"Service Quality in Public Sector: An Outcome-Based Approach"

LOOKING FOR AN ISLAMIC APPROACH TO SERVICE QUALITY VIA EXCELLENCE MANAGEMENT IN PUBLIC SECTOR
(Draft Only)

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INTRODUCTION

If you have customers, service quality is a priority. For years companies have worked at improving product quality and now service quality has come of age. Service quality is not only customer care. Service quality also involves strategic and managerial processes which enable a holistic approach to managing customer service. On the other hand, public service quality is also a recent trend in the context of new public management. During the 1990s, public service quality initiatives have been launched in numerous countries at various levels of government. These initiatives have involved a variety of approaches: professional standard setting, service excellence based on users' perception of quality, government granted rights and choice for consumers, and the activity of consumer movements (Rieper & Mayne, 1998).

A challenging problem to achieve service quality in public sector is choice of a proper model or technique. As a matter of fact, the wide variety of management techniques (either genuine or imported) in the public sector has led to confusion among its professional managers (Claver et al, 1999). Besides that it has been proved that any approaches adopted for this aim, need to be applied in an appropriate and innovative manner to take account of the complexities, briefly alluded to above, peculiar to the public sector (Hazlett & Hill, 2000). For true progress in attaining the United Nations Millennium Development Goals, innovative local solutions utilizing public service quality promotion are essential (Ardian et al, 2007).

Islam, as a widespread religion, has a set of goals and values encompassing all aspects of human life, including social, economic and political issues. It is not a religion in the limited sense of the word, interested only in salvation in the hereafter; rather it is a religion that organizes one's life completely (Hourani, 2004). Nowadays Islamic theories have been noticed and are well positioned to meet the needs of people. (Hayward, 2007) and since they are looking generally so promising, this is a good time for the entry of Islamic approach (Bokhari, 2007).

In this paper we are looking for such a domestic model according to Islamic societies' requirements by using excellence management approach, and finally the FACT model is introduced.
1. LITERATURE REVIEW

1.1. Service Quality

- **The role of perception:**
  Service quality, like beauty, is in the eye of the beholder. Oftentimes, the client's perception of service quality differs markedly from that of the service provider (Nassutti, 1994). Service quality can be a bit of an elusive illusion depending on your perspective. It is not static, it depends on a number of variables that include moods, experiences, situations and often a considerable degree of anecdotes that may or may not be true (Harris & Harrington, 2000). Measuring service quality of an organization that focuses on customers and satisfying customers' requirements is very vital. Service features that conform to the needs of the customers should be designed and concentrated upon (Latifah et al., 2000).

- **Components and dimensions:**
  Service quality dimensions are tangibility, reliability, assurance, empathy and responsiveness (Chowdhary & Prakash, 2007). A study (Jakka, 2004) reveals that clean office, job knowledge, respect for client, and clarity of regulations were the most important dimensions determining the quality services in the surveyed institutions. Another study (Fu et al., 2006) has identified five factors that were critical for success in service quality. These factors included: establishing appropriate regulations for the implementation process; designing a viable collaborative-service system; establishing a closely connected virtual organization; ensuring the participation of senior managers; and obtaining the cooperation of the facilitators (including appropriate merit and bonus incentives).

- **Service quality and TQM:**
  The use of a variety of measures of service quality as critical indicators of both organizational performance and general customer satisfaction is widely accepted (Wisniewski & Donnelly, 1996). A researcher (Hsieh et al., 2002) has found that the relationship between total quality management (TQM) and service quality in the public sector are controversial. The ultimate goal of the total quality management effort in service industries is customer satisfaction (Latifah et al., 2000). In a recent survey (Al-Marri et al., 2007) sixteen factors were found to be critical to TQM implementation success. The factors are top management support, strategy, continuous improvement, benchmarking, customer focus, quality department, quality system,
human resource management, recognition and reward, problem analysis, quality service technologies, service design, employees, service cultures, service culture and social responsibility.

According to a survey research (Latifah et al., 2000), there are three quality categories in public service organizations, which consist of:

(1) Customer quality, which relates to what customers want from the service individually or as a population;

(2) Professional quality, which relates to the right techniques and procedures to meet customers' needs;

(3) Management quality, which relates to the efficient and productive use of resources to meet the needs of customers.

### Service Vs. Product

There are 2 major characteristics of service that distinguish it from product. The understanding of these differences and often painstaking attention to detail in delivery determines ultimate success and competitiveness of service. The first is that almost every service is a series of situations where every subsequent process depends on those that precede it. The second unique characteristic of service is that the customer usually plays an important role in the process and each involvement strongly influences downstream processes and requirements (Harris & Harrington, 2000). Most services are not a single transaction or event. They are a combination of events that flow together to form an experience. All these events somehow contribute to the experience (Harris & Harrington, 2000).

### What is quality?

There are a number of well-known quality definitions (Ho & Wearn, 1995):

- "the totality of features and characteristics of a product or service that bear on its ability to meet a stated or implied need"
- "conformance to requirement"
- "fitness for use"
- "the degree of conformance to a standard"
- "user satisfaction"
1.2. Service Quality in the Public Sector

- **Necessity:**
The public service sector, being a service provider to the public, should not be immune from pressure that drives an organization to be successful with quality services that satisfy their customers (Latifah et al., 2000). Public sector services are experiencing pressures as a result of financial constraints, legislative changes, criticism of standards and political tension. Together with internal pressure, the desire for improved quality of service has increased. Thus, service quality initiatives in the public service, although funded through budget allocation resources, need to focus and contribute to social good (Randall & Senior, 1994).

- **Where we are?**
Studies address the increasing demand for transparency, efficiency, and effectiveness in service provision in the public service sector (Ancarani, 2005). It had been stated that while service quality has received considerable attention over the past decade, there is a relative dearth of research into service initiatives in the public sector (O'Keeffe & O'Sullivan, 1997). It has been shown, however, that organizations operating within the public sector have also come to realize that customer service and quality are critical strategic issues in the late 1990s (Wisniewski & Donnelly, 1996) so some studies highlight the increasing emphasis on customers and service quality in the new public sector (Williams et al., 1999).

- **Challenges and differences:**
The results of a scientific research (Hsieh et al., 2002) also suggest that the service quality construct for the business world is different from that for public sector organizations. Some researchers (O'Keeffe & O'Sullivan, 1997) argue that the historical and environmental contexts within which quality initiatives operate differ fundamentally between commercial and public sector organizations. It is widely recognized that public sector organizations face particular difficulties in measuring service quality (Wisniewski & Donnelly, 1996). One study (Hazlett & Hill, 2000) summarized the main barriers as follows: public sector culture; lack of clear customer focus; too many procedures; people working in divisional 'silos'; too many targets; lack of awareness of strategic direction; general belief that staff are overworked and underpaid; domination by stakeholders. While profit motivation has little relevance in the public sector, homogeneity of consumers, definability of tasks and finite and measurable outcomes can serve as likely conditions of success in public service (Buckley, 2003) Results of a research (Nordin,
1993) focus on the use of total quality management (TQM) in improving customer service in the public sector.

1.3. Excellence management

A system is a network of interdependent components that work together to try to accomplish the aim of the system (Wieseltier, 1993) and all organizations and societies are kind of system. Solving societal and organizational problems has always been a goal that fascinated philosophers and ordinary people (Abbas, 1996). Excellence, as the most important goal for all organizations, has been changed to a long term and interested vision by the societies.

There are three critical determinants of the achievement of superior levels of excellence in any organization: leadership, processes or systems and Measurement or benchmarking (Matheson 2000):

1. Leadership is having a clear vision, a clear strategic intent, for the organization, and working on the organization achieving the vision and strategic intent. For any organization to achieve its real potential the whole organization and every individual in it must be focused on a common vision, a common sense of purpose. As leaders, CEOs and management have to move from managing staff to managing an environment. To move from managers who know all the answers to managers whose job is to create a nourishing environment for personal commitment, innovation and growth. They must shift their role of what a manager does from manager as order-giver to manager as facilitator. This quickly drops out order-givers. True leadership is not giving orders. Leadership involves empowerment and accountability. The big challenge organizations face today in achieving performance excellence is not the retraining of workers, but the retraining of managers. Development of managers is a critical success factor in the pursuit of excellence.

2. The second determinant of excellence is processes or systems. Processes simply are “the way things are done round here”. Usually processes grow up over time to solve every problem that ever occurred, or every issue raised by an auditor. When you learn the tools of excellence management and begin on the continuous improvement path commonly you find tremendous opportunity in process improvement. Fundamentally, you must work at continuously improving processes that are focused and simple through the effective application of the tools and techniques of process improvement.
3. The third determinant is measurement and benchmarking. You must measure achievement, performance or progress against every key objective, goal, output and outcome. But more than that... you simply won't get anywhere focusing merely on how you are going against your own target or compared with last year... the question is, how are you going compared with the rest of the world, with best practices wherever they are. You have to work hard on measuring the right things against the best there is.

1.4. Excellence Models

Some scientific and practical models have been developed to achieve a higher degree of excellence in the organizational climate. The most important ones can be described as below:

- **The EFQM Excellence Model:**

  It was introduced at the beginning of 1992 as the framework for assessing organizations for the European Quality Award. It is now the most widely used organizational framework in Europe and it has become the basis for the majority of national and regional Quality Awards.

  The EFQM Excellence Model is a non-prescriptive framework based on 9 criteria. Five of these are 'Enablers' and four are 'Results'. The 'Enabler' criteria cover what an organization does. The 'Results' criteria cover what an organization achieves. 'Results' are caused by 'Enablers' and 'Enablers' are improved using feedback from 'Results'. The Model, which recognizes there are many approaches to achieving sustainable excellence in all aspects of performance, is based on the premise that: Excellent results with respect to Performance, Customers, People and Society are achieved through Leadership driving Policy and Strategy, that is delivered through People, Partnerships and Resources, and Processes.

  The EFQM Model is presented in Figure 1. The arrows emphasize the dynamic nature of the Model. They show innovation and learning helping to improve enablers that in turn lead to improved results.
W. Edwards Deming in the 1950's proposed that business processes should be analyzed and measured to identify sources of variations that cause products to deviate from customer requirements. He recommended that business processes be placed in a continuous feedback loop so that managers can identify and change the parts of the process that need improvements. As a teacher, Deming created a (rather oversimplified) diagram to illustrate this continuous process, commonly known as the PDCA cycle for Plan, Do, Check, Act:

- **PLAN**: Design or revise business process components to improve results
- **DO**: Implement the plan and measure its performance
- **CHECK**: Assess the measurements and report the results to decision makers
- **ACT**: Decide on changes needed to improve the process

Deming's PDCA cycle can be illustrated as Figure 2.
2. **RESEARCH FINDINGS**

2.1. **Methodology**

A hybrid methodology has been used in this study. At first, we have used a desk review pattern for data gathering. By this approach we have searched into religious references in Islam, especially the holy Quran, and we tried to find some recommendations or guidelines for developing an Islamic model for excellence management. On the other hand, we have interviewed some experts in both Islamic and managerial affairs to modify our model and to enhance the validity of FACT model.

2.2. **Islam and Excellence**

Islam is a comprehensive religion that regulates not only the ascetic but also the worldly tendencies (Abbas, 1996) and it can solve all human problems (Mahdavi, 2001) so religious laws in Islam govern all aspects of life (Taylor 2003).

Excellence is goal-oriented process and in Islam, the most important goal of life is prosperity and the holy Quran claims that it has all programs needed for achieving the prosperity (Mesbah, 1993). In the management science, excellence is fulfilling the organizational goals but in Islam it is man growth toward Allah (Mahmoudi, 2000). Another meaning of excellence in Islam is to put in practice the man talents (Sadat, 2001) and for achieving that, faith is required (Mesbah, 1993). There is a bit difference between different branches of Islam on this subject and from their various points of view, the concept of excellence:

- Results only from crises or the wish of the leader
- Is normal in the course of serving people's interests
- Is a normal process that should be encouraged by the leader
- Is a contingent process
- Is a healthy trend towards growth and continuity

2.3. **Islam and Management**

The global financial, economic and institutional environment has become a complex domain of interactive problems (Choudhury, 2001) and the Quranic principles and prophets' prescriptions serve as a guide for Muslims in conducting their business and family affairs (Abbas, 1996).
The Islamic work ethic (IWE) is an orientation that has tremendous influence on people and organizations. The concept has its origin in the Quran, the sayings and practice of Prophet Mohammed. The Quran instructs the Muslim to pursue work persistently in whatever form, whenever it is available. "[God] has also made subservient to you all that is in the heavens and the earth". Prophet Mohammed preached that hard work caused sins to be absolved and that "no one eats better food than that which he eats out of his work". Similarly, Imam Ali, stated, "Persist in your action with a noble end in mind... Failure to perfect your work while you are sure of the reward is injustice to yourself", and that "poverty almost amounts to impiety" (Abbas, 1996).

The Islamic approach to business ethics is centered on criteria that are in common with stakeholder theory such as justice and balance, and includes unique additional criteria such as trust and benevolence (Beekun & Badawi, 2005). A Moslem manager, in fact, can use Allah supreme names as a guide to his management style and action (Abuznaid, 2006).

The salient features of Islamic financial practices have been summed up as follows (Taylor 2003):

While permitting the individual the right to seek his economic well-being, Islam makes a clear distinction between what is halal (lawful) and what is haram (forbidden) in pursuit of such economic activity. In broad terms, Islam forbids all forms of economic activity which are morally or socially injurious.

While acknowledging the individual's right to ownership of wealth legitimately acquired, Islam makes it obligatory on the individual to spend his wealth judiciously and not to hoard it, keep it idle or to squander it.

While allowing an individual to retain any surplus wealth, Islam seeks to reduce the margin of the surplus for the well-being of the community as a whole, in particular the destitute and deprived sections of society by participation in the process of Zakat.

While making allowance for the ways of human nature and yet not yielding to the consequences of its worst propensities, Islam seeks to prevent the accumulation of wealth in a few hands to the detriment of society as a whole, by its laws of inheritance.

Viewed as a whole, the economic system envisaged by Islam aims at social justice without inhibiting individual enterprise beyond the point...
where it becomes not only collectively injurious but also individually self-destructive.

Definition: Today, Islamic approach attracts widespread recognition and interest (Dudley 2004) and so derives its rules and practices from religious sources (Taylor 2003). In a general Islamic view, the word management can be defined as: the science, art and techniques of goal setting, equipping and selecting people are required for achieving the organizational goals in a Tawhidi and just environment. On the other hand the most common equivalent of management in the Quran is "Tadbir" that can be interpreted as (Fard, 1986):

- To think deeply on something
- To follow something
- To put into order everything for desired outcomes

Importance: Islamic management has a longer than 1400 years background (Hanifi, 2001) and in the Quran there is much more focus on management rather than economics (Fard, 1986). Islam believes that management is a necessary feature for leading the Muslim society (MPO 2003) and it has always been under confirming (Taghavi, 2001) for example some sentences such as below are common in Islamic resources:

- Management is as same as Brian in the body (Aliabadi, 1993).
- Sound management is a sign for faith (HUCO, 1993)
- Failure has four reasons and the most important one is the mismanagement (Aliabadi, 1993)
- People need a leader to supervise them and to preserve their benefits (Sahebi, 1982).
- Allah swears by the managers for attention attraction (Fard, 1986).
- Good management can increase a little capital (Aliabadi, 1993).

2.4. Islamic Management

From the studies, it is evident that Islam has a direct effect on Moslems' behavior. Besides that, the researches show the significant impact of Allah supreme names on managers' behavior and style. Allah names have a direct interrelationship with management functions like planning, organizing, and directing (Abuznaid, 2006). Because Islamic principles extend to all aspects of a Muslim's life, the affairs of each Islamic practitioner are necessarily implicated by Shari'ah principles. There are five unique characteristics of how financial affairs are addressed in the Islamic faith (Taylor, 2003):
1. Man, being an agent and not an original owner, is not a free agent in his exploitation of resources and must use methods and means within a framework given to him in the satisfaction of his economic means.

2. The guiding principle of economic activity is the overall good of society and nature.

3. Individual man, being part of the overall fabric, must be given consideration for his well-being.

4. Equitable reward must be given to man according to his effort (to all according to their efforts, and from all according to their abilities).

5. Certain activities in the exploitation of resources, having over-all detrimental effects, are proscribed.

Thus, Islam permits the development of wealth, but through socially conscious means. Successful enterprises that earn a profit are laudable, but the practitioner must not forget that Islamic principles direct financial resources should be utilized for bettering the condition and well-being of others (Taylor, 2003).

According to the holly Quran:

- Islamic management components are (Fard, 1986): goal (establishing justice among people), tool (religion & nature), staff (people) and suitable environment.

- Prophets managerial attributes are (Fard, 1986): appropriate feedback, participation, responsibility, training, authority delegation, system control, honesty, knowledge, wisdom and power.

- The main managerial functions are (Aliabadi, 1993): justice, recognition the potentials, time management, experiences documentation and resources preserving.

- Management Competency criteria are (Taghavi, 2001): faith, knowledge and adequacy.

- Productivity principles are (Dori, 1995): consciousness, motivation and management.
- Leadership guidelines are (Siahpoush, 1985): directing the subordinates, determining the policies, self-management and ensuring people.

- Managerial principles are (Berenji, 1996): belief, unity of direction, unity of order, hierarchy, people well-being, self-controlling, justice, discipline and control.

- General conditions of Islamic management are (Sobhani, 1996): faith on work value, commitment, knowledge, justice and respect to people.

- The main attributes of Muslim managers are (ghouchani, 1995): faith, following the Quran, self-controlling, honesty, openness and responsibility.

- Manpower competency indicators are (Birounara, 2005): good behavior, ethics, positive character and right believes.

3. **ISLAMIC EXCELLENCE MODEL (FACT)**

In this section of the article an Islamic model for excellence management is being introduced. The model is fundamentally based on a short part of the holy Quran named as "Soureh-al-Asr". In spite of its shortness, "Soureh-al-Asr" has summarized all of Quranic cognitions and includes a comprehensive and complete program for human excellence. Muslims believe that every one who can implement this program in his/her life, will have a bright and smiling face in this world and also in the other one.

3.1. **Components of the FACT model**

The content of "Soureh-al-Asr" can be translated as below:

- In the name of Allah
- I swear by the time
- Most surely man is in loss
- Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy

Time: At the beginning Allah swears by the time and the word time may have some of these interpretations:
- the age of Islam
- afternoon
- day and night
- time
- afternoon prays
- human history
- social environment (Rahbar, 1998)

Man: Then we know that man is in loss. Human life is sacred in the sight of Islam. No one is permitted to take the life of another person except as life-for-life. Suicide is a crime in Islam (Smith 2002). In Islam man is master of the universe and is endowed with free will (Abbas, 1996):

- It is He [God] who created everything on earth for you
- We have made you inhabit the land and provided you with the means of sustenance
- ...certainly no one will bear the responsibility of the sins of another, nor can man achieve anything without hard labor

There are three levels of the human psyche that are specified in the Quran. First, ammara (the prone-to-evil level): this is a primitive stage that man shares with animals. Second, lawama (self-reproaching level): at this level man is conscious of evil. There is a struggle between good and evil and man seeks to repent to achieve salvation. Third, mutmainna (the righteous level): the mind is perfectly in tune with good deeds and the individual realizes complete satisfaction and self-actualization. The dominance of a particular level of the psyche determines human needs and behavior. The three levels of psyche, however, are in a state of dynamism. The three levels of psyche are descriptive of personal values and lifestyles. At the first level (ammara) a person is motivated by the urge to do things without regard to the consequences and harm that might be inflicted on others. Here a person is motivated by only selfish needs. That is, spiritual needs are not internalized. Thus a reorientation strategy is essential to focus attention on the benefits of change. At the second level (lawama), a person is clear about the advantages of change but is influenced by selfish desire. Thus, the benefits of good deeds must be reinforced by persistent reminders and examples. The third level (mutmainna) represents perfection and happiness in doing one's job and realizing one's goals. It is the ideal level, where change that maximizes societal welfare and organizational goals is undertaken (Abbas, 1996). The Quran not only gave the responsibility for change to human beings but also appointed man as His deputy on earth (Smith 2002) "It is He who created everything on earth for man".
Loss: Allah alarms that everyone is in loss. The word "Khosr" means a decrease in capital and includes every kind of loss. We can learn from this short part of Quran that man is in a continual loss when lives in the world. At first because that time flies and nobody can stop it. This kind of loss can be found in any level of our individual, organizational or social life. In Islam, man and his society are in a state of dynamic change, but also in complete harmony. The responsibility for change is left to man (Abbas, 1996). The Quran states: "God does not change the condition of a nation unless it changes what is in its heart". Thus the issue of loss is the sole responsibility of man, preferably a collectively assumed responsibility. In addition, Muslim traditions highlight the importance of future commitments and orientations (Abbas, 1996). Imam Ali (598-661AD) states: "Do not fill your heart with past sorrow; for this prevents you from making preparation for the future".

The word loss can be interpreted as:

- Is characteristic of an unhealthy situation as it is a threat to cohesiveness and conformity
- May be reduced by openness in dealing with issues
- Is avoidable by voicing concerns through spirited debate, thus enforcing consensus
- Can lead to the voicing of concerns to increase awareness, which is essential to prevent stagnation

Faith: The exceptions of that big loss have been introduced in this part. The first condition for leaving the loss is faith. A complete faith includes faith on Allah and all prophets and also faith on judgment day. An accurate meaning of the word faith has been presented as (Hassan, 1997): to believe on the unity of Allah and to follow the orders have been announced by the prophets. Faith is not only by tongue but by heart (Mesbah, 1993). In the Islamic faith man is a two-dimensional creature. Thus man needs religion to protect him from swinging either to asceticism or to worldliness (Abbas, 1996). Prophet Mohammed says: "The believers in their mutual love, sympathy and cooperation, are like the [interacting] parts of the human body: when one part complains, the other parts call each other to hasten to its rescue, each sharing its pain and sleeplessness". Sociologists agree that the practice of a faith and broad happiness with life do seem to be related, though nobody has much idea why (Mogahed, 2007).

Acting right: The second necessary condition for avoiding that overall loss is acting right. It includes all of right deeds that have been recommended in Islam. In life a man has the capacity to pursue various enjoyments. It is in the hereafter, however, that unlimited enjoyments will be bestowed on him (Abbas, 1996). The Quran states:
"And verily the end is better for thee than the beginning". Thus man has to master the universe and to have a purpose in life. "Everyone pursues his goal. Compete with each other in performing good deeds". There is a cause and effect relationship between faith and act, as a matter of fact, good acts are the signs and also outcomes of real faith, on the other hand, a good and right act can enforce and nourish the faith (Mesbah, 1993). It has said that faith is as a tree whose fruits are the right acts (Sadat, 2001).

Commending to the truth: According to the Quran the next necessity for those who want to evade of that absolute loss is to advice and to commend people toward the truth. It seems that by the word truth the holly Quran means: Allah, Quran, unity of God, Islam, justice, honesty, clarity, necessity...

A man how is responsible for advising other people can be:
- A leader who has answers to all questions
- An individual but collective responsibility for implementation is seen as a virtue
- An individual in consultation with the agreed leader
- Any person regardless of position in the organization

From the point of view of the various branches of Islam the process of commending:
- Is essential to reduce uncertainty and to allow a person to develop various kinds of expertise
- Is essential to achieve the group's goals in a harmonious and cooperative environment
- Is a prerequisite for improving performance and achieving goals
- Is essential to achieve perfection in life
- Is essential to do the right work in the right way

Tolerating: The final condition is to tolerate every hard situation. Having some patience is really necessary for life. Patience in Islam is one of the best and most valuable virtues of life. Through patience, a Muslim believes that an individual can grow closer to God and thus attain true peace. It is also stressed in Islam, that God is with those who are patient, more specifically during suffering. Patience is one of the most important signs of a believer's sincerity and believers who are committed to displaying these traits compete with other believers in being patient. Encountering a difficulty, such people turn to Allah without harboring any feelings of distress or uncertainty in their hearts. For a believer, the scope of patience is not limited to enduring difficulties and problems with calmness. Throughout his life, he shows an
undeviating commitment to meticulously fulfilling all the commands of the Quran, to avoiding what is unlawful, to displaying moral perfection in every situation, without becoming daunted or losing heart. In short, he resolutely shows the patience and good manners prescribed by the religion. That is because one can develop these noble character traits only if one makes a steady effort. It is the people of faith who exhibit patience when making such efforts.

3.2. Summary of the FACT model

On the base of these lessons from the holly Quran we can summarize the Islamic approach toward excellence management. We have named it as FACT model and the main components in this model are:

- **Faith**: at the first stage for an organization, it is necessary to establish and clarify some overall spirit. It includes ideology, values, philosophy, approach, vision, mission... it seems that the responsibility of this phase is by the leaders.

- **Acting right**: at the second step it is required to determine our needful plans, projects, activities and functions with respect to the organizational faith. This phase covers some part of manager's functions such as: planning and organizing.

- **Commending to the truth**: then it is intransitive to monitor the processes and give kind of feedback to the organizational sections or people. This stage includes: controlling, MIS establishing, training, feedback, revision,...

- **Tolerating**: during the process of excellence management you should have some patience and also advise the staff for it. Patience moves mountains and by the lack of it, it would be hard to continue your model for excellence. It is again one of leader's functions to advise people for tolerance and to give them motivation, persuasion and hopefulness.

The relationships between these four components and the importance weights are as figure 3.

4. CONCLUSION

This paper has sought to introduce an Islamic model for excellence management. In addition, the paper has reviewed major Islamic resources related to the subjects such as management, excellence, leadership, time management, man, faith,... The paper concludes that
FACT model, if correctly identified and understood, would facilitate organizational excellence and development.

The issue of excellence in Islamic culture has always been addressed adequately in the literature. In this paper several questions have been raised and attempts made to specify religious assumptions and to identify organizational and individual qualities required for excellence. Future researches should focus on the test of FACT and showing its weaknesses or strengths. Also exploring in the Islamic resources for finding and understanding some new lessons learned is needed by religious experts.

In particular, the paper has suggested issues of which excellence consultants should be aware. Furthermore, it has raised the question: should excellence consultants, in their work processes, follow Islamic principles in spite of the current organizational environments? This question needs to be answered by future researchers. There is a need to challenge the traditional western models in excellence management. This is especially required, as more and more excellence consultants engage in international or cross-cultural assignments.

This study provides information for Islamic government managers that might wish to establish a religious and domestic model to enhance service quality in the public sector.
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