

Disaster Risk Communication Strategy Based on Islamic Values: A Case Study of PT PT Banten West Jawa in Tanjung Lesung

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Abstract

*This study aims to examine the Islamic-based disaster risk communication strategy implemented by PT Banten West Java (BWJ) in developing the Tanjung Lesung tourist destination. As a tourist destination located in a disaster-prone area, a communication strategy is required that is not only technically effective but also grounded in religious values. This study used a qualitative approach with a case study design through in-depth interviews, field observations, and documentation. Three informants were selected based on the relevance of their roles in risk communication and destination management. The results show that PT BWJ implements the five elements of Lasswell's communication model: institutional communicators, mitigation messages, media channels, target audiences, and communication impact. Islamic values such as *sidq* (honesty), *amanah* (responsibility), and *maslahah* (benefit) are reflected in information transparency, an early warning system, and mitigation education for tourists and the community. This strategy establishes a communication pattern that is ethical, participatory, and aligned with Islamic principles of life safety. These findings recommend integrating Islamic values into risk communication as a strategic approach to strengthening Islamic tourism destinations in disaster-prone areas.*

Keywords: *Disaster Risk Communication; Islamic Values; Islamic Tourism; Strategic Communication; Tanjung Lesung.*

Strategi Komunikasi Risiko Bencana Berbasis Nilai-Nilai Islam: Studi Kasus PT Banten West Jawa di Tanjung Lesung

Abstrak

Penelitian ini bertujuan untuk mengkaji strategi komunikasi risiko bencana berbasis nilai-nilai Islam yang diterapkan oleh PT Banten West Java (BWJ) dalam pengembangan destinasi wisata Tanjung Lesung. Sebagai kawasan wisata yang berada di wilayah rawan bencana, diperlukan strategi komunikasi yang tidak hanya efektif secara teknis, tetapi juga berlandaskan nilai-nilai keagamaan. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus melalui wawancara mendalam, observasi lapangan, dan dokumentasi. Tiga informan dipilih berdasarkan relevansi peran mereka dalam komunikasi risiko dan pengelolaan destinasi. Hasil penelitian menunjukkan bahwa PT BWJ mengimplementasikan lima elemen dalam model komunikasi Lasswell: komunikator kelembagaan, pesan mitigasi, saluran media, khalayak sasaran, dan dampak komunikasi. Nilai-nilai Islam seperti *sidq* (kejujuran), *amanah* (tanggung jawab), dan *maslahah* (kemaslahatan) tercermin

dalam transparansi informasi, sistem peringatan dini, serta edukasi mitigasi kepada wisatawan dan masyarakat. Strategi ini membentuk pola komunikasi yang etis, partisipatif, dan selaras dengan prinsip keselamatan jiwa dalam Islam. Temuan ini merekomendasikan integrasi nilai-nilai Islam dalam komunikasi risiko sebagai pendekatan strategis dalam penguatan destinasi wisata Islami di kawasan rawan bencana.

Kata Kunci: *Komunikasi Risiko Bencana; Nilai Islam; Pariwisata Islami; Komunikasi Strategis; Tanjung Lesung.*

INTRODUCTION

Tourism is a strategic sector in national development, playing a role in driving economic growth, job creation, and improving community welfare. Indonesia's diverse natural and cultural landscapes support the development of thematic tourism, including tourism based on Islamic values. Demand for halal destinations has increased significantly as Muslim tourists become more aware of the importance of spiritual comfort, safety, and the availability of sharia-compliant facilities (Battour & Ismail, 2016; Stephenson, 2014). The concept of Islamic tourism encompasses not only halal food and accommodations but also emphasizes ethics, social responsibility, and the protection of human life and dignity (Duman, 2011; Henderson, 2010).

Following major disasters such as the 2004 Aceh tsunami and the 2018 Sunda Strait tsunami, there has been a shift in perspectives on value-based and resilience-based tourism management. In Aceh, for example, strengthening the halal tourism narrative post-tsunami has become a means of reconstructing local and religious identities, while simultaneously developing spiritual tourism appeal (Rindrasih, 2019). This demonstrates that Islamic values not only serve as a guide for tourism ethics but also drive the holistic recovery process of destinations after disasters.

Risk communication in the context of tourist destinations is a vital aspect determining public perceptions of safety and trust. Recent meta-analysis research shows that the effectiveness of communication strategies is heavily influenced by the credibility of the communicator, the appropriateness of the media, and the socio-cultural context of the community (Setyawati & Nugroho, 2023). In Muslim communities, communication is understood not merely as the delivery of information, but also as a form of moral responsibility and worship grounded in religious values. The values of *ṣidq* (honesty), *amanah* (responsibility), *ḥifẓ al-nafs* (protection of the soul), and *tablīgh* (correct delivery) are the foundation for forming ethical and spiritual communication practices (Arifin, 2019; Nasrullah, 2012).

Aksa (2020) emphasized that Islamic value-based communication can overcome fatalistic attitudes toward disasters and encourage proactive responses by strengthening the concepts of *ikhtiar* (effort), *al-'ilmu* (knowledge), and *tawakkul* (trust). Within this framework, risk communication takes the form of not only technical instructions but also spiritual invitations that resonate with the community's belief system. This aligns with the principle of *maqāṣid al-sharī'ah* (the principle of the protection of life), which prioritizes the protection of life in all

aspects of life, including disaster mitigation (Sofyan et al., 2022).

Furthermore, the integration of Islamic values into tourism communication strategies also contributes to the loyalty of Muslim tourists. Recent studies have shown that the values of *amanah* (trustworthiness) and *maslahah* (compassion) within an Islamic approach can foster tourist trust and satisfaction with destination management, even in post-crisis situations (Primadona et al., 2023). Not only limited to Muslim-majority countries, Islamic branding-based communication strategies have also been implemented in promoting halal destinations in non-Muslim countries with a contextual and adaptive approach (Khairum Nisa, 2020).

The strong social and religious context of the Banten community, anchored in Islamic traditions, is a crucial consideration in designing a contextual risk communication strategy. As the manager of the Tanjung Lesung Special Economic Zone (KEK), PT Banten West Java (BWJ) plays a crucial role in building a responsive and values-based communication system. Following the 2018 tsunami, PT BWJ developed a communication approach that transcends technical aspects and also addresses spiritual aspects through *da'wah* (Islamic outreach), the involvement of religious leaders, and the delivery of messages based on the *maqāṣid al-sharī'ah* (the principles of Islamic law).

This study aims to examine the Islamic values-based disaster risk communication strategy implemented by PT Banten West Java in managing the Tanjung Lesung destination. The primary focus is on the implementation of institutional

communication elements within an Islamic framework and the extent to which this approach is able to build public awareness, trust, and participation. The results of this study are expected to enrich the literature on Islamic values-based risk communication and serve as a strategic reference for managing tourist destinations in disaster-prone areas with predominantly Muslim populations.

RESEARCH METHODS

This research uses a qualitative approach with a case study design to gain a deeper understanding of the Islamic-based disaster risk communication strategy implemented by PT Banten West Java (BWJ) in the management and development of the Tanjung Lesung tourist destination. This research approach was chosen because it captures the social complexity and religious context of institutional communication practices, particularly in disaster-prone tourism areas. Case studies provide a comprehensive exploration of the communication dynamics developed, implemented, and received by the community and tourists (Yin, 2018).

The research was conducted in the Tanjung Lesung area, Pandeglang Regency, Banten Province, a Special Economic Zone (SEZ) for tourism. This area enjoys a strategic location and high vulnerability to disasters, particularly tsunamis, such as the one that occurred in 2018. Three informants were purposively selected based on their direct involvement in the development and implementation of the risk communication strategy, as well as their roles within the local community's social and Islamic context. The informants

included the Head of the Operations Division of PT BWJ, the company's promotions and communications staff, and a local community leader active in disaster issues.

Data were obtained through in-depth interviews, field observations, and documentation studies. The interviews aimed to explore informants' understanding of the risk communication process, the Islamic values underlying the strategy, and their perceptions of the effectiveness of the communication approach. Observations were used to examine the existence of supporting mitigation infrastructure and communication media used in tourist areas. Documentation studies were conducted on official company documents, educational materials on disaster mitigation, and other relevant publications. All three data collection techniques were conducted in an integrated manner to support triangulation and increase the validity of the results.

Data analysis employed several steps outlined by Braun and Clarke (2006), including data transcription, initial coding, identification of key themes, and interpretation of findings within the theoretical framework of risk communication and Islamic communication. Key themes identified included: the role of institutions as communicators, the content of mitigation messages, the media used to convey information, the role of Islamic values in building public trust, and the impact of communication on community awareness and preparedness. Data validity was strengthened through triangulation of sources and methods, as well as member checking with informants to ensure accurate data representation (Moleong, 2019).

RESULTS AND DISCUSSION

Risk Communication Strategy of PT Banten West Java

PT Banten West Java (BWJ), as the primary manager of the Tanjung Lesung Special Economic Zone (KEK), plays a strategic role in ensuring the safety of tourists and local communities, particularly regarding disaster risks. The Tanjung Lesung area, located on the west coast of Banten Province, is a leading national destination with significant tourism potential. However, its geographical characteristics also make it vulnerable to natural disasters, such as the 2018 tsunami. This situation demands a risk communication strategy that is not only technical but also contextual and based on local values, particularly the Islamic values inherent in the lives of the local community.

Based on observations and field findings, researchers found that the risk communication strategy developed by PT BWJ prioritizes the principles of transparency, community involvement, and public education, grounded in local cultural values deeply rooted in Islamic values. The researchers observed that the communication model used refers to Lasswell's (1948) framework, which emphasizes five main elements in the communication process: communicator, message, channel, audience, and effect. The strategy was designed by considering the socio-cultural characteristics of the local community, which is predominantly Muslim, as well as tourists' need for clear, reliable, and easy-to-understand information.

Field findings also show that the company positions itself as the

primary communicator responsible for delivering disaster messages. In practice, communication is not conducted unilaterally, but rather involves religious leaders and local communities to increase the effectiveness of information delivery. Interview analysis shows that PT BWJ collaborates and leverages its good relationships with religious leaders. Informants stated that religious leaders play a crucial role in conveying disaster messages to the community.

"We involve religious teachers and local figures to convey disaster messages, because people believe them more if they are conveyed using a religious approach" (Interview, I1).

The informant's statement demonstrates institutional awareness of the importance of social legitimacy through the presence of religious and community leaders in the risk communication process. This strategy is implemented through participatory, community-based educational activities. PT BWJ actively conducts disaster training, evacuation simulations, and discussion forums involving various elements of society, including business actors and village officials. Researchers also found that the delivery of disaster messages is designed to build awareness while providing reassurance to the community and visitors. This is reinforced by the statement of informant 2 who stated that:

"We are not only talking about evacuation assembly points, but also conveying that maintaining safety is part of worship, from the values of Islam itself" (Interview, I2)).

This demonstrates the integration of technical message content and religious

meaning, which is believed to strengthen public understanding. The results of observations and interviews with researchers found that at the institutional level, PT BWJ established systematic risk communication procedures for each phase of a disaster, including the pre-disaster, disaster-related, and post-disaster stages. In the pre-disaster phase, socialization and risk literacy activities were intensively carried out through various communication channels. Then, during the disaster phase, the company coordinated with the Regional Disaster Management Agency (BPBD), local officials, and the Mosque Prosperity Council to expedite the dissemination of information to the public. Finally, in the post-disaster phase, the company initiated public communication forums and religious-based social activities such as Islamic study groups (Majelis Ta'lim), Women's Study Groups (Pengajian Ibu-ibu), and Islamic Youth (DKM) activities during various occasions, including religious holidays, to restore public trust. This was reinforced by the statement of a third informant that community involvement in the post-disaster communication process had rebuilt trust in the institution.

"After the tsunami, BWJ invited us to meetings, took us to simulations, and even provided an information post that also served as a place for religious studies. This made the community feel valued and more trusting" (Interview, I3).

The risk communication strategy implemented by PT BWJ demonstrates an adaptive and participatory approach that considers local values as the basis for message reinforcement. In the context of Covello

and Sandman's (2001) theory, PT BWJ's actions are considered crucial for building institutional credibility and increasing public acceptance of risk messages. Islamic values such as *ṣidq* (honesty), *amanah* (responsibility), and *maslahah* (public benefit) are effectively integrated into the company's communication practices.

The communication model developed by PT BWJ can also be linked to the concept of prophetic communication, namely communication that is transformative and contains values of awareness, liberation, and enlightenment. The risk communication implemented is oriented not only towards reducing the physical impact of disasters but also towards creating a sense of spiritual security. Thus, this strategy not only supports the resilience of the tourism destination but also strengthens Tanjung Lesung's position as an Islamic tourism destination responsive to humanitarian and religious values.

Integration of Islamic Values in Risk Messages

Based on observations, field findings, and interviews conducted by researchers to determine how Islamic values are integrated into the message delivery process and content of disaster risk communications conducted by PT BWJ as the communicator, researchers found that the risk communication strategy implemented by PT Banten West Java (BWJ) is not only designed based on modern communication technical principles but also integrates Islamic values substantially into the messages delivered to the public. Researchers observed that PT BWJ's chosen approach is based on the awareness that the

local community around Tanjung Lesung has a strong Islamic tradition, so messages conveyed through an Islamic value framework will have greater resonance.

Analysis of interview data and field observations revealed that the disaster messages developed by PT BWJ consistently reflect values such as *ṣidq* (honesty), *amanah* (responsibility), *ḥikmah* (wisdom), and *maslahah* (benefit). Researchers observed that the values of *ṣidq* are reflected in the transparency of information conveyed to the public and tourists. This can be found in various socialization activities, companies convey potential risks openly, including the possibility of earthquakes and tsunamis, accompanied by mitigation steps that can be carried out independently.

"We don't want to hide the fact that this area is disaster-prone. Instead, we want the public to be aware and know how to deal with it properly." (Interview, I1).

This practice aligns with Islamic principles regarding the importance of conveying the truth and not misleading the public in matters concerning human safety.

The value of trustworthiness in the context of risk communication is embodied in the company's responsibility to convey messages accurately, timely, and sustainably. The information provided is not temporary but is packaged in the form of recurring educational materials through various media and forums..

"We compile communication materials in the form of infographics, booklets, and short videos which are shared periodically through social media and community meetings" (Interview, I2).

The material is not merely technical in nature, but also incorporates Islamic

messages, such as relevant verses from the Quran and hadith, such as those on the importance of striving, maintaining safety, and helping one another in good deeds.

The integration of the value of wisdom is evident in the language and communication style used, which prioritizes wisdom and politeness. The messages are delivered through narratives that do not incite panic but instead foster calm and preparedness. Based on analysis of observations and interviews, it is clear that messages delivered through regular sermons and religious studies are more well-received by the community because they raise emotional and spiritual awareness.

"If it is delivered through lectures or religious studies, people will understand better and not be afraid, because it is accompanied by religious advice and examples from the Qur'an" (Interview, I3).

The principle of *maslahah* (benefit) underpins all risk communication activities undertaken by PT BWJ. The company develops messages with a primary focus on safety of life (*ḥifẓ al-nafs*), as one of the primary objectives of *maqāṣid al-sharī'ah* (the principle of social responsibility). All communication initiatives are directed towards providing the broadest possible benefits to the community and tourists, while minimizing social, economic, and spiritual losses resulting from disasters. This reflects a deep understanding that risk communication is not simply about conveying information, but also about serving and protecting the community.

The integration of Islamic values into risk messages strengthens the legitimacy and acceptance of the messages among

communities with a strong religious orientation. This strategy aligns with the view of Omar et al. (2022), who stated that the effectiveness of risk communication in Muslim communities increases significantly when messages are delivered with reference to Islamic principles. Furthermore, this also supports efforts to build the destination's image as an Islamic tourism destination that not only offers natural beauty but also upholds safety, ethics, and spiritual values.

Researchers observed that by integrating Islamic values into risk messages, PT BWJ demonstrated that communication in a disaster context can be conducted with an ethical, inclusive, and meaningful approach. Messages framed within a religious framework not only broaden the reach of recipients but also strengthen community engagement emotionally and spiritually. This serves as an important foundation for building a sustainable and contextual risk communication model, particularly in Muslim-based tourism areas.

Media and Channels of Preaching as Instruments of Risk Communication

The success of a risk communication strategy is largely determined by the effectiveness of the communication channels used to convey messages to the public. In the context of PT Banten West Java (BWJ), media selection is based not only on reach and accessibility but also on the cultural and religious values of the community around Tanjung Lesung. Therefore, media and religious outreach channels are the primary instruments used to disseminate disaster information to both local residents and Muslim tourists.

Field findings indicate that PT BWJ employs a multimodal approach to delivering risk messages, combining digital media, traditional media, and religious community-based channels. This strategy aims to reach diverse audience segments, including age, educational background, and level of access to technology. Interviews revealed that the company utilizes social media platforms such as Instagram, WhatsApp community groups, and local YouTube channels to deliver educational information and early warnings.

"We use social media for tourists and the younger generation. But we're also active through mosques and religious studies to convey disaster messages to residents" (Interview, I2).

The use of mosques and religious forums as communication channels serves not only as places of worship but also as centers for information and social education. During every religious study group and Friday sermon, mitigation messages are embedded in the lecture material delivered by a religious teacher or local religious leader. This approach is believed to be more effective because it fosters an emotional and spiritual connection with the community. Interviews with community leaders revealed that the public is more receptive to messages delivered in religious forums than through formal meetings.

"If it's announced in a mosque or delivered by a religious teacher, people are more likely to believe it. Because the message is considered part of religious advice, not just a company regulation" (Interview, I3).

Islamic outreach channels have the advantage of building message legitimacy

and shaping collective opinion at the community level. This aligns with the concept of religious framing in risk communication, where messages framed within religious narratives tend to be more acceptable to religious communities (Abdullah & Rahman, 2020). The use of Islamic terms such as *ikhtiar* (effort), *tawakal* (trust), and *hifz al-nafs* (trust in God) in conveying disaster mitigation messages strengthens the spiritual dimension and encourages faster collective action.

In addition to social media and religious forums, PT BWJ also utilizes interpersonal communication channels through community leaders, neighborhood association (RT/RW) heads, and disaster-resilient village cadres. This communication occurs directly through community meetings, field visits, and deliberation forums. This strategy aims to build a bridge of communication between the company and the grassroots community while facilitating a two-way dialogue that allows for feedback.

"We don't just send one-way information. We approach residents, ask their opinions, and provide a space for them to express their hopes or criticisms" (Interview, I1).

Researchers observe that PT BWJ's approach reflects the Islamic principle of *shura* (deliberation), which upholds participation and respect for community voices. Therefore, the community is considered an integral part of PT BWJ's disaster risk communication process, acting as a communicator or sender of messages.

The integration of *da'wah* channels, digital media, and interpersonal communication demonstrates that PT BWJ is implementing a holistic and adaptive risk communication strategy. Researchers observe that PT BWJ's approach not only

adapts to the media preferences of each audience segment but also leverages the social and religious structures that have been institutionalized within the community. In risk communication theory, this strategy is known as channel multiplicity, which refers to the use of various communication channels to expand reach and strengthen message consistency (Reynolds & Seeger, 2005).

PT BWJ demonstrates sensitivity to the cultural and religious structures of the local community by optimizing da'wah channels as the primary medium for risk communication. This also demonstrates that religious media can be a strategic instrument in building social resilience and community disaster preparedness. The success of this approach is not only measured by the technical aspects of message delivery, but also by the level of acceptance, involvement, and collective action generated among the community.

Community and Tourist Response to Islamic Value-Based Communication

The next element of communication in Lasswell's classic theory is the effect, which is part of the response resulting from the communication process. The success of a risk communication strategy is inextricably linked to the level of audience acceptance and engagement with the message.

Response can be part of the evaluation of the message's acceptance. It can also form the basis or foundation for the effectiveness of the communication. Based on data analysis from interviews and field observations, researchers found that local communities responded positively to disaster messages delivered through religious forums. Disseminating

information through mosques, religious studies, and sermons was deemed more effective because it touched on spiritual aspects and collective beliefs. This is supported by arguments from informants who stated that

"Company messages are often only considered important when they're delivered in religious studies or by a religious teacher. Because people feel it's part of their religious responsibility" (Interview, I3).

The informant's statement demonstrates that religious channels have high legitimacy in shaping collective disaster risk perceptions. Community participation in disaster simulation and education activities has increased since the company linked risk messages to Islamic teachings. This approach encourages active involvement from various community elements, especially community and religious leaders. Interview results indicate that combining technical education with religious values has received a more enthusiastic response, as demonstrated by informant 2's statement:

"Previously, evacuation simulations were less popular. But since we started incorporating religious narratives and involving the DKM and religious leaders, participation has increased and become more serious" (Interview, I2).

Researchers observed that the participation of various community elements reflects the success of a communication strategy that addresses not only cognitive aspects but also affective and moral aspects.

In addition to local communities, Muslim tourists also responded positively to disaster mitigation messages delivered

through an Islamic approach. Disaster information linked to Islamic values provided a sense of calm and confidence in destination managers. Messages containing calls to action, such as “Safeguarding is part of faith,” were considered more engaging because they aligned with tourists’ value systems.

“Some tourists have said that they feel calm because we remind them in a language that they also understand based on the religious values that they understand” (Interview, I1).

This audience response strengthens the argument that risk communication framed within an Islamic value framework is more effective in religious communities. This aligns with research by Abdullah and Rahman (2020), which showed that strategies linking risk messages to religious teachings can accelerate internalization and encourage collective action. Delivering information with spiritual values not only increases understanding but also builds a moral commitment to safety.

Researchers observed that public and tourist responses indicated that PT BWJ’s Islamic value-based communication strategy was not only well-received but also fostered active engagement. Messages grounded in Islamic teachings were proven to shape deeper risk perceptions and encourage significant behavioral changes. This response confirms that integrating Islamic values into risk communication is a strategic approach worth developing in tourist destinations located in disaster-prone areas.

Challenges and Relevance of Strategies for Islamic Tourism Destinations

The Islamic value-based risk communication strategy developed by

PT Banten West Java has demonstrated effectiveness in building community and tourist awareness, participation, and resilience to disasters. However, this strategy faces several challenges that impact its sustainability and broader impact, particularly in the context of developing Islamic tourism destinations in disaster-prone areas.

The first challenge lies in the sustainability of communication, which remains highly dependent on the timing of specific activities, such as disaster simulations or regular religious programs. The irregularity of message delivery makes some communities less consistent in internalizing mitigation messages. This finding was found through interviews with community leaders who reported that the community tends to respond when information is delivered in specific situations, but lacks a regular mechanism for accessing disaster information.

“When there’s a program, everyone participates. But afterward, people sometimes forget. There should be regular information or constant reminders” (Interview, I3)..

Researchers found that consistency in message delivery and increased public participation are necessary in disaster risk communication. Interviews revealed that limited resources hindered communication, particularly for young people and non-Muslim tourists. Although the Islamic values approach proved effective, message adaptation for audiences with diverse backgrounds was still suboptimal. This was due to the lack of development of information content in visual or multilingual formats.

"We do focus more on local residents and local tourists. But there should also be content that can reach the general tourist population or in foreign languages" (Interview, I2).

These limitations indicate the need to develop an inclusive communication strategy while still upholding Islamic values as its primary foundation. Despite the challenges, the communication strategy implemented by PT BWJ has significantly contributed to strengthening the image of Islamic tourism destinations. The integration of Islamic values into every element of risk communication demonstrates that disaster mitigation can be framed not only technically but also spiritually.

This communication model is also relevant for replication in other Muslim community-based tourism destinations. Similar social contexts allow for the adaptation of approaches that place Islamic values as an integral part of risk communication strategies. Research by Omar et al. (2022) shows that communication strategies that strengthen spiritual identity can build community resilience against disaster threats while increasing trust in destination management. The researchers believe that the strategy implemented by PT BWJ can serve as a reference for developing a national risk communication policy that is sensitive to local religious and cultural dimensions.

The potential for strengthening the strategy also exists through cross-sector collaboration between government, companies, academics, and religious institutions. This synergy enables the development of a sustainable, contextual, and inclusive risk communication system.

When Islamic values serve as the ethical and operational basis for risk communication, the disaster mitigation process becomes not only a preventative measure but also part of transformative social outreach.

Overall, an Islamic values-based risk communication strategy is highly relevant for managing Islamic tourism destinations, particularly in areas prone to natural disasters. The success of the PT BWJ model in combining spiritual values, outreach channels, and community participation provides a strong foundation for developing a similar approach in a broader context. This strategy not only creates a sense of security but also builds trust, solidarity, and shared responsibility for safeguarding life, a paramount value in Islamic teachings.

Discussion

The results of this study indicate that the disaster risk communication strategy implemented by PT Banten West Java (BWJ) through an Islamic values-based approach creates an ethical, transformative, and contextual communication pattern. This strategy places the principles of *ṣidq* (honesty), *amanah* (responsibility), *ḥikmah* (wisdom), and *maslahah* (benefit) at the core of the risk messages conveyed to the public and tourists. The integration of these values strengthens the mitigation message and increases social legitimacy in the context of Muslim communities. These findings reinforce the concept of Islamic risk communication, which incorporates the principle of safety of life (*ḥifz al-naḥs*) as part of the *maqāṣid al-sharī'ah* (obligatory rights) (Abdullah & Rahman, 2020; Basyir, 2018).

From a theoretical perspective, this strategy aligns with Lasswell's (1948) communication model, which explains the communication process through five elements: communicator, message, channel, audience, and effect. These five elements emerge in PT BWJ's risk communication practices through the role of religious institutions and figures as communicators; messages framed within an Islamic value framework; da'wah, digital, and interpersonal media as channels; audiences consisting of local communities and tourists; and the visible effects of increased awareness, participation, and positive perceptions of risk management. The use of Lasswell's model, contextualized within a religious environment, contributes to the development of risk communication theory based on local culture and spiritual values (Wulandari, 2022).

This Islamic values-based approach also resonates with the concept of religious framing in risk communication, where messages framed within religious narratives have proven more effective in shaping collective understanding and behavior. Research by Omar et al. (2022) shows that disaster mitigation messages conveyed through religious language can reduce psychological resistance, increase emotional attachment to the message, and strengthen preventive actions within the Muslim community. In the local context of Tanjung Lesung, mitigation messages linked to Islamic teachings are well-received and even considered a moral obligation. This also aligns with Saputra's (2020) findings, which emphasize the importance of a values-based approach in developing community-based risk communication.

Practically, the strategy used by PT BWJ goes beyond the technocratic approach dominant in conventional risk communication. PT BWJ demonstrates that a spiritual values-based approach can broaden the reach of communication, deepen the meaning of messages, and encourage more active community participation. This approach supports the idea that risk communication that adapts to local values and spirituality can be a sustainable strategy for developing Muslim community-based tourism destinations (Yusof et al., 2021; Nuryanti, 2019).

The use of religious outreach media such as mosques, religious study groups, and religious forums as the primary channels for conveying risk information emphasizes the importance of local wisdom in disaster communication. This strategy demonstrates that communication effectiveness is determined not only by speed or technology, but also by the level of social trust in the communicator and the communication channel. Similarly, Covello & Sandman (2001) stated that trust and credibility of the communicator are the most crucial factors in risk communication, particularly in uncertain situations such as the threat of a disaster.

Within the framework of scientific development, the findings of this study broaden the scope of risk communication studies by offering an Islamic perspective as a conceptual framework with potential for broader application in Muslim-majority regions. This opens up opportunities for the development of risk communication models that are ethical, values-based, and sensitive to the sociocultural context of the community.

Conclusion

This research reveals that the disaster risk communication strategy implemented by PT Banten West Java in developing the Tanjung Lesung tourist destination successfully integrated Islamic values substantively into disaster communication practices. This strategy utilizes fundamental Islamic principles such as *ṣidq* (honesty), *amanah* (responsibility), and *maslahah* (public benefit), which not only strengthen the effectiveness of message delivery but also build social trust and strengthen community resilience. These values are present in all elements of communication, as outlined in Lasswell's model, from selecting communicators with spiritual legitimacy, formulating messages aligned with religious norms, utilizing *da'wah*-based channels such as mosques and religious study forums, to measurable impacts in the form of increased risk awareness and active participation by both the community and tourists.

The integration of spiritual values and risk communication strategies has proven to create an approach that is not merely technical but also touches the ethical and affective dimensions of the audience. The positive response of local communities and Muslim tourists to Islamically framed disaster mitigation messages indicates that successful communication lies not solely in the intensity of information, but rather in the message's alignment with the values entrenched within the community. This approach also reinforces the implementation of the principle of *ḥifz al-nafs* (the principle of self-determination) within the *maqāṣid al-sharī'ah* (the principle of the protection of human rights), making

safety a shared responsibility inherent in every tourism activity. In this context, risk communication is not only a managerial tool but also part of social *da'wah* (Islamic outreach) that encourages collective piety in the face of potential disasters.

However, this strategy still faces several challenges, particularly in terms of communication sustainability, limited media segmentation, and message adaptation for cross-cultural audiences. The involvement of younger generations, non-Muslim tourists, and the development of more interactive communication media are crucial aspects that need to be considered to ensure the reach and effectiveness of future messages. Therefore, a more structured, inclusive, and innovative communication strategy is needed without compromising the strength of Islamic values as its ethical foundation. Based on these findings, several important things are recommended: first, the need for systematic and sustainable institutionalization of Islamic value-based risk communication; second, the development of disaster mitigation *da'wah* media in interactive visual, audio, and digital formats; third, strengthening synergy between management companies, religious leaders, educational institutions, and disaster agencies to form a solid communication network; fourth, adjusting mitigation messages to be able to reach a wider audience without losing the value content; and fifth, the need to replicate this communication model in other tourist destinations, especially those with similar Islamic social characteristics and disaster vulnerabilities. Thus, the Islamic value-based risk communication strategy implemented by PT Banten West

Java can be used as a strategic model in the development of responsive, inclusive, and spiritually insightful Islamic tourist destinations.

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