Comparison and Assessment of the gap between Current and Desired Status of Prioritized Justice Administration Criteria in Payame Noor University (PNU) Based on Likert Spectrum

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ABSTRACT

The comparison and Assessment of the gap between current and desired status of prioritized justice administration Criteria in PNU Based on Likert Spectrum, a survey was done among the middle level managers and specialists with bachelor's degree or higher in PNU. The sampling method was and simple random. The number of subjects is 119. The ranking criteria for the modeling were taken from a 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 gap analysis 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: Gap**,** Likert Spectrum, Justice, Administrative system, Islamic management.

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. 1. Appropriateness and balance that reveal God's saga and omniscience 2 Equality and denial of discrimination. 3. 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 Jokar, 2007).

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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 ravishment 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:

1. Justice as truth: justice is the same as truth or being right. This means that something that has legitimacy and is consistent with reality.
2. 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.
3. 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.
4. 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.
5. 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.
6. 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:

1. 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.
2. 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.
3. 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.
4. 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 Abonasr 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:

A. Justice in individual domain

(B). 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

(C). 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 of whom 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

To determine the gap between the present status of the surveyed organizations and desired status, we used gap analysis model (Ahmadi and Ahmadi, 2004). To do it and questionnaire was prepared using Likert spectrum and evaluated the gap. Hereafter, study of literature and comments of Experts helped us to suggest some strategies (preferably with an Islamic perspective) in order to eliminate this gap and to achieve optimal status.

- 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:

Concerning the priority of the criteria, a questionnaire is designed based on Likert spectrum. Here we study the priority of the criteria in PNU and clarify the gap between present and the desirable status. Moreover 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 this method a questionnaire was designed to determine the status of high prioritized criteria in PNU, and compare it with the desired status. In this way it is easy to find out the gap between the two above mentioned status. Finally, some useful **strategies** were suggested to eliminate this gap.

- Gap Analysis in Individual Domain

For gap analysis in individual domain we used from average weight as is shown in the following table (Moghimi, 1386, p. 67): 100 questionnaires were collected for analyzing the gap.

$$\text{Average weight} = \frac{\text{Total numbers (frequency of selected number=selected number)}}{\text{All participators}}$$

The average weight of individual criteria

Phrase	The frequency of responses in the Likert spectrum					The average weight
	5	4	3	2	A	
1 - in their daily affairs, how do you keep the promise.	27	49	19	5	0	3.98
2 – To what extent your manager avoids arrogance in office and working environment.	27	43	21	3	2	3.92
3 - To what extent you are honesty in administrative relations.	51	39	9	A	0	4.40
4 - To what extent you consider deism in the workplace.	37	49	13	A	0	4.22
5 - In facing daily administrative issues to what extent you show tolerance.	37	37	19	7	0	4.04

- Current Status and Desired Status of the Individual domain

We define the optimal conditions equal to 5. (Gregoriou, 2006, P.436) ,however,We define the current status equal to the average weight for each criterion which a is a number smaller than or equal to 5.

Current and Desired status and the percentage of fulfillment for each criteria in individual domain

Row	The criteria	Desirable	current	Percent of fulfillment
A	To keep the promise	5	3.98	79.6%
2	Avoid arrogance	5	2.92	58.4%
3	Honesty	5	4.40	88.00%
4	Deism	5	4.22	84.4%
5	Tolerance	5	4.04	80.8%

Average fulfill of the criteria for Each Individual: 78.24%
This table shows the current and desirable status and the gap between them
- Gap analysis in organizational Domain

Current and Desired status and the percentage of fulfillment for each criteria in organizational domain

Row	The criteria	Desirable	current	Fulfillment percentage
A	democracy	5	2.96	59.2%
2	Model ling	5	3.22	64.4%
3	Moderation and endurance	5	2.64	52.8%
4	Avoidance of discrimination	5	3.28	65.6%
5	Performance Evaluation	5	2.76	55.2%
6	Reciprocal rights of individuals	5	3.02	60.4%
7	to do what is lawful or good and Enjoying not to commit what is unlawful or wicked	5	2.98	59.6%
8	Maintaining the personality of managers	5	3.2	64.0%
9	Preliminary planning and preparation	5	2.86	57.2%
10	No abuse of position	5	3.38	67.6%
11	Keep track of to achieve results	5	3.32	66.4%
12	Response	5	3.06	61.2%
13	Ability to perform the responsibilities and vest the power	5	3.08	61.6%
14	vigorous and hardness	5	3.04	60.8%
15	Appointments	5	3.08	61.6%

The average fulfillment of the criteria in organizational Domain: 61.17
- Gap analysis in social Domain

Current and Desired status and the percentage of fulfillment for each criteria in Social Domain

Row	The criteria	Desirable	current	Percent of fulfillment
A	**Reliving and Performing religion** orders	**5**	**3.2**	**64.0%**
2	**Anti poverty and multiplicity**	**5**	**3.08**	**61.6%**
3	**Diffusion the culture of insight**	**5**	**3**	**60.0%**

The average fulfillment of the criteria in social Domain: 61.80%

As it is shown in gap analysis tables the optimal status was considered equal to 5, but the status of some criteria is minus 3.Here, the necessary strategies are suggested to eliminate these gaps. The following three-layer model of the average weight of less than 3 are shown in red or underlined. Later some strategies are suggested to remove the gap between current and desirable status**.**

- 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:

1 - Lenient and love

2 –stern and fierce of heart

3 - Pardoning and ignoring the errors

4 - Forgiveness and seeking forgiveness for subordinates

5 – 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 than3 average score.

The second category of organizational strategies to improve those criteria related to democracy, meritoriousness and evaluation of revenues through Islamic approach.

1 – Paying attention to merit, sufficiency of staff in perfuming 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).

2 – 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)

3 –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.

1 - Patiance in all matters

(Sura Tobe Verse 61and 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

2 - 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)

3 - Endurance while facingthe problems

Sura Luqman Verse 19

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

1 - Unity of purpose

Surah Anfal verse 67, Sura captives verse 41, Sura Hood Verse 109, Sura Saf verse 4

2 - Participation of people

Sura Ghessas verses 25, Sura Al-Imran Verse 61

1. Generalization against partiality

Sura Tobe verse 122, Sura Al-Imran verse 195,Sura Asrra verse 7

Gherralhekam, c. 1, p. 273

4 – 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

1 - **To do what is lawful or good and enjoying not committing what is unlawful or wicked through Islamic approach.**

sura tobeh Verse 71

 2 - Enjoying cooperation and work jointly

Sura Maedeh Verse 2

3 – Outrun in benevolence

Sura Baqara Verse148 of and Sura Momenon verse 61

Benevolence includes: to provide better services for peop61le, 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 than3 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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