Localization of quality management system based on cultural values
Case study: ISO9001:2008 management system in Iranian organizations

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Abstract

One of the most fundamental problems of industrial, commercial and service organizations is the low quality of their products, whereas this issue makes their power of competitiveness toward their competitors equivocal. The Concept and methods of management and the development of quality have been proposed in industrial and economic environments for a long time and several organizations have also been successful to improving the level of their quality products through these methods. Overall, standards play critical role in human being’s life nowadays, although the effect of it may not tangible, but if we imagine the day without any standards for products, undoubtedly we find the importance of it in the world. If we eliminate the standard from our life, we will find that goods and services do not have their previous quality and they are not reliable and also in many cases threat our health. As the result of that we all desire the standard for guaranteeing quality of products. If culture of standard dominate in a country and become common everywhere, it eradicate all unwritten rules, therefore new frameworks and criteria will be created. Moreover, since these criteria are the result of wisdom, science and experience, wisdom orientation, science orientation and experience orientation can find their real position in the country. One way for this predominant in countries is localization of standards and quality basics with internal culture of these countries. The need for localization nowadays is considerable from every aspect, as it brings benefits to industries, customers, and government, simply to everyone. This research introduce the quality and standard basics especially ISO9001:2008 and the adaptation of their component and concepts to Islamic and Iranian norms.

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Keywords: Standard, Quality management, ISO9001:2008.
Introduction

Most of today’s discussions in post-modern world and ultra-changes era are rooted in human civilization and schools, and value systems. One of the traditional and valuable systems is Islam and its Holy Prophet School that is full of enterprise and valuable lessons. Several comparative studies are done due to the characteristics of change era after 1970s which is called evolution era. The relevant topics are human resources, 5s, entrepreneur in value system, Standardization with value attitude and new topics such as ISO.

One of the most important challenges in internalization of quality management systems on Iranian organizations is poor adaptation of dominant culture on quality management systems to Iranian Islamic culture. Since culture emerge in human unconsciously, and understanding and internalizing the concepts of management systems concepts, which are derived from western cultures, are difficult for managers and employers and deal with it superficial and formal. Therefore, one of the prerequisites for success in quality management systems, which are internalizing and changing the mind manager and mind employee, will not come true. So these systems usually achieved less result than expected ones.

According to the current research and the pathology, it is claimed that one of the main reasons for not achieving the quality management systems in Iranian organization is poor adaptation between this model and dominant culture, especially religious and value systems in mentality of managers and employers and other staff.

This paper, analyses management quality concepts and standard elements of ISO9001: 2008, then extract some equivalent concepts in Islamic culture from Quran and Sunnah and develop framework to enrich quality management systems via Islamic training and concepts that improve acceptance and internalization of quality management concepts and ISO9001:2008 standard in all staff in organization. Each behavior of theory and each theory of philosophy of specific outlook and each outlook contains specific culture. As a result, Islamic-Iranian behavior should be fit to, Islamic-Iranian theory, philosophy and outlook.

Standard

Standard might simply defined as rules and guides that provide common and accepted definition and methods that help to manage the uncontrolled situations. The international organization of standard, ISO, as valid source to define standard, define standard as:

“A standard is a document that provides requirements, specifications, guidelines or characteristics that can be used consistently to ensure that materials, products, processes and services are fit for their purpose.”^1

Quality definition

Quality in common language has different meanings for different people. Quality can be defined from different perspectives:

In ideal concept, products or services would consider as high quality if they did not have any error, fault or defect. It is also comparative and recognized by the person who faced with that product. Customers and consumers prefer goods and consider it as high quality if it fit to their demands and meet their needs.

^1 http://www.iso.org
In technical views, quality is full compliance with the specifications of the product or services with predefined quantity. This approach focuses on both measurable quantities, execution guarantee of what is required, and what is currently available.

W. Edwards Deming (1986) defined quality as follows:

“Good quality means a predictable degree of uniformity and dependability with a quality standard suited to the customer”.

Pryor, White, and Toombs (1998) believe that: “Quality refers to the extent to which processes, products, services, and relationships are free from defects, constraints, and items which do not add value for the customer”.

Quality might not simply be measured by one standard or assess its quantities. Quality is the pride of workmanship or enjoyment of work. With giving employees the chances or drive them to use their potential’s abilities, they could do accomplish their duties well, receive their virtual rewards and as a result productivity, quality and customer satisfaction will be improved.

Quality management system

Each organization should create the quality management system, document, implement it, and improve its effectiveness based on requirement of international standard.

Organization must:

- Identify process required for quality management system and implement it through organization.
- Specify Sequence and interaction of process
- Determine required standards and methods to ensure that both the operation and control of these processes are necessary for effectiveness.
- Ensure the availability of necessary resources and information to support the operation of the systems and processes.
- Monitor processes to measure and analyze the process.
- Implementing the essential actions to achieve planned results and continual improvement of these processes

These processes must be led and guided by organization in accordance with the requirements of this international standard.

Quality and standard in Ismalic view

The Creator of the world to set order for any things in the universe, and established some measure, amount and limitation for them, and for human relations with each other and with their Creator and to ensure their health and happiness, and obedience of God limitation and systems, send the holy Quran that is full of life rules and regulations in which there are so many references about rules, limit, and discipline of the good life.

Standard is not something fresh and new and emerging phenomenon, and a human mind made, its vast concept has existed through world. By understanding and adoption of nature and follow its creator, human could settle down and
implement standards in their life such as manufacturing, products and services and start new stage in the world of industry, manufacturing and trading named Standard

In religious society culture and in the constitution, several points is emphasized to state sovereignty and the tasks of the government in terms of public health and safety. In the beginning days of establishing Islamic government, there was some arrangement called “hasbie” that works in order to control quality of people’s needs and supplies and one or more people work whose named “mohtasab” . It is narrated that Imam Ali (AS) monitor the hasbie’s activities in Kufa market and control the quality of wheat, oil, and other things such as scales status, measures and so on.

There are some verses in the Quran that refers to limit, rate, payment, and best practice. Also, in the case of reduce or low-quality goods at wholesale, Surah Hud, verse 85, states that:

“My nation, be just in filling the measure and the scale. do not reduce people's goods and do not corrupt the land with mischief” .

So is it right that in Islamic market, Muslim producer manufacture less or irregular goods or buildings are built which do not obey the construction rules and endanger people life. In religious society each work should be done on the excellent level. The consumer and people’s right should be respected and customer satisfaction more important, the god satisfaction must be totally considered. Prophet Muhammad, whose behavior and words are model for all world, says about the importance of the right an standard work:

" Surely God loves every one of you who are doing something and make it in order ."

And also Imam Sadegh said:

“There is not a single thing (in the faith of Islam) except that there is a limit set for it so then when that limit is met, then that act is complete except since there is no limit and no end to it.

**Islamic views toward the value of high quality working**

In Islam, trying and working effectively is important and considered as the great pillars of human bliss in this world and in the next one. The requisite of human happiness and bliss to achieve heaven in more than eighty verses of the Quran known as two things: having faith and doing work effectively. (Good done)

In the above example we could find the following verses as:  

- the hospitality of those who believe and do good works shall be the gardens of paradise  
- whether they be a believing male or female, shall enter paradise, and not be wronged a pit mark of a date stone  
- And who believes in Allah and does good deeds, Allah will acquit him of his evil deeds and admit him to gardens underneath which rivers flow, where he shall live forever. That is the mighty triumph.

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1 Kanz al-Ummal: 9128  
2 Sura Kahaf, 107  
3 Sura Nisa, 124  
4 Sura Taghabon, 9
Good done or effective work and good job is Islam motto and unique goal. The basis and spirit of Islam, which was brought from the great savior of humanity “Prophet Muhammad “, is working and striving which could not separate from Islam.

Working is the only things that the righteous, virtuous and Accomplished person always looking for it. The unique grant for human in Islam is working. In Islam school, Abundance of wealth, dictatorship and Binge, is not Excellence criteria. The God said:

“Who amasses wealth and counts it, thinking his wealth will render him immortal ¹.

“And that everyone shall have in his account only that which he worked for²”.

Allah regards working and striving as human capital and for benefiting and utilizing this capital, encourage human to seek to bounty of Allah to apply this capital.

Economical effort and high quality industrial work should be a way to reach spiritual graduates and mental perfection. In order to explain achieving honor, review following verses:

“he who wants might, the might belongs to Allah altogether. to him ascend good words, and the righteous deed he raises. But those who devise evil deeds theirs shall be a terrible punishment and their plotting shall be annulled”³.

The meaning of above verses is:

First, Dignity and generosity is just for God who is absolute perfection. Second, Clean or right speech should be toward truth and Allah and a good word or prayer are not target anything unless finding target and they are just like tools to help human achieve effort’s objective, specially good done.

Or we could read in AL-MUMENOON (THE BELIEVERS):

“Messengers! Eat of that which is good and do good deeds; I have knowledge of the things you do” ⁴.

Explain the principles of quality management system 2008: ISO9001 and its relationship with Islam

This standard is based on encouraging organizations to adopt a process approach has been developed when creating, implementing and improving the effectiveness of quality management system. In this approach, the goal is to enhance customer satisfaction by meeting customer requirements. The number Seventeen figure displays a model for quality management system based on the process. In this figure communication between introduced processes in paragraphs of this standard and important role in determining customer needs and requirements as inputs is described. Monitoring of customer satisfaction is required the evaluation of information about the customer treatment of the organization in meeting customer demands, the shown pattern in the following figure encompasses all requirements of this standard, but does not show processes in detail.

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¹ Sura Hamze,2,3  
² Sura Najm,39  
³ Sura Fater,10  
⁴ Sura Momenoon,51
Quality Management System 2008: ISO 9001 is comprised of eight paragraphs that in the standard text after referring to the general quality management system and describing a process approach in the nature of standard ISO 9001 have been practiced to clarify about applications range of standard in section one, obligatory references in second section and definitions have been used in the third paragraph.

The presence requirements in quality management systems 2008: ISO 9001 are two categories: General requirements and requirements related to documentation that includes quality bylaw, control of documents and control of records that are included in the standard fourth paragraph.

The fifth paragraph; management responsibility, the sixth paragraph; resource management, Creating a product in seventh paragraph and Measurement, analysis and improvement has come. in the last paragraph of the standard.

In the remainder of this chapter we will practice to describe above paragraphs individually and expression of concrete examples in Islam.

**Management Responsibility**

According to the importance of management commitment and determination in organizational change, standard describes methods for organization management that by using it, senior management can provide evidences based on its commitment to create, implement and continuously improve the quality management system.

In this regard implies the principles in particular with management commitment, customer focus, quality policy, planning and design. Organization management is responsible for ensure about being specific and clear
responsibilities and authority within the organization and will be reviewed organization Quality management at planned intervals to make sure organization from continuing suitability, adequacy and effectiveness.

The principle of human responsibility that derived from his consciousness and authority, it is kind of ethical behavior that is associated with requirement and is binding; commitment which not incompatible with the human decision and authority. Ethical responsibilities sometimes are in the form of "personal morality". This means that each person as an individual, regardless of his work, about his behavior towards himself, his family and society is responsible and should be held accountable. Trying to get magnificence (makarem) and virtues, meet the need for others, follow the right and attend to it, pay others’ right, optimal use of divine blessings, Respect for the rights of friends, parents and children, attention to social problems and help the people are of the cases of responsibility of the individual which is referred to Nahjul Balagha. . (Nahjul Balagha: letters53 and wisdom 98,134,257,330339,446).

There are many traditions from the Prophet (pbuh) also about responsibility, including their opinion about finally who is responsible for the society that says about it:

"All of you are guardians and are responsible for each other so Imam is responsible of nation, the man is responsible of family and the woman is responsible for the house and children so all of you in management position you work under the attention of whom your responsible work."

Sometimes moral responsibility is in the form of "work ethic". Each person according to a job and a career he has, have a moral responsibility; including ethical responsibilities, bank clerks, lawyers and teachers. According to Imam Ali (AS), in every occupation and profession, there are certain must and must not include: scholars responsibility in the dissemination of knowledge, staff responsible for the observance of piety and obey God and pay trusteeship and compatibility with the people, responsibilities of managers and agents to support the religion of Allah and deal with pride and rebellion against the guilty and defend the limits of the islamic country and humility against the people, capitalists’ responsibility in helping the poor and fulfill their rights. (Nahjul Balagha: Sermons and Letters of 26.46 and Wisdom 105 by 328 and 478).

The third kind of moral responsibility is "corporate ethics" or "professionalism" that is the observer on Responsibility of persons as legal entities and it is except of individual and job responsibilities In which is emphasized on individual responsibility as a real person.

From Nahjul Balagha perspective on this assumption, ethical responsibilities based on holistic and systemic approach it means acquire the rights is equal with respect the rights of others and perform their duties against the rights of others is also exact the self-adjudication .

Hazrat Ali (AS )with beautiful expression, while arresting attention the people as the muslim nation to their professional and organizational responsibilities, has referred to Professional and organizational government responsibilities that the provisions these are:

“You have tasks against me as the head of government tasks and I have tasks against you as the governor and becomes obligatory no right upon anyone unless they do like it. If the parties fulfill to their duties and responsibilities, the right in the society get honor and emerge way of religion and symptoms of justice and the responsibility of persons as legal entities and it is except of individual and job responsibilities In which is emphasized on individual responsibility as a real person.

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traditions of the Prophet (pbuh) become stable. Then time is modified and the people will hope to continuity of government and the enemy is disappointed in desires”

In this type of responsibility, rulers and government agents as a legal entity, have a special responsibility in Islamic nations. Hazrat Ali (AS), in drawing and explaining the responsibilities states:

“Your right on me is not to hesitate to charity you and divide treasury fairly among you and teach you not to be ignorant and illiterate and train you to know the way of life”

**Resources Management**

Quality management system ISO 9001:2008 considers the resources one of the effective factors in achieving the goals of quality, performance, durability, and improvement and effectiveness of the system in order to enhance customer satisfaction. In this meantime knows capitals and human resources as the most valuable resources and special is considered it; Therefore, they obliged organizations to observe following cases:

1. Determine the requirements competences of employees
2. Providing appropriate training in order to achieve the necessary competences
3. Ensure that employees are aware of the importance of their activities

In discussing the competences of employees and relationship between person and job there are many narratives in Islam that was noted numerous examples of it in Chapter III. Here are some other examples of importance competence of employees to obtain jobs that can point to Imam Ali’s valuable statements to Malek that says:

"When you tested them (the agents and directors), then persuade them to work”

And or:

"After looking at your writers, choose best them for your work”

God says in the Quran in this regard:

“Allah orders you all to hand back trusts to their owners”

In the prophet morality and his statements also is emphasized the ”choice worthy”. He says as a general rule:

“Someone who undertakes an affair of Muslims, then charge someone in responsibility for a work while finding the fittest person than he is, he has betrayed Allah and his messenger”.

Imam Ali says about training employees:

1. Sermon No. 216
2. Sermon No. 34
3. Sermon NO 43
4. Sermon NO.56
5. NESA.58
"I have a right on you, and you have a right on me too, but your right on me is that… I will teach you not to be ignorance and I will instruct you to be polite that learn and to lent".

Creating the production

In this section of the standard, quality management systems focuses on factors and effective processes on creating production in line with quality objectives of the organization and achieving customer satisfaction.

For this purpose, customer-related processes are categorized into three groups:

- Determine product requirements
- Review product requirements
- Exchange data with Customer

Quality management system 2008: ISO 9001 engage organizations that plan how design and product development and be under controlled. As mentioned earlier, a requirement to control a process is attention to inputs, outputs, and revision process, therefore in particular with the critical process of organization (product design and development) the emphasis on the control inputs and outputs, review, verify, validate and control is necessary.

About importance of production in Islam there are several verses and narrations such as the Hadith of Prophet Muhammad (s) mentioned in this regard that says:

"If comes the time of extinction of the universe and commix solar system, one of you has a sapling in hand if it is possible to plant, plant it, thinking to extinction of the world not dissuade you from this action".

Imam Ali says in this regard:

"Who possesses the soil and water means natural resources and does not use of his human power for exploitation and spent time with poverty and begging, curse upon him".

Imam Ali wrote in letter 53 of Nahjolbalaghe addressing Malek such:

Malek "To encourage the society producers, receive less tax from the farmers because it causes growth and supply of public interest get taxes somehow that they can continue their work and stand on their feet because supply of their interest is supply of society interest and all the people are moiety and children of producers that sitting on their tablecloth."

the letter of imam Ali in appearance may indicate support from a group of farmers but the fact of the matter is that imam Ali paid special attention relative to work and production and the main message of this letter was support from the work, production, the hope, create love and passion of among people for work and more produce. The letter indicate an economic school in Islam the early advent of Islam, our leaders have emphasized to the work and production when Muslims had their specific problems, and in many Islamic territories, Muslims being fought with the infidels.

1 Nahjolbalagha, Simon, 34
2 Mostadrak, vol 2, p 51
3 Bihar al-Anwar vol 3, p 19
Measurement, Analysis and Improvement

In order to ensure the effectiveness of quality management system of the organization, processes monitoring, measure, analyze and improvements must be designed and performed. In this field encourages the organization standard to use of the statistical techniques and related procedures. The processes that quality management system ISO 9001:2008 considered in this field include: monitoring and measurement, control of nonconforming product, data analysis, and improvement.

In the field of measurement, monitoring and control, there are many verses and narrations in Islam. Because the belief to resurrection and doomsday Islam is a religion that strongly emphasizes auditing and measures of human actions. Verses and narrations that are examined the following shows high importance of measuring, auditing and monitoring in Islam.

In the Holy Qur'an Allah repeatedly emphasizes that will not be lost any actions of human and the case of human will be opened after death this represents accurate monitoring and control of God's worlds over the actions of human. This subject is well expressed in the following verses.

Allah says in the Quran:

“Then shall anyone who has done an atom's weight of good, see it and anyone who has done an atom's weight of evil, shall see it”\(^1\).

Allah says in Sura Anbia’ about the measurement of actions:

“And we will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there being the weight of a grain of mustard seed, (yet) will we bring it, and sufficient are we to take account”\(^2\).

Also says in Sura Tobe:

“And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do”\(^3\).

Allah says in Sura Yunus about the monitoring:

and you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but we are witnesses over you when you enter into it\(^4\).

One of the necessities in a healthy and successful management, is a complete system for monitoring and measuring and because of Islam, is a complete and comprehensive religion and answer to all the needs of human evolution and whatever that it may depend on the evolution of human happiness to be found in religious teachings, also has instructions in this regard and managers of Islamic organizations were ordered to have an accurate, serious and fair

\(^1\) Sura Alzalzalh, verses 7 and 8.
\(^2\) Sura Anbiya, Verse 47.
\(^3\) Sura Tobe, Verses 105.
\(^4\) Surah Yunus, Verse 61
system in order to monitoring, inspection and measurement, because health and success of each organization depends on monitoring, inspection and accurate measurement of the performance in the organization.

Imam Ali order about inspections in famous treaty of Malekashtar such:

"Send secret, truthful and loyal agents, until you can examine their actions, because continuous and hidden inspection causes that they motivate to bailment and tolerance with subordinates"\(^1\).

Elsewhere says:

"Check carefully the action of authorities and have them to work with correct test, not with personal opinion and self-centeredness"\(^2\).

**Improvement**

The purpose of measurement must be identifying the strengths and weaknesses in order to correct weaknesses and Created strengths. In this regard, Allah says in Qur'an:

“And we have tried them with both prosperity and adversity: in order that they might turn (to us)”\(^3\).

**Reformatory action**

In the Islamic system, one of the objectives and functions of the monitoring and evaluation is correction and rejection and elimination of corruption, because one of the main tasks of Islamic Government is the modification world and the hereafter of masses of people and their spiritual education. God verses repeatedly has emphasized to the necessity of reform and opposition with corruption from intellectuals. Quran in its interpretation, placed the prophets in the group of reformers as he quotes from Shoayb prophet :

“I desire nothing but reform so far as I am able”\(^4\).

**Repentance as a corrective action**

Man-made religion of Islam has put repentance as a corrective action for human. Repentance means remorse from sin and leaves it and if it was an action that is repairable a person should be the effort and trying to compensate.

Allah says in Sura Baqarah:

“Then human received (some) words from his lord, so he turned to him mercifully; surely he is oft-returning (to mercy), the merciful”\(^5\).

Also says in Sura Nisa about the confession:

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1. Nahjul Balagha, Letter 53
2. Nahjul Balagha, Letter 1002
3. Sura Araf: 168
4. Surah Hud, Verse 88
5. Surah Baqarah verse 37
“Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever knowing, wise”\(^1\).

Conclusions

In this research, quality management systems especially standard of ISO9001: 2008 were analyzed in order to institutionalizing the culture of the firm's quality orientation according to doctrine and concepts Islamic, in holy Quran and traditions and the concepts were extracted. This kind of quality management systems have been implemented in many different companies and organizations around the world and among these, those organizations and countries that have been able to adapt it with their native culture achieved great results.

To achieve this goal the concepts and components of the standard ISO9001: 2008 were analyzed and its equivalent or superior concept in Islamic culture of Qur'an and traditional were extracted and within this framework is presented; so that with enrichment the quality management systems by the concepts and Islamic teachings it increase accepting and internalizing the notions of standard ISO9001: 2008 in all of the organization personnel. In other word, this research has been created seeks to obtain quality indicators and criteria that it should be matches with institutions and culture of Islam – Iran .Because each behavior from the theory and each theory from the philosophy of particular worldview and each worldview from the particular culture was taken. Therefore behavior of Iranian - Islamic should be based on theory, philosophy, ideology and culture of Islamic - Iranian.

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*Quran*  
*Nahjolbalaghe*  
*Mostadrakol vasael, Vol 2.*  
*Bihar al-Anwar, Vol 3.*

\(^1\).Surah Nisa, verse 17