Christian Leadership Education for Youth through Social Organizational Communication Styles Based on Banyuwangi's Local Culture in the Post-Pandemic

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Abstract
This study explored Christian leadership education for youth through organizational communication styles within a social institution, specifically, a church-based youth organization in Banyuwangi, Indonesia. The COVID-19 pandemic disrupted social interactions, leading to a significant decline in youth participation. However, post-pandemic observations revealed a notable increase in engagement among the youth members of GKT (Gereja Kristen Tuhan) Banyuwangi. This shift raised important questions about the role of leadership communication in revitalizing youth involvement. This study used a qualitative case study approach, data were collected through participant observation, interviews with four informants, and document analysis. The findings suggested that the youth leader employed varied communication styles depending on his social role within the organization. As a leader, he utilized controlling, structuring, and relinquishing styles; as a coach, he adopted a more directive approach; and as a teacher and peer, he favored an egalitarian style. These communication strategies, shaped by Christian values and local cultural norms of Banyuwangi, played a significant role in fostering motivation and participation among youth members.

Keywords: banyuwangi culture; christian leadership; communication style; youth

Introduction

In Indonesia, religion enters and plays a role in the lives of individuals as well as societal groups. Often, a religious community establishes religious organizations to achieve specific goals, including Christian communities. The church is a social organization of Christian believers of various ages, occupations, and backgrounds. One of the churches in Banyuwangi is Gereja Kristus Tuhan Jemaat Banyuwangi (GKT Banyuwangi). Based on the church's organizational structure, each commission has committees overseeing its operation. Commission committees are directly guided by the commission leader in carrying out their duties. The commission leader, as a leader, communicates their leadership to the commission committees, whether in meetings, fellowships, or other commission activities.

In 2019, before the pandemic, the number of young people from GKT Banyuwangi involved in ministry was approximately 10-15 individuals. However, post-pandemic in December 2022, the number of young people engaged in ministry rose to 45 individuals serving as musicians, singers, and worship leaders (GKT Banyuwangi Archives, 2022). This

represents a threefold increase from pre-pandemic levels, despite the decreasing number of young people attending church services and participating in ministry being a known fact.

The percentage of young people who do not regularly attend worship services increases with age groups. Within the age range of 15-18 years, the number of teenagers who do not attend worship regularly is approximately 7.7%, rising to 10.2% among those aged 19-22 years, and reaching 13.7% among those aged Organizations' implementation of physical distancing policies 23-25 (Survei Bilangan Research Center, 2018). Attendance at worship services and participation in ministry is not attractive to young people, especially post-pandemic, as most find comfort in online worship. However, the enthusiasm of young people serving during worship services is a unique and appealing aspect of the youth in GKT Banyuwangi.

The implementation of physical distancing policies by organizations during the pandemic has had significant implications for communication activities (Anggraeni & Ramdani, 2021). During the pandemic, there was a communication challenge due to the shift to predominantly online communication methods, eliminating face-to-face interactions. Such communication challenges would typically lead to a decline in organizational performance. However, in this case, there was an increase in organizational performance, particularly in the enthusiasm of young people serving in the church, as evidenced by the increase in the number of young people involved in ministry. This increase in youth commission performance is undoubtedly attributed to the role of organizational leaders, or in this case, commission leaders.

The communication style of organizational leaders aids them in executing and enhancing organizational performance. An organizational leader needs to apply a communication style appropriate to their role to be accepted by their members. Communication style can be seen as a combination of verbal and written communication forms. Verbal messages conveyed by individuals can be utilized for communication activities and explained through sentences that identify the communication style, including nonverbal aspects such as intonation, gestures, and facial expressions conveyed through the message(Miller, 2015).

As a social organization, the church plays a social role that needs to be fulfilled by church leaders. Church leaders have a social role in the congregation. Social roles are one of the factors influencing a leader's communication style. How a leader interacts is influenced by the roles they hold.(Intyaswati, Juned, & Zakki Abdullah, 2018). These social roles support leaders in motivating organizational members. Research on church leader communication styles in social organizations is also examined to see its relevance to congregational loyalty(Theofilus & Tamburian, 2020). In this context, the research found that the communication style used by church leaders to build congregational loyalty is based on an egalitarian communication style and relinquishing the authority to give orders. Thus, research on leadership communication style becomes crucial with the dynamics that occur, especially since the pandemic. The pandemic has established different communication patterns, both offline and online. If leaders fail to grasp these dynamic situations and adjust their communication styles, achieving organizational goals becomes difficult.

Communication styles, specifically, are seen as meta-messages that contextualize how verbal messages should be acknowledged and interpreted. The definition above reveals why humans communicate, as communication serves as a means to showcase or display the communicator's identity, which can influence others' perceptions of their own identity(Leal et al., 2024). Since communication has been categorized into six distinct styles(Betts, 2009), one of which is the *Controlling Communication Style*. This style prioritizes control within the organization, where leaders impose restrictions and regulate the behavior, thoughts, and responses of their members. Communication in this style is one-way, with information flowing

from the leader to the members without reciprocal interaction. The primary purpose of this one-way communication is to direct and influence members to carry out tasks according to the leader's instructions. A key characteristic of this style is the leader's intention to limit, control, and regulate the actions and thoughts of organizational members. Consequently, leaders who adopt this communication style are often referred to as one-way communicators, as they primarily issue directives rather than engage in dialogue with their members.

In contrast, Tubbs and Moss also describe *the Equalitarian Communication Style*, which emphasizes the principle of equality in communication. Unlike the controlling style, this communication approach is two-way, allowing messages—both verbal and written—to flow openly between leaders and members. In this system, every member of the organization has the opportunity to express their ideas, opinions, or perspectives in a relaxed, open, and informal setting. Such a communication environment facilitates mutual understanding and agreement, fostering a more collaborative and participatory working relationship within the organization. Thirdly, *the Structuring style*. The leader provides information aimed at reinforcing task assignments, scheduling, and organizational structure. In this communication style, the leader attempts to influence members by providing information related to goals, work schedules, work rules, and organizational procedures. This leadership communication style will be effective and beneficial for the organization when executed correctly. This communication style can be effective if the leader can plan information or verbal messages to solidify organizational goals, structure, job assignment descriptions, and other structural inquiries.

Fourth is the *Dynamic Style.* This dynamic leadership communication style implies that communicators exhibit a more aggressive approach to conveying and capturing messages. In this style, both leaders and members are aware that their organizational environment is dynamic, thus focusing on action. This type of leadership communication style aims to stimulate members to work faster with better results. In a dynamic work environment, this leadership communication style is suitable for resolving critical issues. Fifth, *The Relinquishing Style,* the leader exhibits a willingness to accept suggestions or ideas from others. This communication style reflects a readiness to receive advice, opinions, or ideas from others, rather than a desire to give orders, even though the message sender has the right to command and control others. Lastly, *The Withdrawal Style.* The visible reaction when using this communication style is a decrease or avoidance of communication actions, indicating a lack of willingness by individuals using this style to interact with others. This is because these individuals face various interpersonal problems or difficulties. This communication style is not suitable for use in organizational communication situations. Therefore, the case study method is appropriate for answering questions about how the communication style used by the Youth Commission Leader motivates young people in worship service ministry at the GKT Banyuwangi.

Thus, this study focuses on how Christian leadership education was enacted through the communication styles of a youth leader within a church-based social organization in the post-pandemic context. The novelty of this research lies in its contextualized exploration of Christian leadership practices embedded in Banyuwangi's local cultural values to re-engage youth in ministry participation following the disruptions of COVID-19. This study aimed to fill a gap in understanding how faith-based youth leadership communication can function as a form of informal education that motivates participation and fosters organizational revitalization during periods of transition.

Methods

This research method is a case study. The researcher views the object of their study as having its uniqueness and containing original truths, thus positioning it as a case. The focus of qualitative research methods lies in the process and the interpretation of its findings. The case study method is a suitable strategy to use in research that concerns how or why questions, where the researcher has limited control over the events being investigated, and when the research focus is on contemporary phenomena within real-life contexts (Yin, 2017). According to Yin, a case study is an empirical inquiry that investigates a phenomenon within its real-life context, when the boundaries between the phenomenon and the context are not evident, and where multiple sources of evidence are utilized. Case studies are suitable when the main research question pertains to how or why, when the researcher has little opportunity to control the events being investigated, and when the research focuses on contemporary phenomena within real-life contexts. Case study research allows researchers to gather 'rich' and detailed information across various dimensions about a specific case or a small number of cases. The strength of the case study approach lies in its ability to combine different types of data collected using multiple data collection methods. Creswell(Schreier, 2012) emphasized case study as a qualitative approach, where the researcher investigates a specific case or system, which can also be multiple cases occurring over time.

The researcher conducted three primary techniques: participant observation during youth activities (both online and offline), semi-structured interviews with active youth commission members, and document analysis, which included youth ministry schedules, communication transcripts via WhatsApp, and meeting notes. The examination focused on how communication styles formed contextually within the Youth Commission's operational realities following the pandemic, which reflected Christian education leadership. During data collection, the researcher observed and analyzed interactions on the young commission's digital communication platforms, including WhatsApp groups and Zoom sessions. These platforms were crucial for preserving organizational communication both during and after the pandemic. Therefore, analysis of digital interactions complemented face-to-face observations to better understand the adaptation of communication styles across different media contexts. The selection of informants used purposive sampling with the following criteria. First, the informants must be active members of the youth commission who have participated in youth activities in the church for a minimum of the past 2 years. Additionally, they regularly interact and communicate directly with the Youth Commission Leader, for a minimum of the past 2 years.

Findings and Discussion

To obtain an understanding of the communication style of the Youth Commission Leader at the GKT Banyuwangi, the researcher conducted interviews with four members of the Youth Commission who directly communicate with the Youth Commission Leader. Communication with the youth commission can take place through direct meetings via forums such as youth worship, growing groups, and youth commission meetings; both conducted online through platforms like WhatsApp and Zoom. With the pandemic necessitating everyone to stay at home, new media such as WhatsApp and Zoom have enabled activities to continue and members of the church to stay connected with each other. The shift from face-to-face activities to online platforms has resulted in positive attitudes from commission members, as there are many conveniences and benefits offered by new media during the pandemic.

This research found that the roles played by individuals within an organization are closely related to their communication style. In this context, individuals fulfill these roles by aligning them with the values and mission of the organization. Based on observations and

interviews, the Youth Commission Leader plays a social role for both youth members and committees. The social roles of the leader include being a leader, coach, teacher, and friend. Through these roles, the youth leader leads the youth administration (leader), trains youth in ministry (coach), provides teaching (teacher), and builds friendships with youth (friend). These social roles support the leader in motivating youth to engage in worship service ministry at the GKT Banyuwangi.

Leader

In the management of the youth commission, the leader plays the role of a leader. As a leader, they are responsible for coaching leadership and enhancing the non-technical skills of the youth. One way the leader trains leadership and non-technical skills among the youth leaders is by providing guidance or directives aimed at regulating behavior. As a leader, the youth commission leader tends to employ three communication styles: controlling, structuring, and relinquishing. The controlling communication style involves giving orders, directives, and reminders to other leaders to regulate behavior. This style is used to manage youth behavior before any issues arise, such as reminding leaders about their tasks.

According to one informant, the youth leaders have respective tasks, which are often reminded by the leader. *"We, as youth leaders, have our tasks. If we forget, then the leader will remind us"* (Personal interview, FC, May 11, 2023). Another informant mentioned that during field programs like camps that require broader control, the leader limits the behavior of the youth. This is done to ensure that the youth behave well and responsibly. *"Don't use your phones, don't engage in unnecessary chatter! Don't use inappropriate language, don't engage in disruptive behavior, respect your surroundings, and show that we are good Christian youths!"* (Personal interview, EM, May 10, 2023).

In any organization, there are tasks, schedules, and rules that members must adhere to, and the Youth Commission is no exception. To ensure that tasks, schedules, and rules within the youth commission are carried out as planned, the leader, as a leader, emphasizes and reminds the leaders of the directives related to tasks, schedules, and rules. When there are issues with programs not running smoothly or schedules not being followed, the leader emphasizes how things should be done. The leader always emphasizes that agreed-upon programs must be implemented. If there are changes needed midway, they must be discussed and agreed upon collectively.

The leader employs the structuring communication style in reiterating directives related to tasks, schedules, and rules to the leaders, as well as in changing the behavior of the youth. In the controlling communication style, the youth commission leader, as a leader, regulates youth behavior to prevent problems. In the structuring communication style, the leader tries to change youth behavior after problems have occurred, whether in management or personal issues. In this context, communication style refers to the distinct approaches the leader adopts in delivering messages and managing interactions, depending on their goals and the social dynamics involved. The structuring style is directive and focused on clarifying expectations, providing order, and guiding behavior through instruction.

On the other hand, the leader is willing to accept suggestions or ideas from others to work well with the second-layer leaders. They are eager to set aside their desires to give orders and control the leaders. The leader has even asked for sermon theme suggestions from the leaders to make them more relevant and relatable to the youth. When there are proposals from the committees, the leader tends to involve them in discussing some proposals first, so any programs or suggestions implemented are collective decisions. *The leader teaches the youth to provide solutions rather than criticism; in their view, offering criticism without solutions is not constructive* (Personal interview, EM, May 10, 2023).

The communication style of the youth commission leader, who is willing to accept suggestions or ideas from others to work well with the leaders and adapt to the environment and organization, is termed relinquishing. As a leader of the youth commission, the leader interacts and communicates extensively with young people. In communication, young people are heavily reliant on new media. Therefore, according to the three informants, the leader uses new media to communicate with the youth, particularly WhatsApp.

Coach

The social role of the leader as a coach lies in training the youth to serve people. The leader is responsible for youth worship service activities; hence, they need to train the youth in enhancing technical skills, serving in the church. These technical skills include serving in church roles such as liturgists or worship leaders, singers, choir members, playing musical instruments, and creating worship PowerPoint presentations. Based on the interview with FC, besides reminding about service, the leader also teaches how to perform good service. According to FC, *The leader manages the behavior of the service team with a firm attitude during service training* (Personal interview, FC, May 11, 2023). As MY's statement, *During training, the leader is firm and serious to ensure optimal results. However, the leader's firmness is also balanced with appreciation and feedback to the service team* (Personal interview, MY, May 10, 2023).

As a coach, the youth commission leader uses a controlling communication style. The leader utilizes their authority as a coach to give orders, directives, and reminders during service rehearsals so that the service team can prepare well, leading to optimal results. In applying the controlling communication style to be a coach, the youth commission leader provides motivational orders and appreciates the service team members who allocate time for rehearsals. The leader has taken these actions to encourage the service team to become more enthusiastic in serving and to feel that their efforts are valued. In the local cultural context of Banyuwangi, the firmness of a leader acting as a coach is often interpreted not as authoritarianism but as a moral responsibility to ensure collective success. Assertiveness, when combined with appreciation and positive reinforcement, reflects the traditional value of *ngemong*—a nurturing leadership approach grounded in empathy and care. It also aligns with the principle of *gotong royong* (cooperation), where leaders are culturally expected to shoulder responsibility and guide others toward shared goals.

Teacher

The background of the leader, who is a pastor, positions them as a teacher. As a teacher, the youth commission leader has to provide teaching following the Bible to the youth. The leader must provide instruction in various forms, whether through sermons in the church, daily reflections, discussions, or when answering personal questions from the youth. When delivering Bible teachings during sermons in the church, the leader adjusts their sermon delivery style to the audience, making it audience-oriented. Thus, during youth worship services where the audience consists of young people, the leader delivers teachings in a youthful manner. As an informant stated below, *The leader's communication or delivery when providing instruction in the church is like talking to a friend, creating a sense of similarity in communication. The communication that occurs during sermons is relaxed, friendly, and includes a lot of humor* (Personal interview, EM, May 10, 2023).

As a teacher, the youth commission leader employs a communication style emphasizing equality or an equalitarian style. The relaxed demeanor, easily understandable language, engaging delivery, and adaptation to the youth make them feel like friends and comfortable when receiving instruction from the leader. Communication is also not one-way but two-way, as evidenced by the leader's allowing youth to discuss and ask questions about their teachings.

Friend

In addition to being a leader, coach, and teacher, the youth commission leader also positions themselves as a friend to the youth. The leader strives to establish good interactions and relationships with the youth as a friend. He knows them more closely and intimately when building interactions and relationships. FC believes that the youth commission leader builds a good relationship with the youth by being friendly, warm, and informal towards them. The leader always greets each youth member individually when they meet at the church. For those youth who are rarely seen, the leader greets them while engaging in conversation, asking questions like, *"Where have you been?", "busy lately?", "What are you up to now?"* (Personal interview, FC, May 11, 2023).

Another way the leader fosters closeness with the youth is by inviting them to gather and play together at their home, such as playing PlayStation. As an informant stated, *"During growing group events, the leader uses informal and friendly language, acting as a friend to the youth. In addition to building good relationships with the youth, this is done by the leader to become better acquainted and closer to the youth members. This enables the youth to connect and feel comfortable with the leader"* (Personal interview, MY, May 10, 2023). *"Similarly, with the executives, the leader builds relationships so they can work together effectively by getting closer, inviting them to gatherings, discussing, interacting, chatting, and socializing, thus strengthening the relationship between the leader and the executives"* (Personal interview, EM, May 10, 2023).

The youth commission leader applies an equalitarian communication style in performing their role as a friend and confidant to the youth. The leader seeks to get to know the youth better by familiarizing themselves, being warm, and speaking informally and casually. As a friend and confidant, the leader pays special attention to youth who need specific care, such as those who are sick, facing financial difficulties, supporting their education, or dealing with personal issues. The leader fulfills this role to ensure that the youth feel cared for and nurtured by them as a youth advocate. While performing their role as a youth advocate, the leader collaborates with the executives so that they can also care for and pay attention to their fellow youth, and the leader can better understand the needs of the youth.

Based on the data findings and analysis, the researcher identified patterns of communication styles employed by the youth commission advisor. Interactions in communication activities between individuals or organizations can result in specific communication style patterns(Anggraeni & Ramdani, 2021). Communication patterns can be understood as the relationship between two or more people in sending and receiving messages appropriately so that the intended message can be understood.

The communication style pattern of an individual tends to be dynamic and can change based on the situation and context(Mulyana, Ridaryanthi, Faridah, Umarella, & Endri, 2022). In the context of the youth commission advisor, observed communication style patterns include approaches as a leader, coach, teacher, and friend. The advisor uses various communication styles, including control, structure, and giving space, depending on the needs and situations. For example, the advisor uses a controlling communication style to give directions and regulate behavior, while a structured communication style emphasizes tasks, schedules, and rules to the youth. On the other hand, the advisor also adopts a giving space communication style by accepting suggestions or ideas from others and establishing a warm and relaxed relationship with the youth as friends.

Implications

Thus, the communication style pattern of the youth commission advisor reflects dynamic adaptation to various roles and demands in motivating and guiding the youth in church ministry. This adaptability highlights the importance of flexible leadership communication in fostering engagement and participation among young members. By tailoring communication styles to specific roles, the advisor not only strengthens interpersonal relationships but also enhances the effectiveness of mentorship and guidance within the church community. Furthermore, these findings underscore the broader significance of communication strategies in religious organizations, offering insights for future leadership development and organizational management in faith-based settings.

Equalitarian style

The researcher found that initially, the advisor employed an equalitarian communication style with all the youth members before using other communication styles. When the advisor first attempts to get to know the youth better, an equalitarian communication style is employed. The advisor strives to communicate in a friendly, warm, formal, and relaxed manner. The advisors do not position themselves as superior but rather as friends to the youth, fostering a sense of similarity in communication. This enables the youth to feel comfortable speaking with the advisor. This equalitarian approach likely aligns strongly with the value of hospitality and friendliness (*ramah tamah*) prevalent in Banyuwangi culture. By initially positioning themselves as a friend, the advisor creates a welcoming environment that encourages open communication, a foundation for harmony and togetherness (*kerukunan*) within the youth group. While being equal, the youth would likely still hold an underlying respect for the advisor's authority (*unggah-ungguh*), influencing how they express their opinions and engage in discussions.

In this regard, the advisor seeks to approach the youth using their style. Mentoring requires the advisor to enter the realm of leadership and adapt their approach to the style of those they are mentoring. When the advisor aligns their style with that of the youth, they can interact with and guide the youth more closely(Răducan & Răducan, 2014). The equalitarian communication style is generally used to emphasize equal relations or support democratic relationships, thereby satisfying and pleasing all parties. Equal and democratic relationships can maintain organizational cohesion. Thus, the organization as a system or organism can continue interacting with its environment to survive.

After building intimacy and getting to know the youth in an equalitarian style, the advisor uses several communication techniques depending on the situation and communication goals. As a result, it is possible to deduce that the equalitarian communication style is used as the advisor's first communication style before moving on to other types. However, this study extends how egalitarian communication is particularly effective in re-establishing organizational commitment and motivation among youth in the context of post-pandemic recovery. Another study also highlights that mutual respect and open dialogue form a foundation for strong youth engagement in social organizations (Răducan & Răducan, 2014).

Controlling style

The communication and leadership style applied by the advisor to the committee members influences the organizational culture and performance(Handayani, 2018). The advisor employs a controlling style to improve organizational performance and manage youth behavior. Leaders applied the controlling style mostly through one-way communication to influence the members to obey the commands.

While a controlling style might seem at odds with the emphasis on harmony, in the context of guiding youth and ensuring tasks are completed, it could be perceived as the advisor fulfilling their responsibility with care and guidance (*asuhan*). However, the effectiveness of this style in Banyuwangi would likely depend on *how* it is implemented. A controlling style delivered with respect and clear reasoning, emphasizing the collective benefit and togetherness (*kerukunan*) in achieving goals, would likely be more accepted than a purely authoritarian approach. The youth's inherent respect for authority (*unggah-ungguh*) might also make them more receptive to clear directives, especially if they understand the advisor's intentions are for their growth and the group's success.

The advisor implements the controlling communication style by giving orders, reminding tasks, and regulating youth behavior. This communication style is more frequently directed towards the committee members, not to other youth members. Committee members are considered closer to the advisor than other youth members because they interact and communicate with the advisor more often. Additionally, committee members have more responsibilities than youth members, so the leader tends to give orders and instructions to control and remind them of their tasks.

Organizational control falls under the authority and responsibility of the leader. When facing a pandemic, the control exercised by the leader is more limited to online communication due to physical interaction restrictions. However, post-pandemic, the leader's control over the organization does not decrease or revert to pre-pandemic levels; instead, it increases. The resumption of physical interactions allows the leader to regain control through face-to-face meetings. The post-pandemic period does not abandon the communication habits developed during the pandemic but rather incorporates them, including online communication. Therefore, the leader exercises the organizational control in two realities: control over online communication and control over face-to-face interaction.

The controlling communication can sometimes hinder open dialogue. This study suggests that, within Banyuwangi's local cultural context emphasizing respect (*unggah-ungguh*) and harmony (*kerukunan*), a measured controlling style can positively direct youth behavior and improve organizational performance. Thus, the cultural adaptation of leadership communication styles plays a critical role in their effectiveness. Leadership communication style in crisis response must align with both the organizational and cultural contexts to maintain effectiveness and authority (Handayani, 2018).

Relinquishing style

To promote effective collaboration with the committee members and guarantee the successful execution of youth programs, the advisor utilizes a relinquishing communication style. The relinquishing communication style reflects a willingness to accept suggestions, opinions, or ideas from others (Yang, Kuria, & Gu, 2020). Communication competence is the demonstration of communication knowledge through the appropriate use of communication skills. Competent communication consists of behaviors considered effective and appropriate. Effective communication can be achieved through adaptation among individuals. Therefore, leaders need to listen to and accept input from their members to adapt to the organizational environment.

The relinquishing leadership style aligns closely with the cultural values of Banyuwangi society, particularly the emphasis on harmony and social cohesion (*kerukunan*). Through a proactive engagement in gathering and deliberating suggestions, the advisor cultivates collective ownership and encourages collaborative dynamics. This method not only honors the unique input of each youth member but also reinforces group solidarity. Furthermore, the

advisor's openness to change and integration of diverse perspectives reflects a leadership characterized by perseverance and adaptability (*ulet dan mudah beradaptasi*).

The advisor not only gives orders and regulates but also willingly accepts suggestions, ideas, or proposals from others. When the advisor receives suggestions, ideas, or proposals from the youth, the advisor does not simply implement or reject them; rather, the advisor always discusses them with the committee members. Thus, any suggestions or programs implemented by the youth committee are the result of mutual agreement. Additionally, the advisor does not forget to show appreciation to the youth who dare to voice their opinions or provide suggestions, ideas, or proposals.

The leader's attitude in accepting suggestions, ideas, and opinions applied in the relinquishing communication style is one way for leaders to build a democratic organizational relationship. Furthermore, this is a way for leaders to adapt to the organizational environment. Thus, leaders can understand what the members of the organization are experiencing and feeling. The relinquishing communication emphasized the importance of mutual trust and openness in enhancing team outcomes (Yang et al., 2020). In contrast to more hierarchical leadership models, this study shows that participatory decision-making enhances not only inclusion but also deepens youth commitment in a post-crisis period.

Structuring style

One of the challenges in leading a social organization is the communication barriers between individuals. These barriers can stem from differences among individuals. This occurs due to age differences, emotions, personal biases, perceptions, skills, abilities, or individual incapacity (Dhillon & Kaur, 2021). In addressing issues within the youth, the advisor adapts their communication style to the type of problem, context, situation, and individual's personality.

When implemented with an emphasis on transparency and shared understanding, the structuring leadership style has the potential to support a more cohesive and effective group dynamic, in line with the local cultural value of *kerukunan* (harmony). Establishing explicit rules and roles helps minimize the risk of miscommunication and interpersonal tension. By articulating the purpose of these structures and linking them to the broader objectives of the youth commission, the advisor can enhance the sense of collective direction and legitimacy. Given the cultural inclination toward respect for hierarchy (*unggah-ungguh*), the presence of well-defined guidance is often received positively. Moreover, the advisor's responsiveness in addressing emerging issues and adjusting their approach reflects their *ulet* (persistence) and adaptability in sustaining group cohesion and progress.

The advisor uses a structured communication style to reiterate orders, tasks, schedules, and rules to the committee members. In this style, the leader seeks to influence members by providing information related to goals, work schedules, work rules, and organizational procedures. The advisor, as a leader, strives to change the behavior of the youth after problems occur, whether in management or personal issues of the youth. Despite the changes in communication format from pre-pandemic, pandemic, to post-pandemic periods, requiring adaptation in its implementation, leaders need to continually emphasize the organization's goals. Thus, any changes or adaptations in communication do not diminish organizational performance or deviate the organization from its goals but rather enhance organizational performance to achieve its objectives.

Conclusion

The Youth Commission Advisor employs various communication styles to lead the Youth Commission following their social roles within GKT. In fulfilling their roles as a leader, coach, teacher, and friend, the advisor adapts their communication approach to suit each specific function. As a leader, the advisor oversees youth administration, while as a coach, they provide service training. Additionally, they assume the role of a teacher by delivering Bible lessons and fostering relationships as a friend. Correspondingly, the advisor utilizes controlling, structuring, and relinquishing communication styles in leadership, while predominantly employing a controlling style in coaching. Conversely, an equalitarian style is applied when acting as both a teacher and a friend. The strategic use of these diverse communication styles, aligned with their social roles, facilitates the advisor in effectively motivating youth participation in worship services at GKT Banyuwangi.

The maintenance of organizational cohesion is closely linked to the communication strategies employed by leaders. The ability of leaders to navigate their roles and adapt to the organizational environment is crucial for achieving organizational success. In the context of church-based youth organizations, effective communication can help address challenges that emerged during and after the pandemic while simultaneously enhancing organizational performance and increasing the engagement of church servants. Although this study is based on a limited sample, data saturation has been reached, ensuring the validity of the findings. Furthermore, this research opens avenues for future studies involving broader social organizations, more diverse samples, and alternative methodological approaches. The structural and cultural variations among religious organizations influence social relationships between congregants and church leaders, making the examination of communication patterns from multiple perspectives a compelling and valuable area of inquiry for organizational scholars.

The findings of this study also highlight that the effectiveness of motivational communication styles among youth leaders cannot be separated from their alignment with local cultural values. In the Banyuwangi context, values such as *kerukunan* (harmony), *unggah-ungguh* (respectful conduct), and *ramah tamah* (courtesy) are deeply rooted in interpersonal interactions. Leadership styles that resonate with these values are more likely to foster meaningful relationships, emotional closeness, and stronger participation among youth members.

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