

## The Effect of Justice Administration Criteria on the Efficiency of Payame Noor University (PNU); using Fuzzy Theory

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**Abstract:** The main purpose of this study is to measure The Criteria Effect of Administration of Justice on the efficiency of Payam-e Noor University(PNU), using fuzzy theory, among the managers and professionals with MA degree and above. 119 subjects are selected randomly; and ranking criteria for the modeling were made based on the survey of 30 experts. Nowadays an important part of human life passes in organization, and Justice Organizations can have a big impact on individual, social, and organizational success. Job promotion based on individual capabilities can be a basis for structural justice, and train loyal staffs that are human and social capital for the organization. Reaching the goals through a clear path prevents people from trying illegal ways. It is obvious that if an organization desires to accomplish its mission and gets its goals successfully, it ought to have a capable and efficient management. Since "management" is the most important factor for stability and perpetual success of an organization and plays an important and vital role in growth, development and progress of the organization. If management figures out under the shadow of justice, then it can attain its goals and objectives. One of the most important purposes of the Islamic government is justice. Social equity in the community and organizational justice are two important subjects in Islamic management. In this study, the researchers relying on the study of authentic documents, books and resources for government organizations of the Islamic Republic of Iran, in which there is a great emphasis on providing desirable services and upgrading the administrative system as well as to strengthen the equity indices. Later by preparing a special questionnaire, library documents, review of literature and using of the opinion of the experts completed their investigation. They expect that hypotheses study and data analysis using SPSS software and fuzzy theory lead them to suggest some appropriate strategies for administrative justice and its impact on the effectiveness of administrative system. Finally; based on designed model existing gap for in the way of justice; the researchers have found out appropriate strategies to achieve optimal conditions.

**Key words:** Administrative system, efficiency, Islamic management, justice

### INTRODUCTION

Model of justice, faithful Imam Ali (AS), as a manager advised his officials that not only they themselves follow the rules; but also treat the clients as he ordered. He also emphasized on the interaction between senior staffs and subordinates. On the other hand subordinates also required to observe a series of principles and rights before their bosses. In this way he pointed out to some factors such as; doing everything for God sake, piety, observance of justice and fairness, social concern and humility. Management in Human science is intimately related to culture, as if it is clearly sensible in all parts of the culture. Therefore, different cultures try to select different managements for their demands. Japanese, American and Korean management style are examples of this kind that are established according to their own culture. Management in our country that regarded in the

academic and scientific communities and has been advised for a long time, is a west style management of the. According to indigenous culture of our country in which religion has a main function does not seem rational. Thus, existing theories cannot be expected to be efficient since it is fully mixed with Western culture (Shafiee, 2007). Three means of justice:

- Appropriateness and balance that reveal God's saga and omniscience
- Equality and denial of discrimination
- To respect rights of every individual person and to grant their right if they are rightful (Motahari, 2002)

Non-discrimination means that all people regardless of nationality, gender, race and religion in exchange for work has equal rights in order to use from the existed opportunities and blessings (Frozandeh Dehkordi and Jocar, 2007).

**Justice from the viewpoint of Islamic scholars and leaders:** According to Martyr Sadr; the most important reason for government's intervention in economic affairs is providing an appropriate foundation for social and economic justice. He believes that taking the levels of consumption closer is a main factor for fulfillment of social justice. Avoid raving and spend recklessly, as well as providing minimum decent living conditions for low income groups, would make it possible to bring the consumption level in society closer (Frozandeh Dehkordi and Jokar, 2007). More over social justice is a means for having true equality based on harmony within the community and includes two dimensions: divine justice and innate justice. Here true equality is one that is based on; talent, merit, abilities, competencies, requirements, facilities and other basic features of human subjects. All of these are components of society. Here are some instances of justice:

- **Justice as truth:** Justice is the same as truth or being right. This means that something that has legitimacy and is consistent with reality.
- **Justice as the world substantial:** This suggests that the world is based on justice and everything takes place based on justice, and finds its place.
- **Justice means social harmony:** In other words people instead of thinking about personal interests and their individual interests, they generally think about the interests of their community.
- **Justice rationally fine and worthy:** Wisdom is the power of human detection and it is innate in every individual. So if the human mind can separate well from bad; right out of vain and justice from oppression, it will be able to understand goodness of fairs and malevolent action of evils.
- **Justice as a means for moderation in matters of life:** Moderation is necessary for life, and doing works normally. As martyr's says, justice is not something that is unique for individual but it is also be allocated for societies and community.
- **Justice endurance for Islam:** He says that justice is the same as endurance. Endurance means paving the straight line and stability in this way. According to Sadr's interpretation, endurance is based on Islam and its doctrine (Jamshidi, 2001).

**Professor Martyr Morteza Motahari:** Martyr Motahari has suggested four meanings for justice:

- **Being well-balanced:** If we consider the series in which various components are used and all follow a specific purpose then it has a certain conditions in terms of quantity and quality with other components. Therefore; this set of series (organization) can stay and give the desired effect and play its role. A balanced community (or a balanced organization) needs different economic, political, cultural, judicial,

educational tasks, and these jobs should be divided among the individuals and for each tasks somebody should be employed. It is necessary for social balance, to observe the amount of needs and tailor enough budget and resources.

- The second meaning of justice is equality and denial of discrimination. If this means that justice requires no deservingness and evaluates everything equally this kind of justice seems injustice. But if the purpose is to observe equality regarding equal rights, this meaning is correct. Justice requires such equality and this kind of equity is necessary for justice.
- Observe individual rights and to grant everyone his/her own right this is the true meaning of human justice, the justice that must be respected human law, and human beings should respect it.
- Observe deservingness in generosity diffusion and not denial of diffusion and have mercy on everything that has got possibility for existence or is ideal for existence. Different creatures in the universe enjoy different possibilities and capabilities regarding getting grace from the source of creation. Every creature in every level has a particular deservingness and capability for seeking profusion. God grants each creature existence and ideal existence based on his/her aptitude (Motahari, 2002).

**Justice from the view point of Abonassr Farabi:** He believe that justice is alike moderation, a virtue in individual and of civil society, moderation in doing works, equally division of public charity, showing ability, merit and finally equity is humane and rational characteristic (Jamshidi, 2001).

**Justice in Imam Khomeini's doctrine:** As Imam Khomeini says justice is the origins of religion and law. This means that equity is considered as a basis that religion and the law is formed on it and for this reason righteously term is applied for religion and law. Also, justice is the main reason for analyzing legislations and rules. Accordingly, Imam Khomeini believes that, Islam as a comprehensive set of divine-human laws, not only cannot be separated from justice but it is made up on justice. On the other hand it was analyzed according to Islam and was sent for human. Therefore, Imam says that: "Islam is based on justice and everybody either from high class or low class are equal before Islam (Khomeini, 1993).

**Justice in the Supreme Leader's speech:** The Leader, in his speeches has pointed out to justice as follow:

In the Islamic Republic, justice is not a personal message but it is a social system. It doesn't mean that everyone behave justly in his environment, this is not enough. Justice means that the society should be built on justice. the fair law, fair execution, fair monitoring, fair judge and fair division.

**Social justice:** Generally, social justice means the existence of equal opportunity for education and skills and access to financial and physical capital through adequate markets. Social justice is related to the fields of law, justice, economics, international relations, politics and international relations. In each of these areas, a special attitude exists towards justice; and justice plays a key role in all of these areas (Frozandeh Dehkordi and Jokar, 2007). Since social justice is part of the definition of administrative justice, however, administrative justice is included in the definition of social justice.

**Justice administration:** Justice Administrative, which is one of the dimensions of social justice, means equal opportunity in organizations and work environments. So that those who has a contact with the organization should benefit from equal opportunities and assist the organization in the way of its goals; and his/her interests.

**What is the Islamic management:** According to Islamic law management is prediction some rational and codified program for community management. These special programs should focus on individual human rights and observe them carefully, and the lead people through the path of development and growth towards perfection and heavenly happiness (Nabavi, 2001).

**Effectiveness:** There are various definitions about the effectiveness. This term is more applicable in management, economics and policy. In descriptive cultural management, effectiveness is defined as the degree or amount of an action or activity to achieve an expected target (Dreik, 1992). Sometimes the effectiveness is defined as the "ratio of output to input" (Zahedi, 1997).

**Criteria of justice administrative:** In this study after reading authoritative Islamic books, the extracted justice criteria were classified in three individual, social and organization. Each Criterion was studied from specific aspect.

In an overall framework justice can be classified as:

- Justice in individual domain
- Justice in organizational domain
  - Justice of the manager with his subordinates
  - Justice of the subordinate with together and with the Manager
  - Justice of the manager in entire organization
- Social Justice in social domain

Organizational justice is one of the important subjects of management that has been studied very limited from the perspective of Islamic management. In each society based on its culture and value system, some patterns is defined in the field of justice. In Islamic society these patterns are shown as religious symbols .Analyzing the

religious statements, especially t the Holy Quran, about symbols and Islamic behavioral patterns shows appropriate value criteria in order to make administration of justice more effective in Islamic society (Zamiri, 2006).

**Reckoning justice criteria in personal, organizational and social domain:** According to the pervious researches and assessment of various domestic and foreign books and article; the best model for integrating Islamic management and strategic management in justice domain is classifying it individual, organizational and social domains. Therefore this comparative interpretation regarding the commentaries of Quran and authentic Islamic texts contains the following criteria:

Criteria related to individual domain of justice:

- Deism, pietism
- Forbearing from making promises, to fulfill promises
- Honesty
- Tolerance
- Shun arrogance, humility

**Analyzing those criteria associated with individual justice domain:** In this part the indicator is relevant to the extractive resource. The reason for referring to the interpretations, narrative and traditions is having objectively true sense for each indicator and clarify the characteristics of each criterion.

- Deism, pietism (Sura Hood, Verse 52) (Holy Quran)
- And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty

**Research objectives:** The philosophy of forming organizations among people in Islamic systems is to settle the affairs, implementation of Divine law and monitoring justice implementation in the community. So if the officials in Islamic system desire to do their duties in the best way, they ??should respect Islamic values and management principles and run their organization successfully. One of the main purposes of this study is being familiar with justice from the point of view of Islamic management and recognizing justice criteria and administrative justice issues and contexts that are the manifestation of justice in organizations and the impact of these indicators on the effectiveness organizations. With this study we will truly understand that how to make justice based culture to al culture for all organizations in Islamic community.

## RESEARCH METHODOLOGY

This study is a "descriptive" one and its purpose is to describe a situation or a real feature of an affair (Naderi

and Syf Naraghi, 1996) It is also a " survey "because when this type of research is used to collect information such as the percentage ofwhom that are either agree or disagree with a clear opinion .In this study justice criteria is extracted according to Islamic philosophy ;using Islamic texts such as Quran, Nahjalbalaghah (Jafari, 2005), traditions and words from Infallible Imams . ... After collecting these criteria, it will be the turn to assess them via a questionnaire. At this stage we are going to study the gap between the optimum condition and the present one in order to show some solutions for erasing these gaps. For review of literature and extracting justice criteria and planning strategies for the management we used from library style. Meanwhile we used from interview to extract and evaluate the criteria of justice and organizational management and suggesting managerial solutions based on Islam doctrine and also to collect additional information from other. At the end of a questionnaire is distributed to collect the experts and the managers opinions. The Population of this study are middle managers and professionals with university degrees and higher and simple random sampling process is employed. The number of samples is 119. The ranking criteria for the modeling were taken from a survey of 30 experts.

**Methods of data analysis:** In order to provide appropriate strategies for justice administration in studied agencies, we extracted justice criteria by referring to Quran, Nahjalballagheh (Jafari, 2005), tradition, commentaries and of expert opinions and classified it in three domains including: personal, organizational and social justice. Later we evaluated and prioritized them according to fuzzy model. The first questionnaire and the administration of justice are designed to prioritize indicators using fuzzy method (Momeni, 2006).

**Data collection:** In this study both library and field studies were used as means to collect data and research information. In the above mentioned method by referring to verses, interpretations, articles, magazines and Internet resources we tried to select appropriate materials for compiling theoretical bases for this research.

**For assessment of justice administration in PNU:** Due to the abundance of criteria, we classified them based on fuzzy model and designing the first questionnaire (in this method the opinion of 20-30 experts is studied) and thus higher priority indicators are identified. The comments of experts and the results and analysis of interviews will be considered. After determining the gap between the current situation and desirable one, some useful strategies are suggested in order to eliminate the gaps. These strategies are prepared in personal, organizational and social domain and at least by relying on Quran verses traditions.

**RESULTS AND DISCUSSION**

**Assessment of justice criteria in PNU:** In order to study the status of the criteria in PNU it is necessary to evaluate and classify them and identify the most important one in each domain. Therefore we determined the criteria at first and then in order to determine their significance, they were assessed by experts via predesigned questionnaires. The responses of the questionnaires were arranged from one to seven options, one the most important and seven the least important). Since these options are qualitative, so fuzzy numbers solutions were used .This means that for each option a triangular fuzzy number was assigned .After finishing fuzzy calculations, and in order to calculate the absolute number statistically, they were changed to whole numbers. Meanwhile, by relying on these numbers,

Table 1: Outcomes of ranking the criteria in personal, organization (manager versus the employee, manager versus organization, staff versus each other and the manager) and social domain

Number	The index (Manager and the employee)	Abundance indices in the organization (manager vs. staff) rating criteria							The mean of the fuzzy	Normalization	Priorities
		0.975	0.850	0.650	0.500	0.350	0.15	0.025			
1	Model	10	4	8	4	-	-	-	0.783	0.0484	5
2	Performance evaluation	14	4	8	-	-	-	-	0.856	0.0528	2
3	Balance and endurance	10	2	14	-	-	-	-	0.790	0.0488	4
4	Distribution facilities	10	-	12	4	-	-	-	0.752	0.0465	6
5	Moderate with subordinates	6	12	4	4	-	-	-	0.704	0.0434	8
6	Avoidance of discrimination	14	8	4	-	-	-	-	0.796	0.0492	3
7	democracy and Promotion	20	4	2	-	-	-	-	0.931	0.0574	A
8	Monitoring and evaluation	2	8	16	-	-	-	-	0.736	0.0455	7

Table 2: Outcomes of ranking the criteria in personal, organization (manager versus the employee, manager versus organization, staff versus each other and the manager) and social domain

Rating criteria of justice in the individual ranking criteria											
Row	Description index	0.975	0.850	0.650	0.500	0.350	0.15	0.025	The mean of the fuzzy	Normalization	Rating
1.A	avoid promising	8	12	6	-	-	-	-	0.842	0.126	4
2.2	Virtue	8	2	16	-	-	-	-	0.765	0.114	6
3.3	Deism	24	2	-	-	-	-	-	0.965	0.144	A
4.4	Avoid arrogance	10	10	6	-	-	-	-	0.852	0.127	3
5.5	Tolerance	12	2	6	6	-	-	-	0.781	0.117	5
6.6	Honesty	12	12	2	-	-	-	-	0.892	0.133	2
7.7	To fulfill the promises	8	2	16	-	-	-	-	0.765	0.114	6
8.8	Humility	8	2	14	2	-	-	-	0.754	0.112	7

Table 3: Outcomes of ranking the criteria in personal, organization (manager versus the employee, manager versus organization, staff versus each other and the manager) and social domain

Frequency of criteria in the organization Rating criteria (Manager versus the organization)											
Row	The index (Manager vs. organization)	0.975	0.850	0.650	0.500	0.350	0.15	0.025	The mean of the fuzzy	Normalization	Priorities
1.A	Appointments	14	2	10	-	-	-	-	0.840	0.0676	6
2.3	Preliminary planning and preparation	18	8	-	-	-	-	-	0.936	0.0754	A
3.4	Response	12	8	6	-	-	-	-	0.861	0.0693	4
4.5	Track to achieve results	10	14	2	-	-	-	-	0.883	0.0711	3
6.7	Ability to delegate responsibility and giving it over	8	12	6	-	-	-	-	0.842	0.0678	5
6.10	No abuse of position	18	6	2	-	-	-	-	0.921	0.0742	2
7.11	Standard circuit	12	8	6	-	-	-	-	0.861	0.0693	4
8.12	Assertiveness and hardness	4	10	12	-	-	-	-	0.777	0.0626	7

Table 4: Outcomes of ranking the criteria in personal, organization (manager versus the employee, manager versus organization, staff versus each other and the manager) and social domain

Frequency of criteria in the Organization criteria (Employees vs. each other and the manager)											
Row	(The responsibility of employees vs. each other and the manager)	0.975	0.850	0.650	0.500	0.350	0.15	0.025	The mean of the fuzzy	Normalization	Rating
A	Relations between the manager and the employees	18	6	2	-	-	-	-	0.921	0.3361	4
2	Supporting from each other and the managers	10	14	2	-	-	-	-	0.883	0.3222	5
3	Maintain the personality of each other and the manager	18	8	-	-	-	-	-	0.936	0.3416	3
4	Forgiving the mistakes	6	8	12	-	-	-	-	0.786	0.0633	6
5	Trust	4	10	10	2	-	-	-	0.765	0.0472	8
6	Directing others to do what is lawful or good Enjoying not to commit what is unlawful or wicked	12	8	6	-	-	-	-	0.861	0.693	A
7	Mutual rights	18	6	2	-	-	-	-	0.921	0.568	2
8	Good judge	8	12	4	-	2	-	-	0.819	0.0506	7

we determined the importance of each criterion. Finally, Cronbach test was used to evaluate the Questionnaires and determining homogeneity of criteria. The numbers obtained from Cronbach, test proved the high reliability of the criteria and validity of the questionnaire.

**Prioritizing the criteria in individual domain using fuzzy technique:** After collecting the first questionnaires that had been filled by the senior managers; we

determined the frequency for each alternative and then the rest calculations were done. After calculating the frequencies with respect to fuzzy numbers and formulas related to calculating fuzzy mean of each criterion it the turn for normalization. Therefore every number which has got more normalized weight will deserve higher priority. Thus: (Steuer, 1986) the criteria are classified as follow: The outcomes of ranking the criteria in personal, organization (manager versus the employee, manager

Table 5: Outcomes of ranking the criteria in personal, organization (manager versus the employee, manager versus organization, staff versus each other and the manager) and social domain

Row	Description of criteria	Frequency of criteria in social domain							The mean of the fuzzy	Normalization	Rating
		0.975	0.850	0.650	0.500	0.350	0.15	0.025			
A	Performing religious ordinances and recovery of values	18	8	-	-	-	-	-	0.936	0.3416	A
2	Fight against poverty and multiplicity	10	14	2	-	-	-	-	0.883	0.3223	3
3	Spreading knowledge culture	18	6	2	-	-	-	-	0.921	0.3361	2
	Promoting Islamic values and establishing the values	10	14	2	-	-	-	-	0.883	0.3223	3

versus organization, staff versus each other and the manager) and social domain. (Table 1-5).

**The necessary strategies to improve individual domain justice in PNU:**

**The first group of strategies in individual domain:** Maintaining the criteria with more than 3 average score in this domain.

**The second category:** of personal strategies for improving arrogance avoidance criteria under Islamic approach

In verse 159 of Sura Al-Imran, it is clearly pointed out that people must consider the justice in order to being away from arrogance:

- Lenient and love
- Stern and fierce of heart
- Pardoning and ignoring the errors
- Forgiveness and seeking forgiveness for subordinates
- Personalize people through consultation with them

**Provide the necessary strategies to improve organizational domain justice in PNU:** As it is shown in the model in red or underlined; the average weight of five criteria is less than 3, therefore, there is a gap between the present status of these five criteria and the desirable ones, so it is necessary to provide suitable strategies and boost their worth through Islamic approaches.

**Here are some strategies:**

- **First, organizational strategies:** Maintaining those criteria with more than 3 average score.
- **The second category:** of organizational strategies to improve those criteria related to democracy, meritoriousness and evaluation of revenues through Islamic approach.

- Paying attention to merit, sufficiency of staff in performing their duties. Sura Maedeh verses 9, Sura Araf, Verse 196, Sura Joseph verse 8 and 54, Sura Naml verse 2, Sura Luqman verse 14, Sura Ahzab verse 35 and 44, Sura Zelzeleh verses 7 and 8. Sura Safat verse 102 and 121, Sura Sad Verse 72, Sura Ghafer verse 51 Osole Kaffi, c. 1, p. 407 (Holy prophet (pbuh)) (Klein, 1995). Gherralhekam, c. 2, p. 254 (Imam Ali AS) (Amadi, 1998).

- Paying attention to the efforts and endeavor of staff in performing their duties. Sura Baqara, Verse 87, Sura Lail verse 4 Gherralhekam, c. 2, p. 263 (Imam Ali AS)

- Paying attention to the scientific ability and proficiency of staff in performing their duties Sura Baqara verse 247 Sura Sho'ara verse 37

- **The third category:** Of organizational domain strategies to improve moderation and stability through Islamic approach.

- Patiance in all matters (Sura Tobe Verse 61 and 103, Sura Ahzab verse 60 and Sura Ahqaf verse 35, Sura Tahrim Verse 3, Sura Mozzamel verse 10, Sura Tariq verses 17 and Sura Sharh verse 1

- Being meek Sura Ensan Verse 12, Sura Tobeh Verse 114, Sura Safat verse 102, Sura Al-Imran verse 186, Sura shora verses 43, Sura Baqara verse 45, Sura Hood verse 115, Sura Baqara Verse 177 Gherralhekam c. 1, p. 40 (Imam Ali AS)

- Endurance while facing the problems Sura Luqman Verse 19

- **Fourth categories:** of organizational domain strategies for improving planning and preparation through Islamic approach

- Unity of purpose Surah Anfal verse 67, Sura captives verse 41, Sura Hood Verse 109, Sura Saf verse 4

- Participation of people Sura Ghessas verses 25, Sura Al-Imran Verse 61 Generalization against partiality Sura Tobe verse 122, Sura Al-Imran verse 195, Sura Asrra verse 7 Gherralhekam, c. 1, p. 273
- Taking advantage of the opportunities Sura Roman verse 43, Sura Ghessas verse 40, Sura Ankabout verse 25, Sura Sajddeh verse 5 and 6, Sura Sad verses 31 and Sura Rome Verse 43 Nahjolballaghe Philosophy 263 (Jafari, 2005).
- **The fifth categories:** of organizational domain strategies to improve Directing others to do what is lawful or good and Enjoying not to commit what is unlawful or wicked through Islamic approach
  - To do what is lawful or good and enjoying not committing what is unlawful or wicked through Islamic approach. sura tobeh Verse 71
  - Enjoying cooperation and work jointly Sura Maedeh Verse 2
  - Outrun in benevolence Sura Baqara Verse 148 of and Sura Momenon verse 61

**Benevolence includes:** to provide better services for people, performing every thing in the best way and to produce high quality goods and commitment

**Suggesting some necessary strategies to improve social domain justice in PNU:** As it is shown in the model in red or underlined; the average weight of one criterion is less than 3, therefore, there is a gap between the present status of these criteria and the desirable ones, so it is necessary to provide suitable strategies and boost their worth through Islamic approaches.

**The first part of social strategies domain:** Maintaining the criteria with the average score of more than 3 in this domain.

**The second category:** of strategies social domain to improve dissemination of insight culture through Islamic approach.

According to the social learning theory, insight means imitating and modeling other's behavior. Imam Ali (AS) at the end of his letter to Malik Ashtar, recommended modeling the Prophet (PBUH), Imam and just rulers. He states: "You must follow just rulers and good traditions of the former rulers that or what is quoted from the Prophet (PBUH) or refer to the percepts of God and what we used to as a ruler" (Moghimi, 2007). On the other hand, another very effective way of disseminating insight and culture of high humanity ethics - in general and among the broad masses - is prayer and prayer texts. Prayers are with differ, and the people's insight and

understanding improves through reading the prayers by heart and paying attention to their content. Meanwhile, popular culture will be elevated. But one should not be neglected from the role of science and insight in formation of faith. Since faith minus science and insight, even if be possible, would be unstable. For example, faith in God that consists of two elements; insight and tendency, requires obeying his commands. One who believes in God as the Creator of the universe and who deserves worship, s/he knows that everything around the universe in his hand. With such an insight s/he would feel God's love in his/her heart. Undoubtedly such a tendency and insight will be sensible in practice. This will lead faithful person toward God and following his rules (Shafiee, 2007).

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