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A New Model for Respected Meetings

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**Abstract**

Meetings play a very important role in organizations as it is through meetings that issues are resolved, decisions are made, and voices are heard. During meetings, people need to interact and exchange views before coming to a certain decision. Therefore, it is important for those organizing and attending meetings to be able to show respect to each other and so respect the decision outcomes. This study investigates the parameters for members of an organization to respect the decisions made in meetings. It gathers information from previous studies to be used to create the dimensions that helped to develop the questionnaire. The theoretical background applied encompass the Islamic theory of mutual consultations. The research setting is based on education institutions located in the Kurdistan Region of Iraq while the attendees of the meetings comprise 200 participants from private education institutions of Gulen Movement in the region. Their responses were analyzed through the IBM SPSS and IBM AMOS Software. Results showed that mutual consultation in Islam is divided into three periods as pre-meeting, in-meeting, and post meeting and it was observed that pre-meeting procedures (intention and competence) directly effect in-meeting procedures (patience, responsibility, and coherence) and consequently in-meeting procedures have direct impact on the post-meeting procedures (respect to meeting decisions). Further, pre-meeting and in-meeting procedures explained 63.5 percent of overall variance on respect to meeting decisions. This study contributes to the practical and theoretical knowledge of meetings literature whereby practitioners can use the outcome to design better meetings which are also respected by the attendees.

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1. INTRODUCTION

Meetings in formal settings like the workplace can consume a big proportion of the employees' time (Shwartzman, 1989). In a company which has 500 employees for example, administrative staff spend approximately 75% of their time attending meetings (Van Vree, 1999; Romano & Nunamaker, 2001).

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Observations also indicate that much of the time of the management staff are often consumed by meetings. These meetings are either periodic meetings or urgent meetings which require some kind information to be extracted, shared or for a decision to be made. In these meetings, duties are assigned, decisions are announced, new decisions are taken, some problems are raised while some solutions may also be provided (Tracy & Dimock, 2004). Since the decisions made in meetings can affect the life of many others whether directly or indirectly, it is imperative that meetings be held carefully at the workplace or organizations so as to minimize negativity and to build rapport among the staff or employees. In particular, three levels of meetings including pre-meeting, during meeting, and post-meeting need to be given more attention as each level can affect the mood of the attendees of the meetings thereby easing a decision to be made or complicating the process.

Many studies (Briggs & Vreede, 1997; Briggs, Vreede, & Reinig, 2003; Meijas, 2007; Rogelberg et. al., 2010; Odermatt, Konig, & Kleinman 2017) focusing on meetings have been conducted but these tend to focus on either participant satisfaction or meeting effectiveness (Nixon & Littlepage, 1992; Hinkin & Tracey, 1998; 2003; Leach, et. al., 2009; Perkins, 2009; Allen, Lehmann-Willenbrock, & Landowski, 2014). Thus far, no study has broached on the issue of respect for the meeting decisions made.

Respect for the meeting decisions made can be defined as showing respect for the decision even when in disagreement. In other words, no one is allowed to criticize the decision in a destructive manner after the meeting. It also means attendees have to be serious about the implementation of the meeting decisions. If necessary, the meeting decision can be changed in the subsequent meetings by the entire faculty but not by individuals. In other words, it needs the consensus of the group. These aspects being discussed are considered to be the most vital outcomes of meetings. In the current study, these aspects are further elaborated within the Islamic Theory as professed in the Holy Quran.

In Islam, meetings or counseling (Mashwarat) have a significant importance for the making of decisions. From this point of view, some special procedures for meetings are noted in the thoughts of Islam. The initial thought advocated for this study comprise Mutual Consultations which are derived from the Holy Quran. Used as a source of reference in the current study, Mutual Consultations will be referred to as noted in the Holy Quran. Islam also proclaims holy words which are articulated by the Prophet Mohammed (peace be upon him). Termed as *Hadith* these holy words are also evoked for the purpose of this study as the second source of the Islamic Theory. The third source of the Islamic Theory is traced to the philosophies articulated by Said Nursi and Fethullah Gulen who were both Turkish thinkers who had impacted their century with their great ideas. Fethullah Gulen is the successor of Said Nursi and he also inspired the Gulen Movement.

Here one may ask; why would respect be the case? Because Islamic meeting thoughts strictly requires it. It can be seen in the context of this study that the paper emphasizes the Islamic understanding of the meetings. From this point, respect play important role post-meeting period. Beside this, although the paper extensively studies the Islamic meeting or consultation (Mashwarat), the questionnaire that has been developed for this study doesn't contain deep Islamic terminology. The reason of this is that the questionnaire would be applicable for every ideology so that the similarities and differences would be discussed. On the other hand, the logic and main idea of the Islamic thoughts have been protected in meanings strictly.

In this study, previous literature dealing with meetings are reviewed so as to understand the extent of investigations conducted. This study also calls upon the theoretical framework offered by the mutual consultation (or Islamic Consultation) procedures as a framework for analysis. Finally, the six main dimensions noted in the Mutual Consultations are used to develop a survey questionnaire. This is then administered on the meeting attendees. The research site involves Gulen Movement education institutions located in the Kurdistan Region of Iraq. The main reason why these institutions have been selected is that these institutions are following the Islamic meeting procedures carefully in the meetings. The responses collected from the meeting attendees were analyzed and the results discussed in the conclusion.

## 2. LITERATURE REVIEW

### 2.1. Procedures on Meetings

Researchers have elaborated on the various activities involved in meetings. These literature (Bostrom, Anson & Clawson, 1993) talk about the attitude of attendees during the pre-meeting event and the post-meeting event procedures. Linked to this, researches (Cohen et. al., 2011; Leach et. al., 2009) have noted that the outcomes of a meeting are related to the design, organization, and perception of attendees about the post-meeting procedures (Nixon & Littlepage, 1992). Researchers (Clark, 1998; Elsayed-Elkhouly et al., 1997) have observed that before meetings, there must be some specific aim for the attendees to gather for the meeting. During this process, the attendees must assess the people who are effective in achieving the concerned goals of the meeting. This is because these decisions will affect the attendees and other people in the organization (Carlozzi, 1999). Invited attendees are those people who have expertise on a particular field; they have been invited to the meeting because their input is vital as to how the decisions will be implemented as decided during the meeting (Doyle & Straus, 1982). In that regard, it is useful to keep a meeting record when such meetings are held and attended. Meeting records contain the summary of the meetings, the decisions taken, the preventive action of the decisions, and also other responsibilities (Carlozzi, 1999). In their work, Cohen et. al. (2011) could not find any positive relation between record keeping and the efficiency of meetings. This shows that keeping meeting records does not absolutely affect the meeting efficiency.

It was seen in the literature that positive environmental features of the meeting can help attendees to relax thereby increase their level of focus (Leach et. al., 2009). From this point of view, it can be said that environmental conditions of meetings are equally important for the attendees' performance. In this context, it is useful to mention the affective events theory. Weiss and Cronpanzanos (1996) have explained the impact of various convenient environmental conditions on an event. Their theory stated that environmental conditions can have a significant impact on the individual's affectivity; it can also affect their attitude towards their jobs. Cohen et. al., (2011) have determined that temperature, comfort, and lighting quality of a meeting boosts attendees' focus and this may even increase when the meeting place serves beverages and other condiments. In addition, studies (Lehmann-Willenbrock, 2012) have shown that when meetings were not well structured, attendees tend to criticize each other's ideas negatively.

From the evaluation of the relevant literature, it was observed that meeting processes and procedures have been divided into three parts: pre-meeting, in-meeting, and post-meeting. Based on this, the current study also divided the Islamic Mutual Consultation procedures into three parts.

### 2.2. Theoretical background of Mutual Consultations (*Mashwarat*)

This section elaborates on the theoretical background of Mutual Consultations (*mashwarat*) by giving focus to the three sources mentioned earlier. It begins with the Holy Quran followed by the *Hadith* of the Prophet Muhammed (Peace be Upon Him) on Mutual Consultations and finally, the ideas of Said Nursi and Fethullah Gulen.

The Arabic meaning of Mutual Consultations is *mashwarat* which literally means consultation. In another meaning, consultation also refers to someone else's opinion which is given some attention so as to reach or approximate the truth in any matter. Further to this, consultation also means that things are taken into consideration in the plan of thought, with a group of people.

#### 2.2.1 Mutual Consultations in *Quran* and *Hadith*

When the chronology of consultation is examined in the *Quran*, it was observed that this word had the same root-descending words which have been expressed respectively in Bakara, 2/233; Âl-i Imran, 3/159; and Shûrâ, 42/38, three times in total. The verse in Shûrâ, 42/38 expresses that consultation means, “*And those who answer the Call of their Lord, and perform the Salah, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them*” (Ibn Kathir, 2017). This verse extensively determines the importance of consultation or

Mutual Consultations by expressing it as one of the characteristics of believers. This is because in this verse and in the gap before this verse, the main characteristics of the believers have been explained. From the Islamic perspective, a believer is one who must give his/her utmost importance to the Mutual Consultations before he/she takes a decision about any issue.

Another verse in the Holy Quran directly links Mutual Consultations with the word of “*mashwarat*” (consultation) as is noted in *Âl-i Imran*, 3/159. This verse states that, “*And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust*” (Ibn Kathir, 2017). When the context and reason of this verse were examined, we see that it has been descended upon the readers after the Uhud battle. It appears that when the companions of the Prophet Muhammed (Peace be upon Him) had made a mistake and then left their positions although they should not have done so, the Prophet was not angry with them. Instead he had summoned and consulted with them on what to do further. From this point of view, it can be seen that even in the case of a crisis, a leader should consult with one another before a decision is made.

The third verse encompassing Mutual Consultations is found in *Bakara* 2/233. The verse says, “*The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allah and know that Allah is All-Seer of what you do*” (Ibn Kathir, 2017). This verse mentions the decision of completing the suckling term for a baby. Even in this case, the *Quran* advises the mother/father to consult each other and to decide on it.

When these three verses are taken together into consideration, whether as an individual believer, as a leader of a group or organization, or as a family, it can be seen that it is very important for the concept of Mutual Consultations to be performed so that a decision in any matter is wisely made. Moreover, the contents of these verses can be used to assess the social life of a human being. In this regard, it can be said that the *Quran* asks humanity to do Mutual Consultations before it takes a decision.

One can see the same attitude with the *Hadith* of the Prophet Muhammed (Peace be upon Him) regarding Mutual Consultations. He has many *Hadith* about advising Mutual Consultations. There are some which we would specifically like to refer to in this study. For example, “*Those who consult will never feel regret*” (at-Tabarani, 1985). Here the *Hadith* says that anyone who follows the Mutual Consultation progress will never feel regret. Another *Hadith* says, “*As long as your leaders manage things by doing consultation and rich people among you are generous people, above the earth is better for you than under the earth (Grave)*” (Tirmizi, Fiten, 78). This *Hadith* explicitly expresses the importance of Mutual Consultations for a happy life. It implores leaders to consult in matters with others before taking decisions. Furthermore, “*There is no community that has consulted and didn't reach the right conclusion*” (at-taberani, 1985) and this *Hadith* thereby enlarges the cycle of Mutual Consultations rather than limiting it to only the Muslim society. This is evidenced in what it says, “*there is no community*” in the *Hadith*. There were in fact many other communities besides the Muslims at the time the Prophet (Peace be upon Him) had said this *Hadith*. In line with this, He also suggests the way of Mutual Consultations to be the most promising. Although there are many other *Hadith* noting this issue, it appears that we can still appreciate the importance of meetings and the crucial essence of Mutual Consultations based on this *Hadith* alone.

## 2.2.2 Mutual Consultations by Islamic Scholars

Besides the *Quran* and the *Hadith* of the Prophet, there are some Islamic scholars who have detailed the Mutual Consultations even more. Said Nursi was one of these scholars. He was born in Turkey and was a Kurdish thinker. He lived between 1877 and 1960 (Vahide, 2012). He wrote a series of books which exceeded six thousand pages and he believed that modern science was the way to the future. He supported the teaching of modern sciences in religious schools (Bowering et. Al., 2013). He said that Mutual Consultations is the key factor to happiness in the social lives of the Muslims (Nursi, 2014).

Said Nursi described Mutual Consultations as one of the cures for grievous sickness besetting the Muslim community. He also asserted that one of the most important reasons for the backwardness of Asia, the largest continent, was the failure to practice that true Mutual Consultations (Nursi, 2014). He further added that, “*just as individuals should consult one another, so must nations and continents practice consultation*” (Nursi, 2014). He emphasized the power of such a consultation, “*Many historical events inform us that as a result of true sincerity, solidarity, and consultation, ten men may perform the work of a thousand*” (Nursi, 2014).

Another Islamic scholar, who has given utmost importance to the issue of Mutual Consultations is Fethullah Gulen who was born in 1938 in Erzurum, Turkey. He was the inspirer of the Gulen Movement (Yilmaz, 2013). Fethullah Gulen believed in Mutual Consultations, saying that Mutual Consultations is a vital attribute; it is an essential rule for believers (Gulen, 2005). He added that if “*a society doesn’t consider consultation important it can hardly be considered to be a fully believing one, and a community which doesn’t apply consultation is not accepted as being Muslim in the full and perfect sense*” (Gulen, 2005). He also considered consultation as the “*first condition for the success of a decision made on any issue*” (Gulen, 2005). He has defined the characteristics of the most intelligent person as “*the person who most appreciates and respects mutual consultation and deliberation (mashwarat), and who benefits most from the ideas of others*” (Gulen, 2005). The subsequent section will focus on the parameters and determinants of Islamic consultations.

**Intention:** The first rule of Mutual Consultations in Islam is intention. A *Hadith* about this rule says, “*Whoever misadvise his brother with a wrong information although he knows the truth, has betrayed his brother*” (Ebu davud, 1952). This *Hadith* points out intention. If a person misadvises another with a wrong information, he/she must have another intention inside him/her. Gulen, (2005) thus proposed that the person who is consulted with should declare his/her ideas as sincerely as they are while deciding on their own problems.

**Competence:** The verse says, “*Verily, Allah commands that you should render back the trusts to those, to whom they are due (Competent)*” (Ibn Kathir, 2017). Here, a person who should be consulted with must be a knowledgeable person. Gulen (2005) said, “*since the matters presented for deliberation require a great degree of knowledge, experience, and expertise, consultation committee must be comprised of people who are distinguished for such qualities.*” The person must be able to put a logical and appropriate idea about an issue on the table. Moreover, the person who is consulted about any issue must be a reliable and trustable person. He/she should not be “*affected or deflected by bribery, threats, or oppression*” (Gulen, 2005). The *Hadith* in this issue says that “*One who is consulted is a man of trust; one who is consulted in a matter must express his view as if he was deciding about himself*” (Ebu Davud, 1952).

**Responsibility:** There are mutual responsibilities between the consulting and consulted parties during the consultation. Gulen (2005) stated, “*it is incumbent on the administrator to bring the matter on which consultation is required to the attention of those of sound judgement, otherwise he will be held responsible. However, if the administrated don’t express their views when asked to, then they are equally accountable.*” Moreover, the *Hadith* emphasizes about this issue, “*If a person knows anything and hides that information although asked by his brothers, Allah binds him with a fire bridle in the day of doomsday*” From these statements, it can be understood that expressing the idea truthfully is the responsibility of both the administrated and the administrators.

**Coherence:** This refers to the concept of making consultations with harmony (Nursi, 1994) or altercation free consultations. Nursi (2014) said that these are very important for the making of appropriate decisions. Consultations do not require persons to make quarrels with each other. It has a courtesy such that one cannot express his/her ideas in a rude way nor can one dictate his/her ideas stubbornly (Gulen, 2005). These individuals are required to express their ideas in a respectful manner and with the full range of argument, he/she can then wait for others’ ideas to be

presented. These individuals cannot behave in a manner of, “Only the truth is my idea and the remaining all are fully incorrect”.

**Patience:** This refers to the taking of all alternatives that exist and evaluating all these alternatives in detail. The process of doing both during the meeting is considered as patience. Gulen (2005) had stated that in order not to double an evil, inspection, prevention, and evaluation of the results are vital. From this point of view, the chairperson of an Islamic meeting should not take decisions in a hurry but instead, to evaluate all the alternatives in detail.

**Respect to the decisions:** Respect to the decisions of the consultation is another vital aspect of Islamic mutual consultations. This aspect requires that one does not to criticize the decisions of others in a destructive manner but instead, to obey the decisions at the implementation phase. He/she is not to change the decisions individually. Nursi (2014a, 2014b) had also declared that while he had sent letters to his students to say that the decisions belonged to the Mutual Consultation results, he also stated that the decisions were above everything and that he would absolutely obey these decisions. Furthermore, Gulen (2005) also affirmed that *“There may not be always unanimity (ijma’) in consultation. However, in cases where there is no general concurrence on the consensus of opinion and decisions amongst those present, the decision is taken and people act according to the opinion and conviction of the majority. Majority view is as powerful as unanimity and we must apply and abide by the decision of the majority.”* He further declared that *“To continue to air views against the decision taken with words such as ‘but I already made a remark or comment in opposition’ or ‘but I suggested a different and sounder view’ leads only to defeat and is nothing less than a sin.”* These statements show that respecting the decisions of Mutual Consultations is a responsibility for participants and others who are within the scope of the decisions.

### 3. Methodology

#### 3.1. Purpose of the Study

The purpose of this study is to determine and elaborate on the pre-meeting (Intention and Competence of meeting attendees), in-meeting (Patience, Coherence, and Responsibility), and post-meeting (Respect to decisions) components of Islamic Consultation (*Mashwarat*). The impact of the pre-meeting and in-meeting components with respect to the meeting decisions is further explored.

#### 3.2. Model of the Study

As a result of studying Islamic Consultation (*mashwarat*), this study was able to note some main and important procedures of the *mashwarat*. Those procedures have been gathered into six (6) main dimensions which are hereby sequenced as:

- 1- Intention while expressing ideas
- 2- Patience during *mashwarat*
- 3- Consulting with competent people
- 4- Coherence
- 5- Responsibility
- 6- Respect to Decision

After the relevant literature were explored for the dimensions, specific ones related to the aim of this study were selected. This is because we note that not all the factors were applicable for meetings. For example, selecting competent people for consultation and determining their intention of having the most equitable decisions rather than dominating self-benefits during meetings became the issues of the pre-meeting procedures. Next, behaving patiently to evaluate all aspects of an issue, behaving coherently during meetings, and behaving enthusiastically either by obtaining all ideas or expressing self-ideas during meetings served as the issues of the in-meeting procedures. Finally, respect to decisions acted as an important issue of the post-meeting rule. In this regard, the six dimensions were further grouped under three components: pre-meeting, in-meeting, and post-meeting procedures.

After exploring the dimensions and items to be used for our scale; they were further discussed and then verified by three management experts, one statistician, and six religious experts. To perform a further analysis, preliminarily

exploratory factor analysis was proposed. This is followed by convergent and discriminant validity analyses which helped to determine the conformance of each factor as a scale. Hence, confirmatory factor analyses were also deployed. In this way, all the validities of the scales were explored. For evaluating the reliability of the scales, the Cronbach's Alpha reliability method was proposed. Finally, structural equation modeling was also recommended for the purpose of assessing the impacts of the pre-meeting and in-meeting procedures on respect to meeting decisions. The hypotheses thus formulated for this study are:

**Ha<sub>1</sub>**: Impact of meeting with competent people on patience during the meeting

**Ha<sub>2</sub>**: Impact of meeting with competent people on coherence during the meeting

**Ha<sub>3</sub>**: Impact of meeting with competent people on responsibility during the meeting

where meeting with competent people in Islamic literature was reflected to scale the reliable people, who do not change their ideas under pressures or by corruptions. They are well informed people on the field, well experienced and they are matured and competent in discussing some issues.

**Hb<sub>1</sub>**: Impact of intention on patience during the meeting

**Hb<sub>2</sub>**: Impact of intention on coherence during the meeting

**Hb<sub>3</sub>**: Impact of intention on responsibility during the meeting

where Intention during meetings in Islamic literature was defined as the Intention to express his/her ideas for equitable decisions regardless of self-benefit; it is a feeling that take equitable decisions to be more important than benefits; a feeling that some other people's ideas might be more equitable than a person's self-idea.

It seems that measuring intention of people is very hard and can be limited only by perceptions of others. From this point of view, in this study, intention of each participant have been evaluated based on the perceptions of other participants.

**Hc**: Impact of patience during meetings on respect to meeting decisions.

where Patience during meetings can be defined in Islamic literature as decisions that are not made individually but rather, after everyone's ideas have been included into the decision; it also means not taking decisions in a hurry; to evaluate issues in detail until they are convinced that the best decision have been taken and that all the risks have been evaluated.

**Hd**: Impact of responsibility during meetings on respect to meeting decisions

where responsibility during meetings can be defined in Islamic literature as behaving responsibly in expressing one's self-idea, feeling responsibility to obtain everyone's ideas and feeling responsible to include those ideas into the decisions.

**He**: Impact of coherence during meetings on respect to meeting decisions.

where Coherence during meetings can be defined in Islamic literature as not being stubborn in imposing one's self-idea to be accepted, respecting and being easy with everyone's ideas although they are very strict and hard to accept, being gentle while expressing self-ideas, and providing freedom of speech atmosphere during meetings, where Respect to decisions in Islamic literature can be as everyone respecting the decisions which have been made during meetings; internalizing (accepting with respect) the decisions; being serious in implementing decisions, and if any decisions must be changed due to some obstacles or problems, changing these decisions only in another meeting.

Finally, the model of this research was developed as shown in Figure 1.

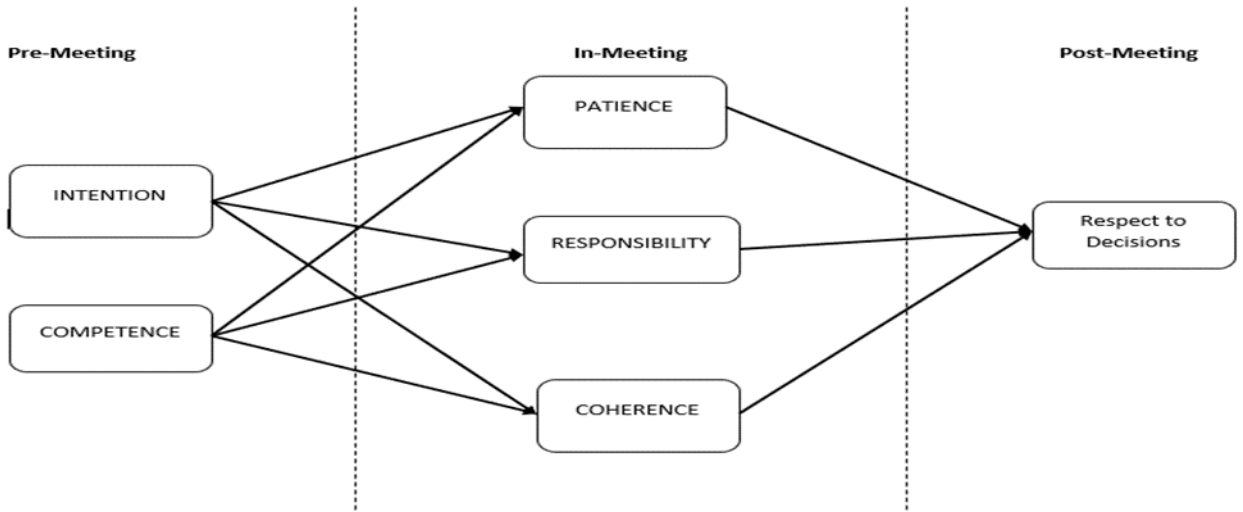


Fig. 1 Model of the study

### 3.3. Population of the Study

This research was undertaken in the Kurdistan Region of Iraq. The population of this study was selected from five different private education institutions of the “Gülen Movement” (or Hizmet Movement). The participants have been attending different levels of meetings in their work places. In total, 200 survey questionnaires were distributed and only 119 of the participants answered the questions adequately.

### 3.4. Measuring Scales

#### 3.4.1. Exploratory Factor Analysis

Exploratory factor analysis includes structuring a scale based on its dimensions in multivariate data. In this study, exploratory factor analysis was proposed to determine the factor unity of the pre-meeting, in-meeting, and post-meeting procedures. The six dimensions had already been distributed into three structures: pre-meeting, in-meeting, and post-meeting procedures. The principle components analysis was employed to identify the standardized values of the items. The varimax method was then used to identify the factor loads of each item under some dimensions. The IBM SPSS 23 software was deployed to perform the analysis which provides the initial statistics of the EFA as shown in Table 1.

Table 1 Initial statistics

	Mean	Std. Deviation	Extraction	KMO
INTENTION1	3.328	0.782	0.605	1 60
INTENTION2	3.244	0.902	0.744	



INTENTION3	3.118	0.727	0.789
COMPETENCE1	3.546	0.734	0.707
COMPETENCE2	3.58	0.707	0.752
COMPETENCE3	3.555	0.756	0.784
COMPETENCE4	3.63	0.735	0.713
COMPETENCE5	3.546	0.831	0.779
PATIENCE1	3.538	0.779	0.759
PATIENCE2	3.504	0.801	0.768
PATIENCE3	3.487	0.791	0.744
RESPONSIBILITY1	3.605	0.836	0.764
RESPONSIBILITY2	3.563	0.809	0.794
RESPONSIBILITY3	3.571	0.819	0.825
COHERENCE1	3.471	0.699	0.667
COHERENCE2	3.697	0.645	0.711
COHERENCE3	3.731	0.685	0.751
COHERENCE4	3.655	0.682	0.519
COHERENCE5	3.597	0.705	0.707
RESPECT TO DECISIONS1	3.563	0.777	.744
RESPECT TO DECISIONS2	3.479	0.842	.758
RESPECT TO DECISIONS3	3.496	0.758	.773
RESPECT TO DECISIONS4	3.513	0.687	.589
RESPECT TO DECISIONS5	3.454	0.661	.723

Here, the extraction column showed the standardized weights of each item within the scale. According to the theories of exploratory factor analysis, any of the factors should not carry a load of less than 0.500. In this table, no factor with a load less than the concerned threshold was noted. The minimum load among the items was 0.519 and the maximum load was 825. Thus, there was no necessity to delete any item based on the extraction loads.

In theory, the value of the Kaiser Meyer Olkin test result should have a minimum of 0.50. This value tests the sufficiency of the data based on the scale tested. Here, the value of 0.914 showed that the data were sufficient for further analysis. Another important parameter noted in the KMO was Barlett's test of sphericity which ought to be significant at  $P < 0.01$ .

Table 2 Rotated component matrix

	1	2	3	4	5	6	Cronbach's Alpha
INTENTION1			0.721				
INTENTION2			0.789				0.769
INTENTION3			0.865				
COMPETENCE1					0.60		0.864

COMPETENCE2								0.69
COMPETENCE3								0.78
COMPETENCE4								0.69
COMPETENCE5								0.57
<hr/>								
PATIENCE1								0.716
PATIENCE2								0.770
PATIENCE3								0.820
PATIENCE4								0.764
<hr/>								
RESPONSIBILITY1	0.758							
RESPONSIBILITY2	0.792							0.804
RESPONSIBILITY3	0.806							
<hr/>								
COHERENCE1		0.755						
COHERENCE2		0.791						
COHERENCE3		0.775						0.876
COHERENCE4		0.573						
COHERENCE5		0.651						
<hr/>								
RESPECT TO DECISION1								0.57
RESPECT TO DECISION2								0.72
RESPECT TO DECISION3								0.52
RESPECT TO DECISION4								0.57
RESPECT TO DECISION5								0.57
<hr/>								
EIGEN VALUES	11.55	1.652	1.417	1.276	1.13	1.03		
VARIANCE	17.98	15.61	12.30	10.93	9.32	5.95	72.118	

A scale must hold a minimum of 50% of the overall variance explained. Only this can determine it to be a scale. Nevertheless, dimensions that construct a factor should not have an Eigen value of less than 1 so that it can be considered as a dimension. In this study, it was observed that the overall variance explained with 6 dimensions was 72%. This value is sufficient enough for the group of items to be termed as a scale. Finally, the item loads of the rotated component matrix need to be considered. This can help the items to be classified under concerning dimensions. Table 2 shows the coefficient values of each item under some dimensions. The rule about the EFA says that an item should not have less than 0.4 value under a factor. The minimum coefficient value of items under some dimensions was noted to be 0.524 while the maximum value was 0.820.

#### 3.4.2. Convergent and Discriminant Validity

Convergence validity can be defined as the degree of similarity of measures that are within the same scale and among each other (Saane et. al., 2003). The differences are expected to show an acceptable level of significant correlations.

In this study, each dimension was tested for convergent validity. The SmartPLS 3 software was utilized. Results showed that validity was achieved when all the items in a dimension were significantly correlated with the biggest correlation value in relation to other dimensions. In other words, among all others, the coefficient of the correlation should be highest under the concerning construct of the item. Here, it was seen that all the items within a dimension had greater correlation values of more than 0.50. The minimum value of correlation for the concerning dimension was 0.749. This result showed that all the items within a factor were related to each other significantly. This kind of validity can also be assessed and verified according to the Average Variance Extracted (AVE) and the Composite Reliability (C.R.) value for every construct. It was noted that the AVE value was acceptable when the values were 0.50 or higher. Therefore, retaining the lower value item was not acceptable because this would cause the construct to fail the Convergent Validity.

Table 3 Convergent and discriminant validity

	CR	AVE	Competence	Intention	Patience	Responsibility	Coherence	Respect
<b>Competence</b>	0.869	0.570	<b>0.855</b>					
<b>Intention</b>	0.792	0.568	0.622	<b>0.754</b>				
<b>Patience</b>	0.791	0.559	0.836	0.717	<b>0.848</b>			
<b>Responsibility</b>	0.804	0.578	0.851	0.591	0.797	<b>0.830</b>		
<b>Coherence</b>	0.866	0.619	0.788	0.674	0.816	0.822	<b>0.887</b>	
<b>Respect</b>	0.875	0.587	0.748	0.578	0.757	0.825	0.858	<b>0.866</b>

Boguzzi and Yi (1988) have suggested that Composite Reliability should be greater than 0.7 and the Average Variance Extracted should be higher than 0.5. Discriminant validity is another part of the scaling that should be considered specifically. According to Fornell and Larcker (1981), discriminant validity is established if an item in a dimension accounts for more variance in its associated dimension variables than it shares with other dimensions of the same model. To satisfy this requirement, each construct's average variance extracted (AVE) must be compared with its squared correlations with other constructs in the model. Discriminant validity calculations have been applied by many authors. For example, Henseler, Ringle, and Sarstedt (2015) developed a new criterion for assessing discriminant validity in variance-based structural equation modeling. This was accomplished through the heterotrait-monotrait ratio of correlations methodology (Henseler, Ringle, and Sarstedt, 2015). Since they had proved that the Fornell-Larcker criterion is weak for calculating discriminant validity, in this study, we resorted to using the HTMT model to calculate discriminant validity.

To do so, the inter-factor correlations should be lower than 1 and should not exceed 0.9. Table 3 shows that the minimum value of the inter-dimension correlations is 0.622 and the maximum is 0.887. Table 3 also shows that none of the HTMT correlations exceeded 0.9. Since discriminant validity has been achieved in the first step, the subsequent step proposed by Henseler, Ringle, and Sarstedt (2015) is no longer necessary. According to these thresholds, convergent and discriminant validities of the scale have been proven.

#### 3.4.3. Confirmatory Factor Analysis

Apart from exploratory factor analysis, confirmatory factor analysis is another technique used for verifying the structure of a group of items under a dimension. From this point of view, confirmatory factor analysis is a more restricted model used to verify a scale by calculating more complex model fit values. In this study, the IBM AMOS was used to perform the CFA. The results are shown in Table 4 below.

Table 4 Results of confirmatory analysis

	STD. WEIGHTS	T Value	CFI	GFI	RMSEA	TLI	CMIN/DF	PROB.
<b>COMPETENCE1</b>	0.758	8.593						
<b>COMPETENCE2</b>	0.803	Scaling						
<b>COMPETENCE3</b>	0.768	Scaling						
<b>COMPETENCE4</b>	0.756	7.217						
<b>COMPETENCE5</b>	0.686	8.626	0.930	0.907	0.080	0.92	1.75	0.061
<b>INTENTION1</b>	0.621	Scaling						
<b>INTENTION2</b>	0.896	8.280						
<b>INTENTION3</b>	0.766	8.344						
<b>PATIENCE1</b>	0.825	10.20						

<b>PATIENCE2</b>	0.705	9.720
<b>PATIENCE3</b>	0.718	8.961
<b>RESPONSIBILITY1</b>	0.760	Scaling
<b>RESPONSIBILITY2</b>	0.763	6.140
<b>RESPONSIBILITY3</b>	0.756	8.884
<b>COHERENCE1</b>	0.841	Scaling
<b>COHERENCE2</b>	0.733	9.033
<b>COHERENCE3</b>	0.778	8.856
<b>COHERENCE4</b>	0.790	7.848
<b>RESPECT TO DECISIONS1</b>	0.600	6.848
<b>RESPECT TO DECISIONS2</b>	0.724	8.677
<b>RESPECT TO DECISIONS3</b>	0.800	9.944
<b>RESPECT TO DECISIONS4</b>	0.820	Scaling
<b>RESPECT TO DECISIONS5</b>	0.860	11.023

The results of the confirmatory factor analysis indicate that the CMIN/DF should be checked and must be less than the value of 5 for a model to be acceptable. In this study, we obtained the value of 1.750 which showed a good fit. However, unlike a regression model, this model requires the p value to be not significant, if the model was to be accepted. Here, we obtained the probability value of 0.061 which was not significant. Thus, the model was acceptable from this point. It is known that comparative fit index, good fit index, and Tucker-Lewis coefficient should be above the value of 0.9 for it to be an acceptable fit. The results of this study showed that there was no coefficient value of below 0.9 among the fitting values. Furthermore, the RMSEA should be less than 1 for it to be an acceptable model. Finally, standardized regression weights should not be less than 0.6 for any item under a dimension. Otherwise, the concerning item must be deleted, and the analysis must be renewed. In our model, the minimum value of the items was 0.60 and the maximum value was 0.896. These results indicate that confirmatory factor analysis was successful in proposing a further analysis.

#### 3.4.4. Structural Equation Modeling

Structural equation modeling was proposed by taking six variables into account. Structural equation modeling is one of the state of art techniques for determining direct and indirect relationships among constructs.

In this study, we used Intention, Competence, Patience, Coherence, Responsibility, and Respect as latent variables to relate to the meeting decisions. In order to fit the model,  $X^2/DF$ , root mean square error (RMSEA), good fit index (GFI), Tucker-Lewis coefficient (TLI), and incremental fit index (IFI) were employed. The results of the model are shown in Table 5.

Table 5 Model fit statistics

<b>Model Goodness of Fit Statistics</b>		<b>Value</b>		
Chi-square/DF		1.685		
RMSEA		0.076		
GFI		0.900		
CFI		0.920		
IFI		0.915		
TLI		0.901		
<b>Variable Name</b>	<b>Standardized Loading</b>	<b>T value</b>	<b>P value</b>	
Q1	Intention	0.765	8.578	<0.01

Q2	Intention	0.564	6.143	<0.01
Q3	Intention	0.895	Scaling	<0.01
Q4	Patience	0.776	Scaling	<0.01
Q5	Patience	0.674	7.236	<0.01
Q6	Patience	0.789	8.600	<0.01
Q7	Responsibility	0.766	Scaling	<0.01
Q8	Responsibility	0.748	8.252	<0.01
Q9	Responsibility	0.762	8.416	<0.01
Q10	Coherence	0.803	10.215	<0.01
Q11	Coherence	0.776	9.713	<0.01
Q12	Coherence	0.732	8.958	<0.01
Q13	Coherence	0.834	Scaling	<0.01
Q14	Competence	0.748	8.862	<0.01
Q15	Competence	0.801	Scaling	<0.01
Q16	Competence	0.799	9.454	<0.01
Q17	Competence	0.753	8.933	<0.01
Q18	Competence	0.724	8.303	<0.01
Q19	Respect	0.601	6.861	<0.01
Q20	Respect	0.723	8.647	<0.01
Q21	Respect	0.811	9.924	<0.01
Q22	Respect	0.818	Scaling	<0.01
Q23	Respect	0.861	11.008	<0.01

Dependent Variables	Impact	Independent Variables	Standardized Path Coefficient	T Value	P Value
Patience	<----<	Intention	0.352	3.292	<0.01
Responsibility	<----<	Intention	0.121	1.495	<0.10
Coherence	<----<	Intention	0.324	3.171	<0.01
Patience	<----<	Competence	0.605	5.324	<0.01
Responsibility	<----<	Competence	0.775	6.291	<0.01
Coherence	<----<	Competence	0.577	5.371	<0.01
Respect	<----<	Patience	0.129	1.497	<0.10
Respect	<----<	Coherence	0.513	2.519	<0.01
Respect	<----<	Responsibility	0.385	1.955	<0.05

#### 4. Findings

##### 4.1. Path Coefficients on Patience, Responsibility, and Coherence

In this study, it is noted that one of the in-meeting procedures was patience. It was found that in-meeting procedures might have been affected by the pre-meeting procedures. For this reason, we tested the impact of intention and competence variables on patience during the meeting. It can be estimated that measuring intention of people is very hard and can be limited only by perceptions of others. From this point of view, in this study, intention of each participant has been evaluated based on the perceptions of other participants. It was observed that both intention and competence had significant impact on patience, standing at  $P < 0.01$  for each coefficient.

Responsibility was another in-meeting procedure that was considered in this study. Thus, the impact of pre-meeting procedures were tested on the responsibility of an employee during the meetings. As a result, it was seen that intention has a significant impact on responsibility, standing at  $P < 0.10$ . We further observed that competence has a meaningful impact on responsibility standing at  $P < 0.01$ .

Finally, coherence during the meetings was considered as the last variable in the in-meeting procedures. It was observed that intention has a significant impact on coherence during the meetings, standing at  $P < 0.01$ . In addition, competence also has a significant impact on coherence during the meeting, standing at  $P < 0.01$ .

The results indicate that intention and competence, as latent variables, are important influencers of one's patience in evaluating each alternative in detail, listening to everyone, and evaluating all the alternatives. In order to be considered as having good intention, one should think about all ideas so as to decide on the most equitable and appropriate decision rather than self-benefits about an issue. However, the selecting of competent people to a meeting is an important impactor on the attendees' patience thus employees who attend these meetings should be experts of the field, reliable people, experienced, and they do not change their ideas based on bribe, pressure, and others.

In looking at the impact of intention and competence on responsibility, it can be said that such intended and competent employees will probably be enthusiastic in expressing their ideas freely and such meeting chairs would be enthusiastic in obtaining the attendees' ideas for the final decision.

Finally, intention and competence are meaningful and important independent variables for coherence. It appears that selecting well intended and competent employees for a meeting will impact their attitude in being respectful toward each other; it can also prevent them from being stubborn and dominant as in dictating their ideas to be the absolute. Likewise, it will also make them speak softly and not break anyone's demeanor during the meetings.

#### 4.2. Path Coefficients of Respect to Meeting Decisions

In this study, respect to meeting decisions has been considered as the post-meeting rule. Thus, the impact of in-meeting procedures have been evaluated as influencers of respect to those meeting decisions. It has been observed that patience can impact respect to the meeting decisions significantly, at  $P < 0.10$ . Secondly, it was observed that coherence has a meaningful impact on respect to meeting decisions, at  $P < 0.01$ . Finally, responsibility has a significant impact on respect to meeting decisions, at  $P < 0.05$ .

It was observed that to gain respect for the meeting decisions, it was inevitable that in-meeting procedures play a significant importance. In other words, if the participants of a meeting are patient about decision making; they also take time to evaluate each alternative carefully; they listen to everyone attentively; they are enthusiastic in expressing and obtaining ideas, and they respect each other's ideas rather than dominating their own. Consequently, the meeting decisions will be more respected by the employees.

#### 4.3. Explained Variance of Respect to Meeting Decisions

Explained variance of the respect to meeting decisions is represented by the adjusted R square noted in the analysis. This kind of analysis is employed to determine the reasons why meeting attendees would respect those decisions which have been taken by the meeting board. Table 6 illustrates further

Table 6 hierarchical regression analysis

Model	R	R Square	Adjusted R Square	Std. Error	Change Statistics			df1	df2	Sig.
					R Square Change	F Change	F Change			
Intention	.519	.270	.263	.5235	.270	43.1	1	117	.000	
Competence	.697	.485	.476	.4414	.216	48.5	1	116	.000	
Patience	.722	.521	.508	.4278	.035	8.49	1	115	.004	
Responsibility	.773	.598	.584	.3934	.078	22.0	1	114	.000	
Coherence	.807	.650	.635	.3685	.052	16.9	1	113	.000	

In this study, the explained variance of respect to meeting decisions is portrayed by intention, competence, patience, responsibility, and coherence. Initially, it was observed that pre-meeting procedures and in-meeting procedures can explain 63.5% of the variance on respect to meeting decisions. Pre-meeting procedures explained the variance on the respect to meeting decisions as 47.6%, at  $P < 0.01$ . In-meeting attitudes have explained the variance on respect to meeting decisions as 15.9%, at  $P < 0.01$ . To elaborate these results, it was observed that intention before entering the meeting explained the overall variance as 26.3% while competence explained 21.3% at each meeting rule, at  $P < 0.01$ . Beside this, detailing in-meeting procedures such as patience explained 3.2% of the variance while responsibility and coherence explained 7.6% and 5.1 of the variance, respectively, each standing at  $P < 0.01$ .

## 5. Discussions

The purpose of this study was to explore the procedures of *mashwarat* (Islamic Counseling) and to elaborate on these procedures so as to determine the impact of these procedures on one another. To do this, we used the Islamic sources to extract the main points of *mashwarat*.

There have been many procedures and regulations about meetings. For example, Clark (1998) and Elsayed-Elkhouly et al. (1997) observed the pre-meeting procedures which state that each participant must be invited to meetings with a clearly defined purpose. In addition, Carlozzi (1999) and Clark (1998) claimed that those participants must be people who will actualize those decisions or will be affected by them. In their work, Doyle and Straus (1982) also noted that these participants must have expertise in the concerning issues. Based on this, it can be said that the researchers have studied the pre-meeting procedures. This study also obtained similar findings by selecting the competent participants to the meeting based on their expertise. This study had also observed that the reliability of the participants may be contended. It is believed that this issue should not be underestimated for more appropriate and adequate meeting decisions to be deliberated.

Odermatt, Konig, and Kleinman (2017) have studied the relational-oriented meeting procedures and they included taking decisions by consensus using other variables. They also included responsibility, and coherence in their study to some extent. This study had also acquired similar results as those scholars. Further to that, this study also found that these dimensions were very effective on the attendees' respect to meeting decisions.

Many of the scholars (Bluedorn, Turban and Love, 1999; Leach et al. 2009; Cohen et al., 2011) had emphasized on the meeting procedures. Due to the consultation procedures applied in this study, we were able to explain 63.5% of the variance on the attendees' respect to meeting decisions. Thus, it can be said that human behavior-oriented procedures such as those shown in this study and in the procedures of other scholars should be evaluated together.

## 6. Conclusions

Meetings are, unarguably, important components of every organization. Through meetings, organizational goals, operational strategies and many other objectives are set and then used to evaluate the results. While most of these studies have focused on participant satisfaction (Briggs and Vreede 1997; Briggs, Vreede and Reinig, 2003; Meijas, 2007; Rogelberg et. Al., 2010; Odermatt, Konig, and Kleinman 2017) or meeting effectiveness (Nixon and Littlepage, 1992; Hinkin and Tracey, 1998; Hinkin and Tracey, 2003; Leach, et. al., 2009; Perkins, 2009; Allen, Lehmann-Willenbrock, and Landowski, 2014), no study had touched on respect to meeting decisions. From this point of view, the current study had investigated the impact of the human factor at pre-meetings and during the meetings on the respect to meeting decisions to address this research gap.

To accomplish this, we gathered all these procedures of meetings and then grouped them under six dimensions. Through this, we also developed a scale which include pre-meeting, in-meeting, and post-meting procedures based on the Islamic Consultation. Following that, we also tested the validity and reliability of these constructs by using convergent and discriminant validity, exploratory factor analysis, confirmatory factor analysis, and Cronbach's Alpha value. Through these approaches, we were able to determine the reliability and validity of the scales and constructs

developed. Finally, we tested the impact of pre-meeting and in-meeting procedures on respect to meeting decisions by using structural equation modeling.

In this study, it was seen that intention and competence were meaningfully important for patience, responsibility, and coherence during the meetings and respect to meeting decisions. As further detailed, intention and competence, as pre-meeting procedures, have a significant impact on patience, coherence, and responsibility during meetings. Consequently, coherence, patience, and responsibility impacted on respect to meeting decisions meaningfully. These results indicate that Islamic consultation procedures can be modeled appropriately as pre-meeting, in-meeting, and post-meeting procedures.

Although Islamic consultation determine these procedures as a responsibility for each participant, this study showed that these procedures were related to each other and they also impacted one another. According to the results, it can be said that the lack of each variable from those procedures will cause the lack of respect to meeting decisions relatively.

To mention about the adjusted R squares of the impact, it can be seen that meeting procedures explained 63.5% of the variance on respect to meeting decisions. Further, pre-meeting procedures explained 47.6% of the variance while in-meeting procedures explained 15.9 % of the variance. These results indicate that both pre-meeting procedures and in-meeting procedures were the reasons why an attendee respects the concerning meeting decisions.

According to these results, in order to achieve respected meetings, it is suggested that managers:

- Select the meeting participants among those who have intentions to decide equitable decisions for the issues rather than for self-benefits.
- Select compatible participants who are reliable, well knowledgeable, experienced, and do not change ideas under oppression or bribery.
- Be patient during meetings, evaluate each alternative in detail, and be patient in listening to everyone for their ideas prior to making decisions.
- Design such a meeting atmosphere where participants can listen to each other respectfully, go easy with the ideas, and protect the freedom of each speaker in speaking.

Encourage participants to behave enthusiastically in expressing their ideas about the issues.

#### 7. Limitations and Further Researches

This research was conducted within the setting of private education institutions that adhere to the Gulen Movement in the Kurdistan Region of Iraq. Although the theory used, and the results of this study can be generalized for all sections of one's social life, the outcome is restricted to only the Kurdistan Region of Iraq. Further studies can be conducted in various private and public sectors in other parts of Iraq in order to further endorse the strength of the theory.

Another limitation of this study is measuring intention. It seems that measuring intention of people is very hard and can be limited only by perceptions of others. From this point of view, in this study, intention of each participant has been evaluated based on the perceptions of other participants.

Future studies can be performed by including the procedures used in this study in relation to procedures used by more current literature such as pre-meeting procedures (declaration of agenda, announcing the main purpose of meeting, and defining start and end time), in-meeting procedures (refreshments, lightening, heat of the room, readiness of equipment, and cleanness of the room), and post-meeting procedures (recording meeting minutes, sending those minutes to the concerning employees, and archiving meeting minutes) so as to increase the explained variance further.

Finally, due to the fact that this study was conducted only among Muslim employees, future studies may consider looking at employees who believe in other religions. This way, the differences and similarities among various religions can be determined.



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## Appendix A

### Mutual Consultation Meeting Design Survey

#### Intention

In this institution employees intent to take equitable decision

In this institution employees' intention to take equitable decision is above everything

In this institution employees intend equitable decisions to be taken rather than self-benefits

#### Patience

In this institution every alternative is evaluated before taking decisions

In this institution each alternative is evaluated in detail before taking decisions

In this institution everyone behaves patiently listening to each other for evaluating each alternative

#### Meeting with Competent People

In this institution meetings are held with the well knowledgeable people

In this institution meetings are held with the experienced people

In this institution meetings are held with the reliable people of the concerning issue

In this institution the confidential issues are discussed only with the concerning employee(s) of the issue

In this institution meeting attendees don't change their ideas because of some oppression or bribery

#### Responsibility

In this institution employees are behaving responsibly to express their ideas during the meeting

In this institution the chairs of the meetings are behaving responsibly to get ideas from every member of meetings

In this institution the meetings' chairs are behaving responsibly to include ideas of employees into the decision process

In this institution chairs of meetings are behaving responsibly to get ideas of employees who are working with high motivation

#### Coherence

In this institution employees respect to the opposite ideas of each other

In this institution an employee behaves respectfully while expressing about his/her idea during meetings

In this institution everyone protects the freedom of speech of each other during the meetings

#### Respect to Decisions

In this institution everyone respects whatever decision have been taken in a meeting

In this institution meeting decisions are internalized (Accepted) by everyone

In this institution everyone shows required importance at implementation of a decision which was taken in a meeting

In this institution if a decision have been taken, it is implemented with a great seriousness

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In this institution a decision, which have been taken in a meeting, can be changed only in meeting

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