



Designing a Participatory Decision-Making Framework with an Islamic Approach

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Abstract

Background: Human decisions are influenced not only by rational elements but also by circumstances, feelings, and beliefs. Understanding these factors is crucial for effective decision-making.

Objective: This study aims to design a participatory decision-making framework based on an Islamic approach.

Methods: Data were collected using library resources and interviews with 48 experts. The Grounded Theory method was employed for analysis.

Results and Conclusion: The study identified key dimensions of Islamic participatory decision-making, including effective factors (Consultation, Islamic brotherhood/sisterhood, beautiful patience, Self-Knowledge), contextual variables (Stress-Free Beliefs, Moderation, Divine precepts, DIKW pyramid), deterrent factors (Poor Culture, Arrogant Leadership, Fear of Mistakes, Parochialism), and outcomes (Facilitate Decision Implementation, Employee Growth, Culturalization, Al-Falah). A central concept of Optimal Distance was introduced, encompassing 12 types of distance across three axes and practical criteria for measurement. Attention to optimal distance can enhance participatory decision-making in various situations.

Keywords

Participatory decision-making, Islamic decision-making, Optimal Distance, Group decision-making, Grounded Theory.

Introduction

Nowadays, participatory decision-making has become increasingly popular (Turskis et al., 2019), and in the commercial, industrial (Murshid, 2018), political, and governmental arenas (Mancilla and Bodin, 2019), many decisions are made in a collaborative manner (Zhang, 2002). Participatory decision-making can be defined as an open, creative, and continuous process (Baudry et al., 2018), which strives to provide an opportunity for every stakeholder to participate in the discussion and find effective options that everyone can live with (see Taket and White, 2000). However, it should be noted that, as there are different definitions of decision making (Simon, 1987; Luan and Gigerenzer, 2019; Nicholls et al., 2020), there are different perspectives on participatory decision making.

There are various theories developed for participatory decision-making. The techniques range from the most philosophical approaches (for example, see PANDA by Taket and White 2000) to the most instrumental techniques (Halbe et al., 2018). It is necessary to create conceptual frameworks that enable the application of participatory decision-making to decision-makers of different schools of thought and religion. Reviewing most of the provided tools reveals the vital role of intellectual traits, beliefs, and personality characteristics of the decision-makers in participatory decision-making (Camilleri, 2020).

In general, the beliefs of decision-makers (DMs) - like or even more than their other characteristics - influence their decisions (Chang, 2017). Every decision is made based on the decision maker's thoughts, worldview, and beliefs, even when it is made on issues such as economic (Becker and Woessmann, 2020), cultural (Horndeski and Koontz, 2020), and social issues (Khandan, 2013). This is much more accurate for participatory and group decision-making (Hylland and Zeckhauser, 1979). Through participatory decision-making, the beliefs and worldviews of each DM, directly and indirectly, affect the final decisions (Belfield et al., 2020). More importantly, in many cases, this effect occurs subconsciously (Cuillier, 2012).

Accordingly, recognizing and systematizing the impact of worldviews and beliefs on decision-making can significantly improve the quality of decisions, as well as other irrational elements, including the role of emotions in decision-making (Csikszentmihalyi and Nakamura, 2014). In line with this, recognizing the impact of Islamic beliefs and worldviews on decision-making is necessary for Muslim communities and organizations. Considering the high frequency of participatory decision-making in Islamic

organizations and communities (Menchik, 2016), clarifies the importance of this issue for participatory decision-making.

Besides, given the vastness and population of the Islamic community and the widespread presence of Muslims in other communities and organizations (Ummulkhayr et al., 2017), and the subconscious influence of each DM's beliefs and worldview on decisions (Cuillier, 2012), this issue is also vital for the whole world societies and Organizations (With a non-Muslim majority).

More importantly, methodical attention to participatory decision-making with an Islamic approach can also play an important role in the development and promotion of modern decision-making knowledge and communities with a non-Muslim majority.

According to the principles of multiculturalism, addressing applied areas in different value-cultural contexts is the most substantial source of diversity, creativity, composition, and finding new perspectives for these applied areas (Stevens et al., 2008). Therefore, the teachings of Islamic culture, derived from the experience of dozens of nations over fourteen centuries, are a powerful resource that can illuminate the multicultural engine of decision-making knowledge. In addition, it helps to overcome the lack of integration in multicultural communities and organizations (Singh, 2010).

On the other hand, attention to Islamic spirituality has been introduced in many management fields as an important development and improvement in that field (Egel and Fry, 2017)¹. Recent research has shown that new perspectives on management knowledge and decision-making, derived from different cultures and ontologies, can play a significant role in major crises, such as the COVID-19 crisis. According to these studies, if management knowledge and decision-making use these new resources, it can provide timelier and richer responses to these crises (Azar and Azizi, 2022). Consequently, the paper aims to recognize, explain, and address the effects of Islamic beliefs and worldviews on participatory decision-making.

However, it should be noted that this issue is also theoretically necessary. Participatory decision-making with an Islamic approach addresses a significant gap in the scientific literature on Islamic decision-making (Alavi et al., 2020).

Islamic decision-making² is an important field in the scientific literature of Islamic management, which has been studied so far by many researchers.

1. It is clear that paying attention to other religions can be instructive in its turn (Kriger et al, 2005), but due to the detailed discussion, it is not within the scope of this article.

2. Islamic decision-making differs in three main ways from the usual decision-making patterns: in Foundational theories, for example, in Islamic decision-making

It has been studied in organizational, cultural (Alavi et al., 2020), political (Çarkoğlu and Kalaycıoğlu, 2007), financial (Salehi et al., 2020), accountancy (Abdul-Baki et al., 2013), economics (Wanke et al., 2016), industrial, moral (Naghi Pourfar and Bakhshi, 2015), and philosophical (Choudhury & Hoque, 2006) aspects. Furthermore, considerable research has been conducted on executive-managerial approaches in this field (Hamzehpour et al., 2018).

Although these studies have formed a theoretical framework for Islamic decision-making, however, participatory decision-making in the Islamic approach has not received as much attention as necessary (Lawal and Yusuf, 2014). We have already shown that addressing participatory Islamic decision-making is vital for both Islamic and non-Islamic communities. However, not much attention has been paid to this area. Therefore, in addition to the executive gap, there is a real gap in the theory of dealing with participatory decision-making with an Islamic approach. As we can see, although there has been plenty of research in both areas of participatory decision-making and Islamic decision-making separately, minimal effort has been made to combine these two essential areas.

Accordingly, this study scrutinizes how Islamic teachings influence participatory decision-making.

Due to the complexity of the issue and the need for widespread use of the opinions of Islamic thinkers and experts, by using the Grounded Theory, we attempted to provide a framework for Participatory decision-making with the Islamic approach. In this regard, the paper tried to make full use of the views of Islamic management scholars so that the resulting framework can be used as the basis for applied research in this field. Accordingly, the main questions of this research are as follows: 1- What are the Islamic teachings that influence participatory decision-making? 2- What are the results and

instead of the utilitarianism basis, which is a common basis in Western decision-making, the principles of Islamic growth are introduced. The second arena is in goals. In Islamic decision-making, worldly and otherworldly goals are seen in parallel and pursued at the same time. In this view, the world and the Hereafter are not separate. Instead, the world is the farm of the Hereafter. The third area is in the methods and some details. For example, some researchers have suggested the doctrine of benevolence (al-maslahah) instead of social responsibility in Islamic decision-making (Azizi et al. 2017). As mentioned, each of these areas of difference can be the source of new ideas and answers to new decision-making issues, so thinkers in the field of decision-making from all cultures and paradigms must pay attention to this decision-making approach.

consequences of Islamic participatory decision-making on two material and spiritual levels?

It is clear that the answers to the first question are more effective in compensating for the mentioned theoretical gap, and the answer to the second question can be a step to fill the practical gap in this area.

1. Research methodology

This study enjoys library resources and interviews with experts to gather data. The study of library resources has been done in three categories of library resources, namely, sources of participatory decision-making in the common management paradigm, sources related to decision-making in the Islamic management paradigm, and sources related to the teachings of Islamic culture. In this regard, the intermediate steps of the meta-synthesis method (the third and fourth steps of the Sandelowski & Barroso (2007) model in meta-synthesis) have been used to examine the resources (Walsh and Downe, 2005). Accordingly, for each of the two areas of participatory decision-making and Islamic decision-making, a more general area was selected to obtain maximum coverage of works related to each area. For this purpose, the title "Islamic Management" was chosen to cover Islamic decision-making, and the title "Group Decision Making" was chosen to complete the topic of participatory decision-making. This helped us to find works related to our subject on a broader range and better understand the roots of both our subject areas. Also, this action helped us to examine many of the original Islamic works and sources from the perspective of the present study. Library resources were used in the following steps: In the first step, the literature on participatory decision-making and Islamic decision-making was examined. This vital issue clarified the gap in this field for the authors. The second use of library resources was a comprehensive review of the literature on Islamic management and Islamic decision-making as a preliminary step to identify necessary features for experts in the field of participatory decision-making with an Islamic approach. The third use was when analyzing the codes obtained from the interviews, which helped us to compare the findings related to participatory Islamic decision-making with the existing literature on participatory decision-making in other schools and other types of decision-making in the Islamic management school.

We used semi-structured interviews in conducting the interviews. Asking main research questions formed the structure of the interviews, but supplementary questions were considered for the interviewee to share as much as possible. Each interviewee was interviewed in at least three different sessions. The first session is an introductory talk on participatory

decision-making and Islamic decision-making. The second session, which formed the basis of the interview, lasted an average of 100 minutes (in some cases longer, held in two separate sessions). In the third session, the output of the previous interview session and the points extracted from it were delivered to the interviewees. It also lasted an average of 60 minutes. In the interview sessions, the interview process was semi-structured in such a way that the questions that were actively asked of the interviewees were the main research questions, but during the discussion, and according to the subject, other questions were asked for further explanation and clarification by the interviewers. Of course, in all interview sessions, the interviewers made sure that the questions were not posed in such a way as to direct the interviews in a particular direction (for example, using words or body language in a way that indicates a desire or reluctance to a particular subject)¹.

Interviewees were selected by theoretical sampling. To validate the theoretical sampling process, after consulting with experts, three essential criteria were considered for selecting the interviewees: a) Specialization in Islamic sciences. B) Expertise in management knowledge and decision-making. C) Having managerial work experience. Snowball sampling was also used to complete the interviewees. The average age of the interviewees was 50 years.² All interviewees had a Ph.D. (in various fields of management and decision-making) and had a seminary education (in special schools of Islamic education). Respondents also had a managerial background and management experience of at least ten years.³

After the 38th interview, the researchers reached a theoretical saturation - conditions where new interviews had no new data and did not change the relationships between the data (Omidikia et al., 2012)⁴. However, to ensure theoretical saturation, the interviews continued, and in general, 48 experts with all three characteristics were interviewed. Communication with interviewees was not limited to one interview but continued as a process of

1. The interviews were conducted simultaneously by two interviewers, and one of the interviewers was focused on monitoring the non-bias of the questions asked.

2. 12 people between 30-40, 14 people between 41-50, 12 people between 51-60, 9 people between 61-70, and one person over eighty years old.

3. 17 people with less than 15 years of experience and 24 people with 15 to 30 years of experience and 7 people with more than 30 years of managerial experience.

4. We have to honestly admit that between the 11th and 13th interviews we doubted that we might have reached a theoretical richness, but fortunately, the research team decided to continue the interviews, and it soon became clear that this assumption was incorrect. Accordingly, after the 38th interview, ten more three-step interviews were conducted to ensure the theoretical richness.

discussion and consultation. Furthermore, the final model of the research was shared with all 48 experts. In fact, at this stage, the interviewees were used as consultants.

We also used the Grounded Theory method for analysis. Participatory decision-making is an emerging topic in the field of Islamic management and Islamic decision-making; therefore, the Grounded Theory is a proper tool to extract Islamic teachings through the experts' opinions. It is a research method that has been appropriated within a variety of research paradigms (Hense and McFerran, 2016: 405). Using this methodology contributes to the acceptance of the final framework of this paper among various decision-making studies (Haig, 1995). In this regard, among the various versions of this method, we used the Paradigm Model of the Grounded Theory, which has a special place in Islamic management research (Mehrabi et al., 2011) and in the analysis of interviews (Pieterse, 2020). The Grounded Theory process of the study was inspired by the original version of the grounded theory (Glaser and Strauss, 1967).

The initial codings were done in two separate cycles. The matching rate of the codings was 0.889 based on Holsti's coefficient of reliability, which is in the completely acceptable range of this index. To develop components based on concepts, focus groups were held with the presence of authors and some interviewees

2. Data Analysis

As we saw in the previous section, the three steps of open, axial, and selective coding are the main steps in the analysis of the Grounded Theory method. In this section, we describe how we went through these steps and came up with a model.

3. Open Coding

The process that leads to the understanding of concepts is called "open coding" (Strauss & Corbin, 1998: 71). At this point, the researchers document all the resulting codes without removing duplicates or any selections. At this stage, the research yielded five hundred and thirty-seven codes (considering duplicates). Table 1, which is part of the result of the second interview, provides an example of an open coding process depicted in table 1.

Table 1: Open coding of the second interview

ID:IP02	Interview sentences (data)	Concept (code)
IP0201	In challenging circumstances, nothing is more important than trusting in God.	Trust in God ¹
IP0202	... Amiability in management and everything related to other people, especially in participatory decision-making, is so necessary.	Amiability
IP0203	In discussions and decision-making sessions, due to the sensitivity of the subject, people sometimes lose control and insult their colleagues. If we are unintentionally offended, according to Quranic culture, we should ignore these cases.	Ignore the insult
IP0204	Humor is also one of the Islamic moral characteristics that are commanded explicitly under challenging situations, including in the participatory decision-making process.	Humor
IP0205	I should note that decision-making techniques are also crucial from an Islamic perspective. Islam has advised its followers to develop and use creative techniques that are in line with the principles of this religion.	Using decision-making techniques
IP0206	You see, when we put aside pride and self-determination in Islamic decision-making, in practice, we acquire some essential managerial characteristics, including flexibility. This flexibility is also present in Islamic rules and regulations. You can see this in different verses of the Qur'an.	Flexibility
IP0207	... The issue of Generosity is also significant. Generosity has a special place in decision-making, especially in participatory decision-making.	Generosity
IP0208	One of the issues that destroys the culture of a society or organization is Favoritism. When Favoritism comes up, healthy competition and meritocracy will disappear.	Favoritism/nepotism
IP0209	So how do we put all these essential Islamic teachings together? The answer is Insight. Insight is something that is achieved as a result of piety and seeking knowledge and observing ethics, and	Insight ²

1. Relying on God in Islam means believing in practice that everything is in the hands of God, and if we act under the laws that God has set, we will achieve results (Moghim, 2018).

2. Insight in Islam means correct, comprehensive, timely, and in harmony with religious teachings of phenomena and concepts (Stefon 2009). According to Islamic thought, Insight can be regarded as the highest rank and degree of wisdom (Ansari 2012: 15).

ID:IP02	Interview sentences (data)	Concept (code)
	paying attention to society.	
IP0210	The believer who considers the world of the hereafter, like the astronaut who walked on the moon, finds a broader and more comprehensive view.	overview effect

As you can see in Table 1, the sentences of the interviewees are mentioned first. After that, the concepts extracted from each of the sentences are listed. These concepts were further discussed with the interviewees in the third interview session.

Other interview tables are not mentioned here for the sake of brevity and a more straightforward explanation of the grounded theory process. Instead, we will look at more complete tables obtained after aggregating the results of all interviews with each other. In the next section, these tables are presented based on the four main sections of the research model in the paradigm version of the Grounded Theory.

4. Axial and Selective Coding

After defining concepts based on open coding, it is time for axial coding. At this stage, the concepts and topics extracted from the interviews are compared and categorized (Mehrabian et al., 2011). The result of this phase of the study is the formation of components. Components are more general than concepts – and one step closer to constructing a theory (Pieterse, 2020).

According to the Grounded Theory method, after axial coding comes selective coding. At this stage of coding, the theorist creates a theory of the relationships among the components contained in the axial coding (DanaeiFard and Emami, 2007). In the paradigm model of Grounded Theory, selective coding is formed in four areas: Influencing Factors, Contextual Variables, Deterrent Variables, and Results (Glaser et al., 2013).

Table 2 presents three coding steps (open, axial, and selective) for the influencing factors in the final model of this study. The influential factors section shows the dimensions that directly affect the subject of research - Islamic participatory decision making. The four dimensions you can see in the Table below actually have the most significant impact on shaping Islamic participatory decision-making.

Table 2: Three coding steps (open, axial, and selective) for the Influencing Factors

Concepts	Components	Dimensions
Notice the opposite view + Lack of emotional response to dissent + Patience versus Opposition + Patience in front of everyone, not just in front of powerful people + Patience as a duty, not an optional favor.	Patience in the face of opposition	Beautiful Patience ¹
Good response to insult + Patience in the face of insult	Patience in the face of insult	
Bearing the Pressure of Discussion Meetings + Bearing the Pressure of Necessary rework + Tolerating necessary stops in the discussion process (for all voices to be heard)	Patience in the Difficulty of the Participatory Decision-Making Process	
Sympathy + Sympathy as a duty, not an optional favor + participation + partnership	Cooperativity	Al-Okhovah (Islamic Brotherhood/Sisterhood) ²
Humor + kindness + Philanthropy + Philanthropy as a duty, not an optional favor + intimacy	Intimacy	
Consider the weaknesses of ourselves + Humility + Pay attention to the strengths of others + Considering that our strengths are not made by ourselves alone.	Humility	
Responsibility + Paying attention to individual and collective responsibility synchronically	Responsibility	
No skepticism + no obsession + no Pessimism + trusting colleagues	Mutual Trust	
Refer to subject specialists + Refer to	Refer to the experts	Consultation

1. Beautiful Patience (al-sabr al-Jameel) is a concept in Islamic ethics that means enduring hardships with the best possible reaction to them without any side effects and with divine intention (Rice, 1999).

2. According to Islamic law, believers are brothers and have a duty to treat each other like brothers (Surah Al-Hujurat, verse 10). Accordingly, equality, kindness, peace, and many other concepts are the duties of believers towards each other (Cruise, 1971).

Concepts	Components	Dimensions
Religious Scholars (in related cases)		
use confidential consultants + Hold public consultation meetings + use trustworthy Consultants + use experienced consultants + Pay attention to consultation times	Consult	
Using staff feedback + Using customer/client feedback	Pay attention to feedback.	
Recognize personal interests + Recognize favorite hobbies + Recognize favorite modes + Recognize favorite behaviors + Recognize favorite characters + Recognize favorite personality traits.	Recognize personal interests	Self-Knowledge
Recognizing needs + comparing needs with wants + recognizing false needs	Recognize real needs	
Recognize personality traits that align with goals + Recognize personality traits + compare personality traits with goals + Recognize personality traits that conflict with goals.	Recognize personality traits	
Distinguish between personal core and sub-values + identify core values, + compare values with interests.	Recognize core personal values	
Writing goals + categorizing goals + separating goals from aspirations	Recognize personal goals	
Control the subconscious part of the reactions + Control the subconscious part of emotions + Recognize the subconscious part of emotions +	Control the unconscious part	

As you can see in Table 2, the first column presents the concepts from open coding. In each row, the concepts are put together in the axial coding process to form a component. In the second column, the components resulting from axial coding are presented. Therefore, the comparison of the first column and the second column shows that the components are more comprehensive and general in comparison with the concepts.

The third column shows the dimensions. Like the concepts, the dimensions were also formed in the focus group sessions.¹ In each row of the third column, we see a dimension, and we can see which concepts and components have led to this dimension. A comparison of each dimension with the concepts and components that make it up makes it clear that, at this stage, something more than summarizing and categorizing has been done. By selective coding at this stage, a kind of theorizing has led to the formation of dimensions.

As the table above shows, according to experts, Beautiful Patience is one of the most important factors influencing participatory decision making. Beautiful Patience means Patience with sincerity and devoid of any negligence (Tusi, 1993: 125). Here (in the Islamic paradigm), contrary to the usual position, Beautiful Patience is a duty for the decision-maker and not an optional favor.

Al-Okhovah (Islamic Brotherhood/ Sisterhood) is another important feature that maximizes participation and cooperation among decision-makers. Cooperativity should be demonstrated in meetings when dividing tasks. Intimacy and humility should be demonstrated through behaviors and discussions within participatory decision-making sessions. Mutual trust and Responsibility are directly effective in management action (Elfakhani and Ahmed, 2013) and should be demonstrated in feedback on the positions of others and meeting results.

The consultation also emphasizes the various aspects of this issue, from how to use a consultant to the characteristics of consultants. Finally, self-knowledge is one of the deep concepts that the more it is researched, the more its special role in human behavior and decisions becomes known (Wilson et al, 2004). Although self-knowledge may seem like a personal matter, it plays an irreplaceable role in human behavior towards others (Castañeda, 1968). As the table above shows, in this work, self-knowledge covers the recognition of personal interests, characteristics, aspirations, goals, and values.

Table 3 is the same as Table 2. It shows the more basic elements that usually indirectly have a positive effect on Islamic decision-making and its influencing factors. According to the paradigm model of the Grounded Theory, these elements are classified as Contextual Variables.

1. As far as the time schedule of the interviewees allowed, we tried to have the people who brought up the initial concepts of each dimension in the interviews to be present in the meeting when making the final decision for that dimension.

Table 3: three coding steps (open, axial, and selective) for the Contextual Variables

Concepts	Components	Dimensions
asking for help from God + trust in God	Trust in God	Stress-Free Beliefs
Hope for the future of humanity + Hope for the grace of God	Hope in God	
A belief that God is omnipotent + paying attention to verbal monotheism	paying attention to monotheism	
Economic savings + Generosity	Economic Moderation	Moderation
Decisiveness + Flexibility	Behavioral Moderation	
Realism + Idealism	Moderation in targeting	
Mandatory precepts + recommended precepts (Mustahabb) + Pay attention to the afterlife +	Divine precepts	Divine precepts and traditions
Having religious information + Understanding the purposes of religion + Recognizing appearances from the inside of religion + Insight into religion	Insight into religion	
Developmental traditions (Takvini) + Legislative traditions	Divine traditions	
Use techniques for useful discussion + Using decision-making techniques	Using decision-making techniques	DIKW ¹ pyramid
Paying attention to knowledge related to the topic + Paying attention to knowledge related to the environmental conditions	Attention to science and Knowledge	
Considering direct objective evidence + Pay attention to each word of the participants + Pay attention to the data	attention to Data	
Paying attention to statistics + Paying attention to past trends + Paying attention to qualitative analysis	attention to Information	
Paying attention to the theoretical foundations of knowledge + Paying attention to the appropriate conditions for the application of theories + Insight	attention to Wisdom	

1. Data, Information, Knowledge, and Wisdom

Stress-free beliefs are explained in the table above according to Islamic thought. Hope and trust in God and knowledge about God are Stress-free beliefs according to Islamic thought. However, we suggest that the audience of this article from other religions find such beliefs in their own religions.

Moderation has been considered a general principle in all public behaviors (Stajkovic et al., 2003). The table above shows that experts consider the culture of moderation in the economic, behavioral, and targeting fields to be essential when making participatory decisions.

A large number of Islamic concepts and teachings are included below the Divine precepts and traditions dimension. According to the interviewees, these beliefs are very common and can be found in other divine religions with some modifications.

Data, Information, Knowledge, and Wisdom each, in turn, play a role in participatory decision making. Wisdom, meanwhile, has always been a more difficult concept (Ackoff, 1989). As the table above shows, here the meaning of wisdom is to understand the theoretical-philosophical foundations of knowledge and to understand the practical position of each theory and how to use knowledge.

Table 4 is also devoted to more profound teachings. The concepts presented in this Table constitute the dimensions that prevent the implementation of participatory decision-making with the Islamic approach by harming the effective factors or contextual variables and even the core dimension of the Islamic participatory decision-making.

Table 4: three coding steps (open, axial, and selective) for the Deterrent Variables

Concepts	Components	Dimensions
Extreme individualism + Isolationism	Isolationism	Poor Culture
Money worship + hedonism + Superstitions + the Poor culture of society + Materialism + Limited view of religion	The poor culture of society	
Favoritism + Flattery + Nepotism	The poor culture of the organization	
Racism + belief in Racial superiority	Racism	

Concepts	Components	Dimensions
hypocrisy + being two-faced + pretense + lack of Sincerity ¹	Hypocrisy	
Religious discrimination + Ignorance of the right to religious freedom	Religious discrimination	
Extremist feminism + Anti-woman movements + gender discrimination	gender discrimination	
Individual decision making + power concentration	Power Concentration	Arrogant Leadership
arrogant leadership + arrogance	Arrogant Leadership	
employee exploitation + social gap in an organization	Social Gap	
Lack of appreciation for the efforts, + Pay attention only to the results, + Extreme standardization of processes, + Ignoring the process	Ignoring the process	Fear of Making Mistakes
Mistake as identifying a failed solution + Make a mistake as a valuable experience + Repent of deliberate mistake + Make mistakes as a prerequisite for creativity	Ignoring the benefits of making mistakes	
Fear of trying new ways + Fear of being blamed + Fear of participation + Ignoring Forgiveness + Ignoring Repentance	Blame for mistakes	
Ignoring the long-term effects + Ignoring the relatively distant future + Ignoring people's efforts	Excessively short-term perspective	Parochialism
Provincialism + Parochialism	Parochialism	
Ignoring the feedback + Ignoring the delay + Ignoring the side effects	Unsystematic attitude	

Poor culture is a broad concept. There are specific sub-categories for this broad concept. However, each of these Concepts, from gender and racial discrimination to Favoritism, according to experts, prevented the implementation of participatory decision-making with an Islamic approach.

1. Purification from evil intentions and doing things and making decisions with divine intention (Ragheb 1992: 292). In the religious literature, sincerity is to do things with divine will and for God (Surah Zomar verse 3)

Arrogant leadership is a more detailed concept that is a serious obstacle to the implementation of Islamic participatory decision-making. Power concentration and Social Gap, which are the prelude to arrogant leadership, have been so closely intertwined with it, according to experts, that they have been considered a part of arrogant leadership.

Fear of Making Mistakes and Parochialism have been considered as two attitude errors that seriously hinder the implementation of participatory Islamic decision-making.

Table 5 shows the three-step coding process for the results and consequences section of participatory decision-making with an Islamic approach. As mentioned earlier, one of the research questions was dedicated to this topic. Therefore, the dimensions of this section were easily distinguishable from other items.

Table 5: three coding steps (open, axial, and selective) for the Results and Consequences

Concepts	Components	Dimensions
Popularity among employees + Acceptability among employees	Popularity among employees	Facilitate Decision Implementation
Improving decision process knowledge + decision process transparency + transparency of decision reasons + transparency of decision constraints + Reducing the challenge of ambiguity	Decision transparency	
Being recognized as a result of collective work	result of collective work	
Popularity among participants + Acceptability among participants	Popularity among participants	
Enhance employee capabilities through discussion	Employee Capability	Provide Employee Growth
Motivation through participation + Motivation through sincere behavior + Motivation through intimate behavior + Motivation due to freedom	Employee motivation	
provide Financial prosperity for employees + provide employee well-being	Provide employee well-being	
provide employee growth + provide employee progress	Provide employee growth	
Respect for humanity values + Respect for employee dignity + Respect for employee	Employee dignity	

Concepts	Components	Dimensions
self-esteem		
Eliminate underemployment + Flexibility of bureaucracy + Create a spirit of empathy	Reforming organizational procedures	Culturalization
Decrease Boasting + Decrease Jealousy + reforming interpersonal relationships	Reforming interpersonal relationships	
Increase shared understanding + Improvement of communication process + Improvement of ambiguity tolerance + Improvement of dispute tolerance	Cultural integration	
Recognize Freedom of speech + Appreciate Freedom of speech + oppose self-censorship ¹	Promote Freedom of speech	
pay attention to Performance + pay attention to Effectiveness + pay attention to Profitability + Flexibility + Variety of opinions	Practical results	Al-Falah
Results in Afterlife	Results in Afterlife	
Salvation + Redemption	Salvation	
Pretending to prioritize religious values	Pretending	Deception by Concealment
Self-censorship for religious values + Hiding selfish goals	Concealment	

Facilitate Decision Implementation is the most important outcome of participatory decision making. Transparency and popularity, on the one hand, and the sense of belonging that participants have to this method of decision-making, which is the result of collective action, on the other hand, have facilitated the implementation of Islamic decision-making.

Growth is a rich concept in Islamic thought, which is also highly regarded in Islamic management and has been introduced as one of the main principles of Islamic management (Azizi et al., 2017). In Islamic thought, growth is a broad concept that, in addition to the development and promotion of capabilities and talents, also includes the spiritual and moral realms (Motahari, 2000).

1. This type of self-censorship should not be confused with self-censorship of culture and values. What is meant here is that there is no self-censorship out of fear of powerful people, and this is different from self-censorship due to religious values, although both are not desirable.

Culturalization here also means increasing cultural integration. It also covers areas such as freedom of speech and interpersonal relationships.

Al-Falah is a concept that encompasses both managerial criteria of success and the standards of Islamic beliefs (Wahab et al., 2014). Because in Islamic beliefs, the happiness of the hereafter is not separate from worldly life, and according to Islamic beliefs, the world is the farm of the hereafter (Surah Ash-Shuraa - verse 20). Audiences from other religions need to find alternatives to Al-Falah. For example, salvation according to their own religious culture or success in moral and human affairs for materialistic cultures may be possible options.

Deception by Concealment, unlike the above cases, is one of the consequences of Islamic participatory decision-making. Although according to the opinion of experts, this malfunction is not in the essence of applying Islamic principles in decision-making, it is due to the wrong way of implementation, but it exists in a serious way in practice. In Islamic decision-making, spiritual values are important, but these values are not the only thing that is important. Rational principles, functional criteria, emotions, and feelings each have their role. If these issues are not paid enough attention to, this malfunction of Islamic decision-making will occur.

Table 6 shows the three-step coding process for the Core dimension: Optimal Distance. The importance of this concept has made it necessary to address it in a separate table.

Table 6: three coding steps (open, axial, and selective) for the Core dimension

Concepts	Components	Dimensions
Decrease Construal level differences + Overview effect + Decrease mental distance + Decrease intellectual distance + Decrease hypothetical distance + Decrease analytical distance	Optimal distance from the Prospect	Optimal Distance
Specialized attitude + Direct connection to the issue + Decrease informational distance + Decrease temporal distance + Decrease spatial distance + Decrease organizational level distance	Optimal distance from the Issue	
Direct knowledge of people + Recognition of new generations of society + Insight into Environment + Grounded cognition + physical distance + social distance + emotional distance + economic distance	Optimal distance with the Stakeholders / Contributors	

The optimal distance here means a different and relatively new concept. To explain this concept, we must first define what is meant by distance. The meaning of distance here is more comprehensive than psychological distance and can be mental, intellectual, hypothetical, analytical, informational, temporal (future or current), spatial, organizational level, physical, social, emotional, and economic. The first four are criteria of distance from perspective, the next four are criteria of distance from Issue, and the last four are criteria of distance from stakeholders. Accordingly, mental, intellectual, hypothetical, and analytical distance means the degree of difference and distance that the decision-maker in these areas has with the perspective and macro dimensions of the subject of the decision. Informational, temporal, spatial, and organizational level means the degree of difference and distance that the decision-maker in these areas has with the technical, executive, and specialized aspects of the subject.

The degree to which the decision-maker differs from the stakeholders and participants in terms of economic and social status indicates the distance between the decision-maker and them. For example, a decision-maker who has a very luxurious lifestyle cannot make participatory decisions on issues that affect the lives of very poor people (Al-Kulayni, 1987: 227). In addition, the greater the direct and face-to-face communication between the decision-maker and the other participants, the narrower the physical distance¹.

In the following, after explaining the research model, we will continue with a further discussion about this component.

5. Model Description

As introduced by many scholars of the Grounded Theory method, the modeling step is the natural achievement of selective coding. However, experience has shown that the nature of this stage is distinct from the previous stages. Modeling is a stage that requires thinking, ingenuity, creativity, and expertise (Mehrabian et al., 2011: 23).

1. Perhaps we can strictly replace physical distance with optimal eye-to-eye distance, which is a distance of 20 to 30 cm (Deza 2018: 509). According to the interviewees, this close physical distance has many emotional and mental effects on the participants.

Using the three-step coding process presented in the previous section, at this stage, with detailed consultations with experts, we have developed the final model of participatory decision-making with the Islamic approach. However, the way we presented the three-step coding process of this research has helped us to become familiar with most parts of the research model right now. This model has been shared with the majority of interviewees and was modified according to their views in several stages so that the majority of experts confirmed the final model.

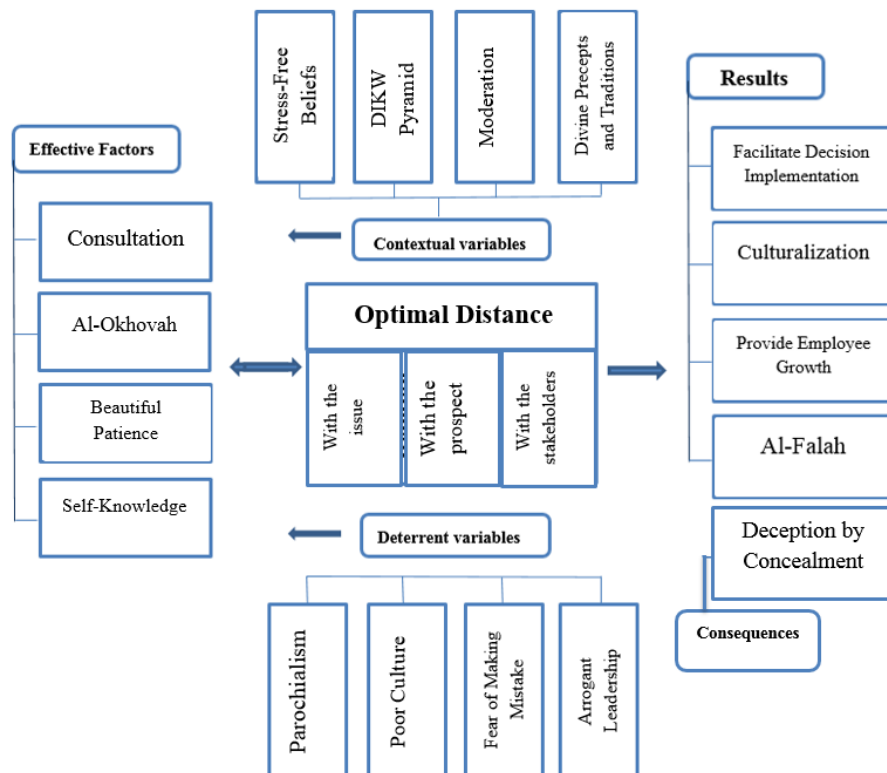


Figure 1: participatory decision-making framework with the Islamic approach

Fig. 1 shows the model derived from the Grounded Theory. This qualitative model shows the effective factors, contextual variables, Deterrent variables, outcomes, and consequences, and most importantly, the central variable of participatory decision making with the Islamic approach, and therefore presents as the participatory Framework of decision making with the Islamic approach.

Since this framework includes inputs (effective factors), outputs (Results), processes (Core Dimension), contexts (Contextual and Deterrent Variables), feedback, and relationships to the environment (relationship between model components), it can be considered a conceptual Framework of participatory decision making.

It should be emphasized that the target audience of this model is not only Muslim decision-makers and researchers. All audiences in this scientific field from non-Islamic cultures are invited to study and use this model according to their own needs. The principles of multiculturalism and the added value that it creates in various areas of decision-making (Ali et al, 2008), can be the main factors that encourage non-Muslim audiences to pay attention to this model (Stevens et al., 2008).

The main application of this model is to create a cornerstone for building practical and specialized techniques of participatory decision-making with an Islamic approach. However, intelligent managers (in Islamic or non-Islamic cultures) can use this model in practice by considering some points. First, recognize each element of the model simply and practically. Second, assess the participants' familiarity with the model and their willingness to use it. Third, examine the conditions of the decision in terms of the availability of contextual variables and the absence of deterrent variables.

To achieve these points, describing each dimension of the model is necessary. To that end, let us start with the core dimension of Islamic participatory decision-making.

6. The Core dimension of Islamic participatory decision making

The research process identified "Optimal Distance" as the Core dimension of the participatory decision-making framework with the Islamic approach. In addition to the affirmations of the interviewees, the authors had other reasons to choose Optimal Distance as the core dimension of Islamic participatory decision-making. The most important reason is that the application and implementation of all other components and teachings depend on this central factor. Based on the Grounded Theory process, the central dimension of our model consists of three main components.

Optimal distance with the Prospect: The place of perspective in decision making is so important that many theorists have emphasized that small, ordinary decisions made with regard to perspective are more effective in the ultimate success of the organization than excellent decisions made without

regard to perspective (Mintzberg, 2007). This critical doctrine has been emphasized in Islamic thought and is essential for achieving the desired result (Kulayni, 1987: 99).

Optimal distance with the issue: Thinkers from Albert Einstein to Peter Drucker have emphasized the importance of correctly diagnosing problems (Wedell-Wedellsborg, 2017). Optimal distance from the issue is the Islamic decision-making prescription for this important subject. Understanding the priorities and dimensions of the issues is one of the key points underlying this factor.

Optimal distance with the Stakeholders / Contributors: Understanding the Stakeholders and Contributors is essential for any participatory decision-making, especially for managerial decisions (Zhuang et al., 2019). One of the essential concepts of this component is to identify the participants, their needs, and the necessity of effective communication with them. More importantly, this cognition must be obtained directly and face-to-face, to provide the necessary empathy for participatory decision-making in addition to the deeper cognition.

So far, we have explained 12 types of distances on three different axes and explained what each of them means. We also examined the role that each plays in decision-making.

But since we are talking about the optimal distance and the decision-makers do not have unlimited time and resources, it is not enough to just emphasize reducing the distance with the Issue, Stakeholders, and Prospect, and it is necessary to provide criteria for optimality. We designed this criterion using the opinions of the interviewees, and part of it was inspired by Simon's theory of Bounded Rationality (Simon, 1990).

Before presenting this criterion, it is necessary to talk about the priority of each of these three distances in different decision-making situations. The table below, presented after lengthy consultations with experts, shows these priorities based on the decision-maker's situation and general decision-making conditions with a compensatory approach.

Table 7: Priorities of optimal distances based on decision-making situation

	Middle-level and Frontline Managers	Top-level Managers
Major decisions:	Optimal distance from the Prospect Optimal distance from the Stakeholders / Contributors Optimal distance from the issue	Optimal distance from the Stakeholders / Contributors Optimal distance from the issue Optimal distance from the Prospect
Minor decisions:	Optimal distance from the Stakeholders / Contributors Optimal distance from the Prospect Optimal distance from the issue	Optimal distance from the issue Optimal distance from the Stakeholders / Contributors Optimal distance from the Prospect

In line with the above priorities, the fact that it is not possible to reach the minimum distance on all three axes at the same time in the real conditions of the decision is taken into account, and therefore, a practical criterion for this issue is presented. Based on the satisficing strategy that is most suitable for real-world decision-making situations (Simon, 1990), the optimality criteria for each of the three distance axes are as follows.

The criterion of optimality in the first axis (Optimal distance from the Prospect) is to reach a stage of satisfaction for the decision-maker and her top managers. In cases where the decision-maker is the CEO of the organization, the board of directors, or the board of trustees, and in cases where there is no such thing, consultants who always have a general and long-term view are replaced.

The criterion of optimality in the second axis (Optimal distance from the issue) is to achieve satisfaction for the decision-maker and her lower managers. In cases where the decision-maker himself is at the lowest management level of the organization, the satisfaction of experienced and specialized employees will be replaced. The satisfaction of these people, who have direct knowledge of the subject through experience, is the best measure to reduce the distance from the problem as much as possible.

The criterion of optimality in the third axis (Optimal distance from the Stakeholders / Contributors) is that the decision-maker and the Stakeholders reach a satisfactory stage. Complete recording and sharing of actions taken to reduce this distance, including a detailed and complete description of the process of discussions with participants, is essential to reach a satisfactory stage in this area.

Providing satisficing criteria for distance optimality is the result of synchronous use of the optimization and satisfaction paradigms, which have already been recognized in both the conventional management paradigm and the Islamic management paradigm (Bakhtiari et al., 2018).

7. Effective Factors

The role of consultation in participatory decision-making is unique. In Islamic thought, all decision-makers, even the messenger of God, need to consult (The Holy Qur'an, Surah Al-Imran, verse 159). This Islamic view of consulting solves many managerial problems in consulting. Leaders often would rather fail than admit their dependence on someone else, so in many cases, they do not consult enough, as if it is a sign of their weakness (Taylor, 2018). But the Qur'an's advice to the Prophet of Islam (who is the highest man in all fields according to Islamic beliefs) to consult eliminates this misconception.

Another critical factor is the doctrine of Al-Okhovah (Islamic brotherhood/sisterhood). Al-Okhovah shapes the spirit of participation and cooperation in Islamic participatory decision-making and can reduce many Deterrent Variables of our model, including Fear of Making Mistakes and Arrogant Leadership.

While the Consultation and Al-Okhovah are at the interpersonal level and regulate relationships between decision-makers, the third factor deals with one's relationship with God and himself/herself.

One of the components of beautiful Patience that most of all shows its application in participatory decision-making is Patience in the Difficulty of the Participatory Decision-Making Process. This Islamic doctrine saves participatory decision-making from the trap of premature and hasty decision-making. Hasty decision-making has two main reasons, both of which are due to impatience: the reluctance of the participants in the decision (due to impatience) or the group thinking. Group thinking is also often caused by the fear of creating a crisis in the group and avoiding opposition, which is due to the impatience of the group members against the dissenting opinion (Garvin et al., 2017).

The last but not the least influential factor in participatory decision-making with the Islamic approach is self-knowledge. Many experts believe that self-knowledge is the most critical knowledge in the world. Self-knowledge is the prelude to effective communication with others (Mahjoub, 2015), and effective communication with others is the main prerequisite for any participatory decision (Luo et al., 2006).

We should add that each of these dimensions is related to Optimal Distance (the central factor of this research). As an example, Optimal Distance is complete when the decision-maker does not rely solely on his / her thinking and uses others' views and knowledge, and these are the consulting dimensions.

8. Contextual variables

Stress-Free Beliefs, Moderation, Divine precepts and traditions, DIKW pyramid are four dimensions that form the 'contextual variables' of our model. Each of these four dimensions has a vital place in decision-making, but as we focus on participatory decision-making in this research, we have to consider the role of these dimensions indirectly. Having these features is not enough just for the final decision-maker.

The first dimension in contextual variables is Stress-Free Beliefs, which is one of the most important Islamic teachings in decision-making. Religious sources have repeatedly recommended Trust in God and Hope for the grace of God in decision-making, especially in the final stages of the decision-making process (Surah Al-Imran, verse 159). It should be noted that reflection on empirical research can also show the vital role of Stress-Free Beliefs in improving decisions. Some empirical research has shown that the main reason poor people make bad decisions is that their minds are always worried about basic needs such as food and shelter. Similarly, managers and decision-makers who face major challenges in their organization are more likely to make bad decisions when making collaborative decisions because their minds are concerned about those challenges, and there is no space for deep reflection on the issue of decision-making and participation. In fact, constant stress has a devastating effect on decisions (Bergman 2016). This is where the doctrine of Stress-Free Beliefs shows its place in Islamic decision-making.

The second contextual dimension is Moderation. It is recognized as an underlying principle of true Islam that separates this religion from the extremist and fanatical sects. Many empirical studies have emphasized the role of moderation in teamwork and group decision-making (Kirkman, 2016). The Prophet of Islam instructed Muslims to be moderate in all matters, including family (Delshad, 2005: 164), social (Maverdi, 1989: 229), and economic issues (Rey-shahri, 2008, Vol. 13: 353). This, like a regular exercise, can make moderation easier when working as a team and making group decisions.

The important thing about Divine precepts and traditions is that they are in line with the Muslim decision makers' needs. Coordination between

beliefs and practices is an important need of decision-makers (Hall, 2008). Therefore, the audience of this decision-making Framework from other religions must plan to achieve this coordination. This dimension strengthens effective factors such as Al-Okhovah and beautiful patience.

The behavior of the Prophet of Islam shows that he had a special place in statistics and information in his decisions (Moqarrizi, 1999: 346). Therefore, paying attention to data, information, and knowledge in Islamic culture has a history of more than a thousand years. This contributes to the coherence of the Islamic participatory decision-making framework presented in this work.

9. Deterrent Variables

Poor Culture, Arrogant Leadership, Fear of Making Mistakes, and Parochialism are four deterrent variables of our model. Culture is the broadest factor influencing participatory decision-making (Zhang et al., 2007). Racial, religious, and gender discrimination are the three main components of Poor Culture. Islam not only forbids and denounces any discrimination but also considers it the duty of all Muslims to oppose discrimination (Surah Al-Hujurat, verse 13) (Sadeghi 2014). According to the interviewees, discrimination destroys the motivation for participation and Al-Okhovah.

Empirical research shows the negative effect of arrogant leadership on commitment and work motivation (Sim et al. 2020). From Islam's point of view, arrogance is reprehensible in everything, especially in leadership (Surah al-Araf, verse 146). This dimension, with its adverse effects on various Islamic decision-making factors, including consultation and brotherhood, is a strong deterrent to Islamic participatory decision-making.

Fear of making mistakes leads to the biggest trap of participatory decision-making, namely group thinking (Janis 1983). Fear of making mistakes also eliminates the positive effects of Stress-Free Beliefs.

Regarding Parochialism, it should be said that the participatory decision-making process, which requires a lot of patience and care, according to the interviewees, cannot be reconciled with short-sighted views and unsystematic attitudes resulting from Parochialism.

10. Results and Consequences of Islamic Participatory Decision Making

Now that we have explained the Effective Factors, Contextual Variables, and Deterrent Variables of our model, it is time for the results of Islamic participatory decision-making. We have to note that this part of the model has been formulated using the experts' opinions and interviews. We must

emphasize that those religious beliefs are not the reason for mentioning any element in the model (including in the results section). All elements of the model are the result of lengthy interviews with experienced experts. The reference to religious sources is only to show that these concepts are Islamic.

This research has shown that participatory decision-making with the Islamic approach has four main results: Facilitate Decision Implementation, Provide Employee Growth, Culturalization, and Al-Falah.

The first of these results, Facilitate Decision Implementation, is most of all from the nature of Al-okhovah and beautiful Patience in Islamic decision-making. One of the most important components of this dimension is the transparency of the decision-making process. According to experts, the optimal distance between participants/stakeholders plays the main role in creating transparency in the decision-making process.

While the first dimension represented the outcome of Islamic decision-making at the organizational level, Provide Employee Growth considers the results of participatory decision-making at the personal level. According to experts, this output is the result of self-knowledge, moderation, and attention to the knowledge pyramid in the Islamic participatory decision-making framework.

Culturalization is the most common output of the Islamic decision-making framework. Cultural integration, which is one of the most important components of this dimension and is very important for participation and cooperation in organizations (Riad, 2005), has a very brilliant history in Islamic culture (Al-Sharif al-Razi, 2010: 565). In the decision-making framework presented in this article, this output is the result of opposition to all forms of discrimination in Islamic participatory decision-making.

Al-Falah represents the characteristics of participatory decision-making with the Islamic approach at the organizational level. Pay attention to Performance and Effectiveness are the most important features of a decision-making system in the managerial paradigm (Hendry, 2013), and the research process showed this feature for participatory decision-making with the Islamic approach. The result in the afterlife is also an essential feature of any approach in the Islamic paradigm. The factors of consultation and attention to the knowledge pyramid have been instrumental in generating Profitability and Al-Falah. Moreover, attention to divine traditions has been effective in producing the result in the afterlife.

As a summary of this section, it is necessary to mention once again the relationship between some of the different parts of the model. Optimal Distance: All the contextual variables play a role in strengthening it; it

strengthens all the effective factors, and some effective factors also play a role in strengthening it. Results: Only by providing all effective factors and core dimensions are obtained. Deterrent variables: They do not directly impede Optimal Distance, but they can severely impair other effective factors.

11. Conclusions

This study presented a framework for participatory decision-making with the Islamic approach by introducing five parts: effective factors, contextual variables, deterrent variables, results, and finally, Optimal Distance as the core dimension. As previously described, the research process showed that the use of participatory decision-making with the Islamic approach would result in Facilitated Decision Implementation, Provide Employee Growth, Culturalization, and Al-Falah. Further examination showed that these results could make our decision-making framework acceptable in both the Islamic and modern paradigms. Accordingly, organizations in Muslim and other societies can choose this framework as the basis of their decision-making processes because it has provided the desirable values of both types of these organizations.¹ Additionally, this framework has not only identified the concepts that influence Islamic participatory decision-making but also indicates the relationship status, importance level, and priority of each component. Therefore, researchers in this field can base their practical research on this work. Besides, managers, in Islamic and non-Islamic organizations, can make more effective decisions by considering the provided framework.

Whether in decisions that are in line with the main goals of organizations and are usually made collaboratively within the organization, such as decisions such as changing the target market or in decisions that require participation outside the organization (such as helping an indigenous tribe), capable managers can use this model after examining the attitude and familiarity of participants towards the model and also examining the contextual and deterrent conditions.

Many of the concepts discussed below, the dimensions of the model, can be considered as a direct recommendation to managers. In the meantime, some recommendations have been less considered in the Islamic management paradigm, for example, recommendations such as paying attention to decision-making techniques, the importance of humor in

1. Users of this decision-making system from non-Islamic cultures need to make adjustments to it, which were mentioned and explained throughout the article.

participatory decision-making, and avoiding religious discrimination. Each of these new recommendations can be a source of valuable results in managers' decisions.

More importantly, the priority and relevance of these recommendations are illustrated by the modeling of this study. Clarifying issues such as which advice is most important, which recommendations have direct Effectiveness, which ones are indirectly effective, etc., makes it easy for managers to apply these recommendations.

The results of this study have significantly converged with the valid works in this field. For example, Adobor (2006: 480), in convergence with the findings of this study, emphasizes the impact of personal relationships and intimacy on improving the quality of organizational decision-making. Moreover, the role of humility in decision-making has also been mentioned in many studies (Nockur and Pfattheicher, 2020). In this study, the Islamic brotherhood/sisterhood dimension has been proposed as convergent with these findings. Of course, as we have seen, Islamic brotherhood/ sisterhood is not limited to personal relationships and humility, which can be referred to as research contribution and divergence of findings in this field.

Among Islamic management and decision-making articles, scholars have mentioned elements such as consultation (Javadi Amoli 1993), Trust in God (Alavi et al. 2020), and teachings of Islamic ethics (Kashi et al. 2017) that indicate their convergence with the present study. Research has also shown the increasing importance of the role of spirituality and ethics in crisis decision-making by examining the COVID-19 crisis (Azizi et al. 2021), and this issue can clarify new dimensions of the importance of the Islamic framework presented in this study in contemporary situations.

It should be emphasized that, in addition to the focus of this work on participatory decision making, there are other aspects of differentiation with the mentioned works, which are signs of the contribution of the present work. As an example, we can mention the beautiful Patience among the effective factors and popularity in the results section of the model.

We should also note that the paper has considerable convergence with executive and credible management research. For example, the findings of this study are closely related to Mintzberg's findings in the "Bedtime Stories for Managers" book. Throughout this book, he has focused on the role of being in the middle of the field and avoiding Lofty leadership (Mintzberg, 2019). This article also considers the dimension of "arrogant leadership" as one of the deterrent variables of Islamic participatory decision-making. Another example is Bob Iger's remarks about the tremendous effect of trust

and attention on employees in the quality of decision-making (Iger, 2019). This point is also present in the components related to the dimension of Islamic brotherhood in our model.

So far, we have dealt in detail with the convergence of the results of this research with other research in participatory decision-making, Islamic decision-making, and executive decision-making, and we have mentioned only small parts of the divergences of this research. Accordingly, it is necessary to point out here the most important divergences of this article. The most important area of divergence and innovation is the central component of the Islamic participatory decision-making framework - the optimal distance. The optimal distance in our Islamic decision-making framework has a completely different meaning from other works (For example, refer to Akerlof, 1997, and Bobonis et al., 2009). Here, optimal distance is introduced as a new concept that is much broader and different from psychological distance and includes twelve different types of distance. In addition, the introduction of three axes of distance is an area of innovation and divergence of this article from previous works. More importantly, providing optimality criteria, inspired by the satisficing paradigm, is an area of divergence. On the one hand, in previous works, satisficing criteria have been introduced not for the optimal distance but for the amount of analysis (Brown, 2004). On the other hand, in most of the previous works, the practical application of the concepts of optimality and satisfaction has not been considered in a hybrid form. In addition, satisficing strategy is considered necessary not only for the decision-maker but also for a combination of people involved in the issue (depending on the type of the decision), which is another area of divergence in this study.

Since the present study has findings in both theoretical and practical sections, we can also make suggestions for each of these two sections. Therefore, we suggest that researchers try to develop practical and specialized participatory decision-making techniques with the Islamic approach, using this framework. The framework presented in this article provides the foundations and prerequisites for such studies. Researchers can produce Islamic versions of decision-making techniques by comparing the criteria and elements governing the existing techniques with the criteria of the Islamic participatory decision-making framework, which are presented in the findings of this article.

We also suggest that field researchers measure the effects and outcomes of this framework in real, practical cases of organizations. In this regard, each of the dimensions discussed in the Effective Factors of the model of this article can be selected as the subject of separate research.

In the implementation section, we suggest considering the priority table of optimal distance from the three axes and then establishing full coordination from the beginning of the decision-making process with the team, which, according to the model of this article, each part of the decision is in the satisficing range, and the participatory decision-making process begins.

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