



# Communication patterns of the PAMTAKA youth organization in Tanjung Karang Hamlet in increasing the solidarity of its membership

Nurfi Salsabila<sup>1\*</sup>, Sovia Sitta Sari<sup>2</sup>

<sup>1,2</sup>Department of Communication, University of Muhammadiyah Yogyakarta, 55183, Indonesia

\*Corresponding author's email: [Nurfi.s.isip20@mail.umy.ac.id](mailto:Nurfi.s.isip20@mail.umy.ac.id), [Soviasittasari@umy.ac.id](mailto:Soviasittasari@umy.ac.id)

## ABSTRACT

### Keywords

Communication patterns  
Solidarity  
Organization

An organization is an association of people who have the same goals and interests. An organization needs to communicate well with its members to create solidarity. This research is motivated by the lack of interaction that occurs at the PAMTAKA youth organization which causes a lack of solidarity among members. The solidarity felt by each youth organization encourages PAMTAKA to increase solidarity between the management and members. PAMTAKA Youth Organization needs to create good organizational communication patterns so as to create a harmonious and solid organization. This research aims to find out the appropriate communication pattern to increase the solidarity of its membership. This research uses a descriptive method with a qualitative approach. Data collection techniques use interviews and documentation as well as analyzing data through three activity streams, namely data reduction, data presentation, and drawing conclusions. Data testing was carried out using data triangulation to collect information by conducting interviews with members of the youth organization. This research shows that the PAMTAKA youth organization needs to use communication patterns, namely the wheel pattern, circle pattern, Y letter pattern, and all channel pattern. Meanwhile, the chain pattern is not used in the PAMTAKA youth group. With this communication pattern, it is hoped that it can motivate members to increase the solidarity of PAMTAKA youth organization members.

## 1. Introduction

Running an organization requires good relationships so organizational communication is needed in accordance with the goals to be achieved. According to Zelko and Dance, organizational communication is an interdependent system that includes internal communication and external communication. Internal communication is communication aimed at members of the organization, while external communication is carried out by the organization with organizations in the outside environment (Gutama, 2010).

One of the organizations that run organizational communication is the youth organization. Karang taruna PAMTAKA is a community organization fostered by the head of the hamlet and the government of Patalan Jetis Village, Bantul. Karang Taruna PAMTAKA was formed because of the similarity of residence. The difference in age with different work and educational backgrounds makes the organization need to have a communication pattern that suits the members to achieve the goals and tasks of the organization.

In running an organization, there needs to be a communication pattern. This is because with the communication pattern, the attitude and mindset of members of an organization are formed so that the organization can run according to the goals of the organization. Communication patterns are the development of communication network structures (Puspitasari & Agustina, 2023). Poor communication patterns will result in poor organizational relations, so good and clear communication patterns are needed to create a solid organization.

Solidarity is a sense of togetherness, mutual trust, unity, and shared ideals among individuals as members of a group due to shared emotional and moral feelings (Nuryanto, 2014). Solidarity will be formed from mutual trust between members so as to create good relationships between members of the organization.

Previous research relevant to this study is research conducted by Syahrul Romadhon and Rachmi Kurnia Siregar entitled Communication Patterns of Youth Organization of Pondok Karya Village, South Tangerang. The research states the communication patterns carried out by the Pondok Karya Village Youth Organization in delivering messages by the chairman to members of the organization, as well as how the process of the chairman and members in delivering information or messages to the community (Romadhon & Siregar, 2021). The equation of this research lies in the discussion of communication patterns used in youth organizations, while the difference is that there is a previous study that only focuses on free channel communication patterns, while this study focuses on the entire organizational communication pattern to maintain member solidarity.

Based on the phenomena that occur in the interaction of the PAMTAKA youth organization, the author is interested in examining the communication patterns of the PAMTAKA youth organization in Tanjung Karang Hamlet in increasing the solidarity of its membership. With the aim of knowing how the analysis of organizational communication, group thinking, and communication patterns carried out by PAMTAKA youth organizations in increasing the solidarity of its membership.

## 2. Method

This research was conducted using a qualitative approach. According to David Williams, qualitative research is data collection in a natural setting, using natural methods, and conducted by naturally interested researchers (Moleong, 2004). The approach used is a descriptive approach. The object of the research is PAMTAKA youth organization which has different backgrounds, namely high school, college, and work. The subjects interviewed were administrators and members of the PAMTAKA youth organization consisting of three informants. The criteria used by researchers in selecting informants are the length of organizational membership and having activeness and deep understanding of the organization. The length of membership is seen that it has joined in the last one year and activeness is determined from the interviews conducted. The data collection techniques used were interviews, documentation, and observation (Sugiyono, 2015) using purposive sampling. The data collected will be analyzed using three streams of activities, namely data reduction, data presentation, and conclusion drawing (Milles, M. B & Huberman, 2014).

## 3. Result and Discussion

### 3.1 Results

After conducting field research through interviews, observation and documentation, this study found several things. In increasing solidarity, chemistry is needed, according to the results of an interview with NA as the administrator of the PAMTAKA youth organization conducted on October 1, 2023, as follows:

*"The interaction that occurs between members is not good, seen in several activities many members do not participate in mutual cooperation activities. The management needs to invite members to activities that can increase the chemistry between members, so as to create a solid youth organization to advance Tanjung Karang Hamlet."*

The explanation is also seen in the activities that occur in the PAMTAKA youth organization. Judging from the responses of the two informants, namely LW and AA, in providing information about the solidarity that occurs in youth organizations. Interview with LW on October 1, 2023, LW explained the condition of the youth organization as follows:

*"The interaction that occurs in the youth organization is not good, I as a member see that the chairman of PAMTAKA is not firm in making decisions. Members who express their opinions*

*are often refuted by other members, resulting in a lack of good interaction between members of the PAMTAKA youth organization."*

Poor interaction causes members to be selfish and think only of themselves. Selfishness can cause conflict, as informant AA said on October 1, 2023 as follows:

*"In the PAMTAKA organization, members and administrators are still selfish, as seen from the decisions made when choosing a shirt model without the consent of all members. This causes frequent conflicts both internal and external to the PAMTAKA organization."*

From the results of interviews with the three informants from the PAMTAKA youth organization, it was explained that the organization still lacked awareness to interact well so that conflicts often arose which caused a lack of solidarity.

### 3.2 Discussion

Data collected with the three informants revealed that the PAMTAKA youth organization in Tanjung Karang hamlet lacks membership solidarity. To increase the solidarity of its membership, appropriate and effective organizational communication is needed. Organizational communication is the process of sending and receiving various organizational messages within the organization both in formal groups and informal groups within the organization (Evi Zahara, 2018). The sending and receiving of messages in PAMTAKA is done formally and informally. Formal message delivery and reception is usually done in meetings and other activities listed in the articles of association and bylaws. Informal message delivery and reception in PAMTAKA is through social media, namely WhatsApp and Instagram. Information conveyed and received will be discussed through regular meetings to find the best results. In the running of PAMTAKA youth organization, there are always formal and informal interactions among members.

Groupthink theory reveals that because it is influenced by the similarity of feelings shared by group members or emotional investment, in the end they tend to maintain group identity. (west, Richard., Turner, Lynn H., dan Maer, 2008). Groupthink theory explains that group maintenance or group solidarity is more important than conflict evaluation or critical of a problem (Goldhaber, 1993). In accordance with groupthink theory, in this case each PAMTAKA member has feelings and emotions that aim to maintain the PAMTAKA identity. PAMTAKA members have the same place of residence and interactions such as gotong royong so that this forms a group identity. The similarity of group identity makes PAMTAKA build solidarity among members to maintain the identity that the group already has.

There are five forms of communication patterns, namely: wheel pattern, circle pattern, chain pattern, Y pattern and free channel pattern (Lunenburg, 2011). The communication of PAMTAKA youth organization aims to increase members' solidarity. Therefore, communication between members is needed to build solidarity. So this research focuses on four patterns of communication between members, namely the wheel pattern, circle pattern, chain pattern, and free channel pattern. The results of the researcher's analysis are as follows:

#### a. Wheel pattern

The wheel pattern is centered on a single source, namely the boss. Superiors have complete control over their members and all information is only obtained through superiors. From the results of the interview with the informant NA revealed that and information is only based on the opinion of the chairman. NA revealed that decision-making is fully controlled by the chairman so that members are not involved. So that the PAMTAKA youth organization uses the wheel pattern.

#### b. Circle pattern

The circle pattern allows all members to communicate with each other. All members have the right to make decisions and can communicate without an intermediary. LW and AA explained that in Karang Taruna PAMTAKA, they feel that members have the same rights in decision-making. All members have the right to communicate with each other without the need for an intermediary. The circle pattern is consistent with the PAMTAKA youth organization.

c. Chain pattern

The chain pattern is only two people who can communicate with each other. Members can only receive information from the top so this pattern allows information conveyed to the last member to lack complete information. Communication that occurs only involves two people, namely the chairman and deputy. The results of the interviews with NA, LW, and AA explained that all members can communicate, so this pattern is not in accordance with the PAMTAKA youth organization.

d. Y latter pattern

In the Y pattern, information comes from one source, namely the superior, when it is being conveyed all members have the right to communicate and interact with fellow members without the need for intermediaries. In the interview with AA, he explained that in Karang Taruna PAMTAKA, information is obtained through the chairman and then members can convey information from the same source and interact without intermediaries. The Y pattern fits this organization.

e. All channel pattern

An all-channel pattern is one that allows all members to have their say and interact without looking at the superiors. Superiors and subordinates can communicate without the need for an intermediary. According to the three informants, in Karang Taruna PAMTAKA the chairman and members have the same right to interact and there is no intermediary. Members can express their opinions directly to the chairperson. So this all-channel pattern is in accordance with the circumstances of the PAMTAKA youth organization.

#### 4. Conclusion

PAMTAKA youth organizations use the wheel pattern communication pattern, circle pattern, letter Y pattern, and all channel pattern in delivering messages to the organization. Based on the results of the study, PAMTAKA youth organizations in running the organization most often use the letter Y pattern and the all-channel pattern. Judging from the delivery of messages, the chairman conveys information through the field head coordinator. The chairman has full authority and control in making final decisions. Communication built in PAMTAKA youth organization emphasizes more on communication as friends and mutual openness. The pattern that is not used in this youth organization is the chain pattern, because all members have the same right to communicate and express opinions. However, PAMTAKA youth organization prioritizes openness among members and togetherness, so that problems that occur in youth organizations can be resolved through meeting forums. The wheel pattern is the pattern used to determine the meeting schedule where information is only sourced from the chairman, and the circle pattern is usually used at regular meetings and gotong royong.

This research focuses on the motivation to build solidarity between administrators and members of youth organizations. Motivation is found through communication patterns in the form of wheel patterns, circle patterns, Y patterns, and all-channel patterns. This motivation will build PAMTAKA youth organizations to be free in expressing opinions and have the same rights as members. The effort used to increase the solidarity of its members is to maintain communication between members. Good communication can be done through regular meetings, gotong royong, and communication established through Instagram and whatsapp media.

#### 5. References

- Evi Zahara. (2018). Peranan Komunikasi Organisasi Pimpinan Organisasi. *Peranan Komunikasi Organisasi Bagi Pimpinan Organisasi*, 1829–7463(April), 8.
- Goldhaber, G. M. (1993). *Organizational Communications* (Sixth edit). Brown & Benchmark.
- Gutama, T. A. (2010). Peran Komunikasi Dalam Organisasi. *Jurnal Sosiologi DILEMA*, 25(2), 107–113. [https://eprints.uns.ac.id/820/1/peran\\_komunikasi\\_dalam\\_organisasi.pdf](https://eprints.uns.ac.id/820/1/peran_komunikasi_dalam_organisasi.pdf)
- Lunenburg, F. C. (2011). Network Patterns and Analysis: Underused Sources to Improve Communication Effectiveness. *National Forum of Educational Administration and Supervision Journal*, 28(4), 1–7. [http://www.nationalforum.com/Electronic Journal Volumes/Lunenburg, Fred C Network Patterns and Analysis NFEASJ V28 N4 2011.pdf](http://www.nationalforum.com/Electronic_Journal_Volumes/Lunenburg,_Fred_C_Network_Patterns_and_Analysis_NFEASJ_V28_N4_2011.pdf)

- Milles, M. B & Huberman, A. M. (2014). *Analisis Data Kualitatif*. Universitas Indonesia Press.
- Moleong, L. J. (2004). *Metodelogi Penelitian Kualitaif*. PT Remaja Rosdakarya.
- Nuryanto, M. R. B. (2014). Studi Tentang Solidaritas Sosial Di Desa Modang Kecamatan Kuaro Kabupaten Paser (Kasus Kelompok Buruh Bongkar Muatan). *E-Journal Konsentrasi Sosiologi*, 2(3), 53–63.
- Puspitasari, F. I., & Agustina, D. P. (2023). Pola Komunikasi Organisasi Karang Taruna Putra Maulana Mutih Kulon dalam Mempertahankan Solidaritas Anggota. *Calathu: Jurnal Ilmu Komunikasi*, 4(2), 123–131. <https://doi.org/10.37715/calathu.v4i2.3159>
- Romadhon, S., & Siregar, R. K. (2021). Pola Komunikasi Karang Taruna Kelurahan Pondok Karya Tangerang Selatan. *Pantarei*. <https://jom.fikom.budiluhur.ac.id/index.php/Pantarei/article/view/690%0Ahttps://jom.fikom.budiluhur.ac.id/index.php/Pantarei/article/download/690/558>
- Sugiyono. (2015). *Metode Penelitian Pendidikan Pendektan Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- west, Richard., Turner, Lynn H., dan Maer, M. N. D. (2008). *Pengantar teori komunikasi: Analisis dan aplikasi*. Salemba Humanika.