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Examining the Relationship Between Islamic Management Style and Organizational Justice in the Staff of Imam Khomeini Relief Foundation in Zahedan

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ABSTRACT

A manager who instills perfectionism, sincerity, compassion, and honesty in all organization's employees, executives, and operational organizations and achieves the objectives using Islamic sources such as the Quran and Nahj al-Balagha, is said to be practicing Islamic management. This research examines the relationship between Islamic management style and organizational justice at the Imam Khomeini Relief Foundation in Zahedan. This study is applied in terms of aim and descriptive-correlational in terms of data collection method and was conducted based on field studies. The study statistical population consists of all 270 Zahedan Imam Khomeini Relief Foundation employees. The validity and reliability of the standard organizational justice questionnaire of Niehoff & Moorman (1993) and the standard questionnaire of Islamic management of Massah et al. (2011) were confirmed. The descriptive-analytical data analysis approach was made using SPSS-21 software. The findings indicated that the Islamic management style and its components positively affected organizational justice, and good-hearted had the least impact on organizational justice.

Keywords: Islamic Management Style, Organizational Justice, Imam Khomeini Relief Foundation

INTRODUCTION

Reviewing Islamic management texts reveals the ambiguity of Islamic management's place and function and managers' and people's unfamiliarity with its power and skepticism of its use. Lack of separation between management systems, lack of clear definition and standards, lack of practical vision, managers' luxury, connection orientation, power-seeking, and disregard for human dignity are also comparable. The Islamic system's foundations and administration are founded on ontology and ethnography. Man wants to know where he came from, where he is, and where he is going; in other words, to apply the way of The Prophet Muhammad and Imams in his personal life and work life. Development and progress are significant concerns for human communities in the new world. Proper pattern design is necessary for advancement in any sector, and its codification is a function of knowledge and theory. "Knowledge" is a need of life, but "theory" is an interrelated set of concepts, definitions, and theorems that may be used to identify, explain, and forecast the links between the variables of phenomena. For this purpose, the construction of an Islamic model of progress should be regarded as one of the essential phases in defining development and progress to realize the organization's values, and this model should serve as a practical guide for the management system.

Background Research

- In Ilam, Menati et al. (2015) looked at the impact of Islamic management on the motivation of education employees. Several elements are addressed depending on the subject. After examining



the data, we concluded that there is a link between religious ethics and delegation of authority and Islamic management, but there is no relationship between incentives and Islamic management.

- The relationship between organizational justice and mental health in the personnel of the governorate of Mazandaran province was investigated by Taghvaei (2015). The findings revealed a significant and inverse relationship between organizational justice and its aspects (distributive and informational) and the mental health of the governor's staff in Mazandaran.

- The model of Islamic Management Indicators is the title of a study by Hosseini and Ameri (2017). After expressing many Islamic ideas and opinions on the indicators of summary management and their priority, including the Qur'an, Nahj al-Balagha, Imams' verses, and hadiths, this research proposes a conceptual model in answer to the issue of what the indicators are.

- Mirkamali et al. (2017) looked at the role of organizational justice in understanding the link between university administrators' ethical management style and organizational relationship silence. The findings revealed that managers' ethical management and organizational silence had a negative and significant relationship.

- Fesharaki and Sehat (2016) looked at how organizational justice mediated the relationship between Islamic human resource management and employee commitment. The findings show that Islamic human resource management (employment, development, and remuneration), organizational justice, and employee commitment have a positive and significant relationship. Employee commitment mediated by organizational justice has no statistically significant influence on the fourth component of Islamic human resource management (performance assessment).

- Akbari Bourang and Mohammadpour (2015) investigated the relationship between Islamic human resource management and organizational justice, work satisfaction, and intention to leave. The results indicated that the suggested model is well-fitting. There was no significant relationship between interactive justice and employee job satisfaction. Work satisfaction and the want to leave the job had a significant relationship, as did Islamic human resource management and job satisfaction and the desire to leave the job.

- Barari (2014) investigated the relationship between people's sensitivity to organizational behavior and the order of social capital. The results of the secondary hypotheses of this study reveal a significant relationship between people's sensitivity to justice, procedural justice, interactive justice, and social capital.

- According to the findings of Barati et al. (2013), titled "The effect of organizational justice and organizational climate on anti-production behaviors," anti-production behavior toward the organization has a negative relationship with innovative organization climate, collaborative organization climate, distributive justice, and procedural justice. The relationship between anti-production behavior toward the individual and collaborative climate and procedural justice is negative. Innovative, collaborative, and procedural justice directly influences anti-production behaviors, whereas distributive justice indirectly impacts.

- Golparvar and Vaseghi's (2011) findings, titled The relationship between authoritarian management, emotional perceptual pressure, organizational injustice, and deviant behaviors and organizational civic behaviors, demonstrated: The pressure of distributive and interactive



injustice has a positive relationship with authoritarian management. Distributive injustice pressure has a positive relationship with interactive and procedural injustice pressure. The relationship between interactive injustice pressure and procedural injustice pressure is positive.

- The relationship between organizational justice, absenteeism, and employee role stress was investigated by Cutter (2017). The findings of this research reveal a link between social dimensions of organizational justice and role stress, with role stress-reducing productivity and increasing absenteeism rates.

- Kahn (2016) investigated the relationship between trust and organizational justice perceptions. Multiple regression analysis reveals significant relationships between trust in the supervisor and each of the organizational justice structures and between trust in the organization and each of the organizational justice structures.

- In Izmir, Turkey, Hakan et al. (2014) researched Islamic Leadership in Organizations. The findings revealed that any organization that implements Islamic management methods correctly performs better than other companies in productivity and performance.

- Caratp (2012) investigates customer complaints and organizational responses and the impact of perceived complaint justice on satisfaction and loyalty. The findings of this research reveal that distinct aspects of organizational justice (distributive, procedural, and interactional justice) impact grievance redresser satisfaction and loyalty. Here, interactional justice has a more significant impact on grievance satisfaction and loyalty than other forms of justice.

- Valumba et al. (2012) looked at the function of justice in mediating the relationship between ethical leadership and group performance. The findings revealed that ethical leadership positively and strongly relates to working group performance and employee conscience, with procedural justice mediating this relationship.

Research Methods

This study is a descriptive survey regarding the purpose and data collection method. This study investigates the relationship between Islamic management style and organizational justice among the Imam Khomeini Relief Foundation personnel in Zahedan. The acquired data are initially summarized and categorized using descriptive statistical indicators to characterize the sample. After that, descriptive statistics such as mean and standard deviation for study variables are provided, and we use inferential statistics indicators to confirm or reject hypotheses. The statistical population of this study covers all employees of the Imam Khomeini Relief Foundation in Zahedan, including the general administrative staff of the Imam Khomeini Relief Foundation and four departments in the four districts of Zahedan, with a statistical population of 270 people, according to the time and place of the research. This research uses a simple random sampling method. According to the formula, the research population consisted of 270 individuals. The sample size was 157 persons, and the questionnaires were distributed randomly among chosen employees. Given the nature of the information needed for this study, two data collection methods were used: analyzing existing documents and performing a field survey. In order to statistically assess the data and gather and use the managers' and employees' perspectives and attitudes, a questionnaire will be distributed. The data can be assessed using the Likert scale since the questionnaires are constructed. Organizational justice and Islamic management characteristics are evaluated on an ordinal or ranking scale. The supervisor and several management professionals approved the researcher's questionnaire for validity. In the present study, Cronbach's alpha was used to evaluate the questionnaires' reliability. This study is a



combination of applied and descriptive (non-experimental) research. Since we seek to identify the link between Islamic management and its components and organizational justice, the descriptive research approach we will employ is a two-variable correlation. This research used descriptive statistical methods such as generating frequency tables and graphs and percentage frequency to describe the data. In contrast, inferential statistical methods such as Kolmogorov-Smirnov and correlation coefficient were used to analyze and test the hypotheses. All analyses were conducted using SPSS and OFFICE software.

Research Hypotheses Testing

The main research hypothesis

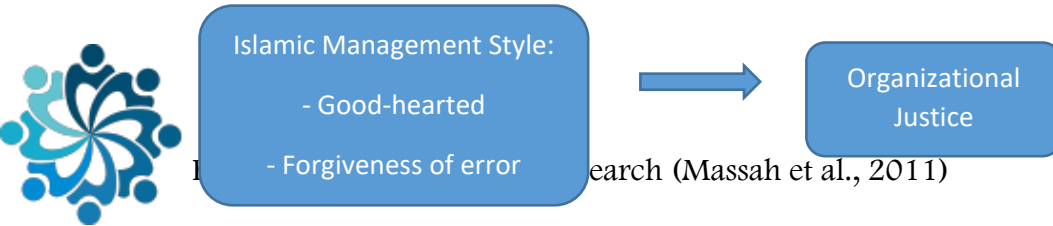
In the Zahedan staff of the Imam Khomeini Relief Foundation, there is a significant relationship between Islamic management style and organizational justice.

Sub-hypotheses of the research

- There is a significant relationship between good-hearted and organizational justice in Imam Khomeini Relief Foundation in Zahedan.

- There is a significant relationship between forgiveness and organizational justice in Imam Khomeini Relief Foundation in Zahedan.

Below is the research's conceptual model.



Findings

Distribution of respondents by gender:

The study's participants identified their gender by providing generic information. The frequency distribution of the population by gender is shown in Table 1.

Table 1. Gender distribution of respondents

Percentage	Frequency	Gender
27	42	Female
73	115	Male
100	157	Total

Distribution of respondents by age:

Table 2 shows the frequency distribution of the age of the respondents in 5 levels:

Table 2. Age distribution of respondents

Percentage	Frequency	Age
11	18	Under 30 years
51	80	30-40
33	52	40-50
5	7	Over 50 years
100	157	Total

Distribution of respondents by education:

Table 3 illustrates the respondents' education at 5 levels

Table 3. Education distribution of respondents

Percentage	Frequency	Education
5	7	
19	30	
61	96	
15	24	
100	157	

Distribution of respondents by the length of service:

Table 4 illustrates the respondents' length of service at 4 levels

Table 4. Length of service distribution of respondents

Percentage	Frequency	Length of service
11	17	Under 5 years
23	36	5-10
21	34	10-15
29	46	15-20
15	24	Over 20 years
100	157	Total



Hypothesis Testing

Kolmogorov–Smirnov test

Table 5. Kolmogorov–Smirnov test

Variables	p-value	α	Result
Good-hearted	0.032	0.05	Not normal
forgiveness of error	0.026	0.05	Not normal
Organizational justice	0.043	0.05	Not normal

Since the p-value is less than the significance level of 0.05 for the research variables, we conclude that the research variables are not normal.

Examination and Research Hypotheses Testing

Main Hypothesis: In the Zahedan staff of the Imam Khomeini Relief Foundation, there is a significant relationship between Islamic management style and organizational justice.

$$\left\{ \begin{array}{ll} H_0: \rho = 0 & \text{There is no significant relationship} \\ H_1: \rho \neq 0 & \text{There is a significant relationship} \end{array} \right.$$


In order to examine the data, a correlation coefficient was established between the total scores of the Islamic management style variable and the total scores of the organizational justice variable. Table 6 shows the results of these calculations as output from the SPSS software:

Table 6. Correlation coefficient results in the main hypothesis

Variables	Statistical characteristics	Organizational justice
Islamic management style	Spearman correlation	0.558
	Significance level	0.00
	Number	157
Organizational justice	Spearman correlation	1
	Significance level	0.00
	Number	157

The findings suggest that organizational justice and Islamic management style ratings have a significant and direct relationship. Because the correlation coefficient ($r = 0.558$) found with 157 individuals at an alpha level of 5% is statistically significant. In addition, based on the table's findings, the significance level ($sig = 0.00$) is less than the significance threshold of 0.05. As a result, it is possible to state with 99% certainty that the researcher's hypothesis (H1) is accepted and the hypothesis (H0) is rejected and that there is a direct relationship between Islamic management style and relationship organizational justice.

Sub-hypothesis 1: There is a significant relationship between good-hearted and organizational justice among the Zahedan personnel of the Imam Khomeini Relief Foundation.



$$\left\{ \begin{array}{l} H_0: \rho = 0 \quad \text{There is no significant} \\ \quad \quad \quad \text{relationship} \\ H_1: \rho \neq 0 \quad \text{There is a significant} \\ \quad \quad \quad \text{relationship} \end{array} \right.$$

The correlation coefficient between the employees' total good-hearted and organizational justice scores was determined to analyze the data. Table 7 illustrates these calculations as output from the SPSS software:

Table 7. Correlation coefficient results for sub-hypothesis 1

Variables	Statistical characteristics	Organizational justice
Forgiveness of error	Spearman correlation	0.456
	Significance level	0.00
	Number	157
Organizational justice	Spearman correlation	1
	Significance level	0.00
	Number	157

The findings reveal a significant and direct relationship between relationship forgiving errors and organizational justice scores. Because the correlation coefficient ($r = 0.456$) found with 157 persons at a 5% alpha level is significant. Furthermore, the significance level ($sig = 0.00$) is less

than the significance level of 0.05, according to the table's data. As a result, the researcher's hypothesis (H1) is supported, and the hypothesis (H0) is rejected with 99% confidence, and there is a direct relationship between forgiveness of error and employee organizational justice.

Conclusion and Discussion

The findings demonstrate a significant and direct relationship between organizational justice and Islamic management style. Because the correlation coefficient ($r = 0.558$) found with 157 persons at a 5% alpha level is significant. The significance level ($\text{sig} = 0.00$) is lower than the 0.05 significance threshold. As a result, the researcher's hypothesis (H1) is supported with 99% confidence, whereas the hypothesis (H0) is denied, and there is a direct relationship between Islamic management style and employee organizational justice. Therefore, justice will be attained in the organization if using human and material resources is derived from Islamic teachings to fulfill objectives affected by the Islamic value system. This study's findings are compatible with those of Menati et al. (2018), Taqvaei (2018), Matorri (2017), Mirkamali et al. (2017), Akbari Bourang and Mohammadpour (2015), Katra (2017), Kahn (2016), Hakan and et al. (2014), and Valumba et al. (2012). There is a significant and direct relationship between employees' ratings on good-hearted and organizational justice. Because the correlation coefficient ($r = 0.399$) found with a sample size of 157 participants and a significance threshold of 5% is significant. Employees with a good relationship and organizational justice have a more substantial capacity to comprehend and bear issues, hardships, and sufferings. A good-hearted individual can tolerate varied situations and advocate justice in the organization. This study's findings are compatible with those of Menati et al. (2018), Taghvaei (2018), Matorri (2017), Mirkamali et al. (2017), Akbari Bourang and Mohammadpour (2015), Katra (2017), Kahn (2016), Hakan et al. (2014), and Valumba et al. (2012).

There is also a significant and direct link between relationship forgiveness of error and organizational justice scores. Because the correlation coefficient ($r = 0.456$) found with 157 persons at a 5% alpha level is significant. There is a clear relationship between forgiveness of error and organizational justice for employees. Those who forgive others' mistakes draw heavenly mercy and compassion to themselves; do you not want God to forgive and have compassion on you? Alternatively, managers must be decisive when addressing the flaws of people. When confronted with flaws and deficiencies, the manager should not pardon their errors out of friendship with others, as this will lead to the organization's growth and spread of justice. This study's findings are compatible with those of Menti et al. (2018), Taqvaei (2018), Matorri (2017), Mirkamali et al. (2017), Akbari Bourang and Mohammadpour (2015), Katra (2017), Kahn (2016), Hakan Et al. (2014), and Valumba et al. (2012).

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