

Crisis and disaster management for halal tourism: a systematic review

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Abstract

Purpose – This paper aims to provide a primary contribution to the halal tourism industry by presenting a crisis and disaster management framework based on Islamic teachings.

Design/methodology/approach – To develop the framework, a systematic review was conducted using the grounded theory step as an analytical framework through tracing papers from 2000 to 2020. The first step was to carry out an open coding by collecting extracted concepts and categories. Furthermore, axial coding was carried out to connect among the categories. Selective coding was conducted to all identified categories, and they were then integrated to develop a framework. The results obtained are three selected coding, eight axial coding and 55 open coding.

Findings – The result indicates that Islam teaches much principles, behavioral responses and psychological responses to crises and disasters. However, it is not neatly arranged in a modern crisis and disaster management concept. In addition, the advantage for halal tourism is that Muslims make Islamic teachings the foundation of social and community resilience in the face of disasters.

Research limitations/implications – The research findings also provide the knowledge to the tourism planners and academicians in overcoming the crises and disasters.

Originality/value – This paper provides a crisis and disaster management framework with additional decision-making concepts using a maqasid matrix.

Keywords Halal tourism, Tourism crisis management, Tourism disaster management

Paper type Research paper

清真旅游的危机和灾难管理：系统评价

目的：本研究旨在通过提出基于伊斯兰教义的危机和灾难管理框架，为清真旅游业做出主要贡献。

设计/方法/方法：为开发该框架，使用了扎根的理论步骤作为分析框架，通过跟踪2000年至2020年的论文进行了系统的审查。第一步是通过收集提取的概念和类别进行公开编码。此外，还进行了轴向编码以连接类别之间。对所有已识别的类别进行了选择性编码，然后将它们集成以开发框架。获得的结果是3种选择的编码，8种轴向编码和55种开放编码

调查结果：结果表明，伊斯兰教给危机和灾难带来了许多原理，行为对策和心理对策。但是，在现代危机和灾难管理概念中并没有整齐地安排它。此外，清真旅游的优势在于，穆斯林在面对灾难时使伊斯兰教义成为社会和社区复原力的基础。

独创性/价值：本文提供了一个危机与灾难管理框架，并使用了混乱矩阵来制定其他决策概念。

研究意义：研究成果还为旅游业计划者和院士提供了克服危机和灾难的知识。

关键字：旅游危机管理，旅游灾难管理和清真旅游

文章类型：研究型论文

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Gestión de crisis y desastres para el turismo hala: una revisión sistemática

Propósito : esta investigación tuvo como objetivo proporcionar una contribución principal a la industria del turismo halal al presentar un marco de gestión de crisis y desastres basado en las enseñanzas islámicas.

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Diseño/metodología/enfoque : *para desarrollar el marco, se realizó una revisión sistemática utilizando el paso de la teoría fundamentada como marco analítico a través de artículos de seguimiento de 2000 a 2020. El primer paso fue realizar una codificación abierta mediante la recopilación de conceptos y categorías extraídos. Además, se llevó a cabo una codificación axial para conectar entre las categorías. Se realizó una codificación selectiva para todas las categorías identificadas y luego se integraron para desarrollar un marco. Los resultados obtenidos son 3 codificaciones seleccionadas, 8 codificaciones axiales y 55 codificaciones abiertas*

Hallazgos : *el resultado indica que el Islam enseña muchos principios, respuestas de comportamiento y respuestas psicológicas a crisis y desastres. Sin embargo, no está ordenado en un concepto moderno de gestión de crisis y desastres. Además, la ventaja del turismo halal es que los musulmanes hacen de las enseñanzas islámicas la base de la resiliencia social y comunitaria frente a los desastres.*

Originalidad/valor : *este documento proporciona un marco de gestión de crisis y desastres con conceptos adicionales para la toma de decisiones utilizando una matriz maqasid.*

Implicaciones de la investigación : *los resultados de la investigación también proporcionan el conocimiento a los planificadores turísticos y académicos para superar las crisis y los desastres.*

Palabras clave : *gestión de crisis turísticas, gestión de desastres turísticos y turismo halal*

Tipo de papel : *Trabajo de investigación*

Introduction

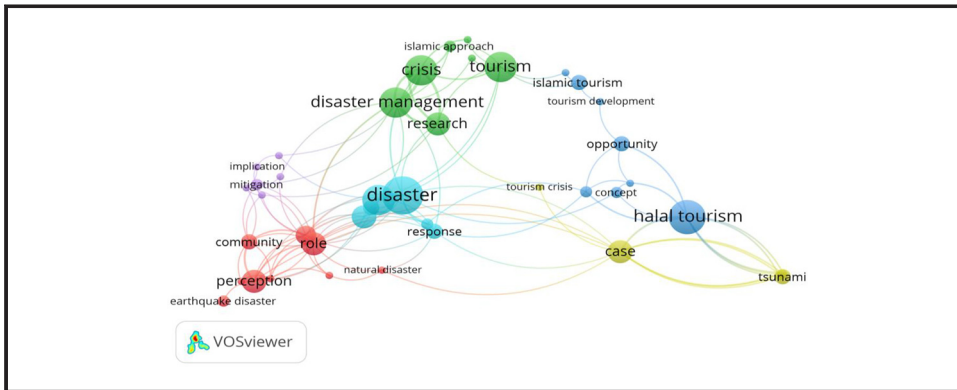
The increasing number of disasters in various parts of the world has impacted the economy, especially in the tourism sector. Until recently, the spread of the Corona Virus Disease-19 (COVID-19) has a significant impact on the tourism industry (UNWTO, 2020). Besides, [Mair et al. \(2016\)](#) show that the development of post-disaster strategies still lacks in disaster management plans. Therefore, research innovation in the field of qualified crisis and disaster management is needed for the tourism industry ([Pennington-Gray, 2018](#)). [Ritchie and Jiang \(2019\)](#) stated the lack of conceptual and theoretical foundations, framework testing and unbalanced research themes. It can be concluded that the crisis management needs to be developed in line with the crisis increase.

Halal tourism has a good economic impact on the gross domestic product in their countries ([El-Gohary, 2016](#); [Seyfi and Hall, 2019](#)). It even gets attention from practitioners and researchers ([Battour and Ismail, 2016](#)). However, there is still very little discussion of crisis and disaster management for halal tourism. Almost all researches discuss post-crisis and disaster. Terrorism is the subject that is mostly studied by the researchers such as [Avraham \(2015, 2016\)](#) and [Avraham and Ketter \(2017\)](#). They only discuss the concept of restoring destination images in the Arabic world and Africa through media, marketing strategies and promotions. [Rindrasih \(2019\)](#) also investigates post-tsunami and conflict life with decade trends. Furthermore, there is also a safety management concept in the halal park industry by [Ramli et al. \(2014a\)](#). This concept puts forward the safety concept in the field of ecology and environment.

The characteristics of halal tourism are closely related to the Islamic teachings ([Vargas-Sánchez and Moral-Moral, 2019a, 2019b](#)), Islam is also concerned with the study of disasters and crises ([Chester et al., 2019](#)), hence combination of the two is very important but it is not easy. Because researchers like [Baytiyeh and Naja \(2014\)](#) and [Paradise \(2005\)](#) state that Muslims behave fatalistically toward the disaster. Even [Paradise \(2005\)](#) states that “any attempt at earthquake forecasting, quake-related construction, advanced architectural standards for seismic safety, and/or related education is ‘haram’ or prohibited by Islam” ([Paradise, 2005](#), p. 165). Thus, the result of this study is contradictory to that obtained by [Yari et al. \(2019\)](#) that fatalistic behavior is affected by poor understanding of religion, economic and social factors. For this reason, the position of this research ([Figure 1](#)) contributes to the link between the halal tourism and crisis management to create the effective tourism crisis management ([Pennington-Gray, 2018](#); [Ritchie, 2004](#), p. 681).

Previous studies have discussed the halal tourism in several aspects such as approaches, concepts, principles, marketing, services, marketing, promotions, impacts, trends, opportunities

Figure 1 Application processed result of the VOSviewer application from the reference data used



and challenges. However, as far as the writer's knowledge, there are still limitations of the researches that have investigated the relationship between halal tourism and crisis management. The objective of this research is to develop a crisis and disaster management framework based on Islamic teachings for halal tourism. Thus, this systematic literature review contributes to the halal tourism knowledge development, establishes the sustainable halal tourism system, builds the social resilience for Muslims, serves as the guideline for the tourism planners and managers in overcoming the disasters, and the researchers gain a comprehensive understanding of the crisis and disaster management development. The systematic literature review is used to identify, summarize, review and link thoughts from previous researches. This study examines the previous studies from the years 2000 to 2020. Based on the results of systematic reviews of previous studies, the grounded theory methodology is used specifically to propose the crisis management framework for the halal tourism.

Literature review

Crisis and disaster management

Discussing the tourism crisis management, it cannot be separated from the disaster management. The tourism crisis management represents the adoption of the disaster management (Faulkner, 2001, p. 135). Even Moe and Pathranarakul (2006, p. 402) distinguish the crisis and disaster management. They state "a crisis can refer to an event when a crisis arises, whereas the disaster management covers a broader scope of prediction, warning, emergency assistance, rehabilitation, and reconstruction." The opinion of Moe and Pathranarakul (2006, p. 402) is followed by Faulkner (2001, p. 135), he names his framework by the term "tourism disaster management." But the literature which follows names it as the crisis management plan (Huang *et al.*, 2008). Therefore, many phases in the tourism disaster and crisis management literature are found. Huang *et al.* (2008) argue that there are 11 frameworks of the crisis management and the frameworks can be divided into four approaches, namely, the life cycle approach (Faulkner, 2001), strategic crisis management framework (Preble, 1997; Ritchie, 2004), action-oriented crisis management and integrated approach (Huang *et al.*, 2008; Moe and Pathranarakul, 2006). Of the four frameworks, several researchers try to combine them. For instance, Ritchie (2004) combines a strategic management framework with a life cycle approach. Huang *et al.* (2008) combines an integrated approach (proactive and reactive approaches) with a phase framework of Faulkner (2001). Preble (1997) combines the strategic management with the crisis management into the normative crisis management. These researchers combine the frameworks because they have similarities (Preble, 1997, p. 774) and create more effective crisis and disaster management (Ritchie, 2004). This paper combines a crisis and

disaster management framework to provide flexibility between crisis and disaster management in halal tourism. The incorporation of the framework consists of the life cycle approach (Faulkner, 2001), integrated approach (Huang *et al.*, 2008; Moe and Pathranarakul, 2006; Preble, 1997), includes the strategic approach (Ritchie, 2004) (Figure 2).

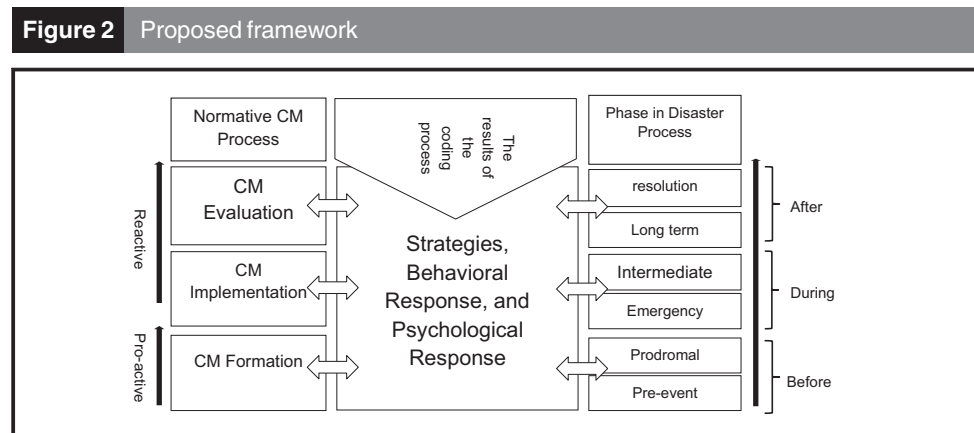
Religious belief and public disaster response relationship

To fill in the response elements in disaster and crisis management, the disaster risk reduction strategies are used based on religious teachings. Sun *et al.* (2018) state that a deeper comprehension of the role of religious belief in the public disaster response would result in the disaster risk reduction strategies being more specific and culturally appropriate. Schipper (2010, p. 388) also states that the religious faiths determine attitudes about responding to the risk: the spiritual consequences, effectiveness to respond and encouraging the reactive behavior to respond on the impact of disasters. There are three aspects to be studied in categorizing these elements, namely, the faith in Islam, behavioral responses and psychological responses (Sun *et al.*, 2018). The faith in Islam comprises people's perceptions of the disasters (Baidhawiyah, 2015; Baytiyeh and Ocal, 2016; Joakim and White, 2015; Rokib, 2012), disaster awareness (Sun *et al.*, 2018) and worship practices (Sun *et al.*, 2018). There are many types of behavioral responses, namely, the early stage of response, evacuation, information behavior, decision-making behavior, collaboration and coordination, emergency behavior, disaster community, adaption behavior, forecasting and leader's behavior (Al Eid and Arnout, 2020). The last one is a psychological response comprising the building capacity activities and the lessons learned about the psychosocial responses. These three elements and indicators will be used as the bases for determining coding in literature, al-Quran and hadith to be analyzed.

Methodology

This paper uses the grounded theory steps of Wolfswinkel *et al.* (2013) as the analytical framework. The grounded theory was introduced by Glaser and Strauss (1967). The procedure is designed to develop a well-integrated set of concepts which provides a comprehensive theoretical explanation of the social phenomena investigated (Corbin and Strauss, 1990, p. 5). The purpose of using grounded theory on the systematic review is to achieve a thoroughly and theoretically relevant analysis of a topic (Wolfswinkel *et al.*, 2013, p. 46). The systematic review process in this research is to explore various aspects of Islamic teachings, behavioral responses and psychological responses to develop a conceptual framework for the tourism crisis management for the halal tourism.

The process begins in the define stages using the inclusion and exclusion criteria. The papers included in this study are written in English with the publishing time range of



2000–2020. The papers must be published in a peer-reviewed journal or at least undergo an international conference process. To give the novelty to this research, it is necessary to consider for expanding the research area because this study is still limited. The research areas include the tourism crisis management, disaster risk reduction plans in Islamic perspective, disaster and crisis management in Islamic perspective, Islamic interpretation of natural hazards and Islam and perception of risk. To measure the determination of the source to be studied, the search process is carried out using the electronic database, namely, visiting journal sites through the sites scopus.com, scimago.jr, Scindirect, Emerald, Taylor Francis, Springer, Wiley, Sage and Google Scholar. The next step to be conducted is to enter keywords on these sites to obtain the paper titles related to this theme such as the crisis tourism, tourism disaster, crisis planning, crisis management, halal tourism, religion and resilience.

The searching process is to eliminate journals that do not match the inclusion criteria. The search process is based on the criteria for obtaining 371 papers (Figure 3), then reading the titles and abstracts by adjusting the topic of discussion, then the journals that are eliminated are 264 papers. Furthermore, toward the process of reading the entire text of the article, 57 papers were studied (Figure 4).

Coding procedure, is conducted openly, or known as an open coding. It is used to identify, label or create a group of concepts and insights based on the extracted code (Wolfswinkel et al., 2013). In the previous selection, in which the process has been carried out before, many inductive conclusions are drawn from the reading results. Then, the open coding process can be conducted by categorizing the data from the inductive conclusions. Using the process, the conceptualization process is carried out by compiling the assumptions found from the reading results. The results of open coding are continued with the axial coding process. The axial coding is a process by which concepts are sorted to be their components (Corbin and Strauss, 1990; Shafiee et al., 2019, p. 6). This coding establishes the relationship process among each category. The next step is selective coding, which is the integration process between open coding and axial coding to formulate a theory. At this stage the theory is developed by considering the relationship between axial coding and selective coding. The results of the coding procedure on 57 papers indicate that there are three main codes, eight axial coding and 55 open coding (Figures 5–7).

Figure 3 Literature search overview

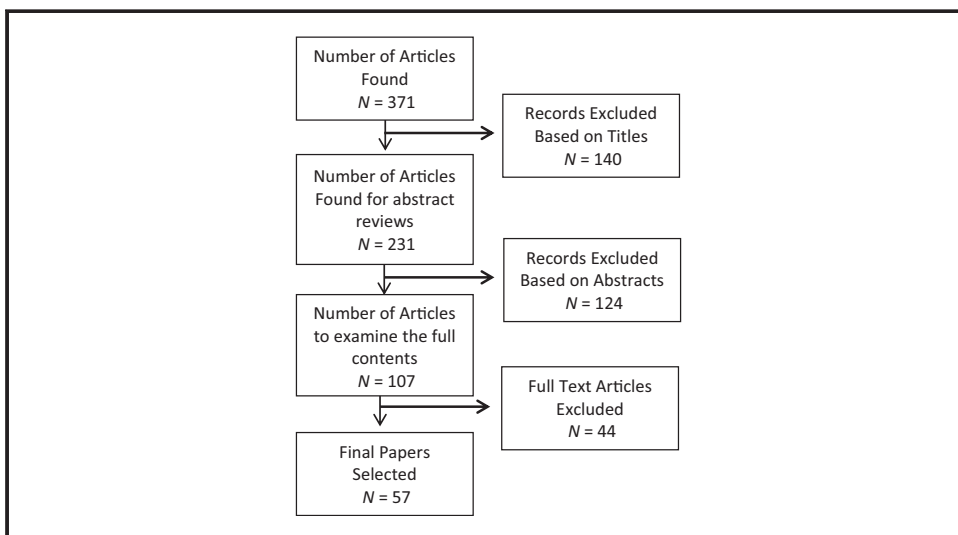


Figure 4 Number of papers selected

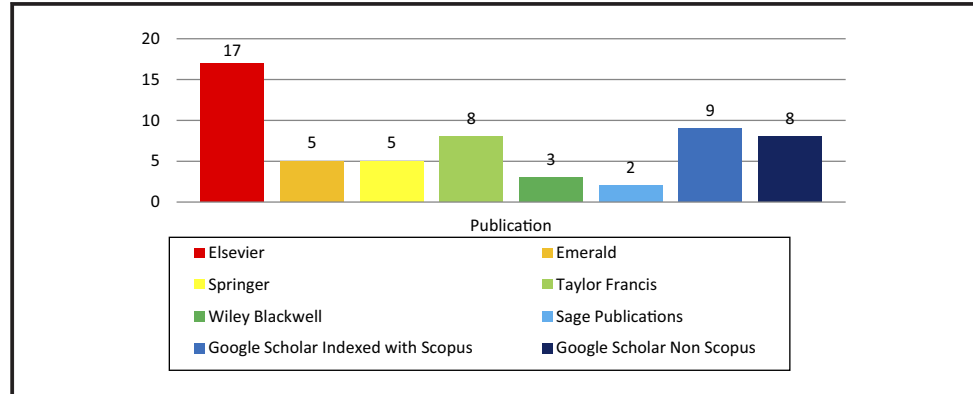


Figure 5 Selective coding in religious belief

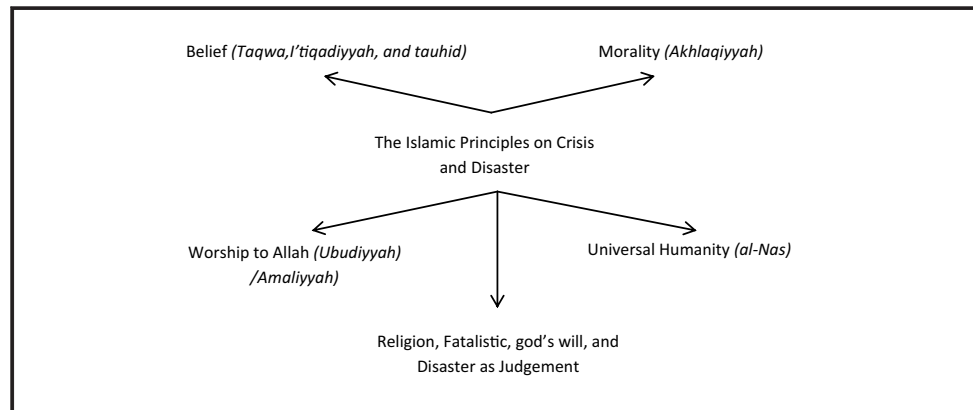


Figure 6 Selective coding in psychological response

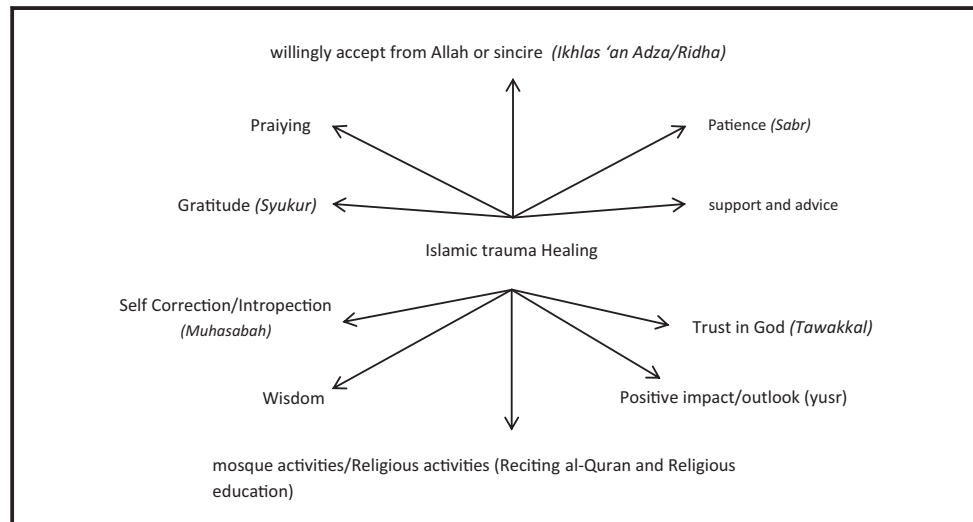
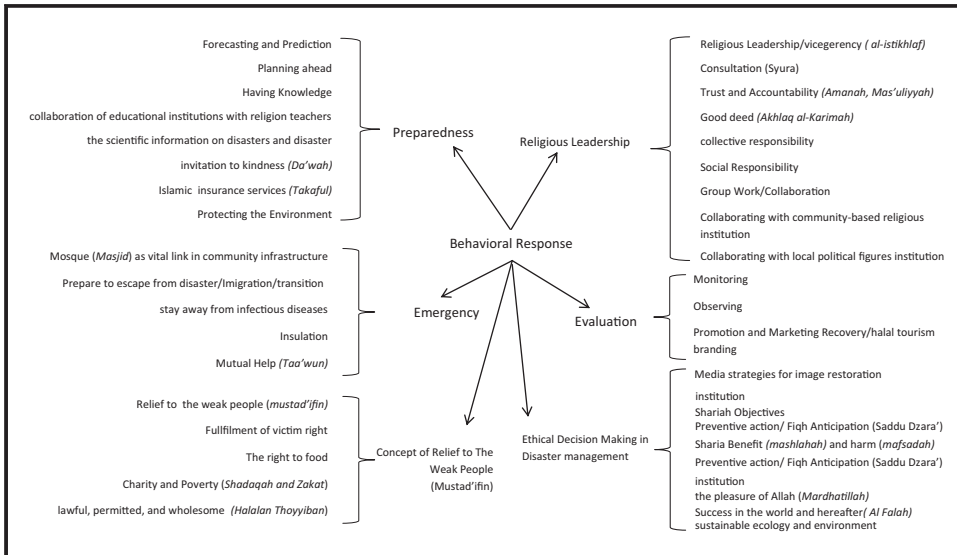


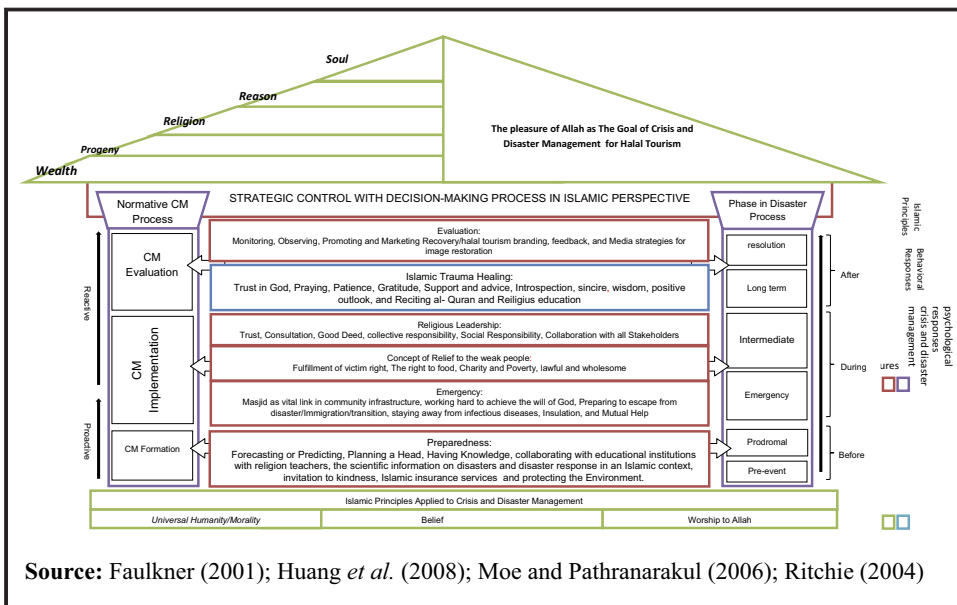
Figure 7 Selective coding in behavioral response



Presentation of findings

The data analysis and coding processes develop the crisis management framework for the halal tourism. Each of these concepts contains a number of categories. Figure 8 illustrates the findings from the data analysis and the coding process result and theory. By identifying Islamic principles, behavioral responses and psychological responses, they are compiled in such a way by combining the framework of the phase disaster (Faulkner, 2001), strategic crisis management (Ritchie, 2004) and integrated approach (Huang et al., 2008).

Figure 8 Crisis and disaster management for halal tourism



Source: Faulkner (2001); Huang et al. (2008); Moe and Pathranarakul (2006); Ritchie (2004)

Islamic principles applied to crisis and disaster management

Every scientific concept developed based on Islam will find a foundation in it (Ramli *et al.*, 2014a, p. 30). As Gianisa and Le De (2018, p. 74) state that the foundation of religious beliefs shapes people's perceptions about risk and disaster. Principles in Islam are a form of commitment to achieve a goal (The pleasure of Allah), with this principle influencing actions to deal with disaster risks (Sun *et al.*, 2018). All of these foundations bind the relationship between human beings and God.

There are three Islamic principles, namely, belief (*I'tiqadiyyah*), worship to Allah (*Ubudiyah*) and morality (*Akhlaqiyyah*). *I'tiqadiyyah* is Muslim belief in Allah. All Muslim perceptions obtained in this study state the Reliquity, God's Willing and Disaster as Judgment. This will give Muslims the strength to face all problems, so that they need for ubudiyah or worship to Allah. Worshipping Allah will create goodness to fellow human beings or unity. This unity principle contributes in overcoming disasters.

Crisis management formation

The pre-event and prodromal phases in the crisis management are proactive activities (Figure 8). These activities include the following:

- Planning ahead, planning is an important step in the crisis management process, most of the mistakes you get are the lack of organization in planning. Making a plan will help the crisis management team cope with disasters effectively and efficiently (Al Eid and Arnout, 2020, p. 9).
- Forecasting or predicting. Islam allows forecasting and predicting as stated in Sura 12:49. Forecasting can be done by various methods such as using a seismometer when an earthquake and tsunami waves are about to occur (Al Eid and Arnout, 2020, p. 9). So halal tourism stakeholders provide these tools or cooperate with local disaster management institutions.
- Having knowledge. To fight the ideology of fatalism when a disaster occurs, the preventive strategy that can be taken is in the form of Da'wah (Baidhaw, 2015, p. 179), or collaboration with educational institutions and religious teachers teach the importance of avoiding disasters (Baytiyah and Naja, 2014, p. 352). Another strategy that can be used is to print books containing scientific information about the disasters and their contexts based on Islamic teachings (Yari *et al.*, 2019, p. 6). In addition, making a masjid as a place to influence people's perceptions of the disaster risk and behavior based on Islam religion context.
- Islamic insurance services (*Takaful*), to mitigate disaster and financial risks, preparations such as Sharia insurance are needed, namely, *takaful* (Bouslama and Lahrichi, 2017, p. 12). This can be conducted by looking at the predictions of the likelihood of the disaster. For example, Indonesia is a country that pays attention on the halal tourism, but its geographic area is very vulnerable to earthquakes and tsunamis (Rindrasih *et al.*, 2019). The existence of Islamic insurance will minimize the financial risk owing to disasters.
- Protecting the environment. Islam teaches to protect the environment wherever we are (Haddad, 2012). Protecting the environment not only reduces the potential risk of disasters but also increases tourists' visits, such as maintaining the beauty of the environments around the destination areas. One of the strategies that can be taken to protect the areas against potential disaster risks is planting mangrove trees, which aims at reducing the impact of tsunami waves and storms on tourists' destinations in coastal areas.

Crisis management implementation

Crisis management implementation is the response and recovery activities carried out as the reactive approach (Moe and Pathranarakul, 2006). The first activities of an emergency response consist of the following:

- Work hard to achieve the God's willing, Islam encourages Muslims to think positively and do their best when they get a disaster (Chester *et al.*, 2019, p. 13). Because the reward from it all is the pleasure of Allah. This emergency behavior will reduce fatalistic ideals and help the disaster management process.
- Migration and transmission from one place to another during the crises and disasters that threaten people's lives are the strategies for overcoming the crises (Al Eid and Arnout, 2020, p. 5).
- Insulation. Besides, Islam teaches to keep a distance and stay away from infectious diseases as the strategic solution to prevent the spread of the virus. If an area gets an epidemic, Islam teaches to self-isolate (Al Eid and Arnout, 2020, p. 5).
- Mutual help. Islam teaches mutual help and that is a principle held by various faith-based communities in overcoming the disasters, one of which is the Muhammadiyah organization in Indonesia (Baidhawiy, 2015, p. 178).
- Mosque (*Masjid*) as a vital link in community infrastructure. Mosque is the starting point for conducting post-disaster response and relief operation, many emergency service providers are at Masjid to announce their attendance and establish a contact with the community (Cheema *et al.*, 2014, p. 2213). Masjid is also a place for spiritual healing (Chester *et al.*, 2013, p. 286). Masjid is a vital place in channeling aid from the government (Gianisa and Le De, 2018, p. 82).

Rokib (2012) has the concept of distributing aid to the weak (*du'afa*) first. This is based on sura *al-Maun* in al-Quran. Namely, fulfilling the rights of the needy (*fakir*) and poor (*miskin*) (Baidhawiy, 2015, p. 178) such as the following:

- provision of food rights;
- charity and poverty (*Zakah, infaq* and *sadaqah*); and
- lawful, permitted and wholesome (*Halalan Thoyyiban*).

This concept is very influential on disaster victims, in which providing food aid must be very good. This is useful for the nutrition of disaster victims (Ramli *et al.*, 2014b, p. 298).

The leadership style will contribute to the effective crisis management in the tourism industry (Ritchie, 2004, p. 681). According to Joakim and White (2015, p. 202), religious leaders (*ustadz*) provide a form of resilience to society through their main role in providing emotional and psychological support for trauma recovery. The role of the leaders can be felt if it fulfills the characteristics of trust (*amanah*) (Hassib and Ibtissem, 2020, p. 162), good deed (Chester *et al.*, 2019, p. 13) and a sense of responsibility demonstration to rebuild community morale and motivation (Joakim and White, 2015, p. 202). With this attitude they are able to carry out the following:

- Consultation. The success of a safety management system requires the consensus and combined input from various parties. The involvement of employees, employers, technical professionals, communities, policymakers and related bodies is highly encouraged in Islam. The integrity, transparency and honesty are the bases for the success of the system, and most importantly they are done to seek the pleasure of Allah (Ramli *et al.*, 2014b, p. 312).
- Collaboration with all stakeholders (Al Eid and Arnout, 2020, p. 5). Collaboration that is required is cooperation with community-based religious institutions (Baidhawiy, 2015)

and political figures in an organization, the tourism industry and at the destination level (Cheema *et al.*, 2014).

Crisis management evaluation

In the long term and resolution phases, there are two activities to focus on, namely, counseling victims (Faulkner, 2001, p. 144) or in another version is Islamic trauma healing (Bentley *et al.*, 2020) and evaluation. According to Sun *et al.* (2018, p. 8), the attributes of Islam will strengthen and maintain the emotional stability of disaster victims. The study of perceptions of risk in relation to "God's willing" will strengthen a person. The strategies implemented include reciting Qur'an and religious education. In addition, when a Muslim gets a disaster, he/she must practice the teachings of Islam as follows: 1) trust in god, 2) praying, 3) patience, 4) gratitude, 5) support and advice, 6) introspection, 7) being pleased (*Ridha*), 8) wisdom and 9) positive outlook.

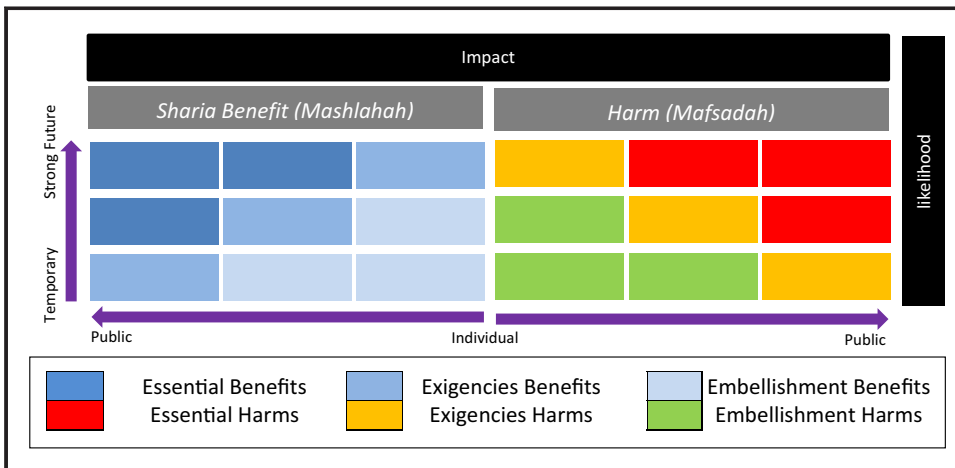
After implementing the victims' counseling strategies, the most important things to do are to evaluate the strategies, they are as follows:

- Monitoring, Islam teaches to continue to introspect and carry out monitoring as stated in Sura 21:61 (Haddad, 2012, p. 133). Monitoring can be conducted by evaluating the strategic plans that have been carried out in the crisis management formation and implementation. Not only have Islamic teachings taught about Istiqamah but also the monitoring activities must be carried out continuously.
- Observing, Islam teaches to observe something in details (Haddad, 2012, p. 133). This activity is related to monitoring which is useful for addressing deficiencies of the strategies implemented in the previous phases.
- Feedback, a Muslim believes that disasters will have negative (*usr*) and positive (*yusr*) impacts (Baidhawiy, 2015, p. 175). The negative impacts including a depression, loss of life and destruction are inevitable. This negative experience is a lesson and wisdom for looking ahead positively. The form of optimism recommended in Islam is the wisdom in determining the planning from the experience which has been obtained.
- Promoting and marketing recovery, the final strategy in the evaluation process is to carry out promotion and marketing after the crises and disasters. This activity can be in the form of disseminating information to television and social media (Rindrasih *et al.*, 2019).

Decision-making process in Islamic perspective

The strategic control is the selection of an appropriate strategy and making an effective decision quickly, so that it affects a control over a crisis/disaster (Ritchie, 2004, p. 674). Although we are able to devise strategies to aid the crisis management, decisions taken before a crisis occurs will allow a more effective crisis management, than for an organization that manages the crises with rushed and ineffective decisions (Ritchie, 2004, p. 674) Therefore, as in Figure 8 that the crisis management framework is like a building and we place the decision-making behavior as the foundation for the roof. The aim is to ensure that the strategic steps carried out in the crisis management formation, implementation and evaluation are appropriate and effective in accordance with the Islamic teachings. In Islam, every activity carried out contains Sharia benefit (*mashlahah*) and harm (*mafsadah*), both concepts are considered through five main objectives, namely, soul, religion, mind, progeny and wealth (Sharia objectives/*al-usul al-khamsah*). If you fulfill the five components, the real benefit (the pleasure of Allah/*mardhatillah*) will be fulfilled. Sharia benefit and harm are also classified into three levels, namely, the essentials (*daruriyyat*), the exigencies (*hajiyyat*) and the embellishments (*tahsiniyyat*). With this concept we can implement it into decision-making in accordance with Islamic teachings. To identify activities that contain Sharia benefit or harm uses the matrix in Figure 9.

Figure 9 *Maqasid* matrix for identifying Sharia benefit and harm in the crisis and disaster management



Maqasid matrix is the process of identifying events by measuring them simply through the parameters of objective Sharia and determining decisions through the priority scale according to the approach of *fiqh* principles (Table 3). This simple calculation enables stakeholders in the halal tourism industry to make decisions quickly and accurately. The initial process functions to identify events that may occur in activities when the crises and disasters occur. Techniques can be conducted through interviews with experts, and team members go directly to the locations of the crises and disasters. Then, they measure the events through the formula Sharia benefit = Likelihood × impact or harm = likelihood × impact. The likelihood in this study is technically an event that can affect temporary or strong futures (Ramli *et al.*, 2014a, p. 32). The impact is the level of fulfillment of Sharia objectives or the level of emergency that can eliminate Sharia objectives that has an impact on the individuals or public, this is divided in Table 1. To facilitate understanding and application of this matrix, we provide an easy example of the halal tourism. One of the halal tourism icons is Hajj and Umrah, during the corona virus outbreak spreads in early 2020, many decisions can prevent this disease, this can be seen in Table 2.

In Table 2, there are seven cases (A, B, C, D, E, F and G) that must be solved during the Hajj season. To determine which cases are prioritized, can be seen in the identification results of the *maqasid* matrix in Table 2, that is, to perceive the results of the largest number of likelihood × impact calculations. Case A scores nine in the category of essential harms. Case D also gets the score of nine in the essential benefits category. Then the priority is case A. This refers to the rules of *fiqh of dar'u al-mafasid muqaddam 'ala jalb a l-masalih* (see Table 3 Good thing vs not good thing number six “Preventing bad thing > doing good

Table 1 Measuring the dimensions of the impact of *maslahah* and *mafsadah*

Score	Impact scale	Dimension
1	Embellishment benefits	Complementary needs to achieve Sharia objectives
2	Exigencies benefits	Something whose existence is necessary to eliminate difficulties of obtaining Sharia objectives
3	Essential benefits	Being able to fulfill Sharia objectives for the ummah (soul, religion, mind, progeny and wealth)
1	Embellishment harms	Creating small problems that can be solved individually
2	Exigencies harms	Causing people not to be able to achieve their objectives (soul, religion, mind, progeny and wealth) within a certain period
3	Essential harms	Eliminating Sharia objectives for the ummah (soul, religion, mind, progeny and wealth)

Table 2 Example of using the maqasid matrix in the case of Hajj and Umrah in Saudi Arabia

Case	Impact	Likelihood score	Impact score	Total	Impact scale
• Eliminating the Hajj and Umrah for Muslims outside Saudi Arabia	The spread of the corona virus will accelerate if it continues to be carried out and also neglects the maintenance of the soul	3	3	9	Essential harms
• Limiting the Hajj and Umrah quota for Muslims in Saudi Arabia	Maintaining religion in the spread of corona virus that can ignore the mental maintenance	2	2	4	Exigencies benefits
• Educating the people on how to prevent the spread of the corona virus	Providing knowledge (keeping the soul and mind) of the community, so that they are able to mitigate the spread of the corona virus	2	3	6	Essential benefits
• Preparing health equipment such as hand sanitizers, face shields, masks and others	Mitigating the spread of the corona virus (keeping the soul)	3	3	9	Essential benefits
• Converting the hotel as a place of isolation for patients infected with the corona virus	Mitigating the spread of the corona virus (keeping the soul)	2	3	6	Essential benefits
• Promoting the halal tourism destinations after the COVID-19 outbreak	Meeting the safeguard of wealth	1	2	2	Embellishment benefits
• Giving charity and poverty to the poor people	The existence of charity and poverty will help people when the corona virus outbreak spreads.	2	2	4	Exigencies benefits

Table 3 Concept of priority and comparison approach in Islam for the crisis and disaster management

<i>Priority and comparison in Islam</i>	
Not good thing vs not good thing	<ul style="list-style-type: none"> • Do not harm themselves and others, eliminate all possible harms • Bad thing cannot be removed with the same thing • Accepting small bad thing to prevent the greater one • Accepting bad thing to individual to prevent bad thing for public • Greater bad thing can be removed using little bad thing
Good thing vs not good thing	<ul style="list-style-type: none"> • Preventing bad thing > doing good thing • Obvious good thing > vague bad thing • Accepting minor damage for the greater good thing • Accepting temporary damage for the lasting good thing
Good thing vs good thing	<ul style="list-style-type: none"> • Being sure > unsure • The public > individual • A lot > a little • Permanent future > temporary • Everlasting > temporary

Source: Ramli *et al.* (2014a)

thing”). Furthermore, in Cases C and E, both get the score of six in the essential benefits category. So the rule that applies “Good thing vs good thing” in number 11, namely, The public > individual. Case C is prioritized because educating people about the dangers of corona virus requires many elements of society while there are fewer patients with the corona virus. In the cases of G and B, both get the value of four exigencies benefits. The prevailing measure is on number 10 “Being sure > unsure,” so Case G is prioritized because taking care for the poor can remove their burden. Finally, proper decision-making can be carried out in the order of A, D, C, E, G, B and F.

Goal of crisis and disaster management for halal tourism

The pleasure of Allah concept (*mardhatillah*), in which all planning and implementation of activities must be guided by the values and norms of Al-Qur’an and Hadith to achieve the

pleasure of Allah (Ramli *et al.*, 2014a, p 30). Hence, this framework brings together Islamic principles, crisis and disaster management and the objectives of Sharia. This is the development of modernization of knowledge according to Islam. There is no separation between worldly and religious affairs (Ramli *et al.*, 2014a, p. 30). Of course, this is not limited to tourism industry, but all industries and businesses (Ramli *et al.*, 2014a).

Discussion

The results obtained are in the form of a crisis and disaster management framework. The question arises, how the framework works on the halal tourism? Muslims have been taught Islamic teachings since childhood including when preparing for facing the disasters and crises (Fahm, 2019). The findings of Sun *et al.* (2018) show that religious attributes can maintain the emotional stability of disaster victims. Moreover, according to Wang and Ritchie (2010), individual psychological factors can influence the crisis planning behavior. In this paper, we provide a strategy in evaluating the crisis management, namely, Islamic trauma healing, while Fahm (2019) calls it “psycho-socio-spiritual.” In addition to psychological factors that shape social resilience, the role of *ustadz* as leaders can help encourage the disaster victims (Joakim and White, 2015). *al-istikhlaf* is Islamic teaching that shapes a Muslim to become a leader (Ramli *et al.*, 2014a). The community resilience is also formed from the teachings of Islam because Islam teaches Muslims to help one another, so that many disaster management communities are established. One example is Santri Tanggap Bencana (Santana/Disaster Response Students) (Rokib, 2012), and Muhammadiyah Islamic Organization (Baidhawiy, 2015) plays a role in helping the disaster management in Indonesia. Islamic teachings encourage the emergence of environmental values among Muslims, therefore it requires greater support and awareness of Muslim tourists of the need to protect the environment and local communities. Moreover, Muslim millennial traveler want to enjoy the experiences offered by sustainable and environmentally friendly destinations (Hassib and Ibtissem, 2020, p. 166; Vargas-Sánchez and Moral-Moral, 2019b). From the proposed framework, there are many Islamic teachings that shape the resilience of halal tourism by itself, namely, social resilience, socio-ecological resilience and community resilience. This is in line with the context of crisis management which has implications for destination management to build destination resilience (Filimonau and De Coteau, 2020).

However, according to the author, there are other aspects needed by halal tourism in carrying out a crisis and disaster management framework outside of the literature studied.

- Business resilience assessment in halal tourism. It is crucial to assess business resilience for sustainable management of halal tourism. This is because post-disaster and crisis businesses will be slow to recover if they do not calculate their financial capital early. Therefore, the need for companies to use financial risk mitigation by using Islamic insurance. Besides, the government can also map companies in the halal tourism environment from the aspect of company age. Because the company's age has a positive impact on the possibility of business sustainability in the tourism sector.
- Disaster and crisis prevention services. Halal tourism stakeholders provide at least disaster management tools such as pump equipment, generators, sandbags, escape slings and hydrants. It is also necessary to increase crisis and disaster prevention skills for professionals in the tourism and hospitality sector through annual training.
- Utilization of the halal digital economy. As Vargas-Sánchez and Moral-Moral (2019b) said, digital development will contribute to the diffusion and commercialization of tourism products and services. The digital economy's role creates useful content discovery in reducing Islamophobia after the terrorist crisis. With clear information from social media, television, platforms and web destinations, it will provide comfort and safety for Muslim travel.

Research implication and limitation

The theoretical implication of this research is to make a major contribution to the development of crisis and disaster management for tourism, intending to fill the gaps in this research area. Moreover, it helps academicians to gain an understanding of the crisis and disaster management framework, so that this research becomes the foundation for researchers applying this framework. This paper provides practical implications for stakeholders, namely, providing knowledge to the halal tourism business actors and policymakers in the crisis and disaster preparation as well as the disaster response. As a policymaker, this framework helps determine the right and fast decisions in accordance with Islamic teachings. This knowledge will create resilience which leads to the sustainability of the halal tourism.

This research has limitations, in which the research data are limited to journals, book sections and certain proceedings. There is also a lack of discussion of the crisis and disaster management research in the halal tourism industry. For future researchers, it is recommended to test this framework in practice (Ritchie and Jiang, 2019), enable the qualitative researches that discuss the crisis and disaster management using a phenomenological approach on the Corona virus cases.

Conclusion

The crisis and disaster management for the halal tourism is planning based on Islamic teachings, for responding and recovering from the crises and disasters, so that the halal tourism stakeholders can control and eliminate low and high impact risks. To form this framework, this paper draws the foundations of the framework from life cycle approach (Faulkner, 2001), integrated approach (Huang *et al.*, 2008; Moe and Pathranarakul, 2006; Preble, 1997) and incorporate a strategic approach (Ritchie, 2004). After that, this study uses a systematic review with a grounded theory approach. This was done to collect the extracted concepts and categories. Furthermore, all identified categories are integrated to build a framework based on three selected coding (Islamic religious beliefs, behavioral responses and psychological responses to disasters and crises), eight axial coding and 55 open coding. Discussions about Islamic religious beliefs significantly influence Muslims' behavioral and psychological responses in the face of crises and disasters. Muslims believe that planning carried out has a purpose, namely, the pleasure of Allah (*mardhatillah*). So the proposed framework for halal tourism has an essential purpose (the pleasure to Allah). Because the goals of crisis and disaster management, such as resilience and sustainability, are objectives that are exigencies. It can be said that halal tourism already has social and community resilience against crises and disasters. For example, there were an increase in charity and poverty (*Zakah*, *infaq* and *sadaqah*) funds when a disaster occurred. However, there are no findings that mitigate financial risk through Islamic insurance in the halal tourism sector when a disaster occurs. Besides, this framework uses the concept of decision-making based on Sharia objectives. This concept of decision-making provides knowledge for practitioners when faced with difficult situations during times of disaster. So that decisions taken do not give greater harm (*mafsadah*) to the Halal tourism sector.

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