

## SILENT COMMUNICATION AND PROPHETIC VALUES: AN SCCT PERSPECTIVE ON NURUL JADID ISLAMIC BOARDING SCHOOL, INDONESIA

Firman Wahyuda<sup>1</sup> & Farhan<sup>2\*</sup>

<sup>1,2</sup>Universitas Nurul Jadid, Indonesia

\*[farhan@unuja.ac.id](mailto:farhan@unuja.ac.id)

### Abstract

*Educational institutions (Islamic boarding schools), should ideally be responsive in order to maintain public trust. However, contemporary pesantren often withhold information in response to various dynamics that emerge during crises. This study employed a qualitative method with a case study design at Nurul Jadid Islamic Boarding School, Jalaluddin Ar-Rumi Region, using the perspective of Situational Crisis Communication Theory (SCCT). The findings indicate that silent communication is relatively appropriate in crises categorized as the victim cluster, but it may pose reputational risks in accidental and preventable clusters if it is not accompanied by clarification and corrective action. Prophetic values, such as wisdom (hikmah), patience, prudence, and public benefit (maslahah), also shape communication decision-making. Therefore, silent communication should be applied selectively, within clear limits, and proportionally.*

**Keywords:** Silence Communication, Prophetic Values, SCCT, Nurul Jadid.

### Abstrak

Lembaga pendidikan (pesantren) idealnya harus responsive untuk menjaga kepercayaan publik. Namun, pesantren hari ini kerap menahan informasi atas berbagai dinamika yang terjadi. Penelitian ini menggunakan metode kualitatif dengan desain studi kasus di Pondok Pesantren Nurul Jadid, Wilayah Jalaluddin Ar-Rumi, melalui perspektif *Situational Crisis Communication Theory* (SCCT). Temuan penelitian bahwa komunikasi diam relatif tepat pada krisis *victim cluster*, tetapi berisiko melemahkan reputasi pada *accidental* dan *preventable cluster* jika tidak disertai klarifikasi serta tindakan korektif. Nilai profetik seperti hikmah, sabar, kehati-hatian, dan kemaslahatan turut membentuk keputusan komunikasi. Sehingga, komunikasi diam harus diterapkan selektif, terbatas, dan proporsional.

**Kata Kunci:** Komunikasi Diam, Nilai Profetik, SCCT, Nurul Jadid.



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## A. INTRODUCTION

Islamic boarding schools play a strategic role in character development, the transmission of religious values, and the cultivation of public trust. Amid the rapid advancement of information technology and the increasing openness of digital spaces, Islamic educational institutions face increasingly complex challenges in managing information and safeguarding their institutional reputation.<sup>1</sup> Incidents occurring within Islamic boarding schools can now quickly attract public attention through social media and digital platforms, thereby creating a growing need for effective communication management during times of crisis.

In such situations, educational institutions are generally expected to communicate information transparently, accurately, and in a timely manner in order to maintain public trust and minimize speculation. However, some Islamic boarding schools choose to delay the disclosure of information when confronted with sensitive issues as a precautionary measure aimed at preserving internal stability and preventing the escalation of conflict. This condition reflects a tension between the normative expectations of crisis communication and the communication practices commonly adopted within Islamic boarding schools.

On the one hand, crisis communication emphasizes the importance of transparency in protecting organizational reputation. On the other hand, there is a perspective that restricting or delaying information under certain circumstances may constitute a necessary strategy for maintaining organizational stability and preventing misinformation or confusion. This dynamic is particularly significant because Islamic boarding schools function not only as educational organizations but also as socio-religious institutions grounded in moral and cultural values. Although crisis communication studies have developed considerably through the framework of Situational Crisis Communication Theory (SCCT), research on the effectiveness of silent communication strategies rooted in prophetic values within the context of Islamic boarding schools remains relatively limited.<sup>2</sup>

Numerous studies have examined crisis communication through the lens of Situational Crisis Communication Theory (SCCT). Coombs argues that the

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<sup>1</sup> Rongting Niu and Xin Ma, "Warranted Inferences of Mediation and Possibility of a Threshold Effect: Verifying the Mediating Effects of Anger in Situational Crisis Communication Theory," *Public Relations Review* 49, no. 5 (2023): 102372, <https://doi.org/10.1016/j.pubrev.2023.102372>.

<sup>2</sup> W. Timothy Coombs, "Teaching the Crisis Management/Communication Course," *Public Relations Review* 27, no. 1 (2001): 89–101, [https://doi.org/10.1016/S0363-8111\(01\)00072-8](https://doi.org/10.1016/S0363-8111(01)00072-8).

effectiveness of a crisis response is largely determined by the alignment between communication strategies and the characteristics of the crisis faced by an organization.<sup>3</sup> This argument is consistent with the study conducted by Rahayu and Trisnawati, which demonstrates that appropriate communication strategies can strengthen public trust, whereas delayed responses may exacerbate damage to institutional reputation.<sup>4</sup> Dhar and Bose likewise emphasize the importance of providing instructing information and adjusting information during the early stages of a crisis in order to reduce uncertainty and prevent the escalation of public speculation.<sup>5</sup> Within the context of Islamic education, Ab and Muhamad found that educational institutions continue to face limitations in communication guidelines for responding to rumors disseminated through social media.<sup>6</sup>

Meanwhile, Hasan observed that silence within Islamic boarding schools is often perceived as a form of ethical prudence rooted in institutional values. Nevertheless, the effectiveness of such a strategy in shaping public perceptions and safeguarding institutional reputation remains underexplored.<sup>7</sup> These findings indicate that existing crisis communication research has predominantly emphasized the importance of active, transparent, and responsive communication, while studies on silent communication remain relatively limited. As a result, there is still insufficient understanding of the conditions under which a silent communication strategy can function effectively and the circumstances in which it may instead pose risks to public trust and organizational reputation.

The limitations identified in previous studies indicate a significant gap in the literature, particularly regarding the effectiveness of silent communication strategies within Islamic educational institutions. Most existing studies have focused on business organizations, corporations, and public institutions, whereas

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<sup>3</sup> W. Timothy Coombs, "Protecting Organization Reputations During a Crisis: The Development and Application of Situational Crisis Communication Theory," *Corporate Reputation Review* 10, no. 3 (2007): 163-76, <https://doi.org/10.1057/palgrave.crr.1550049>.

<sup>4</sup> Puji Rahayu and Novi Trisnawati, "Strategi Humas Di SMK IPIEMS Surabaya Dalam Meningkatkan Citra Dan Kepercayaan Publik Pada Masa Pandemi Covid-19," *Jurnal Pendidikan Administrasi Perkantoran (JPAP)* 10, no. 2 (2022): 124-39, <https://doi.org/10.26740/jpap.v10n2.p124-139>.

<sup>5</sup> Suparna Dhar and Indranil Bose, "Victim Crisis Communication Strategy on Digital Media: A Study of the COVID-19 Pandemic," *Decision Support Systems* 161 (October 2022): 113830, <https://doi.org/10.1016/j.dss.2022.113830>.

<sup>6</sup> Mukroni Ab and Muhamad, "Peran Lembaga Pendidikan Islam Dalam Penyiapan Materi Dakwah," *Ad-DA'WAH* 23, no. 1 (2025): 61-70, <https://doi.org/10.59109/addawah.v23i1.124>.

<sup>7</sup> Moch Zainul Hasan, *Validitas Sosial Etika dalam Interaksi Pesantren di Media Sosial terhadap Persepsi Masyarakat*, 01, no. 01 (2025).

the distinctive characteristics of Islamic boarding schools as socio-religious institutions grounded in prophetic values have received limited scholarly attention. In response to this gap, the present study offers a novel contribution by integrating a prophetic value-based silent communication strategy into the framework of Situational Crisis Communication Theory (SCCT).

Unlike previous studies that primarily emphasize active communication as the dominant response during crises, this research conceptualizes silent communication as a deliberative strategy shaped by the values of wisdom (*hikmah*), patience (*sabr*), and public benefit (*maṣlaḥah*) in communication decision-making processes. This study is particularly relevant in light of increasing public demands for transparency in Islamic boarding schools in the digital era, highlighting the need for a deeper understanding of the boundaries and effectiveness of silent communication strategies in maintaining institutional reputation and public trust.

This study aims to analyze the effectiveness of a silent communication strategy grounded in prophetic values in managing crises within Islamic boarding schools from the perspective of Situational Crisis Communication Theory (SCCT). It also seeks to identify the crisis characteristics that influence the effectiveness of silent communication, explain the stages of its implementation within Islamic boarding schools, and examine its implications for public perception and institutional reputation.

## **B. RESEARCH METHOD**

This study employed a qualitative approach with a case study design aimed at obtaining an in-depth understanding of the implementation of prophetic value-based silent communication strategies in crisis management at Nurul Jadid Islamic Boarding School, Jalaluddin Ar-Rumi Region. The unit of analysis comprised the crisis communication decisions and patterns adopted by the Islamic boarding school management in the three major crisis events examined in this study. Research participants were selected purposively and included regional supervisors, Islamic boarding school administrators, students, and parents who were directly or indirectly involved in the crisis dynamics. Data were collected through participant observation, in-depth interviews guided by semi-structured protocols, and document analysis encompassing institutional archives, media coverage, and social media content. The research instruments consisted of observation guidelines, interview protocols, and document analysis sheets developed based on the framework of Situational Crisis Communication Theory (SCCT) and prophetic values as the conceptual foundation.

Participants	Quantitative	Roles	Selection Rationale
Regional Supervisors	2	Strategic decision-makers in crisis communication policy	Possess formal authority to determine the direction of institutional responses and communication strategies
Nurul Jadid Administrators	4	Technical implementers and coordinators of internal communication	Directly involved in implementing silent communication strategies and providing clarification
Parents	4	Directly affected parties in internal crisis dynamics	Provide perspectives on internal perceptions and institutional stability
Students	4	External stakeholders monitoring institutional reputation	Represent public perceptions regarding transparency, trust, and the legitimacy of the islamic boarding school

Table 1. Research Participants and Rationale

Data analysis was conducted using thematic analysis through three stages: open coding to identify meaningful units, axial coding to categorize the data based on SCCT dimensions, and selective coding to formulate the core themes of the study. Data validity was ensured through triangulation of sources, methods, and time, as well as through member checking with participants to confirm the alignment between the research findings and their lived experiences. Research reliability was strengthened through the development of an audit trail that systematically documented the entire process of data collection and analysis, thereby ensuring the traceability and procedural consistency of the study.

## C. RESULTS AND DISCUSSION

### Crisis Dynamics in Islamic Boarding Schools

Based on interviews, observations, and document analysis, this study identified three major crisis events experienced by the Jalaluddin Ar-Rumi Regional Unit of Nurul Jadid Islamic Boarding School. These included an

outbreak of a skin disease within the dormitory environment, damage to dormitory facilities that raised concerns regarding student safety, and institutional governance issues that emerged through media coverage and social media discussions. These three incidents exhibited distinct characteristics and generated varying responses from administrators, students, parents, and the broader community.

The first case concerned the outbreak of a skin disease among students residing in the dormitories. Based on observational findings, the Islamic boarding school administrators collected data on affected students and coordinated with the institution's healthcare unit, *Azzainiyah Clinic*, to implement treatment measures and prevent further transmission. During this process, information regarding the incident was not widely communicated to the public. Several parents reported learning about the situation through communication with their children or from other parents before receiving any official explanation from the Islamic boarding school administration. One parent stated:

“We first became aware of the situation through our children and other parents. At the time, we were concerned because we lacked accurate information about the actual conditions. However, after receiving clarification from the boarding school administrators, we understood that the institution was focusing on addressing the situation before communicating it more broadly.”

The Islamic boarding school administrators implemented various response measures, including health examinations, monitoring of affected students, and efforts to maintain the cleanliness of the dormitory environment. Observational findings indicated that educational activities continued as usual, although with more intensive supervision of students' health conditions.

The second case involved damage to dormitory facilities, which raised concerns regarding the safety and security of the Islamic boarding school environment. Based on interview findings, several parents expressed concerns about both facilities and infrastructure. Concerns related to facilities included the security of student lockers, bathing equipment, and sleeping necessities, as some students reported missing personal belongings. Infrastructure-related concerns included aging roof structures and the deteriorating condition of several dormitory floors. In response, the Islamic boarding school administrators explained that once the issue had been identified, the first step taken was to inspect the damaged facilities and ensure that no students had been directly affected by the situation. One administrator from the Facilities and Infrastructure Division stated:

“At that time, our primary priority was to ensure that all students remained safe. Subsequently, inspections were carried out on the damaged facilities, and appropriate repair measures were formulated before the information was communicated to a wider audience.”

Observational findings indicated that the areas affected by the damage received immediate temporary repairs to mitigate potential risks. In addition, the documents analyzed by the researcher revealed the existence of technical inspection reports and internal meeting minutes that discussed follow-up actions for repairing the affected facilities.

The third case concerned institutional governance issues that drew attention through media coverage and social media discussions. These issues included cases of student bullying, the use of physical punishment in disciplinary processes, and complaints from parents that were not addressed promptly. Unlike the previous two cases, which developed primarily within the internal environment of the Islamic boarding school, this issue attracted broader public attention. Based on interview findings, several parents reported that they first learned about the issue through online media sources before receiving any official information from the Islamic boarding school administration. One parent explained:

“We first learned about the issue through viral social media reports concerning bullying and violence within the Islamic boarding school. At that time, we felt that the institution had not responded promptly to our concerns. As parents, this uncertainty naturally led us to speculate about the situation. We therefore awaited an official explanation from the boarding school to understand the actual circumstances.”

Meanwhile, the Islamic boarding school administrators stated that, prior to issuing a public clarification, the institution conducted a review of the circulating information and gathered the necessary data to provide a comprehensive explanation of the situation. Documentary evidence further revealed an internal coordination process involving administrators and regional supervisors before an official statement was communicated to the public.

### **Pattern of Silent Communication Strategy Implementation**

Based on interview and observational findings, the silent communication strategy at Nurul Jadid Islamic Boarding School, Jalaluddin Ar-Rumi Regional Unit, is implemented through a structured process that begins as soon as a crisis event emerges. The initial stage involves crisis identification through the collection of information from administrators, students, and relevant stakeholders in order to understand the characteristics of the event and its potential impacts. Once preliminary information has been obtained, the

administrators temporarily delay public disclosure while prioritizing the management of the situation on the ground. Interview findings indicate that this decision is made to avoid the dissemination of incomplete information and to prevent confusion arising from conflicting reports within the community.

The next stage involves information verification through internal coordination and the examination of data obtained from various sources. Observational findings and analysis of the institution's Standard Operating Procedures (SOPs) reveal that administrators conduct internal meetings, review relevant documents, and confirm information with the parties involved before determining what information can be communicated to the public. Following the completion of the verification process, information is disseminated on a limited basis to stakeholders with a direct interest in the issue, such as parents, internal administrators, and individuals affected by the incident. Several parents reported that the limited disclosure of information provided reassurance that the Islamic boarding school was actively addressing the problem, even though complete information had not yet been publicly released.

Once the situation is considered more stable and the available data are deemed sufficient, the Islamic boarding school issues an open clarification through its official communication channels. Based on interviews with the Regional Head and the division responsible for handling the specific case, the clarification aims to explain the chronology of the incident, the response measures that have been undertaken, and the follow-up actions planned by the institution. Observational findings indicate that this pattern was consistently applied across the various crisis events examined in this study. Therefore, silent communication should not be understood as the absence of a response; rather, it constitutes an integral part of an information management process that extends from problem identification and verification to the eventual public clarification of the crisis.

### **Public Responses to the Silent Communication Strategy**

Based on the interview findings, responses to the silent communication strategy varied among stakeholders. Some parents viewed the strategy as a form of prudence on the part of the administrators, as it allowed them to ensure the accuracy of information before disclosing it to the public. They believed that clarifications issued after a verification process were more credible than the dissemination of information that remained uncertain. Nevertheless, several parents acknowledged experiencing concern during the early stages of the crisis due to the limited information available regarding the actual situation.

Different responses were also observed among students and members of the broader community. Based on interview and observational findings, some

students understood the delay in information disclosure because they directly witnessed the response measures undertaken by the administrators. In contrast, community members who lacked direct access to internal information within the Islamic boarding school tended to rely on external sources, such as conversations among residents, communication with parents, online news outlets, and social media platforms. As a result, diverse perceptions of the crisis emerged before any official explanation was provided by the institution.

Observations of social media activity further revealed that limited information during the initial stage of a crisis was often accompanied by increased public discussion and speculation regarding the incident. However, the intensity of these discussions generally declined after the Islamic boarding school issued clarifications through its official communication channels. These findings suggest that public responses to a silent communication strategy are not uniform; rather, they are influenced by stakeholders' proximity to information sources, their level of access to available information, and the timing of the clarification provided by the Islamic boarding school.

### **Crisis Dynamics in the SCCT Perspective**

Based on the findings of this study, the three crisis events that occurred at Nurul Jadid Islamic Boarding School, Jalaluddin Ar-Rumi Regional Unit, reflected different levels of crisis responsibility attribution, resulting in varied public responses. The outbreak of a skin disease within the dormitory environment was generally perceived as a condition that was not entirely under the institution's control. In contrast, damage to dormitory facilities and issues related to institutional governance attracted greater public attention because they were associated with aspects of internal management. These findings indicate that public perceptions of a crisis are influenced not only by the nature of the event itself but also by the extent to which the institution is perceived to be responsible for the occurrence of the crisis.

From the perspective of Situational Crisis Communication Theory (SCCT), differences in perceived responsibility play a significant role in shaping stakeholder reactions and determining the reputational threat faced by an organization.<sup>8</sup> Consequently, the effectiveness of a crisis communication strategy

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<sup>8</sup> James Ndone and Jihye Park, "Crisis Communication: The Mediating Role of Cognitive and Affective Empathy in the Relationship between Crisis Type and Crisis Response Strategy on Post-Crisis Reputation and Forgiveness," *Public Relations Review* 48, no. 1 (2022): 102136, <https://doi.org/10.1016/j.pubrev.2021.102136>.

is closely linked to how stakeholders attribute responsibility for the crisis and evaluate the organization's response to the situation.<sup>9</sup>

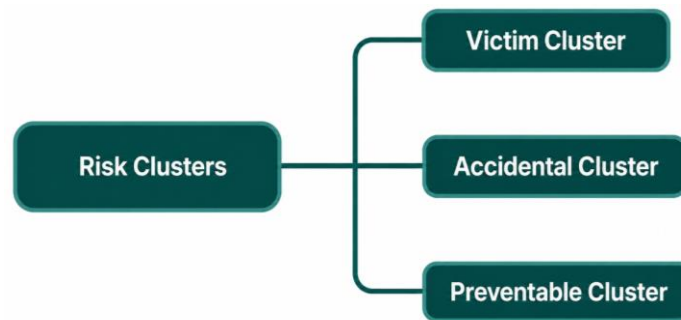


Figure 1. SCCT Framework Classification

These findings are consistent with the principles of Situational Crisis Communication Theory (SCCT). Dhar and Bose explain that the level of reputational threat faced by an organization is determined by the degree of responsibility attributed to it by the public during a crisis.<sup>10</sup> From the SCCT perspective, the outbreak of a skin disease can be categorized as a victim cluster crisis because the institution is perceived as a party that is also affected by the event, resulting in a relatively low level of responsibility attribution.<sup>11</sup> In contrast, damage to dormitory facilities is more closely associated with the accidental cluster, as it may be linked to potential weaknesses in internal monitoring and maintenance systems.<sup>12</sup>

Meanwhile, governance-related issues that gain attention through media coverage exhibit characteristics of the preventable cluster, since the public tends to associate such issues with institutional responsibility and accountability.<sup>13</sup> Coombs further argues that the higher the level of responsibility attributed to an organization, the greater the threat to its reputation and public trust.<sup>14</sup>

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<sup>9</sup> Ahmad Hafiih Kudrawi et al., "Strategi Komunikasi Krisis Studi Kasus Gus Miftah Dalam Menanggapi Isu Hinaan Terhadap Tukang Es Teh Di Instagram," *Komunika : Jurnal Ilmiah Komunikasi* 2, no. 3 (2025): 45–56, <https://doi.org/10.70437/komunika.v2i3.1076>.

<sup>10</sup> Dhar and Bose, "Victim Crisis Communication Strategy on Digital Media."

<sup>11</sup> Gerrit Hirschfeld and Meinald T. Thielsch, "Impact of Crisis Communication Strategies on People's Attitudes toward Behavioral Guidelines Regarding COVID-19 and on Their Trust in Local Officials," *International Journal of Disaster Risk Science* 13, no. 4 (2022): 495–506, <https://doi.org/10.1007/s13753-022-00424-3>.

<sup>12</sup> Brittany Haupt, "The Use of Crisis Communication Strategies in Emergency Management," *Journal of Homeland Security and Emergency Management* 18, no. 2 (2021): 125–50, <https://doi.org/10.1515/jhsem-2020-0039>.

<sup>13</sup> Andini Paramesti Chandra Dewi and Dyva Claretta, "Strategi Komunikasi Krisis Di Era Digital: Respons Merek 'Portee' Terhadap Krisis Reputasi Di Media Sosial," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 8 (2025): 9063–69, <https://doi.org/10.54371/jiip.v8i8.8947>.

<sup>14</sup> Coombs, "Protecting Organization Reputations During a Crisis."

The findings also indicate that the silent communication strategy received varying levels of acceptance across different crisis categories. In crises classified within the victim cluster, some parents remained tolerant of delays in information disclosure, provided that the Islamic boarding school continued to address the situation and issued clarifications once conditions had stabilized.<sup>15</sup> However, in crises approaching the accidental and preventable clusters, the demand for transparency and more timely explanations became considerably stronger. These findings support the work of W. Timothy Coombs, who emphasizes the importance of instructing information in reducing public uncertainty during the early stages of a crisis. Therefore, the effectiveness of a silent communication strategy cannot be separated from the characteristics of the crisis and the level of responsibility attribution that develops among stakeholders.<sup>16</sup>

### **Silent Communication as the Manifestation of Prophetic Values**

The findings of this study indicate that the silent communication strategy employed by the Islamic boarding school is not based solely on technical communication considerations but is also influenced by the prophetic values embedded within its institutional culture. Throughout the processes of crisis identification, information verification, and information dissemination, administrators tend to avoid communicating unconfirmed information in order to prevent misunderstandings and mitigate broader negative consequences.<sup>17</sup> This pattern suggests that silent communication is understood as part of an effort to ensure the accuracy of information while simultaneously considering the potential social consequences that may arise from the premature disclosure of information.<sup>18</sup>

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<sup>15</sup> Hanania Adinda and Hudi Santoso, "Strategi Komunikasi Divisi Media Relations Dalam Menghadapi Isu Publik Studi Kasus PT XYZ," *Journal Publicuho* 8, no. 4 (2025): 2551–62, <https://doi.org/10.35817/publicuho.v8i4.985>.

<sup>16</sup> W. Timothy Coombs, "Situational Crisis Communication Theory (SCCT): Refining and Clarifying a Cognitive-Based Theory of Crisis Communication," in *The Handbook of Crisis Communication*, 1st ed., ed. W. Timothy Coombs and Sherry J. Holladay (Wiley, 2022), <https://doi.org/10.1002/9781119678953.ch14>.

<sup>17</sup> Nurul Rohmah Hidayati and Dian Purworini, "Strategi Respons Komunikasi Krisis pada Kasus Mantan Pimpinan Komisi Pemberantasan Korupsi," *Warta ISKI* 8, no. 1 (2025): 38–49, <https://doi.org/10.25008/wartaiski.v8i1.333>.

<sup>18</sup> Reiza Praselanova, "Komunikasi Profetik Perspektif Islam Terhadap Ujaran Kebencian Di Media Sosial," *Al-Jadwa: Jurnal Studi Islam* 1, no. 2 (2022): 130–46, <https://doi.org/10.38073/aljadwa.v1i2.725>.



**Figure 2.** Process of a Silent Communication in Prophetic Values

This practice can be understood through the values of *hikmah* (wisdom) and prudence, which serve as foundational principles in the decision-making process. From the perspective of prophetic communication, *hikmah* is not merely understood as wisdom in action, but also as the ability to determine the appropriate message, timing, and mode of communication according to the circumstances at hand.<sup>19</sup> This finding is consistent with the view of Dara Puspita Sari, who argues that prophetic communication emphasizes the importance of ethical considerations in the use of information so that communication does not result in greater harm.<sup>20</sup> Therefore, silent communication during the initial phase of a crisis is positioned as a form of institutional prudence rather than an attempt to evade responsibility.

### **Silent Communication Strategy on Institutional Reputation**

The findings of this study indicate that the effectiveness of a silent communication strategy in protecting institutional reputation is largely influenced by the characteristics of the crisis and the subsequent responses undertaken by the Islamic boarding school. In several cases, this strategy provided administrators with sufficient time to verify information and prepare more measured response actions before offering explanations to the public.<sup>21</sup> This approach helped maintain internal stability and prevent the dissemination

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<sup>19</sup> Ahmad Nadif Sanafiri, *Evaluation of Ambidexterity in Islamic Boarding School Curriculum Management*, n.d.

<sup>20</sup> Dara Puspita Sari, "Analisis Komparatif Strategi Komunikasi Krisis Pada Platform Crowdfunding Di Indonesia," *Communicology: Jurnal Ilmu Komunikasi* 13, no. 2 (2025): 222–38, <https://doi.org/10.21009/COMM.035.03>.

<sup>21</sup> Nasrul Efendi et al., "Komunikasi Krisis Dalam Meningkatkan Resilensi Pada Organisasi Ikatan Pelajar Muhammadiyah Kota Bandar Lampung," *Jurnal Kopis: Kajian Penelitian Dan Pemikiran Komunikasi Penyiaran Islam* 6, no. 1 (2023): 92–106, <https://doi.org/10.33367/kpi.v6i1.3908>.

of unverified information.<sup>22</sup> However, when silent communication persisted for an extended period without adequate clarification, public speculation tended to increase, potentially affecting the institution's image and reputation. These findings suggest that the effectiveness of silent communication is not determined by the practice of silence itself, but rather by the institution's ability to manage the transition from silence to open communication.<sup>23</sup>

Manifestation	Description	Implications
Crisis Classification	Determining whether the crisis falls within the victim, accidental, or preventable cluster.	Effective if classification is accurate; misclassification increases reputational threat.
Minimal Instructing Information	Providing basic information regarding safety and crisis management measures.	Prevents rumors and maintains perceptual stability.
Limitation of Silence Duration	Establishing a defined time limit for silence before issuing open clarification.	Prolonged silence increases attribution of fault.
Monitoring Public Perception	Monitoring media coverage and stakeholder responses.	Adaptive responses reduce the risk of reputational damage.
Transition to Corrective Response	Shifting toward open clarification and remedial actions.	Required in accidental and preventable clusters to restore public trust.

Table 2. Silent Communication in the SCCT Perspective

Based on the findings presented in Table 2, and viewed from the perspective of legitimacy and public trust, Augustine Pang et al. found that acceptance of a silent communication strategy is strongly influenced by the level of trust previously established between the Islamic boarding school and its

<sup>22</sup> Isyraqi Khairy Siregar and Kurniati Putri Haerina, "Komunikasi Krisis PT. Jouska Finansial Indonesia dalam Pemulihan Citra Perusahaan," *Jurnal Pustaka Komunikasi* 4, no. 1 (2021): 1-10, <https://doi.org/10.32509/pustakom.v4i1.1301>.

<sup>23</sup> Muhammad Chandra Wicaksana and Fitrinanda An Nur, "Strategi Komunikasi Krisis Shopee Kepada Penjual Atas Kebijakan Pembatasan Subsidi Ongkir," *MUKASI: Jurnal Ilmu Komunikasi* 4, no. 4 (2025): 1754-67, <https://doi.org/10.54259/mukasi.v4i4.5799>.

stakeholders.<sup>24</sup> Parents who have had positive experiences and maintain close relationships with the institution tend to be more tolerant of delays in information disclosure than those who rely primarily on external sources of information. Similarly, the findings of Moritz Müller and Caelesta Braun suggest that institutional legitimacy functions as a form of social capital that can mitigate the negative effects of silent communication during the initial phase of a crisis. Nevertheless, such legitimacy is not permanent. If communication delays persist without clear explanations, public trust may gradually decline as uncertainty and speculation increase within the public sphere.<sup>25</sup>

Accordingly, this study extends the application of Situational Crisis Communication Theory (SCCT) to the context of religious educational institutions by demonstrating that the effectiveness of communication strategies is influenced not only by the level of responsibility attribution, as emphasized in SCCT,<sup>26</sup> but also by the institution's moral legitimacy and its social relationships with the community. These findings indicate that silent communication can function as a situational strategy under certain conditions, particularly when it is supported by high levels of public trust and accompanied by clear mechanisms for clarification.<sup>27</sup> Therefore, this study contributes conceptually by integrating the SCCT perspective with the institutional values of Islamic boarding schools to explain the relationship between crisis communication strategies, reputation, legitimacy, and public trust.

#### D. CONCLUSION

This study finds that the effectiveness of a silent communication strategy in crisis management within Islamic boarding schools is influenced by both the characteristics of the crisis and the prophetic values that underpin institutional communication practices. Silent communication tends to be more acceptable in crises characterized by low levels of public attribution of responsibility, but its effectiveness decreases when the institution is perceived to bear greater responsibility for the crisis. In such cases, prolonged silence may increase

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<sup>24</sup> Augustine Pang et al., "Breaking the Sound of Silence: Explication in the Use of Strategic Silence in Crisis Communication," *International Journal of Business Communication* 59, no. 2 (2022): 219–41, <https://doi.org/10.1177/23294884211046357>.

<sup>25</sup> Moritz Müller and Caelesta Braun, "Guiding or Following the Crowd? Strategic Communication as Reputational and Regulatory Strategy," *Journal of Public Administration Research and Theory* 31, no. 4 (2021): 670–86, <https://doi.org/10.1093/jopart/muab008>.

<sup>26</sup> Shaniece B. Bickham and Diane B. Francis, "The Public's Perceptions of Government Officials' Communication in the Wake of the COVID-19 Pandemic," *Journal of Creative Communications* 16, no. 2 (2021): 190–202, <https://doi.org/10.1177/09732586211003856>.

<sup>27</sup> Farida berliana Daffa Faisal, *Dinamika Kepercayaan Publik Di Media Sosial: Krisis Komunikasi Humas Terhadap Isu Korupsi Pertamina*, May 20, 2025, <https://doi.org/10.5281/ZENODO.15475305>.

uncertainty, stimulate public speculation, and weaken stakeholder trust if it is not promptly followed by transparent clarification and corrective actions. The findings also show that silent communication should not be understood as the absence of communication, but as a phased process involving crisis identification, information verification, limited communication, and eventual public clarification. Its implementation is closely associated with prophetic values such as *hikmah* (wisdom), patience, prudence, and *maṣlahah* (the common good), which shape decision-making through careful verification, the prevention of premature information disclosure, and efforts to maintain institutional and community stability. Nevertheless, prophetic values alone are insufficient to sustain public trust when communication delays exceed stakeholders' expectations; therefore, the effectiveness of silent communication depends on the institution's ability to balance ethical considerations with public demands for transparency and accountability.

This study contributes to the development of Situational Crisis Communication Theory (SCCT) by demonstrating that crisis response effectiveness in religious educational institutions is shaped not only by responsibility attribution, but also by moral legitimacy and socio-religious relationships with stakeholders. These findings enrich the application of SCCT in non-corporate settings and offer a conceptual integration between crisis communication theory and prophetic value-based communication practices. Practically, the study recommends that Islamic boarding schools apply silent communication selectively, establish clear time limits for its use, and accompany it with transparent clarification mechanisms to preserve institutional reputation, legitimacy, and public trust. However, this study is limited by its single-case design and by the predominance of data from internal institutional perspectives, which may limit generalizability. In addition, the analysis of public perceptions did not fully incorporate quantitative mapping of opinion dynamics on social media platforms. Future research should therefore involve broader external stakeholders, examine multiple Islamic boarding schools, and combine qualitative and quantitative approaches to assess silent communication strategies more comprehensively and contextually.

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