

Organizational Communication Patterns in Inceasing Solidarity Between Members Among Youth at the Annisul Muttaqin Mosque, Bedewang Village, Banyuwangi Regency

Ananda Febri Darulia Putri¹, M. Dimiyati Huda², Prima Ayu Rizqi Mahanani.³

¹ UIN Syekh Wasil Kediri

² UIN Syekh Wasil Kediri

³ UIN Syekh Wasil Kediri

Correspondence: anandafebridp@gmail.com, keristeduh@gmail.com, prima.avu99@yahoo.co.id

Article Info

Article history:

Received Sep 29th, 2025

Revised Nov 18th, 2025


Accepted Feb 10th, 2026

Keyword:

Communication Patterns;
Organizational Communication;
Solidarity; Mosque Youth; and
Organization.

ABSTRACT

An organization is a collection of individuals united by common goals, where communication plays a crucial role in strengthening relationships among members. Ineffective communication patterns, however, may lead to conflict and weaken organizational sustainability. This study aims to analyze communication patterns, solidarity values, as well as supporting and inhibiting factors in fostering solidarity among the youth of Annisul Muttaqin Mosque, Bedewang Village, Banyuwangi Regency. Using a qualitative approach, data were collected through observation, interviews, and documentation with eight informants consisting of administrators and youth members. Data analysis followed the stages of data collection, reduction, display, and conclusion drawing. The findings reveal that youth members apply circle and Y communication patterns, in line with Pace and Faules' concept of downward, upward, horizontal, cross-channel, and informal communication. These patterns support an open communication system that fosters solidarity, consistent with Durkheim's organic solidarity theory. The solidarity values identified include support, mutual help, respect, and a sense of belonging. Supporting factors consist of religious, social, cultural, and artistic activities, while inhibiting factors include differences of opinion and the emergence of group division.

 © 2025 The Authors. Published by Nusantara Society Lab. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Communication is a fundamental element in human life as social beings. Humans cannot live in isolation and constantly require interaction to build relationships and live together in society. Therefore, communication serves as a tool to create connectedness between individuals in various areas of life. (Deddy Mulyana, 2016) Communication is not always a fully intentional process or directed toward achieving a specific goal. In reality, communication can occur spontaneously or in a structured manner, depending on the needs of individuals. Communication is the process of sending and receiving messages, which can be viewed from various dimensions, such as nature, structure, purpose, and function. (Hemeto et al., 2023)

Communication exists in various forms, one of which is organizational communication. Organizational communication is the process of exchange between interdependent senders and receivers of messages. Communication plays a crucial role as a glue in strengthening relationships between members. This communication process generates appropriate decisions and steps for organizational progress. (Ani Safitri & M. Dery Dinata, 2024)

An organization is essentially a collection of individuals who form a unified, structured, and systematic unit. An organization is a structured framework, with systematic divisions of labor, authority, and responsibility. This structure allows each part to carry out its role harmoniously to achieve common goals. Organizations are not just about structure, but also about collaboration among members, communicating, exchanging ideas, and working together to achieve common goals.

Through communication and collaboration, each member can express their ideas and opinions to achieve common goals. This process creates a dynamic that supports the creation of appropriate decisions and steps for the organization's progress. Therefore, harmonious relationships between members are crucial for maintaining the organization's sustainability and effectiveness. (Bajari, 2013)

One of the most important aspects of organizational life to maintain the organization's sustainability and effectiveness is the creation of solidarity among its members as a unified whole. In this situation, awareness is needed from every individual within the organization. (Karina Putri & Hasanah, 2018) Awareness fosters a sense of togetherness based on similarities among members. In this way, strong solidarity can be forged to achieve common goals. Solidarity encompasses the attitudes and behaviors of each member, as well as the organizational climate, which is often fraught with differences. If differences are not managed effectively, togetherness will decline. Over time, the loss of solidarity can disrupt member performance. (Hemeto et al., 2023)

This also applies based on mini-research and initial interviews conducted by researchers among the youth of the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency. Internal conflict occurred from 2016 to 2023 due to several obstacles experienced, such as the absence of new management, lack of coordination, one-way information delivery, and no discussion space for other members. The obstacles experienced by the youth of the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency, have resulted in lower solidarity among members. (interview with REMAS supervisor, 2024)

The problems faced by the youth of the Annisul Muttaqin Mosque illustrate that the communication pattern used is ineffective, which has an impact on decreasing solidarity among members within it. Strong solidarity within an Annisul Muttaqin Mosque youth organization is essential for activities to run smoothly. This must be addressed immediately to maintain the organization in the future. In 2020, the Youth Management of the Annisul Muttaqin Mosque again invited youth to reactivate the organization. Engaging the youth of Krajan Hamlet, Bedewang Village, Banyuwangi Regency wasn't easy, but the administrators persevered. The youth membership of the Annisul Muttaqin Mosque, Bedewang Village, Banyuwangi Regency, grew year after year, and by mid-2023, they were back to being more active in both formal and informal activities. (Interview with REMAS supervisor, 2024)

One of the successes of the activity is also determined by the solidarity among members. Solidarity among members is inseparable from the communication patterns established between the administrators and also the youth members of the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency, who can be active again through the cohesiveness of its current members. The cohesiveness established between members can maintain a good organization for the future. (Ani Safitri & M. Dery Dinata, 2024)

The selection of youth from the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency as the research object was based on the results of mini-research and initial interviews which showed that of the five youth mosques located in Bedewang Village, only the youth from the Annisul Muttaqin Mosque showed the highest level of activity. Not only are they active in religious activities, such as religious studies and commemorating Islamic holidays, but they are also consistently involved in various social activities such as charity and mutual cooperation. These diverse and continuous activities demonstrate effective organizational communication patterns and strong solidarity among its members, making them interesting to study further. (Interviews with Bedewang village residents, 2024)

Based on the above description, this study aims to analyze organizational communication patterns between members in an effort to increase solidarity among the youth of the Annisul Muttaqin Mosque in Bedewang Village. Furthermore, this study also examines the values of solidarity that develop and are reflected in organizational activities. This study further identifies supporting factors and obstacles that influence the sustainability of solidarity. Therefore, this study is expected to provide a scientific contribution to understanding the role of organizational communication in strengthening social cohesion among youth in the mosque.

RESEARCH METHODS

This research uses qualitative research methods. The qualitative approach is a broad term and encompasses methodologies related to phenomena. Qualitative research is descriptive and emphasizes inductive data analysis. The research process emphasizes the research stages to ensure a focus on facts and conditions on the ground. (Rukin, 2021) According to Erickson, in a book by Albi Anggito and Johan Setiawan, qualitative research serves to describe in-depth actions taken in the surrounding

environment. Qualitative research is particularly useful for understanding situations that are difficult to explain numerically. (Albi Anggito, 2018)

The qualitative research process involves delving deeper into what individuals think and do regarding experiences, behaviors, and motivations. Qualitative research aims to understand the phenomena experienced by research subjects, such as behavior, perceptions, motivations, and other actions, through descriptions in words and language in specific contexts, using various methods. (Nasution, 2023a) Qualitative research was used because it aimed to deeply understand the organizational communication patterns that occur among teenagers at the Anisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency. This method allows researchers to capture facts and understand members' perspectives, in accordance with the objectives of communicative research.

The research location was Krajan Hamlet, Bedewang Village, Songgon District, Banyuwangi Regency. The Anisul Muttaqin Mosque is strategically located in the center of community activities, precisely to the west of the Bedewang Village field, which is frequently used for community activities. Furthermore, the Anisul Muttaqin Mosque is also close to educational and health institutions located to the south: Songgon 3 Junior High School, Bedewang 1 Elementary School, Bedewang PGRI Kindergarten, and the Bedewangi Community Health Center.

The youth members of the Anisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency, include junior high school and high school students, university students, and working-age youth. They are generally aged 13 to 25. The number of members ranges from 25, with varying levels of participation depending on the type of activity being held.



Picture 1 Logo Remaja Masjid Anisul Muttaqin



Picture 2 Pengurus dan Anggota Remaja Masjid Anisul Muttaqin

The researchers chose this location because they were interested in understanding the communication patterns used to foster solidarity among members of the Annisul Muttaqin Youth Mosque. Based on mini-research and initial interviews, the implementation of good communication varies across organizations. Members who were previously less united and active have now become more active thanks to the implementation of good communication patterns. The Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency, was chosen because it is the center of youth activities and the most active of the five youth mosques in the village. Their activities are not limited to religious activities but also include social activities that involve coordination and cooperation among members. This location is considered representative of the interests and illustrates the dynamics of organizational communication within the rural youth mosque environment.

The data sources were individuals directly involved in youth activities at the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency. They were selected on a regular basis because they were considered to possess knowledge, experience, and direct involvement in the organizational communication processes that were the focus of the research.

Data sources included observations, interviews, and documentation conducted directly with the administrators, caretakers, and young members of the Annisul Muttaqin Mosque. Researchers recruited 8 informants from 25 active young members of the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency. Informants were selected based on their level of involvement in youth organization activities and their ability to provide relevant information related to organizational communication.

Based on the source, research data can be grouped into two types: primary data, which is information obtained directly through interviews, observations, and other techniques to obtain more accurate data. Secondary data is data that has just been obtained directly from the source. (Zefri, Meita Sekar Sari, 2019) To obtain these results, researchers conducted interviews with the administrators and members of the Annisul Muttaqin Mosque Youth Group in Bedewang Village, Banyuwangi Regency, and observed when there were activities carried out.

Data analysis is the processing and interpretation of data. (Mamik, 2015) Qualitative data analysis is based on assumptions and the use of a framework to ensure a final report that includes a careful description and interpretation of the issues raised. (Nasution, 2023) The stages of data analysis research include data collection, data condensation, data presentation, and drawing and verifying conclusions. (Samiaji Sarosa, 2021)

Data validity in qualitative research is a reference to ensure that the data obtained is truly accurate and reliable according to the criteria used. (Lutfiyah, 2018) The techniques used to verify the validity of research data include source triangulation, which is a method of verifying data validity by comparing data from various different sources, and method triangulation, which is a technique of verifying data validity using data collection methods related to the research topic. (Faustyna, 2023) Research stages to ensure that research results are in line with the objectives that have been set at the beginning. Some of these stages include preparation, implementation, and reporting. (Basrowi, 2008)

RESULTS AND DISCUSSION

Organizational Communication Patterns in Increasing Solidarity Among Members of the Youth of the Annisul Muttaqin Mosque, Bedewang Village, Banyuwangi Regency

Primary communication patterns are the process of sending messages to others using words and body movements. Primary communication patterns are divided into two: verbal, which is the most frequently used language because it conveys the communicator's thoughts. Nonverbal, on the other hand, refers to gestures using body parts, such as the eyes, head, lips, and hands. (Effendy, 2003)

Various activities carried out by the youth members of the Annisul Muttaqin Mosque include holding meetings, discussing activities, and chatting with each other. Information, ideas, and criticism are conveyed directly in face-to-face interactions. Activities such as meetings serve as the primary space for members to speak openly.

In addition to direct verbal communication, the youth of Masjid Annisul Muttaqin also use indirect communication via WhatsApp, utilizing the group feature. This communication is conducted in writing, but still uses verbal elements, such as sentences, and good language structure. Even without face-to-face meetings, using WhatsApp allows for effective coordination.

The youth of the Annisul Muttaqin Mosque require verbal clarity when disseminating information and discussions, thus eliminating the use of non-verbal language within this organization. This is to maintain effective communication. By relying on verbal language, members successfully create open communication that enhances solidarity and overall performance.

Secondary communication patterns involve conveying messages using additional media, such as telephone or the internet. The use of media in secondary communication patterns is usually based on considerations of long distances or relatively large audiences. The purpose of secondary communication is to expand the reach of messages to people who cannot be reached directly. (Effendy, 2003) The youth of the Annisul Muttaqin Mosque employ a secondary communication model in organizational activities, utilizing media as a means of conveying information to members. The platforms used include WhatsApp and Instagram, each with its own distinct yet complementary function. These platforms are highly effective in conveying information and messages.

WhatsApp is used for internal communication among the youth members of the Annisul Muttaqin Mosque. Through the WhatsApp group feature, all members can communicate verbally and in written form to convey information, discuss discussions, and share documentation. Communication is two-way and occurs actively with every activity or announcement. Meanwhile, Instagram serves as an external communication channel for the local community. The content displayed includes photo and video documentation of events. While the information is one-way, Instagram offers interactive features such as a comments section, likes, direct messages, and live broadcasts.

A linear communication pattern is a one-way communication pattern that conveys messages without requiring a response. A linear communication pattern is a communication pattern where the communicator delivers the message to the recipient as the ultimate goal. Linear communication aims to convey the message without exchanging information or responding. (Effendy, 2003)

The information conveyed by Majid Annisul Muttaqin youth group originates from the chairman and vice chairman, according to their respective responsibilities. The linear communication pattern significantly assists the board in managing the flow of information to ensure all members receive clear information. Although the communication is one-way at the beginning, members still have the opportunity to respond or comment after receiving the information.

A circular communication pattern is a two-way communication method between two or more people that involves feedback or responses to the received message. The purpose of a circular communication pattern is to return the message to the sender, creating a conversation that continues to develop based on the feedback provided. (Effendy, 2003)

Information is delivered by the core youth committee of the Annisul Muttaqin Mosque. Information is provided by the chairman and deputy, who are responsible for their roles as administrators. Information is provided in the form of activity announcements, task assignments, and activity schedules. Announcements can be delivered directly or indirectly.

All members can provide feedback after receiving information. Feedback is provided to ensure the information delivered is more developed and follows a consistent flow. A circular pattern is more effective in maintaining information in a more organized and aligned manner with the organization's flow. Feedback demonstrates open and responsive communication, allowing members to feel valued and involved in the communication process.

The youth management of the Annisul Muttaqin Mosque implements an open communication pattern in running the organization. Open communication is established so that all members can express their opinions without fear and feel comfortable. Through open communication, obstacles and feelings of disrespect can be better resolved. Communication that fosters mutual listening is crucial for building togetherness and fostering solidarity among members.

The communication pattern applied by the youth of Annisul Muttaqin Mosque can be in accordance with Harold D. Lasswell's communication theory which formulates communication with the question "who says what in which channel to whom with what effect?" in this context refers to the youth mosque administrators as the main communicators who convey information about activities and directions. (Hafied Cangara, 2007) The dissemination of information can be done directly (meetings) or indirectly (Whatsapp group media) to the youth members of Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency, so that it can be seen from the level of member participation and can increase solidarity.

The application of communication elements demonstrates that the communication process within an organization is effective. Every element of communication, from the sender to the intended impact, operates in accordance with the organization's function and objectives. This can foster solid and complementary relationships.

One of the communication patterns implemented at the Annisul Muttaqin Mosque Youth is the circle communication pattern. This pattern allows each member an equal opportunity to express opinions, ideas, and criticisms openly. This creates a reciprocal communication process, encouraging active member participation. This pattern allows for more democratic discussions and decision-making, as every voice has a voice to be considered. (Mendrofa & Syafii, 2023)

Additionally, the organization also employs the Y-shaped communication pattern, where information tends to be centralized within the core management before being disseminated to other members. This pattern is effective in certain situations that require speedy decision-making, particularly when it involves major activities that require direct direction from the chairman or core management. Although the Y-shaped pattern is more top-down, its implementation still maintains coordination so that activities can be carried out effectively and on a directed basis.

According to Pace and Faules' theory of organizational communication, which divides it into four directions: downward, upward, horizontal, and cross-channel communication, these four communication patterns operate effectively, not only facilitating activities but also strengthening relationships between members. (Pace & Faules, 2013) Open, reciprocal, and directed communication supports a holistic organizational environment. Therefore, Pace and Faules' theory is relevant in analyzing organizational communication among teenagers at the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency.

Emile Durkheim distinguished between two types of solidarity: mechanical and organic. Mechanical solidarity occurs in communities with similar backgrounds, values, and occupations. (Puspitasari & Agustina, 2022) Organic solidarity, on the other hand, emerges in communities with diverse and disparate backgrounds, with members depending on their functions and roles. The solidarity formed among the youth of the Annisul Muttaqin Mosque tends toward organic solidarity. This is due to the division of tasks among members. Interdependent relationships create strong bonds. Each member recognizes the importance of responsibility for the success of the organization.

Solidarity Values Applied Among Youth at the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency

Solidarity has a significant meaning because it emphasizes the importance of brotherhood and bonds between people. (Witri Safitri, 2023) Solidarity was formed among teenagers at the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency. It is not only reflected in physical involvement during activities, but also through the values developed in daily interactions. These values serve as an important foundation for building effective communication and harmonious relationships within the organization.

A supportive attitude is a form of positive relationship activity between individuals in a communication. This attitude creates a comfortable and safe atmosphere, so that everyone feels valued and accepted. A supportive attitude can encourage individuals to be more open in expressing opinions, ideas, and feelings. With mutual support, interactions within the group become more harmonious and productive. (Maria et al., 2023)

The value of supportive behavior is reflected in the interactions between members, who provide encouragement and motivation, both during activity planning and during implementation. Support extends beyond words and actions. When a member experiences difficulties, others volunteer to provide assistance. They don't wait to be asked, but instead take the initiative to help ease their friend's burden. This form of support demonstrates a shared sense of caring and a shared desire for the activity to run smoothly.

The value of support is reflected in the interactions between members, who provide encouragement and motivation, both during activity planning and during implementation. Support extends beyond words and actions. When a member experiences difficulties, others volunteer to provide assistance. They don't wait to be asked, but instead take the initiative to help ease their friend's burden.

This form of support demonstrates a shared sense of caring and a shared desire for the activity to run smoothly. (Maria et al., 2023)

This is evident in various activities, such as the preparation and implementation of multi-stakeholder activities. Members readily share tasks and fill in for each other when someone is unable to attend. This support manifests not only through relationships between members or as coworkers, but also as close friends who care for one another. This assistance is provided not only out of responsibility but also out of closeness and mutual concern.

A sense of belonging is generally defined as an individual's feeling of attachment and connection within an organization. In organizational activities, success is greatly influenced by members' sense of belonging. Individuals who feel part of the organization will feel comfortable, proud, engaged, and motivated to actively participate in its activities. (Maria et al., 2023)

This attitude is reflected in the administrators and members who habitually listen to the opinions of others. In every meeting and discussion, members are given equal space to express ideas or opinions, even if they have differing views. Differences of opinion do not create tension but are instead considered part of the organization. Members demonstrate maturity in addressing differences, maintaining communication ethics such as not interrupting and using polite language. This creates a sense of psychological safety, allowing members to feel valued and accepted.

A sense of belonging makes members more committed to being more active in various activities, even without coercion. Members dedicate their time, energy, and thoughts to ensuring the smooth running of activities, feeling like they are part of the mosque youth. Members with a strong sense of belonging are more likely to take the initiative to help without being asked and to uphold the organization's reputation. A sense of belonging fosters open and honest communication between members, grounded in trust and caring. This strengthens relationships within the organization and fosters a harmonious atmosphere of cooperation. This sense of belonging not only strengthens solidarity but also motivates members to continue participating in achieving shared goals.

Supporting Factors and Inhibiting Factors in Increasing Solidarity Among Members of the Annisul Muttaqin Mosque Youth Group in Bedewang Village, Banyuwangi Regency

Fostering solidarity among members of the Annisul Muttaqin Mosque youth is not achieved directly. Solidarity is fostered through interaction and communication, both formal and informal. However, in practice, there are both supporting and inhibiting factors that contribute to the development of solidarity among members.

Supporting factors include holding regular activities such as meetings, social activities, arts, and religious activities, which contribute to increasing solidarity among members of the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency. These activities provide a consistent space for interaction and strengthen relationships among members. Members have the opportunity to demonstrate their participation, both in the form of ideas and in implementing their roles. This opportunity fosters self-confidence and a sense of responsibility toward the organization.

Monthly meetings serve as a medium for two-way communication between members. Members are given the opportunity to openly express ideas, opinions, and suggestions. Open meeting communication allows all members to feel involved and valued in the decision-making process. Through direct verbal communication, interaction between members can strengthen mutual trust and foster solidarity.

Hadrah practice is an activity organized by the youth of the Annisul Muttaqin Mosque as a means of developing potential and strengthening solidarity. Hadrah practice is held once or twice a month, depending on the needs of the members. The intensity of practice increases as performances at certain events, such as Islamic holidays or village events, approach. Besides being a religious art instrument, hadrah also serves as a means of interaction between members. Hadrah activities involve collective practice, which allows members to get to know each other better, develop a sense of unity, and support one another. Hadrah practice is relaxed yet serious to foster a sense of camaraderie among members.

Patrol, also known as "kuntulan," is a cultural tradition maintained and preserved by the youth of the Annisul Muttaqin Mosque. Patrol activities are carried out during the month of Ramadan, before dawn, where male members tour Krajan Hamlet while playing various traditional instruments such as gongs, angklungs, kentongans, and tetekan tiga (triangular drums). The resulting sounds create a festive

atmosphere that can wake the community up to prepare for the pre-dawn meal. Patrol or *kuntulan* activities are not only held during Ramadan, but also during cultural parades organized by the local community. During the parades, members of the group certainly practice beforehand to improve the rhythm and maintain unity among members. The patrol or *kuntulan* tradition not only spreads cultural customs but also creates shared moments and strengthens member relationships.

The Commemoration of Islamic Holidays (PHBI) is a routine activity held by the youth of the Annisul Muttaqin Mosque as a contribution to the religious life of the surrounding community. PHBI activities are a form of collaboration with the community in supporting religious events held at the Annisul Muttaqin Mosque. Some religious moments that PHBI activities include include the Prophet's Birthday, Eid al-Adha, the month of Muharram, and the month of Ramadan. These Islamic activities foster community ties and brotherhood among members.

Recreation is an activity organized by the youth of the Annisul Muttaqin Mosque as the closing ceremony for a series of committees for major events. After completing activities such as charity, religious studies, and independence day celebrations, members go on a recreation trip to enjoy time together. Recreation takes place at nearby natural attractions, such as waterfalls and beaches. Recreation serves to build solidarity, as the committee often sees new members join during the process. Recreation is not only a form of entertainment, but also a tool to strengthen member relationships for collaboration in subsequent activities.

Participating in Independence Day activities serves as a means of strengthening camaraderie among the youth members of the Annisul Muttaqin Mosque and the local community. Members participate in various events, including marches, cultural parades, and active participation in the reception and closing ceremony. The preparation process, which requires cooperation, practice, and division of tasks, necessitates effective communication to initiate coordination on the field. Strong cooperation and communication will contribute to success in competitions.

The charity and religious study group organized by the Annisul Muttaqin Mosque's administrators and youth is the most significant and meaningful part of the annual event. This routine activity takes place during the month of Suro/Muharram, which holds profound spiritual significance as a time to strengthen religious values. Preparation for this event takes no short time, but is a lengthy process of approximately four months, starting from the months of Shawwal, Dzulkaidah, Dzulhijah, and continuing through Muharram. During this time, members are actively involved in various stages, such as fundraising, coordination, developing the event concept, and planning the technical implementation on the day.

During the event's implementation phase, members were directly involved in setting up the venue, registering participants for donations, conducting religious studies, and cleaning up after the event. This intense, collaborative effort over several months naturally fostered closeness among members. This spirited atmosphere of cooperation strengthened relationships. This moment served not only as a religious experience but also as a learning platform for structured, focused cooperation, and the values of shared responsibility. This activity also served to foster solidarity among the youth members of the Annisul Muttaqin Mosque.

Solidarity among members of the Annisul Muttaqin Mosque youth group in Bedewang Village, Banyuwangi Regency, is quite strong in practice. However, several obstacles remain that impact the effectiveness of organizational communication patterns. These obstacles arise from various aspects that require attention because they can reduce member participation and weaken the sense of togetherness.

Differences of opinion are one of the factors hindering the formation of solidarity and smooth organizational communication patterns among the Annisul Muttaqin Mosque youth group in Bedewang Village, Banyuwangi Regency. It's normal for every organization to have differing perspectives. However, if not managed properly, they can develop into friction between members, disrupting teamwork.

Differences of opinion often arise when designing activities or discussing the division of tasks. When designing activities, each member typically has their own ideas and perspectives on the concept of the activity to be implemented. Problems arise when not all opinions are fairly considered, or when some members dominate the deliberations. This can lead to dissatisfaction and a decline in the spirit of cooperation.

The presence of administrators is crucial in situations like these to resolve conflicts, maintain harmony and prevent friction between members. These conflicts can be resolved through the

administrators' role as mediators. Administrators strive to accommodate the opinions of all parties, mediate differences of opinion, and distribute tasks fairly according to the abilities of each member.

The formation of small groups presents an obstacle to fostering solidarity among members among teenagers at the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency. While friendships are a natural part of any organization, when interactions are limited to a specific group, communication becomes uneven and can create awkwardness among members. Group differences can indirectly hinder the process of integration within the organization. When only a few members participate in communication, the sense of togetherness that underpins solidarity weakens. Furthermore, group differences can also foster prejudice, especially if roles or appreciation for members are not shared across the board.

The board plays a crucial role in uniting all members through activities that involve all parties equally and foster open interaction. The board also strives to create a conducive atmosphere during meetings and ensure that all members' voices are heard. This approach prevents any one group from dominating discussions or activities.

The youth administrators of the Annisul Muttaqin Mosque in Bedewang Village, Banyuwangi Regency, play a crucial role when challenges arise within the organization. When differences of opinion and group structure arise, the administrators act as mediators and liaisons between members. Through an open approach, the administrators are able to create an atmosphere that embraces all parties and refocuses on shared goals. Furthermore, the administrators are responsible for ensuring that each member feels fairly involved in organizational activities. The administrators' active role in addressing obstacles that could potentially divide unity can be managed wisely, thus maintaining solidarity and maintaining harmonious communication patterns.

CONCLUSION

The organizational communication model used by the Annisul Muttaqin Mosque Youth is open and two-way. The communication model employed utilizes a circle and Y-shaped communication pattern. Communication is conducted both verbally and indirectly through meetings and discussions, as well as through digital media such as WhatsApp. Furthermore, communication between members occurs not only in meetings but also through daily interactions during activities. This strengthens social bonds and a sense of belonging among members, which is an important foundation for building organizational solidarity.

The values of solidarity fostered within the organization among the youth of the Annisul Muttaqin Mosque play a crucial role in fostering harmonious and effective communication patterns. Values such as mutual support, mutual assistance, mutual respect, and a sense of belonging serve as the primary foundation for strengthening relationships among members. These values of solidarity foster a more open organizational climate and foster sustainable collaboration to achieve shared goals.

Supporting and hindering factors play a crucial role in shaping communication patterns and solidarity among the youth of the Annisul Mosque Muttaqin. Supporting factors include activities such as religious, social, cultural, and artistic activities. Meanwhile, hindering factors include differences of opinion and group differences. Therefore, the active role of the management is necessary to maintain a harmonious organizational atmosphere and maintain solidarity.

REFERENCES

Reference from book:

- Albi Anggito, J. S. (2018). *Metodologi Penelitian Kualitatif* (E. D. Lestari (ed.)). Jejak Publisher.
- Basrowi, S. (2008). *Mahami Penelitian Kualitatif*. Rineka Cipta.
- Deddy Mulyana. (46 C.E.). *Ilmu Komunikasi: Suatu Pengantar*. Remaja Rosdakarya.
- Faustyna. (2023). *Metode Penelitian Kualitatif Komunikasi (Teori dan Praktek)*. UMSU Press.
- Hafied Cangara. (2007). *Pengantar Ilmu Komunikasi*. Rajawali Pers.
- Lutfiyah, F. ' . (2018). *Metodologi penelitian: penelitian kualitatif, tindakan kelas & studi kasus* (M. E. Ruslan (ed.); 1st ed.). CV Jejak.
- Mamik. (2015). *Metodologi Kualitatif*. Zifatama Jawara.
- Nasution, A. F. (2023). *Buku Metode Penelitian Komunikasi*. Harfa Creative.

- Onong Uchjana Effendy. (2003). *Ilmu Komunikasi : Teori dan Praktek*. Remaja Rosdakarya.
R. Wayne Pace, D. F. F. (2013). *Komunikasi Organisasi: Strategi Meningkatkan Kinerja Perusahaan*. Remaja Rosda Karya.
Rukin. (2021). *Metodologi Penelitian Kualitatif (Revisi)*. Jakad Media Publishing.
Samiaji Sarosa. (2021). *Ananlisis Data Kualitatif*. Kanisisus.

Reference from scientific journals:

- Ani Safitri, & M. Dery Dinata. (2024). Pola Komunikasi Organisasi Komunitas Da'i Di Universitas Islam Negri K.H Saifuddin Zuhri Purwokerto Dalam Meningkatkan Solidaritas Keanggotaan. *SABER: Jurnal Teknik Informatika, Sains Dan Ilmu Komunikasi*, 2(3), 79–88. <https://doi.org/10.59841/saber.v2i3.1283>
- Atwar Bajari, Almy Zarlis, Aria Santana, Dwi Maharani, Firna Firsia Hakiki, Gilang Perdana Tresna, Hana Ganrina, Kenmada Widjajanto, Putri Trulline, S. T. (2013). *Perencanaan Komunikasi Konsep dan Aplikasi* (S. S. Kenmada Widjajanto (ed.)). Ultimus. www.ultimus-online.com
- Hemeto, A. O., Ratnasari, D., & Saputra, A. (2023). Aktivitas Komunikasi Organisasi dalam Mempertahankan Solidaritas Organisasi HMP-IK Universitas Ichsan Gorontalo. *Hulondalo Jurnal Ilmu Pemerintahan Dan Ilmu Komunikasi*, 2(2), 129–140. <https://doi.org/10.59713/jipik.v2i2.642>
- Karina Putri, S., & Hasanah, N. (2018). Solidaritas Sosial Anggota Organisasi Bsa Owner Motorcycle' Siantar (Bom'S) Di Kota Pematangsiantar. *Jurnal Socius: Journal of Sociology Research and Education*, 5(1), 32. <https://doi.org/10.24036/scs.v5i1.87>
- Maria, E., Sudarso, A., & Perangin-Angin, J. T. K. (2023). Membangun Sense of Belonging (Rasa Memiliki) Individu Dan Menerapkannya Sebagai Wujud Motivasi Diri Dalam Bekerja Dan Kecintaan Terhadap Organisasi Pada Ypk Don Bosco Kam. *Jurnal Pengabdian Pada Masyarakat METHABDI*, 3(1), 104–112. <https://doi.org/10.46880/methabdi.vol3no1.pp104-112>
- Mendrofa, A. J., & Syafii, M. (2023). EKSISTENSI KOMUNITAS MARGA PARNA DI KOTA BATAM (Studi Kasus Komunitas Marga Parna Di Batu Aji Kota Batam) Ethnic Batak in the city of Batam consisting of several clans . One of them is the Marga. *Ilmu Sosial, Antropologi Dan Komunikasi*, V, 3–4.
- Puspitasari, F. I., & Agustina, D. P. (2022). Pola Komunikasi Organisasi Karang Taruna Putra Maulana Mutih Kulon dalam Mempertahankan Solidaritas Anggota. 4(September), 123–131.
- Witri Safitri. (2023). Penerapan Prinsip Solidaritas Sosial Menurut Emile Durkheim Dalam Kasus Haris Azhar Dan Fathia. *Pendidikan, Seni, Dan Sosial Humaniora*, 1(2023), 1–12. <https://doi.org/10.11111/nusantara>
- Zefri, Meita Sekar Sari, M. (2019). Pengaruh Akuntabilitas, Pengetahuan, dan Pengalaman Pegawai Negeri Sipil Beserta Kelompok Masyarakat (Pokmas) Terhadap Kualitas Pengelola Dana Kelurahan Di Lingkungan Kecamatan Langkapura. *Jurnal Ekonomi*, 21.