Conventional Disaster Management:
Issues and Challenges towards Muslims

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Abstract
This paper aims to identify the concept and strategy of conventional disaster management and to analyze the issues and challenges towards Muslims. Conventional disaster management is a management concept that is dominant nowadays. It has been applied and implemented by several countries including Malaysia when disasters struck. Despite of the various action plans and strategies of coordination for national disaster management system, the disaster continually hit especially heavy floods in 2014 and earthquake in 2015 that were deemed as most horrific disasters. Implementation of the existing management cannot curb the problems that arise in those catastrophes. More worrying, the conventional management applied to manage the disaster's victims majorly are for Muslims. Hence, the problems are what are the concepts and strategies in conventional disaster management? What are the issues and challenges in conventional management towards Muslims? Thus, twofold of main objectives are prepared to answer these questions. First, identifying the concept of conventional disaster management. Second, to analyze the issues and challenges to the implementation of conventional disaster management towards Muslims. This study utilizing qualitative design by exploration method. Then, the library research method used as a method of data collection. The data collected has been analyzed using content analysis data. Results from this study identified two categories of conventional disaster management. Also, it can be identified the seven critical issues in this study. This study is regarded necessary for Islamic disaster management to refill the needs of Muslim community.
Keywords: Disaster Management, Islamic Disaster Management, Natural Disaster

INTRODUCTION
Natural disaster is a situation that refers to an accident or danger to the community as a result of floods, earthquakes, hurricanes and et cetera. Meanwhile from the view of science refers to destruction of the environment including earthquakes, tsunamis, floods, hurricanes, landslides and sundries (Hamimah & Zawiah, 2008). The existence of various form of disasters regarded as

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a beginning towards formation of disaster management system in Malaysia. In addition, Malaysia has also started to establish some form of models and disaster management plans to ensure the coordination of disaster management system in accordance with the prevailing situation (Berita Harian, 2001; National Security Council, 2012).

Disaster management in Malaysia is based on the policy of the National Security Council Directive No. 20 and the Standard Operating Procedure (SOP). The implementation of disaster management in Malaysia is controlled by three levels of management. First, District Disaster Management and Relief Committee (DDMRC); Second, State Disaster Management and Relief Committee (SDMRC); and third, the Central Management and Relief Committee (CDMRC) (M. Sukeri & Shazwani, 2015; National Security Council, 2012). In addition, the government also plays a role in spreading information towards public (Kirschenbaum, Rapaport, & Canetti, 2017). This information is presented using technological tools to reduce the risk of disasters (Pathirage, Seneviratne, Amaratunga, & Haigh, 2012).

However, the explosion of various framework and guidelines on the usage of high technology equipment towards disaster management system cannot defend disaster from recur. Even, the disasters continuously taking place every year and involving the death cases as a result of the disaster (Berita Harian, 2014; Center for Excellence in Disaster Management and Humanitarian Assistance, 2016). In addition, conventional management methods remain applicable especially for the Muslim believers (Irwan et al., 2016b). Nonetheless, the problems are what are the concepts and strategies adopted in a conventional disaster management? Are those concepts and strategies can curb the problem of catastrophic crisis confronted by the Muslims? Does existing disaster management concepts suitable for Muslims?

Therefore, two main objectives are identified. First, identify the concepts and strategies in conventional disaster management. Second, analyze the issues and challenges to the implementation of conventional disaster management against Muslims.
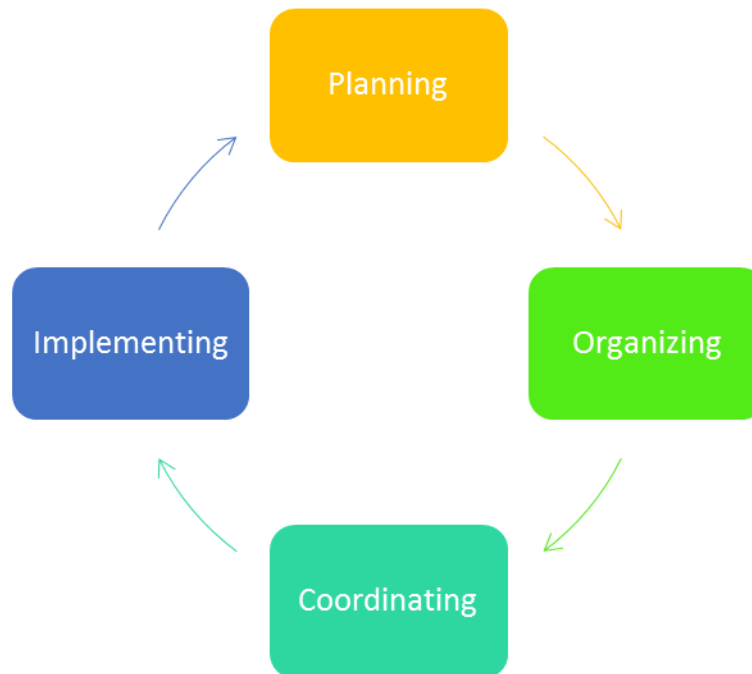
DISASTER MANAGEMENT

Disaster management is a managerial function to generate a framework within communities in order to diminish the devastation of disasters. In general, disaster management is categorized into twofold. First, conventional disaster management and second, disaster management from Islamic perspective.

Conventional Disaster Management

Conventional management is a management system based on the theories of the West and was later adapted into disaster management. It refers to the definition of conventional management by Salleh (2003) in his study about the concept of management. This conventional disaster management was divided into two parts. First, integrated disaster management; and second, coordination in disaster management system.

Integrated Disaster Management

An integrated management generally involves the cycle of four main processes in the management namely as planning, organizing, coordinating and implementing (Asmahan, Nurshahiza, & Norni, 2012; Fontaine, 2008; Chuah & Shuhaimi, 2012; Yusuf, 2008). To give a clearer view, Chart 1 below is an integrated management process used in disaster management.

Source: Schraeder, Self, Jordan, and Portis (2014)

Chart 1: Integrated Management Process

Chart 1 illustrates the process of the integrated management cycle for disaster. First process is planning. This process would be run by generating organization's objectives and how to achieve them in the future and make the decisions in order to achieve that goal. The second process, organizing is a process of grouping the resources and activities referring to the organizational plan. Both third and fourth process, leading and implementing involves for appropriate coordination and execution of the tasks assigned accordance with the planning.

For more detail, holistic disaster management system involves five strategies. First, prevention; second, protection; third, the preparedness; fourth, emergency relief and fifth, rehabilitation and lessons (Center for Excellence in Disaster Management and Humanitarian Assistance, 2016; Sukeri & Shazwani, 2015; Moe, Gehbauer, Senitz, & Mueller, 2007). First, the strategy of prevention is to avoid constructing buildings in the areas that are affected by the disaster; second, protection strategies implemented to reduce the likelihood and impact of disasters in

locations mostly affected by catastrophic including applying the steps suggested by the government and non-government; third, the preparedness strategy is to convey information to the public about the actions taken in the event of a disaster; Fourth, emergency relief is to draw up emergency response plans in the disaster and the action taken; and fifth, rehabilitation and lessons process how to recover from the past disaster and mitigate both in social and economic impact (M. Sukeri & Shazwani, 2015). Table 1 below shows the strategy adopted in holistic approach of disaster management.

Table 1: Strategy Holistic Approach in Disaster Management

Strategy	Details
Prevention	Avoid constructing buildings in the areas affected by the disaster.
Protection	Reduce the likelihood and the impact of floods in a specific location, with the government taking structural and non-structural measures
Preparedness	Convey information to the public about the actions taken in the event of a disaster
Emergency Actions	Draw up emergency response plans in the disaster and the action taken
Rehabilitation and Lessons	How to recover from the past disaster and mitigate both in social and economic impact

Source: M. Sukeri & Shazwani (2015)

According to Table 1, it can be summarized that at every stage of the strategies have their own specifications. All of these strategies are among the measures taken to prevent disasters from happening again and to accomplish effectiveness in disaster management plan.

Thus, it can be concluded that the common integrated disaster management cycle involves four disasters process of planning, organizing, coordinating and implementing. Meanwhile holistic disaster management involves the implementation of five strategies which are prevention, protection, preparedness, emergency relief and rehabilitation and lessons.

Coordination in Disaster Management

In order to improve the effectiveness of disaster management, some organizations trying to coordinate between several agencies. It is done by applying some plan and framework to reduce the risk of disaster. The factors affecting coordination in disaster management are funding and politics, reasonable organization structure, effectiveness of information system and how to spread, the unity of government and leadership to coordinate whole planning, modernization of technology and logistics, and continuous operational improvement system in emergency management (Raungratanaamporn, Pakdeeburee, Kamiko, & Denpaiboon, 2014). The determination for successful disaster crisis management including six terms like leadership

and power, strategic thinking and decision making, clear organizational structure, information management, crisis in communications and mass media management, and futuristic planning (Emerson, Nabatchi, & Balogh, 2012).

Ladder of Participation was firstly introduced by Arnstein in 1969 (Arnstein, 1969). There are three major levels of participation: non-participation, degree of Tokenism, and degree of citizenship. For each level, the power and engagement of communities is gradually increased in public policy. Examples of public power in the public policy is community programs, renewal of cities and free-poverty and model city (Raungratanaamporn et al., 2014). Table 2 below explains the Arnstein's theory levels as follows:

Table 2: Ladder of Participation's Theory

Stage	Type of Participation	Level of Participants
8	Citizen Control	Degree of Citizenship
7	Delegated Power	
6	Partnership	
5	Placation	Degree of Tokenism
4	Consultation	
3	Informing	
2	Therapy	Non-participation
1	Manipulation	

Table 2 describes the type of participation and the level of involvement of a systematic coordination by Arnstein (1969). The participation level is a best platform for systematic coordination of disaster management. At the level of manipulation, the public must comply with the instructions such as laws, ordinances and enforcement, or some disaster management initiated by the government. Next, at the level of therapy, it involves the provision of basic relief to the public and promising to public that the municipalities can defend the threat of disaster in the future. Then, at the level of informing, the public were provided basic information as a requirement in facing the disasters. At the level of consultation was carrying out the plan to invite the participation of community in the early stages of disaster management such as public lectures. Next, at the level of conciliation, people started to contribute in reducing the disaster and show a willingness to engage in such planning. At the level of partnership, people try to make some activities related to disaster management together with the municipalities. In the last two levels are delegated power and citizen control; both are the powers of the supervisor in managing disasters.

Based on discussions about the coordination of disaster management, it can be concluded that there are several organizations trying to make adjustments in the management of disasters. There are five factors affecting coordination of disaster. But leadership and power, strategic thinking and decision making, clear organizational structure, information management, crisis in

communications and mass media management, and futuristic planning as an assurance for a successful disaster management. Therefore, the strategic steps taken by Arnstein (1969) in constructing three levels of participation: non-participation, degree of Tokenism, and degree of citizenship.

ISSUES IN DISASTER MANAGEMENT

There are several issues that arise in conventional management. Some of these issues are common to all societies, including to Muslims. Therefore, the discussion on the issues of disaster management is divided into twofold. First, theoretical issues and second, practical issues.

Theoretical Issues

Establishment of management theory is derived from the theory of Western management as contained in conventional development. This conventional development theory advanced based on two western philosophies which are post-classical philosophy and post-radical philosophy. The result from theoretical development of post-classical philosophy adopting the structural system of capitalist management while post-radical philosophy approved socialism or communism management system (Salleh, 2003).

Even though, the concept of disaster management and conventional development are dominant and considered as successful for the massive application in this present day, but it is unable to resolve difficulties arise among Muslims. Supposedly, the problems that ensued among Muslims must be resolved by Islamic methods itself (Shukri, 2014; Aiman, 2016).

Islamic theory of disaster management should be based on Islamic management theory itself as the matters pertaining to the issues on Muslims' welfare and others have to be consulted by the Islamic solution first. In the context of conventional disaster management, this system does not match to Islamic management system. When disaster management involving Muslims, the disaster management theory based on Islam has to be in a frontward resolution processes.

In addition, the theory derived from conventional management was experienced from western society during the confronted days of disasters. The experiences gained from disaster cannot be fully used as reinforcement of a management system. Unlike the Islamic management, clear guidelines have been set up. Islamic-based management based on the al-Quran and *al-Sunnah* as the primary sources. This two main sources need to be combined with the opinions of scholars to complete management system based on Islam (Ahmad, 2010). This situation coincides with the epistemology of Islamic knowledge that makes the al-Quran and *al-Sunnah* as the primary sources (Salleh, 2002).

Practical Issues

Search and Rescue (SAR) team received criticism for the efficiency in delivering aid to the affected victims. This situation can be seen when the SAR team was lethargic to take action when the helicopter used in search and rescue operations could not make a landing at Mount Kinabalu caused by thick fog. In fact, they were stranded and only able to move after nine hours later (Sitheravellu, 2015).

In addition, most of the philosophers think religion is no longer relevant to be adopted in disaster management (Adiyoso & Kanegae, 2013). The role of religious institutions is still ambiguous to be practiced (Mohit, Rustam, Eusuf, & Yusouf, 2013). Furthermore, the failure of disaster managerial in applying Sharia-compliant elements cause a disaster management model that meets the basic needs towards Muslim cannot be applied properly, such as prayers, purification, and cover up. Sharia-compliant elements are clearly not feasible to be done when the implementation of the Friday prayers underestimated and cannot be gratified (Irwan et al., 2016b). The requirements of covering *aurah* are trifling because no segregation room and the victims were located in a room without veil. The lack of knowledge on the issues of *fiqh* disaster caused victims camped in evacuation centers take advantages snip off the items found in the particular centers. In the same time, the act of taking others' belongings without permission considered as stealing (Irwan et al., 2016b).

Systems or guidelines adopted in disaster management cannot serve the ritual practices towards Muslim believers. This can be seen in emergence situation; the religious rituals like *solat* (prayer), ablution and covering *aurah* are difficult to be practiced when encountered with such situations. Emotional stress experienced by disaster victims affecting their commitment to oblige the Islamic practices (Sapora, Siti Khadijah, Nadian Nisa, Salhah, & Khatijah, 2014). The managerial of disasters also do not provide consulting services to be used as a reference to the victims asking about *ibadah* in the emergence of disaster. Plus, the victims also raising up the issue of dog feces owned by non-Muslim and feel dubious about the purity of evacuation centers and surely this situation affecting the certainty of Muslims in performing the religious obligations in Islam (Irwan et al., 2016b).

The highlighted issue of blaming the religion has giving the negative impact towards religion. For example, the occurrences of natural disasters are as a sign of God's judgment (Bouafia & Rustam, 2013). This is because most of the places affected by the disasters are the consequence of moral decay. The victims that are accepting the disasters with the faith and piously assenting the tribulations, think those disasters happened considered as God's punishments against sin committed by mankind (Irwan et al., 2016a). So, not surprisingly, majority among religious believers also agreed that the disaster occurred as a penalty for treason. Those religious leaders also agreed that the disaster is as a form of punishment from God (Reale, 2010).

Among other issues elevated was the distribution of donation management towards disaster's victims. This issue is not only receive abundances or arguments from the victims but also up to the agencies which are responsible in managing the donation (A. . Azman, Mohd Faez, & Siti Zulaikha, 2016). Furthermore, existing policy unable to provide temporary housing for victims which are affected by the catastrophe (Ruhizal & Collins, 2016). Another issue was involving the rights of victims in obtaining the distribution of *zakat* for those affected by emergency disaster (Siti Fariza, Hasanah, Irwan, & Azman, 2016). The following Chart 2 describes the issues that arise in conventional disaster management;
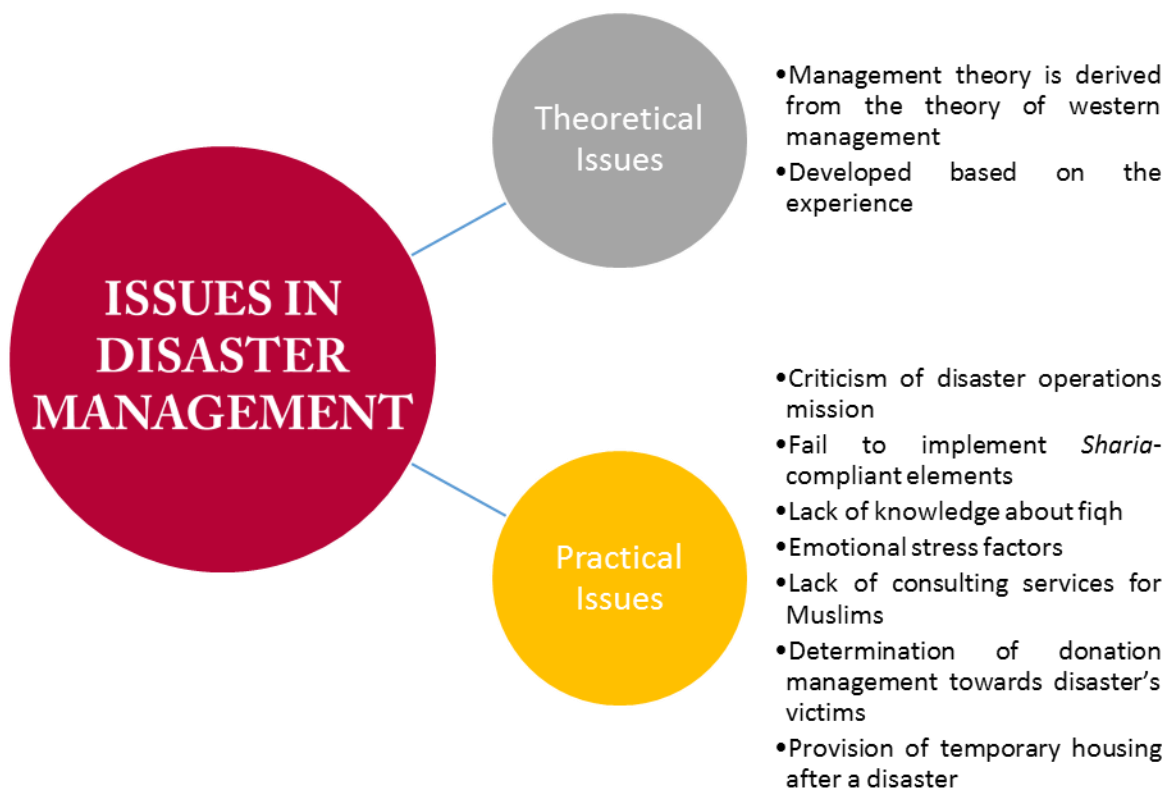

ISSUES IN DISASTER MANAGEMENT

Theoretical Issues
- Management theory is derived from the theory of western management
- Developed based on the experience

Practical Issues
- Criticism of disaster operations mission
- Fail to implement *Sharia*-compliant elements
- Lack of knowledge about fiqh
- Emotional stress factors
- Lack of consulting services for Muslims
- Determination of donation management towards disaster's victims
- Provision of temporary housing after a disaster

Chart 2: Issues in Disaster Management

Therefore, it can be summarized that there are two categories of issues in disaster management; theoretical and practical issues. Theoretical issues involved sources in disaster management theory from the theory of Western management then adapted based on their experience. Seven cases were identified in practical issues like criticism of disaster operations mission, failure in implementation of Sharia-compliant elements, lack of knowledge about fiqh, emotional stress factors, lack of consulting services for Muslims, determination of donation management towards disaster's victims, provision of temporary housing after a disaster.

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BASIC CONCEPTS IN ISLAMIC DISASTER MANAGEMENT

Islam means obedience to the will and guidance of God as creator of the universe, which can be detected by the knowledge and power through different aspects of all that exists in the universe (Ghafory, 2009). Islamic integrated management should be based on the concept of *Tauhid* (monotheism) (Asmahan et al., 2012; Hassan, 1992; Rasid, Yadman, & Salahudin, 2008). This is because; the implementation of the mandate of God to mankind as a Caliph and servant is to do good deeds through *shura* (consultation) in the organization, hence organized by management in Islam based on the paradigm of faith (Hassan, 1992; Rasid et al., 2008). Omar (2003) and Khaliq (2009) argued that the paradigm of *Tauhid* as a fundamental part of Islamic management. Khaliq (2009) added that the management is derived from the point of knowledge in Qur'an and hadith and also can be added from other sources in which are compatible with the practices and beliefs in Islam.

Thus, Omar (2003) set three basic principles in Islamic management. First, trustworthy; second, *shura* and third, justice. Azizan, Mazlin, & Badrulhisam (2014) also divided Islamic basic principles into three categories; *I'tikadiyyah* (belief), *'Amaliyyah* (worship) and *Akhlakiyyah* (morality). This proves that Islam does not waive the modern management, but also incorporating modern management and Islamic management into the organization. These Islamic principles also do not against with Islamic jurisprudence.

For further refine, Ashtiany (2009) inspired ten concepts in Islamic teachings used to provide benefits in disaster risk reduction. First, al-Quran as the main reference and always prevail over the centuries and also can be used as a source of interpretation in various dimensions; Second, the principles of Islam is based on observation, wisdom, experience and revelation; Third, leadership, intellectuals and experts (*Ulul-Amr* and *Ulul-Albab*); Fourth, teamwork, responsibility, cooperation and consultations in various aspects of life, including giving full consideration to others; Fifth, God's will is based on the behavior and actions of mankind; Sixth, in all aspects of life, God has given human rights and freedom of choice and either good or bad; Seventh, people do not have any right to hurt themselves or others; Eighth, the highest concern given to honor and abide by the rights of others; Ninth, require fellow human rights, respect the rules and laws pertain to this world or the next, and whether individualistic or collective; and Tenth, encouraged to do good (*Amar-bil-Maaruf*) and leave the evil (*Nahy-'anil-Munkar*).

Hence, it can be concluded that faith is a fundamental part of Islamic management. There are three basic principles in Islamic management which are trustworthy, *shura* and justice. Mohsen Ashtiany (2009) inspired ten concepts in Islamic teachings. All ten concepts used to provide benefits to disaster risk reduction.

CONCLUSION

Based on these discussions, it can be concluded that Islamic disaster management is necessary in developing the conventional disaster management plan. Systematic management ensures the effectiveness and continuous plans in an organization. Islamic management revealed Islamic can be adapted to disaster risk reduction principles among religious believers. Thus conventional management could be assimilated with contemporary management aspects, but Islamic management able to overcome the crisis in management specifically for Muslim. The results of this study can be opened up to the practical management system and can be applied to the existing disaster management system.

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