

Charismatic Leadership and *Silah* Rituality in The Educational Culture of Boarding Schools

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Abstract:

This research focuses on how to become a ritual in the communication process. This research is qualitative research with a phenomenological approach. The research participants comprised seven people: Kiai, ustadz and santri. Collecting research data using interviews and documentation and analysing with data reduction procedures, presentation and interpretation of data. The orientation should detail the role of rituality in charismatic leadership to build cultural commitment to education. After studying in-depth, it can be concluded that the company's charismatic leadership transforms spirituality in developing solidarity actions, work and religious commitment to Islamic boarding schools education. This research can be a reference for further research, focusing on studying Islamic boarding schools in Indonesia, especially on charismatic leadership patterns.

Keywords: *Pesantren, Silah, Kyai Leadership, Communication*

Abstrak:

Penelitian ini berfokus pada bagaimana menjadi sebuah ritual dalam proses komunikasi. Penelitian ini merupakan penelitian kualitatif dengan pendekatan fenomenologis. Partisipan penelitian terdiri dari tujuh orang yang terdiri dari kiai, ustadz dan santri. Pengumpulan data penelitian menggunakan wawancara dan dokumentasi serta dianalisis dengan prosedur reduksi data, penyajian dan interpretasi data. Orientasinya harus merinci peran ritualitas dalam kepemimpinan karismatik untuk membangun komitmen budaya terhadap pendidikan. Setelah dikaji secara mendalam, dapat disimpulkan bahwa kepemimpinan kharismatik perusahaan mentransformasikan spiritualitas dalam mengembangkan aksi solidaritas, kerja dan komitmen keagamaan terhadap pendidikan pesantren. Penelitian ini dapat menjadi referensi untuk penelitian selanjutnya yang akan fokus pada kajian pesantren di Indonesia khususnya pada pola kepemimpinan karismatik.

Kata Kunci: *Pesantren, Silah, Kepemimpinan Kyai, Komunikasi*

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INTRODUCTION

The majority of experts widely regard Kyai's leadership style as transformational leadership. They are better off naming the Kyai leadership model with a charismatic-transformational designation of paternalistic. The understanding, if deeper understood, is based on their detail in tracing Kyai's leadership actions. His behaviour in leading the pesantren was a significant cause of his followers to obey him voluntarily. The figure as a leader must be a relationship with moral and ethical reasoning that society considers excellent and honourable (Nurdin, 2020). Kiai is a figure that holds the most decisive influence on society with strong religious traditions, such as in the island of Java and Madura (Wekke et al., 2018). Kiai has a respected status with a set of roles he plays in social life. As a result of his status and roles, Kiai's role and leadership have shown how strong the skills and radiance of his personality are, mainly in leading the educational institutions of Pesantren and even society (Mukti, 2020). Kyai Selulu was even a group of scholars. Islamic scholars are regarded as heirs of the prophets (Ningsih et al., 2022).

Historically, in the early days of the Islamic kingdom in Java, Scholars played an essential role in the history of the Indonesian nation. They are positioned as figures or cultural figures, even seen as elite (Meslec et al., 2020). The famous expert, Harry Julian Benda, as quoted by Pradjarta Dirdjosanjoto, said that rulers who wanted to get essential legality should also have good relations with the Scholars'. This is because the community's daily life and leadership routines cannot be removed from the scholars' role. It is also said that every religious event in Muslim society can be separated from the role of Meraka (Muttaqin, 2020). No Pelak, Kiai figure always given is placed Honorable Bahkan authority that Sanggung to hold and steer (Alam, 2020).

However, in the broader role of society, sometimes the kiai's leadership is seen as something that is both positive and negative. The role of the Kiai in society as a role model will be highly respected and followed by all his orders. This is a positive value (Ivana, 2022). However, if what a kiai does is considered different from the government's wishes, it can become a negative thing even though it is considered suitable. This means there is the potential for friction which will later become a problem both in religious, social and even political aspects (Abdullah, 2017).

The above conditions have become an interesting phenomenon in the world of Islamic boarding schools in Indonesia, where the role of pesantren is so significant in the community (McClean & Collins, 2019). This study tries to find answers to questions about how the charismatic leadership model in Islamic boarding schools and the form of Islamic boarding school lineage and communication run by Islamic boarding school kiai are carried out. This research focuses on the form of leadership, the lineage of the pesantren and the communication of the kiai of the pesantren (Supratman et al., 2021).

The community's assumption as a scholar' has strengthened the role of Kyai's leadership in developing pesantren education. The leadership authority survives to this age through the detention of such Muslims' ummah assumption (Karim et al., 2020). In other words, Kyai continues to improve his personal life

according to the assumption of society. Kyai attempted to appear in the community. In this case, it is creating a positive model in the conduct of its leadership by the moral positive of the Pesantren society (Huda et al., 2020).

Theoretically, it is known as a positive moral capital component. Many people have explained this. One of them, Bass, found a positive moral commitment in his relationship to maintain the follower's loyalty. He said, "There can also be a moral commitment to one's own beliefs and values, to the values of others in the organization, and to the values of the organization as a whole". The moral positive referred to in this case is the process by which it tries to conduct its leadership actions by the norms and values that have grown in the culture of the order of education (Rizky et al., 2022). Kyai attempted to engage his awareness of the community to improve his leadership. Of course, the existence of the meaning is the traditional assumption of society as a party that is said to be the heirs of prophets (Tolchah & Mu'ammam, 2019).

Based on the observation of charismatic teacher leadership that the 20 teachers who became respondents, generally not all teachers have the proximity to lure students in the aspects of thoughts, feelings and behaviour in the conduct of changes in behaviour and competence consistently and entrenched in fulfilling their tasks by knowledge transfer and knowledge sharing. Teachers move knowledge to the learners and are then used by the needs, such as understanding the text and doing the task. Teachers exchange knowledge with learners in upper secondary education to improve their thoughts and ideas. The teacher's task in transferring knowledge and knowledge is an indicator of the weight of the teacher's burden in educating and guiding students. The teacher's second task is to stop the lesson in the classroom when the lesson finishes.

In order to maintain the assumption of the community, one of the businesses is to communicate "*Silah* spirituality". *Silah* Spritulitas is the author's term for the spiritual passion for action that relates to the teachings of certain groups or networks. *Silah* Spirituality to this day – in the early observation of the author – remains in the culture of the East Java community, principally of Situbondo Kabuoaten. As known together that Situbondo is dubbed a student's city (Yuwita et al., 2019). The city's icon's nickname, of course, has its background. In addition, the city has hundreds of pesantren, also inhabited by the majority of students in the regional and urban areas. The acronym students for the term Situbondo are not merely to encourage the community to be religious, as Ana Haerun in his journal (Sahin, 2018). Therefore, it is not surprising if the Society of Situbondo has been firmly held in honour of the personage of Kyai. In addition to that, Situbondo is also known for the most significant majority of profile understanding. Nadliyah is a member of the Islamic organization Nahdlotul Ulama'. The Ormas have a tradition known as Tahlil and Sholawat, followed by the tradition of wa*Silah* or Tawassul the Scholars'. They believe the religion must go through and after the Jam'iyah, which means the need for *Silah* or connection with the Scholars'. This is said to strengthen the pattern of "patron-client" Kyai and them. In other words, Kyai appears diagram as patronage in the community's social life. This patronage by the author is then referred to as "*Silah* spiritual".

In addition to the above data, some research adds to the light of the moral construction of commitments formed based on the *Silalah* spirituality that has long been executed. Dhofir said that the tradition of pesantren as a whole is until now due to the unity of movement in a leadership development that was deliberately incorporated (Lukens-Bull, 2000). There is a real effort in the organization of Pesantren's leadership. He explained that since the beginning of the Kyai, each school of Pesantren has made a cultural connection to the boarding school by marrying their descendants (Hafidh et al., 2022). As such, the leadership also added strength to the marketization process, which then gave the ritual for the plainness of Pesantren (Alsharari, 2018). Achidsti also explains similar descriptions. In his sight, the action of Kyai leadership in Pesantren has a basis about the scientific and scientific sources (Amin & Sholikah, 2022). On the side of the scholarship, the Kyai always connects with the members of a member of Sunnah Wal Jama'ah, such as KH Nawawi al Bantani, KH Khotib Sambas and others. While in the Nasab, the Kyai is believed to be a descendant of the Guardians and kings of the Javanese kingdom (Achidsti, 2015).

The most comprehensive statement relating to this is the explanation of Amir Fadhilah. Based on much literature, he concluded there are several kinds of the *Silalah* typology of the education pesantren. As such, I am ideological, *Silalah* genealogy, the intellectuals, the institutional and the order of the order. These five are a solid foundation for the behaviour of the Kyai leadership (Awwaliyah & Baharun, 2019). This study explores the influence of Kyat's charismatic leadership, which is always unique to study. The construction of his behaviour is different from leadership in general. The difference is the existence of spirituality in the Islamic boarding school educational culture, which makes it a charismatic leader. This makes pesantren strong in maintaining educational, organizational culture, religious traditions, and motivation to achieve goals. The results of previous studies generally examine charismatic leadership in high schools and charismatic teacher leadership in educational institutions. The benefits of this research are divided into two, namely theoretical benefits and practical benefits. The theoretical benefits illustrate that this research can be used as a reference in studying the character education of students influenced by the charismatic leadership of the kyai. At the same time, the practical benefit is that this research can be used as a practice example of the role of rituality in charismatic leadership to build cultural commitment to education. The novelty in this research is the importance of developing emotional closeness between teachers and students so that the impact on the formation of students' character and competence can be achieved. The network or the *Silalah* is a strong reason for the tradition and education of pesantren to survive to this day. Indeed the leadership awareness of the existence of the moral references of capital in developing the existence of its leadership.

RESEARCH METHODS

The author chooses a qualitative approach to reviewing the communication of consciousness of *Silalah* Kyai's spirituality. The qualitative method is suitable because it can explore the experience of the informant studied.

Experience subject research will be easily illustrated by this method. The management of philosophical, theoretical and objective meaningfulness does the method of quality. So that the meaning and value contained in the research object will be readily understood; moreover, this method will be with an AFI approach (phenomenological analysis of interpretation). Of course, it will add a phenome in the case of communication with the students' leadership in establishing the commitment of its educational organization, which will be more clearly delivered (Supriani et al., 2022). The AFI approach will be used for determining participants or informants, data collection techniques, to data analysis. The AFI, as expressed by Jonathan A. Smith and Mike Osborn, was used as an approach to the intent to uncover in detail how participants defined their personal and social world. The main goal of the AFI is the meaning of various experiences, events, and status of participants. This phenomenological approach involves a detailed examination of the world of life. This approach seeks to explore personal experience and emphasize the person's perception or opinion of an object or event. Because AFI is an activity to interpret the personal world, it takes activities to perform interpretations (Safinah & Arifin, 2021).

As an essential part of this study, participants were selected by purposive sampling according to predetermined criteria: the kiai who became the prominent leader in the Situbondo region, East Java, Indonesia. This selection is also based on evidence that the East Java region is an area in Indonesia with many sizeable Islamic boarding schools. The study's participants were seven people consisting of kiai, ustads and students.

While analyzing data for theoretical reconstruction and the results of the research study in the field, using several steps; first, discourse analysis Analyze and reflect all the views and thoughts of Sumber to find the relationship between concepts to develop a theoretical construction. Second, theoretical construction results, then developed with Verstehen analysis. Analysis process in the stage of symbolic analysis to capture the content of thought, interpretation, and the meaning of concepts and describe it systematically. Thirdly, Heurmeneutik. This stage is done by interpreting, revealing and annoying all the essential meanings - substantially that is revealed in every thought. The Heurmeneutik method is essential in this study, as it is wanted to reveal and analyze all essential meanings in its context. Attempts to reveal and analyze the meaning of each transitional communication process that is Kyai.

RESULTS AND DISCUSSION

The research findings based on the analysis that has been done categorize the results into three essential things, namely the existence of charismatic leadership and *Silah* as an instrument of the Kyai's leadership in pesantren and the communication carried out by the kiai in leading the pesantren.

Communication and Charismatic Leadership

This research will use two critical interconnected theories. First, the theory of communication. Communication action is a necessity for human beings as a social creatures. In social life, people communicate to engage in the interests or needs of each individual. Pesantren is also a social community that is also

sociological, and the community needs a process of interaction to meet its interests. Griffin said, "Communication is the relational process of creating and interpreting messages that elicit a response". So communication is the process of creating and interpreting messages in community social interactions. As for its components, Barret explained to consist of a pattern of relationships so that the contraction is described as consisting of purposes, message, media, followers and the feedback process as well as the timing (Rahmatullah, 2021).

Second, is the theory of charismatic leadership. The leadership Model is, in fact, a development of MacGregor's idea of transformational leadership. Transformational leadership of himself by Bass is explained as, "Transformational leaders help followers grow and develop into leaders by responding to their needs by empowering them and aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization. More evidence has accumulated to demonstrate that transformational leadership can move followers to exceed expected performance and lead to high levels of follower satisfaction and commitment to the group and organization".

Bass explains that the Transformational leadership model is conceived as an antithesis of the transactional leadership model (Apud et al., 2020). The leadership model aims to improve compliance and subordinate commitment through a positive moral and psychological awareness model of the leader. In other words, the efforts of the vision and mission of organizational development are strengthened by the ethical qualities of leadership actions. This Model is then developed and assumed to be owned by the Pesantren as Dhofir said that Kyai was followed or able to move his subordinates because it has a charismatic model (Alam, 2020).

The research also positions the same as what Dhofir describes. The Charismatics leadership Model certainly has an item of awareness and knowledge used to increase its leadership existence. One is the realization and understanding of "*Silah* spirituality", which in other languages can also be called awareness of the network of spirituality. Such awareness continues to be transformed so that the charismatic role in the development of Pesantren can run smoothly. The business is undoubtedly done in the communication process of leadership.

Some figures generally say that transformational communication leadership comprises idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Yeigh et al., 2019). These four components will play a full role if the communication is developed to the maximum. According to Greenleaf, listening, persuading, and articulating ideas effectively are necessary (Indriani et al., 2020).

Meanwhile, in particular, the communication action of charismatic, transformational leadership is not the case; the idealized influence process, inspirational motivation, intellectual stimulation and individualized consideration in charismatic leadership communication are attributed to strengthening the charismatic component itself. The arithmetic of charismatic components is a staple item that is trying to be transformed by the Kyai. The

communication model of charismatic leadership action described has four essential functions. The fourth is as shown below :

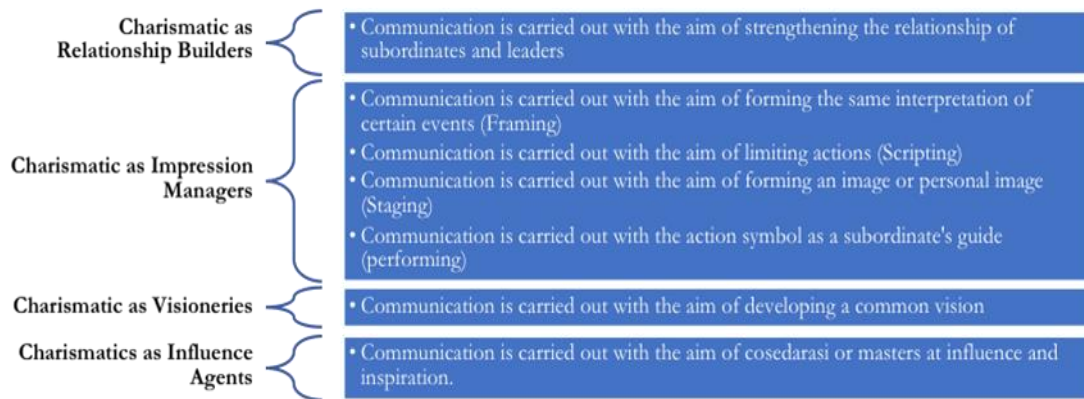


Figure 1. Charismatic Communication Approach

Based on the framework above, *Silah's* spirituality will be linked with the communication process of charismatic leadership. As explained in the previous background of the Suikiaw Bell, *Silah's* Spirituality is part of Kyai's Charismatics exposition. The grounded spirituality in the culture of the Society of Situbondo is the basis for the foundation of Pesantren as a group of scholars who need to be respected and assigned. In preserving this assumption, Kyai strengthened the community's commitment to them. One of them is by way of the transformation of knowledge and consciousness of "*Silah* Spirituality".

***Silah* Spirituality as A Kyai Leadership Instrument**

Etymological *Silah* comes from the Arabic language meaning "relationship". Meanwhile, the language spirituality " relates to religion or religious belief". *Silah* spirituality can be called conviction and understanding of actions based on the network or relationships with some groups. In the context of the actions of the Kyai, it can be described as a relationship of social action in conducting specific actions, including the action of the leadership of the Pesantren. The origin of the construction of *Silah* Spritulitas Kyai is based on the teachings of religion. Understanding the doctrine of the Notebeni is a common understanding known as the teaching of the members of the Sunnah wal Jama'ah. As explained by experts that the flow has an understanding of "Tawassul", or meditating to the creatures of God that are diag, close. Most people of East Java believed that the connection of understanding, even a prayer to the scholars ', was critical in carrying out religious rituals. This is understood by the religious tradition of pesantren (Prasetiawan & Lis, 2019).

Second, the community of Kyai Pesantren Rifa'iyah. The community of leadership, e.g. a crate, is in Pesantren Allinsap and As Sami'an. The leadership pattern of Pesantren is made with a paternalistic model. The designation of this type of network leadership is the absolute descendants of caregivers. Meanwhile, the development of the order of education is democratic. What distinguishes it from other Pesantren, pesantren This network teaches the books of the Book of

Ahmad Rifa'i, so indeed, the culture of the Oraganiss has a solid attachment to the organization Rifa'iyah.

Third, Nadltul Ulama Kyai community. This leadership community is as in Pesantren Salafiyah Safiiyah 01, Tarbiatul Muftadi'in and Syarif Hidayatullah. Its leadership properties are also paternalistic. So the highest otitis is held by the Kyai. Even the development of pesantren centred on the personal policy of Kyai. The appointment of his leadership is based on the genealogy Kyai. This is the third Pesantren that is called the leadership of charismatic-styled kyai. This third network is the object of this research. The majority of Pesantren's studies are affiliated with NU's Kyai community.

Based on some research that explains it, in conceptualized as the following figure ;

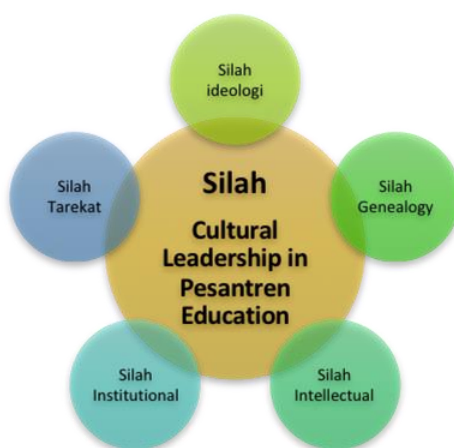


Figure 2. The Pattern of Kyai's Leadership

The five above are considered by the Kyai and entered as the spirit of managerial leadership. Even in its implementation, it is a fundamental thing that gave birth to a fragmented culture of the pesantren organization. The ideology is considered in developing religious and ideological patterns. The genealogy is used as a source of historicity and the direction of the role of Pesantren. Moreover, intellectuals serve as the spirit of the development of scholarly lines. It is institutional as the entire line of the school's typology. The order of order is used as a line of traditional development of religious pesantren (Markhaban, 2020).

Silah in The Kyai Leadership Communication

In connection with the communication process, some essential things must be discussed. Of course, some of these things pertain to the critical component of the communication construction itself. From the Barret explanation above, which according to the authors, need to be explained are purposes, messages, and media. About leaders and followers, it is undoubtedly apparent. The Leader that will be discussed in this research is Kyai. At the same time, the Followernya is the students and all Civitas Pesantren. Overall, the findings give a picture of the conception of the communication process below.

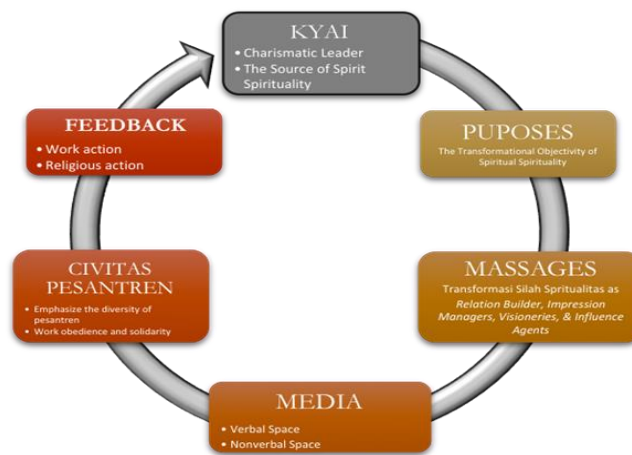


Figure 3. Composition of Spirituality in Kyai's Leadership Communication

Kyai as Leader

All Kyai in Pesantren seems aware that he is a cultural agency of its institution and even society's culture. Chairman of Pesantren Salafi'iyah, KHR. Ahmad Azaim Ibrahim, For example, realizes that his leadership is the trust of God which he inherited from his father-in-law. In his sight, he has the authority to have in the work of the development of Pesantren and as a cultural agent of society. Likewise, in other pesantren, KH Ubbad (Kyai pesantren Nurul Islam) believes his charisma was born because of his father's descendants and a lineage connected with the previous Kyai Situbondo. KH Hafidh (Kyai pesantren Nurul Wafa) and KH Khalil As'ad Thus, her father, who was also the founder of Pesantren and famous before, also held to contribute significant contribution to the leadership of charisma.

Her leadership realized her entire conjugate as a charismatic leader. His authority and authority were born due to his lack of association with past Kyai-Kyai. Thus, he realized that he was the source of the community. In other words, the leader of Pesantren's position is tremendous in the hegemonic culture of religious society. On this side, some research results, such as those compiled by Arifin and so on, In their view, it is explained that the Kyai has high authority and hegemony. It is considered an organization leader, a religious leader, and a teacher. No wonder Kyai is called the primary source or patron of the Pesantren Society.

In the theory of leadership efficacy discourse, a leader such as Kyai can become a cultural, structural agent. As is the point of Karen A Foss. He explained that communication is one way human beings give birth to a particular culture of society. Bahkan He said communication is the ongoing social restructuring process. So, Kyai as a patron in communication serves as a source of structural value of community organization. His communication has strength as part of the hegemonic culture of society.

The Purposes of Communication *Silah* Spirituality

Leadership communication is the process of organizational culture development. Obviously, in this case, it must have a specific orientation. Liliwari explains that the communication process will always have intent and orientation

in a particular context. In this aspect, communication is permanently attached and must be accompanied by specific interests. This concept is then called communication purposes. The communication of the Pesantren led by a Kyai is also a particular interest in the communication process of leadership.

To see the interests of the Kyai in its leadership communication process can be done by referring to a fundamental question initiated by Barret: What is our objective or what do we do to accomplish? Do we have different but related purposes for different audiences? How does our purpose relate to and support the organization's strategy? According to him, the orientation of communication must be Berkiatan objective orientation and Penyesuaian on the variety of audiences or in organizations, called structural subordinates (Prasetyawan & Lis, 2019). Based on the theoretical question, in the context of leadership in establishing a structural culture commitment, the Foundation can be formulated with some critical questions, namely, what are the objective standards of the assumption of the school of Pesantren? Is there any difference in Spritulita's awareness of his subordinates? Moreover, how do we assume the assumptions of the differences become unidirectional?

The fundamental question above is seen by forming a hegemonic communication orientation based on the transformation of religious spritulitas. Purposes Kyai Communication in Situbondo District, carried out by the fundamental transformation of the traditional assumption of religion about the objectivity of the active organization of Islamic school education. In other words, the spritulitas in the communication process are portrayed as the basis of the orientation standardization for structural action. Standardization is the creation of common objective assumptions about the educational development of Islamic schools.

This second stage is the orientation value strengthening effort. Some of the efforts in this stage are preparing content formulation and leadership communication strategies considering the effectiveness of informing, persuading/influencing, instructing, and engaging. These four considerations constitute the main target of leadership communication in shaping the motives and standards of direct subordinate employment assumptions. Of course, in the context of the leadership of Pesantren, the function gives birth to the standardization motif and educational development of Pesantren. The effort formulated at this stage involves several contents and communication medium selections. The content is formulated from scholarly rationality, religious doctrine and motivation of work commitment. Meanwhile, the medium selection consists of several potential compositions of communication room or interaction of kyai and structural subordinates to the education of Pesantren (will be discussed in the following discussion). The whole process that is executed is based on the presence of fragmented orientation of the assumption of the rituality in the culture of Pesantren.

The Message of Communication *Silah* Rituality

Based on the findings, some elements are in the message to develop a cultural commitment to education pesantren. This includes a relation builder,

impression managers, visionaries and influence agents. These four are indeed a general composition of charismatic leadership as Jhonson and Hackman mention that all of these components are the hallmarks of the Charismatics leadership model.

First, you will be ritual as a relationship builder. The message contains the transformation of the subject of strengthening the Kyai interaction and its subordinates. The contents of the message are Bervairan. All of them can be classified as the value of the Solidarity Development Network of Religious education and the assumptions of rationality. The solidarity value of the religious education development Network is usually expressed using religious teachings about Ta'awun (each other) among fellow Muslims. Assumption of the rationality of religious form includes religious sciences commonly developed in the Nahdlotul Ulama ' Jam'iyah, such as the importance of Tawassul (the Media of association with God), the Prophet's love of Ummah and so on. All content built in this composition is sought to develop a commitment to solidarity working interaction of Pesantren education organizations. So the form is similar to what Geertz describes in that the process of communication Demikin can describe a leader skilled at linking with others (Ivana, 2022).

Secondly, it is a rituality as an impression manager. The communication message, in this case, is orientated to form the hierarchical authority of its leadership work. In this case, the message content includes some fundamentalist assumptions about the religious school of Pesantren. Some things often seen in the content of communications Kyai are the framing of religious worship, scripting policy of boarding, staging scholars ', performing actions and religious prayers of pesantren. In the framing component, the communication message contains meaningful worship according to the religious teachings of the Scholars ' pesantren. Scripting is done with a message containing a concern and a boarding program about the culture of the development of the spritulitas in developing education. The staging of scholars refers to the content of the communication that contains narrative stories about the struggle of the Scholars (the main story of the Kyai Pesantren) and the Prophet in the Islamic teachings. Sedangkan is the performing communication content, described as the action symbolization of the Uswah in the early Islamic teachings and the policies and programs it decides. Overall it is by what is in the explanations of Jhonson and Hackman.

Thirdly, *Silah's* rituality as a visionary. This third communication message form is oriented to form Pesantren's theological vision of education. The message orientation presented in this composition is to build a common perception, as Gardner and Avolio explain, that the typical leadership model of charismatic tendencies gave birth to the joint orientation quickly. In this position, the rituality in the communication content is more of a theological message to incorporate the bonding of work orientation. Some contents include fragmentation of personal existential assumptions in a large family of pesantren and some religious evidence that contains essential unity and unity among Muslims.

Fourth, do the rituality as influence agents. Communication messages in more components are in the form of religious worship. One such form of concretion is the recitation of the spirit (the mention of the Ulama '/kyai, which

plays a role in disseminating Islamic religious teachings). In every momentum, Do'a with Kyai consistently sends prayers to the Kyai. All Kyai argued was a connection of religious worship to draw closer to God quickly. This form of pesantren has become a conjugation of the structural actions of the school (Supratman et al., 2021).

The overall construction of the Kyai message in leadership communication has transformed the religious society. The process is undoubtedly oriented to shape cultural commitment education pesantren's values, cognition and emotion. In other words, it is intended to form logos, ethos, and pathos. As a relation builder to influence agents, the role of rituality is sought to create value, cognition, and emotions together in developing the education of pesantren.

Media Communication *Silah* Rituality

The organization uses several organizational interaction spaces in the leadership communication process. The construction of this communication media can be classified as the form of the message. There are several communication spaces as a medium for charismatic-based spiritual leadership, which are divided into two, namely verbal and non-verbal models.

Verbal forms are mainly carried out in formal activities such as alum forums, general studies and formal education and training. Besides formal activities, this verbal model also found informal activities such as private meetings, routine religious rituals and *istighasah* activities. Non-verbally manifested through information through posters, *uswah* practices and rituals of reading prayers.

Overall message Kiai consists of two forms of verbal and non-verbal modes. So precisely in line with what Charteris Black describes. Verbal Mode is the word-shaped communication, while the non-verbal form of a set of symbols that his subordinates can read. Both of these are specific spaces that relate to the same spirituality.

Civitas Pesantren as Followers

The leadership of Kyai based on the act of Spiritual form the fragmentation of civitas. The direction there is the efficacy of the birth patterns displayed by students in the social culture of the Pesantren organization. As mentioned by Koencoroningrat that social culture is also a social system. This social system deals with the patterned actions of human activities that interact, relate and associate with other human beings in society. Likewise created in the Civitas Pesantren. Of course, there are typical organizational interaction patterns.

The pattern that awakens from the impact of the efficacy of the leadership of Kyai, such as emotional bonding, commitment and work solidarity. Emotional bonding is a bond in a religious family. Civitas Pesantren Mamaknai excitement as part of the development community of religious upbringing that would have a spirit as the struggle for strengthening Islamic religious teachings. In the process of developing school education, they are committed to the authority of the charismatic leadership that has since been in the pesantren. In addition, the work commitments based on this rituality give birth to consensus in the shared vision.

Communication Feedback *Silah's* rituality

Barret said feedback is “one of the leadership communication skills needed to guide others. People develop through feedback, particularly if the leader providing the feedback recognizes its potential value and uses it to bring about the receivers’ improvement”. In the construction of the leadership, communication is also the way. The process is also seen as an attempt to follow up on the transformative implications of the development of rituality that develops in the structural life of the subordinate. This is so important because leadership communication continues to run continuously. Maintenance and repair efforts must be sought during the development of boarding school education (Ningsih et al., 2022).

The components considered in the feedback process are work and religious action. The working action in question is the interaction pattern and work commitment, as described as the communication implications of the leadership of spirituality. At the same time, religious action means the fatality of worship action in Islamic pesantren. These two components will continuously be maximized in the communication of leadership in Kyai-Kyai in the development of Islamic boarding schools.

CONCLUSION

The critical conclusion of the explanation above demonstrates the communication approach of a charismatic leadership model based on group of rituality. Overall, spirituality can be used as the basis for Pesantren's performance and religious civitas. Its significance as an instrumental leader is that communication is essential in creating commitments and solidarity of work and religious actions. The condition is undoubtedly the process of communication on the road as a transformative spiritual process in the development of Islamic boarding schools. One thing considered important in building the pesantren tradition is the lineage of the pesantren.

This research generally only describes some Islamic boarding schools in Indonesia, which number in the thousands. So that there are limitations experienced in this study both from the type of research used, research instruments and research subjects. This research has become a preliminary study that examines the lineage of Islamic boarding schools in Indonesia. The development and refinement of subsequent research will be beneficial and add knowledge, especially in the scope of education and Islamic thought in Indonesia.

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