

**THE CODIFICATION OF ADMINISTRATIVE JUSTICE
CRITERIA'S EFFECT IN ALAVI MANAGEMENT ON
ADMINISTRATIVE SYSTEM EFFICIENCY CENTRAL
ORGANIZATION OF PAYAME NOOR UNIVERSITY, IRAN**

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Abstract

In Islamic governments, justice is one of the most important goals which is mostly emphasized in Qoran and Nahj-ol-Balagheh. It is definitely in just conditions that human force indicates the most loyalty to their organizations as doing their best to prefer the organization's goals rather than their personal ones. The present thesis has been designed in Payame Noor University in order to survey the justice criteria and its enforcement requirements according to Nahj-ol-balagheh viewpoints. It is worth mentioning that the research statistical sample has been selected from experts, middle managers, and operational managers of the university. The researcher used the method of non - parametric statistical analysis along with the null hypothesis and one variable mean test and also multi-sample comparative test In addition for data analysis of the structured questionnaires, the researcher used Friedman test for the priority of administrative justice criteria. The results of the statistical data analysis indicate that the hypothesis number one, two, five, six, and seven are enforced justly but the hypothesis number three and four are not enforced justly.

Keywords: Administrative Justice, Efficiency, Public administration,

INTRODUCTION

In recent world organizations are the main element of the societies. Various conditions of places, different era and diverse needs of communities cause to establishment of new organizations. These organizations can affect human life in every aspect. Clearly, organizations can be successful to accomplish their mission and achieve to their goals, when they provide an efficient and effective management system; because “Management” is the most important factor in continued existence and success of organizations, furthermore management has a vital role in growth, development and progress of organizations. The importance of competent managers and efficient management system has been asserted in religious resources frequently.

Imam Ali (Peace be upon him) declared the necessity of management at macro level of societies in Sermon 40 of Nahj-ul-Balagha: “The fact is that there is no escape for men from governor good or bad. The faithful persons perform (good) acts in his rule while the unfaithful enjoys (worldly) benefits in it.”

Hence, managers are necessary for every group and activity, but doing prominent tasks needs highly-qualified managers who wouldn't be tired and confused of so much duties or momentous tasks and are not defeated by hard and vital works. This is an essential attribute for top managers of a society that has been stated in Imam Ali's (PBUH) letter (letter 53 in Nahj-ul-Balagha) to Malik Ashtar: “you should appoint one officer as the Head of each important branch of your government. He should have knowledge and wisdom enough to cope successfully with all the intricate problems of his department and should be diligent enough to cope with extensive work.”

The managers those use their knowledge and wisdom and seek for helps of their Allah spend all of their abilities to do their best in their job. They never just look for financial and materialistic rewards since they believe their management position is a divine trusteeship and never betray to in this position. They are responsible to the organization resources and allocate them carefully, also they don't underestimate subordinates (Shafiee, 2006: 3-5).

Organizations reach to their goals and provide enough efficiency if they set a just management system properly. Imam Ali (PBUH) in philosophy 437 defined the justice and expressed its difference to bounty and generosity: “justice put everything in its own suitable place while bounty bring everything out of its own place, justice belong to the whole community and is a public measure and Contrivance while bounty is included just a specific group of society, therefore justice is better and more honorable” (Dashti, 2006: 527).

“The society couldn't be managed by bounty and generosity, justice is the base of social organization. An Uncontrolled and Non-targeted bounty can cause to confusion and inefficiency in activities and systems” (Motahari, 1979: 9).

Justice is one of the most important consequential goals of Islamic governance that has been mentioned repeatedly in Quran, Nahj-ul-Balagha and sayings of Prophet Muhammad (May Allah grants peace and honor him and his family) to be carried out in communities. Imam Ali (PBUH) has proclaimed that justice means discipline to put everything at its own proper place and position. Social justice in societies and organizational justice are topics of Islamic management. Justice is similar to a social equity and balance. It means every system has several different parts and specific goals that the quality of relations between parts must be balanced then the whole system can survive and accomplish its own role (Foruzandeh Dehkourdi, 2007: 102 & 107).

Since, persistence of every organization depends on quality of its elements and parts and the most prominent resource of every organization is its human resources, then to achieve a durable organization we should pay a special attention to its human resources. Human forces show loyalty to their organization, do their best and get motivated in their job, only when are behaved fairly and justly.

Imam Ali - as a symbol of justice in Islam- has advised and recommended some realistic and decisive tips to his subordinate managers and governors. He obeyed these roles and expected his subordinates to follow them and behave to people and clients accordingly. Also he has stated about bilateral right between governors and subordinates. He has considered some particular attributes for governors such as, Allah fearing, virtue, observing justice, interests in common people and humility.

Imam Sadegh (PBUH) has stated that "A regime has legitimacy and cooperating to her is allowable, only when the regime is fair and performs justice in all aspects (in a society)" (Hakimi, 2004: 108).

Management has a close relation to the culture in compare to other human science disciplines. That's why different cultures need different management systems such as Japanese management, American management or Korean management style. These management styles have been emerged according to the host countries culture and are match to attributes of their local culture. Therefore we cannot expect that western management theories which are based on western culture could be applicable in a country with Islamic culture appropriately (Shafiee, 2006: 10). Therefore justice culture should be dominant organizational culture in Islamic countries, because Islamic countries and cultures have vulnerable cultural resources such as Quran and Nahj-ul-Balagha that we can use them to enhance efficiency of Islamic countries' organizations. Hence, it is inevitable to perform administrative justice parameters in all organizational levels. Besides, the necessary internal condition and organizational environment

for implementing justice should be studied and then provided to achieve to considered justice of Imam Ali (PBUH).

Philosophy of Justice - Theoretical Fundamentals

Obviously, we should define our variables and explain them clearly to have unique concepts then we can analysis, text and interpret them easier.

Justice

Justice has three meanings 1. Dignities of wisdom of Allah which are Harmony and Balance. 2. Equity and rejection of any kind of discrimination. 3. Observance of the right of individuals (Motahhari, 1979: 61).

Administrative Justice Parameters

Meritocracy

Employing work forces based on their potential and quality in accomplishing tasks and duties (Saadat, 2005: 90).

Observance of merit in qualification and selection of employees is one of the important topics in management. It means a person who wants to be employed must have enough competence for this position (Abbasnejad, 2005: 75).

The specialization of managers is so critical for Imam Ali (PBUH) as it has been declared in his letter to Malik Ashtar: "for every department pick a manager who is able to direct that position and can cope with extensive duties." To employ a manager, firstly his/her background must be checked.

Meritocracy parameters from the viewpoint of Imam Ali (PBUH)

Faith to Allah and observance of his commands, being interested and loving people, having a brilliant background and experience, Astute, being up-to-date, knowledgeable and skillful, patient, humble with a simple life and using logical reasons for decision making.

Imam Ali (PBUH) recommended choosing managers those have benevolence and trust in people, forgiveness and generosity to subordinates and appreciative viewpoint to others devotion. On the other hand managers should be ready to be criticized by people and evaluate other people opinion about himself fairly.

In popular culture and the general public "power" concept is appealing and desirable. Most people believe that power means force, violence, coercion, colonialism and force them.

But in literature of management and organization, power is not undesirable (Shafiee, 2006: 221).

In organizations, power is an intangible force, it can't be seen, but we can feel its effects. More often power is defined as potential ability of a person (or a department in an organization) to influence others (or other department within an organization) to conduct the commands and orders (Parsaeian et al, 2004: 755-756).

Therefore, power in organizations doesn't mean violence or hustle, but is a tool to guide and direct organizations in a way to perform their tasks and accomplish their missions properly and successfully.

Imam Ali (PBUH) in letter 18 and 19 has explained the way that governors should behave people. He has stated: "behave people in a proper way and don't make them fearing", also he has addressed to his governor in Fars: "People have complained about your violence, cruelty, coarseness, ruthlessness and your disdainful manners against people... So you have to treat them calmly, kindly and at the same time decisively, you must observe a moderate manner to people".

Imam Ali (PBUH) has said to Malik Ashtar about how to avoid selfishness, dictatorship and radicalism in management: "don't tell people that I have been ordered then I order you too and you must obey it. Because this kind of behavior cause to be selfish, corrupted heart and will destroy the religion and Allah's gifts. If you become selfish because of your governmental position, the look at the governance of Allah that his huge governance can change your selfish manner and will convert you to be humble again". It means that thinking and concentrating on infinite power of Allah can lead top governors to avoid obsession to others and violating people rights (Dashti, 2006: 101). Plainly, Justice is the principal condition for legitimacy of an organization or a government.

Monitoring and Controlling

A comprehensive and accurate monitoring and controlling system are critical elements of an efficient management. Monitoring and controlling are one set of the main tasks of managers in organizations. Organizations' activities could be successful, if managers would provide an appropriate monitoring system. Control is a process by which performed operations are compared with the implementation of planned activities and it consists of 4 main stages:

1. Determination of control criteria
2. Comparing the results of performance with the determined criteria and standards
3. Identification of deviations and their possible causes
4. Planning and implementation of necessary corrective operations (Rezaeian, 2001: 496).

Daily monitoring of Kufa city market, businesses and trade centers in Iraq is one of the most obvious example of direct controlling and monitoring of Imam Ali (PBUH). Imam Bagher (PBUH) has said about Imam Ali's monitoring method: "Imam Ali (PBUH) was used to visiting Kufa city markets every day... in every markets he stood and said loudly: businessmen, before trade, please ask Allah goodness and gift and take the trade easy, be patient, don't lie and don't swear, don't obsess and be fair to common people and avoid usury.

Moreover, Imam Ali was so precise and keen in relation to monitoring and controlling his governors in different places within Islamic empire territory. He controlled their behavior and performance, therefore Imam Ali selected some inspectors to check governors and gather information about them and submit it to Imam Ali. Imam Ali has written a letter to his governor in Eyn-ol-Tamr region who was called Malik-ibn-Kaabe-Arhabi and said to him: "choose someone as your own successor then go and check throughout Iraq region by region. Ask people and investigate about my governors' behavior and performance and check their methods, procedures and techniques in governing." Also in continue of this letter Imam Ali asked Malik-ibn-Kaabe-Arhabi to be honest in your report about other governors and never forget that Allah knows all things.

Non-discrimination

It means all people can achieve to their rights- that caused by performed work- equally, regardless of their nationality, gender, race and religion (Foruzandeh Dehkourdi, 2007: 110).

Imam Ali with respect to allocation of organization's assets has said: "Woe to the governors- who allocate assets just between their own family and friends."

Education

Trying to omit Ignorance in society and encouraging people to be educated more are some attributes of Islamic Management. Prophet Muhammad (PBUH) encouraged people to study and especially learning other languages. It has said proclaimed in Nahju-I-Balagha: "learn philosophy, wisdom and science from every resources those are available", on the other hand Imam Ali has stated that: "a leader has to gain more knowledge and develop his personality firstly, and then he should educate others." Therefore, education has been emphasized many times in Islamic philosophy, not only for people and managers, but also for leaders.

Participation and devolution

Participation is a process that managers allow to their employees to participate in decision making or performing tasks within organizations based on bilateral respect. In this case,

because some of decisions are not taken by senior and top manager, devolution to subordinates should be done (Rezaeian, 2001: 294-428).

Individualism has been assumed to be not enough in Islamic management system in every level of a society or organizations, for instance Prophet Muhammad (PBUH) had oracle and inherent brilliant abilities, but he has used his assistants advises and tried to deal with others opinions.

Imam Ali (PBUH) has been declared in Philosophy 161 in Nahju-I-Balagha:” Everybody who becomes opinionated cannot exist longer, but just person who use others advices and opinions will be successful.” In relation to participation of employees in organizations and using their ideas, Imam Ali (PBUH) has said in philosophy 321:” It is necessary to you-subordinates- to tell me your own ideas and opinion”.

Efficiency

Degree and the amount of accomplishing and achieving to the predetermined goal (Frenj, 1991: 211).

Administrative Violations

It is defined as every kind of illegal procedures of performing tasks and illegitimate usage of job position (Najjari, 1999: 92).

Research Questions

- 1) What is the definition of justice in Imam Ali (PBUH) viewpoint?
- 2) What sort of justice parameters can lead to do justice in organizations by Nahju-I-Balagha viewpoint?
- 3) What contexts do organizations need to provide in order to perform administrative justice?
- 4) Does administrative justice parameters observance lead to enhance efficiency in administrative systems?

Hypothesis

- 1) Non-discrimination is observed in all departments equally in view point of employees of organization.
- 2) Meritocracy principles are applied in all departments equally in view point of employees of organization.
- 3) Managers attend to use their authority and power in a proper way.

- 4) Salary is paid to employees of all departments of organization fairly. Based on provided statistical data, salary payment is not fair in central department of Payam-e-Noor University.
- 5) Monitoring and evaluating of employees of organization in different departments are the same and fair.
- 6) Employees training and educating equally in different departments of organization.
- 7) Employees and managers Participation exists in different departments of organization based on their abilities fairly.

The hypothesis of this research try to measure the degree of non-discrimination observance, meritocracy level, goodness of usage of authority by managers, fair payment of salary, monitoring and evaluation procedure, employees' training rights and participation between managers and subordinates based on their talents and abilities in viewpoint of employees of central organization of Payam-e-Noor university.

Gaining knowledge about viewpoint of Imam Ali (PBUH) to justice, administrative justice parameters recognition, and finding necessary contexts for justice implementation in organizations are the targets of this research. Also this research helps to understand how to perform a justice-oriented culture as an organizational culture within an Islamic society.

Findings of this research aim to identify the quality of administrative justice parameters' effects and how to implement them in an organization. In addition, results help to know about the necessary attributes of an efficient manager and a standard treat style to subordinates.

This research has been done in central organization of Payam-e-Noor University, however the findings can be used in other organizations to help them perform administrative justice, avoid administrative corruption and achieve to a higher level of efficiency. Aside from the fact that research institutes and scholars can use results of this study for further researches.

METHODOLOGY

In this research at the first administrative justice parameters have been extracted based on theoretical framework of Nahju-l-Balagha, then experts have modeled parameters. Statistical universe of this research are included, top managers, middle managers in central organization of Payam-e-Noor University and the experts who have higher education academic degrees. Population's members are 248, the sample's members are 119 and 28 experts have attended and surveyed parameters.

Simple random sampling method has been conducted and then the structured questionnaires have been distributed between selected individuals. The Cronbach's alpha

coefficient for these questionnaires was calculated by SPSS and it is 0/9 suggesting that the questionnaires are reliable. To determine the validity of the questionnaires content validity has been used by experts. We have used descriptive statistical analysis methods which are included Zero hypothesis, univariate average test (T) and multi-sample comparative test the first questionnaire data. For second questionnaire, Freidman test has been used to prioritize parameters, and both questionnaires were included six-point Likert scale.

Determining the sample size:

$$n = \frac{NZ_{\alpha}^2 P(1-P)}{(N-1)\xi^2 + Z_{\alpha}^2 P(1-P)} = \frac{(248)(1/96)^2*(0/5)(0/5)}{(248-1)(0/06)+(1/96)^2(0/5)(0/5)} = 119$$

ANALYSIS AND FINDINGS

Table 1 - Results of Hypothesis Tests

Parameter	Mean	Standard Deviation	t Statistics	Degrees of Freedom	Significance Level	Test Result
Non-Discrimination	3.72	0.9	2.61	109	0.005	H ₀ rejection
Meritocracy	3.8	0.9	3.5	109	0	H ₀ rejection
Managers' Authority	3.57	0.78	0.94	1.3	0.18	H ₀ confirmation
Fair Salary Payment	3.54	0.73	0.56	105	0.29	H ₀ confirmation
Monitoring and Controlling	3.61	0.76	1.55	108	0.06	H ₀ rejection
Training System	3.65	0.8	1.96	108	0.03	H ₀ rejection
Participation	3.68	0.85	2.22	108	0.01	H ₀ rejection

Based on derived table from data, managers' authority usage and salary payment system have not been observed between different departments equally. But non-discrimination, meritocracy, monitoring and controlling, training system and participation in decision making have been observed in all departments equally. All of variables have been surveyed separately for different positions, organizational level, and education degree and job experiences.

To test the hypothesis, confirmation of H₀ shows the observance of parameters between employees equally in all departments with respect to gender, education level and job experience and rejection of H₀ claims unequal observance between departments. We have used T test with 0.05 Significant level to analysis differences between job positions, gender and job experiences, on the other hand F test has been implemented to analysis meaningful differences for non-discrimination observance, meritocracy, managers authority, controlling methods, attention to training, fair salary payment and participation of managers and employees.

Table 2- Descriptive statistics of Hypothesis parameters among employees

Variable	S.D	Hypothesis Test	Job position	Job position type	Education level	Gender	Job experience
Non-Discrimination	0.9	Significant level	H ₀ confirmation 0.47	H ₀ Rejection 0	H ₀ Rejection 0.003	H ₀ confirmation 0.75	H ₀ confirmation 0.42
Meritocracy	0.9	Significant level	H ₀ confirmation 0.44	H ₀ Rejection 0	H ₀ Rejection 0.003	H ₀ confirmation 0.92	H ₀ confirmation 0.22
Managers' Authority	0.78	Significant level	H ₀ confirmation 0.28	H ₀ Rejection 0	H ₀ Rejection 0.002	H ₀ confirmation 0.83	H ₀ confirmation 0.15
Fair Salary Payment	0.73	Significant level	H ₀ confirmation 0.2	H ₀ Rejection 0	H ₀ Rejection 0.003	H ₀ confirmation 0.74	H ₀ confirmation 0.22
Monitoring and Controlling	0.76	Significant level	H ₀ confirmation 0.53	H ₀ Rejection 0	H ₀ Rejection 0.004	H ₀ confirmation 0.61	H ₀ confirmation 0.15
Training System	0.8	Significant level	H ₀ confirmation 0.65	H ₀ Rejection 0	H ₀ Rejection 0.005	H ₀ confirmation 0.92	H ₀ confirmation 0.11
Participation	0.85	Significant level	H ₀ confirmation 0.32	H ₀ Rejection 0	H ₀ Rejection 0.001	H ₀ confirmation 0.8	H ₀ confirmation 0.18

Table 3- Effect of sub-parameter of Administrative justice on efficiency

Dependent Variable	Standard Deviation	Dependent Variable	Standard Deviation
Honesty	0.9	Civility to Subordinates	0.56
Justice	0.89	Meritocracy	1.3
Fair adjudicating	0.9	Explaining religious beliefs	0.98
Forgiveness	0.91	education	1.07
Confidence	0.92	fight against poverty	1.07
Patience	0.81	Enjoining good manners and Proscribing the bad one	0.9
Promise Kept	0.94	Stabilizing values	0.95
modesty	1.03	attention to people Matters	1
Simple Life Style	1.33	Sympathy for the masses	1.29
Physical and psychological health	1.31	foresight	1.04
Spreading Culture of Knowledge	1.13	Virtue	1.1
Depository	1.18	Providing Reciprocal rights	0.97

As shown in above tables a greater standard deviation means a greater dispersion in data and can lead to rejection of that parameter. Therefore, based on derived standard deviations, we

can compare the observance of parameters of administrative justice. According to our data, all dependent factors are observed in Payam-e-Noor but Civility to Subordinates has the highest observance level among them. On the other hand, Simple Life Style has the lowest observance level.

Table 4 - prioritizing all factors by Friedman test

Average in Rating	Factors	Priority
16.8	Fair adjudicating	1
16.1	Justice	2
15.8	Honesty	3
15.5	fight against poverty	4
15.3	Virtue	5
15.3	Meritocracy	6
15	Providing Reciprocal rights	7
14.8	Depositary	8
14.2	attention to people Matters	9
13.6	Explaining religious beliefs	10
13.4	Enjoining good manners and Proscribing the bad one	11
13.4	Stabilizing values	12
13	Promise Kept	13
12.6	Patience	14
12.3	Education	15
11.4	Civility to Subordinates	16
9.9	Confidence	17
9.7	Physical and psychological health	18
9.6	Simple Life Style	19
9.4	Sympathy for the masses	20
9.3	Spreading Culture of Knowledge	21
8.1	modesty	22
8	Forgiveness	23
7.6	Foresight	24

According to table 4, fair adjudicating has achieved the highest priority as the most important parameter for administrative justice.

CONCLUSIONS

In this research we tried to study administrative justice parameters with a viewpoint of Nahju-l-Balagha and their observance in central organization of Payam-e-Noor University. The results show that non-discrimination, meritocracy, controlling and evaluation methods, paying attention to training of employees and providing a participative environment and culture have been conducted fairly and equally between all departments but fairly usage of authority by managers

and salary payment method are not observed justly. Also it has been revealed that implementing administrative justice parameters leads to enhance efficiency of administrative system and reduce administrative corruption. According to results of statistical analysis, confirmation and rejection of research hypothesis are:

- 1- Discrimination is not occurred between employees of central organization of Payam-e-Noor University.
- 2- Employment, human resource selection and promotion process and salary payment method in central organization of Payam-e-Noor University are based on meritocracy and administrative justice is observed in these cases.
- 3- Managers don't use their authorities in a proper way and cause to injustice in administrative system.
- 4- Salary payment method is not justly in central organization of Payam-e-Noor University, employees believe that salary payment method is not observed between them equally.
- 5- Controlling and monitoring employees' performances are implemented fairly in central organization of Payam-e-Noor University.
- 6- Attention to employees' training are performed equally and fairly. It seems that central organization of Payam-e-Noor University's plans to train and enroll employees in several academic courses with an especial discount, cause to higher job satisfaction level for employees.
- 7- Employees can participate in decision making process based on their own abilities and talents; therefore it causes to implement administrative justice in central organization of Payam-e-Noor University.

SUGGESTIONS

According to findings of this research, we suggests below tips to achieve a higher level of administrative justice in central organization of Payam-e-Noor University.

- 1- Employment and promotion process should be based on meritocracy and avoid any discrimination because of gender, religion or race.
- 2- Usage of authority by managers should be surveyed to generate a fair system and procedure to avoid abuse of authority.
- 3- Salary payment shall be based on designed job, also it has to cover the cost of living of employees, and then they can concentrate on their job.
- 4- Controlling and monitoring activities in an organization can lead to success; therefore we need to have a fair controlling system.

- 5- Managers should identify talents and abilities of their employees, and then allow them to participate in decision making.
- 6- Employees should be motivated to be trained and educated more. Attention to educating and training organizations' staffs helps organizations to have a higher level of administrative justice.

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