

ADAPTIVE CRISIS MANAGEMENT IN STRENGTHENING INSTITUTIONAL RESILIENCE OF ISLAMIC BOARDING SCHOOLS

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Abstract

This study examines the adaptive crisis management model and the institutional resilience of Pondok Pesantren Hidayatul Mubtadiin Jati Agung, an Islamic educational institution operating amid rapid disruption. The research analyzes pesantren crisis responses, identifies internal factors shaping institutional resilience, and explores the role of Islamic values in sustaining long-term stability. Employing a qualitative descriptive approach, data were collected through in-depth interviews, participatory observation, and documentation involving kyai, teachers, administrators, dormitory supervisors, and senior students, and analyzed using the Miles, Huberman, and Saldaña interactive model. The findings show that crisis responses are characterized by adaptive and collaborative management, rapid coordination, flexible structural adjustments, and strong spiritual–transformational leadership. Institutional resilience is reinforced by a deeply embedded organizational culture, structured mentoring, and high human resource commitment, which support continuity and shared responsibility during crises. Islamic values—such as *tawakal*, patience, discipline, and *musyawarah*—function as psychological stabilizers and normative guidelines that shape behavior and decision-making under pressure. However, the pesantren continues to face challenges, including limited formal crisis procedures, uneven technological literacy, and gaps in early risk detection. Overall, the study suggests that pesantren resilience is best conceptualized through a hybrid model integrating traditional Islamic values with modern crisis management principles to strengthen preparedness and long-term institutional sustainability.

Keywords

Adaptive Crisis Management, Institutional Resilience, Islamic Boarding School.



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INTRODUCTION

Islamic boarding schools are educational institutions with a historical and strategic role in transmitting values, knowledge, and morals to the Muslim generation in Indonesia. Ideally, pesantrens are considered to have strong institutional stability because they rest on religious foundations, classical scientific traditions, and the charismatic leadership of kyai. However, social, economic, and technological developments in the modern era show that pesantren are not completely immune to various external pressures and crises. This condition indicates a gap between the image of pesantren as a resilient institution and the contemporary reality that gives rise to managerial and operational vulnerabilities (Azra et al., 2010). Therefore, the study of the resilience of Islamic boarding schools is increasingly important for understanding how these institutions maintain their existence in an ever-changing environment.

The rapid changes in the era of disruption present challenges that are not only technical, but also touch the fundamental aspects of the pesantren education system. The development of digital technology has significantly changed the pattern of communication, learning, and information management (Suara Muhammadiyah, 2025). Islamic boarding schools, which have relied more on traditional approaches, face new demands to adopt technology and increase managerial capacity to be more responsive to environmental dynamics. The inability to navigate these changes can lead to various crises, including disruptions to learning activities, weak coordination systems, financial instability, and disruptions to the student development process (Izfanna & Hisyam, 2012). In this context, the need for an adaptive management system is becoming increasingly urgent.

In recent years, Islamic boarding schools in Indonesia have faced various institutional crises that are increasingly real. Several cases of violence against students have emerged in the public space, accompanied by findings of facilities and infrastructure that have not met security and protection standards. This condition is exacerbated by risk-prevention surveillance-detection, and early detection systems at the institutional level (Courtesy et al., 2024). In addition to having an impact on the safety of Islamic boarding school residents, this situation also threatens public trust in Islamic boarding schools as Islamic educational institutions. There is an urgent need to strengthen crisis management and institutional resilience in Islamic boarding schools.

Various studies on Islamic education management show that Islamic boarding schools face increasingly complex challenges over the past decade, wrought by digital disruption, socio-economic crises, shifting values, and increased uncertainty due to the pandemic and global dynamics. This

condition raises contemporary problems in Islamic boarding schools, challenging the limitations of technological adaptation and institutional vulnerabilities in maintaining the stability of Islamic values amid the demands of modernization. Rahi M. Ali Sheikhi, found that many Islamic educational institutions do not have adequate risk management frameworks in place to respond to crises. This also affects Islamic crises, which, although they have flexibility grounded in religious values, still face limitations in strategic planning, risk mitigation, and systematic institutional structuring (Sheikhi et al., 2021). This shortcoming in institutional adaptation in pesantren cannot rely solely on traditional approaches; it must be supported by more sustainable capacity development for managers.

Scientific studies on Islamic schools focus more on managerial curriculum modernization, strengthening learning methods, integrating *salaf* and *khalaf* education, or developing teacher competence. Although the internal dynamics of Islamic boarding schools have received little research attention (Buanaputra et al., 2022), there is still little that explicitly examines how they respond to and examine Oganda. It is noted that pesantren governance still focuses on academic principles and has not. They adopted modern management practices to address crises. This condition underscores the need to develop strategies better aligned with the condition (Oganda et al., 2025).

The distinctive leader aligners are an important context actor in influencing the institution's adaptability. Islamic boarding schools are generally led by kyai who exercise charismatic authority and serve as a reference center for all student development activities (Hariyadi et al., 2018). This kind of leadership has great power in maintaining internal stability. Still, it can pose an obstacle when institutions face crises that require a rapid, structured, and collaborative response (Salim et al., 2024). Especially in the era of disruption, the challenges faced by Islamic boarding schools are multidimensional, requiring a decision-making process that involves a broader range of organizational elements.

The Hidayatul Mubtadiin Jati Agung Islamic Boarding School in Sidoharjo Village, Jati Agung District, South Lampung Regency, is one of the Islamic boarding schools that shows this dynamic. As a combinatorial pesantren that combines *salaf* scientific traditions such as the study of the yellow book, *tahfiz* Qur'an, and adab coaching, with modern education through formal schools, strengthening foreign languages, information technology, and vocational skills training, this pesantren has a fairly high structural and operational complexity. With around 420 students, the

pesantren must manage various educational and coaching units in a coordinated and sustainable manner. This complexity demands a more flexible, adaptive managerial system to respond to various external changes.

Crises that may arise in Islamic boarding schools are not limited to learning issues; they also include health crises, student safety, parent coordination, and readiness to respond to emergencies. In this context, strengthening adaptive crisis management is a very relevant need (Lundeto et al., 2021). The adaptive crisis management model emphasizes the importance of an organization's ability to identify risks, formulate response strategies, and make policy adjustments quickly and effectively (Maryam et al., 2020). This approach allows pesantren to respond to environmental changes without losing the Islamic identity that is the core of its institution.

In addition to adaptive crisis management, the concept of institutional resilience is also important for understanding how pesantren survive and recover from stress or disruption. Institutional resilience emphasizes the organization's ability to absorb the impact of a crisis, make internal adjustments, and maintain the sustainability of organizational functions (Duchek, 2020). Muhammad Amin affirms that resilience reflects not only the ability to survive, but also the ability to transform after experiencing a crisis (Amin et al., 2025). In the context of Islamic boarding schools, this includes institutions' ability to sustain student development, enhance governance quality, and maintain public trust.

However, the integration between the concepts of adaptive crisis management and institutional resilience in the context of pesantren is still rarely systematically studied in academic research. Most studies examine the two concepts separately, thereby failing to provide a comprehensive picture of how they can complement each other to strengthen Islamic boarding school institutions (Siregar et al., 2025). This shows the existence of a *Research gap*, which is important to bridge through more holistic and contextual research.

This research seeks to fill this gap by examining in depth the institutional dynamics of the Hidayatul Mubtadiin Jati Agung Islamic Boarding School. The diversity of education and coaching programs in this pesantren provides a space to analyze how an adaptive crisis management system can be formulated and adjusted to the pesantren's characteristics. Thus, this study not only identifies potential vulnerabilities but also maps internal strengths that can be developed to build institutional resilience.

This research aims to formulate an adaptive crisis management model that can be applied at the Hidayatul Mubtadiin Jati Agung Islamic Boarding School to strengthen institutional resilience in the face of various forms of crisis. The model includes risk identification, response planning, implementation of adaptive strategies, periodic evaluations, and strengthening collaboration-based organizational structures. This goal aligns with the urgency of developing more systematic, measurable, and sustainability-oriented pesantren governance.

This research contributes to the theoretical development of Islamic education management by integrating concepts of crisis management and institutional resilience in the context of Islamic boarding schools, thereby offering a new perspective on their dynamics in the era of disruption. Practically, the findings of this study provide guidelines for pesantren managers in designing adaptive strategies, strengthening internal policies, increasing human resource capacity, and building crisis coordination and communication systems. Thus, this research has strategic significance in strengthening the resilience, sustainability, and relevance of pesantren as a resilient and long-term-oriented Islamic educational institution.

METHOD

Data were obtained from primary and secondary sources through in-depth interviews, participatory observation, and documentation. Interviews were conducted with kyai, pesantren administrators, ustadz, and dormitory caregivers to explore experiences and adaptation strategies in dealing with crises. Participatory observation is used to examine the practices of management, direct nurturing, and the internal coordination mechanisms of Islamic boarding schools. At the same time, documentation includes analysis of organizational structure, internal policies, and institutional archives. Data were analyzed using the Miles and Huberman interactive model, which included data reduction, data presentation, and conclusion drawing and verification. The data's validity is maintained through triangulation of techniques and sources to ensure the consistency of research findings.

This study uses a qualitative approach with a qualitative descriptive research type to understand in depth the dynamics of adaptive crisis management and institutional resilience at the Hidayatul Mubtadiin Jati Agung Islamic Boarding School. This approach was chosen because it allows researchers to explore social and institutional phenomena contextually and interpretively, especially in the pesantren environment that has a distinctive social structure, organizational

culture, and Islamic values (Creswell & Clark, 2011). The focus of the research is directed at how pesantren respond to crises, internal factors that shape institutional resilience, and the role of Islamic values in maintaining institutional stability in the midst of a disruptive situation (Mertler, 2009). This approach is relevant to describe how pesantren governance responds to the challenges of disruption and institutional crises that arise dynamically in educational, nurturing, and learning activities.

The research data are sourced from primary and secondary data collected through in-depth interviews, participatory observations, and documentation studies, which are the main techniques in qualitative research (Moleong & Surjaman, 1989). Interviews were conducted with kyai, pesantren administrators, ustadz, and dormitory caregivers to explore their experiences in responding to crises and in implementing institutional adaptation strategies. Participatory observation is used to observe the internal management, nurturing directly, and the coordination process of the pesantren. At the same time, documentation includes the institution's organizational structure, internal policies, activity archives, and operational standards. Data were analyzed using the Miles and Huberman interactive analysis model, which included data reduction, data presentation, and conclusion drawing and verification (Miles & Huberman, 1994). The validity of the data is strengthened by triangulation of techniques and sources, as recommended in qualitative research to ensure the validity of the findings (Creswell & Poth, 2017).

The conceptual framework of this research is built by integrating the theories of *Adaptive Crisis Management* and *Institutional Resilience*, along with the institutional characteristics of Islamic boarding schools. This framework is based on the view that adaptive crisis management involves organizations' ability to identify risks, respond to threats, adjust policies, and manage communication effectively during crises (Bashori & Moerdijat, 2023). Meanwhile, institutional resilience emphasizes the organization's ability to absorb the impact of the crisis, make structural adaptations, and sustain the institution's core functions (Hefniy & Arifin, 2023). In the context of pesantren, these two concepts are influenced by leadership, organizational culture, Islamic values, the quality of human resources, and the flexibility of a combinative educational structure that combines the salaf tradition and the modern system.

Departing from this framework, the relationship between concepts is visualized in a *concept map*, which serves as the basis for analysis in the findings and discussion section.

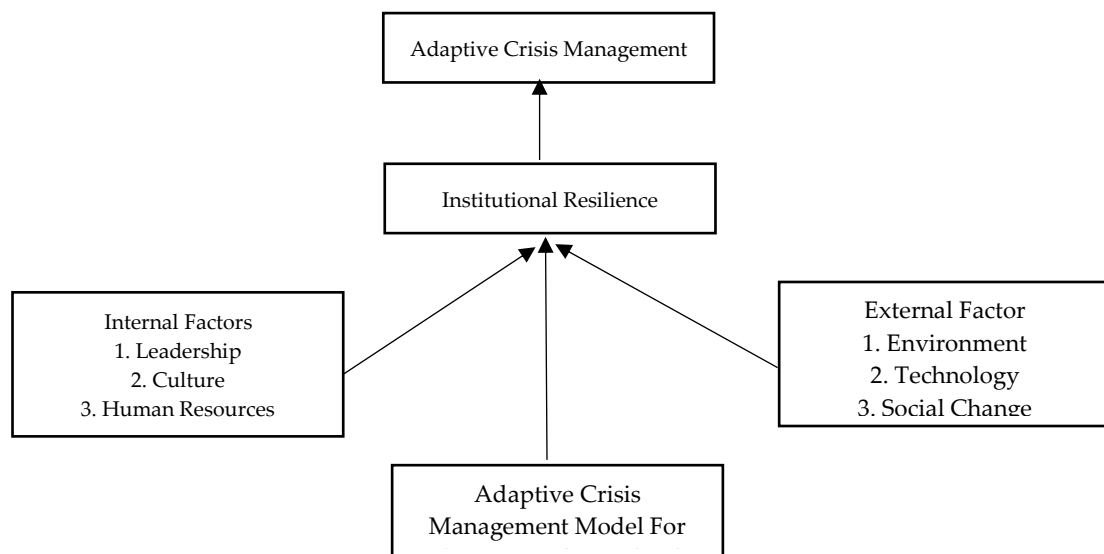


Figure 1. Conceptual Framework of the Adaptive Crisis Management Model for Pondok Pesantren Hidayatul Mubtadiin Jati Agung

FINDINGS AND DISCUSSION

Findings

Hidayatul Mubtadiin Jati Agung Islamic Boarding School's Response to the Crisis

The results of the study show that the Hidayatul Mubtadiin Jati Agung Islamic Boarding School has a level of institutional awareness of potential risks and crises that can disrupt the stability of education and student care. Risk is understood as a condition with the potential to disrupt the order of the pesantren environment, the continuity of the learning process, and the harmony of students' collective life. This awareness is formed from the long experience of pesantren in managing internal dynamics and dealing with various external influences.

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Table 1. Types of Risks and Crisis Identification Patterns at Hidayatul Mubtadiin Jati Agung Islamic Boarding School

No	Risk Type	Sources of Risk	Identifying Actors	Early Symptoms
1	Student health	Internal	Dormitory Nanny, Ustadz	Students are sick repeatedly, tired
2	Discipline of students	Internal	Caregiver, senior student	Rule violations
3	Environmental safety	Internal–external	Administrator, senior students	Petty conflicts
4	Learning process	Internal	Ustadz	Decreased concentration
5	Facilities and infrastructure	Internal	Manager	Limited facilities
6	Influence of the outdoor environment	External	Caregiver, senior student	Behavior change

Source: Data processed by researchers, 2025

Table 1 shows that the most frequently identified risks stem from internal factors within the pesantren, especially those related to students' health, discipline, and learning process. The most active actors in recognizing risks are dormitory caregivers, ustadz, and senior students through direct observation in daily activities. The initial symptoms of risk are generally simple and recurrent, so they serve as the basis for a quick, flexible initial response to prevent the problem from escalating.

Internal Factors Forming Institutional Resilience at Hidayatul Mubtadiin Jati Agung Islamic Boarding School

The institutional resilience of Islamic boarding schools is reflected in their ability to sustain students' educational, nurturing, and social activities despite various pressures. This resilience is shaped by historical internal factors that are sustained in the daily practice of Islamic boarding schools.

Table 2. Internal Factors Forming Institutional Resilience at Hidayatul Mubtadiin Jati Agung Islamic Boarding School

No	Internal Factors	Form of Practice	Institutional Impact
1	Kyai's leadership	Instruction and example	Cohesion and compliance
2	Organizational culture	Discipline and togetherness	Behavioral stability
3	HR Commitment	Dedication of the ustadz and caregivers	Sustainability of activities
4	Student development system	Layered construction	Early detection of problems
5	Internal relations	Fast and informal communication	Swift response

Source: Data processed by researchers, 2025

Table 2 shows that kyai leadership and organizational culture are the most prominent factors in shaping institutional resilience. The commitment of human resources and a layered student

development system strengthens the internal stability of the pesantren. Close internal relationships speed up communication, allowing fast and effective handling of disturbances.

The Role of Islamic Values in Maintaining the Stability of the Hidayatul Mubtadiin Jati Agung Islamic Boarding School Institution

Islamic values are strongly internalized in the lives of students and staff at Islamic boarding schools, and they serve as the main reference for internalization, especially during crises. These values shape the attitudes, behaviors, and decision-making patterns of pesantren residents.

Table 3. Islamic Values in Crisis Management Practices at Hidayatul Mubtadiin Jati Agung Islamic Boarding School

No	Islamic Values	Form of Implementation	Function
1	Tawakal	Calm attitude accompanied by effort	Psychological stability
2	Patience	Gradual settlement	Reducing conflict
3	Discipline	Obedience to rules and worship	Collective order
4	Deliberation	Decision-making discussions	Policy legitimacy
5	Togetherness	Support each other	Social stability

Source: Data by researchers, 2025

Table 3 helps support the order and legitimacy of decisions. At the same time, the value al togetherness strengthens social stability and prevents the escalation of conflicts in the pesantren environment.

Discussion

The results of the study show that the risk identification process at the Hidayatul Mubtadiin Jati Agung Islamic Boarding School is informal, participatory, and largely based on collective experience accumulated over time. These findings indicate that the pesantren has developed an inherent awareness of potential risks and crises, even though a formal or well-documented risk management system does not yet support this awareness. Risk identification is carried out through daily interactions, routine evaluations, and shared reflections among key actors within the institution. From an adaptive management perspective, the insights and intuitions of the kyai, caregivers, and senior students serve as an early warning system, enabling the institution to respond quickly to emerging challenges (Basori et al., 2023; Mutawakkil & Barizi, 2024). This collective vigilance helps maintain institutional stability, continuity of educational activities, and social cohesion within the pesantren. Although the approach relies heavily on experiential knowledge, it demonstrates the capacity of traditional institutions to adapt and survive amid uncertainty, while also highlighting the potential benefits of integrating formal risk management frameworks in the future (Mustafidin, 2025; Ngarawula & Roseli, 2025).

When juxtaposed with modern crisis management theory, the practice of risk identification in Islamic boarding schools remains at the stage of *Risk awareness* and has not progressed to *Risk preparedness*. Ruli Candra explained that many educational institutions have good risk awareness but have not developed a structured risk-mapping and documentation system (Candra et al., 2025). The findings of this study corroborate this view, as pesantren tend to rely more heavily on individual intuition, experiential knowledge, and informal authority structures than on formalized institutional mechanisms or standardized procedures. While this condition enables pesantren to respond quickly and flexibly to emerging challenges and situational changes, it also creates a vulnerability to long-term inconsistency, particularly when leadership transitions occur or when accumulated experience is not systematically documented and transferred across generations (Rosyidah et al., 2022; Ruswandi et al., 2025).

Rapid and flexible crisis response mechanisms demonstrate key characteristics of institutional resilience. Pesantren maintains the core functions of education and nurturing despite facing various disruptions. Agus Kurniawan stated that institutional resilience is characterized by an organization's ability to withstand pressure without losing internal stability (Kurniawan & Hartati, 2025). In the context of Islamic boarding schools, strong social cohesion, high levels of compliance with religious and institutional authority, and direct communication patterns function as key factors enabling effective, coordinated crisis responses. These characteristics facilitate rapid information flow, collective decision-making, and disciplined implementation of emergency measures, thereby reducing uncertainty and strengthening institutional resilience during critical situations (D'Alessio et al., 2024; Guo et al., 2025; Wang et al., 2023).

Crisis response based on informal communication and deliberation indicates that pesantren rely heavily on internal social structures as the primary instrument for controlling and stabilizing critical situations. Decision-making processes are commonly conducted through direct discussions among key actors, such as kyai, caregivers, and senior students, allowing rapid consensus and coordinated action without procedural delays (Aslamiyah et al., 2022; Fanani, 2021; Safebriyansyah, 2021). This pattern aligns with Fitra Putri Oganda's findings, which demonstrate that pesantren tend to prioritize interpersonal relationships, trust, and moral authority over formal bureaucratic procedures. Such an approach proves effective within religious communities characterized by strong emotional bonds, shared values, and high levels of obedience to leadership. However, this model also reveals structural limitations when pesantren encounter complex, large-scale, or

recurring crises that require standardized responses, systematic documentation, and long-term planning. Without formal mechanisms, crisis handling may become inconsistent, overly dependent on individual figures, and less sustainable when institutional challenges grow in scope and frequency (Oganda et al., 2025).

The role of kyai leadership in crisis management emerges as the central finding of this study, highlighting the kyai not only as a key decision-maker but also as a stabilizing figure who maintains the psychological and emotional well-being of the pesantren community during critical situations. This leadership style reflects a form of spiritual-transformational leadership that emphasizes exemplary conduct, moral legitimacy, and strong collective trust (Nasith, 2024). In line with Muhammad Amin's perspective, leadership grounded in spiritual values plays a strategic role in strengthening institutional resilience, enabling Islamic educational institutions to endure crises while preserving social harmony and organizational continuity (Amin et al., 2025).

However, the high dependence on kyai figures also raises institutional challenges. From an organizational management perspective, reliance on a single key actor can undermine the system's sustainability when leadership limitations or structural changes occur (Galleli & Amaral, 2026; Lundeto et al., 2021; Scherer & Voegtlin, 2020; Settembre-Blundo et al., 2021). This finding aligns with Anita's finding that many Islamic boarding schools remain *leader-centered* in crisis management (Anita et al., 2022). Therefore, strengthening the mechanisms of delegation and document decisions is an important need. Internal factors such as organizational culture, human resource commitment, and student development structure have been proven to strengthen the institutional resilience of Islamic boarding schools. Schools that foster discipline, obedience, and togetherness create social stability that makes it easier to control crises. Nur Agus Salim emphasized that the resilience of Islamic educational institutions is greatly influenced by the strength of their internal culture, which fosters solidarity and loyalty among institutional members (Salim et al., 2024).

On the other hand, the research also identifies internal obstacles, such as limited technology literacy, the absence of crisis management SOPs, and communication flows that are not fully systematic. This finding corroborates Aida Fitri Siregar's research, which shows that Islamic boarding schools tend to be reactive because they lack a planned risk-mitigation system. These obstacles reflect the gap between traditional managerial practices of pesantren and the demands of institutional management in the era of disruption (Siregar et al., 2025). The adaptive strategies applied by Islamic boarding schools, such as structural flexibility, learning adjustments, and the

involvement of senior students, show the existence of a sustainable organizational learning process. Islamic boarding schools learn from previous crisis experiences and make gradual adjustments to management practices (Badrin, 2024).

Overall, the findings and discussion of this study show that the most relevant adaptive crisis management model for pesantren is a hybrid approach that integrates Islamic values, spiritual leadership, and modern management principles. This model allows pesantren to maintain their religious identity while increasing preparedness and institutional resilience. This approach not only addresses the challenges posed by short-term crises, but also strengthens the sustainability of pesantren as Islamic educational institutions amid the dynamics of social change.

CONCLUSION

Adaptive crisis management at the Hidayatul Mubtadiin Jati Agung Islamic Boarding School is shaped by the Islamic boarding school's internal strengths, the spiritual leadership of the kyai, and adaptation practices that emerge from the institution's collective experience. The resilience capacity of Islamic boarding schools is reflected in the ability to identify risks in a participatory manner, conduct rapid cross-unit coordination, and utilize Islamic values as a foundation for calm and direction of action in crises. These findings confirm that the absence of formal procedures does not completely hinder crisis management, as structural flexibility, disciplined culture, and spiritual stability are the main capital in maintaining the sustainability of education and student care.

The contribution of this research lies in strengthening the perspective of Islamic education management that integrates the principles of institutional adaptation with the religious values of Islamic boarding schools. The limitations of this study include the single-study design and the absence of a formal instrument measuring institutional resilience. Therefore, further research is recommended to develop a more documented risk mitigation system, improve managerial capacity and technological literacy, and conduct comparative studies between Islamic boarding schools to enrich the development of adaptive crisis management models in the context of Islamic education.

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