The Awareness of Climate Crisis Management and Confronting its Challenges from an Islamic Perspective: A Case Study in Oman

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Abstract

The purpose of this study is to examine, from an Islamic perspective, how crisis management awareness affects how the Sultanate of Oman's government and society handle climate risks. It also looks at the relationship between the difficulties in crisis management and how much it affects the efficiency of its phases. Based on a sample of 384 community members spread across the three major governorates of Muscat, Dhofar, and North Al Batinah, the study used the descriptive-analytical method. The findings indicated a statistically significant correlation between the effectiveness of community and government response and the degree of crisis management awareness, as high awareness contributes to enhancing the capacity of society and government to deal with climate crises. The results also revealed that there is a weak relationship between challenges and the effectiveness of crisis management stages, as challenges affect a limited degree despite their presence as an influential factor, and the study recommended the need to integrate the Islamic perspective into climate crisis management strategies, based on its comprehensiveness and suitability for all times and places, while calling for more in-depth scientific studies in this vital field.
Keywords: Awareness, Crisis Managemlent, Climate Risks, Islamic Perspective

Introduction

As evidenced by the Qur'anic texts that place a strong emphasis on environmental balance and the preservation of life's elements, as well as by innovative models like the story of Yusuf (peace be upon him) in handling the drought crisis with strategic planning, Islam has placed a high priority on protecting people and the environment from harm and has made the preservation of life, wealth, and society one of its main goals. According to this

perspective, tackling climate crisis management is not just an administrative and technical measure but also a religious and moral obligation, particularly in light of the growing phenomenon of climate change and its attendant escalating natural disasters, rising temperatures, and threatening global economic, social and health stability. Climate crisis management acquires a vital dimension through advance planning, coordination of institutional efforts, and the use of modern technology to reduce human and material losses.

At the regional level, the Gulf region and the Middle East are one of the most vulnerable regions to the consequences of climate change, due to water scarcity, desertification, and rising temperatures, with limited infrastructure in the face of disasters. The Sultanate of Oman is a prominent example of these challenges, as it is exposed to recurrent weather patterns that have serious economic and social impacts, highlighting the need for an integrated crisis management system based on proactive planning, effective response, and building comprehensive community awareness.

Because the government has focused heavily on allocating large budgets to the development of the forecasting and response system, the Sultanate of Oman has seen a remarkable development in the management of climate crises over the past 20 years as a result of the increase in weather conditions affecting its coasts. More than 70 million Omani riyals were set aside following Hurricane Juno in 2007—which was categorized as a Category 5—to upgrade the civil defense and meteorological system, bolster the capabilities of the relevant committees, and expedite the improvement of response by giving government agencies direct responsibility for their duties.

During the sequential institutional development, the National Emergency Committee was formed in 1988, its name was changed in 1999 to the National Committee for Civil Defense, and the National Disaster Management Plan was adopted in 2003, then the Supreme Orders came in 2010 to develop the emergency management system, culminating in the establishment of the National Center for Emergency Management in 2020.

Islam has prioritized protecting people and the environment from harm and has made the preservation of life, wealth, and society one of its primary goals. This is demonstrated by the Qur'anic texts, which place a strong emphasis on environmental balance and the preservation of life's elements, as well as by creative models like the story of Yusuf (peace be upon him) in handling the drought crisis with strategic planning. This viewpoint holds that addressing climate crisis management is not just a scientific and administrative task but also a moral and religious duty, especially in view of the expanding phenomena of climate change and the increasing frequency of natural disasters, rising temperatures,

Study Problem
The Sultanate of Oman has had several severe weather events over the last 20 years, including Hurricane Juno in 2007, Hurricane Mekono in 2018, Hurricane Heika in 2019, and Hurricane Shaheen in 2021. Despite the government's ongoing attempts to improve the crisis management system by revising national laws and policies and implementing proactive and preventive measures to address climate threats, these disasters have resulted in substantial losses in terms of both human lives and material property.

Nonetheless, several Omani scholars and authors noted that this system's efficacy is still constrained by several flaws. Urban planning issues, careless urbanization in wadis streams, inadequate stormwater drainage systems, and a tardy official response to disaster impacts have all been brought up. The dangers and extent of losses to society and the state have been exacerbated by governance problems, such as widespread bureaucracy and administrative corruption in land distribution.

According to the Oman Civil Aviation Authority, the Sultanate's geographical location on the Arabian Sea makes it one of the most vulnerable countries to tropical cyclones, receiving approximately 1% of the total global cyclones. Despite the government's awareness of these risks and its efforts to mitigate their effects, the resulting losses are still high due to the absence of specialized crisis management cadres, the lack of coordination between the concerned institutions, and the lack of research and studies that deal with crisis management from an Islamic perspective.

Based on this, there is an urgent need for a serious scientific study that seeks to research the management of climate crises in the Sultanate of Oman according to the Islamic perspective, in order to enhance the protection of people, society and property, and achieve the objectives of Islamic Sharia in preserving life, money and the stability of a decent life.

Study Questions
Based on the problem of the current study, the study questions focused on the following:
1. Is there an impact of crisis management awareness on the societal and governmental response to the crisis of climate risks from an Islamic perspective in the Sultanate of Oman?
2. How do the challenges facing crisis management affect the effectiveness of crisis management stages from an Islamic perspective?
3. Do the challenges facing crisis management affect the society and government's handling of crisis management from a perspective 4? Islamic in Oman?
4. What is the impact of crisis management awareness on the stages of crisis management from an Islamic perspective in the Sultanate of Oman?
5. Are there any statistically significant differences in the awareness of individuals about crisis management and the challenges facing crisis management from an Islamic perspective in the Sultanate of Oman according to demographic variables from the level of education?
6. What are the statistically significant differences in the societal and governmental response to the crisis of climate risks from an Islamic perspective in the Sultanate of Oman, according to the demographic variables of the level of education?

Objectives of the Study
The following goals are the focus of the current study:
1. Being aware of how crisis management knowledge affects how society and the government in the Sultanate of Oman handle the dangers associated with the climate catastrophe from an Islamic standpoint.
2. Examining how the difficulties in crisis management relate to the efficiency of the stages of crisis management from an Islamic standpoint.

3. Determining how the Sultanate of Oman's government handles crises from an Islamic standpoint and the effects of the problems with crisis management on society.

4. Determine how crisis management awareness affects the Sultanate of Oman's crisis management phases from an Islamic standpoint.

5. Finding the differences between individuals' awareness of crisis management and the challenges facing crisis management from an Islamic perspective according to demographic variables (level of education).

6. Knowing the differences between societal and governmental dealing with the climate crisis according to demographic variables (level of education).

Limitations of the Study

The following were the study's limitations

1. Study limitation: This study's scope is restricted to investigating the Sultanate of Oman's crisis management issues, with a particular emphasis on climatic conditions, by analyzing the connection between crisis management awareness, difficulties, and the efficacy of its phases from an Islamic standpoint.

2. Spatial Limitation: Because of their coastal location, which makes them more vulnerable to climate risks, their population density and economic significance, and their frequent exposure to cyclones and other climatic conditions, the study was carried out in four major governorates of the Sultanate of Oman: Muscat, North Al Batinah, South Al Batinah, and Dhofar.

3Time Limit:

The time frame of the study covers the period between 2017 and 2022, as a phase that witnessed a remarkable development in the crisis management system in the Sultanate of Oman, and more accurate documentation of the facts and effects of hurricanes, with reference to major hurricanes such as Juno (2007), Fit (2010), and Shaheen (2021) as an analytical background that supports understanding the context.

4. Human limits:

The human limit is represented in a sample of citizens, individuals working in government agencies specializing in crisis management, and members of civil society residing in the four targeted governorates.

Study Terminology

The Study Uses a Variety of Words, Including

Emergency: Either it is a severe or unexpected threat to the objectives, values, beliefs, or property of people, organizations, or states, which restricts the decision-making process, or it is an abrupt imbalance brought on by unstable situations that involve a dissociation that announces the inevitable transition from one situation to another (Jameel, 2026, p. 13).

Climate change encompasses a variety of climatic characteristics, including heat, humidity, rain, drought, snow, and more, and is characterized by changes in the weather in a specific area of the Earth's surface.

Hazards: These are events and phenomena that, if they occur, pose a danger to the components of the natural and human environment and various plant and animal organisms, and public and private property (Abu Hein, 2019, p. 14).

Crisis management: It is one of the modern humanities that has become more important in our time, which is the science of managing the balance of power, monitoring their movement and trends, and it is also the science of the future, the science of adapting to variables, and the science of moving constants and forces of action in all human fields: crisis management is also a science and an art, it is a science in the sense that it is a method that has its origins and rules, and it is an art in the sense that its practice has become dependent on a set of skills and abilities, as well as innovation and creativity (Al-Tamimi, 2018, p. 121).

Cyclone: In 1987, the World Meteorological Organization (WMO) defined a tropical cyclone as a small tropical depression with a diameter of only a few hundred kilometers, with very violent winds and heavy rains, sometimes accompanied by thunderstorms, in which the minimum atmospheric pressure on the surface reaches less than 920 millibars, and the surface wind speed reaches at least 64 knots (Al-Nomani, 2012, p. 14).

Numerical forecasting: Giving information about weather conditions for the coming days, because of studying the basic elements of the atmosphere. It is also known as the publication of information on future weather conditions because of cooperation between meteorological stations spread around the world (Ghorab, 2021, p. 4).

Fifth Degree: According to the Saffir-Simpson scale, hurricanes are classified into five categories, and the classification ranges from Category I (weakest) to Category V (strongest), (National_Hurricane_center_2011), and this classification divides hurricanes into five categories according to surface wind speed, and atmospheric pressure at sea level (Al-Noamani, 2012, p. 16).

Theoretical Framework and Previous Studies
The Concept of Crisis and Risk Management

Because of the lack of resources at the time, crises have become a necessary part of the fabric of a man's life and a manifestation of his manifestations, beginning with his psychological, social, and interactive conflicts with others and progressing to the framework of conflict between people at the level of family, tribe, and clan. The crisis is an ancient human phenomenon that is a natural product of man's emergence and his struggle for survival.

The scope of crises has extended to take a broader and more comprehensive direction, so that its borders and levels have exacerbated to reach societies and countries as a result of conflicts of interest at the level of primary resources The expansion of trade, leading up to colonialism, which resulted in a new dimension of crises, was represented in the intellectual and ideological conflict of the prevailing regimes of that period (Al-Jarallah, 2017, p. 29).

Definition of Crisis Management Language

In Chinese, the word "crisis" is composed of two letters, one of which represents danger and the other opportunity. The Greek word "Krisi's" means "moment of decision." Crisis: A situation in which something has been grasped and its door pounded on, as well as hardship and thirst.

As for the definition of management, it does not come in the dictionaries of the Arabic language by the name of administration as a specific term, but it comes with words with a

connotation close to the same meaning, for in the language of the Arabs, it comes in the sense of the house of the thing, it revolves, rotates, and rotates, and I manage it, and I manage it, and it manages others, and it rotates: it rotates with it, as it is stated in the intermediate dictionary (dara) of the thing, and it has a diya, driya, driya, and driya: He taught him and taught him a trick.

Definition of Crisis Management in Terms of

Psychologists see it as the art of dealing with human beings, sociologists consider it a social system that includes individuals to achieve a common goal, while business scientists consider it the art of a talented man, and engineers define it as the process of decision-making using quantitative models, while management scientists see it as planning, organizing, directing, and controlling to achieve goals efficiently. As for the crisis, it is a defect that threatens the survival of the administrative or social system because of the accumulation of losses and the collapse of its components, which may lead to the undermining of its pillars or its complete collapse (Jumaa, 2018, p. 19).

From the scientific side, crisis management is defined as the ability to overcome it using various administrative tools, while avoiding its negatives and benefiting from its positives, as effective dealing requires differentiating between crisis making and addressing it to develop plans, organize, direct, and follow up on appropriate solutions, while politically, it is defined as a serious deterioration in relations between two or more forces as a result of the change in the external environment, which creates in decision-makers an awareness of the threat to values and goals, and increases the likelihood of engaging in hostile actions and limited time pressures to respond (Balat, 2020, p. 17).

Definition of Crisis Management among Muslims

Crisis management from the Islamic point of view is the art of making appropriate decisions and learning about them, through qualified individuals and groups, to remedy the problem within the framework of the provisions of Sharia (Al-Jamal, 2008, p. 7).

Muhammad Asim Shaqra defined it as: the attitude of the power of God (the Almighty) and His decrees, which is characterized by difficulty and severity, and leads to confusion, turmoil, and the reversal of the scales, and the economic and social deterioration of the situation. It is relative according to the impact of those who afflict it, and it is a sudden and sudden situation that is paved for it by circumstances that appear to be the recovery of the entity's march, and this situation must end and be replaced by joy, and remain what remains based on its causes (Hajjal), 2015, p. 21).

The researcher believes that crisis management is a set of practical and professional procedures that aim to predict, prepare, evaluate, and face emergency situations to reduce potential risks and reduce human and material losses during stages The Three Crises.
In the light of the previous definitions, we conclude the common implications of all the previous definitions, and the following:

The crisis represents an unexpected sudden element that is swift and ambiguous.
The crisis represents an element of threat, tension and a sense of danger, which can lead to physical, human and moral losses to organizations.

The time available to deal with the crisis is limited, and the crisis is accelerating so dramatically that the organization's management loses control of it.

The lack of information available to the senior management of the organizations to predict the occurrence of the crisis, which incurs undesirable negative consequences for those organizations.

In light of the above, a crisis can be defined as: a confusing and sudden event that is characterized by speed and ambiguity that represents an element of threat and tension for the organization, in light of the lack of information and data in the senior management, and negatively affects the organization's performance in the long and short term (Al-Rashidi, 2019, p. 24).

Causes of the Crisis

Crises are not the product of themselves, but are the product of a number of causes and motives emanating from their social environment, which they are affected by that lead to their emergence, and the treatment of crises is not done in isolation from understanding the crisis, knowing the reasons for its emergence and identifying its elements leading to it, without which it is impossible to understand, and therefore it is mismanaged, and dealing with it becomes just a waste of time, effort and money in a way that exacerbates the crisis and gets it out of control, and the majority of researchers in the field of crisis management agree that every crisis has precursors It indicates it and evidence indicates its occurrence (Al-Jarallah, 2017, p. 38).

There are general reasons for the occurrence of crises, in which knowledge contributes to an effective response in appropriate decision-making.

1. Misunderstanding: The existence of a misunderstanding of the information available about the crisis because of its scarcity, incorrectness, or overlap.
2. Misjudgment: By doubting or giving excessive importance to information.
3. Whether management: the result of randomness, administrative tyranny, or lack of institutionalization in administrative process systems.
4. Conflict of interests and goals: because of the different personalities influencing the crisis, or the conflicting interests or motives of the parties to the conflict, and consequently their goals and means of achieving them.
5. Human errors: As a result of the weak capacity of the parties to the crisis and the unwillingness to deal with it, due to the lack of training, lack of experience, or low motivation among them.
6. Rumors: Using false and misleading information, especially in a time and environment of tension and anxiety, leads to the outbreak of the crisis, due to the lack of facts among the public, their lack of verification, or the confusion and confusion of officials.
7. Despair: The result of frustration due to the inability to solve problems, or the loss of hope in doing so, due to administrative repression or the deterioration of ineffective administrative systems.
8. The desire to blackmail means exposing the decision-maker to psychological, material, and personal pressures, and exploiting his mistakes to create a crisis, and because of the lack of religious and moral motivation among some.

9. Lack of trust: in the employees of the organization and in its management, because of instability, fear, managerial tyranny, or incompetence of senior management in regulating performance.
10. Multiple crises: This is done by fabricating other crises to cover up larger crises (Schneikat, 2021, p. 43).

Characteristics of Crises

Crises are generally characterized by a set of characteristics, and once they are realized, we know that we are dealing with a real crisis, and these characteristics take many forms and forms, and they increase and decrease according to the size of the crisis and the degree of its severity (Qishta, 2013, p. 50).

The characteristics of a crisis illustrate the magnitude of the challenges, which require crisis management to deal with. Crises require planning and preparation for difficult or sometimes unexpected events, which require crisis management to find effective means and systems to absorb and mitigate the effects of the crisis (Bateenji, 2019, p. 33)

The researcher believes that crises are characterized by many characteristics that have made them among the ranks of sciences that witness great interest by scholars, researchers and officials, in various scientific and practical sites and institutions through study, scrutiny and research in order to reduce the human and material damages left by these crises, as well as finding a clear approach that helps everyone in controlling various crises, and perhaps the follower of the history of crises will find the accelerated development OF THE CRISIS The terms associated with it, as well as the staff in its departments, have made crisis management a fertile field for continuous development.

Islam's View of the Characteristics of Crises

The Holy Qur'an, the Sunnah of the Prophet, and the history of the Islamic Ummah are full of various crises, but the Qur'an has provided direct divine solutions to understand and deal with them. Crises are not born of the modern era, but the Qur'an has dealt with them since its revelation through multiple models that are suitable for our time and society. It presented images of natural crises such as drowning and drought, and human crises resulting from distance from the method or ignorance of the means to get out of them properly, in addition to crises resulting from the violation of God's commands and prohibitions. Through the diversity of its texts, the Qur'an has provided researchers in the field of science Crisis management is a wealth of knowledge and practice, which directs human energies and reveals their abilities to face current and future challenges effectively (Pabidi, 2017, p. 43).

Despite their various forms, crises, according to the researcher, share certain fundamental traits: they are abrupt, complicated, and present a threat that could have immediate or long-term effects. As such, they call for abilities like planning, forecasting, and ongoing assessment prior to, during, and following their occurrence. Knowing the features and elements of crises is just as crucial as understanding their causes because crisis management choices are made based on the specifics of each situation, which may call for unique approaches and skills to manage and lessen the impact on people and society.

Islam's View of the Effects of the Crisis

The Islamic perspective is strongly oriented towards the positive dimension of the crisis, returning it as a divine grant, and an opportunity for reform and purification of the soul, and God Almighty has told us through eternal verses in the Holy Quran. including "And may you hate something, and it is good for you, and may you love something which is bad for you, and God knows, and you do not know." [Surah Al-Baqarah, verse 216], and thus the Islamic vision links the final results of the crisis to the benefit that benefits the human being according to known controls and conditions, the researcher points out that the effects of crises vary according to their type and may last for long periods, especially the psychological effects that may require medical intervention, as clearly appeared in the COVID-19 crisis, which affected children and adolescents as a result of isolation and reliance on electronic devices. Crises also have a profound impact on institutions, whether small or large, and these effects often overlap and reinforce each other, opening opportunities for systems improvement and the development of institutions and individuals.

Types of Crises

Today's world is increasing and accelerating, whether at the personal, professional or global level, and their forms are multiplied as a result of natural disasters or social, economic or technological variables that occur and affect the environment and result in material and human losses, so dealing with crises before, during and after their occurrence requires a complete system of communication and information and high leadership abilities that improve the employment of capabilities and adopt an organizational climate capable of predicting crises and dealing with them quickly when they occur and benefiting from their lessons after they occur. This approach highlights the importance of designing a crisis management model to avoid their occurrence and to better deal with and benefit from THEM (Abulghanem, 2013, p. 1).

The classification of crises depends on multiple criteria that vary according to the scientific field and specialization, and the researchers have presented various classifications that can be summarized in several main axes. In terms of the nature of the occurrence, crises are divided into man-made crises and crises caused by nature, and in terms of the nature of the target, into crises that affect people and others on property, and they can also be classified according to the target, such as terrorist crises, or according to the scene of the incident, such as the transit crisis, and according to the source, whether they are imported from another country or rooted in the country of the incident Crises also differ in depth between superficial and deep, and in terms of repetition and their impact on human, material and moral losses. Depending on the intention, crises can be intentional, unintentional, or fateful, and in terms of the level of treatment, they are local, regional, or international, and finally in terms of the nature of appearance, appearing as creeping crises such as the debt crisis, sudden violent crises such as hostage kidnapping, explicit as supply crises, or implicit as crises of trust between the parties. This shows that understanding and dealing with any crisis depends heavily on knowing its type, nature, and life cycle STAGE (Al-Rashidi, 2019, p. 27).

Stages of Crisis Management and Factors Affecting it

The literature of crisis management indicates that the crisis passes through several stages, and there is no agreement between researchers and writers in this field on the number of these stages, but they differ in their divisions of the stages of crisis development, and the

opinions of researchers and writers differ in the number and names of the stages that the crisis goes through, but this disparity is a formal disparity, not a difference in the essential contents of the crisis, and there are multiple divisions of the stages of the crisis (Al-Tamimi, 2018, p. 108).

Before the Crisis

This is the point at which the emerging crisis initially manifests as a vague (feeling) of dread that something is approaching and portends an odd threat that is not clear in its imprecise orientation, direction, scale, or reach. Unless it is properly addressed, the crisis frequently results from a problem rather than an isolated incident. Therefore, the primary elements in handling the crisis at birth are the decision-maker's perspective, experience, and insight. It is the focus of this approach It is the "venting of the crisis" and depriving it of the foundations of growth and then freezing or eliminating it at this stage without achieving any loss or without its intensity reaching the point of violent clash (Al-Maghrabi, 2016, p. 47).

It is in accordance with the justice and mercy of Allah (swt) that He should not take the hands of tyrants and disobedient people before He warns them, and if they respond, they will be able to manage their crisis, or perhaps the crisis will not occur and Allah will remove from them a calamity that would have been achieved if they remained arrogant in their stubbornness, or remained ignorant of the requirements of managing their crisis. Based on this, Allah sends the Messenger as a kind of warning to the people of the crisis because of their misconduct in terms of their doctrinal, worship and transactional behavior, and He gives them a way out before the crisis occurs, and this is the first event before it happens Crisis. If the opponents are stubborn, the crisis is real, and the Prophet must manage the crisis at this stage in order to preserve the group that responded to the command of God and His Messenger and abandoned the violation, for which the crisis will be realized, and this is the second event before the crisis occurs (Saleh, 2013, p. 66).

The researcher believes that the pre-crisis stage is one of the most important stages in the life cycle of the crisis, as it is highly relied on to control crises and reduce their effects, as the higher the level of readiness and continuous development of all plans and strategies, and the continuous improvement in communications and targeted awareness, the more it helps to enhance readiness and face crises during their occurrence.

During the Crisis

This stage is the main focus of the concept of crisis management, and it is considered as the real choice of prepared plans, and it involves the management of the actual ongoing situation itself, as the crisis team uses the powers granted to it, implements the actual plans set and uses the skills gained from training and preparedness to face the crisis, so it is the stage of practical application of pre-prepared measures and procedures to deal with the crisis as it occurs (Al-Amad, 2019, p. 64).

The researcher believes that there is an agreement between all studies that during the crisis, the plans and strategies that were trained on before the crisis are activated in cooperation with all competent authorities, as all measures are taken immediately and in coordination with the various authorities to reduce losses, as well as the permanence of services and immediate intervention in the event of interruption of basic services for

individuals and institutions, and those in charge of crisis management must be more flexible in dealing with the crisis to ensure control of the crisis and get out of it With minimal losses.

After the Crisis

Finally, learning and recuperation are part of the post-crisis period. There are two facets to this period. First, the company starts to function regularly after the crisis has passed. According to Jarrah (2021), the post-crisis phase is the most in need of research, and reports are generated and presented as a strategic option. Additionally, post-crisis research may demonstrate, from an internal point of view, that learning from the crisis is possible (P. 12).

The research showed that the Muslim does not dispense with ethics in the face of crises, to show the values and morals he enjoys, and to be a picture of the religion to which he belongs. It has also become clear that Islam obliges the Muslim to adhere to morality in all circumstances of his life, including times of distress and crisis, and that the abandonment of adherence to these ethics in dealing with crises makes dealing with crises incomplete and wrong, and may lead to the exacerbation of crises or the emergence of new ones.

Islam and Crisis Management

If we want to look at Islam's vision of the science of administrative planning, from which the science of crisis management is branched, it would be: (the process of emptying the capacity of the individual or group in adopting the legitimate reasons and benefiting from the lessons of the past and present, in order to develop the necessary measures to face the future, while relying on God for the results that are quantified, to achieve goals that are consistent with the purposes of the Shari'ah or do not contradict them). The science of crisis management from the Islamic perspective is: the art of dealing with the crisis, by emptying the energies of the individual or the group, and whoever has the solution or part of it, relying on God with complete certainty, taking the available reasons and experiences, in the light of the purposes and objectives of the Sharia, in order to find a solution to the crisis (Jumaa, 2018, p. 54).

As usual, Islamic legislation provides solutions to every problem, so that there is no emergency and no crisis arises, unless it has something to deal with according to it stipulated in the Qur'an and Sunnah, or it has been deduced by jurists from careful induction, careful consideration of legal texts, or their knowledge of the purposes and secrets of Islamic legislation, and this is what we can call the jurisprudence of emergencies and crises in Islamic legislation (Al-Rifai, 2016, p. 1).

Study Methodology

Through the analysis of actual phenomena and the illustration of the relationships between variables, the study employs a descriptive-analytical approach to examine how the Sultanate of Oman has managed climate crises from an Islamic perspective. It also relies on the case study design, which examines the climatic conditions over the past 20 years to assess the effectiveness of planning, response, and preventative measures. The quantitative method was employed through a field survey with a questionnaire to measure the impact of awareness and challenges on society and the government's handling of crises, which produced statistically analyzeable data that improves the results' accuracy lends credence to a methodical and scientific explanation of the occurrence.

Study Population

The study population consists of members of the Omani community in the governorates of Muscat, Dhofar and North Batinah, due to the frequency of climatic conditions in them and their geographical and economic importance as they embrace ports and major industrial zones, andthe community included those working in crisis and risk management, along with academics and researchers in Islamic law and disaster management, which enriches the analysis and provides diverse perceptions about crisis management from an Islamic perspective. According to the data of the National Center for Statistics and Information (2022), the number of citizens is about 2,994,573 people, and the three governorates constitute a large percentage of them, which makes it a suitable environment for conducting the study, and the stratified random method was used to select the sample to ensure the representation of different groups according to the variables of gender, age, and geographical location, noting the limited official data on marital status and educational qualification.

Study Sample

The sample is an essential element in field studies due to the difficulty of studying the entire indigenous community, and the population of this study was determined in the Omani population in the governorates of Muscat, North Batinah and Dhofar, which amounted to 1,396,509 people according to the data of the National Center for Statistics and Information (2022), and using the Krejcie & Morgan table (1970), a sample size of 384 participants was determined as a minimum acceptable minimum with a 95% confidence score and a margin of error of 5%. The sample was relatively distributed among the three governorates according to the size of the population, and then the individuals were selected by a simple random method to ensure equal opportunities and reduce the possibility of bias, and the representation of basic demographic variables such as gender and age group was taken into account, with a focus on participants directly or indirectly related to crisis management or affected by the repercussions of climatic conditions, in line with the objectives and themes of the study.

Table (1)

Sample size distribution based on the original community in the three governorates

Governorate	How to choose	Custom Sample Size	Percentage of the population (%)	Number of Omanis in the Indigenous Community
Muscat	Simple randomness	158	41.18%	575,171
North Al Batinah	Simple randomness	162	42.14%	588,704
Dhofar	Simple randomness	64	16.67%	232,634
Total		384	100%	1,396,509

Study Tool

This study adopted the questionnaire as a main tool for collecting data in accordance with the nature and objectives of the research, due to its ability to cover a large sample easily and its accuracy in statistical analysis through programs such as SPSS and Excel, the questionnaire was designed based on the theoretical framework and previous studies, and included five main axes: demographic data, awareness of crisis and risk management from an Islamic perspective, challenges facing crisis management, stages of crisis management, and the treatment of society and government with crises. The five-point Likert scale was used to estimate the responses to allow for accurate comparison and analysis, along with some open-ended questions that collected participants' opinions, which enhanced the validity and consistent of the tool and reduced time and cost compared to other tools.

The Validity of the Study Tool

The study adopted the apparent honesty and the truthfulness of the content to ensure the suitability of the questionnaire theoretically and practically, as it was presented to arbitrators specialized in crisis management, Islamic Sharia, and educational administration to ensure the clarity and consistency of the paragraphs with the objectives of the study, and the arbitrators recommended several amendments, including reformulating some paragraphs, deleting repetition, arranging the axes according to the stages of crisis management, and separating the societal and governmental dealings, in addition to identifying the target groups accurately, and these observations were taken into account in the amended version. The content is also verified by reviewing the relevant literature and ensuring that the tool comprehensively covers the four dimensions of the study (awareness, challenges, stages, and dealing) covering the theoretical and practical aspects of the phenomenon.

Stability of the Study Tool

The validity of the tool was verified through the correlation coefficients between the paragraphs and the total score of their dimensions, and all of them came positive and statistically significant at the level of (0.01), which confirms the correlation of the paragraphs with their axes, and Cronbach's alpha coefficient showed high values ranging between (0.882-0.949), as the total stability reached (0.949), reflecting excellent consistency, and the axis of stages (0.947) achieved a very high level, while the values of the axes of awareness (0.882), challenges (0.908), and social and governmental interaction (0.887) ranged between very

good and therefore the instrument has a high degree of accuracy and consistency that makes it suitable for accurately measuring study variables.

Table (2)
Cronbach's alpha coefficient values for the study areas

Axis	Stability Level	Cronbach's Alpha Value	Number of paragraphs
Crisis and risk management awareness	Very good stability	0.882	10
Society and government dealing with the crisis	Very good stability	0.887	8
Stages of crisis management	Excellent stability	0.947	10
Challenges Facing Crisis Management	Excellent stability	0.908	10
Overall stability of the scale	Excellent stability	0.949	38

Data Collection Procedures
The data collection process was carried out using two electronic questionnaires designed through *the Google Forms* platform and distributed via WhatsApp in community and professional groups related to crisis management and Islamic sciences, and a paper distributed to a sample of participants in institutions and public places, especially those working and interested in the fields of crisis and risk management, and researchers in Islamic Sharia, in order to ensure comprehensive access to various groups, including those who do not regularly use electronic means. Data collection continued from January 5 to February 5, 2025, with careful follow-up of the distribution process, ensuring that the responses were complete and the data were correct before entering them into the statistical analysis program.

Statistical Methods Used
The statistical methods used were divided into two sections:
First: Stability and internal consistency tests of the tool:
These included Cronbach's Alpha coefficient to measure internal consistency and Pearson Correlation Coefficient to examine the validity of the internal construction of the instrument.
 Second: Statistical Methods for Data Analysis:
These included descriptive statistics, simple and multiple regression, t-testing for independent samples, and monovariate analysis (ANOVA) with follow-up tests such as Chevy or Tuki.

View Results
View the Results of the First Question
      The research question states: Is there an impact of crisis management awareness on the societal and governmental response to the crisis of climate risks from an Islamic perspective in the Sultanate of Oman?

      The results of the statistical analysis showed that awareness of crisis management has a strong and direct impact on the society's and government's response to climate crises in the

Sultanate of Oman. It was found that the statistical model explains 53.4% of the variation in dealing with crises, with a strong correlation (R = 0.731) and a high statistical significance (0.001). The regression coefficient also showed that each increase in the level of awareness leads to a marked improvement in the interaction of society and government.

Table (3)
Analysis of the Variance of the Impact of Crisis Management Awareness on the Community and Government Response to Crises (n = 366)

prototype	(Sig.)	value F	Selection Coefficient Box (R²)	Correlation coefficient (R))	Average SquaCorrelation coefficient (R)res	Freedom Degrees (df))	Total Squares
Regression	0.001	417.071	0.534	0.731	42.584	1	42.584
Error					0.102	364	37.166
Total						365	79.750

Table (4)
Regression coefficients to analyze the impact of crisis management awareness on social and governmental interaction (n = 366)

Dependent variable	(Sig.)	T value	Regulated Transactions (Beta)	(Std. Error)	Unregulated Transactions B
Community & Government Engagement	0.001	5.166		0.161	0.834
	0.001	20.422	0.731	0.038	0.782

The results showed that there is a statistical relationship between the level of awareness of crisis management and the behavior of the community and the government, as awareness plays a pivotal role in enhancing the effective response to climate crises, as the higher the level of awareness, the greater the coordination and cooperation between the government and community members, which contributes significantly to reducing the human and material losses resulting from these crises. This awareness comes through the application of preventive requirements by the government and society, and the dissemination of information about climate risks and the importance of preparing to face them, which enhances the ability of the concerned parties to address the potential negative effects, and the analyses have shown that increasing awareness by one unit is associated with a higher level of societal and government dealing with crises by 0.782, which indicates the great positive impact of awareness in managing climate crises from an Islamic perspective.

View the Results of the Second Question

The research question states: How do the challenges facing crisis management affect the effectiveness of crisis management stages from an Islamic perspective?

The results of the analysis showed that the challenges facing crisis management represent an influential factor in explaining the effectiveness of the crisis management stages in the Sultanate of Oman from an Islamic perspective, but this effect was relatively limited, as the results of the analysis of variance (ANOVA) showed that the relationship between the two variables is statistically significant at the level of (0.007), where the correlation coefficient reached (R = 0.142), which is a weak correlation but nevertheless significant, as the determination coefficient showed (R^2 = 0.020) Challenges account for only 2% of the variation

in the stages of crisis management, which means that other factors not included in the model play a greater role in explaining the effectiveness of these stages. The regression coefficient indicated that each increase in challenges was matched by a slight increase in the effectiveness of the stages (B = 0.102) and (Beta = 0.142), indicating a statistically significant, albeit weak, effect. This result suggests that challenges are one of the factors influencing crisis management, but they are not the main or most influential factor.

Table (5)
Analysis of Variance on the Impact of Challenges on Crisis Management Stages from an Islamic Perspective (N = 366)

prototype	(Sig.)	F Value	Selection Coefficient Box (R²)	Selection Coefficient Box (R)	Average Squares	Degrees of Freedom (df)	Total Squares
Regression	0.007	7.458	0.020	0.142	2.090	1	2.090
Error					0.280	364	102.013
Total						365	104.104

Table (6)
Regression coefficients to analyze the impact of challenges on the stages of crisis management from an Islamic perspective (n = 366)

Dependent variable	(Sig.)	T value	(Beta)	(Std. Error)	B	Independent variable (interpreter)
Stages of crisis management	0.001	29.827		0.124	3.695	I(Constant)
	0.007	2.731	0.142	0.037	0.102	Challenges

The results showed that there is a slight statistical relationship, as the high level of challenges has a limited impact on the effectiveness of the crisis management stages, as challenges are one of the factors affecting crisis management from an Islamic perspective, although this effect is weak, as we find a relationship between the challenges faced by crisis management on the effectiveness of the crisis management stages from an Islamic perspective, as statistical analyses showed that each increase of one unit in the challenges is matched by an increase of 0.102 in the crisis management stages.

View the Results of the Third Question
        The research question states: Do the challenges facing crisis management affect the society and government's handling of crisis management from an Islamic perspective in the Sultanate of Oman?
        The results of the analysis showed that the challenges facing crisis management have a weak but statistically significant impact on the interaction of society and government in the Sultanate of Oman from an Islamic perspective, as the results of the analysis of variance (F = 5.482, (0.020) and the correlation coefficient (R = 0.122) showed a weak but significant relationship, while the coefficient of determination (R² = 0.015) indicated that the challenges explain only 1.5% of the variance in the level of treatment. The   results of the analysis indicate that the variable of "challenges facing crisis management" has a statistically significant effect on "community and government interaction", although the strength of this effect is limited.

Table (7)

Analysis of the Variance of the Impact of Challenges on Society's and Government's Handling of Crisis Management from the Perspective of Islamic (n = 366)

prototype	(Sig.)	F	(R²)	(R)	Average Squares	(df)	Total Squares
Regression	0.020	5.482	0.015	0.122	1.183	1	1.183
Error					0.216	364	78.566
Total						365	79.750

Table (8)

Regression coefficients to analyze the impact of challenges on society and government's handling of crises)N366 =)

Dependent variable	(Sig.)	t	(Beta)	(Std. Error)	B	Independent variable (interpreter)
Community and Government Engagement	0.001	35.559		0.109	3.866	(Constant)
	0.020	2.341	0.122	0.033	0.077	Challenges

The results showed that the impact of the challenges facing crisis management on the interaction of the community and the government is limited, as each increase of one unit in the level of challenges is associated with a slight increase of 0.077 in the level of community and government interaction, and this limited impact is reflected in the decisions and actions taken by the government and the community to reduce the potential damage to lives and property. These challenges, whether directly or indirectly, affect the ability of society and government to manage crises from the perspective of Islamic in Oman, but its impact is minimal compared to the importance of awareness and coordination in promoting an effective response.

Presentation of the Results of the Fourth Question

The research question states: To what extent does crisis management awareness affect the stages of crisis management from an Islamic perspective in the Sultanate of Oman?

The results of the analysis showed that awareness of crisis management is an influential and powerful factor on the stages of crisis management in the Sultanate of Oman from an Islamic perspective, as the results of the analysis of variance (F = 300.247), (0.001) and the correlation coefficient (R = 0.672) showed that there is a relatively strong relationship between the two variables, while the coefficient of determination (R² = 0.452) showed that awareness explains about 45.2% The regression coefficient (B = 0.822), Beta = 0.672, and (0.001) showed that each increase in the level of awareness leads to a clear improvement in the effectiveness of the stages, thus confirming that raising the level of awareness of crisis management effectively contributes to improving performance and enhancing the ability to face climate risks.

Table (9)

Analysis of the Variance on the Impact of Crisis Management Awareness on the Stages of Crisis Management from an Islamic Perspective (n = 366)

prototype	(Sig.)	F	(R²)	(R)	Average Squares	(df)	Total Squares
Regression	0.000	300.247	0.452	0.672	47.056	1	47.056
Error					0.157	364	57.048
Total						365	104.104

Table (10)

Regression coefficients to analyze the impact of crisis management awareness on the stages of crisis management (n = 366)

Dependent variable	(Sig.)	t	(Beta)	(Std. Error)	B	Independent variable (interpreter)
Stages of crisis management	0.004	2.884		0.200	0.577	الثابت (Constant)
	0.001	17.328	0.672	0.047	0.822	Crisis Management Awareness

The statistical results showed that there is a clear impact of crisis management awareness on the stages of crisis management from an Islamic perspective in the Sultanate of Oman, as we find that each increase by one unit causes an increase of 0.822 in the degree of effectiveness of the crisis management stages, and we find a relationship between the impact of crisis management awareness on the three stages of crisis management (pre-crisis – during the crisis – and after the crisis), and this greatly indicates the importance of awareness for all sectors working in the crisis to reach the goals that those in charge seek Crisis management must achieve them, the most important of which is the preservation of lives and property.

View the Results of the Fifth Question

The research question states: Are there any statistically significant differences in individuals' awareness of crisis management and the challenges facing crisis management from an Islamic perspective in the Sultanate of Oman according to demographic variables to the level of education?

The results of the analysis showed that there are statistically significant differences in both awareness of crisis management and perception of challenges according to the level of education, as the univariance test, after the homogeneity of the variance condition was met, showed that the level of education affects the two variables significantly.

Regarding awareness, the value of (F = 2.664) was (2.664), and the significance level was (0.032), and the differences came in favor of doctoral holders with an average of (4.349), which reflects a higher level of awareness compared to other groups, which is attributed to the depth of academic and practical experience.

As for the challenges, the value of (F = 6.966) was (at a significance level of 0.001), and the differences came in favor of the lower educational groups (secondary school and below), as this category showed the highest average (3.519), compared to the lowest average among PhD holders (2.936), indicating that those with less education are more aware of the challenges, perhaps due to limited resources and skills compared to those with higher qualifications.

Table (11)

Analysis of Differences in Awareness of Crisis and Challenge Management according to Educational Level (N = 366)

Dimension	Significance Level	Degree of Freedom	P Value	Standard deviation	Arithmetic Average	Educational Level
Crisis Management Awareness	0.032	4361،	2.664	0.513	4.327	High School and below
				0.430	4.274	diploma
				0.424	4.134	Bachelor
				0.425	4.174	Master
				0.369	4.349	PhD
Crisis Management Awareness	0.001	4361،	6.966	0.609	3.519	High School and below
				0.765	3.539	diploma
				0.688	3.152	Bachelor
				0.734	3.048	Master
				0.926	2.936	PhD

The statistical results showed that there were statistically significant differences in the two variables of crisis management awareness and the challenges they face according to the educational level (high school and below – diploma – bachelor's – master's – doctorate), the results showed that the highest level of awareness of crisis management was among doctoral holders, and this is due to their high level of knowledge and academic and professional experience. As for the challenges facing crisis management, it was observed that the highest awareness of them was in the high school category and below, due to their enthusiasm for learning and their readiness to face challenges, in addition to the lack of commitments that may limit their quest to acquire experience and knowledge.

View the Results of the Sixth Question

The research question states: What are the statistically significant differences in the societal and governmental response to the crisis of climate risks and the stages of crisis management from an Islamic perspective in the Sultanate of Oman according to the demographic variables from the level of education?

The results of the analysis showed that there are statistically significant differences in both the societal and governmental treatment of crises and the stages of their management according to the educational level, where the condition of variance homogeneity was achieved, which allowed the use of the univariate test with confidence. The results revealed that the value of (F = 3.289), with a significance level of (0.011) for the treatment variable, and (F = 3.282), with a significance level of (0.012) for the stage variable, indicates that there are significant differences between the educational groups. The averages came in favor of the diploma category, which recorded the highest rating for both dealing (4.257) and stages (4.178), followed by the high school category and below, then the doctoral category, while the bachelor's and master's categories recorded the lowest averages, which confirms that the educational level affects the awareness of individuals and their estimates of dealing and stages, as diploma holders tend to show a more positive evaluation, perhaps due to their direct practical experience and field presence, while the lowest grades came from the

bachelor's and master's categories, which reflects a difference related to the difference Institutional and administrative roles.

Table (12)
Analysis of Differences in Community and Government Dealing and Stages of Crisis Management according to the Educational Level
(Number of participants = 366)

	Significance Level	Degree of Freedom	P Value	Standard deviation	Arithmetic Average	Educational Level
Community and Government Engagement	0.011	4361،	3.289	0.536	4.228	High School and below
				0.513	4.257	diploma
				0.421	4.056	Bachelor
				0.458	4.054	Master
				0.493	4.222	PhD
Stages of crisis management	0.012	4361،	3.282	0.619	4.161	High School and below
				0.580	4.178	diploma
				0.497	3.977	Bachelor
				0.510	3.927	Master
				0.485	4.157	PhD

The results showed that the category of diploma holders showed the highest levels of dealing with and the effectiveness of crisis management stages, due to the presence of this category in the field and its high enthusiasm, especially with the use of social media and the relentless pursuit of publication and visibility effectively.

Taken together, the results show that the management of climate crises in the Sultanate of Oman from an Islamic perspective is directly related to the extent of societal and institutional awareness, and the ability of the concerned authorities to face challenges and turn them into opportunities for development. The results also revealed that there are differences between educational groups in the level of awareness and perception of challenges, which reflects the need to enhance capacity building for all segments of society, and thus this study confirms that raising the level of awareness, addressing structural challenges, and empowering qualified competencies scientifically and practically, represent key pillars to enhance the effectiveness of managing climate crises and achieving legitimate goals in preserving the soul, society and the environment.

Recommendations
Based on the study's findings and hypothesis analysis, the researcher came to the following useful suggestions to improve the Sultanate of Oman's climate crisis management effectiveness from an Islamic standpoint:
using Shari'a and administrative principles that improve governance to competently select leaders for climate crisis management through field experience, scientific standards, and regular review.

Introducing a single administrative Shari'a guidebook that is studied and used in civil defense

and government organizations to incorporate the ethical and Shari'a aspects into the crisis management system.

Building a continuous training and qualification system for employees that includes emergency jurisprudence, Sharia purposes, crisis management skills, and modern warning systems, in partnership between religious, governmental, and academic authorities.

Strengthening the partnership between the state and civil society in preventive awareness by enabling mosques and charitable and educational institutions to spread awareness and establishing community support centers for training and education.

Conclusion

The study aimed to identify crisis management in climate risks from an Islamic perspective as a case study in the Sultanate of Oman, where the problem lies in the increase in the number of deaths and the increase in material losses resulting from climatic conditions, despite the frequency of these climatic types. It turns out that the Islamic perspective is characterized by an integrated ethical and humanitarian framework that contributes to enhancing the effectiveness of responding to climate crises and reducing risks. The results also showed that Islamic principles such as justice, balance, self-preservation and money are among the fundamentals that enhance the ability of society and government to stand up to various climate challenges.

The Sultanate of Oman also has an integrated model for managing climatic situations that resulted from the climatic conditions that have struck the country during the past forty years, which is mixed with the religious legislation and the technical development that the world is witnessing, and the continuous update and continuous evaluation after each crisis has greatly helped in improving the work system, and perhaps the keenness of the Sultanate of Oman and making it one of its priorities and future plans has directly helped in improving the climate management system.

The deep interdependence that the true religion has brought to all aspects of life has made the Islamic perspective a promising future in solving climate crisis management issues with much in-depth study that considers the Holy Quran and the Sunnah of the Holy Prophet to achieve the optimal response and opens new areas for future research.

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