : the theoretical side**First / religious values****First / the concept of values**

This term has become valuable, it affects and is used in many areas of daily life, especially in our society and the country in general, both in (philosophy, economics, psychology, sociology, and mathematics). Human and ethical values and principles. This is what philosophy explains. Values are part of morals. The goals that one pursues are worthy of desire. Whether these goals are subjectively required or distant goals in humans and values is well known. (A set of mental judgments that direct us towards our desires and tendencies, which the individual acquires and learns from the society in which he lives) This is the motive for his behavior; Values are established by man through his life and experience, and he becomes wise beyond the values and principles upon which he depends; These values are what build or destroy the country (16) and whoever abandons the personal religious values on which he lives, he may abandon the personality and become without the principle; If his mind is complete, most of his affairs will become clear, and the person will become wise when dealing with others (19) and the highest degree of maturity is that the person realizes it and all that we see in this life will remain, including life, will change so that the value and values that we live on are like eternity, by that age The types and the most important values and ways to acquire and maintain them.

Second / religious values

Religious values are a set of morals, rules, and controls inspired by the Qur'an and Sunnah, and they form the structure of the Islamic personality, making it one capable of interacting with society, consistent with members, self, family and beliefs. The path of salvation for the individual from the wrong behavior in the case of adherence to the

community. And you know from the Authorer's point of view that he sees that religious values are those values that exist in the people who have values in them to be a lover of knowledge. Laura the outward world and what is human life after his death, he always finds him wanting to know the origin of life and his destiny, These values are required to seek sustenance and strive for life beyond this world, considering that this matter is the most important in their lives and not the world's demand for them, the first and real requirement of religious values is the pursuit of God's pleasure for the sake of a dignified life in the world and the hereafter.

Third / The most important characteristics of religious values (11)

Religious values are represented by a group inspired by the following characteristics:

- innate: such as mercy, cooperation values, justice, and love the Almighty said: thy face upright for religion bestowed by God created man does not switch to God's creation is religion, but most people do not know } Surah Rum 30
- Human values: they are universal values that are linked to the fixed human self, not to variables and means, and humanity shares in its sanctification, even if people's understandings about them differ, for example: freedom, love, equality... The message of the Prophet, may God bless him and grant him peace, came to consolidate and spread these values, the Messenger of God said. God, may God bless him and grant him peace: (I was sent to perfect morals).
- Flexible innate human values responsive to the needs of human fixed and renewable at all times and places, says God Almighty and the creature on earth nor a bird that flies on its wings, but like you are neglected in the book of something and then to their Lord cram. Animals 38. (1)

Fourth / Dimensions of religious values:

- Economic values: These values, when taken care of by the human being, are useful in society, and make the surrounding world a means for acquiring wealth, increasing and investing money. , (13) Those who have these values are also characterized by a

pragmatic view of life, usually characterized by businessmen, money and individuals who seek to achieve great material gains.

- Social values: Those who have these values are characterized by being loving people and the society in which they live, and tends to help them, and those who adhere to these values are distinguished by affection, tenderness and service to others.

- Aesthetic values: Those who have these values are also distinguished by their love of form, compatibility, coordination and attention. Those who adhere to these values are distinguished by art, innovation, genius and a taste for beauty.

- Personal values: the owners of these prevailing values are characterized by their characteristics closest to patience, excessive self-confidence, courage and many other personal qualities. Those who adhere to these values are distinguished by strength and self-love and see that no one deserves but themselves. (1)

- Cognitive (mental) values: Those who prevail in these values are also characterized by the fact that their qualities are close to curiosity, rationality, accuracy and objectivity. Those who adhere to these values are distinguished by creativity, desire for knowledge, to be distinguished from others, great spirit, (6) and the desire to achieve great successes in his life. The importance of values The real problem in our lives is that there are people who refuse to be different from others, because this is what distinguishes one person from another through the principles and values that he deems appropriate for himself and not to please others, to represent them and to obtain their approval, it is not a shame to have values that you build yourself from Through your life, your experiences and your personality, and not through the experiences, lives and personalities of others, (5) your life is your kingdom and you alone, so put what you see fit from the values that you find from yourself and impose your personality on others, and you see in these values your comfort, so there is importance of values in our societies , namely: an indicator of maturity and understanding of life: There are many studies that indicate that countries where values prevail are more mature and understanding of life, in addition to being creative societies in their lives that have led them to great success, one example of this is that the United States is Currently, it is one of the most advanced countries and has

military and economic dominance in the world, but why?, only because that which was built by philosophy, science and knowledge, and these values that it walked on became on the throne of nations at the present time, and like it Japan and many other countries, (7) If we Muslims in our history saw that we were at the top of the states, but why? It is the Islamic values that have been applied in the form of rebuilding and reconstructing Islam and the undisputed divine values that have made us antiquated to nations.

The Third:**social solidarity****First / Social solidarity, definition.**

The circle of solidarity has included all members of society, and in order to achieve this, Islam legislated a set of acts of worship and transactions that achieve this interdependence and work to strengthen it. Social solidarity means the commitment and solidarity of the members of society to help the needy and help the needy.(8) It is one of the foundations and pillars upon which the structure of the Islamic society is based. Islam sees society as a human essence for communication and compassion, and that a person in it must live a dignified life worthy of his humanity, and consistent with his human dignity. Rich and blissful, (9), the Muslim community is as one body in solidarity and solidarity, which is what the Messenger of God, may God's prayers and peace be upon him, expressed by saying: "The believers in their affection, mercy and sympathy are like the body. His intent by social solidarity: that the people of a participating society maintain public or private interests to ward off corruption and material and moral damage, and the feeling of each individual in it that besides the rights that he has, he has duties to others, especially those who are unable to fulfill their own needs, by delivering benefits to them and paying damages About them and this interdependence are of two types; (2) Moral solidarity: by feeling psychological and moral solidarity with the rest of the members of the Muslim community, he rejoices for their joy and grieves for their grief and pain, and loves good for them as he loves it for himself. material solidarity: which is spending money and time to help and assist the needy; To overcome their circumstances and improve their conditions. (10) The two types of solidarity are based on

faith in God Almighty, which is one of the greatest guarantees of its continuity and permanence. Because the Muslim feels, while he is interdependent with other members of society, that he is doing this out of love for God Almighty and closeness to Him, Glory be to Him. God, and whatever good you spend, it will be repaid to you, and you will not be wronged.” And the Almighty says: “Whoever does righteousness, it is for himself.” Islam considered that the poor and the weak have a right to a decent life as well as the rich, and Islam did not consider the weakness of man for any reason as a justification and justification for leaving him alone to struggle with hunger, pain and deprivation. circulating money among all members of society, (11) rich and poor, strong and weak, this is one of the general principles of the economy and the distribution of wealth, he says: "what has bestowed Allah to His Messenger from the people of the villages Vllah and the Messenger and the one who kin and orphans and the needy and the son of the way so as not to be a state between The rich are among you.” Money should not remain confined to the rich only, but must be circulated by all.

This interdependence begins with the family circle, in response to the Almighty’s saying: “And those of the kinship are closer to one another in the Book of God”; As its members must help each other through expenditures that assist the individual and help him maintain his life, and qualifies him to rely on himself in the future. Islam considered spending on relatives one of the greatest and most rewarding alms. And a dinar you spent on a slave, and a dinar that you gave in charity to a poor person, (15) and a dinar you spent on your family is the greatest in reward that you spent on your family.” It also legislated many financial transactions that achieve solidarity and enhance solidarity between individuals, such as gifts, charity, secondments, endowments, and others.

Solidarity was not limited to a Muslim alone, but it went beyond that to include every human being in need of help and assistance even if he was a non-Muslim. It is lawful for you, and your food is lawful for them.” (17)

What we need while we are in this holy month, in which wages are multiplied, reward is magnified, and mercy descends, that we multiply our good deeds, increase our alms, and show solidarity and solidarity with the poor and needy, feeling their feelings and touching their suffering, for the Messenger of God, peace and blessings be upon him, was the

kindest of people. And he was most generous in Ramadan when Gabriel met him, and he would meet him every night of Ramadan and study the Qur'an with him, for the Messenger of God, may God bless him and grant him peace, was more generous than the blowing wind.

Second / The dimensions of social solidarity

A- Economic (subsistence) solidarity: It means obligating the society to ensure and care for the conditions of the poor, the sick and the needy, and to take care of their livelihood, including food, clothing, housing and social needs that no human being can dispense with in his life.

This type of interdependence has been called living because it is related to the society's ensuring that these people live a decent living that befits human dignity. Sympathy with the earth is its creation with activities. It is environmental and psychological entanglements (18) Remarkable for behavior and processes We live with a pluralistic and responsive planet that works on us (all forms of life) as much as we act On the Planet Environmental Psychology (Ecopsychology) is an educational approach to understanding the human being as an ecological life form. The same ecological processes that influence the complex narratives and behaviors of the Earth influence the complexity of environmental psychology's narratives and behaviors. The Viridis Graduate Institute offers a unique humanities education program that appropriately draws on ecology, narrative, ecological psychology, phylogenetic ecology, anthropology, indigenous science, cultural myths, literature and the arts. They all represent economic interdependence, so it is possible to define economic interdependence, which stands in the forefront, private spending (22) and public spending. Here, the role of the state is clear in achieving this type of solidarity, through its financial institutions with a social dimension, and its economic policies such as fiscal policy. agricultural policy, industrial policy, trade policy, etc.

The importance of the state's role in tightening the bonds of social solidarity within the framework of living (economic) activity stems from two axes:

The first: the state proceeds in this role from its position and responsibility in leading the society and assuming this leadership, which makes it the economic decision maker and its taker as well, which makes it the most important influence on this interaction process and its results, including social solidarity itself (22)

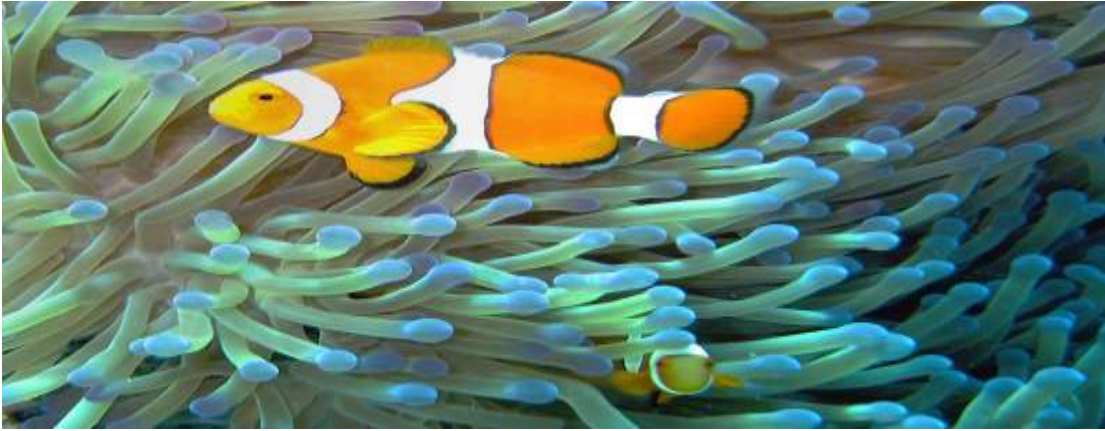
The second is that the state, in light of Islamic values, is based on the principles and pillars of the Islamic economic system, foremost among which is the principle of succession, as the state is the first and the basis in managing economic activity and social activity as well as to achieve the desired social and economic interdependence. In order to preserve the wealth of the country and the members of society, social justice is achieved in its best form, such as paying zakat and alms, preventing monopoly in society, and so on.

(Economic Takaful)



B- Worshipful Solidarity :- In Islam there are rituals and acts of worship that the community must perform and maintain, such as the funeral prayer. On the devotional Islamic values and ensuring them in a manner that obliges the stakeholders to ensure all that is necessary to preserve them. The Islamic religion has to preserve the values and the people are obligated to preserve the devotional values and ensure them by the people and pay attention to them.

(Ebadi Takaful)



C- Moral (personal) symbiosis: It is a type of biological relationship or close and long-term biological interaction between two different biological organisms, whether it is litigation, coexistence or parasitic, and it may be of the same or different types (5).

(Personal Takaful)



The Fourth / practical framework

First / review and analyze the results according to the sample answers

1. The study and its hypotheses

The study and its hypotheses were formulated according to the study dilemma, its objectives and model in an attempt to answer the intellectual questions of the study problem as shown:

The first main hypothesis: There is a consensual relationship between religious values and social solidarity.

The second main hypothesis: There is a relationship and a statistically significant effect between religious values and social solidarity in terms of their dimensions.

2. Results of the field study studied:

The Authorer adopted Factor Analysis, from here to conceal the goal and to determine the importance of the study variables by collecting all the variables in which each group is linked in a homogeneous manner to be a variable. independent.

The results of the analysis showed the dimensions of religious values represented by the main independent variable, which pushes towards the formulation of a dimension through which employees working in the studied judiciary can provide the best integrated performance in order to achieve social solidarity as shown in Table No. (2). Thus, the dimensions of religious values that It is represented by three dimensions.

Table (2): The results of the factor analysis, the dimensions of religious values

| Frequency | Loading amount | Variables | | the name of the employee |
|-----------|----------------|-----------|------------|--------------------------|
| | | Type | the number | |
| 0.515 | 0.221 | X 17 | 5 | personal values |
| 0.530 | 0.414 | X 10 | | |
| 0.531 | 0.503 | X 16 | | |

| | | | | |
|---------------|--------------|-------------|-------------|-----------------------------|
| 0.700 | 0.455 | X 11 | | |
| 0.538 | 0.465 | X 7 | | |
| 0.538 | 0.218 | X 14 | | |
| 0.533 | 0.271 | X 5 | 6 | aesthetic values |
| 0.600 | 0.633 | X 8 | | |
| 0.514 | 0.510 | X 19 | | |
| 0.792 | 0.518 | X 2 | | |
| 0.632 | 0.612 | X 4 | | |
| 0.583 | 0.564 | X 12 | | |
| 0.633 | 0.534 | X 13 | 6 | Economic values |
| 0.462 | 0.324 | X 6 | | |
| 0.463 | 0.624 | X 15 | | |
| 0.4998 | 0.584 | X 20 | | |
| 0.672 | 0.531 | X 1 | | |
| 0.548 | 0.573 | X 18 | | |
| 0.398 | 0.468 | X 3 | | |
| 71.13 | | | 15th | Total Contrast Ratio |
| 79% | | | | sample size stability (KMO) |
| 0.000 | | | | a test (Bartlett) |

Reference: the Author's work based on the results of the statistical program (spss.).

The results reflected the reliability of the sample after it reached the value of sufficiency (79%) and explain the reliability and reliability of the component groups, and from the (Bartlett) test, it reached (0.000), which is less than (0.01), as evidenced by the value of the fixed limit of the regression curve of (a = 2.709). It differs from zero to confirm the relationship between the two variables, and thus the internal variables of religious values constitute (3) homogeneous groups that contributed to formulating the best dimensions of individual work performance and explained (79%) of the total variance.

3. Validity test of the study tool

Consistency analysis is used to find the internal consistency of the data and ranges from (0-1) and the value (Cronbach's alpha) was calculated to find the internal data consistency for the content of the questionnaire list. for the proposed axes of the study.

Table (3): Fakornbach reliability coefficient after exploratory analysis

| stability coefficient | number of phrases | Variables |
|-----------------------|-------------------|-----------------------|
| 0.76 | 4 | Economic values |
| 0.82 | 3 | personal values |
| 0.83 | 3 | aesthetic values |
| 0.80 | 4 | livelihood solidarity |
| 0.83 | 4 | Abadi Takaful |
| 0.81 | 3 | Moral Solidarity |

Reference: the Author’s work based on the results of the statistical program (spss.)

The above table displays the values of internal consistency, it turns out to have a high degree of credibility, as the degree where the consistency rate of Cronbach's coefficient is higher than b (60%) and above indicates the extent of consistency and credibility of the above data (Scrn, 2006).

The results of the statistical analysis came to test the hypotheses of the study as follows:

The first main hypothesis: The sample studied in Baiji district seeks to adopt a method that follows religious values in order to achieve social solidarity.

According to the opinions of the responding sample, the variables of religious values and dimensions of social solidarity available in the respondents, even if they were not realized, as the arithmetic mean reached religious values (3.76) with a standard deviation of (0.64), and this reflects the extent of convergence in the answers and the increase in focus and convergence in the answers about the arithmetic mean, and thus It turns out that the dimensions of religious values and social solidarity are available at a high level in the sample studied.

Table (6): The harmonic relationship of the study dimensions

| Sig. | Chi-Square | | Standard deviation | Arithmetic mean | the test Dimension and factors |
|--------|------------|------------|--------------------|-----------------|---|
| | tabular | calculated | | | |
| 0.001 | 51.102 | 82.124 | 0.90 | 3.38 | Economic values |
| 0.000 | 41.978 | 92.313 | 0.62 | 3.65 | personal values |
| 0.003 | 45,235 | 81.458 | 0.54 | 3.33 | aesthetic values |
| 0.000 | 57.123 | .72,361 | 0.76 | 4.18 | livelihood solidarity |
| 0.0014 | 65.712 | 91.353 | 0.54 | 3.73 | Abadi Takaful |
| 0.000 | 64,348 | 83.187 | 0.67 | 4.15 | Moral Solidarity |
| 0.000 | 52.145 | 97.106 | 0.64 | 3.76 | Dimensions of religious values and the achievement of social solidarity |

Reference: the Author’s achievement based on the results of the statistical program (spss.).

Thus, the results contained in the above table indicate the existence of a consensual relationship between the study variables, and the significance level (0.05) was relied upon to judge the significance of the effect. Therefore, it was concluded that there is a positive relationship between religious values and the achievement of social solidarity.

The second main hypothesis: There is a relationship and a statistically significant effect between religious values and the achievement of social solidarity in terms of their dimensions.

To demonstrate the validity of the hypothesis and to verify its validity, in order to identify the nature of the relationship and the effect between the study variables, the results are presented as shown below.

Table (4): Test hypotheses of the study)_{n=222}

| | | | Dimensions of religious values |
|-------------|-------------------|---------------------------|---|
| Sig | a test (t) | beta parameter(B) | |
| 0.00 | 4.35 | 0.30 | Economic values |
| 0.01 | 3.47 | 0.21 | personal values |
| 0.00 | 3.31 | 0.24 | aesthetic values |
| 0.00 | 3.22 | 0.78 | social solidarity |
| 0.80 | | | correlation coefficient (R) |
| 0.77 | | | The coefficient of determination(R2) |
| 2.12 | | | stability coefficient (a) |

| | | | |
|--------------|--------------|--------------|----------|
| 0.000 | 81.01 | ANOVA | |
| | | Sig | F |

Reference: the Author’s work based on the results of the statistical program (spss.).

From the results contained in the table above, it is clear that there is a correlation between religious values and the achievement of social solidarity after the correlation coefficient (R) reached (0.80). The follower, as it becomes clear that the change of one unit in religious values is accompanied by an estimated (77%) change in social solidarity and in itself represents a significant change according to the (t) value of (3.22) being greater than (2), in addition to the (F) value of 81.01 While religious values explained an important part of the variation in social solidarity, which amounted to (R²) (0.77), and this means that the adoption of religious values in the organization in question explains its value (77%) of the change in social solidarity, and the remaining parts either It represents random variables or variables that cannot be controlled because they were not included in the regression model.

In order to prove that the degree of impact of the dimensions of religious values differs according to their dimensions on the variables of social solidarity in the organization in question, it was relied on the path analysis and the statement of the direct and indirect impact.

Table (8): Results of direct and indirect influence between study variables (n222)

| aesthetic values | | personal values | | Economic values | | Dimensions of religious values |
|-------------------------|----------------------|------------------------|----------------------|------------------------|----------------------|--|
| Sig | the influence | Sig | the influence | Sig | the influence | Dimensions of social solidarity |
| 0.00 | 0.227 | 0.08 | 0.116 | 0.00 | 0.184 | direct effect |
| 0.09 | 0.179 | 0.00 | 0.156 | 0.00 | 0.153 | indirect effect |

| | | | | | | |
|-------------|--------------|-------------|--------------|-------------|--------------|----------------------------|
| 0.00 | 0.376 | 0.00 | 0.262 | 0.00 | 0.247 | total effect |
| 54% | | 58% | | 57% | | Direct Impact Ratio |

Reference: the Author’s work based on the results of the statistical program (spss.).

The results of Table No. (5) reflected the direct and indirect impact of dimensions on religious values, as it was found that the direct impact of the dimensions of religious values is greater than the indirect impact, on the grounds that the acquisition adopted the religious values approach as a new approach that helps employees and workers in the studied district to have key ideas to promote Administrative practices among employees working in the judiciary that maximize new talents from the mechanism of displaying the current untapped religious values and directing human capital in Baiji district towards achieving the best social solidarity in the scale of the judiciary studied within the Salah al-Din area, and this can be implemented by obtaining the opinions of employees from During and attracting the workforce, and maintaining them, requires a continuous pursuit of formulating visions and plans that bring them together, fulfill their desires, meet their needs, and create the motivation for them to achieve the best desired goals of the values and their three variables mentioned in advance. The social construction in the studied judiciary examined in terms of their dimensions.

Fourth / Conclusions and Recommendations

The results and discussion of the results of the hypotheses:

Through the analysis of the study data, a set of results were reached:

1. The results of the study showed that there is a strong positive relationship between religious values and social solidarity, in order to maximize this, the workers should go to attract human and intellectual capital towards achieving social solidarity, as found support for this proposal (Alhaddi, 2015) in the form of positive relationships that maximize that relationship in The religious and social spheres in which it operates.

2. The study also concluded that there is a relationship and an impact between religious values and the achievement of social solidarity in terms of their dimensions, as it became clear that there is a direct impact of the dimensions of religious values in achieving social solidarity, as the proportion of the direct effect is greater than the indirect effect in the case of adopting all dimensions as variables that mediate the relationship between the independent and the dependent. And employing them in a direction commensurate with the developments taking place in light of the presence of many values within the investigated judiciary within the area of Salah al-Din Governorate.

Conclusions

1. The factor analysis provided a logical classification of homogeneous groups of factors that resulted in three dimensions representing religious peaks that can be relied upon in achieving social distinction in the surveyed district / Baiji.
2. The success of the dimensions of social solidarity depends on the dimensions of religious values, as they represent a new leadership style that helps workers to adopt key ideas that maximize social and religious values in government institutions for workers in the current untapped Baiji district and direct human capital to embody those values.
3. The valued judiciary is available to the studied and Authored judiciary, despite the lack of awareness by the leaders of it. It is also clear that there is awareness of the importance of practicing this behavior, which embodied the enthusiasm of the leaders to see the road map in front of the employees and translate it to transfer its contents into application.
4. Focusing on diagnosing priorities and preferences within the framework of the relationship pattern between the overall dimensions of the role and religious values as a modern leadership approach and behavior that organizations must realize in light of the rapidly changing dynamic environment.

Recommendations

1. Seeking to adopt the approach of religious values and the important role that their dimensions play to crystallize the idea towards formulating to achieve social solidarity their duties and achieve the desired goals for them.

2. The necessity of providing the contents of dynamism and the possibility of renewal in the approved leadership methods, in addition to seeking to establish an appropriate framework that ensures the preparation of the workforce in the organization in question to be at a high level of functional readiness to develop and keep pace with environmental developments.

3. The administration of the female worker in the judiciary that aims to adopt religious values in the work to provide support and support, foremost among which is the provision of enlightened and conscious leaders capable of creating the appropriate conditions for applying the dimensions of social solidarity and employing them towards enabling their achievement.

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