






Original Article

Developing management principles in health centers based on citizenship rights

Ebrahim Mokhtari ¹, Masoud Pourkiani ^{2*}, Saeed Sayadi ³,
Zahra Shokoh ⁴, Mahdi Mohammad Bagheri ⁵

¹ Department of Management, Kerman Branch, Islamic Azad University, Kerman, Iran.

Corresponding author and reprints: Masoud Pourkiani, Assistant Professor, Department of Management, Kerman Branch, Islamic Azad University, Kerman, Iran.

Email: pourkiani@iauk.ac.ir

Received: 10 Dec 2021

Accepted: 10 March 2022

Published: 18 March 2022

Abstract

Background: Given the importance of citizenship rights and the emphasis of Islamic culture on values of special interest, the purpose of this study is to develop management principles in health centers based on citizenship rights.

Methods: The research was descriptive-correlative. The statistical population consisted of all clients presenting to the Health Insurance Organization southeast of Iran in 2020 as the sample size was 384 people using Cochran's formula with the samples selected via random clustering method. Tools to collect data included a 174-item inventory on citizenship rights and development of Islamic culture-based management principles in health centers, suggesting the validity of 0.915 and reliability of 0.967, respectively. Structural equation modeling was used to analyze the data using AMOS22 software.

Results: The components of the right (life, dignity, equality, security and freedom) had a good and significant load factor of less than 0.05. Considering the values of the fit indices of the final model and the limit of acceptable values mentioned, it can be said that the model presented in this research was acceptable. The regression coefficients of the model showed that the mentioned variables well explain the citizenship rights in the service organizations according to the Islamic culture in the health insurance organization.

Conclusion: Freedom of expression allows citizens to have the right to access their thoughts and ideas in a variety of ways. Freedom of the press, media, speech, and association are examples of citizenship rights.

Keywords: Community Health Centers; Culture; Health; Human Rights; Insurance.

Cite this article as: Mokhtari E, Pourkiani M, Sayadi S, Shokoh Z, Mohammad Bagheri M. Developing management principles in health centers based on citizenship rights. *Soc Determinants Health*. 2022;8(1):1-9. DOI: <http://dx.doi.org/10.22037/sdh.v8i1.37031>

Introduction

Religious approach-based management research in health centers has focused on citizenship rights to demonstrate that Islam as an inclusive, living, and dynamic religion claims to meet all human needs for each generation (1).

Islam specifically focuses on citizens' rights which aims to meet citizenship rights. Islam, in

the meantime, respects universal citizenship rights, observing the right of life and the right of freedom, and the right of equality for all human beings, whether Muslims or non-Muslims (2), and the system of citizenship, denotes the enjoyment of members of the society of equal rights and duties, with no political, social, or civil discrimination. Islam respects the relationship between citizenship rights and equality and demands citizenship rights for all people (3).

According to the holy Islamic Sharia and the Iranian Constitution, the development of management principles in health centers is one of the main issues emphasized by Islam and the Islamic Republic of Iran. Some studies suggested that the public awareness of management principles-related rights in health centers was generally at a low level and the citizenship right at a much lower level (4) Wajde et al., demonstrated that there was a significant and positive relationship between organizational justice and meeting citizenship rights among faculty members of public universities in northern (5).

In a study, the organizational environment variables had positive, direct, and significant effects on observing citizenship rights (6). In the study of Akhilendra & Sadhana, there was a significant relationship between service compensation system, organizational support, and meeting citizenship rights (7). Religious foundations of Islamic culture, as well as existing laws in the country pertaining to developing management principles in health centers, is one of the major issues focused attention by Islam; it seems the reason why management principles development does not work in health centers is lack of a citizenship rights-specific model which is founded on Islamic culture, as this is seen a research gap to be studied by researchers; therefore, the present research aims to remove this research gap by developing some management principles in health centers according to citizenship rights in Islamic culture.

Methods

The research is applied in terms of objective and descriptive-correlative in terms of methodology. The statistical population of this study comprises experts at the Health Insurance Organization in Iran, used to identify and confirm the indicators. The requirements for being an expert included having at least an M.A. degree and 10 years. There were 30 of these

experts involved. In this research, to collect data based on the literature, a researcher-made inventory on factors affecting management principles development in health centers according to Islamic culture was used.

In this research, library and field methods have been used to collect information, books, articles, dissertations and Internet sites have been used to collect theoretical and experimental foundations in the form of libraries, and researchers have been used to collect research data in the field in coordination with the researcher.

This inventory has 174 items on a 5-degree Likert scale from strongly disagree to strongly agree scored from 1 to 5. To construct this inventory, the number of 30 university and the Health Insurance Organization experts were interviewed and components and items were extracted after manual coding was carried out. Accordingly, the inventory measures the factors affecting Islamic culture-based citizenship rights in 5 dimensions (right of life, right of dignity, right of equality, right of security and right of freedom). Formal validity of the research data collection tool was evaluated based on face and content validity, for which the inventory was provided to five university professors.

Referred to health insurance offices in southeastern Iran (Kerman, Sistan and Baluchestan, Hormozgan and Yazd provinces) and 562 questionnaires were completed by those referring to health insurance, which finally collected 384 questionnaires that were fully completed and returned.

Analysis of research data at the level of descriptive statistics (frequency, mean, standard deviation, lowest, highest, table and graph, skew and stretch, Mahalanobis test) using SPSS 23 software and structural equation modeling using 22 AMOS software Took. In order to evaluate the proposed model, the two-step approach of Anderson & Gerbing, was used. In the first

stage, the measurement model and in the second stage, the structural part of the model were estimated based on the results of the first stage and using structural equation modeling Structural Equation Modeling (SEM).

As shown by Table 1, the validity of the inventory was 0.915 ($\chi. P(X)/N = 0.915$).

Table 1. Content validity of the inventory on factors affecting development of Islamic culture-based management principles in health centers

Options	X	F	f/N	X. P(X)/N
Completely appropriate	1	639	0.73	0.73
Appropriate	0.75	195	0.22	0.165
Relatively appropriate	0.50	23	0.03	0.015
Inappropriate	0.25	13	0.02	0.005
Completely inappropriate	0	0	0.00	0.00
Total	-	870	1	0.915

The inventory's Cronbach's alpha coefficient was 0.967, which was above 0.70, so it can be concluded that the measurement tool enjoys acceptable reliability. To analyze the data, confirmatory factor analysis was used along with the AMOS software.

Results

Respondents' demographic information is shown in Table 2.

Table 2. Demographic information of the participants

Variable		Number	Percent
Gender	Male	179	46.6
	Female	205	53.4
Education Degree	High school	15	3.9
	Diploma	196	56.1
	Bachelor	116	30.2
	Master's & higher	57	14.8
Age (years)	< 30	19	4.9
	31-40	103	26.8
	41-50	125	32.6
	> 51	137	35.7

According to Table 3, the components had an appropriate factor load and their significance was less than 0.05, indicating that the components affecting the development of management principles in health centers according to Islamic culture include the right of life, right of dignity, the right of equality, the right of security and the right of freedom Figure 1.

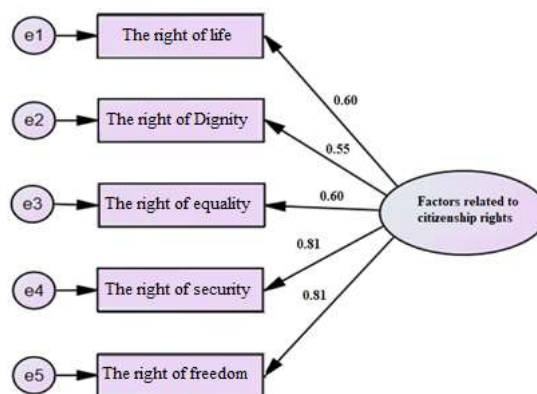


Figure 1. Factor loads of components of factors related to the development of Islamic culture-based management (the right of life, right of dignity, the right of equality, the right of security and the right of freedom)

According to Table 4, the components had an appropriate factor load and their significance is less than 0.05, indicating that the components of citizenship rights in the health insurance organization include providing high-quality services, expediting the way affairs are run, no-discrimination among the clients, empathy with the clients, protecting the clients' secrets, politeness and kindness, paying attention to the

Table3. Factor loads of components related to developing Islamic culture-based management principles in health centers in health insurance

Latent variables	Measurement indicators (Observed variables)	Factor loads	Significance
Factors affecting the development of Islamic culture-based management principles in health centers	The right of life	0.60	0.001
	The right of dignity	0.55	0.001
	The right of equality	0.61	0.001
	The right of security	0.81	0.001
	The right of freedom	0.76	0.001

Table 4. Factor loads of components about management principles development in health centers affiliated with the health insurance organization

Latent variables	Measurement indicators (Observed variables)	Factor loads	Significance
Citizenship Rights in the organization	Providing quality services	0.18	0.025
	Expediting the way affairs are run	0.36	0.001
	No discrimination among clients	0.52	0.001
	Empathy with the client	0.63	0.001
	Keeping client secrets	0.73	0.001
	Politeness and kindness	0.75	0.001
	Attention to the clients' needs	0.76	0.001
	Access to information	0.82	0.001
	awareness-raising	0.89	0.001
	Making compensation payments	0.83	0.001
	Attention to the rights of the disabled people	0.86	0.001
	Law-abiding	0.65	0.001
	Transparency of the affairs	0.50	0.001
	Accepting criticism	0.54	0.001

clients' needs and wants, access to information, awareness-raising, making compensation payments, attention to the

rights of the disabled people, law-abiding, and making affairs and criticism transparent Figure 2.

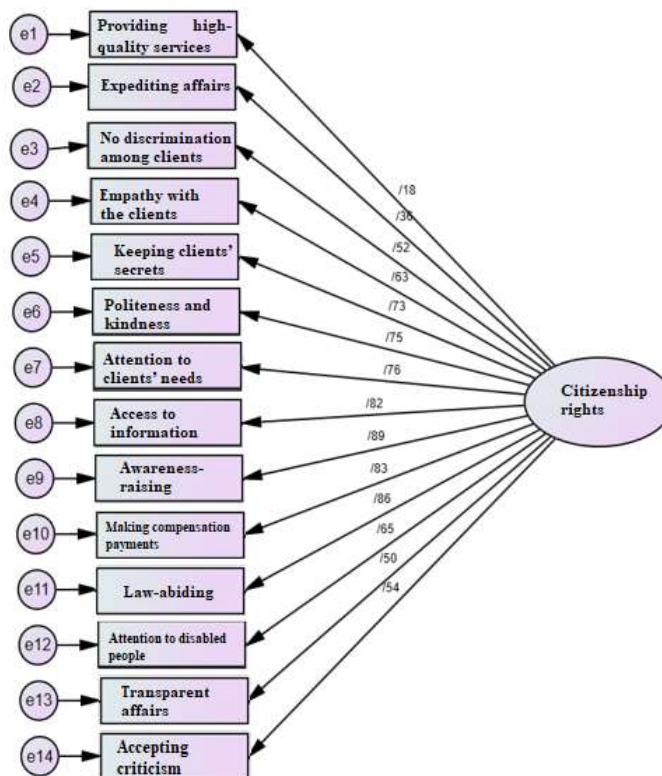


Figure 2. Factor loads of the components of Islamic culture-based management principles in health centers in the health insurance organization (Providing quality services, speeding up the handling of affairs, non-discrimination between the client, empathy with the client, keeping the client's secrets, observing courtesy and kindness, paying attention to the client's needs and wants, access to information, awareness, possibility Compensation for compensation, attention to the rights of people with disabilities and the disabled, legalism, transparency of the process, accountability)

Table 5: Fitness indicators for the developed models and the final model

Pattern fit indicators	X ²	Df	X ² /Df	NPAR	GFI	IFI	TLI	CFI	RMSEA
Developed model	5970/42	588	6/98	91	0/539	0/569	0/543	0/567	0/125
Corrective model (final)	1908/41	779	2/45	167	0/916	0/954	0/926	0/954	0/077
Independence model	12724/14	903	14/09	43	0/191	0/001	0/001	0/001	0/185

For the X² / Df fit index, values less than 5 are appropriate, and the closer it is to zero, the better the pattern will fit. For GFI and AGFI, IFI, CFI, TLI index, a value close to 0.90 and above is considered as an acceptable good fit, which indicates that the model is good. In relation to the RMSEA index, values close to 0.05 or less indicate a

good fit of the model. The model presented in this research is acceptable.

The modified model of citizenship rights in service providers according to Islamic culture in the Health Insurance Organization in the present study is shown in Figure 3, which indicates a good fit of the proposed model.

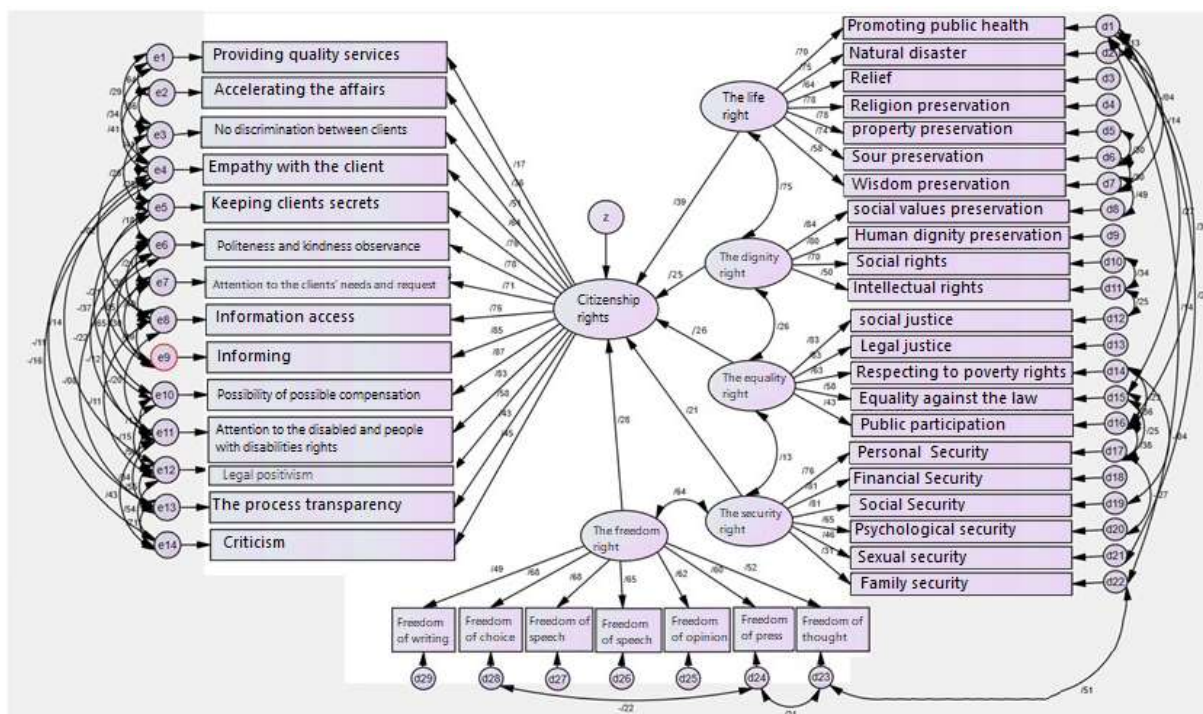


Figure 3: Approved model of citizenship rights in service providers according to Islamic culture in the Health Insurance Organization

Discussion

As the confirmatory factor analysis suggested, the factors pertaining to Islamic culture-based management principles development in health centers affiliated with the health insurance are as follows:

The right to life and its components (improving public health, protection against natural disasters, rescue and relief, protection of religion, protection of property, protection of life, and protection of reason). Consistent with these results,

Shabania & Asadnasab, argued that the right to life was one of the most basic citizenship rights in an Islamic society (3).

The findings from the research by Afshar Ahmadi et al., demonstrated the right to life was one of the Islamic culture-based management principles. Islamic scholars use Quranic verse 32 of Chapter Maedeh "That is why We decreed that whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all mankind, and

whoever saves a life is as though he had saved all mankind. Our apostles certainly brought them manifest signs, yet even after that, many of them commit excesses on the earth" and Verse 93 of Chapter Nisa' "Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; Allah shall be wrathful at him and curse him and He shall prepare for him a great punishment" to justify that killing one person without any excuse amounts to killing all people. Therefore, no one can kill the one with the right to life and deprive him of life, without an excuse. In Islamic teachings, the end of human creation was perfection and knowledge of the sublime God. Islamic-Shiite thinkers use verses 29-30 of Chapter Nisa' "And do not kill yourselves. Indeed, Allah is most merciful to you" as well as prophet's narrations to promise the permanent torment in the hell for those who commit suicide (8).

The right of dignity and its components (protection of social values, preservation of human dignity, social rights, and spiritual rights). Consistent with this finding, Shabania & Asadnasab, argued that the right to dignity was one of the basic citizenship rights in Islamic society (3). Results from the Afshar Ahmadi et al., research demonstrated the right of dignity was one of the Islamic culture-based management principles in health centers as suggested by Islamic views (8). Accordingly, one would say that the Qur'anic verses that describe the human caliphate, also speak of human dignity, suggesting human beings has a dignified status "*We truly bestowed dignity on the son of Adam*". Therefore, it is understood that God has bestowed great dignity over the children of Adam. According to this approach, human dignity originates from their nature and humiliation; however, what makes one superior to another is only piety, "*Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed, Allah is all-knowing, all-aware*". The verse mentions the noblest and

esteemed people in the sight of God as the one who is the most pious. Put it simply, it is the conduct of man nor gender, skin color, etc. that creates virtue and makes one superior to the other. Therefore, all human beings have equal rights. Islamic teachings have emphasized the fact that no perfection or true happiness will be achieved without Sharia and it is through perfection and happiness that dignity is achieved and man is blessed before God.

The right of equality and its components (social justice, legal justice, respect for the rights of the poor, equality before the law, and public participation). Consistent with these results, Shabania and Asadnasab, stated that the right to equality was one of the basic citizenship rights in an Islamic society (3). Results from Afshar Ahmadi et al., research showed that the right of equality was one of the Islamic culture-based management principles in health centers as suggested by Islamic views. For Islam, all human beings are equal because they are humans and no one is superior to the other. As suggested by the Holy Qur'an, *all human beings are created out of a single soul* (8).

In a letter to Malik Ashtar, the commander of the army, Imam Ali (AS) writes: Lest you gain privilege for yourself in what is equal between you and others. *All human beings of any race or material and spiritual characteristics are either male or female and the first man and woman, called the parents of all mankind, were created of the same nature* (8). Thus, the creation of all human beings has been the same as they are equal. The Holy Prophet (PBUH) says: "*People are like the beads of a comb; i.e., they are equal*" (9).

Realizing the rights of the destitute as regards public property and equal treatment of all citizens by the state, without any form of discrimination, are based on the principle of the Quran has laid emphasized on. The prophet (PBUH) says *no society attains salvation unless the weak take their rights from the strong, without*

fear. Equality is one of the concepts that has received considerable attention in recent centuries in politics and social law, and especially in citizenship law. Motahari, has considered one of the meanings of justice to be equality because the main root of justice is equality (10).

The right of security and its components (life security, financial security, social security, psychological security, gender security, and family security). Consistent with these findings, Afshar Ahmadi et al., considered the right of security as an Islamic culture-based management principle (10). Mohammadi Masiri Jalili, stated that the security component was one of the basic rights of citizens in an Islamic society. The Quran emphasizes the need to provide security for citizens, while at the same time speaks of life security and financial security as well as character and dignity security. One of the most basic rights of citizens is security against internal foes and invasion by foreign adversaries. Because nothing is established without security, it is necessary to create a coordinated, strong, and specialized army to be led under a powerful and committed leader (12).

Order based on equality and justice, with the rights of human beings being immune from violation or transgression, is thought of a human ideal the Holy Qur'an has focused on when it says:

"And do not cause corruption on the earth after its restoration, and supplicate Him with fear and hope: indeed, Allah's mercy is close to the virtuous". In another verse, *"Indeed the requital of those who wage war against Allah and His Apostle, and try to cause corruption on the earth, is that they shall be slain or crucified, or shall have their hands and feet cut off from opposite sides, or be banished from the land. That is a disgrace for them in this world, and in the Hereafter, there is a great punishment for them".* Also, as regards oppressors, the Quran states: *"Punishment is not permissible for the oppressors",* and *"We*

will burn the one who commits aggression and oppression shortly" (9).

The Holy Qur'an considers security a pillar for establishing the rule of Allah and righteous disobedience as well as Imamate, believing it to be a product of human development (Noor: 55). It also considers the sense of security to be one of the characteristics of the faithful servants. Imam Ali (AS) argues that security in the society has been a motive behind the uprising of the righteous and the transcendental goals of the goal of equality is one of the concepts that has received special attention in recent centuries in the field of politics and social law, and especially in the law of citizenship. Therefore, one of the most basic duties of the rulers towards their citizens is to spare no effort to create security in the society. Public security in society is so important that Imam Sadegh (AS) says: All people in any society need three things, the first and most important of which is the security (10).

Accordingly, one of the reasons for establishing a government in society is the provision of public security in that society, without which the members of society cannot develop their talents and help rebuild their society.

The right of freedom and its components (freedom of thought, freedom of the press, freedom of opinion, freedom of expression, freedom of civil society, free choice, and freedom of writing). Consistent with these results, Afshar Ahmadi et al., argued that the right of freedom is a principle of management (8), while Mohammadi Masiri Jalili, considers freedom as one of the basic rights of citizens in an Islamic society. In the Holy Qur'an, it is explicitly stated that *"Allah has brought you forth from the bellies of your mothers while you did not know anything. He made for you hearing, eyesight, and hearts so that you may give thanks".* The Holy Qur'an instructs people to contemplate, which is very critical; it reiterates to people to reflect on what God

has created and that it raises the issue of thinking (11).

Various verses in the Quran have emphasized contemplating about God, human creation, prophets, prophecy, and the Hereafter, also called worship. This denotes freedom of thought and expression. Therefore, according to Islamic teachings, if a belief is found to be based on thinking, Islam accepts it. Freedom of belief is freedom of thought, however, beliefs that are based on heredity and imitation, originating from ignorance are not accepted by Islamic teachings as freedom of thought as it never adopts them in the name of freedom of belief (10).

Freedom of expression allows citizens to have the right to access their thoughts and ideas in a variety of ways. Freedom of the press, media, speech, and association are examples of citizenship rights.

Conclusion

According to the research results, there is a positive and significant relationship between the right to equality and its components (social justice, legal justice, respect for the rights of the poor, equality before the law and public participation) with citizenship rights. The Health Insurance Organization recommends strengthening the right to equality and thus promoting citizenship rights to achieve social justice in the organization, employees while trying to realize the rights of citizens, the organization strives for equitable distribution of wealth in society, providing employee services in accordance with labor laws. If there is no relationship and there is no discrimination between clients in legal matters, the complaint process should be the same for all clients. This organization has a special support program to support the poor and the financially deprived, and no one should be deprived of services due to their inability to pay. There should be no gender, ethnic or cultural discrimination in the implementation of the law for employees,

and all employees should have an equal share in decisions. Officials welcome the citizens' criticism of the organization, and officials are considering citizens' suggestions for solving problems and providing better services.

Suggestions for future researchers

According to the results of this study, the following researches can be suggested:

- 1- Carrying out this research in other governmental and non-governmental organizations, comparing the obtained results with the present research.
- 2- Examining other managerial and organizational factors affecting citizenship rights in the health insurance organization

Author's contribution

Ebrahim Mokhtari and Masoud Pourkiani developed the study concept and design. Saeed Sayadi acquired the data. Zahra Shokoh and Mahdi Mohammad Bagheri analyzed and interpreted the data, and wrote the first draft of the manuscript. All authors contributed to the intellectual content, manuscript editing and read and approved the final manuscript.

Informed consent

Questionnaires were filled with the participants' satisfaction and written consent was obtained from the participants in this study.

Funding/financial support

There is no funding.

Conflict of interest

The authors declare that they have no conflict of interests.

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