

## CRISIS MANAGEMENT STRATEGY IN ISLAMIC EDUCATIONAL INSTITUTIONS AT MADRASAH IBTIDAIYAH MUARA RUPIT, RUPIT DISTRICT, MURATARA REGENCY

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### Abstract

Internal management crises represent a critical challenge for Islamic educational institutions, particularly at the elementary level such as madrasah ibtidaiyah. Issues including internal conflicts, weak organizational coordination, and high teacher turnover may significantly affect institutional stability and the quality of educational services. This study aims to analyze the crisis management strategies implemented by Madrasah Ibtidaiyah Muara Rupit, Rupit District, North Musi Rawas Regency (Muratara), in addressing internal management crises. This research adopts a qualitative approach with a case study design. Data were collected through in-depth interviews with the head of the madrasah, teachers, and administrative staff, participatory observation of institutional activities, and document analysis of organizational policies and records. Data analysis was conducted using the interactive model of Miles and Huberman, encompassing data reduction, data display, and conclusion drawing. The findings reveal that crisis management strategies at Madrasah Ibtidaiyah Muara Rupit are implemented through three main stages: internal crisis identification, strengthening organizational communication, and management restructuring grounded in Islamic values. The head of the madrasah plays a pivotal role as a key actor in managing crisis communication in a persuasive and participatory manner to mitigate conflicts and maintain internal trust. These findings underscore that effective crisis management in Islamic educational institutions is strongly influenced by adaptive leadership, open organizational communication, and the integration of religious values in decision-making processes. This study is expected to contribute both theoretically and practically to the development of crisis management practices in Islamic elementary education institutions.

**Keyword:** crisis management, organizational communication, internal crisis, madrasah ibtidaiyah, Islamic education

### Abstrak

Krisis manajemen internal merupakan salah satu tantangan serius yang dihadapi lembaga pendidikan Islam, khususnya pada satuan pendidikan dasar seperti madrasah ibtidaiyah. Fenomena konflik internal, lemahnya koordinasi organisasi, serta tingginya perputaran tenaga pendidik dapat berdampak langsung terhadap stabilitas kelembagaan dan mutu layanan pendidikan. Penelitian ini bertujuan untuk menganalisis strategi manajemen krisis yang diterapkan oleh Madrasah Ibtidaiyah Muara Rupit, Kecamatan Rupit, Kabupaten Musi Rawas Utara (Muratara) dalam menghadapi krisis manajemen internal. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Teknik pengumpulan data dilakukan melalui wawancara mendalam dengan kepala

*madrasah, guru, dan tenaga kependidikan, observasi partisipatif terhadap aktivitas kelembagaan, serta studi dokumentasi terhadap kebijakan dan arsip madrasah. Analisis data dilakukan dengan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi manajemen krisis di Madrasah Ibtidaiyah Muara Rupit dilaksanakan melalui tiga tahapan utama, yaitu identifikasi krisis internal, penguatan komunikasi organisasi, dan restrukturisasi manajemen berbasis nilai-nilai Islam. Kepala madrasah berperan sebagai aktor kunci dalam mengelola komunikasi krisis secara persuasif dan partisipatif guna meminimalkan konflik serta menjaga kepercayaan internal. Temuan ini menegaskan bahwa efektivitas manajemen krisis di lembaga pendidikan Islam sangat ditentukan oleh kepemimpinan yang adaptif, komunikasi organisasi yang terbuka, serta integrasi nilai religius dalam pengambilan keputusan. Penelitian ini diharapkan dapat memberikan kontribusi teoretis dan praktis bagi pengembangan manajemen krisis pada lembaga pendidikan Islam di tingkat dasar.*

**Kata Kunci:** manajemen krisis, komunikasi organisasi, krisis internal, madrasah ibtidaiyah, pendidikan Islam

## INTRODUCTION

Islamic educational institutions have a strategic role in shaping a generation that is not only academically superior, but also has a religious character and noble character. In the context of Indonesian national education, madrasah ibtidaiyah as a basic education unit with Islamic characteristics is the initial foundation for the formation of values, attitudes, and competencies of students. However, in the midst of increasingly complex social, economic, and organizational dynamics, Islamic educational institutions are inseparable from various internal challenges that have the potential to trigger a management crisis. These crises are not always external or incidental, but often arise from within the organization itself, such as conflicts between employees, weak coordination, unclear division of tasks, and high turnover of educators (Ismayani et al., 2023).

According to Seeger et al., (2003) The internal management crisis in educational institutions has serious implications for the sustainability of the organization and the quality of educational services. When internal conflicts are not managed properly, the work climate becomes uncondusive, organizational communication is disrupted, and trust between educational actors is weakened. In the long term, this condition can reduce teacher performance, hinder the learning process, and erode the image of the institution in the eyes of the public. For madrasah ibtidaiyah which relies heavily on the beliefs of parents and the surrounding community, a protracted internal crisis has the potential to threaten the existence of the institution itself.

Conceptually, a crisis in an organization is understood as an abnormal situation that disrupts stability, threatens organizational goals, and demands quick decision-making in conditions of uncertainty. Crisis Management Theory emphasizes that crises are not just events that must be avoided, but phenomena that need to be anticipated, managed, and used as organizational learning momentum (T. Coombs, 2015). In the context of education, crisis management includes the ability of leaders and all elements of the

institution to recognize the signs of a crisis, respond appropriately, and restore organizational conditions so that they can function optimally again.

In addition to the managerial aspect, organizational communication plays a central role in crisis management. The Theory of Organizational Communication in Crisis emphasizes that the success of crisis management is highly determined by the quality of internal communication, information disclosure, and the ability of leaders to build constructive dialogue with organizational members (Cornelissen, 2017). Poor communication in crisis situations can actually exacerbate conflicts, strengthen resistance, and deepen internal fragmentation. On the contrary, effective, empathetic, and participatory communication can be a strategic instrument to ease tensions, rebuild trust, and unify perceptions across school (Fearn-Banks, 2016). In the context of Islamic educational institutions, crisis management and organizational communication cannot be separated from Islamic values that are the normative and cultural foundation of the institution. The principles of deliberation, justice, trust, and *ukhuwah* are fundamental values that should be a reference in resolving conflicts and managing internal crises. Therefore, crisis management strategies in *madrassas* are not only technocratic, but also normative-religious, integrating a professional approach with Islamic ethics and spirituality (Abin, 2017).

Madrasah Ibtidaiyah Muara Rupit, located in Rupit District, North Musi Rawas Regency (Muratara), is one of the Islamic educational institutions that faces the dynamics of internal management crises. Based on initial observations and contextual information, this madrasah experienced various internal challenges, including conflicts between educators, instability of human resources due to teacher turnover, and communication constraints between leaders and staff. This condition becomes increasingly complex because madrasas are located in areas where geographically and resources still face limitations, so the adaptability of the organization is very tested.

The phenomenon of internal management crisis at Madrasah Ibtidaiyah Muara Rupit cannot be understood simplistic as a failure of a particular individual, but rather as a systemic problem related to leadership patterns, organizational structure, work culture, and internal communication mechanisms. Therefore, an in-depth study is needed that is able to explore how the crisis is perceived by education actors, what strategies are taken by madrasah leaders, and how organizational communication is carried out in crisis situations.

A number of previous studies have shown that crisis management in educational institutions generally focuses on external crises, such as natural disasters, pandemics, or drastically changed education policies. Other research highlights the leadership role of principals in emergency situations as well as the importance of crisis communication to external stakeholders. However, studies that specifically address internal management crises in *ibtidaiyah* madrasas, especially in rural areas or developing areas, are still relatively limited. In addition, the integration between Crisis Management Theory and

Organizational Communication Theory in Crisis with the context of Islamic educational values has not been comprehensively explored.

The limitations of previous research show that there is a research gap that needs to be filled. First, there is still a lack of qualitative studies that delve deeply into the dynamics of internal crises in madrasah ibtidaiyah as an educational organization with Islamic characteristics. Second, the use of organizational communication perspectives in explaining crisis management strategies in Islamic educational institutions has not been optimal. Third, there is a lack of research that places Islamic values as an integral part of crisis management strategies, not just as a normative background.

Based on this gap, this research has novelty in several aspects. First, this study specifically focuses on internal management crises, not external crises, thus providing a deeper perspective on the dynamics of educational organizations from within. Second, this study integrates Crisis Management Theory with Organizational Communication Theory in Crisis to analyze the strategies applied by madrasahs. Third, this research places Islamic values as an ethical and practical framework in crisis management, resulting in a contextual and relevant understanding for Islamic educational institutions.

The urgency of this research is getting stronger considering that madrasah ibtidaiyah is the initial foundation of formal education for Muslim students. Management instability at this level not only has an impact on the organization, but also on the process of internalizing values and forming the character of students. Therefore, the study of internal crisis management strategies at Madrasah Ibtidaiyah Muara Rupit is expected to make an important contribution, both theoretically and practically, to the development of Islamic education management.

Theoretically, this research is expected to enrich the scientific treasure of Islamic education management by providing an internal crisis analysis model based on modern theory and Islamic values. Practically, the results of this research can be a reference for madrasah heads, education managers, and policy makers in designing effective, communicative, and sustainable crisis management strategies. Thus, madrasahs are not only able to survive in crisis situations, but also grow as adaptive and resilient learning organizations.

## **METHODS**

This study uses a qualitative approach with a case study design to gain an in-depth understanding of internal crisis management strategies at Madrasah Ibtidaiyah Muara Rupit, Rupit District, North Musi Rawas Regency (Yin, 2017). The qualitative approach was chosen because this study seeks to comprehensively explore the dynamics of internal management crises, organizational communication patterns, and leadership strategies applied in the social and cultural context of Islamic educational institutions. The research subjects were determined purposively, including madrasah heads, teachers, and education personnel who were directly involved in the madrasah management process and experienced internal management crisis situations. Informants were selected based on the

criteria of involvement, experience, and knowledge of the dynamics of madrasah organizations. This research was carried out in a natural setting to capture social reality in a complete and authentic way.

Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation studies (Fiantika et al., 2022). In-depth interviews are used to explore perceptions, experiences, and strategies applied by madrasah leaders and residents in dealing with internal crises. Participatory observation was carried out to directly observe the patterns of interaction, organizational communication, and managerial practices in the daily activities of the madrasah. Meanwhile, documentation studies are used to examine official documents, such as organizational structures, internal policies, meeting minutes, and administrative archives relevant to crisis management.

Data analysis was carried out using an interactive model Miles et al., (2013) which includes three main stages, namely data reduction, data presentation, and drawing conclusions and verification. The analysis process is carried out simultaneously from the data collection stage to the extraction of meaning. The validity of the data is guaranteed through triangulation techniques of sources and methods, as well as member checks to ensure the suitability of the researcher's interpretation with the informant's experience. Thus, this research is expected to produce credible and scientifically accountable findings.

## **RESULTS AND DISCUSSION**

### **Overview of the Internal Management Crisis at Madrasah Ibtidaiyah Muara Rupit**

The results of the study show that Madrasah Ibtidaiyah Muara Rupit is experiencing a latent but recurring internal management crisis. This crisis does not appear in the form of a single spectacular event, but develops gradually through the accumulation of organizational problems. Based on interview and observation data, the dominant form of internal crisis includes conflicts between educators, weak work coordination, and high teacher turnover in recent years. Internal conflicts are generally triggered by unclear division of tasks, differences in perceptions related to madrasah policies, and ineffective communication between leaders and teachers. Some informants revealed that policy changes are often not socialized openly, leading to misunderstandings and resistance. This condition is exacerbated by limited human resources and uneven workload, which then triggers interpersonal tensions. Teacher turnover is also an indicator of a significant internal management crisis. The high teacher turnover rate not only has an impact on learning continuity, but also disrupts organizational stability. From the perspective of Crisis Management Theory, this condition reflects a latent crisis stage, where signs of real problems have emerged but have not been managed systematically. When these signs are not responded to immediately, crises have the potential to develop into more complex and difficult to control (W. T. Coombs, 2011).

## Identification and Interpretation of Crisis by Madrasah Leaders

One of the important findings of this study is the central role of madrasah heads in identifying and interpreting internal crises. The head of the madrasah views the conflict and teacher turnover not solely as an individual failure, but as a signal of structural problems and organizational communication. This meaning is the starting point for the preparation of a more adaptive crisis management strategy.

In perspective *Crisis Management Theory*, the ability of leaders to recognize crises early is a crucial stage in the crisis management cycle. The head of the madrasah shows an awareness that internal crises cannot be solved with an authoritarian approach, but rather require contextual understanding and involvement of all elements of the organization. This is reflected in the efforts of the leadership to open a space for dialogue and take a personal approach to teachers involved in the conflict (Kriyantono, 2015). The meaning of crisis as an organizational learning process is also an important characteristic in the strategy implemented. The head of the madrasah used the crisis situation as a momentum to evaluate the leadership pattern, communication mechanism, and work structure that had been running. This approach is in line with the contemporary view in crisis management that emphasizes crises as opportunities to make organizational improvements and innovations.

## Internal Crisis Management Strategy

The results of the study identified that the internal crisis management strategy at Madrasah Ibtidaiyah Muara Rupit was implemented through three main approaches, namely management restructuring, strengthening organizational communication, and internalizing Islamic values in conflict resolution. First, management restructuring is carried out by rearranging the division of duties and authorities more clearly. The head of the madrasah strives to arrange a more proportionate and transparent work structure so that there is no overlap of roles. This step aims to reduce the potential for conflict stemming from unclear responsibilities. Within the framework of Crisis Management Theory, this strategy is included in the response and recovery stage, where the organization seeks to stabilize the internal condition of post-crisis syndrome.

Second, strengthening organizational communication is a key strategy in managing crises. The head of the madrasah implements a more open two-way communication pattern through regular meetings, deliberative forums, and informal approaches. The informant stated that this change in communication pattern provides space for teachers to convey their aspirations and complaints constructively. This shows that communication not only functions as a means of conveying information, but also as a mechanism to build trust and organizational solidarity.

In the perspective of Organizational Communication Theory in Crisis, effective communication is transparent, empathetic, and participatory (Machali, 2018). The findings of this study reinforce this view, where information disclosure and teacher involvement in decision-making can reduce tension and improve the work climate. Well-



managed crisis communication has been proven to be able to prevent the escalation of conflicts and accelerate organizational recovery.

Third, the internalization of Islamic values is a characteristic of the crisis management strategy at Madrasah Ibtidaiyah Muara Rupit. Conflict resolution is carried out by prioritizing the principles of deliberation, justice, and Islamic *ukhuwah*. Madrasah heads consciously associate problem-solving with religious values, such as the importance of mutual respect, maintaining trust, and avoiding negative prejudices. This approach is not only normative, but also has a practical impact on building moral awareness and collective responsibility.

### **The Role of Organizational Communication in Reducing Conflict**

The findings of the study show that organizational communication plays a strategic role in reducing conflicts and maintaining madrasah stability. Before communication strategies are strengthened, conflicts tend to be allowed to develop informally through gossip and one-sided perceptions. This condition worsens working relationships and weakens organizational cohesion. After the madrasah leaders initiated open communication, there was a significant change in internal dynamics. Teachers feel more valued and involved in the decision-making process. From the point of view of Organizational Communication Theory in Crisis, this openness serves as a mechanism *sense-making*, which helps members of the organization collectively understand crisis situations and reduce uncertainty (Seeger et al., 2003). In addition, empathy-based communication helps reduce resistance to madrasah policies. The head of the madrasah not only conveys the decision, but also explains the background and purpose of the policy. This practice strengthens leadership legitimacy and increases teachers' commitment to the organization.

### **Crisis as a Momentum for Strengthening Islamic Education Leadership**

The results of the study also show that the internal management crisis is actually a momentum to strengthen leadership at Madrasah Ibtidaiyah Muara Rupit. The head of the madrasah shows an adaptive leadership style that is able to adapt the managerial approach to crisis conditions. Leadership is not carried out in a purely hierarchical manner, but through a persuasive and collaborative approach. In the context of Islamic education, this adaptive leadership is enriched with Islamic spiritual and ethical values. The head of the madrasah places himself not only as a manager, but also as a moral example for the madrasah residents. This approach strengthens leadership legitimacy and accelerates the organization's recovery process. From a theoretical perspective, these findings reinforce the argument that the effectiveness of crisis management in educational institutions is highly dependent on the quality of organizational leadership and communication. Integration between *Crisis Management Theory* and Organizational Communication Theory in Crisis provide a comprehensive analytical framework to understand how internal crises can be managed constructively (Cornelissen, 2017; Fearn-Banks, 2016).

## **Discussion of Findings in a Theoretical Perspective**

Overall, the results of this study are in line with the views of crisis management experts who emphasize the importance of preparedness, rapid response, and sustainable recovery. The internal crisis at Madrasah Ibtidaiyah Muara Rupit shows that crises are not always destructive, but can be a means of organizational learning if managed with the right strategy. The integration of organizational communication in crisis management has proven to be a determining factor for success. These findings corroborate the theory that the crisis is essentially a communication crisis. When communication is managed effectively, conflict can be minimized and internal trust can be restored. The novelty of this research lies in the incorporation of modern theoretical frameworks with Islamic educational values. This approach provides an alternative perspective in the study of education crisis management, especially in the context of madrasah ibtidaiyah in the region. Thus, the results of this research are not only academically relevant, but also contextual and applicable to Islamic education managers.

## **CONCLUSION**

This study shows that the internal management crisis at Madrasah Ibtidaiyah Muara Rupit is a structural and communicative phenomenon, which is characterized by conflicts between educators, weak organizational coordination, and high teacher turnover. The crisis does not appear suddenly, but develops through the accumulation of internal problems that are not handled systematically. Therefore, the internal management crisis needs to be understood as part of the dynamics of educational organizations that demand a strategic and sustainable response.

The results of the study revealed that the crisis management strategies implemented by madrasahs include early crisis identification, management restructuring, strengthening organizational communication, and internalizing Islamic values in conflict resolution. The head of the madrasah plays a key role in managing the crisis through adaptive leadership and persuasive communication that is participatory. This approach has been proven to be able to reduce internal tensions, rebuild the trust of madrasah residents, and create a more conducive work climate.

Theoretically, this research contributes to the development of Islamic education management studies by integrating Crisis Management Theory and Organizational Communication Theory in Crisis into the context of madrasah ibtidaiyah. The findings of the study confirm that the effectiveness of crisis management is not only determined by the technical aspects of management, but also by the quality of communication and leadership based on religious values. Thus, this study enriches the theoretical perspective on the management of internal crises in educational institutions with Islamic characteristics.

The practical implications of this study emphasize the importance of strengthening the capacity of madrasah heads in the field of crisis management and organizational communication. Islamic educational institutions need to develop internal communication



mechanisms that are open and participatory and make Islamic values an ethical basis for decision-making. In addition, this study recommends the need for a policy of fostering madrasah management that is oriented towards crisis prevention and strengthening organizational resilience. Further research is recommended to examine crisis management strategies in the context of other madrasas or use different methodological approaches to enrich the findings and generalization of research results.

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