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ORIGINAL RESEARCH ARTICLE

Crisis Management in Islamic Educational Institutions during the Era of Disruption

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ABSTRACT

The era of digital disruption has created significant challenges for Islamic educational institutions, particularly Salafiyah Islamic boarding schools, in maintaining their educational identity while responding to rapid technological developments. This study aims to analyze crisis management practices at Pondok Pesantren Hidayatus Salafiyah in Lampung Timur and to develop an integrated crisis management model that supports organizational resilience without compromising the institution's religious values and educational traditions. This study employed a qualitative case study approach. Data were collected through in-depth interviews with the kyai, educators, administrative staff, and students, as well as participant observation and document analysis. Data were analyzed using thematic analysis involving data reduction, coding, categorization, interpretation, and triangulation to ensure the credibility and trustworthiness of the findings. The findings indicate that crisis management within the pesantren is characterized by three main dimensions. First, digital adaptation is implemented selectively rather than comprehensively, whereby technological innovation is adopted only when it supports educational quality and institutional governance while preserving the traditional bandongan and sorogan learning systems. Second, Islamic values, including amanah, shura, ikhlas, ukhuwah, tawakkul, and maslahah, serve as the ethical foundation for organizational decision-making during periods of disruption. Third, the study proposes the Integrated Crisis Management Model for Salafiyah Islamic Boarding Schools in the Era of Digital Disruption (ICM-SIBS Model), consisting of six interrelated components: external disruption, crisis identification, crisis leadership, Islamic ethical filtering, selective digital adaptation, human resource capacity building, and organizational resilience. This study concludes that effective crisis management in Salafiyah Islamic boarding schools is achieved not through comprehensive digitalization but through adaptive leadership, value-based governance, selective technological adoption, and continuous human resource development.

Keywords: Crisis Management, Islamic Boarding School, Digital Disruption



ABSTRAK

Era disrupsi digital menghadirkan tantangan yang semakin kompleks bagi lembaga pendidikan Islam, khususnya pondok pesantren salafiyah, dalam mempertahankan identitas pendidikan sekaligus merespons perkembangan teknologi yang berlangsung sangat cepat. Penelitian ini bertujuan menganalisis praktik manajemen krisis di Pondok Pesantren Hidayatus Salafiyah, Lampung Timur, serta mengembangkan model manajemen krisis yang mampu memperkuat ketahanan organisasi tanpa menghilangkan nilai-nilai Islam dan tradisi pendidikan salafiyah. Penelitian ini menggunakan pendekatan studi kasus kualitatif. Data dikumpulkan melalui wawancara mendalam dengan kyai, tenaga pendidik, tenaga kependidikan, dan santri, serta didukung oleh observasi partisipatif dan analisis dokumen. Analisis data dilakukan menggunakan analisis tematik melalui tahapan reduksi data, pengodean, kategorisasi, interpretasi, dan triangulasi untuk menjamin kredibilitas temuan penelitian. Hasil penelitian menunjukkan bahwa manajemen krisis di pondok pesantren dibangun melalui tiga dimensi utama. Pertama, adaptasi digital dilaksanakan secara selektif, di mana teknologi hanya diadopsi apabila mampu mendukung peningkatan mutu pendidikan dan tata kelola kelembagaan tanpa menghilangkan sistem pembelajaran bandongan dan sorogan sebagai ciri khas pendidikan salafiyah. Kedua, nilai-nilai Islam yang meliputi amanah, syura, ikhlas, ukhuwah, tawakkal, dan masalahah menjadi landasan etis dalam setiap proses pengambilan keputusan organisasi. Ketiga, penelitian ini menghasilkan Integrated Crisis Management Model for Salafiyah Islamic Boarding Schools in the Era of Digital Disruption (ICM-SIBS Model) yang terdiri atas enam komponen yang saling terintegrasi, yaitu disrupsi eksternal, identifikasi krisis, kepemimpinan krisis, penyaringan etis berbasis nilai-nilai Islam, adaptasi digital selektif, penguatan kapasitas sumber daya manusia, dan ketahanan organisasi. Penelitian ini menyimpulkan bahwa keberhasilan manajemen krisis di pondok pesantren salafiyah tidak ditentukan oleh tingkat digitalisasi yang menyeluruh, melainkan oleh kemampuan lembaga dalam mengintegrasikan kepemimpinan adaptif, tata kelola berbasis nilai-nilai Islam, adopsi teknologi secara selektif, serta pengembangan kapasitas sumber daya manusia secara berkelanjutan.

Kata kunci: Manajemen Krisis, Pondok Pesantren, Disrupsi Digital; Adaptasi Digital

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1. INTRODUCTION

The era of disruption has fundamentally transformed the governance of organizations through the rapid advancement of digital technologies, Artificial Intelligence (AI), globalization, shifting societal expectations, and the increasing frequency of economic, political, environmental, and public health crises (Santhiya et al., 2025). These developments have created an organizational environment characterized by volatility, uncertainty, complexity, and ambiguity (VUCA), requiring educational institutions to become more adaptive, resilient, and capable of responding strategically to unexpected challenges (Schmidt et al., 2025). Within this context, the success of educational institutions can no longer be measured solely by academic achievement or administrative efficiency, but also by their capacity to anticipate, manage, and recover from crises while maintaining organizational sustainability and public trust.

Islamic educational institutions—including madrasahs, Islamic boarding schools (*pesantren*), and integrated Islamic schools—are experiencing increasingly complex challenges in the disruption era. Beyond their responsibility to improve educational quality and competitiveness in the digital age, these institutions are expected to preserve Islamic identity, strengthen moral values, and

cultivate students' character in accordance with Islamic teachings(et al., 2024). Simultaneously, they face multidimensional risks such as declining student enrollment due to intense institutional competition, cyber threats targeting educational information systems, the rapid spread of misinformation through social media, frequent policy changes, limited digital competencies among educators, internal organizational conflicts, natural disasters, and public health emergencies. These challenges indicate that crises in Islamic educational institutions are no longer exceptional events but have become an inherent and continuous aspect of institutional governance in an increasingly uncertain environment(Aulia & Yuliyanti, 2024).

Despite these realities, crisis management practices in many Islamic educational institutions remain predominantly reactive rather than proactive(Basheer & Mudzaffar, 2024). Institutional responses are often initiated only after crises have emerged, resulting in delayed decision-making, ineffective communication, resource inefficiency, and reputational damage. Such a reactive orientation limits organizational capacity to identify potential threats, develop preventive strategies, and strengthen institutional resilience before crises occur(Iftikhar et al., 2023). Consequently, there is a growing need to shift from traditional crisis response approaches toward comprehensive crisis preparedness, risk management, and organizational resilience frameworks that enable educational institutions to anticipate uncertainty rather than merely react to it.

From a theoretical perspective, crisis management has evolved into a strategic discipline emphasizing organizational preparedness and resilience. Mitroff's Crisis Management Model conceptualizes crisis management as a cyclical process consisting of signal detection, prevention and preparation, damage containment, recovery, and organizational learning(Vašíčková, 2020). Likewise, Coombs' Situational Crisis Communication Theory (SCCT) argues that organizational survival during crises depends not only on operational capability but also on effective communication strategies that preserve stakeholder trust and institutional legitimacy(Coombs et al., 2026). Although these theories have been widely applied in corporate organizations, public administration, and healthcare sectors, their application within Islamic educational institutions remains relatively limited. More importantly, these models pay insufficient attention to the unique characteristics of Islamic educational governance, where leadership is deeply embedded in ethical, spiritual, and religious values that significantly influence organizational decision-making(Rahman, 2025).

Existing studies have acknowledged the importance of crisis management within educational settings; however, most investigations remain concentrated on specific contexts such as the COVID-19 pandemic, disaster preparedness, emergency remote learning, or crisis communication. Other studies have examined adaptive leadership, digital transformation, or educational governance separately without considering crisis management as an integrated organizational system. Furthermore, empirical research focusing specifically on Islamic educational institutions remains relatively scarce(Maulana et al., 2024). Existing literature tends to examine isolated dimensions—such as leadership effectiveness, institutional quality assurance, or digital transformation—rather than investigating how crisis management can be institutionalized throughout the entire organizational cycle, encompassing risk identification, mitigation, preparedness, crisis response, recovery, and organizational learning. This fragmented perspective limits both theoretical development and practical implementation.

Another significant limitation of previous research lies in its insufficient consideration of the implications of digital disruption and Artificial Intelligence for crisis governance. While AI has increasingly been adopted for predictive analytics, risk assessment, cybersecurity, decision support systems, and strategic communication in various organizational sectors, its potential contribution to crisis management within Islamic educational institutions has received limited scholarly attention (Gustanto et al., 2025). Similarly, few studies have attempted to integrate contemporary crisis management theories with Islamic leadership principles to construct a comprehensive governance model suitable for educational institutions operating in the disruption era. Consequently, there remains a substantial theoretical and empirical gap regarding how Islamic educational institutions can develop adaptive, technology-enabled, and value-based crisis management systems capable of sustaining institutional resilience amid continuous disruption.

Addressing these gaps, this study proposes a novel conceptual model of crisis management for Islamic educational institutions in the era of disruption. The proposed model integrates three complementary perspectives: (1) modern crisis management theory, emphasizing organizational preparedness and resilience; (2) digital transformation and Artificial Intelligence, supporting early warning systems, predictive risk analysis, data-driven decision-making, and digital crisis communication; and (3) Islamic leadership values, providing ethical and spiritual foundations for governance, accountability, collaboration, and stakeholder trust. Unlike previous studies that primarily focus on crisis response within specific events, this research conceptualizes crisis management as a strategic and continuous governance system embedded in institutional management. This integrative perspective is expected to enrich the theoretical discourse on Islamic educational management while offering a practical framework for educational leaders seeking to strengthen institutional resilience in an increasingly disruptive environment.

Therefore, this study aims to analyze the implementation of crisis management in Islamic educational institutions during the era of disruption, identify the factors influencing the effectiveness of crisis governance, and develop an integrated crisis management model that combines contemporary management theories, digital technologies, Artificial Intelligence, and Islamic leadership values. The findings are expected to contribute to the advancement of Islamic educational management theory while providing practical recommendations for policymakers and educational leaders in building resilient, adaptive, and sustainable Islamic educational institutions capable of responding effectively to future crises.

2. RESEARCH METHODS

This study employed a qualitative case study approach to investigate crisis management practices in an Islamic educational institution during the era of disruption (Kartika et al., 2026). The research was conducted at Pondok Pesantren Hidayatus Salafiyah, located in Sukaraja Nuban Village, Batanghari Nuban District, East Lampung Regency, Lampung Province, Indonesia. The pesantren was purposively selected because it represents a traditional *Salafiyah* Islamic boarding school that has continuously adapted to various organizational challenges arising from technological transformation, educational policy reforms, financial sustainability, changing societal expectations, and other forms of institutional disruption. Pondok Pesantren Hidayatus Salafiyah

provides an appropriate setting for examining crisis management because it combines traditional Islamic educational values with the necessity to respond to contemporary challenges while preserving its religious identity. As an institution that emphasizes classical Islamic scholarship and community-based education, the pesantren has experienced significant organizational adjustments related to digital transformation, educational governance, and stakeholder engagement. These characteristics make it an appropriate case for exploring how Islamic leadership, organizational resilience, and crisis management are integrated within the governance of a Salafiyah Islamic boarding school.

Participants were selected through purposive sampling to ensure that they possessed substantial knowledge and direct experience regarding institutional governance and crisis management (Lestario, 2026). The participants consisted of the kyai (Islamic boarding school leader), the pesantren director, vice directors, senior *ustadz* and *ustadzah*, administrative staff, and senior *santri* who had actively participated in organizational decision-making and institutional activities. A total of 15–20 participants were involved in the study. Participant selection continued until data saturation was achieved, meaning that no new themes or significant information emerged from subsequent interviews. This strategy enabled the researcher to obtain comprehensive insights from multiple organizational perspectives concerning crisis preparedness, crisis response, institutional adaptation, and organizational resilience.

Data were collected using three complementary qualitative techniques: semi-structured interviews, non-participant observations, and document analysis (Surayanah et al., 2025). Semi-structured interviews served as the primary source of data and focused on participants' experiences in identifying organizational risks, responding to institutional crises, adapting to technological changes, managing communication during crisis situations, and integrating Islamic values into organizational decision-making (Hamid et al., 2024). Each interview lasted approximately 60–90 minutes and was audio-recorded with participants' consent.

Non-participant observations were conducted to examine leadership practices, communication patterns, coordination mechanisms, educational activities, and institutional responses to organizational challenges. Field observations enabled the researcher to understand participants' actual behaviors and interactions within the natural setting of the pesantren. Document analysis complemented the interview and observational data by examining institutional documents such as strategic plans, organizational regulations, meeting minutes, financial reports, educational policies, student administration records, crisis-related documentation, and other official documents relevant to institutional governance. The combination of these three techniques provided methodological triangulation and strengthened the credibility of the findings. Data were analyzed using thematic analysis following the six-step framework developed by Braun and Clarke (2006). The analysis began with data familiarization through repeated reading of interview transcripts, observation notes, and institutional documents. Subsequently, initial codes were generated to identify meaningful units of information related to crisis management practices. Similar codes were then organized into broader categories and potential themes.

The emerging themes were reviewed and refined through continuous comparison across different data sources to ensure conceptual consistency. Themes were subsequently defined, interpreted, and

synthesized to explain how crisis management was implemented within the organizational context of Pondok Pesantren Hidayatus Salafiyah. Finally, the findings were integrated into a conceptual framework describing crisis management practices in Salafiyah Islamic boarding schools during the era of disruption. To enhance the trustworthiness of the study, Lincoln and Guba's (1985) criteria of credibility, transferability, dependability, and confirmability were applied (Alexander, 2019). Credibility was established through methodological triangulation, source triangulation, prolonged engagement in the field, and member checking. Transferability was strengthened by providing detailed descriptions of the research context, while dependability and confirmability were ensured through maintaining an audit trail, researcher reflexive notes, and peer debriefing throughout the research process.

3. RESULTS AND DISCUSSION

The findings of this research reveal a comprehensive picture of PAI teacher competency at MI Mathlul Anwar Srirahayu, encompassing pedagogical, professional, social, and personality competencies. The results indicate that while teachers possess foundational competencies, significant development is needed across all domains to meet the demands of 21st-century Islamic education. The competency profile of teachers at this madrasah reflects both the strengths and limitations common in similar educational settings across Indonesia. Recent research by Zaqiah et al. (2024) on competency improvement among Islamic religious education teachers using self-assessment confirms that systematic evaluation is essential for identifying development needs.

Field observations demonstrated that digital adaptation within Pondok Pesantren Hidayatus Salafiyah has been implemented selectively rather than comprehensively. Educational activities continue to be dominated by traditional instructional approaches, particularly the *bandongan* and *sorogan* methods, which emphasize direct interaction between teachers and students (Khobir et al., 2025). Likewise, many administrative processes remain conventional, with limited integration of digital information systems into institutional governance (Nugroho et al., 2025). The limited adoption of digital technology does not reflect an outright rejection of innovation. Instead, it represents a deliberate institutional strategy to preserve the distinctive characteristics of Salafiyah education. Participants emphasized that unrestricted digital transformation could potentially alter the classical educational structure, reduce the intensity of direct scholarly interaction, and weaken the traditional learning culture that has long defined the pesantren.

Consequently, digital adaptation is understood as a process of selective acceptance rather than total modernization. The pesantren seeks to adopt technologies that provide practical benefits for educational administration and organizational management while avoiding innovations that may compromise its educational identity and religious traditions (Putri et al., 2023). In this regard, digital technology is regarded as a complementary tool rather than a replacement for the existing educational system. These findings illustrate that organizational survival in the era of disruption depends not on the speed of technological adoption but on the institution's capacity to balance innovation with cultural continuity. Digital adaptation therefore functions as a strategic mechanism

through which the pesantren maintains institutional relevance while safeguarding its traditional educational philosophy.

The findings indicate that Islamic values constitute the fundamental basis of crisis management within Pondok Pesantren Hidayatus Salafiyah. Organizational decision-making is consistently guided by principles such as *amanah* (trustworthiness), *shura* (consultative decision-making), *ikhlas* (sincerity), *ukhuwah* (brotherhood), and *tawakkul* (reliance upon Allah after exerting maximum effort). These values shape leadership behavior, institutional governance, and relationships among members of the pesantren community (Yuli & Sari, 2021).

Observations revealed that major institutional decisions, including those related to digital transformation, are preceded by consultation and careful consideration of both educational and religious implications. Rather than viewing technological advancement solely from the perspective of efficiency, institutional leaders evaluate whether technological innovations support the pesantren's mission of preserving Islamic knowledge and character formation. This value-oriented decision-making process reflects the pesantren's commitment to ensuring that modernization remains aligned with Islamic educational principles.

The study also found that Islamic values play a significant role in strengthening organizational resilience during periods of uncertainty. Strong interpersonal relationships, mutual trust between leaders and educators, collective responsibility, and shared religious commitments create a supportive organizational climate that facilitates institutional stability despite external pressures. These values enable the pesantren to respond to change cautiously without abandoning its core educational mission.

Furthermore, the findings suggest that Islamic values are not barriers to digital transformation but serve as ethical guidelines for managing organizational change. Digital technologies are accepted insofar as they contribute to educational quality, institutional effectiveness, and public benefit (*maslahah*) while preserving the authenticity of the Salafiyah educational tradition. Accordingly, crisis management within the pesantren is founded on the integration of technological adaptation with Islamic ethical principles, allowing the institution to navigate the challenges of the disruption era without compromising its religious identity.

Based on the findings of this study, an Integrated Crisis Management Model for Salafiyah Islamic Boarding Schools in the Era of Digital Disruption (ICM-SIBS Model) is proposed to explain how Salafiyah Islamic boarding schools respond to organizational crises while preserving their religious identity and educational traditions. Unlike conventional crisis management models that primarily emphasize crisis detection, response, and recovery, the proposed model integrates adaptive leadership, Islamic ethical values, selective digital adaptation, human resource development, and organizational resilience into a comprehensive framework.

The model begins with external disruption, which represents various internal and external challenges affecting Islamic boarding schools. These disruptions include rapid digital transformation, the emergence of Artificial Intelligence (AI), educational policy reforms, changing societal expectations, cybersecurity risks, and increasing competition among educational

institutions. Rather than viewing these developments solely as threats, the model conceptualizes disruption as an environmental condition requiring strategic adaptation while maintaining institutional identity.

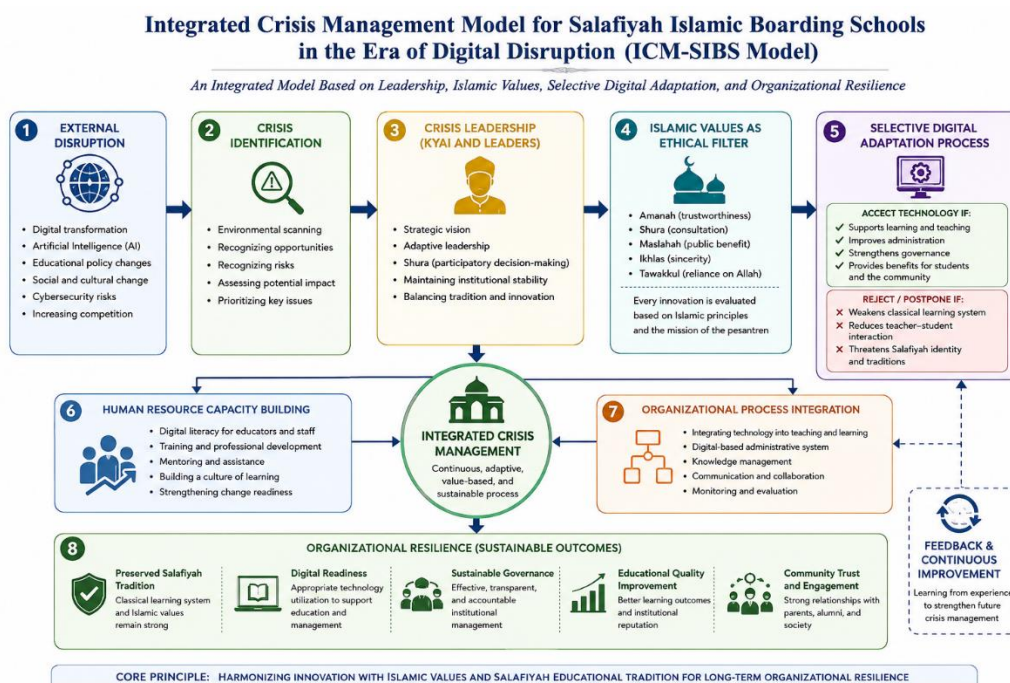


Figure 1: Integrated Crisis Management Model for Salafiyah Islamic Boarding Schools in the Era of Digital Disruption (ICM-SIBS Model)

The first component of the model is crisis identification. At this stage, institutional leaders continuously recognize, evaluate, and interpret opportunities and risks arising from environmental changes. Crisis identification involves assessing the potential impact of technological innovation, educational reforms, and organizational changes on the sustainability of the pesantren. This process enables leaders to distinguish between innovations that strengthen institutional performance and those that may threaten the philosophical foundations of Salafiyah education.

The second component is crisis leadership, which serves as the central driving force of organizational adaptation. The findings demonstrate that the *kyai* does not reject digital transformation but adopts an adaptive leadership approach characterized by strategic vision, careful consideration, and participatory decision-making. Leadership focuses on maintaining organizational stability while encouraging gradual innovation that aligns with the mission and values of the pesantren. Consequently, crisis leadership functions not only as a mechanism for responding to organizational challenges but also as a process of balancing continuity and change.

Following ethical evaluation, the model proceeds to selective digital adaptation. This stage reflects one of the principal findings of the study, namely that Salafiyah Islamic boarding schools do not reject digital transformation but implement it selectively according to institutional needs and educational objectives. Technologies that improve administrative efficiency, institutional

governance, communication, and access to educational resources are accepted. Conversely, innovations perceived as reducing direct interaction between teachers and students, weakening classical learning methods, or threatening the cultural identity of the pesantren are postponed, modified, or rejected. Digital transformation is therefore understood as selective adaptation rather than comprehensive modernization.

The model further emphasizes human resource capacity building as an essential prerequisite for successful crisis management. The study found that the primary obstacle to digital transformation lies not in leadership resistance but in the limited digital competencies of educators and administrative personnel (Khatoon et al., 2025). Consequently, strengthening digital literacy, providing continuous professional development, and fostering organizational learning become strategic priorities. Capacity-building initiatives enable educators to integrate appropriate technologies into educational practices while maintaining the philosophical principles of Salafiyah education.

The final component of the model is organizational resilience, representing the desired outcome of crisis management. Organizational resilience is reflected in the ability of the pesantren to preserve its traditional educational identity while simultaneously adapting to external changes. Through adaptive leadership, ethical decision-making, selective technological adoption, and continuous human resource development, the institution becomes capable of maintaining educational quality, strengthening stakeholder trust, and ensuring long-term organizational sustainability in the era of digital disruption.

Overall, the ICM-SIBS Model proposes that effective crisis management in Salafiyah Islamic boarding schools is not determined by the extent of technological adoption but by the institution's ability to harmonize innovation with Islamic values and traditional educational philosophies. Accordingly, crisis management should be understood as a continuous strategic process of maintaining equilibrium between organizational adaptation and the preservation of institutional identity. This integrative perspective contributes a new conceptual framework to the literature on Islamic educational management by positioning Islamic ethical values as the central mechanism linking crisis leadership, digital transformation, and organizational resilience.

4. CONCLUSION

The findings demonstrate that digital adaptation at Pondok Pesantren Hidayatus Salafiyah is implemented through a process of selective digital adaptation rather than comprehensive digital transformation. Although the institution recognizes the importance of digital technology in responding to the challenges of the disruption era, technological innovations are adopted only when they are considered compatible with the educational philosophy and religious traditions of the pesantren. Consequently, digital technology is positioned as a supporting instrument rather than a substitute for the traditional *bandongan* and *sorogan* learning systems. These findings are consistent with Rogers' (2003) Diffusion of Innovation Theory, which argues that the adoption of innovation is determined by several attributes, particularly compatibility, relative advantage, complexity, trialability, and observability (Musa Ibrahim & Gbaje, 2015). Rogers emphasizes that an innovation is more likely to be accepted when it aligns with the values, beliefs, and experiences

of its adopters. The findings of this study support this proposition because the pesantren accepts digital technologies only when they are perceived as compatible with the long-established traditions of Salafiyah education. Technologies that improve administrative efficiency without altering the pedagogical structure are considered acceptable, whereas innovations perceived as threatening the authenticity of classical learning are approached with caution. Nevertheless, this study also extends Rogers' theory by demonstrating that compatibility within Islamic educational institutions encompasses not only organizational and technological considerations but also religious and ethical dimensions.

The findings are further supported by Dynamic Capability Theory proposed by Teece (2007), which states that organizations achieve long-term sustainability through their capabilities to sense environmental changes, seize opportunities, and transform organizational resources accordingly (Atieh & Abushaega, 2025). The pesantren demonstrates its sensing capability by recognizing digital transformation as an inevitable consequence of educational change. However, rather than implementing rapid technological transformation, institutional leaders deliberately adopt a gradual adaptation strategy that preserves organizational stability. This finding supports Teece's argument that organizational adaptation is essential for sustainability but also suggests that adaptation in traditional Islamic institutions is not necessarily synonymous with rapid change. Instead, dynamic capability is expressed through the ability to balance innovation with cultural continuity.

The findings also resonate with Lewin's (1951) Change Management Theory, particularly the concept that successful organizational change requires not only leadership commitment but also organizational readiness (Mellita & Elpanso, 2020). The study found that the *kyai* supports digital transformation and recognizes its strategic importance for the sustainability of the pesantren. However, the implementation process remains constrained by the limited digital competencies of educators and administrative personnel. This condition confirms Lewin's proposition that organizational transformation cannot be achieved solely through leadership decisions; rather, it requires preparing organizational members to accept and implement change effectively. At the same time, this study expands Lewin's perspective by showing that readiness in Islamic educational institutions includes not only technical competence but also confidence that technological innovation will not undermine institutional identity and religious values.

Another significant finding is that Islamic values constitute the primary foundation of crisis management within Pondok Pesantren Hidayatus Salafiyah. This finding supports Value-Based Leadership Theory, which argues that leadership effectiveness is rooted in shared organizational values that guide strategic decision-making (Sumanasiri, 2020). In the present study, the *kyai* does not evaluate digital transformation solely from the perspective of organizational efficiency but also from its consistency with Islamic educational objectives. This indicates that organizational values become the principal reference for determining the direction of institutional change. Similarly, the findings are in line with Ethical Leadership Theory proposed by Brown, Treviño, and Harrison (2005), which emphasizes that ethical leaders influence organizational behavior through moral decision-making and integrity. The *kyai* consistently demonstrates ethical leadership by encouraging technological innovation while simultaneously ensuring that modernization does not

compromise the pesantren's religious identity. Thus, digital transformation is managed within ethical boundaries rather than through unrestricted technological adoption.

However, the present study contributes a broader perspective than Ethical Leadership Theory by revealing that Islamic values function not only as moral principles but also as an ethical filtering mechanism within crisis management. Every technological innovation undergoes a process of religious and educational evaluation before implementation. Technologies are accepted only when they contribute to *maslahah* (public benefit), strengthen educational quality, and preserve the authenticity of Salafiyah traditions. This ethical filtering process has received limited attention in mainstream leadership and crisis management literature, thereby representing an important theoretical contribution of the present study.

The proposed Integrated Crisis Management Model for Salafiyah Islamic Boarding Schools (ICM-SIBS) also provides important insights into contemporary crisis management theory. Mitroff (2005) conceptualizes crisis management as a sequence consisting of signal detection, crisis preparation, crisis containment, recovery, and organizational learning. The findings of this study support Mitroff's view that organizations must identify environmental threats and prepare adaptive responses before crises escalate. The *kyai* recognizes digital disruption as an external challenge and responds through careful organizational planning rather than reactive decision-making.

Nevertheless, the ICM-SIBS Model extends Mitroff's framework by introducing Islamic ethical filtering as an intermediate stage between crisis identification and organizational response. Unlike conventional crisis management models, which generally prioritize efficiency and rapid organizational adaptation, the proposed model argues that technological innovation should first be evaluated through Islamic ethical principles before implementation. This additional stage reflects the distinctive characteristics of Islamic educational institutions, where organizational decisions are inseparable from religious values and educational philosophy. Furthermore, the findings differ from Situational Crisis Communication Theory developed by Coombs (2007), which primarily focuses on communication strategies to protect organizational reputation during crises. Although communication remains important within the pesantren, the study indicates that crisis management is fundamentally driven by leadership, institutional values, and human resource readiness rather than communication strategy alone. Organizational resilience is achieved through the integration of adaptive leadership, participatory decision-making, selective digital adaptation, and continuous capacity building rather than merely through effective crisis communication.

Overall, the findings suggest that existing crisis management theories remain relevant for explaining organizational responses to disruption. However, they are insufficient to explain crisis management within Salafiyah Islamic boarding schools without considering Islamic ethical values and the preservation of institutional identity. Therefore, the ICM-SIBS Model broadens the existing theoretical framework by positioning Islamic values as the central mechanism that connects crisis leadership, digital adaptation, human resource development, and organizational resilience. This integrative perspective constitutes the principal theoretical contribution of the present study and offers a context-specific model for crisis management in faith-based educational institutions.

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