

# Promotion of Public Responsibility Among the Maranao Muslim Public Administrators

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*The subject of the study are Maranao Muslim public administrators who illustrate the bearing of ethics and religion in government service. While Islam lays the foundation for the sense of public responsibility, some Maranao Muslims are not strictly observing the Islamic doctrines in the performance of their job. The triumph of Maranao cultural values such as clannish orientation, personalism and maratabat over the Islamic doctrines could partly explain this phenomenon. To establish the universal application of such explanation, the study recommends that a similar investigation be conducted among the Tausugs and Maguindanaos.*

## Introduction

The focus of public administration has changed over time. In the past, the technical and internal dimensions of public organization have been the primary concern of students and practitioners. This concern is based on the proposition that bureaucracy has to be value-free to effectively perform its functions. Events in government, however, indicate the insufficiency of such proposition. Recent trends in public administration reveal the significance of ethics and religion in government. Nevertheless, few studies have so far been conducted on the extent to which religious beliefs and ethnic values affect official conduct and behavior. Similarly, the operationalization of the notion that religious doctrines provide effective source of moral values have not been recognized.

To fill the research gap on the relationship between religion and public responsibility and to the quest for the indigenization of public administration, this study attempts to describe and explain the role of religious beliefs in the promotion of public responsibility among the Maranao Muslim public administrators. Such relationship is seen within the context of their cultural, historical and administrative traditions. Furthermore, this study determines the extent to which responsibility is affected by certain socioeconomic characteristics of the administrators.

Many studies have been written about the Muslims in the Philippines but few of them deal with the contribution of Islam to public administration. In this paper, the extent to which Islamic doctrines as prescribed by the *Holy Qur'an* and the *Hadith* (traditions of Prophet Mohammad, peace be upon him) are practiced among Maranao Muslim public administrators is examined. The main argument posited in this study can be summarized as follows: that *Islam* lays the foundation of the sense of public

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responsibility, hence, adherence to Islamic doctrines effectively promotes public responsibility among the Muslims. This argument is based on the following assumptions:

(1) That the Islamic notion of public responsibility is compatible with values upheld by public administration in a sense that like the latter, the former has the ultimate objective of providing the needs of the people through the observance of moral norms of conduct and efficiency in the performance of the job; and

(2) That the Muslims consider the strengthening of moral fiber as the highest degree of self-fulfillment.

### *Scope And Objectives*

The study is primarily concerned with the role of religious doctrines in the promotion of public responsibility among Maranao Muslim public administrators. Public responsibility, although focused on administrative responsibility, is not exclusively confined to administrative responsibility as traditionally defined. In this particular study, it consists of two dimensions, namely: (1) observance of the norms of conduct that are consistent with the Islamic doctrines such as universalism, efficiency as well as technical, jurisdictional and propriety norms, and (2) responsiveness to clients' needs.

The study has the following objectives:

(1) To describe relevant cultural values of the Maranaos that may be related with the manner by which Maranao Muslim public administrators discharge their functions;

(2) To describe the prevailing administrative context in the Department of the Interior and Local Government (DILG) and Department of Agriculture (DA) in the provinces of Lanao del Sur and Lanao del Norte and its relationship with administrative responsibility;

(3) To find out the relationship between the religiosity of public administrators and their level of administrative responsibility; and

(4) To determine the demographic and socioeconomic characteristics of public administrators that are related to their level of administrative responsibility.

### *Theoretical and Analytical Framework*

*Public Responsibility Defined.* Public responsibility is the feeling of personal commitment and accountability of public administrators to perform their official functions in accordance with the universal norms of conduct with the ultimate objective of providing effective service to the target clientele. Provision of services in accordance with the universal norms of conduct constitutes the real essence of administrative responsibility. Hence, its effective operationalization requires internal commitment and moral

obligations on the part of the public administrator. For the term, to be "appreciated appropriately and practiced effectively, its meaning and operationalization must be deeply rooted in the collective aspirations of a people and welded tightly into the values they hold dear" (Tancangco 1990:3). It is in this context where Islam becomes an effective mechanism in the promotion of administrative responsibility. In Islam, a public administrator is directly responsible to God and as such, he must deliver for the efficient, effective and responsive performance. Responsibility is not viewed as an imposed set of rules or a package of quantitative outputs. Instead, it is regarded as an integral part of the human existence. The basic articles of faith in Islam, i.e., belief in the oneness of God, the Prophets, the angels, the life hereafter, the Books sent down to mankind, the Divine Decree, and the meaning of a true believer and a true Muslim all relate to the manner by which a Muslim public administrator manifests his responsibility.

Public responsibility, as defined in this study, is a function of the public administrator's religiosity, certain demographic and socioeconomic characteristics of the public servants, and the cultural as well as the administrative contexts as encircling dimension. As shown in Figure 1, a public administrator's religiosity is measured in terms of knowledge of religious doctrines, acceptance of such doctrines and observance of sacred rites.

Observance of sacred rites is contingent on the level of acceptance. Level of acceptance is likewise dependent on the level of knowledge of religious doctrines.

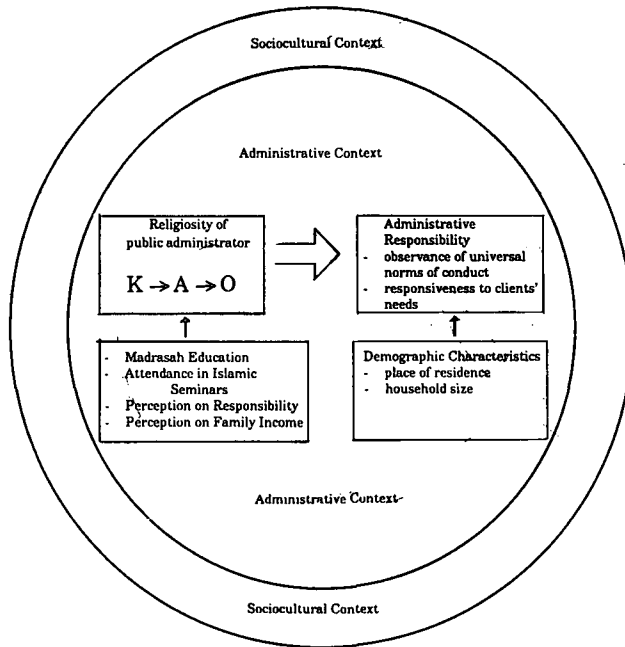
It is understood from the diagram that the sociocultural and administrative dimensions may not be directly related to public responsibility. Hence, no attempt was made to find out the causal relationship between the sociocultural milieu and administrative responsibility.

Indicators of public responsibility used in this study include: observance of universal norms of conduct (e.g., universalistic, technical, jurisdictional, propriety and efficiency norm) and responsiveness to clients' needs.

Universalistic norm is said to be observed by a public administrator when he treats his clients equally or equitably based on approved guidelines regardless of relationship. Technical norm refers to adherence to approved guidelines in the implementation of the program. Jurisdictional norm refers to unreasonable interference in the duties and responsibilities of other public administrator either in terms of area or subject coverage. Propriety norm is defined as the absence of vested interest in the selection of project/demonstration site. Efficiency norm refers to performance of one's duties as indicated in the job description.

Observance of these universal norms of conduct was measured through the evaluation made by peers and clients of public administrators except the efficiency norm. In the case of the latter, this was measured through the attestation of the public administrator on the actual duties that he performs.

Figure 1. Analytical Model



Legend:  
 K - Knowledge  
 A - Acceptance  
 O - Observance

**Methodology.** The research design adopted in the study is a quasi-experimental design called "static group comparison." It collects data at one point in time from two or more groups of respondents believed to have different characteristics.

The two groups of Maranao Muslim public administrators include (1) those residing in Muslim dominated community and (2) those residing in non-Muslim dominated community. By comparing the two groups, the study can determine whether sociocultural milieu influences administrative behavior.

There are three types of respondents in the study. The main respondents are 77 Municipal Field Officers (MFOs) of the DILG and the DA in the provinces of Lanao del Sur and Lanao del Norte. The other types of respondents are 650 peers of the MFOs and 1,366 clients. The total number of respondents is 2,093.

The MFO respondents are categorized by agency and by province. In terms of agency, there are 42 respondents from the DILG and 35 respondents from the DA. In terms of province, there are 60 MFO respondents from Lanao del Sur and 17 from Lanao del Norte. The disparity in the number of respondents is due to the lesser number of Muslim MFOs in Lanao del Norte.

Likewise, the client respondents are of two kinds: clients of DILG field officers and clients of DA field officers. There are 316 local government officials like Vice Mayors and Members of *Sangguniang Bayan* (local legislative body), who constituted the clients of DILG MFOs while there are 1,050 clients of the DA.

The study used survey questionnaires, records available in the offices being studied, other sources of secondary data as well as personal observations of the researcher. Both quantitative and qualitative analysis were employed in the study. Qualitative analysis was used in describing the administrative capability of the two agencies included in the study as well as some relevant information about the Maranaos.

Percentage and frequency counts were used in the following data: demographic and socioeconomic characteristics of respondents, knowledge of religious doctrines, acceptance of such doctrines, observance of sacred rites, observance of universal norms of conduct, responsiveness to clients' needs and perception of the fieldworkers of administrative responsibility.

Regression and correlation analysis were used in determining the relationship between the independent variables (i.e., religiosity and demographic characteristics and socioeconomic characteristics of public administrators) and the dependent variable (i.e., administrative responsibility). The same test were likewise used in determining the relationship between knowledge of religious doctrines, acceptance and observance of sacred rites. Difference of means and chi-square test were also used to determine the relationship between certain demographic and socioeconomic characteristics of administrator and administrative responsibility.

### Understanding the Maranao Muslims

The term Maranao refers to the people residing in the periphery of Lake Lanao. In theory, they are part of the Muslim Ummah who claim Islam as their religion. Islam is a complete way of life. It embraces all aspects of human life. As such, some relevant teachings of Islam relate to the manner or quality by which public servants discharge their public responsibility. Nonetheless, the behavior of Maranao public servants may be affected by the degree of his commitment to religious teachings and certain cultural values. In this context, while the major argument posited in the study is that adherence to Islamic doctrines enhances public responsibility among the Maranao Muslim public servants, it becomes logical to describe certain cultural values that may influence their administrative behavior.

Some Maranao values and practices cannot be outrightly considered Islamic. They have certain characteristics, on the surface, that appear to be un-Islamic. These unique characteristics are derived from the Darangen epic which recounts the story of the Maranao ancestors and the basic historical events that determine the kind of people they are today. Henceforth, an understanding of the Maranao cultural values that help shape the Maranaos' characteristics will explain and account for a great deal of their behavior that cannot be accounted for by Islamic doctrines.

Certain cultural values and practices are believed to have influenced the behavior of the Maranaos in their dealings with the government and the way they practice Islam. These include: (1) clan concept and (2) *maratabat*.

### *Clan Concept*

The Maranao society is conceived as consisting of superordinate lines of descent (*pu'gawidan*) and subordinate lines of descent (*pu'gawid*). A Maranao traces his lines of descent from his father and mother side. Mutual aid among members and dependence on the leaders of the clan are among the practices of the Maranaos which have relevance on the dynamics of power and authority. The rich are morally obliged to provide financial assistance to poor kins. In times of need (e.g., sickness, marriage of son, and death), all the members of the clan are obliged to provide assistance to the needy. One who is in power and authority is also morally obliged to accommodate the needs of his relatives. Not doing so is considered a disservice to God. This particular value encourages nepotism and deviance from propriety norm.

### *Maratabat*

The concept of maratabat springs from extreme identification of oneself with ancestors. The latter is referred to, among Maranaos, as *kambangsa* (tracing of descent from the ancestors down to the descendants). Because of *bangsa* (ancestors), one should defend his relatives, promote family welfare, do good deeds, and above all make it appear that he maintains a good standard of living in order not to downgrade the clan to which he belongs. Saber and Warriner (1975:91) describe the maratabat among Maranaos as follows:

In Maranao usage the term maratabat refers to an assumed "psychological substance" they possess. It is a concept common throughout the society. . . This folk psychology is used to account for, explain, justify and rationalize individual actions and behavior over a wide range of situations for it is thought to be the fundamental motivating force. Furthermore, if an act can be justified as stemming from maratabat it is an accepted act. This is to say that a man is judged to be good or bad not so much in terms of the consequences of his acts, but rather in terms of the extent to which he has maratabat.

Maratabat is oftentimes equated with shame as exemplified by the expression "*Oba iran gomiraw*" (They might think). Because of maratabat, Maranaos are generally arrogant and showy. As such, Maranao Muslim jurists considered maratabat as a distinctive un-Islamic Maranao value. One who aspires to live in a complete Islamic way of life should be able to do away with arrogance, extravagance, luxury and above all, false pride. These are all exhibited by Maranaos who strongly adhere to the concept of maratabat.

### **Brief Description of the Administrative Context**

The two agencies studied are the Department of Agriculture and the Department of the Interior and Local Government in the province of Lanao del Sur and Lanao del Norte. These two agencies were compared in terms of their administrative capability. The indicators of administrative capability used in this study are: resources (human and nonhuman), administrative processes, technology, support and leadership.

### Resources

The DA has an edge over the DILG in terms of resources, administrative processes and technology. As shown in Table 1, the average number of field workers in the DA is 5 while in the DILG, it is only 1.6.

In terms of salary, the Municipal field officers of both departments fall on the same salary scale. Both of them receive ₱6,798.00 per month. In both cases, field officers are provided monthly traveling allowance to cover their expenses in the field. However, in the case of the DILG (Lanao del Sur), the monthly traveling allowance has been suspended for more than two years at the time of the interview.

The Department of Agriculture has one provincial vehicle in each of the two provinces. While in the case of the DILG, only the provincial office in Lanao del Norte has one official vehicle. The provincial office in Lanao del Sur has none.

**Table 1. Departments' Resources By Province**

Resources	DA		DILG	
	Lanao Norte	Lanao Sur	Lanao Norte	Lanao Sur
A. Personnel				
Fieldworkers	114	190	41	53
Staff	31	24	12	13
Average fieldworkers per municipality	5	5	1.8	1.4
B. Logistical Support				
Traveling Allowance	✓	✓	✓	None
C. Equipment				
Provincial vehicle	1	1	1	None
Radio (SSB)	None	None	1	1

Other important equipment that facilitates communication is the radio communication system (single side band). Both provincial offices (Lanao del Sur and Lanao del Norte) of the DILG have this kind of communication system.

### Administrative Structure and Processes

With regard to administrative structure and processes, the two departments are similar in the type of organizational structure, manner of appointment, and emphasis on quantitative outputs. Policymaking and appointment of personnel in the two depart-

ments are both centralized. In addition, performance of fieldworkers in both departments is based on quantitative outputs.

Significant difference is observed between the two departments in terms of the assignment of fieldworkers. Among the 35 Municipal Agricultural Officers (MAO), majority (24 or 68.5%) of them are assigned in the municipalities where they reside. Only less than one-third (11 or 31.43%) of them are not assigned in their place of residence. (Refer to Table 2.) The majority (33 or 78.57%) of the Local Government Officers (LGO) V in the DILG are assigned in municipalities where they do not reside. Only 9 or 21.43% are assigned in municipalities where they reside.

**Table 2. Distribution of Field Officers According to Place of Assignment By Department**

Place of Assignment	Department		Total	
	D I L G	D A	No.	%
Place of Residence	9	24	33	42.86
Outside of Place of Residence	33	11	44	57.14
Total	42	35	77	100

Still related to the assignment of personnel is the practice of constant reshuffling of fieldworkers. In the DILG (Lanao del Sur), fieldworkers are reshuffled every time the provincial management desires to do so. Practically all of the 10 fieldworkers who were informally asked by the researcher asserted that there is no objective basis in reshuffling field personnel. The respondents also revealed that in most cases, they were transferred to other municipalities when they have already established a good working relationship with the local officials and the people. They argued that this practice has tremendous effect on their performance. However, this practice is not done in the DA in both provinces and in the DILG (Lanao del Norte). Frequent change in the area of assignment has adverse consequences on the responsibility of field officers. It makes them unmindful of the needs of the constituents because of the presumption that sooner or later they will be transferred to another municipality.

### *Technology*

Technology, in relation to administrative capability, refers broadly to "knowledge and behavior essential for the operation of the organization and more specifically to knowledge and practices required by, or essential to the program itself" (Iglesias 1976:xxxv).



In conformity with the civil service policy of using the educational preparation is one of the objective basis in determining one's competence. Thus, the educational background of the MFOs of the two departments in relation to their job specification were compared.

Among the MAOs, a great majority (28 or 80%) of them are graduates in Bachelor of Science in Agriculture. The remaining 7 or 20% are graduates in Bachelor of Arts (2), Bachelor of Science in Community Development (2) and Bachelor of Science in Elementary Education (3). (See Table 3.)

In the case of the DILG, the MFOs have varied educational background. More than one-third (17 or 40.48%) have finished Bachelor of Science in Elementary Education (BSEED); almost one-half (19 or 45.24%) are Bachelor of Arts graduates; three or 7.14% are graduates in Bachelor of Science in Commerce. Only 2 or 4.76% of them are graduates in Bachelor of Science in Community Development (BSCD) and one or 2.36% has finished Bachelor of Science in Agriculture (BSA). (See Table 3.)

**Table 3. Educational Background of Field Officers By Department**

<i>Educational Attainment</i>	D I L G		D A	
	<i>Number</i>	<i>Percent</i>	<i>Number</i>	<i>Percent</i>
BS Agriculture	1	2.38	28	80.00
BS Commerce	3	7.14	0	00.00
BS Com. Development	2	4.76	2	5.71
Bachelor of Arts	19	45.24	2	5.71
BS Elem. Education	17	40.48	3	8.58
Total	42	100	35	100

It can be inferred that the MFOs in the DA are more of technical specialists while those in the DILG are more of generalists. In relation to their job, the data imply that MAOs have the necessary educational qualifications to their job while only few (3 or 7.14%) of the DILG field officers have the same. Nevertheless, any social science degree adequately satisfies the minimum educational requirement for LGO V as far as the job specification is concerned.

Besides educational preparation, another variable that may contribute to the competence of an employee is training. Preservice or on-the-job training, provides the employees with the knowledge and skills necessary for the efficient performance of their functions. It supplements the educational preparation of the employees.

Practically all (38 or 90.48%) of the DILG field officers have undergone six months preservice training while none of the Municipal Agricultural Officers have similar training. However, selected personnel are sometimes sent to undertake specialized training on new agricultural practices.

### *Support*

One of the critical inputs to administrative capability is support. It refers to the "whole range of actual or potential roles and behavior of persons and entities which tend to promote the attainment of certain organization goals" (Iglesias 1976:xxxvi).

The delivery of services is dependent not only on the performance of the field officers, but also on the receptivity of the clients. Clients may facilitate or impede the delivery of services. As what Bryant and White (1982:200) have noted:

Lower-level administrators are strategically important in the success of development programs and projects. Yet they are often caught in crossfire between the members of the public and their own organizational hierarchy.

In this context, this study compares the behavior of the clients of the two departments. The clients of the DA and that of the DILG belong to two different sectors. The former belongs to the working class of the agricultural sector and the latter (as used in this study) belongs to what may be referred to as the "local politicians."

The farmers are usually residing in the remotest barangays which are often inaccessible to transportation. Most of them are receptive to modern agricultural innovation. The problems of inaccessibility and negative attitude on the part of the farmers provide limits and constraints on the performance of the Municipal Agricultural Officers.

Unlike the farmers, the local government officials are exposed to the government activities in the area. The local officials want to play an active role in these activities. The field officers of the DILG are there to supervise the activities of local government officials and provide technical assistance to develop their administrative capability. If they perform more of their supervisory functions, in such a way that hidden transactions are known, they are considered traitors, uncooperative and ineffective because they cannot work well with the local officials. But if they succumb to the "whims" of the local executives, their supervisory functions are neglected and they may also be involved in negative bureaucratic behavior. This problem hinders the effective performance of DILG field officers.

### *Leadership*

The leadership in an administrative organization is considered as a key input and at the same time a processing factor in the enhancement of administrative capability. According to Iglesias (1976:xxxviii):

Deficiencies and inadequacies in any or all of the critical inputs could be mitigated and/or improved by the adoption of a variety of facilitative (and manipulative) strategies, . . . designed to increase or enhance any or all of the critical inputs in the implementation process.

The behavior of the head of office and his degree of commitment to public service influence the behavior of his subordinates. "Through exhortation, advocacy and example, leadership could communicate to organization members the motivation to achieve program objectives" (Iglesias 1976:xi). In three of the offices studied, the provincial heads of office may be considered men of action. They are assertive of their functions. They see to it that every problem that comes into their attention is being attended to as early as possible. Such kind of attitude and behavior encourages dynamism among the subordinates. On the other hand, the apparent incapability of one head of office in performing his duties may have encouraged indolence and absenteeism among the field officers. He does not report to office regularly. Practically all the administrative functions are performed by the assistant. Nonetheless, he decides on all policy and financial matters.

On the whole, field officers of the departments studied encountered varied administrative and environmental constraints which affected their level of responsibility. It is believed that the repercussions of these constraints could be minimized if they have the commitment and dedication to public service. Such qualities can easily be developed and are usually found among people who have the love of God in their hearts.

### **Religiosity and Public Responsibility**

Public responsibility is one area that deserves more attention because the essence of government can only be felt by the people when public servants are administratively and politically responsible. But promoting public responsibility is a tedious task as manifested by the prevalence of irresponsible public servants despite the existence of so many control mechanisms. External control mechanisms may be useless unless internal individual control devices are likewise recognized in the process. One way of operationalizing this proposition is promoting moral values among public servants. The concept of moral values should be compatible with what religion prescribed as moral. The importance of religion to morality has been simplified by an English moralist when he said: "Some would divorce morality from religion, but religion is the root without which the plant of morality will die" (cited in Montemayor 1985:14). Jose P. Laurel shared the same idea as manifested by the ten rules of conduct which he formulated. One of these rules of conduct states that: "The foundation of good government is morality. The basis of morality is righteousness which is divine" (Quirino 1991:24).

Based on the above statements, it is argued that one way of enhancing public responsibility is through spiritual development.

*Religiosity of Public Administrators*

In this study, religiosity was measured in terms of knowledge of certain Islamic doctrines, acceptance of these doctrines and observance of certain religious rites. These three indicators were found to be significantly interrelated. In other words, acceptance of Islamic doctrines is contingent on the level of knowledge (computed  $z$  value of  $r$  is equal to 3.6) and observance of religious rites is likewise dependent on the degree of acceptance of Islamic doctrines (computed  $z$  value of  $r$  is equal to 2.4). (See Table 4.)

**Table 4. Religiosity and Related Variables**

<i>Variables</i>	<i>r</i>	<i>z</i>	<i>Significance Level</i>	<i>d.f.</i>
knowledge vs. acceptance	.426	3.6	.001	75
acceptance vs. observance	.284	2.4	.05	75
knowledge vs. observance	.577	4.9	.001	75
religiosity and responsibility	.774	6.67	.001	75
religiosity and norms of conduct	.779	6.7	.001	75
religiosity and responsiveness to clients' needs	.2384	2.05	.02	75

A religious person is defined as one who is knowledgeable of Islamic doctrines, accepts these doctrines and performs most of the required religious rites. It should be pointed out, however, that the Islamic concept of a religious person connotes that in addition to the three previously mentioned criteria, one has to act and behave in accordance with the Islamic values in order to be considered as such.

Comparatively, a greater number (27 or 64.29%) of the DILG field officers fall on the "highly religious" category than the DA field officers (11 or 31.43%). As reflected in Table 5, slightly more than one-third (15 or 35.71%) of the DILG field officers as against majority (24 or 68.57%) of the DA field officers fall on the category of "low religiosity." Hence, there are more DILG than DA field officers on the "high religiosity" category (chi-square = 8.076, d.f. = 1, prob. = 4.486E-03).

*Responsibility of Public Administrators*

As pointed out earlier, responsibility was measured in terms of the degree of observance of certain universal norms of conduct and responsiveness to clients' needs.

**Table 5. Distribution of Field Officers Based on Religiosity By Department**

Category	Department			
	D I L G		D A	
	Number	Percent	Number	Percent
High	27	61.29	11	31.43
Low	15	35.71	24	68.57
Total	42	100	35	100
Mean = 30				S.D. = 10.49
Chi-square = 8.07				D.F. = 1
Probability = 4.486E-03				

*Observance of Universal Norms of Conduct.* Using the average rating of the field officers on the client and the peer evaluation, the finding reveals that the most commonly observed norm is technical, followed by universalistic, jurisdictional and then propriety. (See Table 6.)

**Table 6. Average Observance of Universal Norms Based on the Peer and Client Evaluation (N=77)**

Respondents	Observing (%)	Not Observing (%)	Total (%)
Technical	76.62	23.38	100
Universalistic	73.38	26.62	100
Jurisdictional	68.18	31.82	100
Propriety	21.43	78.57	100

A closer look into the consistency of the peer and client evaluation on the extent of observance of certain universal norms reveals a decreasing number of field officers that are always observing certain norms. Majority of the field officers are not observing the norms most of the time. For instance, only eight or 11.94% of them were consistently rated as always observing the universalistic norm (Table 7). Out of these eight field officers, seven are DILG and only one is DA field officer.

**Table 7. Consistency of the Peers and the Clients' Evaluation in the Observance of the Universalistic Norm By Department**

Category	Department						Total	
	D I L G		D A					
	No.	%	No.	%	No.	%		
Always observing	7	16.67	1	2.86	8	11.94		
Not always observing	35	83.33	34	97.14	69	88.06		
Total	42	100	35	100	77	100		

Table 8 shows that one-fifth (16 or 20.78%) of the field officers were consistently rated by the clients and the peers as always observing the technical norm. Among them are 14 or 33.33% DILG and only two or 5.71% are DA field officers.

**Table 8. Consistency of the Peers and Clients' Evaluation in the Observance of Technical Norm By Department**

Category	Department						Total	
	D I L G		D A					
	No.	%	No.	%	No.	%		
Always observing	14	33.33	2	5.71	16	20.78		
Not always	28	66.67	33	94.29	61	79.22		
Total	42	100	35	100	77	100		

Again, only less than one-fifth (13 or 16.88%) of them were consistently reported by the clients and the peers as always observing the jurisdictional norm. Eleven or 26.19% of those field officers who were consistently rated as observing the jurisdictional norm are DILG and only two or 5.71% are DA field officers. Refer to Table 9.

**Table 9. Consistency of Peers and Clients' Evaluation in the Observance of Jurisdictional Norm By Department**

Category	Department						Total	
	D I L G			D A				
	No.	%		No.	%	No.	%	
Always observing	11	26.19		2	5.71	13	16.88	
Not always	31	73.81		33	94.29	64	83.12	
Total	42	100		35	100	77	100	

Table 10 presents that still fewer (9 or 11.69%) of them were reported by the clients and the peers as observing the propriety norm. Among them are seven 16.67% DILG and only two or 5.71% DA field officers.

**Table 10. Consistency In The Peers And The Clients' Evaluation in the Observance of Propriety Norm By Department**

Category	Department						Total	
	D I L G			D A				
	No.	%		No.	%	No.	%	
Always observing	7	16.67		2	5.71	9	11.69	
Not always	35	83.33		33	94.29	68	88.31	
Total	42	100		35	100	77	100	

Comparatively, there is a greater number of DILG field officers who were consistently rated as always observing the universalistic, technical, jurisdictional and propriety norm than the DA field officers.

*Responsiveness to Clients' Needs.* Public responsibility tends to lose its meaning when conceived as a duty of a public servant to certain authority in the hierarchical ladder for a particular kind of performance apart from its being responsive to the needs of the

clients. In this context, one of the indicators used in the measurement of public responsibility was the degree of responsiveness to clients' needs. The Municipal Agricultural Officers were rated by farmers while the Local Government Officers V were rated by municipal government officials.

Using the average rating of the field officers on the peers and clients' evaluation, a great majority (37 or 88.10%) of the DILG field officers were considered responsive to at least 70% of the clients' needs. Similarly, majority (25 or 71.43%) of the DA field officers were considered as belonging to this category. Only 5 or 11.90% of the DILG and more than one-fourth (10 or 28.5%) of the DA field officers were considered responsive to at most 69% of the clients' needs. As Table 11 shows, there is no significant difference between the two departments in terms of their responsiveness to the needs of their clients.

**Table 11. Field Officers' Responsiveness to Clients' Needs in Percentages Based on their Average Rating on the Peer and the Client Assessment N=42/35**

Percentages	Department						Total	
	DILG			D A				
	No.	%		No.	%	No.	%	
90 - 100	2	4.76		0	0.00	2	2.6	
80 - 89	17	40.48		13	37.14	30	38.96	
70 - 79	18	42.86		12	34.29	30	38.96	
60 - 69	5	11.90		4	11.43	9	11.69	
50 - 59	0	0.00		5	14.29	5	6.49	
40 - 49	0	0.00		1	2.86	1	1.3	
Total	42	100		35	100	77	100	

Combining the scores of the field officers in the two indicators of responsibility (observance of universal norms of conduct and responsiveness to clients' needs), the analysis revealed that more than one-half (24 or 57.14%) of the DILG field officers fall on the "high responsibility category." On the other hand, only one-third (12 or 34.29%) of the DA field officers are classified under this category. Majority (23 or 65.71%) of the DA field officers are classified under the "low responsibility category" as against 18 or 42.86% of the DILG field officers (Table 11). Again, there are more field officers of the DILG than of the DA under the "high responsibility category." This pattern is statistically significant (chi-square = 4.007, d.f. = 1, prob. = .0453).



DILG than of the DA under the "high responsibility category." This pattern is statistically significant (chi-square = 4.007, d.f. = 1, prob. = .0453).

An analysis of Table 4 revealed that the difference in the level of responsibility between the field officers of the two departments is contingent on their degree of religiosity ( $r = .774$  with a corresponding  $z$  value of 6.67). This means that religiosity and public responsibility covary in positive direction. The more religious a person is, the higher is his sense of responsibility.

To determine which of the two components of public responsibility—observance of universal norms of conduct and responsiveness to clients' needs—is more highly associated with religiosity, each of these dependent variables was correlated separately with religiosity. Further analysis of Table 4 revealed that religiosity is more highly correlated with observance of universal norms of conduct than responsiveness to clients' needs.

The concept of religion in Islam explains this finding. The purpose of religion is not to deprive man of anything useful but to open for him the inexhaustible treasures of sound thinking and right action. "Religion purifies the soul from evil, clears the mind from doubts, strengthens the character and corrects the thinking and convictions of man" (Maududi 1975:30). The religious rites train the Muslims to be patient, enduring, honest, dutiful and to be steadfast in the midst of social unrest. Indeed, if all men have the true conviction to serve God by following His Law there would have been peace and prosperity in this world. This is clearly indicated in the following verse of the Holy Qur'an (Chapter 7, verse 96):

If the people of the town had but believed and feared God, We should have opened out to them (all kinds of) blessings from the heaven and the earth.

The superiority of a truly religious person over the rest is manifested by the following verse from the Holy Qur'an (Chapter 5, verse 13):

O people, We have created you of male and female, and made you of you peoples and tribes that you might recognize each other. The most noble of you in the sight of God is the most God-fearing among you. Truly God is All-seeing, All-wise.

Certain characteristics of a religious individual facilitate his observance of the universal norms of conduct. For one thing, he is aware and conscious that as a Muslim he is obliged to follow the Islamic value on equality and fairness so that in treating his clients he is bound to disregard affinity or any ascriptive relationship (universalistic norm). Giving special treatment to clients in the discharge of one's functions destroys the sanctity of religious rites and all other good deeds of a Muslim, hence, he cannot afford to sacrifice his faith (Iman) in God in lieu of his relatives and friends. In addition, he

believes that all his deeds in this world will be accounted for in the Life Hereafter and that his relatives and friends can in no way help in his salvation. Secondly, he acknowledges that he is directly responsible to the Creator for the efficient performance of his functions in accordance with the approved guidelines technical norm. Any deviation from the guidelines aimed at satisfying personal interest is considered a breach of contract. It stemmed from the fact that Islam considers the oath of office as a contract between the employee and the government. Inasmuch as Islam considers breach of contract a great sin, a religious person tends to avoid committing such misdeed as much as he could. Thirdly, a truly religious Muslim is contented with what he legally possesses. He does not aspire to become wealthy through illegal or immoral means. He believes that to earn a living in indescent way will nullify his performance of sacred rites as well as his good deeds and that illegally acquired wealth will be a source of disgrace in the Life Hereafter. These religious tenets prevent a true believer in Islam from being tempted to indulge in graft and corrupt practices.

### **Demographic and Socioeconomic Characteristics of Public Administrators and Responsibility**

Aside from the religiosity of public administrators, another set of variables that were posed to have effects on public responsibility are certain demographic and socioeconomic characteristics, such as: type of education, attendance in Islamic seminars or lectures, place of residence, family income and household size. Among these variables, attendance in Islamic seminars or lectures, perception on family income, perception of administrative responsibility and residence in official station were found to be significantly related to public responsibility.

Attendance in Islamic lectures was found to be significantly related with public responsibility in a positive direction (correlation coefficient ( $r$ ) = .91341, critical value (2-tail, .05) = .25187); converted  $z$  value of  $r$  = 6.9 which is higher than 1.96, the tabular value at .05 level of significance). The finding indicates that the more frequent one attends seminars on Islamic teachings, the more he will become responsible in his job.

Attendance in Islamic lectures increases one's knowledge on the teachings of Islam. Knowledge learned through this medium has the greater tendency to be internalized because the participant has the interest to learn the subject matters at his own volition. Attending Islamic lectures is a voluntary act which is common among Muslims who desire to distinguish the lawful from the unlawful acts.

Table 12 shows that perception of field officers of their family income significantly affects their level of responsibility (chi-square = 29.969, tabular value at .05 = 3.841, d.f. = 1).

**Table 12. Perception on Family Income and Responsibility  
N= 18/59**

Public Responsibility Score	Perception on Family Income					
	Sufficient			Insufficient		
	No.	%		No.	%	
High	18	100		14	23.73	
Low	0	0		45	76.27	
Total	18	100		59	100	
Computed Chi-square = 29.969						
Tabular value at .05 = 3.841                      d.f. = 1						

Those field officers who perceived their family income as sufficient are more administratively responsible than those who perceived their income as insufficient. Among the field officers who perceived their income as sufficient only two or 11.11% belong to the high income category. Practically all of those who have high income perceived their income as insufficient which means that high income does not ensure satisfaction on the part of the employee. Consequently, having high income does not necessarily prevent a public servant from engaging in corrupt practices.

This finding gains support from Islamic injunction on the pursuit of material benefits and luxury. Although Islam does not prohibit the pursuit for material benefits, yet, it maintains that God is the overall Sustainer. If one believes in this value, he is contented with what he legally possesses no matter how meager. Regarding the Islamic value against luxury, Al- Qardawi (n.d.:84) pointed out that:

... the existence of luxury is also an expression of social injustice, as only a few can afford luxurious items at the expense of the deprived masses of people.

In support to such statement, the pertinent provisions of the Holy Qur'an are quoted below (Chapter 17, verse 16):

And when We intend that We should destroy a township, We permit its luxury-loving people therein. Then the word is proved true against it, and We then destroy it utterly.

Another variable that significantly contributes to public responsibility is perception of administrative responsibility. Field officers who perceived their responsibility in accordance with the Islamic concept of public responsibility tends to be more administratively responsible than those who perceived it otherwise. As Table 13 shows, majority (17 or 60.71%) of those who perceived responsibility in accordance with Islamic

concept belong to the "high performers" category. On the other hand, less than one-third (11 or 20.56%) of those field officers who perceived responsibility in accordance with the western concept of objective responsibility fall under this category. Majority (25 or 69.44%) of them belong to the "low performers" category.

This particular finding indicates that the more an individual becomes knowledgeable of his duties as a Muslim public servant, the more responsible will he become in his job.

The Islamic concept of public responsibility enjoins public servants to perform their job efficiently and effectively and considers the unseen (angels) as the immediate supervisor.

**Table 13. Perception on Responsibility and Job Performance**

<i>Job Performance</i>	<i>Perception of Responsibility</i>			
	<i>Islamic Concept</i>		<i>Western Concept</i>	
	<i>No.</i>	<i>%</i>	<i>No.</i>	<i>%</i>
High	17	60.71	11	30.56
Low	11	39.29	25	69.44
Total	28	100	36	100
No Answer	13			
Mean	22.03			
Chi-square	4.660			
Tabular Value at .05 = 3.841				
d.f. = 1				

Another demographic variable that significantly contributes to public responsibility is place of residence. As can be seen from Table 14, residence in official station significantly contributes to public responsibility (computed  $t = 2.9138$ , tabular value at  $.05 = 1.96$ ).

**Table 14. T-test Result Residence in Official Station and Responsibility**

	<i>Group 1</i> (Residing in OS)	<i>Group 2</i> (Not Residing in OS)
mean	23.0138	17.2603
std. deviation	4.2292	10.7204
difference between means	= 5.754	
std. error of difference	= 1.9746	
computed t value	= 2.9138	
tabular t value (.05)	= 1.96	
degree of freedom	= 75	

Several reasons may be pointed out why residence in one's official station tends to enhance responsibility among field officers. In the first place, a field officer residing in his official station is frequently available in the area, thus making him accessible to the clients in case his services are needed. Secondly, he has the greater tendency to be known by the people than one who does not reside in the area. Because of proximity, performing his job functions is more convenient and therefore there is greater tendency to be efficient, effective and responsive.

### Conclusions

While Islam lays the foundation of public responsibility among the Muslims, some Maranaos are not strictly observing the Islamic doctrines in the performance of their jobs. This may be attributed to their insufficient knowledge of Islamic doctrines which made them adhere to certain Maranao values (e.g. clannish orientation or personalism and maratabat) and apply these values in the performance of their functions. The weakening of the sense of public responsibility among this group of people may have been further aggravated by their negative attitude towards the government which is also a product of the policy that was enforced by the Philippine government. In this context, the hierarchical structure as an instrument in ensuring responsibility among the Maranao Muslim public servants proved to be irrelevant. Nevertheless, religiosity of Maranao Muslim field officers significantly contributes to their degree of public responsibility. In addition, certain administrative arrangements and standard operating procedures inhibit the public servants to perform their job responsibly. Given these constraints, and considering that Islam is regarded not only as a religion but as a complete way of life, the only potential source, at hand, that can enhance public responsibility among the Maranao Muslim public administrators is their commitment to God because the Law of God requires every dedicated Muslim to perform his job with utmost efficiency, effectivity and responsiveness. As the findings of the study attest, religiosity

of public administrators enhances public responsibility to the extent that: (1) they are not influenced by the prevailing values of the society that run contrary to Islamic doctrines; (2) cultural change had taken place, thereby, making cultural values conform with the Islamic values; and (3) the administrative culture facilitates the promotion of public responsibility.

The two dimensions of public responsibility used in this study are influenced by the field officers' personal religiosity, demographic and socioeconomic characteristics and the administrative context.

In conclusion, promotion of public responsibility in a Maranao cultural setting should take a form distinct from the western approach and those applied in non-Muslim Filipinos. In the first place, one thing that necessitates prior attention is the development of the feeling of belongingness (or loyalty) to the organization in particular and to the government in general. Once this is resolved, the hierarchical structure (e.g. supervision) can be utilized to ensure administrative responsibility among public servants.

While the dominant approach of securing responsibility gives more emphasis on the external and internal system control, the applicable strategy among the Maranao Muslims is the utilization of the internal individual control first before the internal and external system control mechanisms.

Based on the findings of the study, the following proposition is forwarded: The notion and operationalization of public responsibility is determined by the religious orientation, the politico-administrative environment and perhaps by the sociocultural milieu and the history of a given society.

Finally, the feeling of moral accountability to the Creator over and above the external accountability to the people makes the notion of public responsibility among the Muslims distinct from that of the western view.

### **Recommendations**

In the light of the significant findings and the implications derived from the study, the following recommendations are forwarded.

To lend credence to the findings of the study, further research on the influence of religion and culture to the different aspects of public administration is recommended. The same kind of study, including the role of culture, may be conducted among other Muslims like the Tausugs and Maguindanaos.

Public administration as a discipline must not only be concerned with the technical dimension of management but also with values and ethics as an important foundation for administrative theory. Factors that motivate employees to adhere to ethical norms must be examined. In addition, ways to prevent the rise of self-interest must be studied.

In practice, it is suggested that to nurture the positive implications of the personal (religiosity, demographic and socioeconomic) characteristics of public servants to the enhancement of public responsibility corresponding organizational and leadership reorientation must be made along with some structural innovations.

Considering that knowledge of religious doctrines is significantly related to the behavior of public servants, personnel policies on recruitment and employee development should include among others, the following:

- (1) Preservice orientation or training designed to indoctrinate prospective appointees on moral values;
- (2) The requirement for good moral character should not be taken as a lip service policy. Actual research on the character background of applicants should be made;
- (3) Employee development program in the form of trainings and/or seminar workshops should be constantly conducted to upgrade the knowledge, abilities and moral values of the employees; and
- (4) Integrity and other indicators of moral character should be made part of the criteria in the promotion of employees.

Further, political consciousness should be developed among the citizens. They should demand effective, responsive and high level of performance from the government.

Finally, the Moral Recovery Program spearheaded by Senator Leticia Shahani should be supported by all sectors of the society nationwide. Such kind of program requires a multisectoral tie-up the cooperation and coordination of government as well as nongovernmental organizations.

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