RELIGIOUS SOLIDARITY OF YOUTHS THROUGH ORGANISATIONS IN BROADCASTING
THE AQIDAH OF ISLAM IN STARCH

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Abstract

The propagation of Islamic Aqeedah is an important responsibility for all Muslims and the youth is one of the groups that have a role in the efforts to spread Aqeedah. The religious solidarity of the youth in broadcasting the Islamic Aqeedah is an important aspect in maintaining and strengthening the sustainability of religion in the midst of global challenges. Religious solidarity can form a spirit of unity and concern among religious people in defending religious values. so that the role of youth has great strength in spreading the Aqidah Islam through various means. The existence of religious solidarity among youth to support each other in an effort to broadcast the Aqidah Islam consistently and accurately by involving youth from various backgrounds so as to expand understanding and tolerance between religious communities.

In spreading the Islamic Aqeedah among youththey must have a deep understanding of Aqeedah so that youth can become agents of positive change in society and can be role models for the younger generation who can uphold the tolerant and peaceful values of Islamic Aqeedah.

A. Introduction

The solidarity of youth can be built through religious activities in the community because life in the community will not be separated from the name of social interaction with others. So it is necessary to have cooperation and mutual assistance in dealing with every problem that exists (Tualeka, 2017) .

The religious solidarity of the youth through the organisation in Broadcasting Islamic Aqidah in starch focuses on the development and dissemination of Islamic aqidah, namely through various activities carried out by the youth or young generation who are members (Talib, 2014) . Activities carried out include recitation, religious studies, training, seminars, fundraising, and other social humanitarian activities, which aim to encourage members to become agents of positive change in the community, and can strengthen the relationship between fellow members.

The problems of today's youth are very complex, starting from the existence crisis, mental crisis to the problem of moral degradation, so that they become anti-social humans

and forget their responsibilities as youth who cannot provide good examples and role models for the community, because they are less sensitive to the social conditions of the people around them (Noordegraaf, Douglas, Geuijen, & Van Der Steen, 2019) . Therefore, through various religious activities, it can influence young people to do positive activities.

In this case, the role of youth in Pati is very important because they are expected to make a positive contribution in building a better society, as well as being youth who can be involved in all religious and social activities carried out in the community. The aim is to strengthen and expand the Islamic network among the younger generation, as well as to improve their understanding and practice of Islamic teachings in their daily lives, especially in the community.

In carrying out their activities, the youth in Pati uphold the principles of Islam which include sincerity, sincerity, honesty, and concern for others. All activities are carried out with enthusiasm, thus motivating them to develop themselves in practising Islam to the best of their ability.

Andhita Risko Faristiani (2021) in her journal entitled The Role of Youth Organisations in Realising Youth Solidarity in Randusari Village, Slogohimo District, Wonogiri Regency, revealed that solidarity can be realised on the basis of cohesiveness and mutual understanding as well as support from the local community in carrying out various positive activities.

Aadapun factors that can inhibit solidarity of youth are due to lack of awareness of its role, financial problems and low human resources so that the lack of participation in the plan of a programme. The role of youth organisations in increasing solidarity is to greet each other when meeting, can establish

friendship with others, and foster a sense of empathy for others and help each other to fellow members.

Asep Fahruroji (2020) In his journal entitled Development Strategy of Youth Religious Activities at DKM Masjid Baitul Mu'minin Maja Lebak revealed about the Strategy in developing religious activities for adolescents in coaching adolescents through activities in the mosque by conducting intensity relationships and maintaining the nature and behaviour of youth activists.

This research has the same theme as the previous research, but the focus of this study is on how religious solidarity is carried out by youth in all activities in the community. In this case, researchers will provide an understanding of the contribution of youth in broadcasting Islamic Aqidah by forming religious solidarity.

This research contributes to broadcasting the Aqidah Islam in Pati through religious solidarity carried out by youths, in order to have an awareness of the important role of contributing to activities in the community. This research can also provide an understanding of how to build religious solidarity in the community with the aim of broadcasting the teachings of the existing Islamic religion.

B. Discussion

Social in Durkheim's perspective

Emile Durkheim has a view of orthodox agreement on social structure. The characteristics of social structure consist of norms and values of cultural definitions of appropriate and important behaviour in different

conditions. The main problem of the existence of social systems is about order or about how to achieve strong solidarity in a group. For Durkheim, the achievement of human social life and the existence of social order in society is called social solidarity, the term used is social fact. Social facts according to Durkheim can be seen from the structure of culture and the real behaviour of each individual (Tualeka, 2017) .

In Emile Durkheim's solidarity theory, there is a concept that explains how society integrates individuals into complex social systems. According to Emile Durkheim, social solidarity is a solidarity that refers to a state of relationship between individuals and groups based on moral feelings and shared beliefs that are strengthened by shared emtional experiences.

Social and community realities

In the book The Division of Labour in Society, Durkheim explains about two types of social solidarity that exist in society, namely mechanical solidarity and organic solidarity. The difference between the two is evolutionary or a theory that arises because it suits the needs of humans, that the second is the development of the first. The style of mechanical solidarity is solidarity supported by the equality of individuals, in other words, it occurs because it is to fulfil individual needs or individual differences are still very limited (Durkheim, 1982) .

Mechanical solidarity exists in societies that are still simple (primitive) or can be called not identical to one another. In every member of society who feels

belonging, bonded between fellow groups, the same beliefs and feelings. So that if there is a disturbance from one group it is a disturbance from all members of society and a violation of one existing norm is a common threat. According to Durkheim(1982) such a society the law that develops is still repressive in nature where the sanctions given bring suffering or deprive freedom and deprive the perpetrator of the enjoyment of life. This is because offences and crimes are considered as acts that dishonour the common belief.

Organic solidarity according to Durkeim is usually found in developed societies such as cities where people are very diverse. The relationship between people and others occurs only because of dependence or interest, if the interest is over then the relationship ends. Organic solidarity is realised due to the development of specifications where everyone has a profession or because they have different skills. So that there is a complex division of labour that makes mechanical solidarity begin to fade slowly and is replaced by a new organic solidarity (Tualeka, 2017) .

The development of classes in the social system and specialisation within groups led to the weakening of shared values and the formation of a collective nature. The law that develops in society is resistive (can resist) which sanctions are only given to lawbreakers not in the form of punishment that can deprive freedom or damage the perpetrator. The destruction of mechanical solidarity as a result of social change, the cause of the emergence of organic solidarity. because the more modern and

heterogeneous a society is, the more mechanical solidarity will disappear and the more organic solidarity will develop.

Both solidarity depends on individual consciousness with a specific purpose, whatever and however the style of social organisation of society will still experience decline and bankruptcy, but the toughest problem found when society undergoes a process of switching from mechanical and organic which causes people to lose their life guidelines. In this case Durkheim calls anomie, an atmosphere without norms, where the boundaries of norms are not realised so that actions that threaten solidarity occur.

C. Society in the Landscape of Islamic Aqeedah

In general, young people have different understandings of the teachings of Aqidah. Based on research, the understanding of Aqidah in the social context according to the youth is related to the understanding of Aqidah itself so that in social life Aqidah is used as a basis for doing good (Sopandi & Taofan, 2019) . The contributions made by youth to improve the conditions that exist in the community environment are included in social care that must be strengthened with a good and correct understanding of Aqidah.

Aqidah in the social context affects people's behaviour towards others (Muin, 1986) . Social behaviour can be influenced by one's Aqidah or religious beliefs because Aqidah can shape one's ethics and values in interacting with society. The way a person respects others, helps each other

and participates in shaping a better society is an influence of Aqidah in the social context (Saumanti, 2023) .

The influence of Aqidah on the social behaviour experienced by the community varies either from individuals or other communities. So it is important to respect each other and work together to achieve positive things. In certain cases, social aqidah can also shape each individual to be able to participate in religious activities in the community (Yasin, 2013) .

Aqidah in the social scope of society is related to beliefs and values related to social aspects in the community environment because it is influenced by several factors, namely mindset, relationships between each individual and society and behaviour (Ulfah, 2018) . The influence is in accordance with the social environment either influenced by culture or history so that there are diverse variations on the beliefs and social that each individual has.

In broadcasting Aqidah Islam in Pati, it can be done through various ways that can reflect how commitment in religion by each individual. The youth in Pati can carry out social activities such as organising charity activities to help people in need, the youth also hold recitation activities so as to provide an understanding of Islamic Aqeedah among the community.

In broadcasting the Aqidah of Islam, it is done by means of wisdom with mutual respect in accordance with the social and cultural contests that exist in society with various approaches in the hope of creating dialogue and a better understanding of the teachings of Islam in a diverse society.

The youth in patience also practice honesty, fairness, patience and love in their daily lives in the community in certain activities so that they can also influence others and can

provide a positive picture of the teachings of Aqidah Islam, so that they can form good behaviour and morals in their daily lives in the community.

D. Islamic Aqeedah in the Social Order of Society

Aqidah is linguistically derived from the word aqada which means bond. While according to the term aqidah is a heart belief in the justification of something. The definition of aqidah as faith that cannot contain elements of resistance. So the Islamic aqidah is a belief in something contained in the pillars of faith. In the main teachings of aqidah can be believed with elements of faith in every Muslim who believes in the existence and oneness of Allah. Therefore it is only to him who deserves to be worshipped and glorified with Special (Muin, 1986) .

In the teachings of Islam the position of aqidah is very important, because the teachings of Islamic aqidah as a building or foundation. Therefore, to understand the norms that exist in society is very important today. Intercultural communication between communities that can be believed in a form of local wisdom with teachings and values that produce cultural dynamics of the surrounding community (Hasrianti, 2016) . Thus local traditions are in the opposite position to pure traditions can be seen from the aspect   between the spread of teachings and patterns of experience.

Social relations in terms of religious beliefs is the concept of Islamic Aqeedah in the social scope because it involves understanding how individuals and local communities interact with each other and how religious values can influence the social structure and attitudes of

every human action. The aspects of life in Aqidah in the social context refer to a person's views and beliefs involving relationships with society with social norms that apply to regulate interactions with others in relation to belief, justice and individual responsibility to society.

The understanding of Aqidah in the community can be seen from the application of religion that can form Aqidah values in the community with good things for themselves and their families. A lack of understanding of Aqidah also has an impact on its diversity factors, the education it takes and the lack of knowledge because it is caused by religious factors from family and society.

E. The practice of religious solidarity in broadcasting the Aqidah Islam in Pati

The practice of religious solidarity carried out by youth can be done in various ways with the aim of strengthening the brotherhood between Muslims by spreading Islamic Aqeedah briefly to the community so that it is very important to hold fast to Islamic values that have mutual respect and tolerance by prioritising peace in interacting with fellow communities.

The practice of religious solidarity in broadcasting the aqidah of Islam in society depends on different cultures. The youth in Pati carry out religious practices covering several activities such as participating in recitation, batshul masail discussions and social activities in the form of social action and fundraising. Practices with the aim of forming solidarity are carried out by youth in positive ways and do not harm others so that they can form a positive view in the eyes of the

community (Rahim, 2016) .

Religious solidarity in broadcasting the aqidah of Islam can be concluded that as a form of life in order to be able to distinguish which is good and which is right and protect themselves from the path of misguidance. Also can foster enthusiasm in doing worship and activities that exist in the local community (Durkheim, 1982) . The youth in broadcasting aqidah by doing positive activities for the community. As a young man, he must also set an example of good behaviour by doing shodaqoh, studying knowledge that can be practised and getting along with the community (Budiman, 2020) .

The development of behavioural deviations among the youth in Pati is a readiness to respond to social changes in society. The role of parents also lacks understanding and monitoring of children's activities in the local environment. Because there are many factors that cause the youth to have bad morals. Basically, Islam has taught good morals to the community with the aim of ethics in accordance with religious solidarity (Sumanti, 2021) .

F. Conclusion

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