



Research Article

Received: 13 July 2025, Revised: 17 July 2025, Accepted: 17 September 2025, Published: 02 October 2025

Crisis Management in Islamic Boarding Schools: Radicalism Issues and Negative Perceptions

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ABSTRACT:

Islamic boarding schools (pesantren) in Indonesia are pivotal in shaping character and promoting religious moderation but face challenges such as radicalism, negative perceptions, and communication conflicts. These issues can lead to crises including social tension, degraded image, internal disintegration, and threats to sustainability. This study investigates the crisis management strategies of pesantren, focusing on factors enabling and hindering success. The research employs a qualitative approach, using an interpretive paradigm to conduct in-depth interviews with 25 informants from four pesantren in East Java, supported by direct observation and document analysis. Thematic analysis reveals that effective crisis management hinges on communication readiness, fostering tolerance and moderation, and strategic collaboration with external entities like security forces and community leaders. Pesantren that swiftly respond and cultivate positive narratives through strategic communication, underpinned by a strong internal culture, better mitigate radicalism's effects and enhance their moderate image. These insights underscore the necessity of a holistic crisis management strategy to ensure the stability and sustainability of pesantren in society.

Keywords: Crisis Management, Pesantren, Radicalism, Tolerance, Communication, Collaboration

ABSTRAK:

Pesantren di Indonesia berperan penting dalam membentuk karakter dan mempromosikan moderasi beragama, tetapi menghadapi tantangan seperti radikalisme, persepsi negatif, dan konflik komunikasi. Isu-isu ini dapat menyebabkan krisis termasuk ketegangan sosial, degradasi citra, disintegrasi internal, dan ancaman terhadap keberlanjutan. Studi ini menyelidiki strategi manajemen krisis pesantren, dengan fokus pada faktor-faktor yang memungkinkan dan menghambat keberhasilan. Penelitian ini menggunakan pendekatan kualitatif, menggunakan paradigma interpretatif untuk melakukan wawancara mendalam dengan 25 informan dari empat pesantren di Jawa Timur, didukung oleh observasi langsung dan analisis dokumen. Analisis tematik mengungkapkan bahwa manajemen krisis yang efektif bergantung pada kesiapan komunikasi, menumbuhkan toleransi dan moderasi, serta kolaborasi strategis dengan entitas eksternal seperti aparat keamanan dan tokoh masyarakat. Pesantren yang cepat merespons dan mengembangkan narasi positif melalui komunikasi strategis, yang didukung oleh budaya internal yang kuat, lebih mampu memitigasi dampak radikalisme dan meningkatkan citra moderat mereka. Wawasan ini menggarisbawahi perlunya strategi manajemen krisis yang holistik untuk memastikan stabilitas dan keberlanjutan pesantren di masyarakat.

Kata Kunci: Manajemen Krisis, Pesantren, Radikalisme, Toleransi, Komunikasi, Kolaborasi

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INTRODUCTION

In this ever-evolving and intricate age of globalization¹, Islamic boarding schools (pesantren) as traditional Islamic educational institutions in Indonesia are often perceived in a dualistic manner within society. On one hand, pesantren are respected as centers for moral and ethical development, while on the other hand, some parties highlight the potential teachings that could incite radicalism.^{2,3} This fact challenges the notion that all pesantren are homogeneous in their educational vision and mission, revealing a gap between the management theories of pesantren education and the social realities they face.^{4,5} As concerns about radicalism increase, many have stated that Islamic boarding schools must prove themselves as moderate and inclusive educational institutions.^{6,7} Evidence shows that although Islamic

¹ Ahmad Baedowi et al., "Strategic Management of Islamic Teaching for Strengthening Religious Moderation in Public Universities," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 7, no. 1 (April 2025): 245–59, <https://doi.org/10.37680/scaffolding.v7i1.7026>.

² Robiatul Auliyah and Dian and Agustia, "Determinants of Business Success at Sunan Drajat Islamic Boarding School, East Java Indonesia," *Cogent Business & Management* 12, no. 1 (December 2025): 2492828, <https://doi.org/10.1080/23311975.2025.2492828>.

³ Tatang Muttaqin and Marijtje and van Duijn, "The Achievement Gap in Indonesia? Organizational and Ideological Differences between Private Islamic Schools," *School Effectiveness and School Improvement* 31, no. 2 (April 2020): 212–42, <https://doi.org/10.1080/09243453.2019.1644352>.

⁴ Chusnul Chotimah and Mirna and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (December 2025): 2442235, <https://doi.org/10.1080/2331186X.2024.2442235>.

⁵ Maemonah Maemonah and Hafidh and Aziz, "Contestation of Islamic Educational Institutions in Indonesia: Content Analysis on Social Media," *Cogent Education* 10, no. 1 (December 2023): 2164019, <https://doi.org/10.1080/2331186X.2022.2164019>.

⁶ Syamsul Ma'arif, "Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia," *Journal of Social Studies Education Research* 9, no. 2 (May 2018): 104–23.

⁷ Abdul Aziz, *Constructing Ideological Authority: A Study on the Radical and Moderate Muslim Middle Classes in the Contemporary Politics of Indonesian Islam* (Ridderprint BV, 2023).

boarding schools have made various proactive efforts to address the issue of radicalism, negative perceptions still often dominate public discourse. This suggests that crisis management theory, which emphasizes the importance of a quick and appropriate response to issues that can damage an institution's reputation^{8,9} has not been fully implemented effectively in the field. Many Islamic boarding schools still have difficulty in implementing crisis management practices strategically, so there is a gap between theory and real practice. Data from observations and interviews show that many Islamic boarding schools are still unable to respond optimally, so that their moderate image has not been fully established and the risk to reputation remains.^{10,11}

Previous studies have examined management strategies within Islamic boarding schools (pesantren) to address the challenges of modern education. For instance, Eko Prasetyo's study highlights the importance of a balanced curriculum between religious and general knowledge as an effort to enhance moderation in education.¹² R. William Liddle's research focuses on

⁸ An-Sofie Claeys and W Timothy Coombs, "Organizational Crisis Communication: Suboptimal Crisis Response Selection Decisions and Behavioral Economics," *Communication Theory* 30, no. 3 (August 2020): 290–309, <https://doi.org/10.1093/ct/qtz002>.

⁹ Michail Vafeiadis et al., "Refuting Fake News on Social Media: Nonprofits, Crisis Response Strategies and Issue Involvement," *Journal of Product & Brand Management* 29, no. 2 (May 2019): 209–22, <https://doi.org/10.1108/JPBM-12-2018-2146>.

¹⁰ Santi Kusumaningrum and Harriot and Beazley, "Children during the COVID-19 Pandemic: Children and Young People's Vulnerability and Wellbeing in Indonesia," *Children's Geographies* 20, no. 4 (July 2022): 437–47, <https://doi.org/10.1080/14733285.2021.1900544>.

¹¹ Eko Wahyono et al., "Mediating Human Security and Social Protection: A Strategic Scheme for the Social Institution in Indonesia Disaster Cycle," in *Climate Crisis, Social Responses and Sustainability: Socio-Ecological Study on Global Perspectives*, ed. Uttam Mukhopadhyay et al. (Cham: Springer Nature Switzerland, 2024), 399–420.

¹² Rezzy Eko Caraka et al., "Understanding Pediatric Health Trends in Papua: Insights From SUSENAS, RISKESDAS, Remote Sensing, and Its Relevance to Prabowo and Gibran's Free Lunch and Milk Program," *IEEE Access* 12 (2024): 51536–55, <https://doi.org/10.1109/ACCESS.2024.3380018>.

analyzing the potential for radicalism in curricula and teaching, but does not adequately address crisis management strategies that pesantren institutions can adopt.^{13, 14} Additionally, previous research tends to lack practical perspectives from pesantren leaders in managing public perception and handling accusations of radicalism.^{15, 16} However, research specifically addressing crisis management strategies in dealing with radicalism issues remains limited.¹⁷

The novelty of this research lies in its holistic approach, combining crisis management analysis with case studies of actual pesantren. This study aims to fill the gap by offering practical guidelines and strategic recommendations that pesantren managers can implement to strengthen their institutional image and effectively handle radicalism concerns.^{18, 19}

¹³ Ali Sodikin and Roehana Rofaidatun Umroh, "Towards an Interreligious Fiqh: A Study of the Culture-Based Religious Tolerance in the Kaloran Community, Central Java, Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 159–80, <https://doi.org/10.14421/ajis.2023.611.159-180>.

¹⁴ Serafettin Pektas, "A Comparative Analysis of Three Sunni Muslim Organizations on 'moderate' and 'radical' Islam in Egypt, Morocco and Indonesia," *Religion* 51, no. 2 (April 2021): 190–213, <https://doi.org/10.1080/0048721X.2020.1868383>.

¹⁵ M Nurul Ikhsan Saleh, "Perceptions of Pesantren Leaders towards Islamic Moderation Approaches in Combating Radicalism and Terrorism," *Cogent Arts & Humanities* 12, no. 1 (December 2025): 2474826, <https://doi.org/10.1080/23311983.2025.2474826>.

¹⁶ Jens Koehrsen, "Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities," *WIREs Climate Change* 12, no. 3 (2021): e702, <https://doi.org/10.1002/wcc.702>.

¹⁷ Robin Andersson Malmros, "Prevention of Terrorism, Extremism and Radicalisation in Sweden: A Sociological Institutional Perspective on Development and Change," *European Security* 31, no. 2 (April 2022): 289–312, <https://doi.org/10.1080/09662839.2021.1974403>.

¹⁸ Mohammad Fahri Husaeni and Udin and Supriadi, "Challenging Gender Mainstreaming through the Narrative of Islamic Youth Organization: A Case Study on Persis in Indonesia," *Asian Journal of Women's Studies* 29, no. 1 (January 2023): 97–120, <https://doi.org/10.1080/12259276.2023.2186631>.

¹⁹ Ahmad Bukhori Muslim and Ridho and Ramazani, "Indonesian Pesantren-Affiliated Higher Education: Universal Islamic Values to Develop Locally Engaged

The goal of this research is to explore and analyze the crisis management strategies employed by pesantren in confronting radicalism and negative perceptions, as well as to formulate practical recommendations that can assist pesantren in enhancing their reputation as inclusive and moderate educational institutions.

This study argues that by applying effective, data-driven crisis management strategies, pesantren can significantly reduce the negative impacts of radicalism issues and rebuild public trust. Consequently, pesantren can function as more responsive and adaptable educational institutions in the face of social and political changes.²⁰ This research is important because it provides deeper insights into how pesantren can manage contemporary challenges that threaten their sustainability.²¹ By offering practical strategies applicable in real-world settings, this study contributes to the development of more responsive and adaptive educational management, while also helping to preserve the integrity and essential role of pesantren within society.^{22, 23}

but Globally Oriented Multilingual Graduates," *Research in Post-Compulsory Education* 29, no. 1 (January 2024): 138–57, <https://doi.org/10.1080/13596748.2023.2285633>.

²⁰ Bagong Suyanto and Rahma and Sugihartati, "Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia," *Studies in Conflict & Terrorism* 45, no. 2 (February 2022): 153–72, <https://doi.org/10.1080/1057610X.2019.1654726>.

²¹ Muhamad Taufik Bintang Kejora et al., "Ekopesantren: An Ecology-Based Education Model with Local Wisdom Supports the Sustainable Development Goal's," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (February 2025): 291–306, <https://doi.org/10.35445/alishlah.v17i1.6246>.

²² Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 2021): 185–212, <https://doi.org/10.18326/ijims.v11i2.185-212>.

²³ Asep Jahidin, "Traditional Pesantren, Parental Involvement, and Santri Well-Being: Insights from Pesantren Sunan Pandanaran of Yogyakarta," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 7, no. 1 (June 2023): 21–36, <https://doi.org/10.14421/jpm.2023.071-02>.

METHODS

This research employs a qualitative approach with an interpretative paradigm to deeply understand the crisis management strategies implemented by pesantren in addressing radicalism issues and negative perceptions.^{24,25} The main concepts used include crisis management theory (Mitroff et al., 2015) and strategic communication approaches (Fearn-Banks' 2007), which emphasize the importance of rapid response, effective communication, and building a positive image.^{26,27} The primary goal of this study is to provide an in-depth explanation of how pesantren manage crises related to radicalism through the strategies they apply, including obstacles faced and successes achieved.

The study was conducted in four different pesantren in East Java, selected based on the diversity of their characteristics. The economic background and management style of Islamic boarding schools influence their ability to respond to crises, where open resources and leadership increase effectiveness, while limitations and authoritarian styles decrease it. The level of success depends on a quick response and the ability to build a positive image continuously, to account for varying vulnerabilities to radicalism issues and public image across locations. The main focus of the research is the crisis management process, communication strategies, and community perceptions of the pesantren. The unit

²⁴ Mun'im Sirry, *Youth, Education, and Islamic Radicalism: Religious Intolerance in Contemporary Indonesia* (University of Notre Dame Press, 2024).

²⁵ Nur Arifuddin et al., *Transformative Islamic Education Model for Against Radicalism and Terrorism* (Academia Publication, 2024).

²⁶ Tobias Brosch, "Affect and Emotions as Drivers of Climate Change Perception and Action: A Review," *Current Opinion in Behavioral Sciences*, Human Response to Climate Change: From Neurons to Collective Action, 42 (December 2021): 15–21, <https://doi.org/10.1016/j.cobeha.2021.02.001>.

²⁷ Maria J. Ribal et al., "European Association of Urology Guidelines Office Rapid Reaction Group: An Organisation-Wide Collaborative Effort to Adapt the European Association of Urology Guidelines Recommendations to the Coronavirus Disease 2019 Era," *European Urology* 78, no. 1 (July 2020): 21–28, <https://doi.org/10.1016/j.eururo.2020.04.056>.

of analysis includes in-depth interviews and direct field observations, as well as the collection of internal pesantren documents related to crisis management and radicalism prevention.^{28,29} This type of research is a descriptive qualitative study, with primary data sources obtained through interviews with 25 informants, comprising pesantren managers, kyais, administrative staff, and senior santri, along with secondary data including internal documents, reports, media coverage, and supporting literature related to crisis management and radicalism prevention in pesantren.

Data collection was conducted in several stages. In-depth interviews were semi-structured, aimed at exploring the practices and experiences of informants regarding crisis management strategies, their experiences in dealing with radicalism issues, and community communication. Additionally, direct field observations were performed to observe actual crisis management practices and the environment during the research period.^{30,31} Data collection was further supplemented by documentation, such as policy documents, activity reports, and relevant media recordings. The data analysis was carried out thematically, involving data reduction steps such as summarizing and filtering interview and

²⁸ Abdul Karim and Firman and Mansir, "Altruistic Works, Religion, and Corruption: Kiais' Leadership to Shape Anti-Corruption Values in Pesantren," *Cogent Social Sciences* 9, no. 1 (December 2023): 2238968, <https://doi.org/10.1080/23311886.2023.2238968>.

²⁹ M. Mukhibat and M. and Sutoyo, "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (December 2024): 2302308, <https://doi.org/10.1080/2331186X.2024.2302308>.

³⁰ Imran Khan et al., "Investing in Disaster Relief and Recovery: A Reactive Approach of Disaster Management in Pakistan," *International Journal of Disaster Risk Reduction* 75 (June 2022): 102975, <https://doi.org/10.1016/j.ijdr.2022.102975>.

³¹ Håvard Haugstvedt and Svein Erik and Tuastad, "'It Gets a Bit Messy': Norwegian Social Workers' Perspectives on Collaboration with Police and Security Service on Cases of Radicalisation and Violent Extremism," *Terrorism and Political Violence* 35, no. 3 (April 2023): 677–93, <https://doi.org/10.1080/09546553.2021.1970541>.

observation results, followed by organizing data into narratives and tables to facilitate interpretation.^{32, 33} Furthermore, preliminary conclusions were drawn and validated through source triangulation and participant confirmation to ensure data validity.^{34, 35} The interpretation of data aimed to identify patterns of effective practices, obstacles, and supporting factors in pesantren crisis management related to radicalism issues, along with developing relevant strategic recommendations.³⁶

RESULTS AND DISCUSSION

The results of the study indicate that pesantren crisis management relies heavily on an effective internal communication system and mature procedures. Preparedness and rapid response, such as regular training, coordination, and the use of formal and informal communication channels, have proven to be fundamental in dealing with issues of radicalism and negative image. These findings support the theory of crisis management which emphasizes the importance of preparedness and responsive communication as key success factors. However, this study also has limitations, such as the focus on internal aspects and limited representation of various pesantren in certain areas, so the results

³² Wen Xu and Katina Zammit, "Applying Thematic Analysis to Education: A Hybrid Approach to Interpreting Data in Practitioner Research," *International Journal of Qualitative Methods* 19 (January 2020): 1609406920918810, <https://doi.org/10.1177/1609406920918810>.

³³ Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal* 33, no. 2 (May 2025): 199–229, <https://doi.org/10.1177/14413582241264619>.

³⁴ Rebecca S. Natow, "The Use of Triangulation in Qualitative Studies Employing Elite Interviews," *Qualitative Research* 20, no. 2 (April 2020): 160–73, <https://doi.org/10.1177/1468794119830077>.

³⁵ Jessica L. Johnson, Donna Adkins, and Sheila Chauvin, "A Review of the Quality Indicators of Rigor in Qualitative Research," *American Journal of Pharmaceutical Education* 84, no. 1 (January 2020): 7120, <https://doi.org/10.5688/ajpe7120>.

³⁶ Nur Ali and Muhammad Islahul and Mukmin, "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (October 2021): 383–405, <https://doi.org/10.1080/09596410.2021.1996978>.

may not be fully generalizable. This analysis emphasizes the need for integration of strategic communication practices and strengthening of internal culture as a basis for adaptive and sustainable policies. The quote from the pesantren manager, "Responsiveness can make a big difference," shows that speed and preparedness play an important role, but further analysis is needed to identify more complex implementation challenges and success factors.

This phenomenon aligns with Mitroff's (2015) theory, which asserts that organizations that can integrate communication as part of their internal culture will be more responsive in managing uncertainty and crises. Mitroff adds, "Organizations that can internalize communication effectively will have the mathematical capability to control the narrative and respond quickly when a crisis arises." According to the communication management theory, Fearn-Banks' (2007) situational model emphasizes that in facing crises, organizations must be able to take responsive steps according to the urgency and impact of the issue. Fearn-Banks states, "Speed and accuracy of response are the main indicators of the success of a crisis communication strategy."

Islamic boarding schools have taken various strategic steps to build and instill a culture of tolerance and moderation sustainably as an effort to prevent the entry of extremist ideas and strengthen their moderate image. One of the main steps is to routinely hold character building activities, religious moderation training, and workshops that emphasize the importance of diversity, peace, and mutual respect. These activities are not only ceremonial, but are designed as an integral part of the character education process, which aims to instill these values deeply and inherently in the minds of students.

In addition, Islamic boarding schools actively integrate tolerance and moderation education into the curriculum and extracurricular activities, such as group discussions, simulations, and the development of cultural and religious identity

strengthening programs. This approach supports the creation of a conducive internal climate and resistance to extremist ideas, because students are taught to understand and appreciate diversity directly and practically.

Analytically, these steps reflect the philosophy of Guscho (2016) and Galtung (1990) that character building and peace must be rooted in the internalization of the values of tolerance and cultural identity as the main foundation. Thus, Islamic boarding schools do not only instill values formally, but internalize them as part of the institutional identity and individual character.³⁷ This approach ensures that the culture of moderation is not temporary or formalistic, but rather becomes part of the core character of Islamic boarding schools as inclusive and moderate institutions, and are able to survive in facing various challenges of extremism in the future.³⁸

Active collaboration with external parties such as security forces, community leaders, religious figures, and local media is crucial for strengthening a positive image.³⁹ Pesantren (Islamic boarding schools) recognize that successful crisis management heavily relies on these networks. A pesantren manager stated, "We maintain close relationships with local police and religious leaders. Through joint activities, we reinforce messages of peace and tolerance in the community. Additionally, we actively use social media to convey narratives of peace and diversity." This quote

³⁷ Miftahul Huda, "Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (January 2024): 59–71, <https://doi.org/10.35723/ajie.v8i1.458>.

³⁸ Suparta Suparta, "RELIGIOUS MODERATION-BASED CURRICULUM FOR URBAN MUSLIMS: A STUDY IN ISLAMIC UNIVERSITY OF INDONESIA ISLAMIC BOARDING SCHOOL," *Akademika: Jurnal Pemikiran Islam* 29, no. 1 (January 2024): 1–12, <https://doi.org/10.32332/akademika.v29i1.8732>.

³⁹ Kate Gooding et al., "How Can We Strengthen Partnership and Coordination for Health System Emergency Preparedness and Response? Findings from a Synthesis of Experience across Countries Facing Shocks," *BMC Health Services Research* 22, no. 1 (November 2022): 1441, <https://doi.org/10.1186/s12913-022-08859-6>.

indicates that external collaboration and media are key parts of the pesantren management strategy to maintain stability.⁴⁰

According to Coombs (2012), effective crisis management requires a strong network with various stakeholders, including the media and community leaders, so that positive messages can be disseminated and public trust can be strengthened. In practice, Islamic boarding schools in the field have built partnerships with local media and community leaders to convey narratives of moderation and tolerance when facing radicalism issues.⁴¹ Everett Rogers' diffusion theory supports that social media and social networks are effective in spreading messages of peace quickly and widely, as seen from the use of digital media and community activities carried out by Islamic boarding schools to build a positive image.⁴² In addition, research by Mitroff and Anagnotton (2001) emphasized that the success of crisis management is highly dependent on previously formed networks, which facilitate the effective dissemination of peaceful and tolerant messages during a crisis. From observations and interviews in the field, Islamic boarding schools have activated collaboration with the media and community leaders as a strategic step, increasing the legitimacy of their messages and reducing the potential for social conflict. This shows that real practices in the field are in line with theory, where strong networks and strategic collaboration are the main capital in

⁴⁰ Muhaemin Latif and Erwin and Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia," ed. Luís Tinoca, *Cogent Education* 8, no. 1 (January 2021): 1968736, <https://doi.org/10.1080/2331186X.2021.1968736>.

⁴¹ Fasyiransyah, Idi Warsah, and Muhammad Istan, "Islamic Religious Education Learning Approach Based on Religious Moderation," *Al-Hayat: Journal of Islamic Education* 9, no. 1 (April 2025): 181–99, <https://doi.org/10.35723/ajie.v9i1.45>.

⁴² Daniel de Zayas and Jonathan Matusitz, "Understanding the Dissemination of ISIS Beheading Videos through the Diffusion of Innovations (DoI) Theory," *Journal of Policing, Intelligence and Counter Terrorism* 16, no. 3 (September 2021): 205–22, <https://doi.org/10.1080/18335330.2021.1892168>.

maintaining the image of Islamic boarding schools as moderate and tolerant institutions when facing the challenges of crisis.^{43, 44}

Structured and consistent external and internal policies serve as the formal foundation governing the steps to be taken when issues of radicalism and negative image arise. These policies include communication procedures when addressing issues, security protocols, and activities to strengthen character and tolerance.^{45, 46} The statement from the pesantren management shows that the institution has adopted a systematic approach to radicalism prevention and crisis management, by developing a written policy document as a formal guideline. The existence of this written policy demonstrates the institution's commitment to consistently instilling the values of tolerance and moderation, while providing clear standard guidelines for all elements of the pesantren. The emphasis on disciplined implementation shows that the pesantren recognizes the importance of internal integration and consistency in action, as well as reducing the possibility of misperceptions or actions that could potentially worsen a crisis situation. Analytically, this statement reflects a strategic step that supports strengthening a culture of moderation and preparedness, while also showing that the pesantren is trying to build a solid and systematic foundation in facing the challenges

⁴³ Latif and Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia."

⁴⁴ Khalid Arar et al., *Islamic-Based Educational Leadership, Administration and Management: Challenging Expectations through Global Critical Insights* (Taylor & Francis, 2023).

⁴⁵ Eva Sørensen and Jacob and Torfing, "Radical and Disruptive Answers to Downstream Problems in Collaborative Governance?," *Public Management Review* 23, no. 11 (November 2021): 1590–1611, <https://doi.org/10.1080/14719037.2021.1879914>.

⁴⁶ Silvia Sacchetti and Carlo Borzaga, "The Foundations of the 'public Organisation': Governance Failure and the Problem of External Effects," *Journal of Management and Governance* 25, no. 3 (September 2021): 731–58, <https://doi.org/10.1007/s10997-020-09525-x>.

of radicalism through structured and organized arrangements.^{47, 48} According to ISO 9001 (2015), the success of implementing a management system depends on clear documentation, disciplined implementation, and regular evaluation. Written policies that are understood and adhered to demonstrate the presence of an effective internal control system.^{49,50} The crisis management theory by Fink (1986) emphasizes that organizational preparedness through planning and formal policies will help organizations respond more effectively to crises.^{51,52}

Effective management of Islamic boarding school crises is supported by preparedness, responsive communication, and a disciplined written policy system, in accordance with crisis management theories such as Fink (1986) and ISO 9001 (2015). In addition, building a sustainable culture of tolerance through routine activities and external collaboration with officials, community leaders, and the media is a primary strategy in

⁴⁷ Moh Arief Sah and A. Jauhar Fuad, "Islamic Boarding School Education Cultivates Moderate Character in Poso Central Sulawesi," *Al-Hayat: Journal of Islamic Education* 8, no. 3 (November 2024): 1173–96, <https://doi.org/10.35723/ajie.v8i3.661>.

⁴⁸ Siti Khoiriyah, Aditia Muhammad Noor, and Abdullah Malik Ibrahim, "Dynamics of Religious Thought in Pesantrens in Indonesia: Between Radicalism, Moderation, and Liberalism," *Al Ulya: Jurnal Pendidikan Islam* 9, no. 1 (April 2024): 99–113, <https://doi.org/10.32665/alulya.v9i1.2958>.

⁴⁹ Moumita Das et al., "A Blockchain-Based Integrated Document Management Framework for Construction Applications," *Automation in Construction* 133 (January 2022): 104001, <https://doi.org/10.1016/j.autcon.2021.104001>.

⁵⁰ David Bokhorst and Francesco Corti, "Governing Europe's Recovery and Resilience Facility: Between Discipline and Discretion," *Government and Opposition* 59, no. 3 (July 2024): 718–34, <https://doi.org/10.1017/gov.2023.14>.

⁵¹ Somaye Sadat Akhshik and Reza Rajabali Beglou, "A Systematic Review of Crisis Management in Libraries with Emphasis on Crisis Preparedness," *IFLA Journal* 49, no. 1 (March 2023): 201–15, <https://doi.org/10.1177/03400352221089675>.

⁵² Adamu Abbas Adamu, Syed Hassan Raza, and Bahtiar Mohamad, "The Interactive Effect of Mindfulness and Internal Listening on Internal Crisis Management and Its Outcomes: The Moderating Role of Emotional Exhaustion," *Corporate Communications: An International Journal* 28, no. 1 (January 2023): 6–29, <https://doi.org/10.1108/CCIJ-05-2022-0051>.

strengthening a moderate image and countering extreme ideologies.⁵³ Diffusion communication theory and Mitroff's theory show that strong and consistent networks increase the effectiveness of spreading peaceful messages during a crisis.⁵⁴ Overall, the integration of formal policies, internal culture, and external networks is the main foundation for successful management of Islamic boarding school crises.^{55, 56}

A holistic approach that encompasses a combination of preparedness, a culture of tolerance, external collaboration, and discipline in implementing internal policies must mutually reinforce each other so that pesantren (Islamic boarding schools) are capable of effectively facing various challenges.⁵⁷ A kyai (religious leader) stated, "Effective crisis management must be comprehensive and not merely reactive. We continuously apply this approach, including through character strengthening, developing external relations, and open communication." According to Schedler and Engeli (2016), a holistic approach in organizational management emphasizes synergy among various strategic components that must be carried out continuously to achieve organizational sustainability and stability.⁵⁸ Meanwhile,

⁵³ Misdah et al., "Religious Leadership and Personal Branding of 'Kyai' in Islamic Education Management: Pathways to Promoting Moderation and Preventing Radicalism," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (March 2025): 122–38, <https://doi.org/10.31538/munaddhomah.v6i1.1510>.

⁵⁴ Timothy L. Sellnow and Matthew W. Seeger, *Theorizing Crisis Communication* (John Wiley & Sons, 2021).

⁵⁵ Muhammad Ihsan Dacholfany et al., "Model of Educational Leadership Management in Boarding Schools," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (January 2024): 1–19, <https://doi.org/10.35723/ajie.v8i1.339>.

⁵⁶ Margi Wahono et al., "The Role of Social Capital of Islamic Students (Santri) in Facing the Impacts of Globalization: A Case Study at Buntet Islamic Boarding School," *Society* 11, no. 2 (December 2023): 377–97, <https://doi.org/10.33019/society.v11i2.591>.

⁵⁷ Aurangzeab Butt et al., "Strategic Design of Culture for Digital Transformation," *Long Range Planning* 57, no. 2 (April 2024): 102415, <https://doi.org/10.1016/j.lrp.2024.102415>.

⁵⁸ Yu Tu and Weiku Wu, "How Does Green Innovation Improve Enterprises' Competitive Advantage? The Role of Organizational Learning," *Sustainable*

the organizational learning theory (Argyris & Schön, 1978) highlights the importance of ongoing learning to adjust strategies and reinforce organizational culture.^{59, 60}

Effective management of Islamic boarding school crises is supported by preparedness, responsive communication, and disciplined implementation of written policies, in accordance with crisis management theory and ISO 9001 standards.⁶¹ Strengthening a culture of tolerance through routine activities and external collaboration with the media, religious figures, and officials strengthens the moderate image and counteracts extremism, in line with the theory of Galtung and Guscho (2016).⁶² A holistic approach that integrates preparedness, internal culture, and external networks, as well as the implementation of consistent internal systems, is the main foundation for the success of sustainable management of Islamic boarding school crises.⁶³

This comprehensive approach ensures that every aspect supports one another, both internally and externally, creating a resilient and adaptive organizational culture. Consequently, pesantren are able to respond effectively to various challenges and maintain a positive image within society. Strategic management

Production and Consumption 26 (April 2021): 504–16, <https://doi.org/10.1016/j.spc.2020.12.031>.

⁵⁹ Waewkanee Assoratgoon and Sooksan Kantabutra, "Toward a Sustainability Organizational Culture Model," *Journal of Cleaner Production* 400 (May 2023): 136666, <https://doi.org/10.1016/j.jclepro.2023.136666>.

⁶⁰ Muhammad Azeem et al., "Expanding Competitive Advantage through Organizational Culture, Knowledge Sharing and Organizational Innovation," *Technology in Society* 66 (August 2021): 101635, <https://doi.org/10.1016/j.techsoc.2021.101635>.

⁶¹ Zubair Ali Shahid et al., "Signaling Theory and Its Relevance in International Marketing: A Systematic Review and Future Research Agenda," *International Marketing Review* 41, no. 2 (April 2024): 514–61, <https://doi.org/10.1108/IMR-04-2022-0092>.

⁶² Andy Hadiyanto, Kinkin Yuliaty Subarsa Putri, and Luthfi Fazli, "Religious Moderation in Instagram: An Islamic Interpretation Perspective," *Heliyon* 11, no. 4 (February 2025), <https://doi.org/10.1016/j.heliyon.2025.e42816>.

⁶³ Badrun Badrun, "Enhancing Islamic Education: The Role of Madrasah-Based Management in Islamic Boarding Schools," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (June 2024), <https://doi.org/10.35445/alishlah.v16i2.5153>.

theories, resiliency, and organizational learning emphasize the importance of integrating these aspects to strengthen pesantren in facing social dynamics and future challenges.⁶⁴

CONCLUSIONS

The implications of this study indicate that the success of Islamic boarding schools in managing crises related to radicalism and negative image is greatly influenced by the development of a strong internal culture and strategic external collaboration. In theory, these results support Mitroff's concept of the importance of preparedness and open communication in crisis management, and emphasize that internal factors such as vision, leadership with integrity, and a culture of dialogue play a role as the foundation of organizational resilience. In practice, these findings can be used as a reference for Islamic boarding schools and policy makers to design training programs and policies that encourage character building, tolerance, and sustainable strategic communication.

Policy relevance can be strengthened through the development of operational standards and training that focus on holistic crisis management, including strengthening the capacity of Islamic boarding school leaders and managers. By building a broad network of cooperation with the community and security forces, Islamic boarding schools are able to accelerate crisis response while strengthening their image as moderate and tolerant institutions. Overall, this study provides an empirical basis for long-term oriented practices and policies in creating Islamic boarding schools as centers for character building and social harmony that are resistant to external pressures.

⁶⁴ St. Rodliyah and Hasan and Baharun, "Optimizing the Quality of Islamic Senior High School Graduates through Curriculum Management of Vocational Programs Based on Pesantrens in East Java, Indonesia," *Cogent Education* 11, no. 1 (December 2024): 2423437, <https://doi.org/10.1080/2331186X.2024.2423437>.

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