

"The Impact of Fatalism on Decision Making in a Dairy and Food Polytechnic"

Researcher:

Mohammed Albalawi

Dairy and Food Polytechnic- Saudi Arabia, Riyadh

Abstract

Purpose – This study was conducted to determine the nature of the relationship between fatalism and decision making on dairy and food polytechnic employees and whether this effect was positive as Islamic scholars have claimed or negative as some Western scholars have claimed. In addition, the study sought to determine the best usage of fatalism in organizations and firms because some managers do not know how to deal and manage employees who believe in fatalism.

Design/methodology/approach – Questionnaires were distributed to dairy and food polytechnic employees. Fifty-one participants responded to the questionnaire in order to ascertain whether or not they were highly fatalistic, and to determine how they make a decision.

Findings – In general, the result revealed a positive impact of fatalism on decision making.

Originality/value – This paper helps firms and companies to understand the impact of fatalism on Muslims' decision making, therefore, manage any issues related to performance and decision making. Moreover, understand how cultural beliefs can impact the business.

Keywords: Management, Faculty, Work productivity, Predetermination, Decision making

Paper type Research paper

Introduction

This study measures the effect and result of fatalism on decision making in a dairy and food polytechnic. Fatalism is an important Arabic and Islamic concept; this high value on fatalism is derived from Islam which demands followers to be highly fatalistic. To be a faithful person, he or she must accept that everything is already determined by God. Although numerous studies have attempted to explain the real meaning of fatalism, still people misunderstand it. In addition, decision making in Arab countries differs from western countries. Culture and religion play a significant role in decision making. Usually, decisions in Arab organizations do not follow any systematic process; instead, they often depend on the manager's choice.

Many western scholars have claimed that fatalism is one of the reasons for the delayed Arab Renaissance. It has been explained as being responsible for Arabs not being motivated and eager to progress. Therefore, in this study, we explore if fatalism has a positive or adverse effect on Arabs?

This study attempts to clarify the real effect of fatalism on decision making. Moreover, it will help organizations, particularly global enterprises; deal with Arab and Muslims and employees in management terms. In other words, how to conduct their business in a manner that agrees with Islamic beliefs

Problem Statement

For many decades, fatalism has been a matter of argument among foreign companies, human resource (HR) managers, and Islamic scholars. This is the case because of the impact of fatalism. Some businesses and HR managers believe it has adverse consequences that make Arab or Muslim employee lazy and lead to low productivity and slow reaction to problems and decision making. Furthermore, it leads to difficulty in dealing with the Arab-Muslim mentality, which has made some foreign companies who plan to enter to those countries hesitant. On the other hand, Islamic scholars declined the western scholars' opinions about the fatalism as it is just a theory not yet approved. They believe that fatalism has a positive effect if the person understands the real meaning and applies its rules. This understanding will help the individual or the organization to succeed and overcome any difficulties or losses and react quickly to problems.

Paper Objectives and Scope

This study seeks to clarify the real effect of fatalism on decision making in a dairy and food Polytechnic. Moreover, it will help organizations, especially foreign corporations; deal with Arab-Muslim people and employees in management terms, whereby they can run their company in a manner that agrees with cultural beliefs.

The aims of this study are the following:

- (1) Measures the fatalism in Dairy and Food Polytechnic\
- (2) Find the relationship between fatalism and decision making
- (3) Help Companies to understand Arabs/Muslim mentality
- (4) Increase companies' profitability
- (5) Help companies to determine the easiest way of dealing with Arabs or Muslims
- (6) Determine the factors that are involved in Arabs/Muslims decision making

Research question

The following question is to be answered.

RQ₁: Does fatalism impact decision making?

Hypothesis

The following hypothesis is to be tested:

H1_a: Predetermination has a positive impact on decision making.

H1_b: Predetermination has a negative impact on decision making.

Terms

1- Fatalism

In Arab culture, fatalism was known even before Islam. The interested scholars who studied Arab history found that the Jahiliyyah believed in fatalism and that they mentioned it in their stories and poems. Fatalism in Islam is the belief that everything happens according to the will of Allah.

Islamic scholars have agreed there are some principles of fatalism that every Muslim should understand. First, they must believe that Allah has detailed knowledge of everything in this universe, whether it is regarding people's issues, their actions, what has happened, or what will happen. In a hadith, Ibn Abbas reported the following:

I was behind Prophet Mohammed (peace be upon him) one day, and he told me "O young man, I shall teach you some words [of advice]. Be mindful of Allah and Allah will protect you. Be mindful of Allah, and you will find him in front of you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the nation were to gather to benefit you with something, they would not be able to benefit you except with what Allah has already recorded for you. If they were to come together to harm you with something, they would not be able to harm you except with what Allah has already recorded against you. The pens have been lifted, and the pages have dried".

Second, they must believe that Allah has control over all things; whatever He wants will happen, and whatever He does not want will not manifest. Third, they should believe that Allah is the only God and that He alone created everything in this universe.

In general, definitions of fatalism in all religions are almost the same and suggest that everything has been pre-planned and predetermined; for Muslims, fatalism also entails believing that everything happens according to Allah's will.

Fatalism is a complex term that is in conflict with the belief of free will: The event will occur no matter what you do (Miller, 2001).

Fatalism (qada' and qadar) is the understanding that Allah has predetermined everything that has happened or will happen in this world, for example, human actions. It also means that nothing has happened or will happen without Allah's knowledge or approval (Alashqir, 2005)

Fatalism was known to Arabs even before Islam. They mentioned it in their poetry. Later, Muslim scholars enhanced the importance of fatalism and explained the relationship between fatalism and human actions (Al-Hamad, 2005) .

People should not take fatalism as a reason for bad events, because the events that are directed by Allah do not contain bad. Moreover, anything that Allah creates is because of his divine wisdom (Altabaa, 2017)

2- Decision Making

It is imperative for every organization to know how to make decisions. This importance is based on decisions' outcomes, which can either be positive or negative. Decisions can be made to achieve goals, for example, for increasing profit and expanding business. Another purpose is to prevent problems, for example, decreasing losses and strengthening weaknesses. Universities, institutes, and colleges have started to offer decision-making courses, and many experts have come to believe that decision making is an art. This art is not easy, and not everyone can do it. It requires many skills and proper behavior. This is true not only in organizations but also in personal life, where making decisions relating to family members is inevitable.

In Islam, decision making has been mentioned in the Qur'an and Sunnah. The Qur'an has referred to it in different positions. For example, when Prophet Musa (peace be upon him) faced the magicians, he had two choices: to start or to allow the magicians to start. Furthermore, the Qur'an advises consultation before decision making. In the Sunnah, in many situations, Prophet Mohammed (peace be upon him) demonstrated how to make decisions. In the Qur'an, the importance of consultation is shown through the Prophet Mohammed and his Sahabah consulting experts when they had many alternatives; for example, Prophet Mohammed chose Salman al-Farsi for trenching .

Decision making is analyzing the information that we have in consideration of its values to choose the best alternative that fits our values, objectives, aims, and needs (Harris, 2012).

Literature Review

– Fatalism Welsh and Raven (2006)

In their study on retail management in Kuwait and Lebanon, 178 responses were received from salespeople and their line managers working in 100 family-owned businesses. It was found that fatalism is an influential factor for loyalty in Arab organizations: The more a person is fatalistic, the more loyal he or she is. By contrast, fatalism had less influence on the respondents when handling clients and business quality .

Klein and Kuperman (2008)

In their study, "Through an Arab Cultural Lens," the researchers aimed to identify the differences between Arab and Western thinking. Interviews with 16 Arabs and 6 Western people who extensively dealt with Arabs showed that Arabs use the word In sha Allah ("if Allah wills it") during discussions. Also, Arabs believe that the state of a person's health, wealth, and safety are inevitable. Moreover, they tend to see luck and conspiracy theories, rather than human actions, as the reasons behind things. The researchers found that the Arabs do not plan; they act when the catastrophe happens. Finally, a relation was found between education and the level of belief in fatalism: The more educated the Arabs were, the less they were fatalistic. However, in general, the Arabs were more fatalistic than Western people.

Acevedo (2008)

In his paper, "Islamic Fatalism and the Clash of Civilizations: An Appraisal of a Contentious and Dubious Theory," the researcher aimed to assess Samuel P. Huntington's controversial "Clash of Civilizations" thesis and its emphasis on fatalism as an inherent characteristic of Islam. He followed a qualitative approach, conducting in-home interviews with people from the following countries: Saudi Arabia, Lebanon, Turkey, Iran, and Indonesia. Although many in the Islamic world misunderstand the concept of fatalism, in the interviews, the Muslims showed greater belief in fatalism than Christians in these Islamic countries did." It is recommended that fatalism not be studied from religious or western perspectives; it should be studied through historical, cultural, economic, and socio-political processes.

Robbins, Coulter, Sidani, and Jamali (2011)

To Arabs today, fatalism means that they do not need to plan. This misunderstanding has led to Arab societies' failure, which is contrary to the case of ancient Arabs, who achieved a lot as a result of their comprehension of the real meaning of fatalism. The solution is to correct the misunderstanding and start planning.

Magdadi (2011)

The researcher used a qualitative analytical approach to study fatalism in terms of increase and decrease. He concluded that people should attempt to do and implement what they believe because the efforts of implementation with the will of Allah will lead to the desired outcomes. On the other hand, supplication is one of the legitimate ways of obtaining what is required, and it can also prevent hardship. Further, even though the will of Allah is fixed in general, it can also be changed through the prayers of angels. Obedience to Allah will result in blessings in life and livelihood.

Mansour (2012)

In his paper, "The Moderation in Understanding Fatalism for the Integrity of Beliefs," the researcher used a descriptive analytical approach to review the Quranic verses and hadiths related to fatalism as well as the opinions of scholars, commentators, and the owners of Sunan on this matter. The conclusions of the study were as follows: (a) the concept of fatalism was present in the pre-Islamic era, as seen in their poems, but it was disorganized by their polytheism; (b) fatalism is known in Judaism and Christianity and recognized by Eastern philosophers and Salafis; however, the definitions differ among them; c) Allah is the Creator of everything, and He misleads whom He wills and guides whom He wills, yet the servants can do with their will and ability what God allowed them to do.

Fatihi (2015)

All things happen according to Allah's wish; however, Allah will help anyone seeking change and success. Fatalism is an excellent concept if the person knows what it means and how to deal with it. It incorporates benevolence, as Allah says, "I am as my servant expects me, and I am with him as he remembers me".

Pipes (2015)

According to the researcher, fatalism is a simple reduction of a complex Muslim reality. Although fatalism appears to be more common among Muslims than others, a contradictory record of hyper activism exists. The researcher argued that fatalism does not help in explaining Muslim life.

Alshahrer (2015)

In poor Islamic countries, people sometimes have a misunderstanding when they encounter problems: They believe that the problems were Allah's wish, so they do nothing. Moreover, they do not attempt to work or find solutions that may help them avoid difficult or painful situations. These distressing situations that they face will continue to worsen unless people correct their false ideas, stop dwelling on the past, and start working hard.

Rashwan and Jenkins (2017)

Using a sample of 136 Egyptian adults, the researchers examined theological and empirical fatalism in Egypt during a unique ‘moment of madness’ that immediately followed the revolution of 2011, when the political system was in upheaval. The results obtained were as follows: Females and the elderly showed a high level of empirical fatalism, which discourages protest. On the other hand, theological fatalism was found to be the most widespread type of fatalism, especially common among the less educated and men. Theological fatalism is opposite to empirical fatalism and does encourage protest.

Al-Samarrai (2018)

The researcher aimed to explain the meaning of fatalism by exploring Sharia texts. He found differences regarding the meaning between the Sunnis, Mu’tazila, and other groups, and he ultimately agreed with what the Sunnis say because of their evidence from the Qur’an and Sunnah.

Al-Fawaz (2018)

The purpose of this researcher’s study was to examine human freedom and its relationship to fatalism, as well as the reason for the exaggeration and deviation in religious groups with regard to the understanding of this term. Using an analytical approach, the researcher found that fatalism is one of the pillars of faith and, thus, cannot be ignored. Fatalism does not mean that people have no control over their actions; therefore, it cannot be used as an excuse for evilness. In the era of early Islam, fatalism was not an intellectual problem; it became a problem after Muslims’ conquests and their mixing with others.

Khalifah (2019)

The researcher aimed to identify the educational effects of the six pillars of faith described in Soorat Al-Nahl, which are belief in God, the angels, the books, the messengers, the Last Day, and fatalism. A deductive approach was employed. The results indicated that those who are fatalistic are highly motivated to work more in their lives. Also, they are humble and patient and do not envy others. Moreover, fatalists are eager to help others.

– Decision making**Ali (1993)**

The researcher analyzed 117 responses from managerial employees, the majority of whom were from Saudi Arabia, to examine the newly developed decision-making instruments in Arab societies. It was found that most Arab managers do not use the autocratic style; they mostly prefer to use the consultative style over other styles. Islamic principles and tribal regulations can be an explanation for this preference.

Al Gosaibi (2003)

Before taking a decision, one should gather all the information related to that decision. Sometimes one has to take strict decisions without hesitation, if the situation requires it. The right thing does not always mean having to start something; it can also mean stopping something before it happens.

Yaghi (2007)

According to the researcher, the organizational culture dictates decision making at Islamic centers. The values of decision makers also play a vital role. To improve the Islamic centers, a development of decision-making process is needed.

Saaty (2008)

Today, decision making is a science, and many factors play influential roles in the process. Furthermore, these factors can cause each other. For making the correct decision, one must consider all related factors to overcome pitfalls and dangers.

ElFiki (2008)

There are two types of decisions: vigorous and inadequate. We all have to make decisions; even individuals who claim that they cannot make a decision have decided that they cannot decide. ElFiki suggested that knowing the reasons for wrong decisions can prepare the person to make the right decision. A wrong decision can be a result of many factors. Work pressure is a predominant factor that forces persons to implement the first idea they get without studying the advantages and disadvantages of this choice. Fear is also a reason for failed decisions. If a person has made wrong decisions in the past, he or she will be hesitant when making the next decision. Anger can have a counteractive impact on decision making. Taking decisions under anger will lead people to think of reasons unrelated to the situation.

Al Suwaidi (2008)

According to the researcher, due to the necessity of consensus in decision making, people in Arab countries take more time to decide than those in the Western countries. The application of the consultative style by Arabic leaders is another reason for this.

Al-Yahya (2009)

By analyzing 390 responses from 14 large public organizations to examine the relation of various connections between power-influence sharing in decision making, and organizational culture in public sector organizations in Saudi Arabia. The results showed that organizational culture has some impact on decision making. Also, decisions are taken through a centralized approach in the public sector. The study recommends these organizations to understand how to utilize the human capital and the decision-making process.

Hammoud (2011)

The researcher found that the nature of decision making in Arab culture is consultative. This consultation usually happens informally. However, in business organizations, this process is nominally used since the decisions are made beforehand. Although fatalism implies total obedience to the power and will of God, Muslims are required to understand other related principles to fatalism so that they feel inspired to make decisions that can change their destinies

Alnawar (2012)

There are several traditional ways of making decisions. Experience is one method of decision making. An advantage of experience is the ability of the person to use his or her experience when faced with a situation already encountered in the past. Additionally, experience can help avoid inappropriate decisions. The disadvantage on the other hand can be in situations where the circumstances are different, therefore, experience is not valuable then. Another traditional method is the analysis of suggestions. This process decreases cost and can lead to a variety of ideas. However, the problem with this approach is that it requires time. The researcher mentioned many types of modern scientific methods. The Delphi technique is a method that involves a group of experts with assigned leader. The group leader sends letters to each one of the group members. Each expert writes what he or she believes is the best decision; after that they send their feedback to the group leader. Then, the group leader sends all experts feedback to each one of the members, who study them and choose the best decision/option. Brainstorming is another good method of creating ideas and it can also help in arrangement. This style requires the following of specific rules for reaching the right decision.

Jonassen (2012)

This researcher aimed to study the contrast between rational and naturalistic approaches to decision making. According to him, decision making is a common method for solving problems. Although a variety of theories and tools that can aid decision making exist, they are not used as expected.

Al-Maliki (2016)

According to the study, decision-making skills are important not only for teachers but also for students. Therefore, they should be included in the Islamic curriculum. Moreover, the teachers need to be trained in the development of decision-making skills.

Jumaa and Dewidar (2016)

The researchers employed the descriptive analytical approach and a sample of 250 University of Al Qassim employees. The results established a relation between employees' satisfaction and their participation in decision making, and between their loyalty and the decision-making process. The researchers recommended encouraging employees to participate in the decision-making process. They also suggested conducting training and workshops for employees on direct reports to improve their decision-making ability.

Abdulkadir (2017)

Applying a descriptive approach to examine the impact of using the quantitative approach in educational decision making, the researcher found that the quantitative approach has a positive impact on educational decision making. Therefore, this approach should be used instead of guessing or trial and error, which are based on self-perspective and experience.

Al-Agha (2018)

The researcher studied the impact of empowerment on decision making using a descriptive analytical approach and a sample of 66 responses. He recommended the management to use empowerment as a strategy for improving staff decisions. He also recommended the development of indicators to measure the effectiveness of department heads' decisions.

Diab (2018)

The researcher aimed to examine the intellectual framework for the educational decision-making process. He applied a descriptive approach and analyzed a sample of 115 leaders from Suhaj University. The findings indicated that the process of decision making can be affected by internal factors such as work pressure, thinking, values, and culture, and external factors such as social, economic, and political circumstances. The findings also revealed some of the organizational challenges faced due to lack of resources during the process of implementation of decisions. Moreover, he found that weaknesses exist in the process of evaluation of the decisions taken.

Al-Qahtani (2019)

The researcher aimed to measure the impact of governance decisions on the achievement of competitive advantage. A descriptive analytical approach was employed to analyze 63 responses from academic and admin leaders from Imam university. The researcher recommended the university to follow a democratic style and allow faculty, students, graduates, and society to participate in the decision-making process. The study also recommended applying a governance system and developing processes that hold administrators at all levels accountable for their decisions.

Ghetto (2019)

In a study for predicating the level of participation in decision making in the Royal Commission for Yanbu schools, the results suggested that school leaders should be trained in involving trainers in decision making and that the management should consider experience for building effective teams. They should also consider scientific methods of decision making instead of resorting to improvisation.

Islam and Chandrasekaran (2019)

In their study to evaluate the impact of religion on young Indian Muslim consumers' decisions, the researchers used a sample of 487 Indian Muslim students in the age group of 20–26 years from different universities in three locations. The results showed that religion has an impact on young Indian consumers' decision making

Alavi (2020)

After examining the cultural factors impacting the decision-making process, the paper recommended considering the following factors in decision making: trust in Allah, rationalizing, and counseling.

Comments on the literature review

Both Kalifah (2019) and Mansour (2012) agreed that a correct understanding of fatalism motivates people to work hard in their lives. It also makes them patient. Klein and Kuperman (2008) disagreed, as they found that Arabs believe that everything is fixed, as a result of which they act impulsively instead of planning.

Mansour (2012) and Al-Samarrai (2018) agreed that there is a difference in the definition of fatalism among religions. However, Al-Samarrai believed that the Sunnis' definition is the correct one .

Acevedo (2008), Pipes (2015), and Klein and Kuperman (2008) agreed that Muslim societies are more fatalistic than the Western ones. However, Pipes claimed that fatalism cannot be used to explain Muslims' lives. Jenkins and Rashwan (2017) went into more details and studied the matter from different perspectives. They found that both females and the elderly follow empirical fatalism, while men and that less educated follow theological fatalism.

Abdelkader (2013) and Diab (2018) believed that internal factors such as thinking, values, and culture have an impact on decision making. Abdulkadir suggested using the quantitative approach to improve the outcomes of the decision-making process .

Al-Maliki (2016) and Ghetto (2019) recommended that teachers be provided with training to improve their decision-making skills. Moreover, Al-Maliki suggested teaching students how to make decisions by including it in the curriculum.

Hammoud (2011) and Al Suwaidi (2008) found that Arabs prefer using the consultative style when making decisions. This, according to Al Suwaidi, is why Arabs take longer time for decision making.

Al-Agha (2018) and Jumaa and Dewidar (2016) recommended encouraging employees' participation in the process of decision making. While Al-Agha suggested using empowerment as a method of improving employees' decision-making abilities, Jumaa and Dewidar suggested workshops and training.

Al-Yahya (2009) and Yaghi (2007) found that the decision-making process in organizations is affected by the organizational culture. Moreover, Al-Yahya found that public organizations follow a centralization approach when making decisions .

Klein and Kuperman (2008) and Robbins, Coulter, Sidani, and Jamali (2011) found that Arabs do not plan due to their belief in fatalism. However, the latter group found that this is not always the case. In fact, during the era of early Islam, a correct understanding of fatalism led to many achievements.

Research methodology

A total sample of (51) filled questionnaires were collected. All incomplete responses deleted. The collected data were analyzed using (SPSS v.23) program: "Statistical Package for Social Sciences". Shapiro-Wilk (Normality Test) were applied to test whether the two study' dimensions distributed normally, found p-value (< 0.05) for the section of belief of fatalism. However, " according to the central limit theorem, with large enough sample sizes (> 30 or 40), the violation of the normality assumption should not cause major problems ⁽¹⁾; this implies that we can use parametric procedures even when the data are not normally distributed ⁽²⁾. If we have samples consisting of hundreds of observations, we can ignore the distribution of the data ⁽³⁾."

Cronbach's alpha used to determine the reliability for the questionnaire and its dimensions, descriptive statistics used to describe the basic features of the data in the study, such as frequencies, percentages, and mean with the standard deviation. Relative Importance Index (RII) was used to determine the relative importance of the study dimensions with its phrases. Independent T test applied to test the difference in the study' dimensions according to demographic data. Also, correlation test applied to test the relation between variables of the study' dimensions. Finally, Simple Regression applied to test the effect of demographic data on the study' dimensions.

Reliability Test

The calculated Cronbach's Alpha was (0.757) for the whole questionnaire (16 items); indicate a good reliability for the questionnaire, Cronbach's alpha ranges from $r = 0$ to 1, with $r = 0.7$ or greater considered as sufficiently reliable (Nunnally & Bernstein, 1994) (4).

Demographic Characteristics

Demographics data for teachers (N=51), shows that 100% of the total sample were male, the highest percent of the total sample were Muslim by 96.1% while only 3.9% non-Muslim, 84.3% of the total sample were trainer while 15.7% were admin. Finally, 60.8% of the total sample were 31 years old and above while 39.2% of the total sample were 30 years old or less. (Table 1)

Table 1: Distribution of sample according to demographic characteristics (N=51)

Demographics Characteristics		N	%
Gender	Male	51	100
	Female	0	0
Religion	Muslim	49	96.1
	Non-Muslim	2	3.9
Job	Trainer	43	84.3
	Admin	8	15.7
Age	30 years or less	20	39.2
	31 years and above	31	60.8

- 1) Pallant J. SPSS survival manual, a step-by-step guide to data analysis using SPSS for windows. 3 ed. Sydney: McGraw Hill; 2007. pp. 179–200.
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- 4) Nunnally, J. C., & Bernstein, I. H. (1994). Psychometric theory (3rd ed). New York: McGraw-Hill, pp. 264–265

RESULTS AND DISCUSSIONS

Descriptive Statistics

Descriptive Statistics of teachers' responses were applied as mean, standard deviation, and RII. All phrases in the two sections had 5- point Likert scale. The items (16) had 5- point Likert scale, as 1 for strongly disagree up to 5 for strongly agree; for equal interval length of 0.80, low level of agreements represented by (strongly disagree and disagree) with mean score in the interval [1: 2.60), moderate level for the mean score in the interval [2.60: 3.40) and high level represented by (strongly agree and agree) with mean score at the interval [3.40 : 5]. (5)

RII (Relative important index), was selected to rank the criteria according to their relative importance. The following formula is used to determine the relative index:

$$RII = \frac{\sum W}{A \cdot N} \quad (6)$$

A N

Where (W) is the weighting as assigned by each respondent on the Likert scale with (1) implying the least weight, (A=5) is the highest weight in the scale, and (N) is the total number of the sample (51)

The section of belief of fatalism had overall mean score (4.60) out of (5) degree with St. D of (0.460) and RII (Relative important index) of (92.10%) which consider a high level of preparation according to 5-point Likert scale, all phrases had high level with mean score above than (4), since the first rank in the section of belief of fatalism was for (I believe there is justice in all the actions and events that have taken place) with (M= 4.94, St. D= 0.311 and RII= 98.82%), while the last rank was for (I am not extremely sorrowful when calamities occur because I know that this is a fatalism (qada' waqadar)) with (M= 4.16, St. D= 1.027, RII =83.14%). The section of making a decision had overall mean score (3.98) out of (5) degree with St. D (0.481) with RII (79.66%), which consider a high level according to 5-point Likert scale, it had (7) phrases with high level and only one item with moderate level, the first rank was for (I

5) Nunnally, J. C., & Bernstein, I. H. (1994). Psychometric theory (3rd ed). New York: McGraw-Hill, pp. 264–265

6) Pimentel, J. L. (2010). A note on the usage of Likert Scaling for research data analysis, University of Southern Mindanao. Department of Mathematics and Statistics, College of Arts Sciences. USM, R & D, 18(2): 109-112; 2010.

Always make a decision in case the situation needs it) with (M= 4.51, St. D= 0.703, RII =90.20%), while the last rank was for (I make the decision quickly) with (M= 3.18, St. D= 1.090), RII =63.53%), which consider a moderate level according to 5-point Likert scale [2.60: 3.40). (Table 2)

Table 2: Descriptive statistics for participants' responses (N=51)

Phrases	Mean	Std. Dev.	RII (%)	Rank
Belief of Fatalism				
I believe that Allah (God) has destined (wrote) all works of the past, present and future before creating the heavens and the earth	4.88	.431	97.65	3
I believe that the destiny and actions of human are a guided by Allah (God)	4.45	1.205	89.02	4
I believe Allah (God) is aware of things that have already happened and things that will happen in the future	4.90	.575	98.04	2
I believe that all creatures (any living being) are created for Allah (God)	4.90	.575	98.04	2
I believe there is justice in all the actions and events that have taken place	4.94	.311	98.82	1
I think that human has control over his/her actions and works	4.37	.894	87.45	5
My reaction is reasonable when the unexpected results occur because of my knowledge that this is a fatalism (qada' waqadar)	4.20	1.059	83.92	6
I am not extremely sorrowful when calamities occur because I know that this is a fatalism (qada' waqadar)	4.16	1.027	83.14	7
Overall mean score of Belief of Fatalism	4.60	0.460	92.10	

Making a Decision	I consult others before making a decision	3.90	1.005	78.04	5
	I analyze the problem or the situation before making a decision	4.43	.728	88.63	3
	I make the decision quickly	3.18	1.090	63.53	8
	I follow specific steps when making a decision	3.82	1.090	76.47	6
	I support decision-making in a group (collective decision)	3.92	1.036	78.43	4
	I have a reaction when an unexpected or undesirable decision Occurs	3.65	.955	72.94	7
	I consider the available options before I make a decision	4.45	.730	89.02	2
	I always make a decision in case the situation needs it	4.51	.703	90.20	1
Overall mean score of Making a Decision		3.98	.481	79.66	

Differences in study' dimensions according to demographic data

Independent sample T test were applied between study sections (Belief of Fatalism and Making a Decision) according to nationality, age and job, no significant difference found ($p > .05$); due to the mean convergence between groups with small differences. (Table 3)

Table 3: Independent sample T test results

Demographic	Section	Groups	N	Mean	Std. Deviation	T	P-value
Nationality	Belief of Fatalism	Saudi	18	4.5347	.47319	.749	.457
		Non-Saudi	33	4.6364	.45754		
	Making a Decision	Saudi	18	3.9028	.46486	.875	.386
		Non-Saudi	33	4.0265	.49188		
Job	Belief of Fatalism	Trainer	43	4.5843	.48544	.578	.566
		Admin	8	4.6875	.30619		
	Making a Decision	Trainer	43	4.0262	.47992	1.508	.138
		Admin	8	3.7500	.44821		
Age	Belief of Fatalism	30 or less	20	4.6000	.48429	.006	.995
		31 and above	31	4.6008	.45348		
	Making a Decision	30 or less	20	3.9938	.53261	.129	.898
		31 and above	31	3.9758	.45463		

Correlations matrix

Pearson Correlation test was applied between all study sections (Belief of Fatalism and Making a Decision). A statistically significant positive moderate relation was found ($p < .05$) between belief of fatalism and making a decision with Pearson correlation coefficient ($r = 0.491$), indicate that the higher belief of fatalism, the higher ability to make decisions. (Table 4)

Table 4: Correlation matrix for the study' dimensions

		Belief of Fatalism	Making a Decision
Belief of Fatalism	Pearson Correlation	1	.491**
	Sig. (2-tailed)		.000
	N	51	51
Making a Decision	Pearson Correlation	.491**	1
	Sig. (2-tailed)	.000	
	N	51	51

** . Correlation is significant at the 0.01 level (2-tailed).

Simple Regression analysis

Table 5 shows the result of simple regression test which used to test the effects of belief of fatalism on making decision, the result of the model was significant; ($F= 15.547$, $p = 0.000$, $R= 0.491$, $R\text{ Square} = 0.241$), indicate that the belief of fatalism explains 24.1% of the variance in making decision. Unstandardized Beta coefficients was .513 indicate that for every increasing in belief of fatalism by one unit, the making decision will increase by .513. Regression equation can stated as follow:
Making Decision (predicted) = $1.624 + .513$ (Belief of Fatalism).

Table 5: Regression models result

Model		nstandardized Coefficients		Standardized Coefficients	T	p-value
		B	Std. Error	Beta		
1	(Constant)	1.624	.601		2.702	.009
	Belief of Fatalism	.513	.130	.491	3.943	.000

Dependent Variable: making decision

Conclusion

The study aimed to find out the reasons and solutions of the western theory, which posits that fatalism has an adverse impact on decision making. Despite the fact that the fatalism demonstrated a positive impact on decision making, the study still has not done enough to prove this impact dramatically. More studies are required for the following reasons:

- 1- The difference in cultures among the countries. We can see Saudi Arabia is different from other countries.
- 2- The responses and the acceptance of studies and research remain very feeble in Middle Eastern culture, so that it was difficult to get people to answer the survey.
- 3- The nature of people sometimes not being open and honest when answering religious questions.

Recommendations

- 1- Make a study in each country then compare the results to find similarities and differences.
- 2- Analyze the employee's problems before considering the fatalism as a reason for these challenges.
- 3- Correct the wrong concept of fatalism that westerners have.
- 4- Explain the real meaning of fatalism for employees so it can be a motivator and positive factor in the organization's success.
- 5- Offer courses to managers teaching them how to deal with Arab employees.

- 6- Support the religious studies especially ones regarding fatalism.
- 7- Open a research center to investigate the vague concepts that affect decisions.
- 8- Make more studies to attain possible solutions.

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