

KNOWLEDGE MANAGEMENT IN CRISIS SITUATIONS: ENHANCING PRACTICES WITH ISLAMIC VALUES

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Abstract

This paper explores the role of Knowledge Management (KM) in crisis situations, particularly focusing on how Islamic principles enhance or modify conventional KM practices. KM is essential in crisis management, facilitating decision-making, information sharing, and resilience-building. The integration of Islamic ethical values—such as *amanah* (trustworthiness), *maslahah* (public good), *tawakkul* (reliance on God), and *shura* (consultation)—provides a moral framework that emphasizes community welfare, transparency, and collaborative action. Through a literature review, the paper identifies emerging trends in Islamic KM, discusses research methodologies, and presents findings on the impact of Islamic values in crisis management. It highlights the strengths of integrating Islamic ethics into KM frameworks and suggests directions for future research, including empirical studies and the development of tailored KM models for Muslim contexts.

Keyword: *Knowledge Management, Crisis, Islamic Value, Islamic Ethical Values*

A. INTRODUCTION

The rapid pace of change in today's world and the frequency of crises—whether natural disasters, economic downturns, or global pandemics—underscore the importance of knowledge management (KM) as a critical asset in crisis management. Knowledge, when harnessed and managed effectively, can be a powerful enabler of resilience, adaptability, and informed decision-making during turbulent times. Scholars recognize that KM plays a crucial role in crisis scenarios by aiding the collection, analysis, and dissemination of essential information to improve response efforts and mitigate damage (Zhang et al., 2019). This paper addresses the ways in which KM frameworks, especially when integrated with Islamic values, can enhance crisis response capabilities. It seeks to reveal how KM, when applied through an Islamic lens, offers unique ethical and value-based insights for crisis management.

Knowledge management in crisis situations often centers on three essential areas: decision-making, information sharing, and resilience-building. Effective crisis management relies heavily on timely decision-making, and KM systems can improve the quality of decisions by providing stakeholders with reliable, up-to-date information. In crisis contexts, KM functions as a mechanism for real-time knowledge-sharing, which is essential for coordinating actions, allocating resources, and enhancing organizational responsiveness (Nonaka & Takeuchi, 2020). Additionally, by capturing lessons learned from previous crises, KM fosters organizational resilience, enabling institutions to better adapt to future disruptions (Patriotta et al., 2020). The integration of KM into crisis management thus provides a structured approach to understanding, processing, and acting on information under stressful conditions, which can be decisive in both immediate response and long-term recovery.

In light of these core functions, this review incorporates Islamic values and ethics into KM, specifically within crisis scenarios. The Islamic perspective on knowledge is comprehensive, where the pursuit and sharing of knowledge (*ilm*) is regarded as a religious duty and a pathway to individual and collective benefit. This perspective emphasizes ethical dimensions that align closely with KM principles. For instance, the principle of *taqwa* (God-consciousness) promotes honesty and responsibility in knowledge dissemination, encouraging truthfulness and accuracy, particularly in crisis communications. *Amanah* (trust) also becomes pivotal, as it mandates that information be handled responsibly and shared only with those who will use it for the benefit of others (Al-Khader, 2021). Similarly, *maslahah* (public welfare) underscores the importance of prioritizing collective well-being, a principle that resonates with KM's goal of enhancing societal resilience and recovery in times of crisis.

The objective of this literature review is to examine the role of KM practices and principles during crises while integrating Islamic ethical values that may complement and enrich the conventional KM frameworks. Specifically, this study explores how KM can be optimized in crisis contexts by integrating Islamic teachings that focus on moral responsibilities and the ethical use of knowledge. By doing so, this review aims to address both practical and theoretical aspects, providing insights for scholars, practitioners, and policymakers on how KM frameworks can be enhanced to accommodate the diverse ethical requirements of crisis management.

The scope of this review is defined by recent studies from 2019 to 2024, focusing on research published in English to ensure a comprehensive understanding of current developments in KM and crisis management. Within this five-year range, the literature analyzed is selected based on keywords including "knowledge management in crisis," "Islamic perspective," "crisis management," "knowledge sharing," and "Islamic ethics in crisis." This selection aims to capture both traditional KM perspectives as well as emerging views that consider ethical frameworks relevant to Muslim-majority countries or organizations seeking values-aligned approaches to crisis management. By confining the scope to recent literature, this review also aims to examine KM's responsiveness to recent global crises, including the COVID-19 pandemic, which has underscored the urgent need for robust and ethically grounded KM systems.

Key concepts central to this review include "Knowledge Management," "Crisis," and "Islamic Perspective on Knowledge." Knowledge management, as defined by Davenport and Prusak (2000) refers to the systematic process of capturing, distributing, and effectively using organizational knowledge. In a crisis context, KM is applied to gather critical insights, disseminate information quickly, and facilitate decision-making. Crisis, in this review, denotes any disruptive event or period marked by uncertainty and the need for urgent response, such as natural disasters, health emergencies, or socioeconomic shocks (Pearson & Clair, 2019). These events require swift and well-informed actions, making KM indispensable for crisis management.

An "Islamic Perspective on Knowledge" is based on the principles derived from the Qur'an and Hadith, where the pursuit of knowledge is not merely a functional activity but a spiritual and moral obligation. The concept of *ilm* (knowledge) holds a profound position within Islam, seen as a trust (*amanah*) that must be managed wisely for the benefit of the community (Abdullah & Ramli, 2021). Islamic teachings emphasize not only the acquisition of knowledge but also its ethical application, which includes ensuring that knowledge is used for the welfare of society (*maslahah*). This ethical approach resonates with KM's emphasis on responsible knowledge-sharing and the prevention of information misuse, particularly in times of crisis where misinformation can have severe consequences.

This review is organized to systematically explore the intersection of KM and Islamic ethics within the context of crisis management. The next section provides an analysis of KM frameworks and their application in recent crises, drawing insights from studies conducted on KM systems, tools, and practices. Following this, the review delves into Islamic principles relevant to KM in crises, emphasizing concepts such as *taqwa*, *amanah*, and *maslahah* and their relevance to KM. Finally, the review examines how integrating these principles can influence crisis management outcomes, offering recommendations on how KM practices might be adapted to align with Islamic ethical standards. By focusing on the Islamic dimension in each section, this paper aims to present a balanced view of how KM can be enhanced in ethically significant ways to address the challenges and complexities of crisis situations effectively.

B. METHOD

This study employs a literature review methodology to explore the role of Knowledge Management (KM) in crisis scenarios from both conventional and Islamic perspectives. A literature review is recognized as an effective method for synthesizing existing research and identifying knowledge gaps, especially in fields where theoretical understanding can be advanced by examining current findings across multiple studies [8]. By systematically analyzing scholarly publications on KM and Islamic ethics in crisis management, this study aims to provide a comprehensive view of existing knowledge and offer insights into how Islamic values can complement KM practices in crisis contexts.

The search strategy was designed to locate relevant studies within the scope of KM and Islamic perspectives in crisis management. Google Scholar was selected as the primary database due to its extensive collection of academic literature across disciplines and comprehensive indexing of peer-reviewed articles, books, and conference papers. This choice is supported by the platform's wide accessibility and depth of resources in both KM and interdisciplinary studies involving Islamic ethics

(Halevi et al., 2017). To refine the search, specific keywords were applied, including “knowledge management in crisis,” “Islamic crisis response,” “Islamic knowledge management,” and “knowledge sharing in Islam.” These terms were chosen to encompass both the broader field of KM in crisis management and studies focusing on Islamic ethical perspectives, as well as to ensure a thorough coverage of relevant literature in these intersecting fields.

To maintain rigor in study selection, specific inclusion and exclusion criteria were applied. The inclusion criteria focused on studies published between 2019 and 2024 to ensure that only recent and relevant research was reviewed, as the KM field and crisis management practices have evolved significantly in recent years, especially following the global impact of the COVID-19 pandemic (Li et al., 2020). The selected studies needed to address KM practices directly, particularly within crisis contexts or from an Islamic viewpoint, to align with the research objectives. Additionally, publications needed to focus on crisis management approaches, Islamic perspectives on KM, or the integration of KM and Islamic values in organizational responses to crises.

Exclusion criteria were established to filter out studies that did not meet the research focus. Publications that did not address KM or were irrelevant to crisis contexts, such as studies solely focused on technical or non-crisis-specific KM applications, were excluded. Similarly, literature that lacked Islamic context, such as purely secular or non-religious perspectives on crisis management, was omitted, as the focus of this review is to integrate Islamic ethical principles into KM in crisis situations. Studies considered outdated or outside the publication date range were also excluded to ensure relevance and timeliness. Through this search strategy and systematic filtering process, this literature review aims to provide a well-rounded, current analysis of KM in crisis settings, particularly where Islamic principles and ethics are applicable. This methodological approach enables the synthesis of diverse perspectives, offering insights into how KM practices can be enriched by Islamic ethics, thus contributing to the development of more holistic and ethically guided crisis management frameworks

C. THEORETICAL FRAMEWORK

In understanding the role of Knowledge Management (KM) in crisis management, this framework integrates established KM theories with principles rooted in Islamic knowledge ethics. This approach draws on both conventional KM models, such as Nonaka’s SECI model and the Knowledge-Based View (KBV), and Islamic concepts such as *tawakkul* (reliance on God), *shura* (consultation), *maslahah* (public good), and *amanah* (trustworthiness). By synthesizing these perspectives, this framework offers a culturally and ethically enriched view of KM in crisis settings, which can improve both the resilience and ethical integrity of crisis management practices.

Relevant Theories and Models in Knowledge Management

One of the foundational models in KM is the SECI model (Socialization, Externalization, Combination, and Internalization), developed by Nonaka and Takeuchi, which emphasizes the dynamic conversion of tacit knowledge (intuitive, experiential knowledge) into explicit knowledge (codified, communicable knowledge) and vice versa (Nonaka & Takeuchi, 1995). This model underscores KM as a continuous, iterative process that creates organizational knowledge through interactions among individuals and between tacit and explicit forms of knowledge. The SECI model’s emphasis on knowledge sharing and codification aligns well with the Islamic principle of *ilm* (knowledge) as a shared good that benefits society as a whole (Abdullah & Ramli, 2021). However, the model can be further contextualized by integrating ethical dimensions from Islam, where the sharing and use of knowledge are governed by moral principles, such as *amanah* and *maslahah*, to ensure that knowledge serves the public good without causing harm (Al-Khader, 2021).

The Knowledge-Based View (KBV) of the firm is another relevant perspective, viewing knowledge as a critical organizational resource, particularly valuable during crises when information is essential for decision-making and response coordination (Grant, 1996). The KBV suggests that organizations with robust KM systems are better equipped to manage crises because they can harness existing knowledge and adapt quickly to new information. In Islamic contexts, this perspective is complemented by the principle of *shura*, or consultation, which advocates for collaborative decision-making and information sharing within an ethical framework (Rahman, 2018). This principle reinforces KBV’s emphasis on knowledge-sharing networks by highlighting the ethical obligation of leaders and

stakeholders to engage in inclusive and transparent decision-making processes that consider the welfare of all affected parties.

Islamic Perspectives on Knowledge and Crisis Management

Islamic principles offer a unique ethical and cultural framework for KM in crisis situations. In Islamic teachings, knowledge is not merely a tool for organizational benefit but a responsibility bestowed by God, which must be managed ethically for the welfare of the community. The concept of *tawakkul* (reliance on God) encourages resilience in crisis management, reminding practitioners to remain calm, steadfast, and reliant on faith even as they employ practical knowledge and expertise (Ali & Weir, 2005). This perspective complements KM practices by providing psychological resilience while encouraging ethical and responsible decision-making. Another crucial concept is *maslahah* (public good), which in KM contexts underscores the importance of knowledge dissemination that serves the collective welfare. The principle of *amanah* (trustworthiness) similarly guides KM by advocating for the responsible use and dissemination of information. In times of crisis, adhering to *amanah* requires that knowledge be shared accurately and responsibly, ensuring that it is not distorted or misused to the detriment of others. These principles reinforce the ethical dimension of KM, where the objective is not only efficiency but also the well-being of individuals and society at large (Al-Khader, 2021).

The matrix below (see Figure 1) illustrates how each KM component aligns with Islamic principles, offering a model that balances operational effectiveness with ethical accountability in crisis contexts.

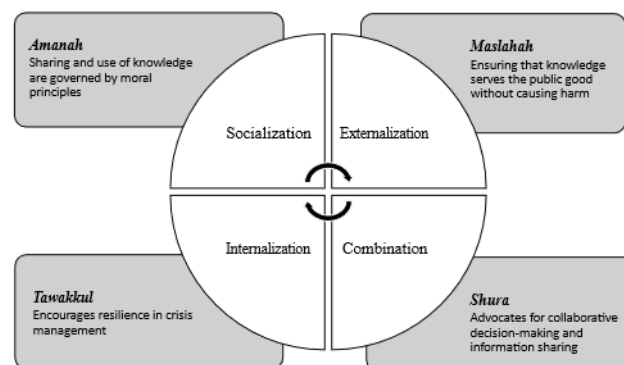


Fig. 1. KM and Islamic Ethical Framework in Crisis Management

Ongoing Debates and Controversies

The integration of Islamic perspectives in KM raises debates, particularly regarding the applicability of traditional KM models, which were largely developed within Western contexts. Some scholars argue that Western KM models like SECI may lack relevance in Islamic societies, where knowledge sharing is deeply influenced by religious and ethical values (Zahra & George, 2002). This tension suggests that KM frameworks might need to be culturally adapted to respect Islamic principles while retaining the operational benefits of structured KM systems. Moreover, the Knowledge-Based View's focus on competition and profit maximization could conflict with Islamic ethics, which emphasize social responsibility and moral integrity. Proponents of culturally adapted KM argue that Islamic values of *maslahah* and *amanah* can provide a balanced approach, ensuring that KM serves both organizational and societal interests. These debates underscore the need for further exploration of how KM frameworks can be tailored to align with diverse cultural and ethical contexts without compromising their effectiveness in crisis management.

D. RESULT AND DISCUSSION

This section presents the literature review findings, organized around three main themes: [1] Emerging Trends in Knowledge Management (KM) for Crisis in Islamic Contexts, [2] Methodologies Used in Islamic KM Studies, and [3] Major Findings on the Role of KM in Crisis from an Islamic Perspective. The results reveal a distinct approach to KM in crisis settings influenced by Islamic ethical principles, while

highlighting both the strengths and challenges in integrating traditional KM frameworks within Islamic contexts.

[1] Emerging Trends in Knowledge Management for Crisis in Islamic Contexts

Recent literature indicates that KM in crisis management within Islamic contexts is heavily influenced by community-oriented values and ethical guidelines rooted in Islamic teachings. There is a growing emphasis on community welfare (*maslahah*) and ethical integrity (*amanah*) as foundational components in crisis response. In these contexts, KM practices are shaped not only by the need for information efficiency but also by moral obligations to safeguard public welfare and ensure responsible dissemination of knowledge (Al-Khader, 2021). This is particularly evident in the role of religious institutions, which often serve as key actors in knowledge-sharing during crises. Mosques and Islamic charitable organizations act as hubs for community coordination, offering material and informational support based on Islamic principles of social welfare and trust (Abdullah & Ramli, 2021).

Furthermore, knowledge-sharing practices in Islamic contexts are distinct in that they prioritize collective benefit over individual or organizational gain. This cultural approach, deeply rooted in Islamic values, facilitates a collaborative response during crises, where community members are encouraged to share resources and information openly. This stands in contrast to Western approaches, where KM practices often emphasize organizational efficiency and competitive advantage (Nonaka & Takeuchi, 1995). By fostering a spirit of collective responsibility, Islamic KM frameworks aim to strengthen community resilience and support, which are critical for crisis recovery.

(2) Methodologies Used in Islamic KM Studies

Methodological approaches in Islamic KM studies often rely on qualitative methods, case studies, and the application of Islamic ethical frameworks. These methods are particularly suited to capturing the cultural nuances and ethical dimensions of KM in Islamic contexts. Qualitative methods, such as interviews and focus groups, are frequently employed to gain cultural insights into knowledge-sharing behaviors and to understand how religious beliefs shape KM practices (Rahman, 2018). Case studies, particularly from Muslim-majority countries, provide practical insights into how Islamic values influence crisis response, often detailing the roles of local religious leaders and institutions in crisis coordination (Ali & Weir, 2005).

Comparatively, KM studies in non-Islamic contexts tend to prioritize quantitative methodologies and generalized frameworks that may lack sensitivity to cultural or religious factors. While these approaches contribute to the standardization of KM practices, they may overlook ethical considerations and community-specific needs emphasized in Islamic studies. The focus on qualitative and context-specific methodologies in Islamic KM research reflects the importance of integrating ethical principles directly into KM practices, aiming for solutions that align with both organizational goals and cultural values (Snyder, 2019).

(3) Major Findings on the Role of KM in Crisis from an Islamic Perspective

The literature reveals that Islamic KM practices in crisis situations emphasize ethical integrity, transparency, and collaborative approaches. One of the major findings is the critical role of ethical KM practices, where knowledge is managed in a way that upholds trustworthiness (*amanah*) and prioritizes public welfare (*maslahah*) over other considerations (Al-Khader, 2021). Transparency is also a key component, with Islamic KM emphasizing the importance of clear and honest communication. This openness fosters trust among community members and strengthens social bonds, essential factors for effective crisis response.

Additionally, Islamic values such as generosity (*sadaqah*) and trust (*tawakkul*) have a significant impact on KM practices, often leading to a more collective and supportive approach to crisis management. These values encourage individuals and organizations to share resources and information freely, ensuring that knowledge is used to benefit the wider community rather than just individual stakeholders. As noted by Al-Khader (2021) this approach creates a more resilient and morally guided KM framework that aligns with the ethical imperatives of Islamic tradition.

(4) Comparison and Contrast: Results, Strengths, and Limitations of Studies

The comparison between KM practices in Islamic and non-Islamic contexts highlights both similarities and key differences. In both settings, KM aims to enhance resilience, streamline crisis response, and facilitate rapid information sharing. However, Islamic frameworks place additional emphasis on ethical considerations and community welfare, which may not always align with conventional KM practices focused on organizational gain and efficiency (Grant, 1996). The integration of Islamic values into KM enriches the framework with a moral dimension that promotes community solidarity, ethical accountability, and transparency, providing strengths that enhance the effectiveness and ethical soundness of KM in crises.

Despite these strengths, applying traditional KM models within Islamic contexts can be challenging. Western KM models like the SECI model may overlook cultural and ethical factors, which are central in Islamic contexts, thereby limiting their applicability (Nonaka & Takeuchi, 1995). The ethical requirements of Islamic KM—such as the prioritization of public welfare—can sometimes conflict with standard KM practices that emphasize competitive advantage and efficiency. Additionally, Islamic KM practices face limitations in terms of resource constraints and a lack of established frameworks for integrating religious values with organizational KM systems.

E. CONCLUSION

This review has highlighted the critical role of Knowledge Management (KM) in crisis management and examined how Islamic principles can enhance or modify conventional KM practices. In crisis contexts, KM facilitates decision-making, resource coordination, and resilience-building, and these functions are amplified when integrated with Islamic ethical values. Islamic principles such as *amanah* (trustworthiness), *maslahah* (public good), *tawakkul* (reliance on God), and *shura* (consultation) offer a moral foundation that prioritizes community welfare, ethical transparency, and collective responsibility in KM processes. This combination of operational efficiency and ethical grounding positions Islamic KM frameworks as potentially advantageous in creating more resilient and morally driven crisis response mechanisms.

Despite these findings, significant gaps in the literature remain. Notably, there is a limited body of empirical research examining KM practices in crisis contexts specifically from an Islamic perspective. Most studies have focused on theoretical frameworks and qualitative insights, yet few have empirically tested how Islamic values affect KM outcomes during crises. Additionally, while Islamic ethical principles are frequently discussed in relation to KM, there has been little effort to formally integrate these values into existing KM models or to develop dedicated KM frameworks tailored to Islamic ethical considerations. Such integration could enable a more seamless application of KM in crisis settings across diverse Muslim-majority contexts, where ethical compliance and social responsibility are highly valued.

Future research should address these gaps by conducting empirical studies that test the practical outcomes of KM practices grounded in Islamic principles, especially in crisis management. Quantitative and mixed-methods studies could provide valuable data on the impact of Islamic values such as *amanah* and *maslahah* on KM effectiveness in crises. Additionally, there is a need for the development of KM frameworks specifically tailored to Muslim contexts, where culturally relevant ethical principles are integrated into the structural and operational aspects of KM. These studies could explore the adaptation of existing KM models or the creation of new models that align with Islamic ethics, thus contributing to the broader KM field by introducing culturally enriched, ethically driven frameworks that improve both resilience and social responsibility in crisis management.

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