



Prophetic Journalism in Muhammadiyah's Press Release on Sexual Violence Prevention

Andhika Pamungkas^{1*}, Abdul Khohar², Rifma Ghulam Dzaljad³

*Coresponding author email: andhika.pamungkas@uhamka.ac.id,

^{1,2,3}Communication Science Study Program, Faculty of Social Sciences, Political Sciences, Muhammadiyah University Prof. Dr. Hamka (UHAMKA), Indonesia

Abstract. This study explores the utilization of prophetic journalism values in the creation of a press release by the Central Leadership of Muhammadiyah (PP Muhammadiyah) in response to the Regulation of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) No. 30/2021 regarding the prevention of sexual violence in university environments. The regulation sparked controversy for its perceived potential to legitimize free sexual behavior on campuses. Employing a qualitative approach with a descriptive method, this research delves into how PP Muhammadiyah's press release aligns with the prophetic journalism values of *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveyance), and *fathanah* (intelligence). Data were gathered through in-depth interviews with two key informants from the fields of journalism and public relations. The findings indicate that the press release effectively embodies prophetic journalism values, demonstrating PP Muhammadiyah's commitment to advocating for moral and legal rectitude in addressing sensitive issues such as sexual violence. This study underscores the significance of incorporating ethical and religious principles in public communication strategies, particularly in contexts requiring sensitivity and moral guidance.

Keywords: Press Release, Prophetic Journalism, Sexual Violence.

1 Introduction

In September 2021, the Minister of Education, Culture, Research and Technology officially promulgated Minister of Education, Culture, Research and Technology Regulation Number 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education Environments.

In Dikbudristek Ministerial Decree No. 30/2021, sexual violence in several conditions is defined as "without the victim's consent". Contained in Article 5, among the definitions of sexual violence are:[1]: 1) Intentionally exposing one's genitals without the victim's consent; 2) Uploading photos of the victim's body and/or personal information that have sexual nuances without the victim's consent; 3) Disseminating information regarding the victim's body and/or personality that has sexual nuances without the victim's consent; 4) Touching, rubbing, touching, holding, hugging, kissing and/or rubbing any part of his body on the victim's body without the victim's consent; and 5) Taking off the victim's clothes without the victim's consent.

Because of the phrase "without the victim's consent", regulations made to prevent sexual violence in educational environments have received a lot of resistance, especially from Islamic-based organizations, because they are seen as being able to legalize free sex on campus. It was the Islamic Organization Council (MOI), which consists of 13 Islamic organizations - not

including PBNU and Muhammadiyah - who first requested that the Dikbudristek Ministerial Regulation be revoked.

However, a few days after the MOI issued its position statement, the Muhammadiyah Central Leadership (PP) finally spoke out in response to Minister of Education and Culture Regulation No. 30/2021. On November 8 2021, through the Higher Education Research and Development Council, PP Muhammadiyah officially issued a statement of position through a press release, which was uploaded on the website www.muhammadiyah.or.id and quoted by many mass media.

In the press release, PP Muhammadiyah issued three recommendations, one of which was to ask the Ministry of Education, Culture, Research and Technology to revoke or make changes to Minister of Education and Culture Regulation No. 30/2021, because it conflicted with religion and the values contained in Pancasila and The 1945 Constitution of the Republic of Indonesia[2]

Poerwandari[3], defines sexual violence as actions that lead to sexual invitations/urges such as touching, touching, kissing, and/or carrying out other actions that are not desired by the victim, forcing the victim to watch pornographic products, sexual jokes, degrading remarks and harassing by referring to aspects of the victim's gender/sex, forcing them to have sex without the victim's consent through physical violence or not; forcing sexual activities that are objectionable, degrading, hurting or injuring the victim.

Harassment or violence in the meaning of the Indonesian Dictionary is a matter of a violent nature, the actions of a person which causes injury or death to another person or causes physical damage to another person's property or property, or there is coercion. From the explanation above, harassment is a more physical form of action that results in injury, disability, pain or suffering to another person. One element that needs to be considered is coercion or unwillingness or lack of consent of the other party who is injured[4]

Sexual violence on campus has become a hot issue in society after several cases of harassment committed by university academics were revealed in the public domain. Such is the case at the University of North Sumatra (USU) Medan, Diponegoro University (UNDIP) Semarang, UIN Sunan Malik Ibrahim (UIN Maliki) Malang, UIN Sunan Gunung Djati (UIN SGD) Bandung, Airlangga University (UNAIR) Surabaya, Indonesian Islamic University (UII) Yogyakarta, including UIN Sunan Kalijaga (UIN Suka) Yogyakarta[5]

Sexual violence is a quite sensitive issue, therefore it cannot be dismissed without in-depth study. PP Muhammadiyah in this case is also very careful in giving its statements. This can be seen from the press release script that was made, Muhammadiyah did not want to use the phrase 'reject' but chose to use the phrase 'revoke or make changes'. Because if it insists on using the phrase 'refuse', it is not impossible that Muhammadiyah will actually be criticized by a number of parties because it is seen as supporting sexual violence and protecting perpetrators of sexual violence. Moreover, as an organization that has hundreds of universities in Indonesia, the issue of sexual violence in the tertiary environment is an issue that receives serious attention.

Of course, the way in which messages are delivered in press releases made by PP Muhammadiyah must be in accordance with the values adhered to by Muhammadiyah, namely in a polite and non-provocative manner. Polite ways in writing and delivering messages are also a form of written *da'wah* or *da'wah bil qalam* carried out by Muhammadiyah which is implemented through press release scripts. In this case, the values of prophetic journalism, which are often used in news writing, are also applied in writing press releases.

Initially, the term prophetic came from Kuntowijoyo's idea of the social sciences developing in this world which were dominated by philosophical schools that were not comprehensive and even conflicted among the existing schools. He offered new ideas in social science, which he

named prophetic social science, which departed from Islamic teachings[6].

Prophetic social sciences are widely used for da'wah bil qalam or through writing. Especially after it was popularized by Parni Hadi, a senior journalist in Indonesia, through his book *Prophetic Journalism*. The word prophetic itself comes from the English word prophetic, which means prophetic. Therefore, prophetic journalism is journalism that imitates the noble morals and behavior of the prophets and apostles. The task of the prophets and apostles, according to the Qur'an, is to convey good news and give warnings, invite people to do good and fight evil, amar makruf, nahi munkar. In line with that, prophetic journalism is the process of searching for, collecting and processing materials and broadcasting them in the form of information involving physical, intellectual[7]

Basically journalists are the heirs and successors of the prophetic task. The functions of prophetic journalism are: to inform, educate, entertain, advocate, enlighten and empower the public. In order for this function to be realized, freedom, independence, truth, justice, prosperity and peace are needed for the entire universe[8]

The exemplary nature of the Prophet Muhammad SAW includes; amanah, siddiq, fathanah and tabligh, it is definitely a necessity for reporters or journalists to have them in carrying out their profession as journalists. From these prophetic values, a journalist needs to be trustworthy. Namely, having a sense of responsibility for all the news reported through the media. Likewise, the nature of as-sidiq. A journalist must be trustworthy so that there are no lies in the news. A journalist must also have feeling or sensitivity in covering news intelligently or fathanah. Intelligence inherited from the prophet who had intelligence that was dedicated to the good of society or the people. Then tabligh means that information must be conveyed to the public because of the public's right to obtain correct and healthy information [9]

Prophetic values are not only used in the field of journalism. But as Muslims and followers of the Prophet Muhammad SAW, prophetic values should be applied in various aspects of life and professional fields. One of them is used for da'wah bil qalam or da'wah through writing, such as making press releases.

Press release or press release is information in the form of news created by the Public Relations (PR) of an organization or company which is submitted to the press manager or media editor for publication in the mass media. Press releases are designed to provide information to journalists about a product or special event involving a company or product that is considered worthy of public knowledge[10]. In other words, a press release is a standard form of communication between a company or organization and the media. Onggo also defines a press release as something that can provide the most attractive appearance at a much lower price compared to all kinds of advertising[11]

As one of the institution's official products, press releases reflect the institution's attitudes and policies at that time. Journalists' publications are influenced by the data provided in press releases. Considerations that also influence the use of information in press releases by journalists relate to the content of the press release. Starting from fulfilling news value, conformity with public interests, developing trends, human interest, contr[12]oversy/conflict, uniqueness, data availability, and conformity with the desk. Meanwhile, according to Theaker[13], a press release is a document that contains clear, straightforward information, which can be used by journalists to write or broadcast news. Because it is used for the purpose of disseminating news, writing press releases also uses journalistic rules so that they are easy for journalists to understand.

Prophetic journalism in mass media news production has often been studied by several researchers, but research on prophetic journalism in press releases is still rare. Most research on press releases is often related to the impact of press releases on the public. Several previous studies related to this research include Arvin Hardian[14] with the title "Accuracy Between the

Content of Press Releases and National Online Media Reporting for the 2018 Period (Content Analysis of DPP Organda Press Releases)". The aim of the research is to find out the causes of differences between the content of press releases and news published in online media.

The next research was carried out by Siti Fatimah[15], with the title "Effectiveness of the Garut Regency Regional Government's Press Release on Forming the Image of Its Government Among Journalists". The aim of this research is to determine the credibility of press releases in shaping the government's image among journalists. The third research was carried out by Sumartono,[11] with the title "Content Characteristics of Depok City Government Press Releases". This research aims to analyze the completeness of the contents of press releases made by Depok City Government Public Relations in accordance with the requirements for writing a good press release.

Different from previous research, this research focuses on the application of prophetic journalism in making press releases, in this case the press release made by PP Muhammadiyah regarding the response to the Minister of Education and Culture's Regulation.Number 30 of 2021 concerning Prevention and Handling of Sexual Violence in Higher Education Environments.

2 Research Methods

This research will use qualitative-descriptive methods. A qualitative approach is a research method that can produce descriptive data, such as speech, writing, and behavior that can be observed from a person. According to David Williams, qualitative research is also understood as a method of collecting data in a natural setting carried out by people or researchers who are naturally interested[16]

The research was conducted using qualitative-descriptive methods because this type of research requires the researcher to act as the main instrument [17]. As the main instrument, the researcher is the person who determines the research focus, selects informants as data sources, collects data, assesses the quality of the data, analyzes the data, interprets the data, and draws conclusions on the results of the research findings.

In more detail, the data in this research was obtained from the results of in-depth interviews with two practitioners in the field of journalism and practitioners in the field of public relations. The two informants were deemed to have met the criteria in the form of role relevance to the research object, willingness and ability to convey information objectively. Informants were also selected using a purposive sampling technique or a data source sampling technique with certain considerations. The identities of the two informants can be seen in Table 1 below:

Table 1. Informant Identity

N	Full name	Background	Position
1	Raden Rachmadi	Practicing Journalist	<i>Tvone Producer</i>
2	Novi Andayani Praptiningsih	Public Relations Practitioner & Academic	<i>BNSP Professional Competency Certification Assessor</i>

Interviews with the two sources were conducted online and offline, on Tuesday, March 1 2021. The first interview was with Raden Rachmadi, a journalistic practitioner who works at TvOne media, discussing the journalist's perspective who captured the message from the PP Muhammadiyah press release. Meanwhile, the second interview was conducted with Novi Andayani, a practitioner and academic in the field of public relations, who also serves as a professional competency assessor for BNSP. What was discussed with the second resource person was regarding the prophetic values contained in PP Muhammadiyah's press releases.

The analysis that will be studied in this research is the PP Muhammadiyah press release issued through the Higher Education Research and Development Council (Diklitbang) on November 8 2021.

Data collection was obtained from primary data and secondary data. Primary data was obtained from interviews with two sources. Meanwhile, secondary data was obtained from reference literature studies in the form of journals and books.

3 Results and Discussion

Based on the results of the interview, the first resource person, Raden Rachmadi, assessed that the press release made by PP Muhammadiyah to state its position regarding the issuance of the Dikbudristek Ministerial Regulation on sexual violence in the tertiary environment, already contained values in prophetic journalism such as *astabligh* (conveyed in an educational/communicative way), *amanah* (trusted), *fatanah* (intelligent), and *siddiq* (bringing the truth).

In simple terms, what is meant by *tabligh* is the delivery of arguments built in a series of sentences and diction that is easy to understand and flexible. Apart from that, the description presented is also clear in its systematics. In a press release regarding Regulation of the Minister of Education, Culture, Research and Technology Number 30 of 2021, concerning Prevention and Handling of Sexual Violence in Higher Education Environments, PP Muhammadiyah expressed its main thoughts divided into two things, namely formal, material, and proposed recommendations. Delivery packaging like this is identical to analysis or argumentation in legal cases in the judicial process. The consequence of packaging a legal approach like this is that the diction that the public usually encounters in the judicial process is included in the press release. For example in point 4.a. which contains the diction of the principle of openness. In section 4.b, as well as 5. b and c, there is norm diction.

The diction taken by the resource person as a case example is considered not to interfere too much with the substance conveyed in the press release, but inevitably also has an effect on a much deeper legal analysis. So it can be understood then, if the press release must explain the systematics of the law, that the rules below must not conflict with the rules above.

"This form of press release made by PP Muhammadiyah is also indirectly an effort to educate the public. The public seems to be taught how to criticize government policies in accordance with applicable regulations."

For the element of trustworthiness, it is considered that it has been presented and explained explicitly in this press release. Muhammadiyah, with its vision and mission, feels called to criticize the Minister of Education and Culture's policies regarding the regulations issued. This ideological basis is really conveyed systematically, starting from the mission of the organization, to the basic beliefs that are quoted in several verses of the Koran. Muhammadiyah even explicitly states that morals are actually regulated normatively in Islam. Thus,

Permendikbudristek Number 30 of 2021 should just be cancelled.

At least, an Islamic organization as big as Muhammadiyah, feels that it is very necessary to provide input to the government regarding moral regulations which are too rigidly created by the government. This trust needs to be actualized.

Mark *fathanah* (smart) in this press release, according to Raden, is a fresh idea being offered. In the release presented, PP Muhammadiyah conveyed input, so that the government returns to the rails of religious ethics and the foundations of the state and the constitution. This means that PP Muhammadiyah's disapproval is not displayed frontally by only containing religious values, but is also accompanied by a basis that is in accordance with the state constitution. PP Muhammadiyah is trying to show that the Minister of Education and Culture Regulation is not only contrary to religious values, but also contrary to state principles and the state constitution. This can be seen in point five of the material issue letter d, which reads;

"The denial of religious values and the principles of the Almighty God as well as the legalization of immoral acts based on consent, is contrary to the vision of education as emphasized in Article 31 paragraph (3) of the 1945 Constitution of the Republic of Indonesia which states that "the government seeks and implements a system national education, which increases faith and piety as well as noble morals in order to educate the nation's life as regulated by law."

And the final prophetic value, namely *Siddiq* (conveys the truth). According to Raden, the mission of bringing truth or in practice what is called amar ma'ruf nahi munkar, is truly emphasized in this press release. PP Muhammadiyah implicitly said that the stipulation of Minister of Education and Culture Regulation Number 30 of 2021 actually has more harm than good. The harm in question is a conflict with the law. In fact, substantively, Muhammadiyah indicated that there was an effect of curbing academic freedom behind the implementation of these regulations. One indication of this is the formation of the Sexual Violence Prevention and Handling Task Force.

Second, Muhammadiyah, there is absolutely no tolerance for sex outside of marriage being legalized by this ministerial regulation. The basic manners believed to be true in Islam are to be upheld through this press release. This can be seen from the fifth point regarding material issues, letters b and c which read;

"The formulation of sexual violence norms regulated in Article 5 paragraph (2) which contains the phrase "without the victim's consent" in Minister of Education and Culture Regulation No. 30 of 2021, degrades the substance of sexual violence, which means it can be justified if there is "the victim's consent."

"The formulation of sexual violence norms regulated in Article 5 of Minister of Education and Culture Regulation No. 30 of 2021 gives rise to the meaning of legalization of immoral acts and consent-based free sex. The standards of right and wrong in sexual activity are no longer based on religious values and the principles of the Almighty God, but on the agreement of the parties. This has the implication that as long as there is no coercion, the deviation is correct and justified, even though it is carried out outside of a legal marriage."

These two points are considered to represent the content of *Siddiq* because PP Muhammadiyah dares to voice the concerns of the Muslim community who feel that this regulation will actually legalize sexual relations, because it requires the consent of both parties (consent).

The second source, Novi Andayani Praptiningsih, also assessed that the PP Muhammadiyah press release was in accordance with the principles of prophetic journalism, especially the values *siddiq*, *trustworthy*, *tabligh*, and *fathanah*. Almost the same as the first source, for *Siddiq*'s content, according to Novi, there is a parallel to point number five regarding material issues. If

according to the first source the shiddiq value is in the letters b and c, then according to the second source, apart from the letters b and c, the letter a in the material point also contains shiddiq content. Letter a in the press release reads;

"Article 1 point 1 which formulates norms regarding sexual violence on the basis of "inequality in power relations" contains a view that simplifies the problem to one factor, even though it is actually multi-causal, and for religious Indonesian society, this view is contrary to religious teachings, especially Islam which upholds the glory of men and women in the relationship "mu'asyarah bil-ma'ruf" (relationship of goodness) based on noble morals."

At this point, PP Muhammadiyah, according to Novi, firmly stated that this Dikbudristek Ministerial Regulation is contrary to religious teachings, especially Islam. This means that Muhammadiyah has dared to voice the truth in accordance with religious values.

"The value of shiddiq or truth, meaning not doubting and not being afraid to speak the truth. "I see this point as being in line with shiddiq values, because PP Muhammadiyah dared to write that Minister of Education and Culture Regulation number 30 is contrary to Islamic religious values." (Novi Andayani Praptiningsih, interview, March 1 2022)

For trustworthy (trustworthy) content, although according to Novi it was not written in detail in the press release, it was actually implicitly included in the PP Muhammadiyah press release. In this case, the mandate in question is that PP Muhammadiyah participates in voicing the anger of the public who do not agree with the issuance of Minister of Education and Culture Regulation number 30 of 2021. By making this press release, PP Muhammadiyah's voices from those who disagree have been helped to be raised. This means that Muhammadiyah remains one of the Islamic organizations that can be trusted to voice the aspirations of the ummah.

Next for *valueta*bligh (delivered in a communicative way) according to Novi, the press release that was made contained arguments that are built in a series of sentences and diction that are easy to understand. Apart from that, the description presented is also clear in its systematics. In this press release, PP Muhammadiyah conveyed its main thoughts which were divided into two things, namely formal and material. Delivery packaging like this is identical to the analysis of the problems explained one by one. So that the public is invited to understand and find problematic points in Minister of Education and Culture Regulation Number 30 of 2021.

"This press release is not only communicative by pointing out problematic regulatory points, but also at the same time educating the public about how to protest elegantly against the government," (Novi Andayani Praptiningsih, interview March 1, 2022)

And for mutants *fatamah* (smart), in the press release presented, PP Muhammadiyah provided input, so that the government returns to religious ethics and state principles and the constitution. This means that PP Muhammadiyah disagrees by giving reasons from two sides, namely religious values and positive legal values that exist in Indonesia. In this way, PP Muhammadiyah shows that the Minister of Education and Culture Regulation is not only contrary to religious values, but also contrary to state principles and the state constitution. As seen in point number four regarding formal issues in letters a and b, which reads;

"Dikbudristek Ministerial Regulation No. 30 of 2021 does not fulfill the principle of openness in the formation process. The principle of openness was not fulfilled because the parties related to the material of Minister of Education and Culture Regulation No. 30 of 2021 were not involved widely, completely, and there was a lack of information at every stage of its formation. "This is contrary to Article 5 letter g of Law Number 12 of 2011 concerning the Formation of Legislative Regulations which confirms that the formation of statutory regulations (including ministerial regulations) must be carried out based on the principle of openness."

"Dikbudristek Ministerial Regulation No. 30 of 2021 does not regulate content materials. There are two errors in content material which reflect the existence of regulations that exceed

authority, namely: First, Minister of Education and Culture Regulation No. 30 of 2021 regulates content material that should be regulated at the statutory level, such as regulating norms for sexual violations followed by various disproportionate sanctions. Second, Minister of Education and Culture Regulation No. 30 of 2021 regulates norms that are too rigid and reduce the institutional autonomy of higher education institutions (Vide Article 62 of Law Number 12 of 2012 concerning Higher Education) through the formation of a "Sexual Violence Prevention and Handling Task Force" (Vide Article 23 Dikbudristek Ministerial Regulation No. 30 of 2021)."

According to Novi, these two points indicate that Dikbudristek Ministerial Regulation Number 30 Years 2021 is contrary to positive law in Indonesia. This shows that the product still has many shortcomings so it can still be revised.

"The value of fatanah is very visible in this press release. Muhammadiyah not only emphasizes conflict with the laws of the Islamic religion, but also shows that these rules also violate positive law. This can certainly counter the opinions of secular groups who have been allergic to religious narratives," (Novi Andayani Praptingsih, interview, March 1, 2022).

4 Conclusion

The investigation confirmed that the press release issued by PP Muhammadiyah, addressing the contentious Regulation No. 30/2021, is rooted in the principles of prophetic journalism, mirroring the values of *siddiq*, *amanah*, *tabligh*, and *fathanah*. This alignment not only facilitates clear and ethical communication of the organization's stance but also serves as a model for integrating moral and religious values into public relations practices. The study highlights the effectiveness of prophetic journalism in engaging with complex societal issues, suggesting its broader applicability in ethical communication strategies. Future research could further explore the impact of such communication approaches across different cultural and institutional contexts, providing deeper insights into their efficacy in fostering public understanding and engagement on sensitive issues.

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