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ORIGINAL RESEARCH ARTICLE

Strengthening Organizational Resilience in Islamic Educational Institutions

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ABSTRACT

Islamic educational institutions face increasingly complex challenges arising from technological transformation, changing educational policies, organizational uncertainty, and social disruption. These conditions require institutions to develop organizational resilience while maintaining their Islamic identity and educational mission. This study aims to examine how organizational resilience can be strengthened in Islamic educational institutions by focusing on adaptive leadership, technological adaptation, stakeholder collaboration, Islamic values, and organizational learning. This study employed a qualitative approach with a descriptive case study design. Data were collected through semi-structured interviews, observations, and documentation, while participants were selected using purposive sampling. Data were analyzed through data reduction, data display, and conclusion drawing, with source and technique triangulation used to strengthen data credibility. The findings show that organizational resilience is strengthened through adaptive and participatory leadership, flexible use of technology, stakeholder collaboration, internalization of Islamic values, and continuous organizational learning. Islamic values such as amanah, shura, ikhtiar, and tawakkal function not only as ethical principles but also as organizational resources that strengthen trust, responsibility, collective commitment, and adaptive capacity. The novelty of this study lies in integrating organizational resilience theory with adaptive leadership, social capital, organizational learning, and Islamic organizational values into a holistic perspective of institutional resilience. The study concludes that resilient Islamic educational institutions are those capable of anticipating disruption, adapting organizational practices, learning from experience, and transforming challenges into sustainable development while maintaining their Islamic institutional identity.

Keywords: organizational resilience; Islamic education; adaptive leadership; organizational learning; Islamic values; institutional adaptation.



ABSTRAK

Lembaga pendidikan Islam menghadapi berbagai tantangan yang semakin kompleks akibat perkembangan teknologi, perubahan kebijakan pendidikan, ketidakpastian organisasi, dan berbagai bentuk disrupsi sosial. Kondisi tersebut menuntut lembaga pendidikan untuk membangun resiliensi organisasi dengan tetap mempertahankan identitas keislaman dan misi pendidikannya. Penelitian ini bertujuan untuk menganalisis penguatan resiliensi organisasi pada lembaga pendidikan Islam dengan berfokus pada kepemimpinan adaptif, pemanfaatan teknologi, kolaborasi pemangku kepentingan, nilai-nilai Islam, dan pembelajaran organisasi. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus deskriptif. Data dikumpulkan melalui wawancara semi-terstruktur, observasi, dan dokumentasi, sedangkan informan dipilih secara purposive. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, dengan triangulasi sumber dan teknik untuk meningkatkan kredibilitas temuan. Hasil penelitian menunjukkan bahwa resiliensi organisasi diperkuat melalui kepemimpinan yang adaptif dan partisipatif, pemanfaatan teknologi secara fleksibel, kolaborasi antarpemangku kepentingan, internalisasi nilai-nilai Islam, serta pembelajaran organisasi yang berkelanjutan. Nilai-nilai Islam seperti amanah, syura, ikhtiar, dan tawakkal tidak hanya berfungsi sebagai prinsip moral, tetapi juga menjadi sumber daya organisasi yang memperkuat kepercayaan, tanggung jawab, komitmen kolektif, dan kemampuan beradaptasi. Kebaruan penelitian ini terletak pada integrasi teori resiliensi organisasi dengan kepemimpinan adaptif, modal sosial, pembelajaran organisasi, dan nilai-nilai organisasi Islam dalam membangun perspektif yang lebih holistik tentang resiliensi kelembagaan. Penelitian ini menyimpulkan bahwa lembaga pendidikan Islam yang resilien adalah lembaga yang mampu mengantisipasi gangguan, menyesuaikan praktik organisasi, belajar dari pengalaman, dan mentransformasikan tantangan menjadi peluang pengembangan berkelanjutan tanpa kehilangan identitas keislamannya.

Keywords: ketahanan organisasi; pendidikan Islam; kepemimpinan adaptif; pembelajaran organisasi; nilai-nilai Islam; adaptasi kelembagaan

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1. INTRODUCTION

Islamic educational institutions are currently facing increasingly complex challenges arising from technological development, changes in educational policies, financial constraints, social dynamics, and unexpected crises (Nashori & Saputro, 2021). These conditions require Islamic schools, madrasahs, pesantren, and higher education institutions to possess not only strong managerial capacity but also the ability to anticipate disruption, adapt to change, and maintain the continuity of their educational mission (Arif et al., 2025; Suparman et al., 2025). In this context, organizational resilience has become an important capability. Organizational resilience refers to the capacity of an institution to withstand pressure, respond effectively to disruption, adapt organizational practices, and learn from challenges in order to achieve sustainable development. For Islamic educational institutions, resilience is particularly important because institutional adaptation must occur without losing the religious, moral, and educational values that constitute their organizational identity (Saidah & Fahmi, 2025).

Previous studies have shown that organizational resilience in education is influenced by leadership, organizational culture, human resources, communication, technological capacity, and stakeholder collaboration (Martin Kustati, n.d.). Research on educational organizations has emphasized that

resilient institutions are characterized by adaptive leadership, flexible decision-making, effective communication, and the ability to mobilize resources during periods of uncertainty. Studies in Islamic educational settings have also highlighted the importance of crisis management, institutional innovation, leadership, and collaboration in maintaining organizational continuity (Amrullah et al., 2022; Suparman et al., 2025). In addition, Islamic values such as *amanah*, *shura*, *ikhtiar*, and *tawakkal* have increasingly been recognized as important foundations for responsible decision-making and institutional adaptation. However, most previous studies tend to examine these factors separately, particularly focusing on crisis response or specific leadership practices.

This situation indicates a research gap concerning the development of an integrated understanding of organizational resilience within Islamic educational institutions. Existing research has not sufficiently explained how leadership, adaptive governance, human resource capacity, technology, stakeholder involvement, and Islamic organizational values interact to strengthen institutional resilience as a continuous process (Ariyanto et al., 2026). Furthermore, resilience is often understood primarily as the ability to recover after a crisis, whereas Islamic educational institutions need a broader capacity that includes anticipating risks, preparing for disruption, responding adaptively, learning from experience, and transforming institutional practices. Therefore, organizational resilience needs to be understood not merely as a temporary crisis-response mechanism but as a long-term institutional capability.

Based on this gap, this study aims to examine the strategies for strengthening organizational resilience in Islamic educational institutions, particularly by analyzing the roles of adaptive leadership, organizational governance, human resources, technological adaptation, stakeholder collaboration, and Islamic values. The study seeks to understand how these elements contribute to institutional capacity to anticipate disruption, maintain educational services, adapt to environmental changes, and achieve sustainable organizational development. Through this perspective, resilience is positioned as a dynamic process involving preparedness, adaptive response, recovery, organizational learning, and transformation.

The novelty of this study lies in integrating organizational resilience theory with the distinctive values and characteristics of Islamic education. Rather than viewing Islamic values only as moral principles, this study positions *amanah*, *shura*, *ikhtiar*, and *tawakkal* as organizational resources that can strengthen trust, collective responsibility, participatory decision-making, commitment, and adaptive capacity. Thus, the study proposes a more holistic perspective in which Islamic educational institutions can remain resilient while preserving their institutional identity. This approach contributes to the development of organizational resilience research by demonstrating that institutional sustainability in Islamic education depends not only on managerial and technological capabilities but also on the integration of adaptive organizational practices with Islamic ethical and spiritual values.

2. RESEARCH METHODS

This study employed a qualitative approach with a descriptive case study design to examine how organizational resilience is strengthened within Islamic educational institutions. A qualitative approach was selected because the study focused on understanding institutional experiences,

leadership practices, adaptive strategies, and organizational values in responding to various challenges (Stadtländer, 2009). The research emphasized the perspectives and experiences of institutional leaders and organizational members in order to obtain a comprehensive understanding of resilience as an ongoing organizational process.

Data were collected through semi-structured interviews, observations, and documentation. Interviews were conducted with institutional leaders, teachers or lecturers, administrative staff, and other relevant stakeholders who were directly involved in institutional management and adaptation processes (Creswell, 2023). The interviews explored institutional challenges, decision-making processes, leadership responses, resource management, technological adaptation, stakeholder collaboration, and the role of Islamic values in strengthening organizational resilience (Creswell, 2018). Observations were used to examine organizational practices and interactions in their natural setting, while institutional documents, strategic plans, policies, activity reports, and other relevant records were analyzed to complement the interview and observation data.

Participants were selected using purposive sampling, based on their knowledge, experience, and involvement in institutional decision-making and organizational adaptation. Data analysis was conducted interactively through data reduction, data display, and conclusion drawing. The researchers first organized and coded the data according to emerging themes, including organizational challenges, adaptive leadership, governance, human resources, technological utilization, stakeholder collaboration, and Islamic values. The emerging themes were then compared across data sources to identify patterns and relationships related to organizational resilience.

To ensure the credibility of the findings, the study employed source and technique triangulation by comparing information obtained from different participants and through interviews, observations, and documentation (Matthew B. Miles, A. Michael Huberman, 2014). Member checking was also used to clarify important information and ensure that the interpretation accurately represented participants' perspectives. Through these procedures, the study sought to produce a credible and contextual explanation of how Islamic educational institutions develop their capacity to anticipate challenges, respond to disruption, learn from organizational experiences, and sustain their educational mission.

3. RESULTS AND DISCUSSION

The findings of this research reveal a comprehensive picture of PAI teacher competency at MI Mathlaul 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.

The findings indicate that organizational resilience in Islamic educational institutions is developed through a combination of adaptive leadership, organizational flexibility, technological utilization,

stakeholder collaboration, and the strengthening of Islamic values. The results obtained from interviews, observations, and institutional documentation were grouped into several main themes.

The first finding shows that adaptive leadership plays an important role in strengthening institutional resilience. Institutional leaders were not only responsible for maintaining routine activities but also for making rapid adjustments when institutions encountered changes or unexpected challenges. Leaders tended to encourage discussion with teachers, staff, and other stakeholders before making important decisions. One participant explained:

“When a new challenge emerges, we cannot continue using the same approach. We discuss it together, identify what needs to be changed, and then determine the most realistic solution.” (Participant 1, Institutional Leader)

Observations also indicated that institutional leaders provided opportunities for teachers and staff to communicate problems and propose solutions. This reflects a leadership pattern that emphasizes flexibility and collective decision-making rather than relying entirely on hierarchical authority. The finding suggests that adaptive leadership strengthens resilience because organizational members become more involved in responding to challenges and are not merely recipients of institutional decisions.

The second finding concerns the institution's ability to adapt its organizational and educational practices through technology. Digital platforms were increasingly utilized for communication, administration, learning management, documentation, and coordination. The use of technology enabled institutions to maintain organizational activities when conventional practices could not be implemented effectively. A teacher stated:

“Technology has become part of our daily work. We use digital platforms not only for teaching but also for communication, administration, and coordination among staff.” (Participant 2, Teacher)

Observation of institutional activities confirmed the use of digital communication platforms and electronic documentation in several organizational processes. Institutional documents also demonstrated increasing efforts to integrate technology into administrative and educational activities. This finding indicates that technological adaptation is not merely a response to technological development but has become an important organizational capability for maintaining continuity and improving institutional flexibility.

The third finding demonstrates that resilience is also strengthened through collaboration and the internalization of Islamic values. Leaders emphasized cooperation among teachers, administrative staff, students, parents, and the wider community in dealing with institutional challenges. One administrator explained:

“The institution cannot face problems alone. We need cooperation, trust, and a sense of responsibility from everyone. This is also part of our understanding of amanah.” (Participant 3, Administrative Staff)

The observation data showed that coordination and informal communication were important mechanisms for solving organizational problems, while institutional documents reflected the inclusion of religious and ethical values in organizational policies and activities. Values such as

amanah, *shura*, responsibility, mutual assistance, and commitment functioned as social resources that supported cooperation among organizational members. The finding suggests that Islamic values can strengthen organizational resilience because they create a shared sense of responsibility and collective commitment toward institutional goals.

The final finding shows that resilience is strengthened when institutions transform previous challenges into organizational learning. Experiences from crises, changes in educational policies, and technological transformation were evaluated through meetings, discussions, and institutional reviews. One institutional leader stated:

“Every problem should become a lesson. After an activity or difficult situation, we evaluate what went wrong and what needs to be improved so that the same problem does not happen again.”
(Participant 1, Institutional Leader)

This practice indicates that resilience does not end when an institution successfully passes through a disruption. Instead, the experience becomes a source of organizational learning and improvement. The analysis shows that institutions with reflective practices are more capable of developing new strategies and preparing themselves for future challenges. Thus, organizational resilience can be understood as a continuous process of anticipation, adaptation, learning, and improvement, rather than simply the ability to survive a crisis.

Overall, the findings demonstrate that strengthening organizational resilience in Islamic educational institutions depends on the interaction of adaptive leadership, technological and organizational adaptation, stakeholder collaboration, Islamic values, and organizational learning. These elements reinforce one another: adaptive leadership encourages flexibility, technology supports institutional continuity, collaboration builds collective capacity, Islamic values provide an ethical foundation, and organizational learning enables institutions to continuously improve their responses to future challenges.

Discussion

The findings of this study demonstrate that organizational resilience in Islamic educational institutions is developed through the interaction of adaptive leadership, technological adaptation, stakeholder collaboration, Islamic values, and organizational learning. Resilience in this context is not simply the ability to survive organizational disruption but a continuous capacity to anticipate challenges, respond to change, maintain institutional functions, and improve organizational practices. This finding is consistent with the perspective of organizational resilience as a dynamic capability in which organizations must be able to absorb pressure, adapt resources, and develop new responses to changing environments. In Islamic educational institutions, however, this process has a distinctive dimension because organizational adaptation must remain aligned with the institution's religious, moral, and educational identity.

The finding concerning adaptive leadership supports the Adaptive Leadership perspective of Heifetz, Grashow, and Linsky, which emphasizes the capacity of leaders to mobilize organizational members in dealing with complex and uncertain situations. The results show that institutional leaders do not merely provide immediate solutions but encourage discussion, collective decision-

making, and flexibility in responding to emerging problems (Armaijn et al., 2024). This is important because organizational resilience cannot depend solely on the competence of individual leaders; it requires the involvement of organizational members. Previous studies on educational resilience have similarly identified adaptive leadership, communication, and participatory decision-making as important factors in strengthening institutional capacity. The present study extends this perspective by showing that adaptive leadership in Islamic educational institutions is also closely connected with the principle of *shura*, in which consultation and collective consideration become part of the institutional response to change (Asfiah, 2023).

The use of technology also emerged as an important mechanism for maintaining institutional continuity. The findings indicate that digital platforms are used not only for teaching and learning but also for administration, communication, documentation, and organizational coordination (Sisto et al., n.d.). This finding supports organizational resilience theory, particularly the importance of resource flexibility and the ability to reorganize organizational practices when environmental conditions change. Previous research has shown that digital transformation can increase the capacity of educational institutions to respond to disruption (Maulida et al., 2018). However, this study indicates that technology alone does not automatically create resilience. Its effectiveness depends on leadership support, human resource competence, organizational readiness, and the willingness of institutional members to adapt. Therefore, technological adaptation should be understood as part of a broader organizational transformation rather than simply the adoption of digital tools.

The findings also reveal that stakeholder collaboration contributes significantly to organizational resilience. Cooperation among leaders, teachers, administrative staff, students, parents, and the wider community creates social support that enables institutions to mobilize resources and solve problems collectively. This finding can be explained through Social Capital Theory, particularly the importance of trust, networks, reciprocity, and collective action in strengthening organizational capacity. What distinguishes the present study is that social capital in Islamic educational institutions is strongly influenced by Islamic values. The principle of *amanah* encourages responsibility and trust, while *shura* supports participation and collective decision-making. Similarly, *ikhtiar* encourages proactive efforts in dealing with challenges, while *tawakkal* provides spiritual confidence after organizational efforts have been undertaken. These values therefore function not only as moral teachings but also as organizational resources that strengthen commitment and collective resilience.

The finding concerning organizational learning further strengthens the understanding of resilience as a continuous process. Institutions that evaluate previous challenges are able to identify weaknesses, develop new strategies, and improve future responses. This finding is consistent with Organizational Learning Theory, which emphasizes that organizations become more adaptive when experience is transformed into knowledge and subsequently incorporated into organizational practices. Thus, resilience should not be interpreted merely as returning to the previous condition after a crisis. A resilient institution is one that learns from disruption and becomes better prepared for future challenges. In Islamic educational institutions, this learning process can be strengthened through reflective evaluation, collective discussion, and the integration of institutional experiences with the values and mission of Islamic education.

Overall, this study provides a more integrated understanding of organizational resilience in Islamic educational institutions. Previous studies have generally examined adaptive leadership, technology, crisis management, stakeholder collaboration, or Islamic values as relatively separate dimensions. The novelty of this study lies in demonstrating that these elements operate as an interconnected resilience system. Adaptive leadership mobilizes organizational members, technology provides flexibility and continuity, stakeholder collaboration strengthens collective capacity, Islamic values provide ethical and spiritual direction, and organizational learning transforms experience into future capability. Therefore, the study proposes that organizational resilience in Islamic education should be understood as the ability to anticipate, adapt, learn, and transform while maintaining institutional Islamic identity. This perspective contributes to organizational resilience theory by integrating modern organizational capabilities with the distinctive ethical and spiritual foundations of Islamic educational institutions

4. CONCLUSION

This study concludes that organizational resilience in Islamic educational institutions is not merely the ability to survive disruption but a continuous capacity to anticipate challenges, adapt organizational practices, maintain institutional continuity, learn from experience, and transform challenges into opportunities for improvement. The findings indicate that resilience is strengthened through the interaction of adaptive leadership, technological adaptation, stakeholder collaboration, Islamic organizational values, and organizational learning. Adaptive leadership enables institutions to make flexible and participatory decisions, while technology supports continuity in educational and administrative activities. At the same time, collaboration strengthens collective capacity, and Islamic values such as *amanah*, *shura*, *ikhtiar*, and *tawakkal* provide an ethical and spiritual foundation for institutional adaptation.

The main contribution of this study is the development of an integrated perspective that connects organizational resilience with the distinctive characteristics of Islamic education. The study demonstrates that institutional resilience becomes stronger when modern organizational capabilities are integrated with Islamic values and continuous organizational learning. Accordingly, Islamic educational institutions should not only focus on responding to crises but also develop preparedness, adaptive capacity, reflective evaluation, and sustainable innovation while maintaining their institutional identity.

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