



## Assessing the Impact of News Reporting Regarding the Mount Semeru Eruption

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### ABSTRACT

Communication has an important role in supporting the process of education and learning. To make the learning material well transformed for *santri* (students), an appropriate and effective communication strategy is needed. Thus, this study analyzes communication strategies in empowering entrepreneurship at Pesantren Asshiddiqiyah 2, Tangerang. This is a qualitative study and uses a case study method. Its data was collected by case studies, in-depth interviews and literature studies. Its results reveal that *ustadz* (teachers) in the *pesantren* (Islamic Boarding Schools) tend to act more as communicators in entrepreneurship learning. The message packaging strategy, which includes religious lessons, general lessons, entrepreneurship, and life skills, was delivered in three ways. The first is applying the local content curriculum to the formal learning process, the second is integrating entrepreneurship values with extracurricular activities, and the third is conveying a message of independence and responsibility in daily life within the *pesantren* environment. Meanwhile, the channels used is face-to-face communication and the media. The communicants involved were students of



Classes 10, 11 and 12. The effects of the communication process contribute to the domains of cognition, affection, and psychomotor.

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## INTRODUCTION

The Indonesian archipelago, extending from Sabang to Merauke, belongs to the *Pacific Ring of Fire*, which curves from the north of Sumatera-Jawa-Nusa Tenggara to North Sulawesi Islands. The Indonesian archipelago also lies on the encounter of two tectonic plates in the world and is affected by three earth motions: Sunda block motion in the west, East Asia border motion, and Australia Circum System Motion (Zulfika, 2011). This condition makes Indonesia vulnerable to volcanoes and earthquakes. A disaster is considered a natural disaster if it is caused by natural factors, without human factors. For example, tsunami, volcanic eruption, earthquake, etc.

A variety of information on natural disaster incidence spreads widely to the public through mass media. The moment of intense news reporting on natural disasters in mass media has occurred since the earthquake and tsunami incidents in Aceh (December 26, 2004). At that time, nearly all national and international media engaged in interactive, intensive, and live reporting on the Aceh disaster. To Indonesian media, the Aceh tsunami earthquake disaster became a moment when the media revealed their agenda setting (Nazaruddin, 2007). That moment marked the emergence of

disaster journalism as something new in this country. Then, Nazaruddin explains that the disaster journalism practice in Indonesian media still struggles with news dramatization. The media neglect to use good journalism principles due to the euphoria of reporting the high-value news. Fajar Iqbal in (Pratiwi, 2012) states that disaster journalism concerns not only how to report a disaster but also how to report the disaster news proportionally and without dramatizing it. Dramatization in news reporting is a form of news presentation or writing with hyperbole or through exaggerating the facts aiming to generate dramatic effect on the readers. This effect can help the readers experience the event presented more directly.

Research conducted by Kartinawai, and Betty Gama (2021) concludes that media coverage of disasters is referred to as the cause of psychological disorders, especially anxiety and fear. This is because the media prioritizes negative news/bad news. The media is considered not yet sensitive to public needs due to news that tends to chase ratings/



compete to find viewers by making exaggerated or bombastic titles.

This research discusses disaster journalism on Mount Semeru news reporting on Mount Semeru eruption on December 4, 2021 in Lumajang Regency, East Java. Printed media exposed the incident on its first page with capitalized title and sentence provoking the readers' emotion. News reporting on Solopos entitled "*Kampung Renteng Tertutup Lahar* (Renteng Hamlet was covered with volcanic mudflow)" (Saputra, 2021) reported that Renteng Hamlet is one of areas affected most severely by volcanic ash due to Mount Semeru eruption, where the hot lava combined with ash covered the area almost entirely. The thorough headline "*Pekerjaan Besar Mitigasi Erupsi*" (Big work of Eruption Mitigation)" on Solopos daily (Rahmad Fauzan, 2021) revealed aerial photographs about the condition of settlement covered with the material of Mount Semeru hot cloud fall. The photographs show clearly that the hot water falls almost reach the roof of citizens' houses in Sumber Wuluh Village, Lumajang, East Java.

The news on Mount Semeru eruption incidents were reported not only by mass media and social media, but also by the public disseminating them through social networks, including photographs or videos. The news disseminated by netizens of course spread without filter from mass media editorial. Photographs and videos of Mount Semeru eruption received by the people later generated some certain feelings inside individuals: sad, touched, deep condolence, etc. meanwhile, online newspapers instead dramatized the news presentation, as seen in

Kompas.com. The news with headline "*Kisah Rumini, Tak Tega Tinggalkan Ibunya yang Renta Saat Gunung Semeru Meletus, Keduanya Ditemukan Tewas Berpelukan* (Rumini's Story, leaving her old mother unwillingly during Mount Semeru eruption, both of them were found died in hug)" told a mother and her daughter died in hug post-Mount Semeru eruption (Laelani, 2021).

Through the media, people know various disaster incidences. To either those affected or those unaffected with disaster, disaster is a very impressive historical incidence, both psychologically and socially. To those becoming the victims of disaster, this psychological trace is very in-depth and permanent, manifested into certain traumas. To those not becoming the victims, this psychological trace appears in the form of empathy, concern, and fear. Thus, the media can provide certain stimuli to individuals including fear, sorrow, happiness, etc as the consequence of mass media messages (Gama, 2009). The Mount Semeru incident was reported by old and new media. Old media consists of newspapers, television, and radio. Meanwhile, new media is a combination of old media and digitalization. Online media is also called cybermedia, media internet and new media that can be defined as the media presented online or on internet websites. New media refers to digital technology development, but new media itself does not automatically mean digital media.

The news reporting on the Mount Semeru eruption incident had a significant impact on the readers. The presence of media messages through either conventional or online channels influenced cognitive, affective, and behavioral effects. This presence of mass media became an indicator of the measurement of cognitive, affective and behavioral aspects related to the information of Mount Semeru eruption. Disaster has long been one of news values. It means that anything with a disaster element deserves news reporting. Indonesia is a state that frequently experiences natural disasters like volcanic eruptions. The media reporting the disaster news can be printed media like newspaper, magazine, electronic media, and online media or social media. However, among the media existing, electronic media, particularly television, affects the audiences most significantly (Wirodono, 2006).

Disaster is also seen as Blessing in Disguise the lens of the media business and high news value content. The news presented by the mass media aims to provide as information as possible to the audience, especially regarding disaster reporting. In disaster situations, people's need for disaster news increases significantly. As a result, people satisfy their curiosity by consuming various forms of media (Nazaruddin, 2007). In such conditions, information on a disaster delivered by mass media will be "the primary" or even "the only" one that will create the public's knowledge on the disaster itself.

The people's concern with Mount Semeru eruption disaster is shown through their attitude in helping the victims of disaster, either materially or

non-materially. For example, they give direct help by visiting the location of a disaster. Volunteers affiliated with certain social organizations also help the victims vigorously in the disaster location, for instance, helping evacuate the victims. Journalism related to Mount Semeru disaster can exert cognitive, affective, and behavioral effects on the audiences. Disaster journalism can generate certain simulations including emotional and psychological effects, and can drive an individual or a group's mind to take certain action. Each natural disaster occurring will surely generate the people organized in a group or some groups attempt to help the victim. One of the groups is Solo Peduli that has encouraged its personnel to help the victims of Mount Semeru eruption either during the incident or after the disaster when the situation has been safe. Mount Semeru is a volcanic mountain located in Lumajang Regency area, East Java, Indonesia. Mount Semeru erupted on December 4, 2021 and took life tolls and damaged infrastructures and other public facilities.

## **METHODOLOGY**

This research used a descriptive quantitative approach. The descriptive quantitative research is the one obtained from the sample of research and analyzed according to the statistical method used. The descriptive research in this study is intended to get description and information on the public's response to the news reporting on Mount Semeru



eruption. The data of research was obtained using Google Form application as a medium to distribute questionnaires to the public. The research was conducted in December 2021 because this month was the beginning of Mount Semeru eruption natural disaster incidence and at that time the media were competing with each other for reporting the information. Disaster journalism is related to how the media reports the news on disaster. The disaster intended in this research is the Mount Semeru eruption. So, the news reporting of disaster journalism are the ones contained in printed and electronic media containing information on Mount Semeru eruption.

Impact, according to (Suharno and Ana Retnoningsih, 2002), is a collision or an effect eliciting either positive or negative consequences. An effect is the capacity or power existing and resulting from something (person, object) contributing to creating an individual's character, creed, or action. An effect occurs when there is reciprocity, a causal relation between what effects and what is affected. Simply put, impact can be defined as effect or consequence. Public is a wide society. In this case, the impact on the public is defined as the effect or the consequence of Mount Semeru eruption on the public. Each communication process will surely result in a certain impact on the communicant. To find out the impact of journalistic reporting of Mount Semeru eruption disaster three effects of communication process are referred to: cognitive, affective, and behavioral effects. In addition, to find out the response of social organizations in dealing with Mount Semeru eruption, an interview was conducted with the

Utilization Director of Solopeduli, Luthfi Hidayat.

The data of research was collected using questionnaires distributed through Google Form and 110 persons were taken as the sample. Data sources consisted of primary and secondary data. Meanwhile, techniques of collecting data used were questionnaire, interview, and documentation. Data analysis was conducted using (Miles, M. B. & Huberman, 1984) model data encompassing four stages: data collection, data reduction, data analysis display, and conclusion drawing.

## **DISCUSSION**

The objective of research is to find out the impact of journalistic reporting of disaster on the readers viewed from cognitive, affective, and behavioral effects. Furthermore the effects can be elaborated below.

### **Cognitive Effect**

The impact of media news reporting on Mount Semeru eruption relates to the readers' understanding, knowledge, and interpretation of the news. Considering the answer given, most or 87 respondents (79%) knew Mount Semeru eruption on December 4, 2021 from social media (WA, IG, fb, /twitter), 16 (14.5%) from television, 4 (3.6%) from newspaper, 3 (2.7%) from friends/families, and no one knew the disaster from radio. Although most respondents knew that Mount Semeru erupted, not all of them delivered the news to others. It can be seen from the answer to the



question “when you read the news on Mount Semeru eruption, did you share the news to other groups? About 71 respondents (64.5%) state that they did share the news on Mount Semeru eruption on social media. Meanwhile, 39 respondents (35.4%) state that they shared news on Mount Semeru eruption to others.

When the following question is posed “Did you often follow the news on Mount Semeru eruption? Most or 68 (61.8%) respondents state that they did so occasionally; most respondents state that social media is the one to acquire information on Mount Semeru (772) and some others or 24 respondents (21.8%) said that they acquire information from television media. When the question related to the main reason of reading news on social media, the respondents answer as follows:

**Table 1: Reason of reading news on social media**

No	Main reason of reading news reporting on Mount Semeru eruption on social media	Quantity	%
1	Quicker information	91	82.7
2	More accurate information	10	9
3	Having less time	9	8.1
	<b>Total</b>	110	100

A variety of news on Mount Semeru eruption spread to the audience through mass media and social media. The news reporting in the cognitive domain can increase the respondents’ knowledge of the news of Mount Merapi eruption. This news reporting of natural disasters was made by various national and international media conducting an interactive, intensive and

direct reporting on the Semeru disaster. The news reporting on disaster in Indonesia, according to (Arif, 2010), can be contained in the media at that time. The speed of information dissemination is also affected by the rapid development of mass media technology. According to Wibawa, the internet facilitated by gadgets allows everyone to produce communication messages according to their wishes (Wibawa, 2020). Through mobile phones, the Mount Merapi eruption event can be shared without filters.

**Affective Effect**

The news reporting on disaster journalism concerns not only how to report a disaster but also how the news reporting on disaster is made proportionally and without dramatization. Dramatization in the news is the form of news presentation or writing that is hyperbolic in nature and exaggerates the fact, aiming to generate dramatic effect on its readers. Dramatic effects can help the reader to “experience” better directly the incidence presented. A journalist willy-nilly or unconsciously contributes to creating the readers’ feeling to the news presented, including sad, happy, surprised, plain, etc.

It is in line with the respondents’ answer to the question “what do you feel when finding out Mount Semeru eruption?” Nearly all or 102 (92.7%) respondents feel sad, sympathetic, and concerned, 6 respondents (5.4%) feel surprised and 2 respondents (1.8%) feel plain. Although respondents state their



sadness with the eruption of Mount Semeru, they could do nothing to help relieve the victims' burden. It is in line with the respondents' response to the following statement "I knew and heard about Mount Semeru eruption but I can do nothing. Forty one (37.2%) respondents agree and 69 respondents (62.7%) state their disagreement. It may be because the location of residence is far from the location of the eruption, and therefore the respondents could do nothing.

Disaster incidence like volcanic eruption, flood, accident etc must be reported by mass media. When a question is posed "Do you think the journalistic reporting on Mount Semeru disaster leads to traumatic and dramatic reporting?", a half of or 59 respondents (53.6%) state yes I do, 37 (33.6%) state no I do not, and 14 (12.7%) state I do not know. Furthermore, 56 respondents (51%) state that the news reporting on Mount Semeru eruption told more about the evacuation of victims and there were 30 victims (27.5%). For more information see the table below.

**Table 2: News Reporting on Mount Semeru Eruption**

No	News reporting on the Mount Semeru eruption disaster often appearing on the media	Quantity	%
1	Victim evacuation	56	51
2	Sob and cry	2	1.8
3	Sorrow	17	15.4
4	Disappointment	0	0
5	Number of victim	30	27.2
6	Tragic story	5	4.5
	<b>Total</b>	110	100

Mass media is a mass communication channel to deliver information or messages to audiences widely. Mass media influence nearly all aspects of society, social, cultural, economic, political lives, and etc. Media become an information container featuring society life events, either nationally or internationally. Readers, spectators, and listeners receive information according to their comprehension level only. Headline or title of news also contributes to determining the audiences' reading interest. Therefore, in presenting news that is worthy of being 'sold', the media must be able to combine the classification of news with the news value it contains (Iswandi, 2014:5). For example, news of a volcanic eruption often attracts public attention.

An interesting and attractive title (headline) encourages the readers to know the content of news further. Similarly, in relation to Mount Merapi eruption incidence, the problem of headlines is the main factor in the news reading.

**Table 3: the attractive journalistic reporting**

No	Reading the journalism of disaster, the first point to attract your attention is	Quantity	%
1	Headline	52	47.2
2	Photograph or image of news	47	42.7
3	Reading word by word	6	5.4
4	Resource person	5	4.5



	<b>Total</b>	110	100
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The function of mass communication, according to De Vito (1997) in Winarni (2003, 45-47), is among others to convince, meaning to give or to strengthen the audiences' trust in something they have known previously, and thereby creating public attitude or opinion. Public attitude and opinion can be seen from WA Group indicating that any time the respondents get a message about the image of Mount Semeru eruption, they will share it to others (35.4%). It means that the respondents have the feeling of concern with Mount Semeru eruption disaster. This research also shows that having known the Mount Semeru eruption incidence, about 84 (76.3%) respondents searched for information on the news reporting on social media and 24 (21.8%) respondents searched for information on television, while they are less interested in other media like newspaper, magazine, and radio.

This affective effect about the readers' emotionality is also inseparable from how the journalists tell the disaster incidence. Meutya Hafid in her book entitled '*168 Jam Dalam Sandera* (168 hours in hostage)' (2008: 220), explains that journalists commonly have extraordinary spirit during reporting violence, tragedy, and disaster. They will fight hard to be the first one to come to the location, regardless of the risk (Hafid, 2008). However, with this more modern technology, everyone will have journalism ability, retelling the event in the venue directly through video or using dictions or sentences contained in the cellular phone facilities.

### **Behavioral Effect**

Behavioral effect pertains to an individual's behavior in dealing with media exposure. Behavioral effects in this study can be explained as follows. When a question is posed "How do you behave when you know that Mount Semeru erupted?" The respondents vary. Thirty three respondents (30%) held fundraising to help the victims of disaster, 31 respondents (28.1%) sent donation through bank account designated, 16 (14.5%) contacted relatives/friends who live around Mount Semeru area, 7 (6.3%) donated wearable clothing, 2 (1.8%) donated food staples, 2 (1.8%) became volunteers, and considering the respondents' reply, there was no one coming to the venue to help the victims.

### **Behavioral Effect**

The Behavioral effect pertains to an individual's behavior in dealing with media exposure. In this study, the behavioral effect can be explained as follows: When asked, do you behave when you know that Mount Semeru erupted? The respondents had varying responses. Thirty-three respondents (30%) organized fundraising to help the disaster victims, 31 respondents (28.1%) sent donations designated bank accounts, 16 (14.5%) contacted relatives or friends living the Mount Semeru area, 7 (6.3%) donated clothing, 2 (1.8%) donated staple foods, and 2 (1.8%) volunteered. Based on the respondents' replies, no one came to the venue to assist the victims.





Table 4: Behavior shown when knowing that Mount Semeru Erupted

No	Your behavior when you know Mount Semeru erupted	Quantity	%
1	Holding fundraising	33	30
2	Sending donation through bank account designated	31	28.1
3	Being volunteer	2	1.8
4	Coming to the venue and help the victim	0	0
5	Contacting relatives/friends who live around Mount Semeru area	16	14.5
6	Donating wearable clothing	7	6.3
7	Donating food staple	2	1.8
8	Others		
	<b>Total</b>	110	100

Source: Author's procession

From Table 4, it can be seen that respondents have concern with the Mount Semeru eruption disaster. It is indicated with some activities conducted by respondents: holding fundraising, sending donations and even being volunteers. When the question is posed "Does online media provoke your behavior to participate in interactive communication by giving likes, dislikes, comment, and share responses?", more than a half of or 71 (64.5%) respondents like the news on Mount Semeru eruption, 30 (27.2%) share the news, 9 (8.1%) comment on the news, and no one dislike the news. It indicates that the news on Mount Semeru attracted the respondents' attention by giving emoticons

contained in social media/cellular phone features.

The point fairly interesting in this research is that the respondents in fact also discussed this volcanic eruption incidence with others. This fact is indicated with 92 (83.6%) respondents stating that they discuss the topic with others and the rest of 18 (16.3%) respondents did not discuss it with others. This fact indicates that in this research, there are 2 respondents becoming volunteers who help the victims of disaster post-Mount Semeru eruption. Furthermore, a question is posed "If your answer is yes, who do you discuss the news with?" a half of 56 (51%) respondents reply that they discuss the news with friends, 39 (35.4%) with relatives or family, and 15 (13.6%) with group/organization.

Volcanic eruption is an unavoidable event and an inevitable natural disaster. Since early December 2021, Mount Semeru has been in fluctuating condition and potentially releasing hot clouds. It was at level-2 or alert status. Mount Semeru was monitored to have experienced 61 eruptions, 4 falls, 27 blasts, and 1 hot cloud fall on December 1, 2021(Solopeduli, 2022). The national-scale disaster naturally impacts the efforts to assist the victims carried out by the government, community, or other relevant parties.

The presence of media can affect audiences. Natural disaster news always touches the audiences' hearts with uncertain feelings. Sadness, condolence, and concern

affect almost all (92.7%) respondents of the research. Mount Semeru's big eruption has taken 14 life tolls and affected thousands of people (Fauzan, 2021). Mass media control the audiences' emotion or feeling and affect their attitude or behavior. In the behavioral domain, media can drive an individual to do certain activities. Therefore, the effectiveness of communication is measured from real action conducted by the communicant post-message reception.

### **Social Organization's Attitude in Overcoming Disaster**

The impact of news reporting about Mount Semeru eruption in various media generates various reactions in the public and social organizations. This attitude is demonstrated by conducting fundraising activities, either material or non material, throughout Indonesia. One of social organizations participating actively in giving help to the victims of eruption is *Solo Peduli Ummat* Foundation or called Solo Peduli based in Griya Smart Complex, Bolon, Colomadu, Karanganyar. Solo Peduli is a non-profit institution belonging to Soloraya people in particular and Indonesian people in general. *Solo Peduli* is intended to raise the community's caring values to care about the poor people (*dhuafa*). The concern is implemented through collecting ZISWAF (*Zakat, Infaq, Shadaqah, Wakaf* fund) and other *halal* or rightful and legal social funds from individual or company/institution) later manifested into innovative and solutive social programs according to the community's need. Humanity Caring Program including *Peduli Bencana Negeri, Ambulan Gratis Solo Peduli, Mobil Layanan Umat, Cinta Alam,*

*Berbagi Sejuta Liter Air Bersih, Dompot Peduli Kemanusiaan, and Peduli Difabel. Solopeduli* participates in the attempt to overcome the impact of the Semeru eruption through a social resilience program in addition to community empowerment in 3 basic fields: humanity, health, education, and economy. In December 2021 – January 2022, a variety of programs were implemented in Lumajang, East Java with 5,786 beneficiaries.

### **FINDINGS**

Old media and new media perform adjacently along with technology development in the digital era. These two media are overlapping. Nevertheless, both of them have the same impact or effect. The impact results after an individual is exposed to media. Mc. Luhan states that the medium is the message. He thinks that the factor affecting is not what is delivered by the media but the type of communication media, whether it is interpersonal, printed media, or television. The emergence of social media makes the message arrive at an individual's hand more quickly. We can even react to the message at that very moment in the form of comments, likes, dislikes, and emoticons.

Through online media, news can be delivered faster and in real time with a shorter form and a more popular display so that it makes the audience interested in reading. Online media can also function to cut distribution channels to make it easier, cheaper, and faster to reach readers (Khadziq, 2016)

The news of the Mount Semeru eruption in East Java spread throughout the world. People can see themselves how the mountain erupted through mass media, online media, and social media. Particularly, through social media, through hand grip (cellular phone), people can see the incidence wherever they are. This media speed enables people throughout the world to see the incident at the same time. Therefore, it can be explained that online and social media (facebook, twitter, instagram, wa) can give information as quickly as lightning.

How the news is constructed is inseparable from the role of journalists. In a study on the relationship between news on television media and the audience's response to the news reporting on war, conflict, and disaster, Greg Philo (Tarigant, 2016) states that television media tends to report war, conflict, and disaster partially or incompletely, leading to the audiences' limited understanding on the events reported. Such a condition occurred 20 years ago, and it is very different now. Everyone can be a producer of news and disseminate the news without a filter. The news reporting on disasters is inseparable from the role of journalists, not only serving to collect facts but also defining the disaster incidence corresponding to their understanding. The journalists' understanding is composed of information compilation and experience with a disaster incidence, in which it can affect the disaster reporting practice conducted by a journalist. Disaster journalism has a warning function. The warning function, according to (Panuju, 2005), is related to the activity of producing information useful to the people to warn the people about the danger potentially

occurring and thereby people can make decisions appropriately in order to be safe from the disaster.

The effectiveness of communication is measured by the actual actions taken after receiving a message. It is the most important indicator because to generate action, communicators should first successfully inculcate definition, give understanding, affect emotion or feeling and grow good behavior or attitude. In this research, it can be seen how the respondents' behavior is when they find out that Mount Semeru erupted (See Table 4). The attempts taken by respondents are largely, to raise the fund and to send the donation through the designated bank account. This behavior indicates that the news of Mount Semeru eruption makes the public think of something and then take real action. Furthermore, Solopos printed media in its news with headline "*Polisi Galang Bantuan bagi Korban Erupsi Semeru* (Police raises fund to help the victims of Semeru Eruption)" states that Polres Sukoharjo raises fund to help the victims of Mount Semeru eruption and deliver the aid directly to those affected (Mantovani, 2021).

Mass media affects what the respondents think of. The respondents' activities are also inseparable from the information acquired from mass media and thereby what the respondents feel is important. Is the news on Mount Merapi effective? It can be explained briefly that the effect exerted on the public is effective, but the action taken directly is less

efficient and effective. The respondents take action limited to the attempt of fundraising from the people only. In addition, the effect resulting from the news on Mount Semeru eruption includes increased knowledge (cognitive) on factual and actual information, in which information can be acquired through old media and new media during the incident.

Disaster incidents occurring in Indonesia have triggered certain social groups to go to the venue directly to give either material or non-material help, in addition to the official help given by the government. One of the social groups is Solo Peduli, constituting a social organization based in Solo City. Solo Peduli is one of the official *amil zakat* institutions that has contributed to and participated in the attempt of overcoming the impact of the Semeru eruption in Lumajang, East Java. Mount Semeru eruption occurred on Saturday afternoon (December 4, 2021) making the surrounding people panic. The incident was reported by not only journalists but also surrounding people who also recorded the mountain eruption and disseminated it through their social media. The news of Mount Semeru eruption has been heard anywhere within minutes or even seconds. This disaster took many tolls and resulted in severe damage in many places. This condition encouraged Solopeduli to arrange a strategy to help the people in the venue. The Utilization Director of Solopeduli, Luthfi Hidayat, A.Md., in his interview explained:

Soon after the eruption on December 14, 2021 we made coordination immediately and then decided to go to Mount Semeru to help the victims. Corresponding to the SOP, having

arrived there we made an assessment, searched for the data as the reference to find help (Interview on March 21, 2022).

Media has a strong impact in influencing the audience. Cognitive, affective, and behavioral effects can influence the public to take certain actions. Bullet theory or also called hypodermic needle theory predicts the impact of mass media's strong and universal communication message on all members of audiences exposed to the messages accidentally (Saverin, 2008). News media tend to frame the issues in some ways. The research shows that media framing can have an impact on the potential members of audiences that eventually interpret an issue. Media framing, according to Robert Entman in (Saverin, 2008), undertakes four functions: problem formulation, cause diagnosis, moral assessment, and improvement.

People affected by disasters rely on the information provided by the media to recover. Therefore, the reporting of disaster news should adhere to journalistic ethics and conscience, offering factual and accurate information that evokes empathy among viewers (Riski, H., Kiswando, A., & Rozaq, 2011). The Behavioral effect of Mount Semeru eruption has encouraged the public to raise social action to collect donations, to send food staples, to be volunteer, and etc. Meanwhile, based on the Report of *Peduli Semeru 2022 Sinergi Kepedulian* (Solo Peduli, 2022), various programs have been implemented during December

2021-Januari 2022 in Lumajang, East Java with 5,786 beneficiaries. Luthfi Hidayat as the Utilization Director of Solopeduli explained:

We not only gave consumptive but also productive aid to the victims of the Semeru eruption. Productive aid was intended to enable the victims to utilize the facilities provided in order to live more independently in the future. We also established *tahfidz* house (a place for memorizing Quran), permanent dwelling, temporary dwelling, and Dorper sheep to be bred (Interview, March 21, 2022)

Solo Peduli dispatched a team consisting of 22 members post-eruption to do some activities like establishing a soup kitchen, to distribute food staple packages, to do evacuation with SAR, and to do psychosocial activity. In addition, this team also held the follow-up program including the empowerment of Dorper sheep breeding and would give 9 Dorper sheep to be bred by local people. Solopeduli operates not only in the natural disaster field but also in creative economic facilitation.

## CONCLUSION

The media reporting on Mount Semeru eruption disaster has united the public to do some activities together to help the victims. The impact of media on cognitive, affective, and behavioral domains indicated that media have extraordinary power in influencing the public. The function inherent to mass media in playing its role as the mediating channel has run well as it can drive the public to do certain activities. Mass media, online media, and social media play an important role in

delivering the news on Mount Semeru eruption. Moreover, online media and social media have chat room facilities enabling an individual to communicate directly with others they have not known yet. The presence of media messages exerts positive effects viewed from cognitive, affective, and behavioral aspects, and thereby encourages the public to participate in the process of helping relieve the burden of eruption victims through raising donation, collecting food staples, being volunteer, and etc. The impact of news reporting about Mount Semeru eruption can provoke the public to be sympathetic with and to take solidarity action. Social organizations like Solo Peduli are an organization caring about the Mount Semeru eruption disaster very much. Many activities have been taken to help the victims post-disaster to enable the victims to live independently.

## CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Betty Gama: Writing Conceptual Draft, Methodology, Data curation, Yoto Widodo: Writing, Data curation, Investigation, Methodology, Nunun Tri Widarwati: translate in English, Reviewing and Editing, Henny Sri Kusumawati: Draft Compilation, Investigation.

## DECLARATION OF COMPETING INTEREST



The authors declare that they have no financial interests or personal relationships that could affect the quality of this study.

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