



Management of Nabi Nuh AS (Study of Business Strategic Planning in dealing with risks, crises and disasters in an Islamic approach: the COVID-19 pandemic crisis as a model (qualitative study using grounded theory)

Alfi Amalia^{1*}, Andrew Satria Lubis²

¹Sharia Business Management, Faculty of Islamic Religion, Universitas Muhammadiyah Sumatera Utara, Medan, 20238, Indonesia

²Management, Faculty of Economics and Business, University Sumatera Utara, Medan, 20155, Indonesia

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CORRESPONDENCE

Phone : +62 822-3353-3336
E-Mail : alfiamalia@gmail.com

ABSTRACT

The current study seeks to produce a theory of business management strategy data in times of crisis in Islam which refers to the story of Prophet Noah AS, also aims to identify the strategies used by business leaders in the crisis management process. A grounded theory approach is applied which is one of the qualitative designs. Fill in the verses of the Qur'an and hadith related to the problems and crises being analyzed. The results of a qualitative analysis of the verses of the Qur'an and the noble hadith of the Prophet's sunnah have resulted in four concepts which constitute a broad conceptual theory of crisis management strategies according to an Islamic approach. These concepts are: Crisis management strategies in Islam, stages of crisis management strategies, characteristics of leaders who manage crises, and the role of a leader during the crisis management process. These results have wide application in the field of leader training, and also recommend future studies to verify theoretical assumptions emerging from the data in this study about crisis management strategies in Islam (COVID-19 pandemic crisis as model).

INTRODUCTION

Given the recent events of the 21st century, it becomes very difficult to ignore the existence of wars, crises and disasters, which lead us to call the 21st century the century of crises, given the changes witnessed in various fields. aspects of political, economic, demographic, health and environmental life, including the outbreak of the COVID-19 pandemic, which affects human life in social, educational and professional entities. Indeed, the existing crisis poses great challenges for individuals, institutions and decision makers, so facing this crisis is necessary to avoid further human, material and moral losses. Crisis is a

dangerous and unpredictable threat to the goals of individuals, institutions and nations.

Evidence shows that the life of the nation and society is not without crises that are repeated throughout the ages. Throughout history, people and civilizations have faced hardships on many levels, including those who claimed complete civilization, including what they faced until they left, and Islamic history is full of many trials that the nation has gone through since its dawn. messages and to this day, the nation has weakened at times and emerged from it more frequently in promises. Crisis management relies on smart and efficient decision makers during these crises. One of the crises the world is currently experiencing is the COVID-19 pandemic. It has killed hundreds

of thousands of people worldwide, and caused huge economic losses. And that has a negative impact on the education sector and others, Arout et al (Arnout et al., 2020, p. 29) mentioned “Among the events witnessed in 2020 was the spread of the Corona virus (COVID-19) with its rapid spread and increase in the number of infections and the number of deaths in all countries of the world. As a result, the Director General of the World Health Organization announced on 11 March 2020 that COVID-19 represented a Pandemic. Given the seriousness of the Corona (COVID-19) pandemic, countries must intensify their efforts to deal with this pandemic, and develop plans to manage this crisis to deal with severe economic, health, educational and social consequences. That is why state institutions are aggressively using various strategies that emphasize participation among workers in these institutions and all members of society, and collective leadership in thinking and implementation,” Eid al-Fitr, Alqahtani, et al. (Al Eid et al., 2020, p. 1) reports that the Qur'an and Sunnah provide the Islamic legal framework (Syariah), which governs all aspects of every Muslim's life. Al-Qur'an is seen as an authority on how to surrender to Allah's will in various situations of life. The Sunnah is considered to be complementary to the Qur'an; it can be defined as the teachings of and the words of the Prophet Muhammad SAW.

Recent evidence suggests that modern crisis management strategy theory has focused on a model that includes steps for crisis management, including identifying a crisis and gathering data about it, defining alternatives and selecting them, then implementing solutions and evaluating the results. Thus, we note that such an administrative model ignores some aspects of crisis management in Islam. That is why this study came to produce a broad conceptual theory explaining crisis management strategies, according to the Islamic model to build Islamic crisis management from the Noble Qur'an and Sunnah. This is to make use of previous experience to read and anticipate the future by knowing the past, and on the other hand, to highlight the Islamic model, which is characterized by skill,

1.1 Crisis management

Crisis issues have received considerable critical attention. Bieber (1988) refers to crises as turning points from unstable situations, and can lead to undesirable results, if the parties involved are unwilling or unable to contain them and avert their danger. Mustafa (2005) points out that crisis management is an ongoing management process related to forecasting potential crises by sensing, monitoring internal and external environmental variables that produce crises, and mobilizing available resources and capabilities to prevent crises or deal with crises. It with the most efficiency and effectiveness, and to achieve the least amount of damage. However,

In this article, we argue that a crisis is an emergency that undermines society and can lead to its collapse, and possibly economic and possibly social. Strategy according to the view of organizational and administrative scientists in Islam means a future vision for every action, task or problem in the future, so that decision makers will have a vision when achieving goals.

A number of researchers have reported the characteristics of a crisis. Barton (2007) defines six characteristics of a crisis, as follows:

1. *Shock*: This means that a crisis occurs without warning, or ringing a bell, but suddenly.
2. *Less information*: This means that the lack of information is the cause of this crisis, and the cause is due to a lack of information, especially if it is the first time it has happened.
3. *Event escalation*: when a crisis occurs, teenagers follow suit to tighten the noose on the decision maker.
4. *Lose control*: all crisis events are beyond the ability and expectations of decision makers, so they lose control and control.
5. *Panic*: The crisis causes a state of panic, so that the decision maker will dismiss all those involved in the crisis, or use a fight with his aide.
6. *Absence of a quick fundamental solution*: a crisis does not give decision makers the

time or opportunity to arrive at a conscientious solution, rather it is necessary to choose among a limited number of solutions and choose the least harmful one.

And through the explanation above, crisis management is a modern concept in management science, but crises and handling them are as old as the age of man himself, and Islam was the first to start laying a scientific and practical basis for crisis management, and this is proven through the directives of Al- The noble Qur'an and hadith, such as preparing for crises before they occur, and verifying the validity of information, and strengths in dealing with crises, strategic planning for crises, working in teams to deal with crises, and strategies for dealing with crises.

1.2 The importance of business crisis management strategies in the COVID-19 pandemic

The world on this planet faces risks from time to time, and the way out is always through science, in which technology plays a very important role. Developed countries are trying to deal with the risk through scientific means and studies, but this time the problem is more dangerous and faster than some people think. This is the new Corona virus, which is causing panic among Earthlings.

No country in the world has been spared from COVID-19. This new COVID-19 has left its effects on all aspects of life; entire states are paralyzed, borders are closing, the global economy is slowing, and schools are closing. Students in their homes studying, employees in their homes working and so on. The spread of epidemics has always been a challenge for human society, such as the new COVID-19 in 2020, the Spanish flu in 1918 and the black plague in the 14th century over society. Although Europe in the Middle Ages, after coming out of the First World War, was very different from today's world and society in terms of means of communication, the Internet and globalization, the spread of pandemics has always been a test of society and times. However, the current crisis of the spread of

the COVID-19 pandemic has swept the world, leaving large numbers of infections,

Epidemics threaten social relations, and lead to changes in the health system and produce the concept of quarantine and the creation of methods of sterilization, and all these are undoubtedly health, social, educational, family, economic and leisure systems. collapse. The result is the emergence of a new face of this world. What is clear to everyone now is that a virus that does not see with the naked eye is capable of wreaking havoc in this world, and forcing everyone to rearrange their life vocabulary in proportion to preventive procedures. This pandemic virus that has reached epidemic levels has sounded alarm bells to pay attention to many things, the most important of which is to maintain personal hygiene and adopt a balanced healthy, nutritious and athletic lifestyle.—closing houses of worship), and this virus has become an international trend spoken by young, old, sick, and healthy people, and this shows the seriousness and ambiguity of the situation, and depicts a state of panic among everyone. Above all, we must manage the COVID-19 crisis with efficiency and wisdom to reduce the negative effects on individuals and society.

There is a consensus among researchers (Abu Farah, 2009; Abu Khalil, 2001; Al-Khudairi (2003); Al-Momani, 2007; Al-Sheikh, 2008;

Fathi, 2002; Maher, 2006; Mustafa, 2005) that crisis management strategies focus on using scientific methods in dealing with crises, working to prevent crises from happening, and dealing with crises effectively to reduce their negative impact, loss of life, and reduce health threats.

Al-Sheikh (2008) and Al-Yehoy (2006) stated that a crisis management strategy is important because it provides the scientific ability to estimate and predict the sources of current and potential threats, and optimize available resources and capabilities to reduce the effects of a threat. crisis. As well as providing practical skills and material capabilities to prepare and face, and work to return to normal through a series of steps and procedures for restoration.

1.3 Stages of crisis management

Izz al-Din (1990) and Maher (2006) establish that there are three phases of a crisis management strategy:

1. Pre-crisis phase: This includes all the preventive procedures that avoid a crisis from happening.
2. Crisis stage: includes all procedures to achieve the maximum possible result.
3. Post-crisis phase: This includes all the necessary procedures to readjust to the outcome of the crisis, and these adjustments must be achieved in behavioral, psychological, organizational and financial aspects.

Whereas Al-Tayeb (1992) and Bin Abdullah (2003), the crisis management strategy has four stages:

1. The crisis mitigation stage, where the quality of the risk and the surrounding circumstances and predictions of the surrounding hazards are determined.
2. The preparatory and preparation stage and preparing a complete plan to deal with a crisis.
3. Confrontation stage: This is the decisive stage in managing a crisis, on which the size of the loss depends.
4. Rebalancing stage: where relatively long-term plans are prepared according to the effects of the crisis.

Thus, business leaders and officials must be aware of this stage in order to manage a crisis, as it is considered a type of diagnosis, and therefore, the necessary treatment is prescribed for this crisis. For this reason, there must be adequate preparation and methods to prevent crises by finding early warning signals, identifying areas of weakness and overcoming them so that they do not turn into crises (Ahmed, 2002; Al-Momani, 2007; El-Hamlawy, 1995; Maher, 2006; Mustofa, 2005).

By presenting this theoretical framework for crisis management strategy, it is clear that although some research has been done on crisis

management strategy models, there has been little quantitative analysis of the strategic approach to crisis management in Islam. The literature search revealed several studies that attempted to investigate the strategic model of Islamic crisis management, so this study highlights the importance of this object.

Objective

The specific objective of this study is to produce a theory about crisis management strategy according to the Islamic model, taking the essence of the story of Prophet Nuh AS, as well as formulating their assumptions and identifying strategies used by Prophet Nuh AS as a leader in dealing with and formulating crisis management strategies. And also, to determine the characteristics of the leader during the crisis management strategy process, and the role given to him in this crisis management strategy process.

METHOD

2.1 METHOD

The researchers depart from the premise of the explanatory model, as a grounded theory methodology belonging to qualitative research is applied to produce a broad conceptual theory that explains the practical practice of managing crises and disasters according to an Islamic approach based on the story of Prophet Noah AS. By analyzing the documents of the Noble Qur'an, the Noble Sunnah, and by extrapolating the story of the Prophet Nuh AS. Because there is a gap between empirical and descriptive studies related to crisis management strategies, clarifying the Islamic model of Noah's Prophet in managing crises in business after a disaster and developing an integrated approach that benefits decision makers and reduces the size of big losses from the business side.

2.2 Sample

According to Glaser and Strauss (1967), the theoretical samples in this study were taken during the process of collecting data from Al-Qur'an texts, hadiths from the Sunnah of the Prophet, and the stories of the Prophets, especially the story of the prophet Nuh AS, to produce a theory, by collect,

compile and analyze data at the same time, to crystallize the theory gradually.

2.3 Equipment

The study applies content analysis to the texts of the Noble Qur'an, the hadiths of the Sunnah of the Prophet, and extrapolates how crises are managed according to an Islamic approach, and the steps taken by the prophet Nuh AS in managing the crisis, to develop a theory that explains the US Noah's crisis management strategy. The texts of the Qur'an and hadith were collected from the Sunnah of the Prophet, then organized and categorized, and qualitatively analyzed, explored topics and answered research questions and presented research results. study of crisis management strategy theory according to the Islamic approach from the Book of Allah and Hadith.

The researchers in this study provided a rich and detailed description of the context and research methods, which makes it possible, as Marshall and Rossman (2006) mentioned, that transferability in qualitative studies means portability of findings and interpretation of data to other, similar contexts. Thus, readers of the study can submit the results of this study and benefit from them in similar contexts.

2.4 Data analysis

Researchers in this study followed a grounded theory approach, according to this methodology, data were collected and analyzed simultaneously, and data analysis in this study included organizing, classifying, interpreting, understanding data, noting patterns, topics, categories, and axes that emerged during the analysis.

The data was compiled by creating three volumes, the first containing the text files of the Koran and the hadith of the Prophet's Sunnah dealing with crisis management strategies carried out by Prophet Noah AS. The second volume contains analytical instructions, for each Qur'an or Sunnah hadith in a special file and coded by printing it and then shading the symbols in a different color, because the notes are coded, and the notes are used by those who read it over and over again.

repeat, and extract meaning from them to support the process of interpreting data and writing research results.

While analyzing the data, the researcher constantly compares coding and categories to find similarities and differences, so that similar categories are grouped together under a higher concept or category according to Glaser and Strauss (1967). The coding and comparison process takes place after an analysis of each Al-Qur'an and Sunnah of the Prophet has been carried out, so that these symbols are important and become a guide when analyzing other texts of the Qur'an and Sunnah of the Prophet, and this procedure is known. as a theoretical sample which, as Charmaz (2014a) points out, is a feature of grounded theory methodology in that it helps in establishing categories and themes that flesh out the theory that emerges from the data.

The researchers in this study continued in this way until they reached the theoretical saturation stage, which means there is no new information in the data, but also confirmation of the concepts identified clearly and accurately to build theories according to Corbin and Strauss (2008).

In this study, researchers used Corbin and Strauss' (2008) strategy in data analysis and coding, which included three stages of coding: open coding, axial coding, and selective coding. Open coding generates (860) initial symbols, then reduces them to axial coding, intensifies and aggregates them in higher categories through continuous comparisons, and establishes relationships between groups emerging from open coding. In this axial coding, attention is paid to symbols that have greater analytical value and are repetitive and closely related to the research question. Also, symbols that were not repeated during the analysis process and had nothing to do with the research question were excluded. From the axial coding, 12 basic concepts were identified. After traits theory began to emerge, representing the climax of axial coding, the beginning of selective coding, and classification under basic categories (Corbin & Strauss, 2008). In selective coding, the basic concepts of theory are generated and linked in a theory that can assist, according to Glaser (1978), in the conceptual integration of crisis management theory in Islam.

Figure 1 illustrates the selective coding of the axial group.

RESULTS AND DISCUSSION

The process of analyzing and coding the data reveals the four main axes that make up the theory of crisis management strategy in Islam: stages of crisis management, crisis management strategies, characteristics of leaders in crisis management strategies, tasks in crisis management. Each of these axes contains a number of categories. Figure 2 illustrates the findings of the data analysis and the coding process and the resulting theory.

4.1 Stages Crisis management strategy

Through analysis of the prophetic texts of the Qur'an and hadith, it becomes clear to us that a crisis is an emergency situation that is detrimental to society and can lead to collapse, and is based on economic, business and social types. Islam has developed an approach to overcoming crises characterized by wisdom and positivity, and therefore nations do not weaken or collapse. Noah's Islamic approach is to manage crises in several steps, namely: defining the crisis and determining its causes, then defining its manifestations, then adopting methods to deal with it and planning to resolve this crisis.

In the story of Prophet Noah AS there is a crisis, namely the lack of obedience of his people to him, the occurrence of floods, the breakdown of the economic and business order. As for Prophet Noah's way of dealing with this crisis, he started with warnings, advice, awareness, warnings, education, and vigilance, and rebuilding a strategic order to restore business and the economy. Prophet Noah continued to call on his people, but he did not give up, did not back down, and was not lazy to report his call to God in every way, to the point that they put their fingers in their ears, so they would not hear it, and searched for their clothes. so as not to see it, Allah SWT said to him that he would not believe from them except those who believed, He called on them not to be a trial for the weak believers, then the punishment of Allah against the believers is a. great crisis of Faith, b. economic crisis, c. crisis of life with the flood.

4.2 Crisis management strategy in Islam in

the style of Prophet Noah, US

Muslims have experienced many crises and disasters, including the crisis of Noah's flood which drowned the earth, in Surah Al-Ankabut-verse-14 Allah says "And verily We have sent Noah to his people, and he remains among them a thousand years minus fifty years, and the flood overtook them, while they were unjust" (The Noble Qur'an).

By analyzing the verses of the Qur'an and hadith as well as existing literature, we found that the crisis that occurred during the time of Prophet Noah AS was as follows:

1. *Economy Crysis*: such as poverty, unemployment, not running the business sector, etc.
2. *Social crisis*: including morals, manners, morals and others.
3. *Health crisis*: such as disease, epidemic, and plague.

The crisis management strategy of Prophet Noah AS is not much different from the methods applied by Islam today in crisis management strategies. One of the basic solutions to dealing with poverty and deteriorating economic conditions is to enable those who are able to work by providing employment opportunities. As happened in the migration crisis, because of the need to find a suitable place in the prevailing immigrant occupation, namely trading at that time, and to provide a market where Muslim traders and workers were active, and Islam was attracted. because his stance in Medina focused on this, in Surah An-Nisa- verse-100 "And whoever emigrates for the sake of Allah, will find on earth many [alternative] locations and abundance. And whoever leaves his house as a person who emigrated to Allah and His Messenger and then death befalls him, then Allah's reward is incumbent upon him. And Allah is Forgiving, Merciful" (Noble Qur'an).

We conclude from this that Prophet Noah's wise approach in crisis management strategy is to focus on the main goal, and not get involved in side events but focus on determining the rules and procedures that should be dealt with first.

Therefore, the elements of a crisis resolution strategy were realized, namely providing the necessary information about the basics of dealing with a crisis, caring and compassion for the parties involved in the crisis. It is also stated that his preeminence, may God bless him and grant him peace, is in resolving crises through methods unknown to management science, except in our time, by emptying crises of their contents, because crises cannot be overcome. applied in organizations and cause fundamental effects if there is no agreement between the crisis forces on their content.

Prophet Noah AS, also excelled in transforming the path of the crisis by absorbing the results, identifying the causes, then overcoming them and responding to the consequences, along with the transformation of the crisis from negative to positive, at the individual, family and group level, in laying the foundations of the state and in enforcing its laws politically, economically and socially.

Through a qualitative analysis of the way Prophet Noah AS managed economic, social and health crises, it becomes clear to us that the wise leadership of Prophet Noah AS was the cornerstone of the success of establishing an order of life. to people's lives. That is what inspired his history to find strategies to solve crises which were then perfected by management strategy scientists at the time of the Prophet Muhammad SAW.

From this we conclude that crisis management strategies in the Islamic model include:

4.2.1 Patience

Allah asks His servants with patience when calamity and great reward from those who are patient. Allah asked for patience with Prophet Noah SAW as a strategy to manage the crisis he faced in preaching religion and recovering the economy and business. The psychological factor is most dangerous when facing crises and calamities, so the Qur'an is very eager to address souls and prove them in times of hardship and suffering, and to train them that this crisis will surely end, and therefore we must commit to be patient with these distractions, as feelings of trust, belief, fantasy, and suspicion are controlled.

4.2.2 Isolation

Prophet Nuh AS was the first to suggest personal quarantine in the bathera or ship he made so as not to be carried away by the flood waves, or if we associate it in the case of a pandemic, quarantine means isolating infected people in a certain place and for a certain time with the availability of health care comprehensive until diseases and pathogens are controlled and controlled. This is the foresight of someone who has careful planning in dealing with crises in life and business.

4.2.3 Team work

From the analysis of the Qur'an we see that Islam encourages cooperation between individuals to work to solve problems and crises facing society. The importance of forming a crisis management team is seen in the story of the US prophet Noah.

The idea of forming a team and using it to solve organizational problems and achieve results is one of the brightest ideas and trends that smart leaders can use in achieving the best and enduring. This was exemplified by the prophet Noah the US to restore the economy and business after the flood.

If we transform this into today's context, this crisis management team must be distinguished by the ability to successfully intervene in crisis management, be it physical, mental, or practical abilities. This is besides compiling, commitment to orders and instructions, whatever the risks involved in a crisis, extreme care when carrying out tasks, as well as preparing for sacrifice, loyalty and full membership in administrative entities (Fathi, 2002).

4.2.4 Immigration and transition

Migration and transmission from one place to another during crises and disasters that threaten people's lives is a strategy to overcome the crisis. Immigration is a strategic solution for the people of Prophet Noah AS after the crisis in the form of a flood. Immigration means movement from one place to another, temporarily or permanently, at the place of residence, whether the migration is carried out by one person or a group of people. Migration may be as follows: intercontinental migration, or migration between countries within a given continent, or

regional migration (within the country itself), and the most important form of migration is migration from rural to urban areas in search of better life opportunities, and search employment, and the influence of human migration on population, social, cultural and economic patterns and characteristics in the new country.

4.2.5 Confrontation

One of the strategies of the prophet Noah AS Managing crises by turning risks, misfortunes and threats into opportunities that can be used to maximize organizational or business value. The success of the State or business in managing the crisis and not allowing this crisis to interfere with the regular business of the State, and not allowing these regular actions to interfere with the proposed solutions to the crisis. At this stage, the plan must be put into practice, and the crisis management team must be given the full power necessary to deal with this crisis. The Crisis Management Team must deal with a crisis by trying more than one method if one method fails and the method relies on a strong basis of analysis

This section explains the results of the study. Data should be presented in Tables or Figures when feasible. There should be no duplication of data in Tables and Figures. The discussion should be consistent and should interpret the results clearly and concisely, and their significance, supported with suitable literature. The discussion should show relevance between the result and the field of investigation and/or hypotheses. Every tables and figures must explain clearly in the text. → (Please align writing using justify and font TNR 10 pt, 1.15 spasing).

4.2.6 Looking ahead

This refers to the leadership of the prophet Noah US in times of crisis and controlling it, it also means getting out of the circle of problems directly in the circle of solutions. Also, it means solving crises facing people or organizations or businesses, who are always ready to face and predict what will happen, and taking into their calculations what is not expected to happen through preparedness and preparedness, coming out with the least loss and change. crisis into an opportunity for success in the sense of turning pain into hope, and there needs to

be basic traits, skills, and abilities of a crisis leader that sets them apart from others, including early detection, predicting what will turn into a crisis, and also requires confidence and highlighting aspects of strength, validation,“Then will come after that a year when people will be given rain and in it they will press [olives and grapes]”(The Noble Qur'an).In the Noble Qur'an, Allah Almighty has provided us with many examples in the field of prediction, where there are predictions about what may happen in the future, by the study and analysis of past and present events.

From these results, we can conclude that during crisis management, business or organizational leaders should avoid indiscriminate confrontation with crises, and they should follow the scientific method, use initiative management methods, pre-plan to deal with them, and determine the roles of workers, to reduce the negative impact of the crisis, and take advantage of the results of the current crisis for future prevention planning.

4.2.7 Prevention Action

Adopt preventive forecasting as a prerequisite in crisis management process through proactive management, i.e. departments based on warning predictive thinking to avoid crises earlier by formulating acceptable prevention systems relying on initiative and innovation and training workers on it. Indeed, if not for this future prediction, the ship owners would have lost their ship, by an unjust confiscation by an unjust king, so our Master Green Plan faced this wise plan. As a result, we concluded the importance of planning, and the need to predict conditions that may occur in the future, relying on as much information and facts as possible, in order to obtain the greatest number of items and pay for the largest amount of goods. crime, first and foremost.

4.2.8 Planning ahead

We note from the analysis of the Qur'anic texts that Islam as a true religion and belief is capable of dealing with crises and disasters in a moderate manner too, as it focuses on purely material aspects such as preparation, planning, preparation of materials and work teams and all those things that unable to resolve crises or calamities from the other side, and besides being parallel to this

material aspect, seek asylum in God. Planning is an important prerequisite in the crisis management process, because our actions are nothing but reactions and variations between random reactions and planned reactions. Most crises were exacerbated by human and administrative errors that occurred in the absence of an organizational basis for planning. If we don't have a plan to deal with a crisis, crises will end on their own the way we want them to, not the way we want them to. Through the above, it becomes clear to us that training in crisis planning is one of the basic axioms of successful organizations, as it contributes to preventing crises from occurring or reducing their impact and avoiding the element of surprise that accompanies them. Prophet Noah's biography is full of attitude showing good planning and management, ability to overcome all difficulties, achieve goals, wise mind, and right opinion. In the end, from these findings we can say that crisis management refers to Establishing an effective plan to manage a crisis, and these plans are critical to the success of the organization and Business in dealing with this crisis and coming out of it with the least possible negatives. effect. Where Prophet Noah US guided us to plan for the future, so that prosperity flies to future generations, and so that our children and grandchildren live in prosperity, even though it's simple, so they don't depend on people, and they ask other people besides them.

4.2.9 Positive outlook

A Muslim must not see crises as all evil, because negative views hinder the right thinking that facilitates reaching the right solutions, Islam is a religion of optimism and hope, because crises do not increase the sincerity of Muslims except by perseverance and optimism, because they have increased faith and delivery, it is the secret of the eternal message of Islam, and the steadfastness of Muslims unite, this is how we learn our role models, and our Prophet Beloved Muhammad, Prophet Noah's path of optimism in crises is filled with clear patterns and enduring situations. Optimism has taken a method for it. In the darkest of circumstances and in the most severe crises, but optimism is positive, optimism that leads to work and not lethargy and laziness, so his

optimism teaches us that mere desire is not enough to justify and lull.

4.3 Characteristics of leaders in crisis management

The results of the analysis of the contents of the verses of the Qur'an, hadith and various literature show that the leadership of Prophet Nuh AS in managing the crisis has several characteristics, as follows:

4.3.1 Personal characteristics

1. Trust God.
2. Take control of the crisis it faces.
3. Strength in the face of trouble and trouble.
4. Honesty.
5. Patience and hardship.
6. Values, ethics and good behavior.
7. Optimism and pessimism promises.
8. Don't hesitate, be decisive, and work.
9. Spirituality.

4.3.2 mental characteristics

1. Knowledge and experience.
2. Intelligence.
3. Dexterity.
4. Thinking ability and problem solving ability.

4.3.3 Social characteristics

1. Charisma and ability to influence.
2. Effective communication skills.
3. Build positive relationships with others and earn their trust.
4. Involve the parties involved in the crisis in making decisions to resolve it and choosing among alternatives.
5. Courage in confrontation.
6. Altruism and kindness to others.
7. Cooperation and support for others.

The world is currently witnessing a large number and various forms of crises, the degree of which varies between those occurring at the individual level, and those affecting different groups of organizations, both at the local and global levels. And given that the circumstances around us are unstable and successive changes, this has led to the complexity of crises and their multiple dimensions. Therefore, these crises must be faced and managed wisely, because if they continue to cause huge human and economic losses. This crisis management strategy requires a distinct and creative leadership, which has personal, mental, and social characteristics and characteristics that enable it to deal with crises effectively. Al Eid, Arnout, and Almoied, 2020, p. 4) finds that leaders must have the ability to distinguish between reality and imagination and see things as they are without distortion, the ability to excel and transcendence, the ability to engage in deep spiritual states of thought such as meditation, reverence, intuition, the ability to transcend materialism, maximizing everyday work-life experiences that enable leaders to understand their relationships with all beings. There is no doubt that these characteristics are an important component of crisis management strategy, enabling leaders during crisis management to assess the crisis situation, and analyze the elements of this situation, scientific planning for crisis intervention, and also make it capable of crisis management intervention.

4.4 The role of the leader in a crisis management strategy

The results of the analysis of the contents of the verses of the Qur'an, hadith and qualitative literature studies show that the leadership of Prophet Nuh AS had a role that he had to carry out in times of crisis and disaster, so that he could overcome the crisis, and the following are the results of designing this role :

1. *Define goals*: What is the way to find solutions if there are no clear and specific goals to be achieved, identification of means is based on setting goals beforehand, and working without goals or objectives where all the results are the same and when the directions are the same, there will be no access.

2. *Provide information*: With accurate information, the goal is easy to achieve in the most direct way. For example, if you want to solve a crisis like the one facing the world right now with the COVID-19 pandemic, how can you make decisions for a region or country without first knowing information about how the disease is spreading, information about its seriousness, information about neighboring countries and the extent of its dissemination, information on safety methods, information on the economic situation of the people who operate it, information on food stocks and how long it lasts, information on people's customs and traditions, and their responses and awareness. *discussion*: The decision-maker who is influenced by decisions may be successful for a time, but in times of setbacks he bears the results alone. Therefore decision makers must make decisions by raising the issue into deliberation, placing everyone in charge and choosing the best opinion and not offending the opinions of their employees (Al-Momani, 2007; Maher, 2006).

3. *Follow up to the crisis management strategy team*: It is the role of the leader who assigns roles but does not leave them to the circumstances, but instead adopts the principle of accurate follow-up by setting interim goals. Determiner, and complete a quarter in the first 2 days of the week, and so on. Prophet Noah (AS) set temporary goals for accurate follow-ups that would facilitate the timely achievement of the final results, or at least most of them. From this we can say that an effective leader in times of crises and disasters is one who fully gives others the opportunity to express their opinion, listens well to them, and does not boast of his extraordinary mental abilities, to achieve a collective goal. interest in overcoming the crisis.

From these findings, the theory generated from the data collected, about the Islamic crisis management model (see Figure 2), we can formulate the following assumptions:

1. Traditional and indiscriminate methods of crisis management are incompatible with the nature and complexity of contemporary crises, therefore it is necessary to follow scientific methods in crisis management strategies that are complementary, which is an approach

developed by Prophet Noah AS since centuries ago.

2. Success in a crisis management strategy requires leaders to acknowledge its existence and not deny it, as this increases the harm it causes, and makes it more difficult to deal with it.
3. Crisis differ in type, severity, and cause, and for these, the management strategy with them is different.
4. The goal of a crisis management strategy is to stop the resulting loss and damage, control movement and eliminate it, take preventative procedures to prevent future recurrence, and foresee future crises.
5. The strategies used for crisis management vary with the stage of the crisis.
6. An effective crisis management strategy has requirements, including the personal, mental, and social characteristics of the leader managing the crisis.
7. As long as the leader in the crisis management strategy, there is a role. The successful effectiveness of crisis management depends on the level of awareness of the leader and the fulfillment of this role.

CONCLUSION

This study aims to build a broad conceptual theory by applying a grounded theory approach to the approach taken during the time of Prophet Noah AS in handling crises and disasters, the strategies used in managing them, the stages of crisis management, the characteristics of leaders who manage crises, and the roles assigned to overcome them. crisis, especially the business crisis that occurred during the outbreak of the COVID-19 pandemic.

Qualitative analysis of the verses of the Qur'an, hadith and related literature, it is possible to derive a Qur'anic approach from the Book of Allah and the Sunnah of the Noble Prophet. With the results of this study, it offers some important insights that fill the gaps in the literature on the model of crisis management strategies in Islam a la Noah the US. Therefore, these findings can be useful for officials,

the business sector and decision makers in carrying out crisis management strategies future business pandemic outbreak, COVID-19 as a model, and also equip them with a strategy that will enable them to manage this crisis effectively to overcome it and eliminate the dire consequences that may arise from it, as well as increase their awareness of the stages of a crisis management strategy according to the Qur'anic and prophetic approach, and their insights about the characteristics of leaders who manage crises, and the roles assigned to them. These results may be useful through a qualitative study of crisis management in developing programs to train leaders in crisis management.

5.1 Limitations

Despite the importance of applying the results of the current research, the reader should bear in mind that there are a number of limitations to this research, including the size of the verses of the Qur'an, hadith and literature studies. The second limitation is that this study considers qualitative research that applies a grounded theory approach. Therefore, we invite future researchers to apply other qualitative and quantitative research methods in studying the topic of crisis management strategies in Islam, such as case studies and phenomenological study approaches. A third limitation is that the results of this study should not be considered broadly general, but researchers can use the results presented to them as a basis and hypothesis for other qualitative studies on the topic of crisis management strategies

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