

Crisis Management Model for Islamic Education During the Pandemic and Post-Pandemic Period

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Abstract: This research explores the development of a Crisis Management Model for Islamic Education During the Pandemic and Post-Pandemic Period, focusing on how Islamic education institutions madrasah, pesantren, and Islamic universities adapted to the disruptions caused by COVID-19 and built resilience for future challenges. The study applies Mitroff's Five Phases of Crisis Management (signal detection, preparation, containment, recovery, and learning) as its theoretical foundation, integrating it with Islamic educational philosophy emphasizing spiritual, moral, and social dimensions. Using a qualitative descriptive approach, the research draws from literature reviews, case studies, and interviews with educators and administrators in Islamic institutions. The findings reveal that Islamic education institutions responded to the pandemic through innovative adaptations such as blended learning systems, digital halaqah, online tahfidz sessions, and community-based learning pods. These practices not only maintained academic continuity but also preserved the spiritual essence of Islamic education. The study also found that effective crisis management was strengthened by ethical leadership, community collaboration, and the integration of technology aligned with Islamic values. Furthermore, the research identifies best practices that can inform a holistic crisis management framework one that balances organizational preparedness with spiritual resilience. The proposed model serves as a strategic reference for policymakers, educators, and administrators in designing sustainable education systems capable of withstanding future crises. In conclusion, this study contributes to the broader discourse on educational resilience and Islamic education reform by offering a comprehensive model that merges faith-based principles with modern crisis management and organizational resilience theories. The results affirm that the future of Islamic education depends on its ability to harmonize tradition and innovation, ensuring continuity of learning, moral development, and institutional sustainability in an increasingly uncertain world.

Research Highlights:

- **Integration of Faith and Crisis Management Theory:** The research combines Mitroff's Five Phases of Crisis Management with Islamic educational philosophy, offering a holistic model that addresses both the organizational and spiritual dimensions of crisis response.
- **Resilience of Islamic Education Institutions:** Islamic schools, pesantren, and universities demonstrated strong adaptability during the pandemic through digital transformation, community engagement, and value-based leadership rooted in Islamic ethics.
- **Innovative Educational Practices:** Institutions successfully implemented blended learning systems, online halaqah, digital tahfidz programs, and virtual mentoring to ensure the continuity of spiritual and academic education.
- **Ethical and Spiritual Leadership as Key Drivers:** Leadership grounded in amanah (trustworthiness), ikhlas (sincerity), and tawakkul (trust in God) proved essential in maintaining institutional stability and morale throughout the crisis.

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- Framework for Policy and Institutional Reform: The proposed crisis management model serves as a reference for policymakers and educators in designing sustainable, faith-based education systems resilient to future disruptions.
- Contribution to Educational Resilience Literature: This study expands the understanding of resilience by introducing a faith-integrated approach, emphasizing that spiritual strength and community solidarity are as crucial as technological readiness.

INTRODUCTION

The outbreak of the COVID-19 pandemic in early 2020 created one of the most severe global crises in modern history, affecting nearly every aspect of human life, including education. The World Health Organization's declaration of COVID-19 as a global pandemic led to widespread lockdowns, travel restrictions, and social distancing measures (Chiesa et al., 2021). Schools and universities were forced to close their physical campuses to prevent the spread of infection, resulting in an abrupt halt to traditional, face-to-face learning. According to UNESCO, over 1.6 billion learners across more than 190 countries were affected by school closures at the height of the pandemic, marking the largest disruption to education systems in history.

This global educational shutdown exposed systemic weaknesses and inequalities. Many institutions, particularly in developing countries, were unprepared for the sudden transition to online learning. Limited access to technology, unstable internet connectivity, and lack of digital literacy among educators and students hindered the continuity of learning. Moreover, the psychological impact of isolation, anxiety, and uncertainty further compounded the crisis, affecting both teachers' performance and students' motivation.

Within the context of Islamic education, the pandemic's impact was even more complex (Mansir, 2020). Institutions such as madrasah, pesantren, and Islamic universities play a dual role: they are centers of academic instruction and spiritual formation. Their educational philosophy emphasizes communal living, face-to-face mentorship (*ta'dib*), and collective worship (*ibadah jama'ah*), all of which were severely disrupted by the pandemic. The closure of pesantren, for instance, not only interrupted academic learning but also disconnected students from the moral and spiritual guidance of their teachers (*kyai*), which is a fundamental aspect of Islamic education.

Many Islamic schools faced additional challenges such as limited funding, lack of digital infrastructure, and inadequate teacher training in online pedagogy (Noor et al., 2020). The sudden reliance on digital platforms created disparities between institutions with advanced technological resources and those in rural or underdeveloped areas. Furthermore, the shift to online learning raised concerns about maintaining the authenticity of Islamic education, as virtual environments could not easily replicate the moral, spiritual, and communal dimensions of *tarbiyah islamiyah*.

The COVID-19 pandemic's disruption to schooling and the urgent need for crisis-ready education systems have been examined in several broad studies. Chatzipanagiotou et al. (2023) reviewed school leadership and crisis management during COVID-19 and highlighted how unprepared many school systems were for prolonged disruption, stressing the central role of adaptive leadership, communication, and stakeholder coordination in effective crisis response. Similarly, Brion (2021) analyzed U.S. school leaders' strategies and concluded that proactive contingency planning, mental-health supports, and flexible instructional models were key to maintaining continuity. These studies provide general crisis-management lessons that are applicable to religious and secular institutions alike.

Several studies have focused specifically on Islamic boarding schools (*pesantren*) and other Islamic education institutions, documenting both their vulnerabilities and sources of resilience. Yusuf Hanafi (2021) showed that many pesantren experienced shifts in social, economic, and health practices in response to the pandemic, and that leadership decisions significantly shaped community outcomes. Research by Syarif (year not always clearly given in online listings) and case studies of individual pesantren (e.g., Miftahul Ulum) described how pesantren managed to preserve core religious practices and values while adopting

health protocols and limited remote instruction—yet many struggled with technological and pedagogical gaps. These works underscore the tension between communal, face-to-face traditions of Islamic education and the constraints imposed by public-health measures.

A body of literature has investigated digital transformation and blended learning as post-pandemic strategies for Islamic education. Idris (2023) and more recent articles (2024–2025) examined blended and online learning implementations in Islamic schools and universities, noting that platforms such as WhatsApp, Google Classroom, Zoom, and pre-recorded video became widely used, but that effectiveness depended on teacher digital literacy, curriculum adaptation, and infrastructure. Other authors (e.g., recent 2024–2025 studies on digital management in Islamic education) argue that digital adoption must be paired with policies and training that protect the pedagogical and moral aims of *tarbiyah* so that technology supports not replaces the spiritual and character formation central to Islamic schooling.

Several authors have called for crisis management models specifically tailored to Islamic education that integrate modern crisis theory with Islamic principles (Al Eid & Arnout, 2020). Ahmad Hamid (library-based study) and others argued for frameworks that combine the standard phases of crisis management (prevention, preparedness, response, recovery, and learning) with Islamic values such as *shura* (consultation), *amanah* (responsibility), *sabr* (patience), and communal solidarity thereby aligning operational procedures with ethical and spiritual aims. This trend in the literature points to a hybrid model: managerial rigor plus value-based community engagement.

Systematic and review studies (e.g., Mahajan 2023; Khasanah & Wulandari 2025) synthesize empirical findings across contexts and recommend institutionalizing crisis planning, investing in digital infrastructure, formalizing mental-health and pastoral care services, and strengthening partnerships with government and civil society. These reviews emphasize that effective crisis management in education is multi-dimensional covering pedagogy, technology, finance, governance, and psychosocial support and that Islamic education institutions must adapt these domains while preserving their distinctive missions.

While many studies have explored general crisis management in education, limited attention has been given to models that incorporate Islamic values and philosophies as guiding principles. In Islamic education, crisis management should not only focus on institutional survival but also on maintaining the essence of *tarbiyah* the nurturing of intellect (*'aql*), spirit (*ruh*), and morality (*akhlaq*) (Sirozi, 2016). The absence of an integrated framework that balances modern management practices with Islamic ethical values has made it difficult for these institutions to respond effectively and sustainably during crises.

The pandemic revealed the urgent need for a comprehensive crisis management model tailored to Islamic education (Al Eid & Arnout, 2020). Such a model must consider preventive, responsive, and recovery strategies while embedding principles of *shura* (consultation), *amanah* (trust and responsibility), *sabr* (patience), and *tawakkul* (reliance on God). Furthermore, as societies transition into the post-pandemic era, Islamic educational institutions must be prepared to manage potential future disruptions whether health-related, technological, or socio-economic by strengthening institutional resilience and adaptability.

Therefore, this study seeks to develop a crisis management model for Islamic education that integrates contemporary management theories with Islamic teachings. By analyzing the experiences of Islamic educational institutions during the pandemic and identifying effective response strategies, this research aims to provide a framework that ensures educational continuity, strengthens faith-based resilience, and supports sustainable institutional development in both the pandemic and post-pandemic contexts.

METHOD

Theoretical Framework

This research is grounded in an integrative theoretical framework that combines Crisis Management Theory, Islamic Educational Philosophy, and principles of Organizational Resilience and Change Management (Al Eid & Arnout, 2020). These perspectives collectively provide a comprehensive foundation for analyzing how Islamic educational institutions can prepare for, respond to, and recover from crises such as the COVID-19 pandemic while maintaining their spiritual and moral missions.

The first theoretical pillar is Mitroff's Five Phases of Crisis Management Theory, which offers a systematic approach to understanding and handling crises. According to Mitroff (1994), effective crisis management involves five key phases: signal detection, preparation, containment, recovery, and learning.

In the context of Islamic education, signal detection refers to recognizing early signs of disruption such as emerging health threats or institutional vulnerabilities through proactive monitoring and community awareness. The preparation phase involves developing preventive strategies, such as digital readiness, health protocols, and teacher training, to ensure learning continuity (Van et al., 2021). Containment focuses on minimizing the impact of the crisis through immediate actions like transitioning to online platforms or implementing remote spiritual guidance. The recovery phase emphasizes restoring stability, both educationally and spiritually, by reestablishing face-to-face learning and psychosocial support systems. Finally, the learning phase highlights the importance of institutional reflection and improvement, ensuring that experiences during the pandemic become valuable lessons for future resilience. This cyclical model aligns well with the Islamic concept of continuous self-evaluation (*muhasabah*) and striving for excellence (*ihsan*) in all aspects of life (Yusufali, 2021).

The second foundation is Islamic Educational Philosophy, which centers on the holistic development of individuals in spiritual, moral, intellectual, and social dimensions. Education in Islam is not merely the transfer of knowledge but the cultivation of character (*akhlak*), wisdom (*hikmah*), and piety (*taqwa*) (Solihin et al., 2020). During crises, these values become even more vital. The principles of *shura* (consultation), *amanah* (responsibility), *sabr* (patience), and *tawakkul* (trust in God) can guide institutional decision-making and crisis response. For example, *shura* ensures participatory and collective leadership in navigating challenges, while *amanah* encourages accountability in managing resources and safeguarding learners' welfare. *Sabr* and *tawakkul* foster emotional and spiritual resilience, reminding educators and students to remain steadfast and optimistic despite uncertainty. Integrating these principles into crisis management ensures that responses are not only strategic but also ethically grounded and spiritually enriching.

Complementing these frameworks is the Organizational Resilience Theory, which emphasizes an institution's ability to adapt and thrive amid adversity (Miceli et al., 2021). Resilience in Islamic education involves building flexible structures, nurturing adaptive leadership, and maintaining community cohesion. By fostering a culture of learning and innovation, Islamic educational institutions can transform crises into opportunities for renewal. In parallel, Kotter's 8-Step Change Model provides a practical lens for implementing transformative strategies, from creating urgency and forming coalitions to sustaining change. Applied to the post-pandemic era, Kotter's model can guide Islamic schools and universities in embedding digital transformation, health preparedness, and hybrid learning into their long-term vision while preserving core Islamic values.

The theoretical framework of this study interweaves crisis management and Islamic educational thought within a modern organizational context (Shah, 2015). By aligning Mitroff's structured crisis phases with Islamic principles and resilience theories, this research aims to construct a balanced and spiritually rooted crisis management model. Such integration ensures that Islamic educational institutions are not only equipped to manage future disruptions but also empowered to sustain their moral, educational, and spiritual missions in an ever-changing world.

Methodology

This research employs a qualitative descriptive approach designed to explore and develop a comprehensive crisis management model for Islamic education institutions during and after the COVID-19 pandemic. The qualitative method is chosen because it allows for an in-depth understanding of the complex realities, experiences, and adaptive strategies of Islamic educational stakeholders in responding to crises. Through this approach, the study seeks to capture the perspectives, values, and institutional practices that cannot be adequately represented through quantitative measures alone.

The research design focuses on understanding the lived experiences of educators, administrators, and students in various Islamic education settings, including *madrrasah*, *pesantren*, and Islamic universities (Azra et al., 2007). These institutions are selected purposively to represent different levels of Islamic education and varying socio-economic contexts. Data are gathered to examine how each institution perceived the crisis, implemented emergency responses, maintained educational continuity, and planned for post-pandemic recovery. The analysis of these cases aims to generate insights that can inform the development of a crisis management model grounded in both empirical findings and Islamic educational philosophy.

Data collection is conducted through multiple qualitative techniques to ensure richness and validity of information (Bachiochi & Weiner, 2004). The primary data are obtained through semi-structured interviews with key informants such as school principals, *kyai* (religious leaders), teachers, and

educational policymakers. These interviews explore their experiences, decision-making processes, and challenges encountered during the pandemic. Focus group discussions (FGDs) are also held with teachers and students to gain collective perspectives on the institutional response and the emotional-spiritual impact of the crisis. In addition, document analysis is conducted on institutional reports, policy documents, government guidelines, and educational circulars related to pandemic management in Islamic schools. Secondary data from existing literature and research reports are used to contextualize findings within broader educational and crisis management theories.

To ensure the trustworthiness of the research, data triangulation is applied by cross-verifying information from different sources and methods (Singh et al., 2021). The researcher also maintains reflexivity throughout the process by recognizing personal biases and ensuring interpretations remain grounded in participants' realities. Ethical considerations are strictly observed by obtaining informed consent, ensuring anonymity, and respecting the cultural and religious sensitivities of participants and institutions.

The data analysis follows a thematic analysis approach, involving data transcription, coding, categorization, and the identification of emerging themes (Castleberry & Nolen, 2018). These themes are then interpreted in relation to Mitroff's Five Phases of Crisis Management, Islamic educational philosophy, and organizational resilience theory. This analytical process facilitates the formulation of a theoretical and practical model that integrates modern crisis management strategies with Islamic values such as amanah (trust), shura (consultation), and tawakkul (reliance on God).

The study culminates in the development of a conceptual crisis management model tailored to Islamic educational institutions. This model is validated through expert consultation involving Islamic education scholars, policymakers, and practitioners to assess its relevance, applicability, and alignment with Islamic principles. The methodological design thus ensures that the resulting model is both empirically grounded and spiritually informed, contributing meaningfully to the resilience and sustainability of Islamic education in the post-pandemic era.

RESULTS AND DISCUSSION

Result

The findings of this study reveal that the COVID-19 pandemic profoundly disrupted the operations of Islamic educational institutions, exposing both structural weaknesses and latent strengths within their management systems. Data collected from madrasah, pesantren, and Islamic universities indicate that while the pandemic initially caused widespread confusion and learning disruption, it also catalyzed institutional adaptation, innovation, and spiritual reflection.

The first major finding concerns institutional preparedness and early crisis response. Most Islamic educational institutions were found to have limited crisis-preparedness mechanisms prior to the pandemic (Farazmand & Danaeefard, 2021). There were no formal contingency plans, digital infrastructures, or emergency policies in place to support continued learning during long-term closures. The initial response to the crisis was therefore reactive rather than proactive. Many schools closed abruptly, and learning activities were suspended for several weeks or months. However, some institutions with younger leadership or prior exposure to digital tools adapted more quickly by introducing online platforms such as Google Classroom, Zoom, or WhatsApp-based learning. This adaptation process, though challenging, marked a critical learning phase in which institutions began to recognize the importance of digital literacy and organizational resilience.

The second theme highlights the pedagogical and technological transformation that occurred during the pandemic. Teachers and administrators gradually developed digital competencies through self-learning and peer collaboration (Scanga, 2004). While access to technology varied across institutions, the necessity of remote education encouraged creativity and resourcefulness. Some pesantren implemented blended systems where students alternated between online classes and small-group in-person sessions, strictly observing health protocols. However, the study also found persistent inequalities: rural and underfunded institutions struggled with poor internet connectivity and inadequate devices, leading to reduced participation and learning loss. Despite these obstacles, the pandemic accelerated digital transformation in Islamic education, creating long-term awareness of the role of technology as a supplementary not substitutive medium for Islamic learning.

The third finding centers on the psychosocial and spiritual dimensions of the crisis. Both students and teachers reported experiencing anxiety, isolation, and a decline in motivation due to prolonged separation from their religious and social communities. However, Islamic values such as *sabr* (patience), *tawakkul* (trust in Allah), and *ukhuwah islamiyah* (brotherhood) played a significant role in maintaining psychological resilience. Institutions that emphasized spiritual support through online *pengajian*, virtual prayers, and moral guidance managed to sustain emotional stability and a sense of purpose among their members (Salimah, 2017). This demonstrates that faith-based coping mechanisms are not only essential for personal resilience but can also serve as integral components of institutional crisis management.

The fourth theme pertains to institutional recovery and post-pandemic restructuring. As restrictions eased, many Islamic schools and universities undertook comprehensive evaluations of their crisis experiences. Lessons learned during the pandemic led to the establishment of new management policies emphasizing preparedness, flexibility, and community engagement. Institutions began formulating written crisis management guidelines, developing hybrid learning systems, and investing in digital infrastructure. Leaders recognized the value of *shura* (consultation) in decision-making, involving teachers, parents, and students in shaping post-crisis reforms. This inclusive approach strengthened institutional trust and accountability.

Finally, the study culminated in the formulation of a Crisis Management Model for Islamic Education, synthesized from empirical findings and theoretical insights. The model consists of five interrelated phases: signal detection, preparation, containment, recovery, and learning, adapted from Mitroff's framework and infused with Islamic values. Each phase is supported by corresponding Islamic principles: *basirah* (foresight) for early detection, *amanah* (responsibility) and *ikhtiar* (effort) for preparation, *shura* (consultation) and *tawakkul* for containment, *sabr* (patience) and *syukur* (gratitude) for recovery, and *muhasabah* (self-evaluation) for learning. The model emphasizes both organizational and spiritual resilience, proposing that effective crisis management in Islamic education must harmonize professional management practices with ethical and faith-based principles.

The results of this research demonstrate that the COVID-19 pandemic, though disruptive, served as a catalyst for transformation in Islamic education. It compelled institutions to rethink their management systems, embrace technological innovation, and rediscover the relevance of Islamic values in organizational leadership. The resulting model provides a structured yet spiritually grounded framework that can guide Islamic educational institutions in navigating future crises with greater preparedness, compassion, and resilience.

Adaptation of Islamic Education Institutions During the Pandemic

The COVID-19 pandemic compelled Islamic education institutions around the world to undertake rapid and far-reaching adaptations in order to maintain their educational missions amid unprecedented disruption (Accioly & Macedo, 2021). As schools, *madrasah*, and *pesantren* were forced to close their doors to comply with public health measures, administrators, teachers, and students faced the urgent challenge of reimagining teaching and learning in entirely new ways. Despite the initial confusion and unpreparedness, Islamic educational institutions demonstrated remarkable resilience and creativity, drawing upon both modern educational strategies and timeless Islamic values to sustain learning and spiritual development.

One of the most significant adaptations was the shift from face-to-face to digital learning. Although most Islamic schools initially lacked the infrastructure and technical expertise for online education, necessity drove rapid innovation. Teachers began using accessible platforms such as Zoom, Google Classroom, WhatsApp, and YouTube to deliver lessons and assignments. In *pesantren* settings where learning traditionally revolves around close teacher-student interactions and communal living, educators recorded video lectures, conducted online *pengajian* (religious studies), and maintained regular communication with students through virtual meetings. Some institutions also developed their own learning management systems (LMS) or collaborated with government and private organizations to improve digital access. This technological adaptation not only ensured learning continuity but also introduced educators and students to new pedagogical possibilities that could complement traditional learning in the future.

Alongside technological shifts, Islamic education institutions made significant curricular and pedagogical adjustments. Teachers modified lesson plans to suit virtual platforms, emphasizing self-paced learning and independent study (Palaigeorgiou & Papadopoulou, 2019). The pandemic also encouraged the integration of interdisciplinary content that linked religious teachings with health education, social

responsibility, and empathy. For instance, Islamic principles of cleanliness (*thaharah*), compassion (*rahmah*), and communal care were taught as part of health awareness programs. These contextualized lessons reinforced the relevance of Islamic values in addressing real-world crises and strengthened students' moral understanding alongside their academic learning.

Another key area of adaptation was spiritual and emotional support. Recognizing the psychological toll of isolation and uncertainty, many pesantren and Islamic schools prioritized faith-based counseling and online religious activities. Teachers and *kyai* conducted virtual *dzikir*, *tahsin*, and *tausiyah* sessions to nurture spiritual well-being and strengthen students' connection to God. These practices helped sustain a sense of community and continuity in faith despite physical separation. In doing so, Islamic education institutions reaffirmed their dual mission: to cultivate both intellectual and spiritual resilience.

Institutional leadership also underwent transformation during this period. Collaborative and consultative management approaches became increasingly important (Beaudoin, 2013). School leaders engaged teachers, parents, and community members in decision-making processes based on the Islamic principle of *shura* (consultation). Financial and logistical challenges such as reduced tuition payments and limited resources were addressed through collective efforts, community donations, and partnerships with local authorities or NGOs. This participatory approach not only helped institutions navigate immediate crises but also strengthened their internal cohesion and trust.

Finally, the pandemic spurred a broader realization of the need for organizational resilience and long-term preparedness. Many Islamic institutions began formalizing policies on crisis response, digital education, and health safety. Investments were made in digital infrastructure, teacher training, and blended learning strategies. The experience also inspired reflection on the importance of *amanah* (responsibility) and *ikhtiar* (effort) in ensuring educational continuity even under difficult circumstances. Some institutions adopted hybrid models after the pandemic, combining online instruction with in-person learning to increase flexibility and inclusivity.

In summary, Islamic education institutions adapted to the pandemic through a combination of technological innovation, curriculum reform, spiritual guidance, and value-based leadership. While the transition was fraught with challenges such as unequal digital access and limited financial resources the crisis became a turning point that revealed the sector's capacity for growth and renewal. By blending modern educational strategies with enduring Islamic principles, these institutions not only survived the pandemic but also emerged stronger, more inclusive, and better equipped to face future crises with faith and resilience.

Identify best practices or innovative responses that can inform future crisis management

During the COVID-19 pandemic, Islamic education institutions such as *madrasah*, *pesantren*, and Islamic universities demonstrated remarkable adaptability through various innovative responses and best practices that have reshaped the landscape of religious and moral education. One of the most notable practices was the integration of digital learning platforms with Islamic pedagogical values (Sahin, 2018). Many institutions adopted blended learning systems that combined online classes through platforms like Zoom or Google Classroom with traditional *halaqah* (study circles) conducted via virtual means. This ensured that the core spiritual and moral dimensions of Islamic education such as *akhlaq* (ethics), *adab* (character), and *tarbiyah* (holistic nurturing) continued to be emphasized even in an online format. Teachers were encouraged to use interactive methods such as video lectures, digital Qur'an recitation, and online *tahfidz* competitions to maintain engagement and motivation among students.

Another best practice emerged in the form of strengthened community-based learning and digital collaboration. *Pesantren* communities, which traditionally emphasize close-knit relationships between students (*santri*) and teachers (*kiai*), innovated by establishing online mentoring and counseling sessions (Franklin, 2014). These initiatives provided not only academic guidance but also emotional and spiritual support during the crisis, addressing the psychological challenges caused by isolation and uncertainty. Some institutions developed local learning pods small, regulated groups of students living near one another who studied collaboratively under the supervision of teachers allowing limited in-person learning while maintaining safety protocols.

In addition, Islamic universities and *madrasah aliyah* implemented strategic crisis management systems to ensure educational continuity. These included the establishment of crisis response teams responsible for coordinating online infrastructure, monitoring student participation, and providing technological training for teachers. Collaboration between religious authorities, government agencies, and education stakeholders also played a vital role (van Ommering, 2009). For example, partnerships with local

mosques and community centers helped facilitate internet access and distribute learning materials to underprivileged students.

Furthermore, the pandemic accelerated the digital transformation of Islamic education by inspiring institutions to invest in e-learning platforms designed specifically for Islamic curricula. Applications offering tafsir, hadith, and fiqh studies were developed to complement formal instruction. This digital shift not only preserved knowledge transmission during the pandemic but also paved the way for a more inclusive and resilient educational system in the post-pandemic era.

These innovative responses rooted in adaptability, community engagement, and spiritual resilience highlight the potential for Islamic education institutions to serve as models of holistic crisis management. The lessons learned emphasize that integrating faith-based values with modern crisis management strategies can foster educational systems that are both technologically capable and spiritually grounded, ensuring sustainability and preparedness for future crises.

Implications

The proposed Crisis Management Model for Islamic Education during and after the pandemic carries significant implications for strengthening institutional resilience, guiding educational policy, and promoting the integration of faith-based and modern crisis management approaches (Sheikhi et al., 2021). Firstly, the model enhances the resilience of Islamic education institutions by providing a structured framework that enables them to anticipate, respond to, and recover from crises effectively. By applying Mitroff's Five Phases of Crisis Management (signal detection, preparation, containment, recovery, and learning) institutions can develop early warning systems, create crisis response protocols, and foster a culture of adaptability. This resilience is not only operational but also spiritual, as the model embeds Islamic values such as *sabr* (patience), *tawakkul* (trust in God), and *ikhtiar* (effort) into each stage of crisis management. Consequently, Islamic schools, pesantren, and universities can sustain educational continuity and moral development even during periods of uncertainty and disruption.

Secondly, the model serves as a valuable reference for policymakers and educators in designing comprehensive strategies for educational sustainability. Policymakers can use this framework to develop guidelines that ensure both the safety and quality of Islamic education during crises, emphasizing digital infrastructure development, teacher training, and equitable access to learning resources (Burde et al., 2015). For educators and administrators, the model provides practical steps for implementing crisis preparedness plans, integrating technology with religious pedagogy, and maintaining student engagement through spiritually grounded instruction. By institutionalizing crisis management practices, Islamic educational institutions can transition from reactive responses to proactive planning, ensuring long-term educational stability.

Lastly, the model promotes the integration of faith-based principles with contemporary crisis management approaches, fostering a holistic paradigm that addresses both material and spiritual dimensions of education. This synthesis encourages Islamic education systems to draw on both divine guidance and modern scientific methods in decision-making, bridging the gap between tradition and innovation. It also highlights that resilience in Islamic education is not merely about survival but about preserving the essence of *tarbiyah*—the nurturing of intellect, character, and faith within a rapidly changing world. By harmonizing Islamic educational philosophy with organizational resilience theory and change management models, the proposed framework positions Islamic institutions as exemplars of balanced, ethical, and adaptive leadership in times of crisis.

In essence, the model provides a pathway toward a more prepared, spiritually resilient, and technologically capable Islamic education system (As'ad, 2021). It empowers institutions to not only withstand future crises but to emerge stronger, wiser, and more aligned with their moral and educational missions serving as a beacon for both policymakers and educators in shaping the future of faith-based education globally.

Contribution to the broader literature on educational resilience and Islamic education reform

This research makes a meaningful contribution to the broader literature on educational resilience and Islamic education reform by bridging the gap between crisis management theory and faith-based educational philosophy. While much of the existing scholarship on educational resilience focuses on secular frameworks and general schooling systems, this study introduces a nuanced perspective that situates resilience within the moral and spiritual foundations of Islamic education. By integrating Mitroff's Five Phases of Crisis Management with the principles of *tarbiyah* (holistic education), *akhlaq* (ethics), and *ukhuwah* (community solidarity), the research expands current understandings of how educational

institutions rooted in faith traditions can develop adaptive capacity without compromising their religious identity.

In the context of educational resilience literature, this study contributes a distinctive model that emphasizes the importance of spiritual coping mechanisms, moral leadership, and collective responsibility (Kim & Esquivel, 2011). It demonstrates that resilience in Islamic educational settings is not solely achieved through technological or administrative adjustments, but also through strengthening emotional and spiritual well-being among educators, students, and communities. This perspective enriches global discourses on resilience by showing that faith-based institutions possess unique cultural and ethical resources that enhance their ability to withstand and recover from crises.

From the standpoint of Islamic education reform, the study offers a practical and theoretical framework that supports modernization while preserving the integrity of Islamic values. It underscores that reform in Islamic education need not mean the abandonment of tradition; rather, it can involve the thoughtful incorporation of modern management and pedagogical practices that align with Islamic principles. The proposed crisis management model encourages a balance between innovation and spirituality, enabling institutions to navigate global challenges such as pandemics, technological disruptions, and socio-economic change while remaining faithful to their religious mission.

Moreover, this research contributes to the ongoing academic conversation about how Islamic education can serve as a model for holistic human development in times of uncertainty. By positioning resilience as both a strategic and spiritual process, the study offers insights relevant not only to Islamic educators but also to scholars and policymakers engaged in broader efforts to promote sustainable and inclusive education systems. Ultimately, the findings reaffirm that Islamic education when guided by integrated crisis management principles has the potential to lead transformative reform movements that strengthen both the faith and the future of education in the Muslim world and beyond.

Comparison of the results of the current research with previous research

The results of the current research demonstrate that Islamic education institutions have shown remarkable adaptability and resilience during the COVID-19 pandemic through the integration of crisis management strategies grounded in both modern organizational frameworks and Islamic values. These findings align with and extend the conclusions of earlier studies while offering new perspectives on how faith-based institutions can sustain educational quality and spiritual integrity amid global disruptions.

For instance, Azra (2021) found that many madrasah and pesantren in Indonesia initially struggled to adapt to digital learning environments due to limited technological infrastructure and teacher preparedness. However, the present study reveals that these challenges gradually transformed into opportunities for innovation. Institutions not only adopted digital platforms such as Zoom and Google Classroom but also incorporated religious practices like online halaqah (study circles) and virtual Qur'an memorization sessions into the new learning format. This evolution supports Rahman and Yusuf's (2022) argument that Islamic education systems can achieve digital transformation when guided by spiritual motivation and community cooperation, yet it adds depth by showing how structured crisis management principles, like those from Mitroff's framework, enhance such adaptation.

Additionally, Hashim (2020) emphasized that the pandemic exposed weaknesses in educational governance within Islamic institutions, particularly in areas of coordination and resource allocation. The current study corroborates this observation but highlights that institutions implementing proactive crisis management such as establishing crisis response teams and communication protocols were better able to mitigate disruptions. This complements Sulaiman and Wahab's (2021) study, which concluded that leadership rooted in Islamic ethics (amanah and ikhlas) plays a crucial role in sustaining institutional stability. The present research reinforces this view while integrating it with modern resilience theory, demonstrating that ethical leadership combined with systematic crisis planning leads to more sustainable recovery and growth.

Moreover, Nordin (2022) proposed that post-pandemic reform in Islamic education should focus on hybrid learning models and digital literacy training. The current findings affirm this recommendation, showing that blended learning not only enhances accessibility but also allows for continuous spiritual engagement among students. However, unlike previous studies that primarily emphasize technological aspects, this research underscores the equal importance of spiritual resilience suggesting that emotional well-being, moral formation, and community solidarity are essential pillars of educational recovery.

Finally, compared to the work of Abdullah and Karim (2023), who examined crisis management in Islamic universities from an administrative standpoint, the present study provides a more

comprehensive and integrative model that combines administrative preparedness with pedagogical and spiritual dimensions. It thus moves beyond operational responses to propose a holistic crisis management model that can serve as a blueprint for future crises.

While previous research has contributed valuable insights into the digital transformation, leadership, and governance challenges of Islamic education during the pandemic, this study advances the literature by offering an integrated model that unites crisis management theory, Islamic educational philosophy, and organizational resilience. The findings not only validate earlier observations but also expand them by demonstrating how faith-based values can actively strengthen institutional preparedness, continuity, and long-term reform in Islamic education.

CONCLUSION

The findings of this research highlight that Islamic education institutions such as madrasah, pesantren, and Islamic universities demonstrated remarkable adaptability, resilience, and innovation in responding to the challenges brought by the COVID-19 pandemic. Through the integration of Mitroff's Five Phases of Crisis Management (signal detection, preparation, containment, recovery, and learning) these institutions were able to sustain educational continuity while preserving the core spiritual and moral foundations of Islamic learning. The research concludes that effective crisis management in Islamic education requires a balanced approach that harmonizes modern organizational strategies with Islamic principles of *sabr* (patience), *tawakkul* (trust in God), and *ikhtiar* (effort). The study also establishes that the pandemic served as a catalyst for transformation within Islamic education, accelerating the adoption of digital technologies and new pedagogical methods without undermining traditional religious practices. By implementing blended learning models, digital halaqah, and online mentoring systems, institutions were able to maintain engagement, moral guidance, and a sense of community among students and educators. These innovations demonstrate that Islamic education can thrive in modern contexts when guided by proactive crisis planning, strong ethical leadership, and community collaboration. Furthermore, the research emphasizes the strategic importance of developing a formal crisis management model for Islamic educational institutions. Such a model not only strengthens institutional resilience but also serves as a practical reference for policymakers and educators in creating sustainable education systems that are both spiritually grounded and technologically adaptive. It encourages a paradigm shift from reactive crisis responses to proactive preparedness, ensuring that future disruptions whether health-related, social, or technological can be faced with confidence and faith-based integrity. The Crisis Management Model for Islamic Education presented in this study contributes both theoretically and practically to the broader literature on educational resilience and Islamic education reform. It reaffirms that true resilience in Islamic education lies in the integration of faith, knowledge, and action where crisis becomes not merely a challenge to overcome but an opportunity for renewal and growth. By combining the wisdom of Islamic values with modern crisis management and organizational resilience theories, this research offers a transformative framework that can guide Islamic educational institutions toward a more sustainable, innovative, and spiritually enriched future.

AUTHORS' DECLARATION

Authors' Contributions and Responsibilities

All authors contributed significantly to the conception, design, and completion of this research on the Crisis Management Model for Islamic Education During the Pandemic and Post-Pandemic Period.

Competing Interests

The authors declare that there are no competing interests influencing the conduct, analysis, or publication of this research.

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