INTERNATIONAL JOURNAL OF HUMANITIES TECHNOLOGY AND CIVILIZATION
E-ISSN: 2600-8815
VOLUME 11, ISSUE 2, 2026, 210 - 224
DOI: https://doi.org/10.15282/ijhtc.v11i2.14202

RESEARCH ARTICLE

Developing an Islamic emergency response framework: A maqasid shariah model for safety management systems

Rindang Diannita[1]*, Mohammad Muslih[2], Azizan Ramli[3]

[1]Faculty of Health Sciences, Universitas Darussalam Gontor, Raya Siman Street, Demangan, Siman, Ponorogo, East Java 63471, Indonesia
[2]Faculty of Ushuluddin, Universitas Darussalam Gontor, Raya Siman Street, Demangan, Siman, Ponorogo, East Java 63471, Indonesia
[3]Faculty of Industrial Sciences and Technology, Universiti Malaysia Pahang Al-Sultan Abdullah, Lebuh Persiaran Tun Khalil Yaakob, 26300 Kuantan, Pahang, Malaysia

Abstract: This article develops the Islamic Emergency Response Framework (IERF) as an integrative model of emergency management grounded in maqāṣid al-sharīʿah and contemporary safety management systems. The study originates from a critical appraisal of prevailing emergency management approaches, which tend to be technocratic and predominantly oriented toward procedural compliance without a sufficient ethical foundation. Employing a conceptual–qualitative design through interdisciplinary literature synthesis, this research integrates the principles of ḥifẓ al-nafs (protection of life), amanah (trust and responsibility), and harm prevention (anti-muḍārat) with the ISO 45001 framework and contemporary risk management practices. The findings indicate that the IERF is structured around four integrative layers: foundational values, normative principles, managerial systems, and operational mechanisms. The model extends the concept of safety culture beyond procedural compliance toward the internalization of moral and spiritual values in emergency decision-making processes. Theoretically, the IERF contributes to the development of Islamic safety science and broadens the application of maqāṣid al-sharīʿah within the domain of occupational safety and health. Practically, the framework is relevant to industrial sectors, educational institutions, and organizations operating within Muslim-majority contexts. Overall, this framework offers a more holistic, ethically grounded, and sustainable paradigm for emergency response.

Article History
Received : 4 March 2026
Revised : 18 June 2026
Accepted : 21 October 2026
Published : 10 November 2026

Keywords
Islamic emergency response framework
Maqāṣid Al-Sharīʿah
Emergency management
Occupational Safety and Health (OSH)

1. Introduction

The increasing complexity of modern industrial systems has substantially elevated exposure to a wide range of potential workplace emergencies, including fires, explosions, system failures, and environmental disasters. Within this context, emergency management constitutes a strategic component of Occupational Safety and Health (OSH) systems aimed at minimizing fatalities and material losses. Research in international journal underscores that the effectiveness of safety management systems is strongly influenced by organizational preparedness for emergency scenarios identified through systematic risk assessment (Sooyoung Choe, 2026). Likewise, ISO 45001 positions emergency preparedness and response as a core clause in enhancing organizational safety performance (ISO, 2018). This framework emphasizes the importance of structured planning, regular training, and periodic evaluation. Accordingly, emergency response should not be understood merely as a technical procedure, but rather as an integrated system embedded within organizational risk governance.

However, mainstream emergency management literature tends to prioritize technical aspects and regulatory compliance without adequately addressing the values and organizational culture dimensions. Recent research indicates that successful emergency response relies heavily on a safety culture that internalizes ethical commitment, leadership, and collective responsibility (Hertanto et al., 2023). Compliance-based models alone often result in administrative formalities without generating substantive behavioral transformation in practice. In this context, the need for an integrative approach that combines management systems, moral leadership, and organizational values has become increasingly salient. Such integration enables the development of emergency responses that are not only rapid but also oriented toward long-term sustainability. Accordingly, strengthening the ethical foundation constitutes a critical agenda in the advancement of contemporary emergency response frameworks.

Building on classical maqāṣid scholarship, particularly al-Raysuni's systematic analysis of the objectives of Islamic law, the Islamic Emergency Response Framework (IERF) conceptualizes emergency management as the protection of interconnected essential human interests rather than the pursuit of ḥifẓ al-nafs in isolation (Ahmad al-Raysuni, 2005). Although the preservation of life is the immediate priority when a threat presents a risk of serious injury or death, emergency management may also affect the protection of religion, intellect, family continuity, and property. These dimensions should therefore be considered in the planning, response, and recovery phases, subject to the urgency and severity of the threat. This broader perspective is consistent with (Jasser Auda, 2008) systems approach, which emphasizes the interrelationships among objectives and the importance of considering a problem holistically. In practical terms, ḥifẓ al-nafs informs hazard elimination, evacuation, rescue, and first aid; ḥifẓ al-ʿaql supports clear risk communication and the prevention of harmful confusion; ḥifẓ al-nasl informs safeguards for children, families, and

*CORRESPONDING AUTHOR | D. Rindang | ✉ rindangdiannita@unida.gontor.ac.id
© 2026 The Authors. Published by Universiti Malaysia Pahang Al-Sultan Abdullah Press. This is an open access article under the CC BY-NC 4.0 license

vulnerable populations; ḥifẓ al-māl informs the protection of essential assets and organizational recovery; and ḥifẓ al-dīn supports appropriate religious accommodation where this can be provided without compromising emergency safety. These applications represent the operational interpretation developed in this study rather than a claim that classical maqāṣid scholarship explicitly prescribes contemporary occupational safety and health (OSH) procedures. The relevance of maqāṣid-based reasoning to contemporary disaster governance (Arief et al., 2025). Accordingly, the IERF treats the objectives of maqāṣid as an interconnected normative system. Their application requires contextual assessment of the threat, the severity and likelihood of harm, the vulnerability of affected populations, and the consequences of available interventions. This approach provides a broader jurisprudential foundation for emergency governance while retaining the immediate priority of protecting life in situations involving imminent danger. The proposed operational mapping should be understood as a conceptual contribution of the IERF that requires further empirical validation in organizational and emergency-response settings.

From an Islamic perspective, the safety of life has a fundamental position through the principle of ḥifẓ al-nafs as one of the main objectives of maqāṣid al-Sharī'ah. Academic literature on maqāṣid emphasizes that the protection of life and property is the normative basis for social regulation and public policy (Syah & Wibowo, 2026). The principle of lā ḍarar wa lā ḍirār also emphasizes the prohibition of causing harm to oneself or others. Thus, risk mitigation and emergency preparedness efforts can be realized as a form of implementing sharia values in the professional realm. One effort to reduce the risk of workplace accidents and occupational diseases is by increasing awareness of the importance of occupational safety and health (Diannita, 2022). This approach places risk management not merely as a legal obligation, but as a moral and spiritual mandate. The integration of maqāṣid in the Occupational Safety and Health (OSH) system opens up space for the development of a faith-based safety paradigm. On the other hand, studies on Islamic risk management have developed in the financial sector, but remain limited to occupational safety and industrial emergency management. Research on Islamic risk management shows that integrating the values of monotheism and moral responsibility can strengthen decision-making mechanisms in situations of uncertainty. The concept of cause and effect in Islam emphasizes the importance of maximum effort before surrendering, thus providing a preventive approach with strong theological legitimacy (Khanmohammadi, 2018). This perspective is relevant for building a culture of preparedness that is not fatalistic. In an organizational context, spiritual values can deepen employee commitment to safety procedures. However, to date, there has been no conceptual model that systematically integrates maqāṣid with a modern emergency management framework.

In response to this gap, this article proposes the Islamic-based Emergency Response Framework (IERF) as an integrative model that synthesizes the values of maqāṣid al-sharīʿah with the principles of Occupational Safety and Health (OSH) management systems and contemporary emergency management practices. The model is constructed through a conceptual synthesis between the Islamic ontological foundation of life preservation and the operational structure of international standards, particularly ISO 45001 for Occupational Health and Safety Management Systems (OHSMS). This approach aims to generate a framework that is not only technically effective but also ethically and spiritually grounded. The integration of value-based foundations with formal management systems is expected to strengthen safety culture through faith-based awareness and collective responsibility. Theoretically, this framework contributes to the advancement of Islamic safety science as an emerging interdisciplinary field of inquiry. Practically, the model offers an implementation-oriented reference for educational institutions and industrial organizations in Muslim-majority countries, and implementation in educational institutions is an effort to improve human resource (Arrosit, 2021). This study introduces a novel integrative framework that systematically combines the hierarchical structure of maqāṣid al-sharīʿah, qawāʿid fiqhiyyah, and contemporary safety management systems into a unified model for emergency response, thereby addressing a critical gap in the integration of Islamic jurisprudence and modern risk governance.

2. Literature Review

Emergency management within the context of occupational safety constitutes a systematic approach to identifying, analyzing, and controlling workplace hazards. Modern Occupational Safety and Health Management Systems (OHSMS), as outlined in ISO 45001:2018, emphasize structured planning, implementation, and monitoring to proactively mitigate occupational accidents and work-related illnesses (Hisain & Abudabbus, 2024). The literature indicates that the implementation of safety management systems not only reduces accident rates but also enhances overall organizational safety culture (Indra Fauzi Umar, 2025). One of the efforts to reduce the risk of work accidents and occupational diseases is to increase awareness of the importance of occupational safety and health for workers (Diannita, 2022). ISO 45001 replaced OHSAS 18001 and underscores the integration of risk considerations into all organizational processes to foster a safe and healthy work environment. This systemic emphasis requires active top management commitment and meaningful worker participation throughout all phases of the safety cycle (ILO, 2001). Emergency management is critical to ensuring the safety and well-being of staff in educational institutions (Zulkipli et al., 2025). Accordingly, OHSMS provides a theoretical foundation for formulating emergency response models that integrate technical approaches with organizational cultural values. Effective emergency management is essential to ensuring the safety and well-being of staff within institutional settings.

The occupational safety management literature emphasizes that Safety Management Systems (SMS) must be systematically embedded within organizations, particularly in high-risk sectors such as construction, energy, and manufacturing. Effective SMS integrate policies, procedures, risk controls, training, and auditing mechanisms to sustainably reduce both the frequency and severity of occupational incidents. Empirical evidence indicates that the systemic integration of SMS components strengthens workers' safe behaviors and reduces hazardous events through clear

risk communication and participatory management practices (Zhelev et al., 2025). Contemporary safety scholarship also highlights the importance of continuous improvement based on the Plan–Do–Check–Act (PDCA) cycle to ensure adaptability to evolving workplace risks. However, challenges such as weak organizational culture and structural barriers frequently hinder the optimal performance of SMS (Al-dmour et al., 2025). Accordingly, SMS approaches should be reinforced with strong organizational values to enhance their effectiveness, particularly in the emergency response phase. Maqāṣid al-sharīʿah constitutes a foundational theoretical framework for understanding the objectives of Islamic law, extending beyond normative prescriptions toward practical applications in contemporary governance and organizational systems. Classical scholarship, particularly the work of Ahmad al-Raysuni, conceptualizes maqāṣid as a methodological instrument for evaluating public policies based on the realization of maṣlaḥah (public benefit) and the prevention of mafsadah (harm). In contemporary discourse, maqāṣid has evolved into a dynamic and multidisciplinary framework applied across domains such as risk governance, public policy ethics, and organizational management. Scholars including Jasser Auda emphasize a systems-oriented approach to maqāṣid that integrates complexity, interconnectivity, and ethical reasoning into decision-making processes, while Mohammad Hashim Kamali highlights its role in aligning legal objectives with evolving societal needs and institutional contexts. Recent studies further demonstrate that maqāṣid provides an evaluative and integrative framework capable of bridging technical efficiency with moral accountability, thereby strengthening governance models and risk management systems within contemporary organizational environments (Auda, 2008).

The concept of the maqāṣid hierarchy is a fundamental element that needs to be integrated into risk and safety analysis. This hierarchy divides sharia objectives into three levels: ḍarūriyyāt (primary), ḥājiyyāt (secondary), and taḥsīniyyāt (tertiary), each of which determines the priority of policies and actions under normal and emergency conditions. In the context of risk management, protecting ḍarūriyyāt—especially ḥifẓ al-nafs—is a top priority that cannot be compromised. Contemporary studies show that the use of this hierarchy in risk governance can improve the accuracy of priorities in crisis decision-making (Dahlan, Bustami, et al., 2021). Within the Islamic intellectual tradition, Maqāṣid al-Sharīʿah serves as a principal framework for evaluating the objectives of Islamic law, including the protection of life (ḥifẓ al-nafs) as a fundamental legal principle. Maqāṣid al-Sharīʿah emphasizes that the overarching purpose of the Sharīʿah is to safeguard the essential dimensions of human existence—namely life, intellect, lineage, property, and religion—while preventing harm (ḍarar) that may threaten the safety of individuals and communities (Arminsyah, 2025). This perspective positions safety not merely as a technical concern but as a moral and social obligation, consistent with the legal maxim lā ḍarar wa lā ḍirār (no harm and no reciprocating harm) within Islamic jurisprudence. Contemporary scholarship suggests that maqāṣid principles can be integrated into risk management frameworks to provide an ethical foundation for the protection of workers and the broader community (Nurholis, 2025). The application of maqāṣid in occupational contexts fosters a more holistic approach that extends beyond procedural compliance to encompass humanitarian and moral values (Nasution, 2024). Accordingly, a conceptual framework incorporating maqāṣid has the potential to broaden the scope of workplace emergency management systems. In the modern context, maqāṣid al-sharīʿah has been integrated into the risk management framework as a normative approach that expands the safety dimension from mere technical compliance to ethical responsibility. Research shows that a maqāṣid-based approach can strengthen risk management systems by incorporating considerations of public welfare and social sustainability (Muhammadong, 2025). Furthermore, the integration of maqāṣid in Occupational Safety and Health (OSH) broadens the concept of safety culture to be based on moral and spiritual values, rather than solely procedural (Dahlan, Reevany, et al., 2021).

Based on integrative studies, combining technical frameworks such as ISO 45001 and ISO 31000 with maqāṣid principles generates a risk management approach that is not only technically robust but also normatively grounded in Sharīʿah ethics (Aini & Julaiha, 2025). A risk model informed by maqāṣid prioritizes the protection of life (ḥifẓ al-nafs) at every stage of risk management, from hazard identification to mitigation evaluation. This integration establishes a dual decision-making filter that assesses actions according to both technical impact and alignment with the objectives of the Sharīʿah, thereby ensuring that risks are addressed with operational efficiency and strong moral accountability. Such a framework enriches conventional approaches by incorporating dimensions of social responsibility and ethical commitment, positioning safety as an integral component of maqāṣid. This approach is particularly relevant in Muslim-majority workplace environments that value moral integrity in professional practice. Therefore, the conceptual model developed in this article systematically integrates both technical standards and Islamic normative values (Al-huwari & Darwish, 2026). The theoretical strengthening of maqāṣid al-sharīʿah within this study should be further supported by the integration of qawāʿid fiqhiyyah (Islamic legal maxims) as operational principles in risk-based decision-making. Foundational maxims such as darʾ al-mafāsid awlā min jalb al-maṣāliḥ (preventing harm takes precedence over attaining benefits), al-ḍarar yuzāl (harm must be eliminated), and yuḥtamal al-ḍarar al-khāṣ li dafʿ al-ḍarar al-ʿāmm (a lesser private harm may be tolerated to prevent a greater public harm) represent universal jurisprudential principles that are highly relevant to contemporary risk management practices. Classical and contemporary scholars, including Jasser Auda and Mohammad Hashim Kamali, emphasize that these maxims function as ethical decision-making tools that prioritize harm mitigation and public interest within complex governance contexts. Recent studies further indicate that qawāʿid fiqhiyyah can serve as a normative framework for risk prioritization, particularly under conditions of uncertainty, crisis, and limited resources. In the context of emergency management, these principles align closely with modern concepts such as the precautionary principle and harm reduction approaches in safety science, thereby reinforcing the compatibility between Islamic jurisprudential ethics and contemporary risk governance systems (Al-dmour et al., 2025).

The maqāṣid al-sharīʿah approach is increasingly recognized as a relevant normative framework for governance, particularly within the domains of emergency management and public policy. Contemporary studies demonstrate that

maqāṣid provides a value-based foundation for developing governance systems oriented toward human protection, justice, and transparency, thereby enhancing institutional legitimacy and ethical accountability. In emergency management contexts, maqāṣid facilitates the integration of moral and ethical principles with international technical standards such as ISO 45001, enabling the development of response models that are not only operationally effective but also normatively grounded. This integrative perspective aligns risk governance with broader societal objectives, ensuring that decision-making processes prioritize both efficiency and public welfare. Empirical and conceptual research further suggests that maqāṣid-based governance frameworks contribute to more resilient and adaptive emergency systems by embedding ethical considerations into organizational practices and policy structures (Akeem et al., 2025).

Current studies remain limited in their ability to comprehensively integrate technical Occupational Safety and Health (OSH) management approaches with the values of maqāṣid al-sharīʿah within a unified conceptual model. Most research in risk governance continues to operate primarily within technical domains or specific sectoral contexts, often lacking a robust value-based theoretical foundation. Although the integration of maqāṣid principles into safety management has been proposed in several studies on Islamic risk frameworks, it has not yet been systematically examined in industrial emergency response settings. This gap highlights the need for conceptual research that bridges international emergency management theory with the normative philosophy of maqāṣid, thereby generating a more holistic and context-sensitive framework (Arief et al., 2025). Such a model is expected to yield novel theoretical insights while also providing practical guidance for Islamic-based organizations. Through this integrative perspective, the present article contributes to expanding the literature on risk management and occupational safety from both Islamic and international viewpoints. This justification reinforces the scholarly and practical relevance of the proposed Islamic Emergency Response Framework. Despite the growing body of literature on the integration of maqāṣid al-sharīʿah across various sectors, significant limitations remain in its systematic application within emergency response and safety management contexts. Existing studies predominantly focus on domains such as Islamic finance and public policy, while the incorporation of maqāṣid principles into Occupational Safety and Health (OSH) systems and industrial emergency management remains relatively underexplored (Ismail et al., 2018). This gap highlights the need for a comprehensive conceptual model that integrates the hierarchical structure of maqāṣid, relevant qawāʿid fiqhiyyah, and contemporary management systems within a unified framework. Recent scholarship on disaster governance and Islamic jurisprudence also indicates that the lack of structured integration between normative Islamic principles and modern risk management frameworks limits their practical applicability in high-risk environments. Therefore, the development of an Islamic Emergency Response Framework (IERF) is both timely and necessary as a novel scholarly contribution to value-based safety science and risk governance (Yuhan et al., 2023).

Table 1

Conceptual comparison of existing approaches and the proposed IERF

Approach / Framework	Primary Focus	Contribution to Emergency Response and Safety Management	Remaining Conceptual Question Addressed by IERF
ISO 45001:2018 (ISO 45001, 2018)	Occupational health and safety management systems	Provides a systematic approach to hazard identification, risk assessment, operational controls, emergency planning, and continual improvement.	How can Islamic normative values and maqāṣid-based objectives be explicitly connected to organizational safety management and emergency response decisions?
Sendai Framework for Disaster Risk Reduction 2015–2030 (UNDRR, 2015)	Disaster risk reduction, governance, resilience, and preparedness	Establishes priorities for understanding disaster risk, strengthening risk governance, investing in resilience, and enhancing preparedness for effective response.	How can maqāṣid and qawāʿid fiqhiyyah be conceptually related to organizational safety systems and operational emergency response?
Maqāṣid-Based Disaster Governance (Arief et al., 2025)	Integration of Islamic disaster jurisprudence, maqāṣid methodology, and disaster management policy	Examines how Islamic legal objectives can inform and complement disaster governance and public policy.	How can the relationship between Islamic normative principles, safety management systems, and organizational emergency response be structured within a unified conceptual framework?
Proposed Islamic Emergency Response Framework (IERF)	Integration of Islamic values, maqāṣid, qawāʿid fiqhiyyah, management systems, and operational implementation	Proposes a four-layer conceptual structure: Value Foundation, Normative Principles, Management System, and Operational Implementation.	Requires further conceptual scrutiny and empirical validation to assess its applicability, internal coherence, and translation into observable organizational practices.

Source: Compiled by the author based on ISO 45001 (2018), UNDRR (2015), Arief et al. (2025), and Jabareen (2009). The comparative interpretation and proposed IERF structure are the author's synthesis.

Maqasid shariah provides a normative and methodological foundation for evaluating whether policies, institutional decisions, and practical interventions advance the objectives of Islamic law. Rather than treating Islamic legal provisions as isolated rules, maqāṣid-oriented reasoning considers the purposes of legal prescriptions, the realization of maṣlaḥah

(benefit), and the prevention of mafsadah (harm). This orientation is particularly relevant to emergency management, where decisions must be made under conditions of uncertainty, time constraints, competing interests, and potentially severe consequences for human life and public welfare. Ahmad al-Raysuni's contribution to maqāṣid scholarship is relevant to this study because it emphasizes the systematic identification and application of the objectives of Islamic law. From this perspective, emergency response decisions should not be evaluated solely according to procedural compliance or operational speed. They should also be assessed according to whether they protect essential human interests, prevent foreseeable harm, and promote the public good. Accordingly, maqāṣid-oriented reasoning can provide a normative basis for prioritizing hazards, determining preventive measures, and evaluating the proportionality of emergency interventions (Ahmad al-Raysuni, 2005).

Contemporary maqasid scholarship further supports the development of an integrative approach to safety governance. Jasser Auda's systems approach emphasizes interrelationships, multidimensional analysis, and the consideration of broader consequences in understanding Islamic law. Applied to emergency management, this perspective encourages decision-makers to examine the relationships among hazards, organizational structures, human behavior, vulnerable populations, and community consequences rather than treating emergency response as an isolated technical activity. Mohammad Hashim Kamali's discussions of maqāṣid and Islamic legal methodology also provide a relevant basis for examining how the objectives of Islamic law can inform contemporary institutional and public-interest considerations (Jasser Auda, 2008). For the Islamic Emergency Response Framework (IERF), these perspectives establish three complementary functions of maqāṣid: a normative function, which defines the values that emergency management should protect; an evaluative function, which assesses the potential benefits and harms of alternative interventions; and a prioritization function, which guides decisions when time, personnel, and emergency resources are limited. This synthesis connects Islamic legal objectives with contemporary safety management without treating maqāṣid as a substitute for technical risk assessment. Instead, maqāṣid provides the ethical and jurisprudential orientation through which technical assessments and operational decisions can be interpreted and justified (Kamali, 2008).

To clarify the conceptual positioning of the proposed Islamic Emergency Response Framework (IERF), Table 1 compares established occupational health and safety management and disaster risk reduction frameworks with recent scholarship on maqasid-based disaster governance. ISO 45001:2018 provides a systematic approach to occupational health and safety management, including hazard identification, risk assessment, emergency planning, and continual improvement (ISO 45001, 2018), while the Sendai Framework emphasizes disaster risk governance, resilience, and preparedness for effective response (UNDRR, 2015). Recent scholarship has also examined how maqāṣid-based reasoning can inform disaster governance and public policy (Arief et al., 2025). Drawing on the conceptual framework development approach described (Jabareen, 2009), the comparison synthesizes the complementary contributions of these approaches and identifies the conceptual relationships that the proposed IERF seeks to clarify.

2.1 Research Gap and Originality of the Islamic Emergency Response Framework

Previous studies have explored the relationship between Islamic jurisprudence, maqāṣid al-sharīʿah, and contemporary disaster governance. For example, Arief et al. examined the alignment between Islamic disaster jurisprudence and Indonesia's disaster management policy, demonstrating the relevance of maqāṣid-based reasoning to disaster governance (Arief et al., 2025). More broadly, conceptual framework scholarship emphasizes the importance of organizing concepts from different knowledge domains into a coherent structure of relationships (Jabareen, 2009). Accordingly, the research gap addressed in this study does not lie in the absence of any previous integration between Islamic principles and modern management systems. Rather, within the scope of the literature reviewed for this study, the gap concerns the need for a more explicitly structured conceptual framework connecting the objectives of maqāṣid al-sharīʿah and the operational implications of qawāʿid fiqhiyyah with the organizational and operational requirements of emergency response. In particular, the relationship between the hierarchy of maqāṣid, jurisprudential principles for harm prevention and risk prioritisation, contemporary safety management systems, and emergency response mechanisms requires further conceptual clarification in the context of the proposed IERF.

To address this gap, the Islamic Emergency Response Framework (IERF) proposes a four-layer structure comprising Value Foundation, Normative Principles, Management System, and Operational Implementation. The framework is intended to clarify how Islamic values establish the normative orientation of emergency management, how maqāṣid and legal maxims inform risk-related decisions, and how these principles can be connected to management systems and operational preparedness. Its proposed originality therefore lies in the structured conceptual integration of these elements for emergency response and safety management, rather than in claiming that the integration of Islam and risk management is entirely unprecedented. The IERF remains a conceptual contribution that requires further empirical validation. Its practical value should therefore be assessed through subsequent applications examining the consistency of decision-making, the implementation of preventive controls, emergency preparedness, and the extent to which its normative principles can be translated into observable organizational practices.

2.2 The Conceptual Contribution of the IERF

The conceptual contribution of the Islamic Emergency Response Framework (IERF) lies in the structured relationship it establishes between maqāṣid al-sharīʿah, qawāʿid fiqhiyyah, and contemporary emergency management systems. Maqāṣid identifies the essential human interests that emergency governance should protect; the hierarchy of maqāṣid supports the prioritization of these interests according to the urgency and context of a threat; and qawāʿid fiqhiyyah provides jurisprudential principles for preventing harm, selecting preventive measures, and evaluating competing

interests. These normative dimensions are then connected to the managerial and operational mechanisms of safety management systems. This integrative structure is consistent with the systems-oriented understanding of maqāṣid developed (Jasser Auda, 2008).

The conceptual framework approach described by Jabareen, in which distinct concepts are organized into a coherent network of relationships. This integration distinguishes the proposed framework from an approach that merely adds Islamic terminology to existing safety procedures. In the IERF, Islamic jurisprudential principles are intended to inform the reasoning behind risk priorities and emergency decisions, while technical standards continue to provide structured processes for hazard identification, risk assessment, operational control, training, and continual improvement. Accordingly, the framework offers a conceptual basis for examining how ethical commitments can be translated into organizational responsibilities and operational practices. However, the IERF is a proposed conceptual model; its practical effectiveness and applicability require further empirical assessment across different organizational and emergency contexts (Jabareen, 2009).

3. Research Methodology

This article adopts a conceptual–qualitative approach with a focus on developing an integrative conceptual framework for Islamic emergency management (Clark-ginsberg et al., 2022). This approach was selected because it enables interdisciplinary synthesis between contemporary emergency management theory and the principles of maqāṣid al-sharīʿah through a systematic review of relevant primary and secondary sources. The conceptual model was constructed by integrating concepts, principles, and theoretical perspectives derived from prior studies on risk management, occupational safety, maqāṣid, and Islamic values, following established methodological practices in contemporary conceptual research. This approach is comparable to the integrative review method commonly employed to develop interorganizational frameworks in public health emergency contexts, which allows for the broad inclusion of both empirical and theoretical evidence (Zimmerman et al., 2025). Such conceptual synthesis provides a rigorous foundation for formulating the components and relational structure of the Islamic Emergency Response Framework (IERF), ensuring coherence between theory and practice. Accordingly, the methodological process not only advances theoretical understanding but also generates a model with practical applicability within both modern OSH systems and Islamic institutional contexts (Sasie et al., 2025).

First, this study conducted a systematic literature search strategy encompassing major academic databases, including Scopus, Web of Science, and Google Scholar, to identify relevant publications from 2010 to 2025. The search terms comprised combinations of the following keywords: “emergency management,” “conceptual framework,” “safety science,” “risk management,” “Islamic management,” and “maqāṣid al-sharīʿah,” in order to capture a comprehensive range of both theoretical and empirical scholarship (Abdulrahman et al., 2024). Article selection followed clearly defined inclusion and exclusion criteria, prioritizing conceptual studies, systematic reviews, and integrative models to ensure alignment with the focus of this research. Following the compilation of the initial body of literature, each article was subjected to thematic analysis and systematic coding to identify key model components and existing theoretical gaps. This approach adheres to established principles regarding the utility of conceptual models in qualitative research, particularly in strengthening theoretical foundations and fostering conceptual convergence across disciplines (Sale & Carlin, 2025). It is consistent with best practices in conceptual research, which emphasize the role of frameworks as mediating structures between established theory and the construction of new models. After synthesizing the principal themes and concepts identified in the literature, the next phase involved the development of a conceptual model through cross-disciplinary integration using hermeneutic and conceptual synthesis approaches. This process entailed interpretive analysis and systematic organization of model components based on causal relationships, sharīʿah-oriented objectives, and established principles of emergency management, resulting in a logically structured and cohesive multi-layered framework (Liu et al., 2025).

Model development followed core methodological principles of theory building, including the identification of conceptual elements, the specification of interrelationships among constructs, and their systematic representation within a coherent framework. The final framework was subsequently reflected against the principles of maqāṣid al-sharīʿah to ensure that Islamic values were integrated at an epistemological level rather than merely at a normative or symbolic level. This strategy aligns with leading practices in knowledge structure mapping research, aimed at bridging disciplinary gaps and clarifying thematic interconnections within contemporary emergency studies (Nurholis, 2025), a person's knowledge will have a positive and negative impact on his actions (Rindang Diannita, Dikri Amarulloh, Eka Rosanti, 2022), lack of knowledge can impact the quality of knowledge and productivity (Arifah et al., 2021). Accordingly, the methodology ensures that the Islamic Emergency Response Framework (IERF) is firmly grounded in interdisciplinary scholarship and Islamic values, while offering a robust and practically applicable conceptual guide.

4. Result

4.1 Ontological and Normative Foundations of the IERF: Maqāṣid al-Sharīʿah as the Basis for Risk Protection

In building the conceptual foundation of the IERF, it is important to emphasize that maqāṣid al-sharīʿah is a theory of the objectives of Islamic law that prioritizes the protection of life (ḥifẓ al-nafs). The principle of maqāṣid is developed from classical and contemporary literature that views human safety and well-being as the fundamental goals of Islamic law (morality and societal welfare) that must be ensured in all risk management policies and practices (Nurholis, 2025).

Scientific research shows that the five main objectives of the maqāṣid—protection of religion, life, intellect, posterity, and property—can serve as a framework of ethical values that guide the entire system of risk management and emergency

response. Maqāṣid is not simply a reinforcement of normative values, but rather an epistemological basis for assessing every strategy, indicator, and procedure related to human safety in the context of work and disasters (Muttaqin, et al., 2023). Thus, in the IERF, life protection is interpreted not only as statistical mitigation but also as fulfilling comprehensive sharia objectives. This aligns with the study of Maqasid Shariaah as a risk governance policy framework that integrates Islamic values and modern management standards (Khatimah et al., 2025).

Maqasid shariah also serves as an evaluative methodology that allows for prioritization in dealing with emergency risks, as this principle stipulates that every action must prevent harm and maximize maslahat (general good). The concept of maslahat in maqāṣid emphasizes that safety, health, and the right to life are not merely technical objectives of risk management but are also objectives of sharia that should not be sacrificed for purely operational reasons (Umar & Wahab, 2025). This approach aligns with the study of maqāṣid in public policy and risk governance, which emphasizes the elasticity of maslahah (benefit) in responding to contemporary challenges such as emergency governance and community resilience. Within this framework, emergency response management goes beyond simply reducing the number of incidents, but also promotes justice, moral integrity, and the overall well-being of the community. The preventive approach of maqāṣid directs organizations to prioritize proactive and value-oriented preparedness strategies, rather than merely reacting to incidents. This integration of ethical values broadens the domain of risk management into a model rooted in maqāṣid al-sharīʻah and Islamic safety science (Arief et al., 2025).

Within the IERF framework, ḥifẓ al-nafs (protection of life) is positioned as a core variable that forms the basis for establishing safety and emergency management performance indicators. The literature shows that this principle has a strong link with modern concepts of human safety and disaster mitigation, including health protocols, first aid, and preventive delivery (Akeem et al., 2025). Maqāṣid provides normative justification that every occupational safety policy and procedure must prioritize the fundamental human right to live in a safe work environment free from fatal hazards. This concept of the soul of protection can be seen as a form of public safety ethics that is not only based on operational efficiency but also moral and spiritual responsibility towards life. This expands the conventional definition of risk management to risk governance integrated with Islamic values and ISO standards, so that operational decisions are guided by maqāṣid that protect human dignity. Thus, protection is not merely the result of safety statistics, but the sharia value of life that must be guaranteed in every phase of emergency management (Dahlan, Reevany, et al., 2021).

Beyond ḥifẓ al-nafs (the preservation of life), maqāṣid al-sharīʿah positions the principle of justice (ʿadl) as a fundamental component in the formulation of emergency risk policies and practices. In this context, justice entails the establishment of non-discriminatory safety policies that ensure equitable protection for all workers, regardless of social status or organizational position. The integration of this value strengthens the normative structure of the Islamic Emergency Response Framework (IERF) by providing ethical boundaries that guide operational decision-making toward fairness, inclusivity, and transformative risk governance (Fuad, 2024). The literature suggests that the maqāṣid framework contributes a broader value-based dimension to risk governance, including transparency in emergency communication and accountability toward affected individuals and stakeholders. Such an approach not only enhances the credibility and legitimacy of management systems but also reinforces a value-driven safety culture grounded in Islamic principles, particularly tawḥīd (unity of purpose and divine accountability) and amānah (trustworthiness and responsibility) (Muhammadong, 2025). Accordingly, maqāṣid al-sharīʿah integrates moral and technical dimensions within risk management to ensure that emergency decisions promote social justice and collective well-being. The ontological foundation of the IERF is further refined by incorporating the hierarchical structure of maqāṣid al-sharīʿah, which enables a systematic prioritization of safety objectives across different levels of necessity. The classification into ḍarūriyyāt, ḥājiyyāt, and taḥsīniyyāt provides a structured decision-making framework that guides risk evaluation and emergency response strategies based on urgency and impact. In addition, the integration of qawāʿid fiqhiyyah strengthens the operational dimension of the framework by offering practical jurisprudential guidelines for managing risk trade-offs and ethical dilemmas in emergency situations. These principles ensure that decision-making processes within the IERF are not only technically effective but also aligned with Islamic ethical priorities, thereby enhancing both the normative legitimacy and practical applicability of the model (Kamaruddin, 2025).

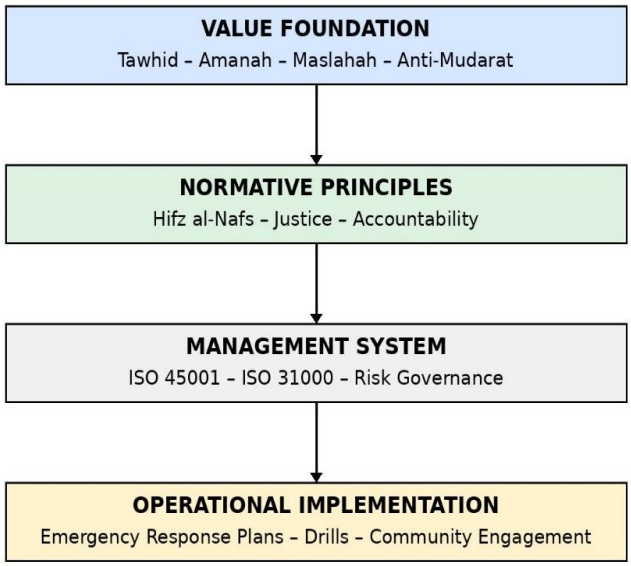
4.2 IERF Systemic Structure: Integration of Values, Principles, and Modern Management Systems

The Islamic Emergency Response Framework (IERF) is designed as a conceptual framework that integrates Islamic values with modern management systems to enhance the effectiveness of emergency response management. The model integrates maqāṣid al-sharīʿah values with contemporary safety management systems through four layers: value foundation, normative principles, management systems, and operational mechanisms. The conceptual structure of the Islamic Emergency Response Framework (IERF) is illustrated in Figure 1, which integrates Islamic ethical values with modern safety management systems through four interrelated layers.

The first layer, the Value Layer, encompasses the principles of Tawhid (monotheism), amanah (trustworthiness), maslahah (benefit), and anti-mudarat (prosperity). These principles serve as the epistemological foundation for every emergency response decision, just as the maqāṣid al-sharīʿah (benefit of the Shariah) provides the normative basis for protecting life and safety (as demonstrated in the maqāṣid concept for ISO-integrative risk governance). These values are not only ethical but also strategic in building a holistic safety culture. These core values ensure that responses are not merely technical but also oriented towards the welfare of the community. Adhering to these values enables organizations to balance operational efficiency and moral responsibility. The IERF positions values as the primary foundation that translates technical code into meaningful actions in the context of OHS. These values directly influence how systems are designed and operated during the emergency response phase (Ying & Allaqtta, 2025).

Figure 1

Conceptual structure of the Islamic Emergency Response Framework (IERF)



The second layer of the IERF is the Principle Layer, which articulates normative guidelines that operationalize core values through the principles of ḥifẓ al-nafs (preservation of life), prevention before cure, justice, and accountability in emergency response processes. These principles function as a bridge between foundational values and managerial practice, ensuring that response decision-making remains cohesive and ethically grounded. This principled dimension parallels multidimensional approaches in contemporary risk management frameworks that integrate technical assessment with ethical considerations to generate adaptive and comprehensive responses. In modern safety management, systems such as ISO 45001 emphasize a proactive and systemic approach to occupational health and safety, aligning closely with the preventive orientation of the IERF (Adem & Kaya, 2018). These normative principles mediate the relationship between foundational values and systemic mechanisms, thereby ensuring that stakeholders bear responsibility not only in technical terms but also in moral and ethical dimensions. Accordingly, the Principle Layer facilitates a harmonized integration between the technical requirements of management systems and the ethical imperatives embedded in Islamic scholarship.

The third layer, the System Layer, integrates contemporary management frameworks such as ISO 45001 with structured response command systems and holistic risk management processes to strengthen emergency performance. ISO 45001 provides a proactive occupational health and safety management structure focused on hazard identification, risk assessment, control implementation, and continuous improvement, any improvements need to be made to improve the quality (Arrosit, 2018). This orientation aligns with the systemic principles of the IERF, which emphasize coordinated response continuity and integrated risk control. This layer also reflects a systems thinking perspective in safety management, wherein interrelationships among components are understood as interdependent rather than isolated. Consequently, decision-making is not constrained by technical silos but instead considers the broader emergency response ecosystem (Karanikas et al., 2018). Such system integration enables a response structure that is both flexible and strategically organized according to functional roles and risk scenarios. The systems approach bridges the technical demands of rapid response with the ethical values underpinning field implementation. Therefore, the System Layer functions not merely as a technical instrument but as a medium for translating values and principles into effective and adaptive emergency operations.

The fourth layer, the Operational Layer, addresses the practical implementation mechanisms of the IERF model through the development of Emergency Response Plans (ERP), response simulations, drills, post-incident evaluations, and continuous learning processes. These operational mechanisms are designed to bridge the gap between systemic theoretical preparedness and the complex realities of emergency situations in practice, while ensuring that organizational learning remains contextual and responsive. This operational approach strengthens the linkage between management strategy and concrete action. Consistent with safety research models, it underscores the importance of integrating planning, resource training, and performance evaluation to enhance preparedness and organizational adaptability. Repeated simulations and evaluations not only test technical readiness but also facilitate the internalization of moral values and Islamic norms within each response action (Zimmerman et al., 2025). Thus, field operations become the practical arena in which values, principles, and systems converge within the IERF framework. This layer is essential to ensure that all system components operate synergistically in advancing the objective of ḥifẓ al-nafs in a practical, effective, and humane manner.

4.3 Theoretical Contribution

The theoretical contribution of the Islamic Emergency Response Framework (IERF) lies in its proposed integration of three complementary dimensions: the normative objectives of maqasid shariaah, the decision-oriented principles of

qawaiid fiqhiyyah and the organizational mechanisms of contemporary safety management. The systems-oriented perspective on maqāṣid emphasizes the importance of understanding Islamic legal objectives in relation to interconnected concepts and broader systems (Jasser Auda, 2008). Within the proposed IERF, maqāṣid identifies the human interests to be protected, the hierarchy of maqāṣid helps distinguish levels of necessity, and qawaiid fiqhiyyah provides jurisprudential guidance for evaluating harm and competing interests. The four-layer structure of the IERF organizes these dimensions into a conceptual relationship connecting foundational values, normative principles, management systems, and operational implementation. This contribution is intended to advance the conceptualization of Islamic safety science by specifying how Islamic jurisprudential reasoning can inform emergency governance without displacing established technical assessment methods. In this respect, the IERF represents a proposed conceptual synthesis rather than an empirically validated theory. Its contribution lies in making the relationships among Islamic normative foundations, organizational safety management, and emergency response more explicit, thereby providing a basis for subsequent theoretical refinement and empirical investigation (Jabareen, 2009).

4.4 Practical Contribution

From a practical perspective, the IERF provides a conceptual structure that organizations can adapt when developing emergency preparedness and response arrangements. Existing occupational health and safety management and disaster risk reduction frameworks provide relevant foundations for hazard control, emergency preparedness, risk governance, and organizational resilience (ISO 45001, 2018). Building on these foundations, the IERF may inform the formulation of safety policies, the prioritisation of hazards, the design of emergency training, the assignment of response responsibilities, and the evaluation of post-incident learning. Its normative principles could be incorporated into existing safety management processes through documented decision criteria, risk assessment procedures, emergency drills, and review mechanisms, subject to applicable legal requirements and organizational conditions. The framework may be particularly relevant for organizations seeking to align Islamic institutional values with contemporary occupational safety and emergency management practices. However, these applications should be treated as implementation propositions requiring contextual adaptation and empirical evaluation. Further research is needed to develop operational indicators and assess whether the integration of maqasid shariaah and qawaiid fiqhiyyah improves the consistency, accountability, and effectiveness of emergency decision-making.

4.5 The Hierarchy of Maqāṣid and Its Application to Risk Governance and Safety Management

Classical maqasid shariaah scholarship distinguishes three levels of human interests: daruriyyat (necessities), hajiyyat (needs that alleviate hardship), and taḥsīniyyāt (complementary interests that improve the quality of life and social practice). The daruriyyat traditionally encompass the protection of religion, life, intellect, lineage, and property, whereas hajiyyat address difficulties that may impede the realization of essential interests, and tahsiniyyat contribute to their refinement and improvement (Ahmad al-Raysuni, 2005)(Auda, 2008). This classification provides a normative basis for examining how emergency management measures protect essential human interests while also reducing hardship and improving organizational safety practices. In emergency management, the three levels can inform the prioritization of interventions according to the seriousness and urgency of a threat. At the level of ḍarūriyyāt, priority should be given to measures necessary to protect life and other essential interests, including evacuation from areas exposed to imminent danger, rescue operations, first aid, and the control of hazards capable of causing death or serious injury. At the level of ḥājiyyāt, organizations may introduce measures that reduce operational difficulties and improve access to protection, such as alternative evacuation arrangements, accessible warning systems, and appropriate assistance for vulnerable populations. At the level of taḥsīniyyāt, organizations may pursue improvements that enhance the quality of safety practices, including clearer communication materials, more user-friendly safety facilities, and continuous improvement of organizational safety culture. These examples constitute an operational interpretation proposed by this study, rather than a claim that classical maqāṣid scholarship explicitly prescribes contemporary occupational safety and health procedures.

Within the Islamic Emergency Response Framework (IERF), the hierarchy of maqāṣid is intended to complement, rather than replace, conventional risk assessment. Technical risk assessment evaluates hazards using evidence concerning likelihood, severity, exposure, and existing controls, whereas maqāṣid provides an additional normative perspective for evaluating the human interests affected by decisions. The systems approach developed (Jasser Auda, 2008), further encourages consideration of interrelationships among objectives and cautions against reducing maqāṣid to an inflexible, purely linear hierarchy. Accordingly, the IERF combines the prioritization of essential protections with contextual consideration of the circumstances, vulnerabilities, and consequences associated with each intervention. Where a threat to life is imminent, immediate protective action should take precedence over improvements that do not address the immediate danger, while measures that alleviate hardship and improve safety quality remain important for preparedness, resilience, and recovery. This proposed integration is a conceptual contribution of the IERF and requires further empirical evaluation in organizational settings.

4.6 Qawaid Fiqhiyyah as Operational Principles for Emergency Risk Prioritisation

Qawaid fiqhiyyah (Islamic legal maxims) provide general jurisprudential principles that can guide the interpretation of specific cases and the evaluation of competing interests. In the context of the Islamic Emergency Response Framework (IERF), these maxims offer a normative bridge between the objectives of maqasid shariah and practical decisions concerning hazards, preventive controls, and emergency interventions. Scholarship on Islamic legal maxims highlights

their role in organizing legal reasoning and evaluating considerations of public welfare, including the principle al-ḍarar yuzāl, which requires harm to be removed or mitigated (Shaham, 2020). First, the principle commonly expressed as darʾ al-mafāsid muqaddam ʿalā jalb al-maṣāliḥ establishes that preventing harm takes precedence over securing a benefit when the two genuinely conflict. In organizational settings, this principle may support the temporary suspension of activities, restriction of access to hazardous areas, or postponement of operations when the anticipated safety consequences justify such measures. Its application requires a reasoned assessment of the severity and likelihood of harm, the benefits at stake, and the availability of safer alternatives. It should not be interpreted to mean that every hypothetical risk automatically outweighs every operational benefit.

Second, al-ḍarar yuzāl establishes the principle that harm must be eliminated or mitigated. In safety management, this principle supports systematic hazard identification, the implementation of appropriate control measures, the correction of unsafe conditions, and the reassessment of residual risks. It also reinforces the distinction between documenting a hazard and taking effective action to prevent or reduce its consequences. In the IERF, this maxim provides a jurisprudential rationale for preventive action and continuous improvement, while the selection and effectiveness of specific controls remain subject to technical risk assessment and applicable safety requirements. Third, yuhtamal al-ḍarar al-khas li-dafʿ al-ḍarar al-amm expresses the idea that a limited private harm may sometimes be tolerated to prevent a greater public harm. In emergency response, temporary access restrictions, operational interruptions, or the diversion of movement may impose a limited burden on particular individuals while protecting a larger population from a serious threat. Such decisions must be necessary, proportionate, evidence-informed, and consistent with applicable legal and safety requirements. The maxim does not justify arbitrary, discriminatory, or unnecessary harm to individuals, nor does it remove the obligation to consider less harmful alternatives. Together, these maxims provide the IERF with complementary decision-making principles: preventing harmful outcomes, eliminating or reducing identified hazards, and evaluating proportionate interventions when individual and collective interests conflict. They do not replace technical risk assessment, the hierarchy of controls, or established emergency procedures. Rather, they provide a jurisprudential basis for interpreting risk information, justifying preventive action, and strengthening accountability in emergency governance. This operational application represents the conceptual synthesis proposed by the present study and should be evaluated further in organizational emergency-response settings.

Overall, the systemic architecture of the IERF affirms that the integration of values, principles, and modern management systems is not fragmentary but interwoven, forming a productive socio-technical ecosystem within the context of emergency management. This approach aligns with integrative scholarship on Islamic values and modern management practices, which suggests that the effectiveness of risk frameworks is determined not solely by technical rigor but also by the internalization of ethical principles in real-world action. The IERF model expands the discourse on safety culture by incorporating ethical and spiritual dimensions as integral components of risk management decision-making (Bautista-bernal et al., 2024). The resulting impact is an organizational transformation from mere procedural compliance toward meaningful response practices that holistically prioritize human well-being. Accordingly, the model represents not only the integration of global best practices in emergency management but also a concrete adaptation of Islamic values, offering an applicable framework across Muslim-majority industries and value-based institutions. In this way, the IERF contributes to the advancement of value-based theory and practice in safety science.

5. Discussion

The integration of Islamic values into contemporary emergency management frameworks offers a distinct perspective compared with the predominantly technocratic approaches found in mainstream safety and risk mitigation literature. Studies on maqāṣid al-sharīʿah indicate that the principles of preservation of life (ḥifẓ al-nafs), protection of property (ḥifẓ al-māl), and public interest (maṣlaḥah) can broaden the value foundation underpinning risk management and occupational safety practices. Such an approach has the potential to foster a value-based safety culture, in which cultural values and shared attitudes become integral to organizational decision-making processes. In the context of emergency response, the integration of moral values enriches response strategies with stronger preventive ethics and accountability. This contrasts with approaches that rely solely on technical procedures without a value-based foundation, which often fail to cultivate deep risk awareness (Sooyoung Choe, 2026), by increasing awareness of the importance of occupational safety and health for workers, which is also a top priority (Diannita & Phuspa, 2025). Accordingly, the incorporation of maqāṣid principles into emergency response promotes a holistic synthesis of spiritual values and modern safety practices.

Safety culture constitutes a critical foundation for the effectiveness of safety management systems and emergency response. Empirical studies demonstrate a strong association between mature safety cultures and improved organizational performance in accident mitigation and worker safety outcomes. Safety culture extends beyond formal procedures, encompassing shared beliefs, attitudes, and norms that shape behavior toward risk and emergency situations. The maqāṣid perspective deepens this cultural dimension by emphasizing moral values such as justice (ʿadl), amānah (trustworthiness), and sustained preservation of life. In doing so, Islamic values not only enrich the normative dimension of safety culture but also have the potential to influence risk perception and collective action during emergencies (Duca & Gugg, 2023). The proposed IERF model conceptually links maqāṣid values with contemporary safety culture components, reinforcing the legitimacy of safety culture as an expression of internalized faith-based values and social responsibility.

The current discussion of the Islamic Emergency Response Framework (IERF) is further strengthened by integrating both classical and contemporary maqāṣid al-sharīʿah perspectives beyond the primary focus on ḥifẓ al-nafs and general harm prevention. Classical scholarship, particularly the work of Ahmad al-Raysuni, emphasizes that maqāṣid should be understood as a comprehensive methodological framework guided by structured principles (qawāʿid al-maqāṣid) rather

than isolated objectives. In this regard, the hierarchical classification of maqāṣid—comprising ḍarūriyyāt (essential needs), ḥājiyyāt (complementary needs), and taḥsīniyyāt (refinements)—plays a critical role in determining priority levels in risk governance, safety management, and emergency decision-making processes. Within high-risk environments, the prioritization of ḍarūriyyāt, particularly the protection of life, provides a normative basis for allocating resources and designing response strategies under conditions of uncertainty. This hierarchical approach enables a more structured and context-sensitive evaluation of risks, aligning technical risk assessment with Islamic ethical priorities (Arief et al., 2025).

Furthermore, the integration of qawāʿid fiqhiyyah reinforces the operational dimension of maqāṣid within emergency management practices. Legal maxims such as darʾ al-mafāsid awlā min jalb al-maṣāliḥ (preventing harm takes precedence over attaining benefits), al-ḍarar yuzāl (harm must be eliminated), and yuḥtamal al-ḍarar al-khāṣ li dafʿ al-ḍarar al-ʿāmm (a lesser private harm may be tolerated to prevent a greater public harm) provide practical ethical guidelines for prioritizing risks and making decisions in crisis situations. These principles are conceptually aligned with modern safety science approaches, including the precautionary principle and harm reduction strategies, thereby demonstrating the compatibility between Islamic jurisprudence and contemporary risk governance frameworks. By embedding both hierarchical maqāṣid and jurisprudential maxims into the IERF model, this study enhances its conceptual rigor, strengthens its Islamic jurisprudential foundation, and contributes to the advancement of value-based safety science (Al-mekhlafi et al., 2025).

Beyond the organizational dimension, disaster management literature underscores the importance of cross-sectoral actor engagement in crisis planning and response, including local communities and religious leaders. Research on Islamic disaster jurisprudence suggests that secular paradigms in emergency policy often overlook religious and community dimensions as strategic resources for resilience and preparedness. The maqāṣid approach positions religion as an essential component in cultivating spiritual preparedness, psychosocial support, and broader community participation in mitigation and recovery phases. Such integration introduces a transformational dimension to emergency management by embedding ethical values and social solidarity within response frameworks (Gaies, 2022). Consequently, the IERF model extends beyond formal organizational settings to encompass community-level engagement. By incorporating Islamic values, emergency response becomes more inclusive and socially grounded within Muslim socio-cultural contexts. A central challenge in integrating Islamic values into emergency management lies in harmonizing religious norms with international technical standards such as ISO 45001. Integrative research in risk governance demonstrates that technical standards, including ISO 31000, can be aligned with maqāṣid principles through ethical filtering mechanisms without compromising technical effectiveness. This perspective suggests that risk assessment matrices and mitigation mapping may be informed not only by probability and impact metrics but also by normative considerations of maṣlaḥah and collective benefit. Within an emergency response framework, such integration encourages organizations to expand evaluation criteria and prioritization strategies toward the protection of life and moral values. Thus, the development of the IERF reflects a synergy between international standards and Islamic value principles, enhancing its legitimacy and applicability across diverse cultural and regulatory environments. The maqāṣid-based approach to risk also offers a broader reflective framework regarding the relationship between individuals and their social environment, which is highly relevant in complex emergency contexts. The principle of protecting the social environment (ḥifẓ al-biʾah al-ijtimāʿiyyah), for example, emphasizes safeguarding the social fabric as a collective obligation, thereby supporting community management strategies and social sustainability during emergency phases. This integration marks a shift from individualistic approaches toward collective orientations in preparedness and response. In disaster management contexts, collective approaches provide an ethical foundation for coordinated and effective collaboration between organizations and communities (Duca & Gugg, 2023). The IERF strengthens this collective ethical dimension by positioning public interest (maṣlaḥah ʿāmmah) as a central coordinate in emergency decision-making. Such emphasis enhances public engagement and fosters stronger social resilience.

Furthermore, employing maqāṣid as a guiding value framework in emergency management may assist in addressing ethical dilemmas that frequently arise during crises, such as prioritizing limited resource allocation. The maqāṣid perspective recognizes that emergency conditions (ḍarūrah) may necessitate shifts in legal priorities and regulatory practices based on urgent needs. This provides normative legitimacy for context-sensitive interpretive reasoning (ijtihād) in emergency response, such as determining evacuation priorities or medical triage decisions (Al-mekhlafi et al., 2025). Accordingly, the IERF offers a robust theoretical foundation for integrating moral and technical considerations within crisis decision-making processes. This approach addresses critiques of purely technical models that may appear mechanistic and insufficiently responsive to value contexts. The integration of Islamic values within the framework is therefore substantive rather than symbolic, carrying concrete implications for situational action. From an organizational adaptability perspective, disaster risk reduction literature emphasizes the importance of safety culture as part of a system capable of responding to environmental change and unforeseen threats. In this regard, maqāṣid al-sharīʿah can expand the behavioral and psychological dimensions of safety culture through its emphasis on moral responsibility, solidarity ethics, and collective risk consciousness. Embedding these values within organizational structures and learning processes may deepen the internalization of safety culture, potentially generating more holistic resilience in which moral and cultural values serve as primary drivers of emergency response. The IERF thus creates a synergy between technical adaptation and humanistic values, addressing contemporary organizational challenges that require not only technical competence but also cultural resilience.

Nevertheless, significant challenges remain in operationalizing the IERF, particularly in measuring Islamic value indicators within organizational and community contexts. Safety science literature highlights the difficulty of assessing “soft” dimensions—such as values, attitudes, and trust—because they are not readily quantifiable through conventional

assessment tools (Churruca et al., 2021). Consequently, the development of evaluation instruments capable of capturing moral value dimensions must be explicitly addressed in future research. Mixed-method approaches combining quantitative and qualitative data may offer an effective strategy for measuring the internalization of maqāṣid values within organizational operations. In this way, the IERF can evolve beyond a purely conceptual model to one that is empirically measurable and evaluable through relevant indicators. This represents a critical research agenda within occupational safety and emergency management scholarship. The discussion is further enriched by integrating classical and contemporary maqāṣid perspectives beyond a sole emphasis on ḥifẓ al-nafs, incorporating both the hierarchical structure of maqāṣid and the application of qawāʿid fiqhiyyah within emergency decision-making processes. The hierarchical classification into ḍarūriyyāt, ḥājiyyāt, and taḥsīniyyāt provides a systematic framework for prioritizing risks and allocating resources in complex emergency contexts, thereby enhancing the alignment between ethical considerations and technical risk assessments. In parallel, jurisprudential maxims such as darʾ al-mafāsid awlā min jalb al-maṣāliḥ and yuḥtamal al-ḍarar al-khāṣ li dafʿ al-ḍarar al-ʿāmm offer practical ethical guidance for managing trade-offs under uncertainty. These principles demonstrate strong conceptual alignment with modern safety science approaches, including the precautionary principle and harm reduction strategies, reinforcing the compatibility between Islamic jurisprudence and contemporary risk governance systems (Marwah et al., 2025).

Overall, this discussion demonstrates that integrating maqāṣid al-sharīʿah into modern emergency response models holds the potential not only to enrich theoretical discourse but also to influence risk management practice in practical and ethical terms. By embedding Islamic values within safety culture, emergency response systems may become more cohesive, ethically grounded, and socially relevant (Arief et al., 2025). The proposed IERF model serves as a bridge between conventional approaches and deeply rooted moral values, addressing the demands of modernity while remaining responsive to Muslim cultural contexts. Future empirical studies examining the implementation of this model across diverse industrial and community settings will further strengthen its scholarly contribution. Ultimately, the IERF may provide a foundation for a new, more humane and value-sustainable paradigm in emergency management, encouraging continued interdisciplinary exploration of the integration between ethical values and technical practice.

This study demonstrates that integrating maqāṣid al-sharīʿah with contemporary emergency management systems provides a comprehensive and ethically grounded framework for risk governance. By incorporating the hierarchical structure of maqāṣid and qawāʿid fiqhiyyah into the Islamic Emergency Response Framework (IERF), the model extends beyond conventional technical approaches toward a value-based paradigm that prioritizes human protection, justice, and collective welfare. The findings confirm that the integration of Islamic jurisprudential principles with modern standards such as ISO 45001 enhances both the normative legitimacy and operational effectiveness of emergency response systems. This study offers a novel contribution by systematically bridging classical Islamic legal theory with contemporary safety science, thereby establishing a new interdisciplinary foundation for Islamic-based risk management and emergency preparedness (Akeem et al., 2025).

6. Conclusion

The Islamic Emergency Response Framework (IERF) asserts that emergency management cannot be understood merely as a technical system oriented toward procedural compliance and regulatory adherence. The framework demonstrates that the protection of life, property, and social sustainability is grounded in the normative foundations of maqāṣid al-sharīʿah, thereby positioning safety as an integral component of moral and spiritual responsibility. The integration of tawḥīd (unity of purpose), amānah (trust and accountability), and the principle of harm prevention (anti-muḍarāt) with contemporary standards such as ISO 45001 generates a systemic and coherent approach. Through a multilayered structure that connects values, principles, systems, and operational practices, the IERF presents a non-fragmented model. This approach expands the orientation of safety culture from procedural compliance toward value internalization. Accordingly, occupational safety is framed as a manifestation of social ethics and collective faith-based commitment.

Theoretically, the IERF contributes to broadening the scope of risk management scholarship by incorporating an axiological dimension into the construction of emergency response systems. The model demonstrates that religious values are not antithetical to managerial rationality; rather, they can reinforce the legitimacy and sustainability of safety practices. The proposed epistemological integration avoids reducing Islamic teachings to symbolic references, as these values are operationalized within measurable structures and mechanisms. This approach also opens avenues for the development of an Islamic safety science discipline that bridges contemporary safety knowledge with the Islamic intellectual tradition. Within this framework, organizations are oriented not only toward risk mitigation but also toward cultivating a culture of moral responsibility. Therefore, the IERF advances a more holistic paradigm for understanding emergency response. From a practical perspective, the model has implications for industrial institutions, higher education organizations, and Muslim communities in designing preparedness systems that are contextually grounded and value-driven. The implementation of the IERF enables the strengthening of safety culture not only at a structural level but also as an embedded element within the collective consciousness of employees and organizational leaders. This transformation has the potential to enhance decision-making quality during crises through the simultaneous integration of technical and ethical considerations. Nevertheless, empirical validation remains necessary to evaluate the model's effectiveness across diverse operational contexts. Future research may develop measurement indicators to assess the internalization of maqāṣid-based values within safety culture frameworks. In this direction, the IERF holds strong potential as a conceptual foundation for advancing a more humane and value-sustainable paradigm in emergency management.

Acknowledgment
The authors would like to thank and to express our sincere appreciation to all parties who contributed to the completion of this article.

Funding
This research was independently funded by the authors using personal funds. No external financial support, institutional research grants, or sponsorship was received for the conduct of this study or the preparation of this manuscript.

Conflict of Interest
The authors declare that they have no relevant financial, non-financial, personal, or professional competing interests that could have influenced the research, analysis, or preparation of this manuscript.

Author Contributions
Rindang Diannita: Conceptualisation; Methodology; Writing original draft; Writing review and editing.
Mohammad Muslih: Investigation; Conceptualisation; Writing original draft; Writing review and editing.
Azizan Ramli: Resources; Writing review and editing; Validation.

Availability of Data and Materials
The study was based on the synthesis and analysis of previously published literature and publicly available sources, all of which are cited in the reference list. No new datasets were generated during this conceptual study. Therefore, no separate dataset repository or DOI is applicable.

Ethics Declaration
This study was reviewed and approved by the Academic Integrity Committee of Universitas Darussalam Gontor, Indonesia (Ethics Approval Number: 29/UNIDA/KIA-i/XI/1448). The study employed a conceptual–qualitative approach based on the synthesis and analysis of previously published literature and publicly available scholarly sources. No human participants, animal subjects, or identifiable personal data were involved in this study. Therefore, informed consent was not applicable. The research was conducted in accordance with the principles of research integrity and applicable institutional ethical standards.

Generative AI Disclosure
The authors declare that no generative artificial intelligence (AI) tools were used in the research process, literature analysis, conceptual framework development, or preparation and writing of this manuscript. All research activities, analyses, interpretations, and manuscript preparation were conducted independently by the authors, who take full responsibility for the content of this article.

References
Abdulrahman, Z., Ebrahimi, T., & Al-najjar, B. (2024). Shariah - related disclosure: A literature review and directions for future. *International Journal of Disclosure and Governance*, *21*(4), 642–665. https://doi.org/10.1057/s41310-023-00221-4.

Adem, A., & Kaya, B. Y. (2018). *A theoretical framework to ISO 45001: 2018 OHS management system : the improvement of its application steps by quality circles ISO 45001: 2018 İSG yönetim sisteminin teorik çerçevesi : uygulama adımlarının kalite çemberleri tarafından iyileştirilmesi*. *0900*. https://doi.org/10.2339/politeknik.1554869.

Ahmad al-Raysuni. (2005). *Imam Al-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law*. International Institute of Islamic Thought (IIIT). https://iiit.org/wp-content/uploads/2020/01/Imam-Al-Shatibis-Book.pdf

Aini, A. N., & Julaiha, S. (2025). Risk management in Islamic Education based on ISO 31000 and Maqasid al-Shariah. *Journal of Educational Management Research*, *4*(6), 3075-3090. https://doi.org/10.61987/jemr.v4i6.1543.

Akeem, A., Ratna, S., Rebecca, B. D., Bikash, E., Katherine, A., Mccoy, W., Rott, E., Chikoto, G. L., & Shannon, S. (2025). Mitigating and preparing for disasters at the organizational level: A global systematic literature review. *International Journal of Disaster Risk Science*, *16*(2), 201–213. https://doi.org/10.1007/s13753-025-00630-9.

Al-dmour, H., Alkhawaldeh, H., Al-dmour, A., Obidat, B., & Al-dmour, R. (2025). The integrated role of Safety Management Systems (SMS) and risk management in achieving aviation sustainability. *Discover Sustainability*, *6*(1), 1–20. https://doi.org/10.1007/s43621-025-01632-9.

Al-Huwari, A. R. A., Darwish, S., & Al-Dweri, K. M. (2022, May). Risk management of human genome editing: Ethical and Islamic perspectives. In *European, Asian, Middle Eastern, North African Conference on Management & Information Systems* (pp. 343-355). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-031-17746-0_28.

Al-mekhlafi, A. A., Kanwal, N., Alhajj, M. N., Shahrul, A., Isha, N., & Baarimah, A. O. (2025). Trends in safety culture research: A Scopus analysis. *Safety*, *11*(33), 1–24. https://doi.org/https://doi.org/ 10.3390/safety11020033.

Andrianto, Syah, I., & Wibowo, T. H. (2026). Behavior based conceptual model of sharia accounting model: Integrating, ethics, intention and Sharia compliance. *Journal of Accounting Science*, *10*(1), 204-221. https://doi.org/10.21070/jas.v10i1.2048.

Arief, A., Sultan, L., Rauf, A., Amin, M., & Musyahid, A. (2025). Aligning Fiqh disaster with Indonesia' s management disaster policy: A Maqāṣid methodology review. *Al-Manāhij: Jurnal Kajian Hukum Islam*, *19*(1), 101–116. https://doi.org/10.24090/mnh.v19i1.12872.

Arifah, D. A., & Diannita, R. (2021, November). Anxiety and sleep quality among medical workers in Harjono S Hospital. In *2026 International Conference on Nursing and Public Health* (Vol. 1, No. 1, pp. 225-230).

Arminsyah. (2025). Maqasid al-Shariah in contemporary legal systems: An analysis of digital rights and privacy protection. *Al-Qadha: Jurnal Hukum Islam dan Perundang-Undangan*, *12*(2), 289-308. https://doi.org/10.32505/qadha.v12i2.11178.

Arrosit, A. M. M. (2018). P*engaruh kompetensi kepribadian dan kompetensi pedagogik guru terhadap hasil belajar siswa kelas X di SMA Bakti Ponorogo tahun pelajaran 2017/2018* (Doctoral dissertation, IAIN Ponorogo). https://etheses.iainponorogo.ac.id/4276/1/AHMAD%20MA%27RUF%20M.%20A.pdf.

Arrosit, A. M. M. (2021). Supervisi Akademik Kepala Sekolah Dalam Meningkatkan Kinerja Guru (Studi Kasus Di Ma Maarif Al-Falah Ngrayun Ponorogo). *Tesis Institut Agama Islam Negeri Ponorogo*, 1–187. https://etheses.iainponorogo.ac.id/13387/

Auda, J. (2008). *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought. https://doi.org/10.2307/j.ctvkc67tg.

Bautista-Bernal, I., Quintana-García, C., & Marchante-Lara, M. (2024). Safety culture, safety performance and financial performance. A longitudinal study. *Safety science*, *172*, 106409. https://doi.org/10.1016/j.ssci.2023.106409.

Choe, S., & Leite, F. (2020). Transforming inherent safety risk in the construction Industry: A safety risk generation and control model. *Safety science*, *124*, 104594. https://doi.org/10.1016/j.ssci.2019.104594.

Churruca, K., Ellis, L. A., Pomare, C., Hogden, A., Bierbaum, M., Long, J. C., ... & Braithwaite, J. (2021). Dimensions of safety culture: a systematic review of quantitative, qualitative and mixed methods for assessing safety culture in hospitals. *BMJ open*, *11*(7), e043982. https://doi.org/10.1136/bmjopen-2020-043982

Clark-Ginsberg, A., Fisher, H., Awan, J., Rico, A., Thomas, T., Rose, D., ... & Nelson, C. (2023). Conceptual framework for understanding incident management systems during public health emergencies. *Disaster Medicine and Public Health Preparedness*, *17*, e158. https://doi.org/10.1017/dmp.2022.77.

Dahlan, M., Bustami, M. R., & Mas' ulah, S. (2021). The Islamic principle of ḥifẓ al-nafs (protection of life) and COVID-19 in Indonesia: A case study of Nurul Iman Mosque of Bengkulu city. *Heliyon*, *7*(7), 1–25. https://doi.org/10.1016/j.heliyon.2021.e07541.

Diannita, R. (2022). Mapping analysis of personal protective equipment usage as an effort to reach zero accident at Ponorogo Hospital. *Indonesian Journal of Occupational Safety and Health*, *11*(Spl), 48–57. https://doi.org/10.20473/ijosh.v11iSI.2022.48-57.

Diannita, R., & Phuspa, S. M. (2025). Mapping of Fire Extinguisher: A case study in Islamic Boarding School Gontor 2 Ponorogo, *Journal of Industrial Hygiene and Occupational Health*, *9*(2), 213-226. https://doi.org/10.21111/jihoh.v9i2.13399.

Diannita, R., Amarulloh, D., Rosanti, E., & Taufik, M. R. (2022). Personal hygiene of workers in waste disposal site Ponorogo Regency, East Java, Indonesia. *International Journal of Health and Pharmaceutical (IJHP)*, *2*(1), 91-104. https://doi.org/10.51601/ijhp.v2i1.7.

Duca, G., & Gugg, G. (2023). Safety culture in the disaster-resilient society context: A conceptual exploration. *Sustainability*, *15*(16), 12236. https://doi.org/10.3390/su151612236.

Fuad, M. (2024). Integration of Islamic Jurisprudence Principles within the UN Global Human Security Framework. *Khazanah Hukum*, *6*(3), 251-268. https://doi.org/10.15575/kh.v6i3.40205.

Gaies, B. (2022). Reassessing the impact of health expenditure on income growth in the face of the global sanitary crisis: the case of developing countries. *The European Journal of Health Economics*, *23*(9), 1415-1436. https://doi.org/10.1007/s10198-022-01433-1.

Hertanto, A., Erwandi, D., Widanarko, B., & Tejamaya, M. (2023). Relationship between safety climate and safety behavior in company X in Indonesia. *Safety*, *9*(4), 89. https://doi.org/10.3390/safety9040089.

Hisain, A., & Mutaleb, A. (2024). The effects of ISO 45001 components on employees ' job performance: Evidence from the Dahra Field at the Libyan Waha oil company. *Scholars Journal of Economics, Business and Management*, *11*(7), 214-221. https://doi.org/10.36347/sjebm.2024.v11i07.005.

Ismail, A. B., & Razimi, M. S. B. A. (2018). Occupational safety and health (OSH) from Islamic perspective: A conceptual study. *Ikonomika*, 73-88. https://doi.org/10.24042/febi.v3i1.2543.

International Organization for Standardization. (2018). *ISO 45001:2018 Occupational Health and Safety Management systems: Requirements with guidance for use*. ISO. https://www.iso.org/standard/45001.

ISO 45001. (2018). International Standard Organization 45001 Occupational Health and Safety (OHS) Management System. *61010-1 Iec:2001*, 13. https://isocertification.company/wp-content/uploads/2024/12/ISO-45001-2018.pdf

Jabareen, Y. (2009). Building a conceptual framework: Philosophy, definitions, and procedure. *Sage Journal*, 49–62. https://doi.org/10.1177/160940690900800406.

Kamali, M. H. (2008). *Maqasid Al-Shariah Made Simple*. International Institute of Islamic Thought. https://doi.org/10.2307/j.ctvkc67vz

Kamaruddin, A. (2025). Integrating Maqāṣid Al-Sharīʿah Into Islamic Fintech: An ethical framework for sustainable digital finance in the era of industry 4.0. *Journal of Innovative and Creativity*, *5*(3), 32277-32285.

Karanikas, N., Weber, D., Bruschi, K., & Brown, S. (2022). Identification of systems thinking aspects in ISO 45001: 2018 on occupational health & safety management. *Safety Science*, *148*, 105671. https://doi.org/10.1016/j.ssci.2022.105671.

Khanmohammadi, S. (2018). A system dynamics approach to the seismic resilience enhancement of hospitals. *International Journal of Disaster Risk Reduction*, *31*(1), 220–233. https://doi.org/10.1016/j.ijdrr.2018.05.006.

Khatimah, R. H., Samad, D., & Mamad, F. (2025). The relevance of Maqāṣid Al-Sharī ‘ah in modern governance. *TOFEDU: The Future of Education Journal*, *4*(9), 5883-5889. https://doi.org/https://doi.org/10.61445/tofedu.v4i9.1388.

Liu, J., Lai, L., Hu, Q., Yu, W., & Zheng, Z. (2025). Mapping Knowledge Structure and Evolution in U . S . Emergency Management Research. *International Journal of Disaster Risk Science*, *16*(6), 948–964. https://doi.org/10.1007/s13753-025-00688-5.

Machida, S. (2001). Guidelines on occupational safety and health management systems (ILO-OSH 2001). *African Newsletter on Occupational Health and Safety*, *11*, 68-69.

Marwah, A., bin Sapa, N., & Syatar, A. (2025). Integrating maqashid al-shariah into Islamic economic practices: A contemporary analytical framework and its applications. *El-kahfi| Journal of Islamic Economics*, *6*(1), 36-44. https://doi.org/10.58958/elkahfi.v6i01.456.

Muhammadong, M. (2025). The role of Maqāṣid Al-Sharī ‘ ah in promoting sustainable development: A study within Islamic legal framework. *Jurnal Budi Pekerti Agama Islam*, *3*(5), 136–146. https://doi.org/https://doi.org/10.61132/jbpai.v3i5.1508.

Muttaqin, A. A., Samsudin, M. A., Salleh, A. D., & Ahmad, A. A. (2023). The relationship of disaster to the Islamic economic system: An analysis on aspect of Maqāṣid Shari ‘āh framework. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, *7*(1), 216-238. https://doi.org/10.22373/sjhk.v7i1.16014.

Nasution, D. A. (2024). *Analysis of Work Accident Risk Factors Among Freight Transportation Employees in A Preventive Maqasid Sharia Approach*. *4*(3), 73–78.

Nurholis, M. (2025). Islamic Law and environmental sustainability: Maqasid al-Sharia’s Perspective. *Jurnal Mediasas: Media Ilmu Syari’ah dan Ahwal Al-Syakhsiyyah*, *8*(3), 541–548. https://doi.org/10.58824/mediasas.v8i3.413.

Sale, J. E., & Carlin, L. (2025). The reliance on conceptual frameworks in qualitative research–a way forward. *BMC Medical Research Methodology*, *25*(1), 36. https://doi.org/10.1186/s12874-025-02461-0.

Sasie, S. D., Ayano, G., Van Zuylen, P., Aragaw, F. M., Darebo, T. D., Guerrero-Torres, L., ... & Spigt, M. (2025). Developing a comprehensive framework for evaluating public health emergency management program implementation: A scoping review. *Public Health*, *239*, 22-31. https://doi.org/10.1016/j.puhe.2024.12.012.

Shaham, R. (2020). Legal Maxims (qawāʿid fiqhiyya) in Yūsuf al-Qaraḍāwī ’ s Jurisprudence and Fatwas. *Journal Brew University*, *2*, 435–453. https://lockwoodonlinejournals.com/index.php/jaos/article/view/719/567

Umar, R., & Wahab, A. (2025). Beyond compliance: Constructing a Maqāṣid-based framework for Shariah governance in ethical Islamic finance. *Indonesian Journal of Advanced Research*, *4*(6), 793-812. https://doi.org/10.55927/ijar.v4i6.14711.

Umar, I. F., & Arifin, D. (2025). Occupational safety and health management literature review on implementation challenges and strategies. *Jurnal Ilmiah Manajemen dan Akuntansi*, *2*(5), 59-63. https://doi.org/10.69714/xrxcq164.

UNISDR, U. (2015, March). Sendai framework for disaster risk reduction 2015–2030. In *Proceedings of the 3rd United Nations World Conference on DRR, Sendai, Japan* (Vol. 1). https://www.undrr.org/publication/sendai-framework-disaster-risk-reduction-2015-2030.

Ying, M., & Allaqtta, M. A. (2025). The impact of safety culture, risk mitigation, and sustainability on business performance: The mediating role of employee engagement in Palestinian small and medium-sized enterprises. *Sustainability*, *17*(10), 4361. https://doi.org/10.3390/su17104361.

Yuhan, A., Elgharbawy, A. A., Hanani, A. D., & Adesta, E. Y. T. (2023). Occupational safety and health in halal and toyyib workplaces: A review of Maqasid Al-Shari’ah principles. *AIJR Abstracts*, 74-78. https://doi.org/10.21467/abstracts.155.

Zhelev, Z., De Bell, S., Bethel, A., Clarke, M., Anderson, R., & Thompson Coon, J. (2025). The implementation of safety management systems in healthcare: A systematic review and international comparison. https://doi.org/10.3310/qplf8546.

Zimmerman, J., Khorram-Manesh, A., Carlström, E., Robinson, Y., & Björås, J. (2025). Developing a conceptual framework to facilitate inter-organizational partnership in disasters and public health emergencies. *International Journal of Emergency Medicine*, *18*(1), 259. https://doi.org/10.1186/s12245-025-01027-7.

Zulkipli, A. A., Diannita, R., Al Khowwas, I., Yacob, M. N., & Ramli, A. (2025). Prioritizing emergency management phases in elementary schools: A case study using technique for order of preference by similarity to ideal solution (TOPSIS). *International Journal of Humanities Technology and Civilization*, *10*(1), 32-39. https://doi.org/10.15282/ijhtc.v10i1.11881.