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## Crisis Communication Model for The Covid-19 Task Force Team of Muhammadiyah in The Epicentrum Region

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### ABSTRACT

*Muhammadiyah as an Islamic missionary organization does not only limit itself to religious activities. For more than a century, this organization has shown its real role by being present in the midst of society in various sectors of life, such as education, health, other humanitarian movements, including Muhammadiyah's response to the COVID-19 pandemic situation. The objective of this study is to determine the extent of Muhammadiyah's progress in efforts to prevent the transmission of the Covid-19 pandemic from the perspective of crisis communication and Anthony Giddens' adaptive structuring, and also to identify the crisis communication model for the COVID-19 Muhammadiyah Task Force Team in the Epicenter area. The method used in this research is a phenomenological approach through data analysis with the Interpretative Phenomenological Analysis technique. This research itself is included in the category of the hermeneutic paradigm. The results showed that there were various communication models implemented by the Covid-19 Muhammadiyah task force team at the central and epicenter regions. Each region has different characteristics, in Makassar, the strength of Kyai (religious Leader) and Muhammadiyah figures to provide education and information is still considered very effective as a form of legitimacy. Meanwhile in Jakarta, an effective communication pattern that implements 1 line of coordination with the central MCCC is implemented so that bias does not occur and creates hoaxes in strengthening the significance of the central government. Coordination and consolidation between various regions at the central MCCC continue to be conducted intensively with the collaboration of the Top-down and Bottom-up systems as a form of domination. Coordination and a wider reach by adopting the system developed by the MCCC need to be implemented so that the outreach of the community does not partially focus on Muhammadiyah citizens in particular.*

**Keywords:** Covid-19, crisis communication, Muhammadiyah, task force team

### ABSTRAK

Muhammadiyah sebagai organisasi dakwah Islam tidak hanya membatasi diri hanya pada kegiatan keagamaan. Lebih dari satu abad, organisasi ini telah menunjukkan peran nyatanya dengan hadir di tengah-tengah masyarakat dalam berbagai sektor kehidupan. Seperti pendidikan, kesehatan, gerakan kemanusiaan lainnya, termasuk respon Muhammadiyah dalam situasi pandemi COVID-19. Penelitian ini bertujuan untuk mengetahui sejauh mana kiprah Muhammadiyah dalam upaya pencegahan penularan pandemic Covid-19 dari perspektif komunikasi krisis dan strukturasi adaptif Anthony Giddens. Mengidentifikasi bagaimana model komunikasi krisis Tim Gugus Tugas COVID-19 Muhammadiyah yang berada dalam wilayah Episentrum. Metode yang digunakan dalam penelitian ini yaitu pendekatan fenomenologi melalui analisis data dengan teknik *Interpretative Phenomenological Analysis*. Penelitian ini sendiri termasuk dalam kategori paradigma hermeneutik. Hasil penelitian menunjukkan bahwa terdapat berbagai macam model komunikasi yang

dlakukan Tim gugus tugas Covid-19 Muhammadiyah di pusat dan daerah epicentrum. Setiap daerah memiliki karakteristik yang berbeda, di Makassar kekuatan sosok kyai maupun tokoh muhammadiyah untuk memberikan edukasi dan informasi dinilai masih sangat ampuh sebagai suatu bentuk legitimasi. Sedangkan di Jakarta pola komunikasi efektif yang menerapkan 1 garis kordinasi dengan MCCC pusat dilaksanakan agar tidak terjadi bias dan menimbulkan hoax dalam memperkuat signifikansi dari pusat. Koordinasi dan konsolidasi antar berbagai daerah di dengan MCCC pusat terus dijalankan secara intens dengan kolaborasi sistem *Top down* dan *Bottom up* sebagai suatu bentuk dominasi. Koordinasi dan jangkauan yang lebih luas dengan mengadopsi Sistem yang dikembangkan MCCC perlu dijalankan agar jangkauan masyarakat tidak secara parsial berfokus pada warga muhammadiyah saja secara khusus.

**Kata Kunci:** Covid-19, komunikasi krisis, Muhammadiyah, tim gugus tugas

## INTRODUCTION

The COVID-19 pandemic is changing everyday life at the global and local levels and this condition is a unique situation in the human experience (St.Amant, 2020). The most influential factor in the early stages of the COVID-19 spread was the result of human-to-human transmission where the spread of this pandemic started from the mobility of the population to and from the city of Wuhan during the Chinese New Year (Heymann & Shindo, 2020).

The biggest challenge encountered recently is to prevent the spread of COVID-19 as much as possible, one of which is through surveillance and response programs (Dong E, Du H, 2020). As COVID-19 has caused humans to be quite depressed and afraid, the use of fear as a health communication strategy needs to be avoided (Stolow et al., 2020). Health communication during a health crisis such as the COVID-19 pandemic is very important to conduct in reducing the impact on the population (Finlay & Wenitong, 2020).

Learning from the experiences happening in Italy, where communication of the Covid-19 crisis in Italy failed in several directions (Ruiu, 2020), however, best practices in crisis communication are difficult to determine due to the fact that crises and disasters are relatively unique, inherent, dynamic and unpredictable. (Bell, 2010). Having a clear narrative is essential, but not sufficient in designing a communication strategy: questions about how and when to communicate, and who should communicate and to which audience, should also be considered (Bodenheimer & Leidenberger, 2020).

According to Gao et al., (2021) message attributes play an important role in the online public-opinion rebound of public health emergencies, while messengers play an important role in the online public-opinion rebound of other types of public emergencies. Meanwhile, what is happening in Indonesia is precisely the incompatibility between the central government and local governments that has led to public distrust. This condition demands crisis management in every public communication delivery. In communication management, the government should be present in the community.

However, since the beginning of the COVID-19 pandemic, various government statements have emerged which have caused information bias. Even though the Indonesian government's initial response was not good, and there was a policy crisis, some policies were directly related to the handling of COVID-19, including physical distancing and Large-Scale Social Restriction (Roziqin et al., 2021). It indicates the government's unpreparedness in overcoming the crisis. It also means that the government is stuttering in making public communication efforts in cases of the spread of COVID-19. During such uncertain and unpredictable times as a global pandemic, news media and public health officials must provide clear and direct messages empowering the public to take steps to protect themselves based on evidence-informed recommendations (MacKay et al., 2021).

Although the government has formed a public communication team and a spokesperson for the task force. Instead of building creative and effective public communication, the journey turned out to be not what was expected. The task force spokesperson only conveyed information in the form of numbers and appeals that were normative in nature. The communication carried out was only linear and one-way, not explaining descriptively and clearly regarding COVID-19. The government should implement a communication model that can increase public trust. However, the communication model does not yet exist. If you look at this case, the government is required to compile a comprehensive crisis communication model so that the message conveyed can be understood by the communicant (the public). Therefore, it is imperative to design a risk and crisis communication program with specific and special audiences (Collins et al., 2020). The government should implement active support and response measures to protect the vulnerable populations, promote policies, and improve crisis management communication to ensure a safe community, slow the spread of COVID-19, and alleviate the anxiety of the national population (Lee & Kwon, 2021).

Muhammadiyah as a progressing Islamic movement which focuses on the health sector has finally taken part in supporting efforts to handle COVID-19 in Indonesia. The presence of Muhammadiyah in the handling of COVID-19 in Indonesia is in line with its work so far. As a progressing Islamic movement, within a period of more than a century, Muhammadiyah has produced several philanthropic movements that have influenced the changes in the social fabric of Indonesian society (Jinan, 2016). It includes the current COVID-19, where Muhammadiyah has contributed a lot in various fields, from health, education, economy to social rehabilitation in multiple regions.

The standard recommended and set by the Ministry of Health of the Republic of Indonesia to prevent the spread of COVID-19 from human to human is to promote to the public to adopt a clean and healthy lifestyle (PHBS) by washing their hands regularly; applying ethics when coughing and sneezing, then, cooking the meat and eggs until they are cooked and avoiding contact with people with respiratory diseases such as coughs (Kemenkes RI, 2020). Muhammadiyah has also campaigned for this movement through movements conducted by various autonomous organizations (orthom), both at the Central and Subdistrict levels. Therefore, this study seeks to examine the crisis communication model implemented by the COVID-19 Task Force Team in the epicentrum region, to examine the extent of Muhammadiyah's progress and crisis communication models in efforts to prevent the transmission of the COVID-19 pandemic from the perspective of Anthony Giddens' crisis communication theory and adaptive structuring. Because, with the best practices in health and crisis communication, we still have a significant opportunity to slow the spread of the novel corona-virus and save many lives by applying effective communication (Noar & Austin, 2020).

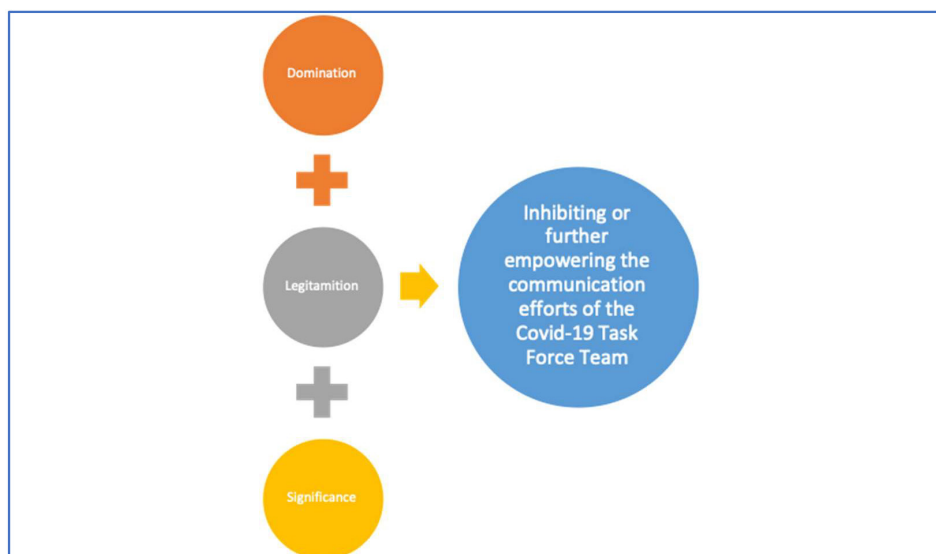
To answer a social dynamic in describing the Crisis Communication Model of Muhammadiyah Covid-19 Task Force Team in the Epicentrum Region, it is necessary to build a strong theoretical foundation that will be compiled in a literature review. We all know that the Covid-19 pandemic crisis has created a new era in people's social life. According to Anthony Giddens, this change is related to changes in the communication of institutions to the public, or the community towards institutions and so on. For example in New Zealand, currently viewed as a relative 'success' at controlling community transmission and have a useful reference point in how one leader constructed their crisis communications strategy (McGuire et al., 2020). Aside from New Zealand, we can learn from Brunei Darussalam's approach. Brunei's citizens and residents are blessed with the leadership of His Majesty the Sultan for his care and attention towards the government's efforts to contain COVID-19. These are the main lessons for other countries to learn regarding effective pandemic containment measures (Basir & Rahman, 2021).

Structuring is a process by which an organizational or structural action in society creates norms of rules, roles, or other social structures that will inhibit or influence other actions in the future (Giddens, 1994). Marshal Scott Poole and Robert McPhee took this idea and applied it to the organizational communication. Poole and McPhee argued that structure is the manifestation and product of organizational communication (Morissan & Hamid, 2010). In a Structuration, there are actors (Agency) and Structure, while in this study, it will be seen that Muhammadiyah Covid-19 Task Force Team as actors who communicate in the epicenter



area as a structure. To help conceptually describe the models and patterns of communication occurring by Muhammadiyah frontline cadres in the epicenter area, Giddens stated that structures are rules and resources which can be formed from and at the same time forming repetition of social practices. This is understood as a factor that is not only limiting or restrictive but also empowers actors (Haryanto, 2009). As a result, the Covid-19 conditions may increasingly empower the Covid-19 Task Force Team in terms of capacity and capability.

However, if viewed on the other hand, actors can also influence the structure, in the sense that they do not necessarily submit to the structure. Furthermore, Giddens explained that there are three structural groups, which are signification, domination and legitimation. Significance structure refers to the meaning or symbolic, mention, and discourse; the domination structure group refers to the control over both people and goods; and the cluster of legitimacy structures refers to the normative rules which occur in the rule of law. In addition to limiting these three structural clusters, they can also empower actors (Sihotang, 2012). Thus, in this sense does the epicenter area provide significance, dominance or legitimacy in an effort to limit the space for the Covid-19 Task Force Team's crisis communication efforts or is it even more empowering?



**Figure 1. Flow of Thought**  
**Source: Researcher's Analysis**

Previous research on the use of the structuration concept in an adaptive effort has been conducted, such as research on Agency-Structure Dynamics in the Development of the Indonesian Automotive Industry (Adnan, 2014). The research was performed with various secondary data through historical approaches. One of the results of the study was that the dynamics in the automotive industry at that time were closely related to the developing social, economic-political context. When the military dominates this order, the automotive industry is also dominated by military power.

As for other research related to structuration entitled *Struktur dan Kultur Dominasi: Relasi Agensi dan Strukturasi dalam Pembentukan Kultur Prajurit TNI Angkatan Darat pada Era Reformasi* (Structure and Culture of Domination: Agency Relations and Structuring in the Formation of a Culture of Indonesian Army Soldiers in the Reformation Era) (Sihotang, 2012). This research was conducted using a qualitative critical analysis approach. The research results show that the TNI soldier culture reform is inherent, meaning that the reform did not arise due to external pressure, because pressure from outside was directed at the TNI (Indonesian Army Soldiers) institution.

Furthermore, another research entitled *Elit Politik Lokal dalam Perubahan Sistem Politik* (Local Political Elites in Political System Change) (Haryanto, 2009) shows that the change in the political system from an authoritarian style to a democratic one brings the consequences of changes to the existing structure. Previously, in the authoritarian Orde Baru (New Order era), the existing structure was interpreted as a barrier or restraints for certain local political elites; then, in the reform era with strong democratic nuances, the existing structure is no longer interpreted as a barrier or restraints for the local political elite. The new structure which exists in a democratic political system today can be argued to provide opportunities to 'spoil' the local political elite. In other words, it can be stated that the existing structure can be interpreted as empowering local political elites as actors. From this explanation, this research is theoretically possible to conduct, especially the position of this research to explain a Crisis Communication Model of Muhammadiyah Covid-19 Task Force Team in the Epicentrum Region on the perspective of adaptive structuring of Anthony Giddens which has novelty both in theme and research location.

## RESEARCH METHOD

This study used a qualitative method to describe the Crisis Communication Model of Muhammadiyah Covid-19 Task Force Team in the Epicentrum Region. There are three stages in the qualitative research process (Neuman, 2007). The first is the orientation stage, at this stage, the researcher identifies the phenomenon to be observed. The second stage is

reduction which is the researcher selects data that is interesting and important to categorize. The third stage is selection, at this stage, the data that has been categorized are interpreted and described in more detail. Moreover, the generalizations are also made into concepts, prepositions, and theories in this stage. Qualitative research requires a way of thinking that captures various facts or social phenomena through observation, then analyzes and theorizes based on what is found in the field (Bungin, 2007). Qualitative research moves us from reductive and abstract engagement to experience of the subject matter before us (Arnett, 2016).

The approach chosen by the researcher is the phenomenological approach through data analysis with the Interpretative Phenomenological Analysis technique. This research is included in the category of hermeneutic paradigm (Neuman, 2007), hence, the purpose of this research is to explain the phenomena experienced by society. Thus, the phenomenological method is considered the most comprehensive in answering the objectives of this study. Different from hermeneutic meaning based on the interpretation of IPA (*Interpretative Phenomenological Analysis*) is more about explaining how researchers explain the phenomena experienced by the informants (Smith, 2009). Littlejohn explained that phenomenology in the study of communication means allowing things to be real as they are, without forcing the categories of researchers on them (Littlejohn et al., 2005).

There are three stages in the qualitative research process. The first stage is orientation. At this stage, the researcher identifies the phenomenon to be observed. Second, the reduction stage is the stage where the researcher selects interesting and important data to categorize. The third is the selection stage. At this stage, the data has been categorized, interpreted, and described in more detail.

In communication studies, especially media development, research with a phenomenological approach is needed. Because according to Wilkins (2000), when research is able to describe the phenomena that occur in society, it is very useful to provide consideration for media development policies. Given the concept of media development always leads to community empowerment, hence, this approach is considered capable of describing the condition of the community (Wilkins, 2000).

The subjects in this study were the Muhammadiyah COVID-19 Task Force Team which coordinated directly with the Muhammadiyah central leadership through the MCCC. The research locations will be conducted in the cities of Jakarta, Yogyakarta and Makassar, which are the bases for the largest epicenter areas at the regional level. The technique of determining informants or the sampling technique used in this study is the purposive

technique. Purposive technique means that the informants are selected based on the criteria, namely members of the MCCC and involved in covid-19 communication. The data collection method in this study was operationalized in two ways which are the online model Focus Group Discussion (FGD) using the Zoom Cloud Meeting application and observing how each communication activity was performed by the COVID-19 Task Force Team in the field. The data analysis technique used is Interpretative Phenomenology Analysis (AFI) or Interpretative Phenomenology Analysis (IPA).

## DISCUSSION

Crisis communication is a series of activities starting from the collection, processing, and dissemination of information needed to overcome the current crisis situation (Rachmat Kriyantono, 2015). Crisis communication aims to build communication with the wider community or the general public regarding what is being encountered (Juneza & Purworini, 2016). The basis of crisis communication is to provide an immediate response as soon as a crisis occurs, with an open and honest message to stakeholders, whether those who are directly or indirectly affected (Prastyana, 2011). There are three general conditions that occur in a crisis, including (1) elements that are unpredictable in nature; (2) insufficient information; and (3) how fast the dynamics are happening (Paul Argenti, 2015). Then, there are three main principles in crisis communication, which are conveying messages quickly or immediately conveying messages, consistent and open (Coombs, W. T., & Holladay, 2010).

Crisis communication is an essential part of any crisis management activity and plays a vital role in every stage of crisis management (Kyhn, 2008). Due to good and effective crisis management, there is crisis communication that is not only able to reduce or eliminate crises, but also to a greater extent can provide a better reputation for the organization than before the crisis (Kyhn, 2008). According to Ecklebe & Löffler (2021) internal communication should strategically address the needs of internal stakeholders. Because unequal communication involves disharmony in a relationship, especially resulting in a new crisis (Rosyidi & Wimatsari, 2020).

The purpose of communication during a crisis is to inform, convince, or motivate certain stakeholders to take action, and influence the public perception of the organization while maintaining a positive image or repairing a damaged image in the minds of stakeholders. Since the mid-1990s, the internet has become an important part of the way people and organizations communicate, including its use as a tool in crisis communication (Koswara, 2014). The use of the internet, especially in times of crisis communication, can identify problems with management and then communicate them to the public (Prastyana, 2011).

A crisis communication strategy is important so that the crisis does not spread (Mistar & Dewi, 2019). The purpose of crisis communication is to suppress the negative effects that occur and inform the public who are in crisis situations (Kurhajcová, 2010). Crisis communication has a specific communication area, which includes external and internal organizations during crisis situations (Juneza & Purworini, 2016).

### **Central and Regional MCCC Crisis Communication Model**

MCCC, from its inception, has conducted various information and knowledge dissemination activities related to the Covid-19 prevention protocol in various sectors. Starting from the 4M movement (wearing masks, maintaining distance, washing hands and doing activities at home) as well as several other educational programs. The movement was then translated into all sectors in Muhammadiyah. Starting from the education sector, Islamic speech, health, to places of worship. To maintain consistency and commitment of Muhammadiyah people, MCCC always strives to continuously share all kinds of information related to the Covid-19 protocol. The channels or communication media used are quite diverse, including through television broadcasts, radio broadcasts, webinars, press conferences, news releases, covid-19 call center services, social media and direct coordination with related parties.

MCCC prepared approximately 60 psychologists to support psychosocial services for victims affected by the Pandemic. There are also religious support services to ensure the practice of worship by Muhammadiyah residents so that they can adapt to the conditions of the Covid-19 pandemic. Muhammadiyah has consistently provided full support for handling the Covid-19 pandemic in various aspects and sectors. Furthermore, education to the public performed by the Central MCCC also uses the Covid-19 Car facility. The Covid-19 Car provides information to the public by going around the areas. Moreover, the Central MCCC also installed banners in all regions of Indonesia as a health promotion medium.

The determination of health literacy themes at the Central MCCC comes from the formulation of its own concept and comes from incoming aspirations. Information distribution related to Covid-19 prevention policies and guidelines will be conducted using a top-down approach. Meanwhile, if the information conveyed is related to strategies, impacts and various information of a local nature. Therefore, the information submitted is bottom-up. Central MCCC collaborates top-down and bottom-up strategies according to their respective positions.

The strategy undertaken by the Central MCCC to reach people who are not affected by social media information is implemented in various ways, one of which is by using the patrol post as a medium for delivering health literacy information. Some areas also used community radio to spread Covid-19 information in the surrounding area. Another strategy used is to use mosque speakers as a means of educating the public. The Central MCCC also perform mobile education activities by distributing leaflets containing messages related to efforts to prevent Covid-19. The leaflets were also distributed to the Regional MCCC to be distributed in their respective regions.

At the regional level, the South Sulawesi MCCC has teamed up with several assemblies and Muhammadiyah youth forces to get involved, among them are the Elementary and Secondary Education Council, the Tabligh Council, the Muhammadiyah Disaster Management Center (MDMC) and LazisMu to support funding program. Apart from the internal Muhammadiyah institution, South Sulawesi MCCC also collaborates with external agencies such as USAID and UNICEF in an effort to provide education to the community which is the epicenter of the South Sulawesi region.

The South Sulawesi MCCC Program began in early April by distributing masks in several regions that implemented a Large-Scale Social Restriction (PSSB) policy, among them are Makassar City, Gowa Regency and Maros Regency. South Sulawesi MCCC formed a team of volunteers at the three epicenter points with each region consisting of 20 members. At the Branch Manager level, South Sulawesi MCCC also formed a team of volunteers to assist the effectiveness of program implementation.

According to Fadhil, South Sulawesi MCCC received many questions regarding the rules for implementing worship at home. South Sulawesi MCCC then added a team from the Tarjih Council to answer these problems. Because the problems encountered are related to fatwas and explanations regarding the rules of worship during the pandemic. Positive statements and examples of behavior from several figures and regional leaders of Muhammadiyah in South Sulawesi also helped South Sulawesi MCCC in providing understanding to the community.

Assisted by funds from UNICEF, South Sulawesi MCCC held several virtual forums with several community groups. The steps taken by South Sulawesi MCCC are quite effective in reaching the target community groups. South Sulawesi MCCC is always careful at every step or process of communication. The composition of the volunteer team in each region is always refreshed by changing teams.

Just like the South Sulawesi MCCC, the Jakarta MCCC also collaborated with several assemblies to help implement their programs, among them are the MPKU, LazisMu and Muhammadiyah Ortoms. Jakarta MCCC applies the One Muhammadiyah One Response Model and the synergy of all aspects and resources within the Muhammadiyah organization. Ferawati from Jakarta MCCC says that programs and activities always refer to every policy and decision PP Muhammadiyah through the Central MCCC. These policies and decisions will then be disseminated by Jakarta MCCC to all Muhammadiyah cadres in the DKI (Special Specific Region) area. The locations that are the main focus of safeguarding and monitoring Jakarta MCCC are the same as other provinces, which are places of worship, schools and all kinds of infrastructure owned by Muhammadiyah.

The structure model of the MCCC in Jakarta is different from the existing MCCC in other regions which have a fairly large area. Hence, Jakarta MCCC takes advantage of all the potential that exists in every Muhammadiyah Regional Leader in Jakarta (5 PDM). Jakarta MCCC utilizes the PDM-PDM to bridge every communication network and information dissemination performed. The sharing of communication patterns at the MCCC in Jakarta is divided into two channels which consist of the Chairperson in the realm of policy and Operations Manager in the realm of the practical aspect. The existing organizational and team structure at Jakarta MCCC adopts the existing structure at the Central MCCC.

Jakarta MCCC posts at least three pieces of information a day on several social media accounts that we manage like Facebook, Instagram and Twitter. This activity has been routinely applied since the beginning of March. Jakarta MCCC also applies the principles of transparent and open communication. However, there are some data which then tend to be sensitive and will have an impact on political and economic aspects. However, Jakarta MCCC still strives to be transparent, open and consistent in informing these messages through social media platforms.

Jakarta MCCC also applies the principles of transparent and open communication. Every information and communication message made by Jakarta MCCC is adjusted to the dynamics of the Covid-19 pandemic issue that occurs in the field. Starting from creating educational and information media, counseling to encourage community participation and actively supporting and urging the public to comply with and follow the recommendations issued by the government. Jakarta MCCC involves the active participation of several Muhammadiyah figures, for instance, in environmental clean-up activities and covid-19 prevention protocol campaigns. Muhammadiyah leaders are also invited to provide examples and role models to society when they enter the era of adaptation to new habits or new normal.

On the other hand, South Sulawesi MCCC cooperates with programs run by the Provincial Government. South Sulawesi MCCC together with the Provincial Government assigned preachers to go directly to the field. The *mubaligh* (preachers) were given the task to provide health education in addition to delivering *da'wah* (preaching) messages. There are about 200 *mubaligh* assigned by South Sulawesi MCCC. The *mubaligh* can touch groups of people who have not been touched by information sourced from social media. This is what underlies South Sulawesi MCCC to work together with the Tabligh Council in the early days of the pandemic. The main reason is that the Tabligh Council has direct access to the *jam'ah* (people) in society. The information messages conveyed by the preachers are also supported by decisions, arguments and fatwas issued by the Tarjih Council.

Based on the experiences presented by South Sulawesi MCCC and Jakarta MCCC. It can be identified that the factors that cause people to tend to be undisciplined are the result of the dissemination of confusing Covid-19 information, for instance, related to the existence of several changes in terms to the overlapping regulations of the central and local governments. Hence, information disseminated requires an adjustment of categories and culture in society.

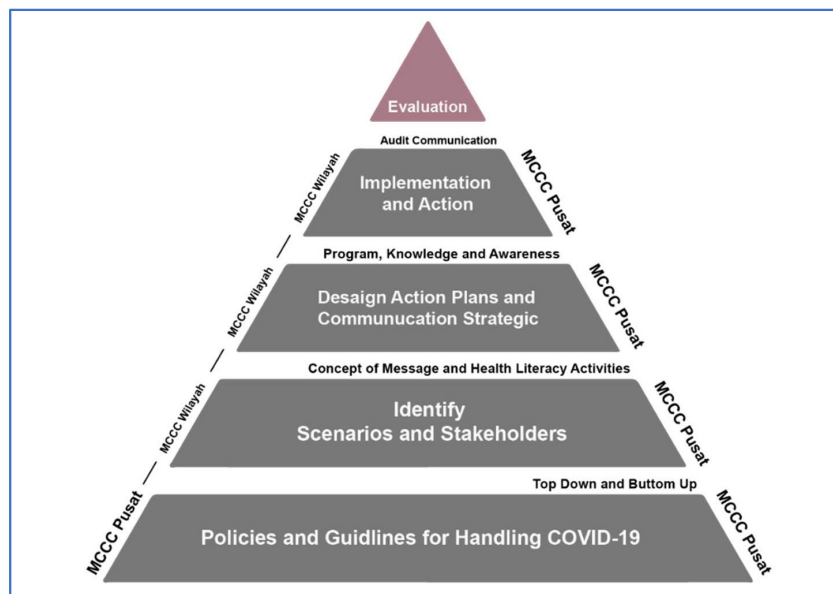
Public reactions to the communication actions undertaken by MCCC are quite mixed. There has been a change in behavior from the beginning of the pandemic period to the present. There are several different tendencies towards each response given by the community on certain themes, for instance, the trend which occurs in the Covid-Talk program or similar webinars. Participants who usually take part in the Covid-Talk program are still dominated by academics and health practitioners. The scope of information delivery using the webinar model is still not broad enough, specific only reaches certain segments. At the beginning of the pandemic, several groups who came from field practitioners still frequently attended webinars.

However, after July, the tendency of the participants to change was dominated by academics. Finally, MCCC changed the theme by following macro or dominant themes that became mainstream in the media. The themes raised were also transferred to issues close to the Organization. Some Muhammadiyah figures are also considered to have very strong magnets. The influence of characterization in Muhammadiyah is enormous. If famous figures are invited to the webinar session, the enthusiasm of the participants is also quite large. There are three sectors that must be understood, which are health, psychology and food. The health education and literacy program organized by the Central MCCC carries the themes of these three sectors.



The evaluation of the crisis communication strategy conducted by the MCCC occurs when the way messages are conveyed has reached a saturation point. Central MCCC has collaborated several times with influencers/celebrities to reach a wider audience. Apart from influencers, Central MCCC also collaborates with figures in the regions. Regular coordination is conducted once a month. Additions to the intensity of coordination with the regional MCCC will occur when there is an increase in the number of positive covid-19 cases or other special events.

The evaluation of health promotion programs and information dissemination of South Sulawesi MCCC is implemented every month. There are various kinds of dynamics in the implementation of health promotion and information dissemination implemented by South Sulawesi MCCC. One of them is influenced by a change in government policy. Apart from monthly evaluations, South Sulawesi MCCC also conducts per-activity evaluations. The evaluation mechanism and process applied by Jakarta MCCC is almost the same as the procedures applied in other regions.



**Figure 2. MCCC Crisis Communication Model**

**Source: Researcher Data Analysis, 2020**

So far, the dissemination of information conducted by MCCC is still under one line of command. There is no difference in the delivery of information between the Central and Regional MCCC. Communication and information dissemination activities performed by MCCC are running at all levels starting from the central, regional to regional and branch levels. The crisis communication concepts applied by MCCC are good enough, for instance, the consistency of taking messages to the stage of distributing information. This is different from the communication process applied by the government where there are often differences of opinion and miscommunication. It creates an information bias which makes the public even more confused.

### **Structuring in The MCCC Crisis Communication**

Giddens in his presentation on Structuration explained that there are three important issues in seeing how structures work which are signification, domination and legitimacy (Sihotang, 2012). The three issues discussed will be able to empower or eliminate the space for the Covid-19 task force team to move.

The discussion of significance is closely related to symbols, meanings and discourse. In the case of Covid-19 in Indonesia, there are lots of biases and hoaxes as well as confusion by the community due to information and terminology (Yuliarti, 2020). There are even some serious cases related to misinformation and disinformation originating from the community leaders themselves.

In this effort, Budi Setiawan says the central MCCC has made SOPs that the regional Covid-19 task force team must comply with. This one-stop information is not only about PP Muhammadiyah policies, but to the mention of terms such as ODP (People Under Monitoring) and PDP (Patients Under Monitoring) and other terms that have not been changed since the beginning of this pandemic so as not to confuse the public.

Since the beginning, we have always tried to provide easy education, even in terms of terms, we have not changed it at all. to make it easier for the elderly Muhammadiyah residents in the area we also made printed SOPs because not all of them could access the internet. This presentation shows that Muhammadiyah, in this case, is represented by the Covid-19 task force team trying to always maintain information purification. With such a model, Muhammadiyah residents are still fairly disciplined in implementing various kinds of activities both at the central and regional levels. This is an effective effort so as not to cause bias and the communication structure runs top down.

In the issue of domination, which in Anthony Giddens' thought is defined as power or domination, the Regional Covid-19 Task Force Team was given a kind of autonomy to convey according to regional needs. The case in South Sulawesi, when the emergence of government policies and Muhammadiyah edicts about the recommendation to worship at home, the team in the field had difficulty in conveying messages and experienced pros and cons and resistance in the community. MCCC gives regional teams the freedom to form their own task force teams.

There is a problem where South Sulawesi MCCC spread the worship policy from home, especially in Makassar and Gowa, which is relatively high. They have received resistance from various parties, including the leadership. They have added a team from the Majelis Tarjih. It turns out they need to explain the laws for praying from home etc.

Meanwhile in Jakarta, Jakarta MCCC uses a method that is quite different from the perspective of the domination structure that occurs. From an information perspective, they are very dependent and in accordance with the command of the central MCCC, but in terms of structure they place the PDM which consists of 5 PDMs with a unique position. Each PDM is maximized as an information link.

In submitting data, Jakarta MCCC considers whether this data is sensitive or not and impacts policy and the economy. Whatever information from the central MCCC, Jakarta MCCC convey transparently and so on. In Jakarta, it is unique, unlike other provinces, with a distance of up to 2 days. Jakarta MCCC territorial area is only one hour away. Jakarta MCCC uses all the potential of PDM in Jakarta. PDM positioning is a link or network for information dissemination. The organizational structure in each PDM cluster has a chairman and a manager whose name is a manager who is for managerial policy matters for practical matters.

The final issue in the construction of Giddens' thought is Legitimacy. Legitimacy is an aspect of strengthening in the form of rules and applicable laws. The communication model of the Covid-19 task force team in each region is quite diverse, both in terms of significance and dominance. However, in terms of legitimacy, the Covid-19 task force team is subject to one door at the central MCCC. In addition, people in the regions also try to respond to central policies in various ways. Jakarta MCCC makes use of social media which is used consistently. Meanwhile in Makassar and South Sulawesi, they took advantage of the leadership's strength.

Jakarta MCCC formulate a communication model following the dynamics of the Covid-19 pandemic issue. If colleagues look at our social media, they periodically make information since the beginning of this pandemic based on data from the center. When South Sulawesi MCCC experienced problems delivering the message of their Regional Leader, following the PP Muhammadiyah direction who said, "I have missed 10 Friday prayers at the mosque," it makes their communication more accessible. There are examples of figures who can be role models. It was similar to MCCC Jakarta.

Legitimacy obtained from the central government does not necessarily help implementers in the field to facilitate access in delivering information. In Jakarta, they need to use the provision of education through digital and periodic communication media so that they can reach people, the majority of whom are citizens. Meanwhile in Makassar, the participation of community leaders has had a high enough impact on community acceptance, particularly when the issues discussed are issues regarding the way of worship and so on. This legitimacy response effort needs to be given more attention by central policy planners in order to create legitimacy and side impacts so that it can reduce the burden on task force teams in the regions.

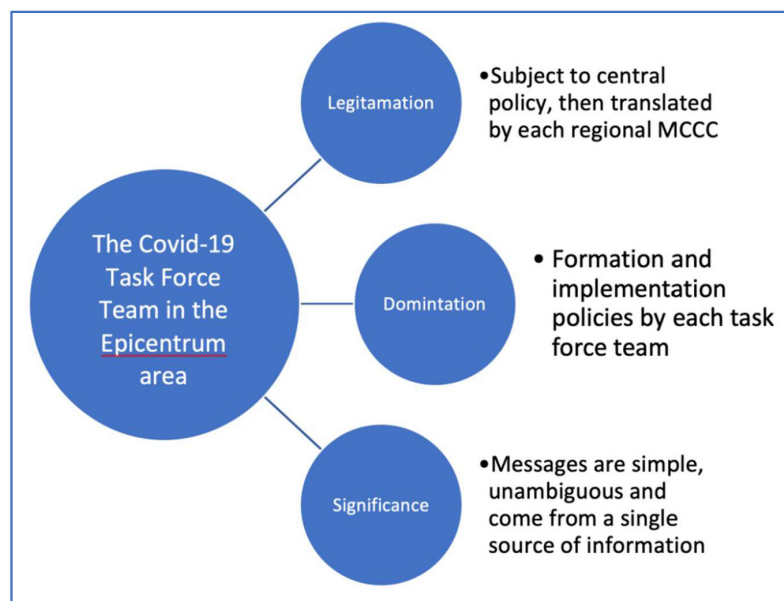


Figure 3. Structuring The Crisis Communication Model of the Covid-19 Task Force Team

The message planning process, channel selection and communication media as well as communication approaches and styles are some important things that need to be considered (Rasyid et al., 2019). Muhammadiyah has implemented a crisis communication model using the CERM (Crisis Emergency Risk Communication) approach well. In the initial phase before the crisis, Muhammadiyah has made a variety of responses that are sufficient for. Until it entered the crisis stage, Muhammadiyah's actions through the MCCC were also very good. It can be seen from how the MCCC is able to implement various crisis communication strategies to anticipate potential failures in delivering messages and information. MCCC is also able to produce various kinds of resolutions from the results of their continuous evaluation. In Muhammadiyah, there is Majelis Pembina Kesehatan Umum (MPKU) that can be the opinion leader and gatekeepers in managing communication networks among health stakeholders in Muhammadiyah (Rahmawati & Rasyid, 2020). MPKU have responsibility in planning, organizing, coordinating, and supervising of the *Yp*Healthcare Charity Venture (AUMKES) to support more effectiveness of crisis communication models of Muhammadiyah.

## CONCLUSION

The involvement of the Tabligh Council and the Tarjih Council is a hallmark of the Crisis Communication Model applied by Muhammadiyah. If the Government applies a formal communication model, Muhammadiyah will use a different approach. It is because basically Muhammadiyah is a religious-based organization. It is the key to the effectiveness of crisis communication implemented by Muhammadiyah. For instance, there are characterizations, preaching to use the Mosque Spekaers as a medium of communication.

Each region's crisis communication model has different characteristics. In Makassar, the strength of Muhammadiyah figures to provide education and information is still considered very effective in terms of legitimacy. Meanwhile in Jakarta, the communication pattern used applies one line of coordination with the central MCCC. It is conducted so that information bias does not occur and creates hoaxes in strengthening the significance. Coordination and consolidation between various regions with the central MCCC continues to be performed intensively with the collaboration of the Top-down and Bottom-up systems as a form of domination.

Several patterns of relationship between the Central and Regional MCCC appear to be top-down. Hence, what is the discourse at the Center will become the dominant discourse of the region. The next challenge for the MCCC is to prepare a post-crisis communication strategy that caused by the Covid-19 pandemic. The education conducted by MCCC still

does not reach the wider community and only focuses on certain groups of people and members of Muhammadiyah. The scope of the MCCC crisis communication is still predominantly focused on Muhammadiyah members. In the future, Muhammadiyah needs to target a wider group of people for instance, for the Muslim community in particular or Indonesia in general. In the future, more comprehensive research is needed to develop health communication strategic of Muhammadiyah. So, Muhammadiyah can target a wider group of people. For example, research to explain the health communication strategic for Islamic society in particular or Indonesian society generally.

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