

INTEGRATION OF ISLAMIC BOARDING SCHOOL VALUES IN CONTINGENCY COMMUNICATION STRATEGIES FOR EFFECTIVE CRISIS MANAGEMENT

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Abstract :

This study aims to identify and integrate pesantren values into contingency communication strategies to create more effective crisis management. The focus of the study is on the application of values such as honesty, exemplary behavior, deliberation, and sense of responsibility in crisis management in pesantren. The approach used is qualitative with a case study type, where data is collected through in-depth interviews with pesantren managers, kiai, senior santri, and communication practitioners involved in crisis management, as well as participatory observation in crisis situations. The results of the study indicate that honesty as the main value of pesantren can accelerate crisis recovery by maintaining transparency and credibility of information. The exemplary behavior of pesantren leaders has proven effective in providing a sense of calm and clear direction to the community and santri. In addition, the application of the principle of deliberation in decision-making during a crisis allows for the achievement of more inclusive solutions that are accepted by various parties. By integrating these pesantren values, a pesantren-based crisis communication model can be produced, which is not only more humane, but also effective in creating communication that builds trust and reduces fear in the midst of a crisis.

Keywords : Crisis Management, Contingency Communication, Islamic Boarding School Values

Abstrak :

Penelitian ini bertujuan mengidentifikasi dan mengintegrasikan nilai-nilai pesantren dalam strategi komunikasi kontingensi untuk menciptakan manajemen krisis yang lebih efektif. Nilai utama seperti kejujuran, keteladanan, musyawarah, dan tanggung jawab menjadi fokus dalam penerapan pengelolaan krisis di lingkungan pesantren. Dengan pendekatan kualitatif dan metode studi kasus, data diperoleh melalui wawancara mendalam dengan kiai, pengelola pesantren, santri senior, serta observasi partisipatif dalam situasi krisis. Hasil penelitian menunjukkan bahwa nilai kejujuran berperan penting dalam menjaga transparansi dan kredibilitas informasi selama krisis, sehingga mempercepat pemulihan. Keteladanan dari pemimpin pesantren memberikan ketenangan dan panduan yang jelas bagi santri dan masyarakat. Prinsip musyawarah membantu dalam pengambilan keputusan yang inklusif dan dapat diterima oleh semua pihak. Integrasi nilai-nilai ini melahirkan model komunikasi krisis berbasis pesantren yang lebih humanis dan efektif. Model ini mampu membangun kepercayaan, mengurangi kepanikan, serta menciptakan koordinasi yang lebih baik dalam menghadapi krisis, sehingga mendukung ketahanan dan keberlanjutan pesantren dalam situasi darurat.

Kata Kunci: Manajemen Krisis, Komunikasi Kontingensi, Nilai Pesantren.

INTRODUCTION

The integration of pesantren values into contingency communication

strategies for effective crisis management reflects the importance of a local wisdom-based approach in dealing with crisis situations (Hamilton and Masters 2020) (Vasconcelos 2022) . Pesantren, as a religious educational institution that has long played a role in producing generations with high morals and social awareness, holds a number of values that are very relevant to be applied in the context of crisis communication (Adler (USA) et al., 2022)(Hassall, 2020). Among them are values such as honesty, exemplary behavior, deliberation, and a sense of responsibility. These values are very important in building public trust and creating effective communication when a crisis occurs. In a crisis situation, transparent and open communication is the main key to avoiding uncertainty and rumors that can worsen the situation (Ruppel, Stranzl, & Einwiller, 2022)(Malhouni & Mabrouki, 2024). The value of honesty taught in Islamic boarding schools can help stakeholders to convey accurate and clear information to the public. Exemplary behavior, taught through the figure of the kiai or leader of the Islamic boarding school, becomes a model that is followed by many people, especially in how to respond to problems calmly and wisely. In addition, the principle of deliberation that is firmly held in Islamic boarding schools teaches the importance of collaboration in finding the best solution, which is very useful in formulating crisis communication strategies involving various parties (Fernandes, Silva, & Vils, 2023)(Syakhroza, Diyanty, & Dewo, 2021). The high sense of responsibility, which is taught to the students, also becomes a solid foundation in efforts to resolve the crisis, because each individual feels responsible for the safety of all. By integrating Islamic boarding school values into the crisis communication strategy, it is hoped that crisis management can be carried out more wisely and effectively, and can maintain public trust during difficult situations.

Previous studies relevant to the discussion on the integration of Islamic boarding school values in contingency communication strategies for effective crisis management include several studies that link religious and social values in communication practices and crisis management. One study that approaches this

topic was conducted by (Wibowo et al., 2022), which examined the role of Islamic boarding schools in strengthening social character in society. The study shows that Islamic boarding schools have a significant role in shaping individuals who not only understand religious values but also contribute to solving social problems with a wiser and more prudent approach.

In addition, research by (Jaenullah, Utama, & Setiawan, 2022)(Bashori, 2020) on crisis communication in the context of Islamic educational institutions, found that communication strategies that prioritize moral and ethical values contained in Islamic boarding school teachings can strengthen the effectiveness of communication in the midst of a crisis. Another relevant study is that conducted by (Abd Rahman, Mastuki, Osman, & Kasim, 2020)(Savira, Naufal, and Anwar 2024) , which examined the application of the principle of deliberation in decision-making in Islamic boarding schools. This study shows that deliberation, which is a central value in Islamic boarding schools, can be used as a model in designing contingency communication strategies, where all parties are involved in the decision-making process collectively, ensuring that the solutions taken are more inclusive and acceptable to all parties. By integrating these values into crisis management, Islamic boarding schools not only play a role in educating students, but also become a more adaptive and effective communication model in facing the challenges of the crisis.

The novelty of this study lies in the effort to integrate local values contained in Islamic boarding schools with contingency communication theory in the context of crisis management. Although there have been several studies linking Islamic boarding school values to character building and social management, this study offers a new perspective by placing Islamic boarding school values as the main component in designing a more effective crisis communication strategy. This study also offers a more humanistic approach based on social ethics that are very strong in Islamic boarding school traditions, such as deliberation, role models, and a sense of responsibility, which have not been widely explored in crisis communication studies. By integrating these

values, this study makes a new contribution to contingency communication theory, which has so far been dominated by rational and technocratic communication models. The values of honesty, role models, and deliberation from Islamic boarding schools, which are not only focused on conveying information but also on building trust and emotional involvement, provide a new approach to managing crises.

The purpose of this study is to identify and integrate pesantren values into contingency communication strategies to create more effective crisis management, as well as to explore the potential of values taught in pesantren, such as honesty, exemplary behavior, deliberation, and a sense of responsibility, and to apply them in the context of crisis management, both at the individual, organizational, and community levels. One of the strong arguments behind this goal is that so far, many crisis communication approaches tend to focus on technical and formal aspects, such as information management and media strategies, without considering the importance of ethical and social values that can strengthen communication between stakeholders and the wider community. Pesantren values, which prioritize good morals and harmonious relationships, have the potential to change the way we convey information in crisis situations. Therefore, through this study, it is hoped that a communication model can be found that does not only focus on technical efficiency, but also on building deeper, more empathetic relationships based on moral integrity. By integrating Islamic boarding school values into contingency communication strategies, it is hoped that the crisis management process can run more smoothly, increase faster recovery, and strengthen public trust in the institutions or parties involved.

RESEARCH METHOD

The research method that will be used in this study is a qualitative approach with a case study design and in-depth interviews. The qualitative approach was chosen because it aims to explore a deeper understanding of the application of Islamic boarding school values in contingency communication

strategies for effective crisis management (Abdussamad & Sik, 2021). Case studies will be taken from several Islamic boarding schools that actively participate in social activities and crisis management in the community, both on a small and large scale. This allows researchers to get a more concrete picture of how Islamic boarding school values are applied in real crisis situations.

Data collection will be conducted through in-depth interviews with several key parties, such as Islamic boarding school managers, kiai, senior students, and communication practitioners involved in crisis management. These interviews aim to explore their perspectives on the values applied in Islamic boarding schools and how these values can be integrated into crisis communication strategies. In addition, participant observation will also be conducted to directly observe communication practices applied in Islamic boarding schools in crisis situations.

The collected data will be analyzed using thematic analysis techniques, where researchers will identify key themes related to pesantren values and crisis communication strategies. This analysis process will help identify how values such as honesty, exemplary behavior, deliberation, and sense of responsibility are applied in the context of crisis communication. The results of this analysis will then be used to develop a crisis communication model based on pesantren values, which is expected to contribute to more humanistic and effective contingency communication practices.

FINDINGS AND DISCUSSION

Honesty as the Main Pillar in Crisis Communication

The value of honesty in Islamic boarding schools plays a very important role in creating transparent and accurate communication, especially in crisis situations. The honesty taught in Islamic boarding schools teaches students and leaders of Islamic boarding schools not only to convey information correctly, but also to maintain credibility and public trust. In the context of a crisis, when uncertainty often strikes, honesty is one of the main keys to overcoming

confusion and fear in society. The application of this value of honesty allows parties involved in crisis communication, such as institutions or organizations that lead, to provide clear, unconfusing information and avoid speculation that can worsen the situation. Therefore, the integration of Islamic boarding school honesty values in crisis management can accelerate the recovery process and create better relationships between leaders and communities affected by the crisis.

To explore the application of honesty values in crisis communication at the Salafiyah Ainul Huda Islamic Boarding School, an interview was conducted with the caretaker of the Salafiyah Ainul Huda Islamic Boarding School, KH. Anas Masykuri. In the interview, he revealed:

"Honesty is the main foundation in everything, including in dealing with a crisis. When a major event occurs, be it a natural disaster or a social problem, we at the Islamic boarding school always prioritize providing accurate and honest information to the community. We do not want the community to panic even more because of unclear or even incorrect information. This is not just about conveying facts, but also about showing that we care and are not hiding anything from them."

In addition to the interview with KH. Anas Masykuri, several students also gave similar views. One of the senior students, Kang Iskandar, said,

"We are always taught to speak honestly, especially in a crisis situation. People are more at ease when they know we are not hiding anything, and this makes us feel more confident in dealing with a crisis."

From this interview, it can be concluded that honesty applied in Islamic boarding schools is not only applicable in daily life, but also becomes the main principle in crisis management. The application of honesty in crisis communication can accelerate recovery and reduce fear among the community, as conveyed by the sources.

This also proves that the value of honesty applied in the Ainul Huda Salafiyah Islamic Boarding School plays a central role in building effective crisis communication. Honesty not only functions as a way to convey facts, but also as

a way to maintain trust and reduce fear in an anxious society. By providing accurate and transparent information, the Islamic boarding school is able to reduce speculation that has the potential to worsen the situation, as well as increase a sense of security among people affected by the crisis. This is in line with the *Situational Theory Crisis Communication Theory* (SCCT) developed by (Wen, Li, & Song, 2021), which emphasizes the importance of credibility in crisis communication. In this theory, one of the recommended strategies is *apology and corrective action* which involves acknowledging the problem and delivering solutions in an honest and open manner. Honesty, as explained by KH. Anas Masykuri, is not only about conveying facts, but also about showing empathy and concern, which builds emotional closeness between leaders and the community.

The Exemplary Behavior of Islamic Boarding School Leaders in Responding to Crisis

Role models help create emotional and social stability, and provide clear direction to the community and students. The role models of pesantren leaders play an important role in creating emotional and social stability, especially in dealing with crisis situations. In the context of pesantren, leaders such as kiai become a source of inspiration and calm for the community and students. When a crisis strikes, the community often feels anxious and confused, but with leaders who demonstrate calm, wisdom, and a firm attitude, the situation can become more controlled. Leaders who set a good example are able to direct students and the community to act calmly and in a structured manner. They not only serve as examples in attitude and behavior, but also provide clear instructions on the steps to be taken to overcome the crisis, thereby reducing the panic and confusion that can arise.

To dig deeper into the importance of role models in crisis management, an interview was conducted with KH. Anas Masykuri. In the interview, he explained:

"In a crisis situation, such as a disaster or a major social event, students and the

community tend to look for role models. When a pesantren leader, like me, demonstrates a calm and confident attitude, it immediately affects their mood. We are not only giving practical advice, but also showing that we can face it together. Our example of maintaining calm really helps them feel more secure and confident. Their trust is built, and that is very important in reducing fear that can disrupt the situation."

From this interview, it can be concluded that the exemplary behavior of the pesantren leader is very effective in maintaining emotional and social stability in the midst of a crisis. The calm and wise attitude shown by the pesantren leader not only helps provide clear direction, but also provides a sense of security and stability for the community and students affected by the crisis. Exemplary behavior in maintaining calm not only provides practical guidance, but also provides a sense of security and reduces fear. This is in line with the *Social Learning theory Theory* from (Xiao, Yan, Li, & Liu, 2024) where individuals tend to imitate the behavior of leaders they consider credible and authoritative. In the context of Islamic boarding schools, the exemplary behavior of kiai or Islamic boarding school leaders serves as a behavioral model that helps reduce chaos and increase stability during crises.

Implementation of Deliberation for Decision Making in Crisis

The principle of Islamic boarding school deliberation is applied in collective decision-making during a crisis, involving various related parties. The principle of deliberation applied in Islamic boarding schools plays an important role in collective decision-making, especially in facing a crisis. Deliberation, which prioritizes discussion and joint consensus, allows all related parties, be it students, administrators, or the community around the Islamic boarding school, to participate in determining the most appropriate steps to overcome the problems faced. In a crisis situation, decisions taken collectively have more value because they reflect the voices and considerations of the various parties involved. The application of this deliberation not only encourages a sense of togetherness, but also increases a sense of shared responsibility for the resulting solutions. When a crisis comes, many elements need to be considered, and by involving

various parties in the deliberation, the decisions taken become more comprehensive and acceptable to all parties involved.



To dig deeper into the application of the principle of deliberation in decision-making during the crisis, an interview was conducted with KH. Anas Masykuri, a kiai who plays an active role in decision-making at the Salafiyah Ainul Huda Islamic Boarding School . In the interview, he explained the process of implementing the principle of deliberation in decision-making during the crisis. Deliberation For Decision Making in Crisis :

Figure 1 : a chart depicting " Implementation Deliberation For Decision Making in Crisis " in the environment Islamic boarding school

From this Chart, it can be concluded that the principle of deliberation applied in Islamic boarding schools plays a key role in collective decision-making, leading to more inclusive and widely accepted solutions. This deliberation process not only strengthens the sense of togetherness but also produces wiser and more impactful decisions.

The application of the principle of deliberation in collective decision-making in this Islamic boarding school involves various parties, including students, Islamic boarding school administrators, and the surrounding

community, creating decisions that are more inclusive and acceptable to all parties. Deliberation helps ensure that various perspectives and interests are considered, which ultimately results in more mature and comprehensive decisions. This process strengthens the sense of togetherness and collective responsibility, and provides space for all parties to feel valued and involved. In a crisis, where uncertainty and tension are high, deliberation also serves as a medium to reduce tension and find the best joint solution.

This is in line with the findings of (Farokhmanesh et al. 2024) (Miller & Lee, 2001) namely, decision making involving many parties can produce better decisions because various views and experiences can reduce individual bias and enrich the solutions found. In addition, the theory of *Participatory Decision Making* also supports this finding, which shows that when individuals feel involved in the decision-making process, they are more likely to accept and implement the decision with full responsibility.

CONCLUSION

From the discussion above, it can be concluded that the principles applied in Islamic boarding schools, such as honesty, exemplary leadership, and deliberation, have a very important role in crisis management and social recovery. Honesty as the main pillar in crisis communication helps create clear, accurate, and transparent information, which can reduce fear and confusion in the community. As explained by KH. Abdul Karim, honesty is not just about conveying facts, but also showing concern for the affected community. Honesty in crisis communication allows Islamic boarding school leaders to build trust which is very important in facing situations full of uncertainty.

In addition, the exemplary behavior of Islamic boarding school leaders plays a major role in creating emotional and social stability during a crisis. Leaders who demonstrate calm, wisdom, and a firm attitude can provide a sense of security and clear direction to students and the community. This not only helps reduce anxiety but also strengthens the community's trust in the leader. As

expressed by KH. Abdul Karim, the exemplary behavior given by Islamic boarding school leaders is very influential in maintaining social stability in the midst of a crisis situation.

Finally, the principle of deliberation applied in collective decision-making shows that decisions taken together and involving various parties will be more inclusive and accepted by all parties. Deliberation encourages a sense of togetherness and shared responsibility, and produces more comprehensive and wise decisions. This is in line with the theory of *Group Decision Making* and *Participatory Decision Making*, which shows that decision-making involving many perspectives will lead to better and more effective solutions in dealing with crises. Overall, the application of these values in Islamic boarding schools shows that effective crisis management does not only rely on technical policies or decisions, but also prioritizes deep moral and social principles, which focus on transparency, exemplary behavior, and collective participation.

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