# Cultural Crisis and Ways forward Considering Social Health Using Management Style Derived from the Quran and Religious Pioneers of Islam

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**Abstract**

**Background and Objective:** There is a cultural bemusement which leads people to paradoxical decisions that may even be against their beliefs and policies in the society. In this study, the culture and its frameworks, social health, the crisis and how to deal with it using the crisis management method derived from the Quran and the religious pioneers of Islam were examined.

**Methods:** A comprehensive search was done by looking up the keywords of culture, cultural crisis, crisis management, and religious pioneers in valid databases and websites (web of science, PubMed, SciVerse Scopus, Google scholar and MEDLINE), and also through library research. Related studies were extracted, critiqued, and analyzed. The authors of the article have not reported any conflicts of interest.

**Results:** Cultural perception and adaptability are essential for emerging crises and emergency management. Culture is not limited to religion, ethnicity, race, sex, or social institutions. Culture includes the whole set of human behavior that includes beliefs, relationships, customs, and values. Cultural differences as well as social health play important roles in controlling and managing crises; directing, organizing, and coordinating all activities towards the goals set. This as a whole can overcome the crisis. The leadership has a major impact on group performance. Our religious leaders followed different strategies in identifying and dealing with the crisis.

**Conclusion:** Using strategies by religious leaders and the Quran in the time of crisis, enhancing public motivation and efforts, reconciliation of religion with patriotism, creating identity for the young, individual freedom, strengthening spirituality and pure and genuine mysticism for moral revival as cultural strategies are suggested.

## Summary

### Background and Objective

In managing cultural affairs, the most important issue is the type of culture the selected manager is looking for. This is because in case this is not clear; everyone will be confused, oscillating between cultures. In our country, there are many conflicts in cultural events; not only between tradition and modernity, but also within the tradition and modernity. Hence, we need to pay attention to the fact that culture must be unique to us. What's more, it is essential to know that we are living in a world which goes toward globalization. Cultural management is not a simple type of management. Our cultural diversity requires accepting the evolution of cultural management and searching what we need at each level and framework. At present time, there is a series of generalizations such as books and freedom, but the issue of freedom in culture is a very important

issue, meaning that a specific sort of culture should not be imposed on people. When brain drain occurs in a society, divorce rate is on the rise, suicides are prevalent, and girls escape from their homes, all of which arise from the culture of crisis. If we want to have proper cultural management and to get out of the cultural crisis, we must take different measures to ensure social security.

There is a cultural confusion which leads people to paradoxical decisions that may even be against their beliefs and policies in the society. In this study, the culture and its frameworks, social health, the crisis and how to deal with it using the crisis management method derived from the Quran and the religious pioneers of Islam were examined.

## Methods

A rather comprehensive study was conducted through searching the keywords of culture, cultural crisis, crisis management, and religious pioneers in valid databases and websites (web of science, PubMed, SciVerse Scopus, Google scholar and MEDLINE), and also through library research. Related studies were extracted, critiqued, and analyzed.

## Results

Cultural perception and compatibility are crucial in addressing emerging crises and for emergency management. Culture is not limited to religion, ethnicity, race, sex, or social institutions. Culture includes the whole set of human behavior that includes beliefs, relationships, customs, and values. Cultural differences as well as social health play important roles in controlling and managing crises; directing, organizing, and coordinating all activities towards the goals set. This as a whole can overcome the crisis. The leadership has a major impact on group performance. Our religious leaders followed different strategies in identifying and dealing with the crisis.

The Hofstede presented six dimensions of the national cultural variable that affects the elements of culture. They are *power distance* (strength of social hierarchy), *individualism-collectivism*, *uncertainty avoidance*; *masculinity-femininity* (task-orientation versus person-orientation), long-term orientation, and *indulgence versus self-restraint* (1). The cultural approach to management of crisis is very important. The importance of a cultural approach is involved in the cultural competence of stakeholders; therefore, cultural approaches should be included in all stages of crisis management (2, 3). There are many studies in this area in which researchers emphasize that the influence of culture can guide the form of values among individuals and, consequently, affect human actions (4). It is important to highlight the cultural paradigm when considering a crisis communication plan. The term of crisis has entered into social and economic discussions via medical science (5). Some believe that this definition is also applicable in the social context and when society goes out of state of equilibrium and becomes disturbed, Crisis is governed by the rules of law. Hence, the crisis can be regarded as unusual conditions in which there is a sudden and

inevitable incidence that cannot be anticipated. In such cases, norms, regularities, and typical rules will not work (6)

## Conclusion

Amir al-Mu'minin (PBUH) says: "be tolerant with people so that you enjoy their fraternity" (7). Social skill is a process that enables a person to behave in a way that others consider him to be efficient. Hence, skills are the ability to conduct purposeful and successful behaviors in relationships with others (8).

Management of emergency crisis is a really dynamic and complex domain. Increasing dependency on information and technologies are something that all nations must respond to, although the processes, policies, and reactions to those incidents may be culturally defined (9). The crisis management process includes the pre-crisis phase, the crisis phase, and the post-crisis phase.

The risk of international sanctions and the damage caused by the government's dependence on oil revenues, or the spread of economic corruption can be seen as other examples of foreign threats and domestic threats. In all of these cases, acculturation strategies can be pursued by the institutions of the country's culture, such as the Ministry of Culture and Islamic Guidance, the Supreme Council of the Cultural Revolution, and universities so that positive strategies are implemented by the country's executive agencies to deal with all types of threats (10).

And in a nutshell, an attempt to mitigate the destructive effects of the social crisis of different social layers, namely the reduction of inequality in power, dignity, income and wealth associated with various economic situations. Lowering exposure to harmful agents of health that the deprived portion of the society suffers from (11).

Using strategies by religious leaders and the Quran in the time of crisis and social susceptibility, boosting public motivation and efforts, reconciliation of religion with patriotism, creating identity for the young, bringing about individual freedom, strengthening spirituality and pure and genuine mysticism for moral revitalization as cultural strategies are suggested.

## Funding

## Conflict of interest

The authors declared no conflict of interest.

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(*i.e.,* Research on Religion & Health)

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# الازمة الثقافية وطرق مواجهتها عبَّر الأهتمام بالسلامة الاجتماعية والاستفادة من الاسلوب الاداري المنطلق من القران وافكار قادة الدين الاسلامي

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## الملخّص

**خلفية البحث وأهدافه:** السيادة الثقافية الحائرة في المجتمع الراهن أدت الى اتخاذ قرارات متناقضة لدى الافراد حيث أنها قد تكون مخالفة لاعتقاداتهم ولسياساتهم. في هذا البحث، تمت دراسة الثقافة واطارها العام نظرا الى الادارة الثقافية والادارة المنطلقة من القران و القادة السباقين في الدين الاسلامي.

**منهجية البحث:** بواسطة البحث في موقع المعلومات والصفحات الالكترونية القيمة مثل وب أو ساينس، پاب مد، اسكوبوس، غوغل اسكولار، ميدلاين وكذلك البحث في المكتبات من خلال استخدام مصطلحات الثقافة، الازمة الثقافية، السلامة الاجتماعية القران والسباقون في الدين الاسلامي تم أجراء دراسة شاملة وقد أستخرجت الدراسات المتعلقة بهذا الموضوع وتم أنتقادها وتحليلها وتفسيرها. انّ مؤلفي البحث لم يشيروا إلى اي تضارب في المصالح.

**الكشوفات:** ان الاستيعاب والملائمة الثقافية بالنسبة للأزمات المؤثرة والادارة الطارئة يعَّد أمرا ضرورياً. الثقافة لا تنحصر بالاعراق الدينية، القومية، الجنسية والمؤسسات الاجتماعية. بل هي تتضمن مجموعة من سلوكيات الانسان والتي تحتوي على المعتقدات والايمان، العلاقات، التقاليد والعادات والقِيَم. الفوارق الثقافية مهمة جدا في الازمات وكذلك دور السلامة الاجتماعية في الرقابة والقضاء على تلك الازمات. ان توجيه وقيادة الازمات، ترشيد وتنسيق كافة الانشطة نحو الاهداف المحددة سوف تكون نتيجته التفوق على الازمة وتوفير السلامة الاجتماعية. ادارة الازمات تترك أثراً كبيرا على الاداء الجماعي والذي هو واحد من مؤشرات السلامة الاجتماعية. قادتنا الدينيون يتابعون استراتيجيات مختلفة في اكتشاف ومواجهة الازمة الثقافية واضرار السلامة الاجتماعية.

**الاستنتاج:** نقترح استخدام استراتيجيات القران وقادتنا الدينيون السباقون في الاسلام أثناء الازمة و تضرر السلامة الاجتماعية وكذلك ارتقاء الدوافع والجهود لدى الافراد، المصالحة بين الاديان مع حبّ الاوطان، ايجاد الهوية عند الشباب، ايجاد الحريات الفردية والشخصية تعزيز المعنويات والعرفان الأصيل بهدف احياء الاخلاقيات والاستراتيجيات التي تبني الثقافة.

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# بحران فرهنگی و راهکارهای مقابله با آن با توجه به سلامت اجتماعی و بهره‌گیری از روش مدیریتی برگرفته از قرآن و پیشگامان دینی اسلام

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## چکیده

سابقه و هدف: حاکمیتِ سرگردانی فرهنگی در جامعه‌ی کنونی موجب تصمیم‌گیری‌های ضدونقیض در افراد شده است که ممکن است حتی برخلاف اعتقادات و خط مشی آنها باشد. در این مطالعه، فرهنگ و چارچوب‌های آن، سلامت اجتماعی و بحران و نحوه‌ی برخورد با آن، با توجه به مدیریت فرهنگی و مدیریت برگرفته از قرآن و پیشگامان دینی اسلام بررسی شده است.

روش کار: با جست‌وجو در پایگاه داده‌ها و وبگاه‌های معتبر مانند وب آو ساینس، پاب مِد، اِسکوپوس، گوگل اسکولار، مدلاین؛ و همچنین تحقیق کتابخانه‌یی، با استفاده از کلیدواژه‌های فرهنگ، بحران فرهنگی، مدیریت بحران، سلامت اجتماعی، قرآن و پیشگامان دینی اسلام بررسی جامعی صورت گرفت و مطالعات مرتبط استخراج، نقد و تجزیه‌وتحلیل شد. مؤلفان مقاله هیچ‌گونه تضاد منافعی گزارش نکرده‌اند.

یافته‌ها: درک و سازگاری فرهنگی برای بحران‌های تأثیرگذار و مدیریت اضطراری ضروری است. فرهنگ به نژادهای مذهبی، قومی، جنسی و نهادهای اجتماعی محدود نمی‌شود، بلکه مجموعه‌یی از رفتار انسان را که شامل باورها، ارتباطات، آداب و رسوم و ارزش‌ها است، دربرمی‌گیرد. تفاوت‌های فرهنگی در بحران‌ها و همچنین نقش سلامت اجتماعی در کنترل و مهار کردن آن بسیار مهم است. هدایت و رهبریِ بحران‌ها، جهت‌دهنده و هماهنگ‌کننده‌ی تمامی فعالیت‌ها به‌سوی اهداف تعیین‌شده است که نتیجه‌ی آن غلبه بر بحران و تأمین سلامت اجتماعی است. مدیریت بحران‌ها بر عملکرد گروهی که از شاخصه‌های سلامت اجتماعی است، تأثیر بسیاری دارد. رهبران دینی ما در شناسایی و برخورد با بحران فرهنگی و آسیب‌های سلامت اجتماعی، راهبردهای متفاوتی را دنبال می‌کردند.

نتیجه‌گیری: به‌کارگیری راهبردهای قرآن و پیشگامان دینی اسلام هنگام بحران و آسیب دیدن سلامت اجتماعی، ارتقای انگیزه و تلاش افراد، آشتی مذهب با وطن‌دوستی، ایجاد هویت برای جوانان، ایجاد آزادی‌های فردی، تقویت معنویت و عرفان ناب و اصیل به‌منظور احیای اخلاقیات، برای راهبردهای فرهنگ‌سازی، پیشنهاد می‌شود.

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