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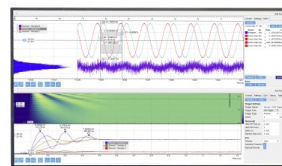
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# Disaster Communication Management Based on Local Wisdom of Gending Jawa in Controlling the Spread of COVID-19

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**Abstract.** The non-natural COVID-19 disaster has not yet been a sign of an end and in fact, the cases of its spread are increasing until August 2020. This must immediately get effective snacks. One effort that can be done is to carry out disaster communication management to control the spread of COVID-19 through local wisdom. This study aims to find communication management in controlling COVID-19 using the local wisdom of *Gending Jawa* in Ngandong Village, Gantiwarno, Klaten, Central Java. Javanese music is traditional Javanese music which is also known as Karawitan. This study used a qualitative descriptive method by conducting simulations involving the leaders and members of the Sanggar Rasa Jati, community or religious leaders, and village officials. This research uses a communication management approach and the concept of local wisdom. The results of this study indicate that disaster communication management using the local wisdom of *Gending Jawa* approach has a positive impact on the community, namely, they become more educated in mental and physical health, have sufficient knowledge to live safely, grow a positive spirit to comply with government regulations, as well as gain entertainment during the pandemic doing activities at home only. The contribution of this research is in the form of a disaster communication management concept based on local wisdom of *Gending Jawa* that can be applied in other areas.

**Keywords:** COVID-19, Disaster Communication, Gending Jawa, Local Wisdom

## INTRODUCTION

Currently, people around the world are experiencing a tough test in the health sector with the emergence of a new coronavirus known as COVID-19. This new type of coronavirus has become a global issue as well as bringing concern around the world. This virus can cause sufferers to experience disorders of the respiratory system "acute pneumonia" and can even cause death, and attacks all ages, from infants, children, adolescents, adults, and the elderly [1].

The beginning of the emergence and spread of the COVID-19 virus occurred in the City of Wuhan, Hubei, China. The very fast spread of the virus not only has an impact on the health sector but also affects the socio-economic and political resilience of a country, such as the emergence of tensions between the President of the United States and the Chinese Government over allegations of China's failure to handle the COVID-19 case [2]. The world health agency WHO has stated that the COVID-19 virus has become a pandemic in the world.

In Indonesia, cases of the COVID-19 virus were first discovered on March 2, 2020. Everyday cases of patients infected with the COVID-19 virus continue to increase, increase, and are worrying, given the spread of the virus that has reached all 34 provinces, and it cannot be predicted when this pandemic is over. Various efforts and policies have been issued by the Central Government and Regional Governments to break the chain of spread and at the same time control this virus. One of the Indonesian President's appeals to the public is to carry out social

distancing or physical distancing, namely by reducing and avoiding activities outside the home that involve large numbers of people. This appeal is applied in the implementation of working at home (work from home), worshipping at home not in places of worship, dismissing teaching and learning activities and replacing them with online classes (e-learning), carrying out various other activities using the development of information and communication technology through the media. online [3]. The appeal made by the government was not properly cared for and carried out by the community.

The addition of positive cases that has occurred has prompted the Indonesian Government to issue Presidential Decree (Keppres) No. 11/2020, regarding the Coronavirus Disease 2019 (COVID-19) Public Health Emergency. On April 13, 2020, with due observance of Law No. 24/2007 concerning Disaster Management, the government determined the COVID-19 pandemic as a Non-Natural National Disaster of COVID-19 Causing [4]. Anticipatory steps that can be taken by the government are effective disaster communication management to all levels of society. Communication is an important thing needed in dealing with a pandemic because effective communication can provide the information needed by the community, suppress public panic, and can build public trust in the Government so that strong synergies can be created to jointly overcome the COVID-19 pandemic.

When a disaster occurs, both natural and non-natural, it will cause a crisis in people's lives. Abrams and Greenhawt explain that crisis communication is a process of exchanging information and opinions from people who understand each other in real-time [5]. In the Guidelines for the Prevention and Control of Coronavirus Disease (COVID-19) published by the Ministry of Health of the Republic of Indonesia, it is explained that the guidelines for risk communication and community empowerment (KRPM) are adapted from WHO guidelines and training on Risk Communication and Community Engagement which among others aims to prepare a communication management strategy by monitoring issues and news both in mass media and social media, preparing press releases, standby statements from leaders or spokespersons, assessing sub-national and national communication capacities [6].

Another communication approach that can be used by the Central and Local Governments in the management of local wisdom communication. The history of handling pandemic diseases around the world is carried out not only through the medical aspect, but also through local wisdom approaches such as socio-cultural aspects. This is because the socio-cultural aspects of the disease are intertwined, where the disease appears and becomes a pandemic, it can be due to the people's way of life (culture), and it can easily become a pandemic as a result of certain cultures that exist in society. Diseases that arise also have an impact on existing cultural aspects, such as the habit of gathering at home [7].

Local wisdom in Indonesia teaches a lot about tolerance, cooperation, and a work ethic that is passed down from generation to generation. There are various definitions of local wisdom, one of which is by Suherman and Sirajuddin [8], which is a wealth of local culture which contains a way of life that provides wisdom and life wisdom. Lestari et al. [9] has also researched local wisdom as an alternative in disaster communication management, which shows that the people around Mount Sinabung have local wisdom, including (1) *Karo* language; (2) *Jambur* (meeting place); (3) Philosophy; (4) Ecology; (5) Family system; and (6) food parties every year (*kerja tahun*).

The first research was from Purnama, Nasution, and Gunawijaya which raised the local wisdom of disaster mitigation in the Baduy community. The next research from Haitumini, Setyowati, and Sanjoto [10] is about the local wisdom of traditional Acehnese houses for earthquake and tsunami disaster mitigation. Then the research by Yasa [11] with the title *Tri Hita Karana* for the Prevention of COVID-19 in Bali, wherein Yasa's research shows synergy with the involvement of traditional villages as a task force team for handling COVID 19 based on the *Tri Hita Karana* concept.

The values in local wisdom are also found in the arts of each region, one of which is the *Gending Jawa* music art. Research on local wisdom regarding *Gending Jawa* has been carried out by Puji Lestari and Sularso with the title "The COVID-19 Impact Crisis Communication Model Using *Gending Jawa* Local Wisdom" found a crisis communication model of the impact of COVID-19 using local wisdom of *Gending Jawa*, where the model can also be used or applied to other communities [12].

The spread of the COVID-19 virus is still happening, and people must start to carry out their daily activities in new habits. This research was conducted to determine the communication approach of local wisdom, especially the *Gending Dandhang Gula*, in the communication management of the COVID-19 disaster. Local wisdom was chosen because of its direct closeness to the community so that it was easier for people to digest the information inserted in the lyrics in the *Gending Jawa*.

Research on local wisdom for dealing with disasters has indeed been carried out by several researchers. The difference in this study is that it is focused on the approach of local wisdom, especially regarding the art of

Javanese music, namely "*Gending Jawa*", in disaster management non-natural COVID-19. The selection of local wisdom of *Gending Jawa* is with the hope that information about COVID-19 can be more easily accepted and understood by the community while preserving the increasingly forgotten local culture.

## LITERATURE REVIEW

This research on controlling the spread of COVID-19 uses two studies that can support researchers to build a frame of mind and explore research on a clear basis.

### Disaster Communication Management

The definition of a disaster according to Law No.24 of 2007 concerning Disaster Management is an event or series of events that disturb, threaten, and disrupts people's lives and livelihoods caused by natural factors and/or human factors so that they can cause casualties, environmental damage, and property losses. objects as well as psychological impacts. The law also explains the definition of natural disasters, non-natural disasters, and social disasters [13]. Non-natural disasters are disasters caused by events or a series of non-natural events, which include failure of modernization, failure of technology, epidemics, and disease outbreaks [14].

In disaster management, there is a disaster management process which comprises all activities covering aspects of disaster planning and management, both before, during and after a disaster, which is designed to provide a framework for individuals or groups or communities at risk of being exposed to disasters to reduce, controlling, controlling and restoring the impact of disaster risk.

Disaster communication management itself is planning, organizing, implementing, and evaluating various disaster information or messages, both during the message production process, delivering messages, receiving messages, or when giving feedback or responding during disasters to post-disaster in forming tough people against disaster. Disaster communication is carried out to provide information and invite the public to be prepared to face and reduce disaster risk [15]. Similar definitions of disaster communication management are from Lestari, Prabowo, and Wibowo where disaster communication management focuses on comprehensive efforts undertaken by managing, disseminating, receiving disaster information from pre-disaster, during a disaster and post-disaster [16]. The disaster that is currently happening is COVID-19. The community needs information or messages that can provide early warning, reliable knowledge, so they can be more alert and can prepare activities to deal with disasters effectively. Disaster communication management in this study is about controlling the control of non-natural disaster problems, COVID-19, which involves the process of making communication messages contained in *Gending Jawa* by Sanggar Seni Rasa Jati, delivering information with coordination between the community, local government (Village Government), and feedback were given by the public regarding the message or information. Communication to coordinate the control of COVID-19 is very much needed to be able to carry out effective handling to make the community more prepared to face and reduce the risk of non-natural disasters in COVID-19.

### Local Wisdom to Control the Spread of COVID-19

The Indonesian government has made various public recommendation efforts to address the spread of COVID-19. The vast area in Indonesia which is spread out from large islands to the smallest or remote islands makes it a tough task for the Government to provide information and health services needed by the community [17]. An important role in overcoming this condition is to involve the community [18].

One of the roles that society can play is local wisdom. Local wisdom is the ability of a community that is gained through experience by a certain ethnic group to form strong inherent values, where these values are not necessarily experienced and owned by other communities [8]. Local wisdom contains social values and norms to develop, regulate, and maintain a balance between the needs of society, lifestyle, and nature.

Where social values, norms, and ethics are fundamental to be developed and instilled in future generations as guidelines for cultural life in society. Furthermore, Mustafa & Ahmad in Lestari et al explained about the essence of local wisdom as the attitudes and behavior of certain individuals and social entities in carrying out interactions or accommodation on an ongoing basis to explore values and cultural roots. [12], [19], [20].

Local wisdom to tackle COVID-19 is an alternative in disaster mitigation in countering the spread of COVID-19. This local wisdom can have an impact on the formation of awareness of each individual in the community as well as forming obedience to social values, humanity, and the accuracy of the applicable law [4]. Njatrijani

describes six dimensions of local wisdom, namely: (1) Local Knowledge Dimensions, where people have local knowledge to adapt to their environment; (2) The Dimension of Local Value, in which the community has values or rules that can change along with the development of society which governs the behavior or behavior that is agreed upon and obeyed by the whole community, and not necessarily owned by communities elsewhere; (3) Dimension of Local Skills, in which the community has the ability to meet needs (substantial economy) to be able to survive by farming, hunting and home industry; (4) Dimension of Local Resources, by utilizing existing local resources according to needs by taking into account the natural balance; (5) Dimensions of Local Decision Making Mechanisms, in this case the community has a local or tribal government which is a legal entity to regulate and govern the community in accordance with long-agreed rules, (6) Dimensions of Local Group Solidarity, in which human beings are social beings who need assistance from others in living their lives [21].

## METHODOLOGY

This study uses a qualitative descriptive method with a simulation approach. The research location is in Ngandong Village, Gantiwarno, Klaten, Central Java. The object of this research is the communication of the COVID-19 disaster based on the local wisdom of *Gending Jawa Dandhang Gula*. The subjects in this study were all those involved in implementing the COVID-19 disaster communication in Ngandong Village. The research data was obtained by using data collection techniques that include interviews, FGD (Focus Group Discussion), simulation, and documentation. Participants in the FGD and simulation were leaders and members of the Sanggar Rasa Jati, religious leaders, community leaders, and village officials.

Qualitative data analysis techniques are carried out based on references from Davis (2009), namely: (1) collecting research data during the pre-simulation, during-simulation, and after-simulation. Where the data collection process comes from data from interviews, observations, documentation and also literature studies of subjects and research objects at the Sanggar Rasa Jati, Ngandong Village, Klaten; (2) Reduction of research data is carried out by sorting, simplifying, and focusing the collected data.

This reduction process is carried out to be able to direct and sharpen data to facilitate the presentation of data and draw conclusions. This research process started from the creation of the *Gending Jawa Dandhang Gula* which contains messages to prevent COVID-19, to the implementation of the Javanese *Gending* simulation at the Sanggar Rasa Jati together with the community; (3). Presentation of data is done to interpret and interpret data according to reality and following the theory used as the basis of this research, namely about the meaning of the message in *Gending Jawa* made by Sanggar Seni Rasa Jati and data regarding community behavior in efforts to control COVID-19; (4) The final process of data analysis, namely concluding. The conclusion drawn in this study refers to the research objectives analyzed with the theory used in local wisdom-based disaster communication management research [22].

## RESULTS AND DISCUSSION

The surge in COVID-19 cases is a sign that the community still lacks awareness. Public awareness in efforts to control COVID-19 is still having problems because they must still meet their daily needs, especially for people who have middle to lower economic resilience. Efforts that can be made to control the spread of COVID-19 can use the local wisdom approach that exists in each region in Indonesia. Since the widespread of COVID-19, various local wisdom that contains social values inherent in the lives of the people of each region has begun to be used to control the spread of COVID-19. One of the efforts to tackle the spread of COVID-19 with local wisdom is the local wisdom of *Gending Jawa*.

In this study, researchers conducted interviews with the people of Ngandong Village, Klaten, Central Java with an age range of 16 years to 54 years regarding knowledge about *Gending Jawa*, what information was obtained from *Gending Jawa* and how the message in *Gending Jawa* regarding COVID-19, and several other questions related to the COVID-19 pandemic and *Gending Jawa*. The informants consisted of 35% working as housewives, 35% as civil servants, 10% as private employees, 10% as laborers and 10% were still students. With an educational background of 40% of junior high school graduates and 60% tertiary graduates.



FIGURE 1. Original Manuscript Song Lyrics “Dandhanggula”

Source: Documentation from the *Gending* Creator Puji Lestari & Sri Rejeki, (2020)

The lyrics of *Gending Jawa Dandhang Gula* in figure 1, interpreted by the COVID-19 virus, are a form of God's warning to all of her people. This is slowly inviting the public to raise awareness to obey and obey government regulations so that they can jointly suppress the spread of the COVID-19 virus which is done by changing habits starting from the family circle. Family members who usually rarely gather due to their respective busyness have more time together at home, which can be used to share noble values that had worn off. The *Gending Jawa* lyrics of *Dandhanggula* are also a form of hope from the community, both people in the Ngandong, Klaten, and Indonesia villages, even around the world so that the Coronavirus can disappear or end soon. Another hope is that God Almighty will always provide protection and blessings behind this COVID 19 pandemic.

The results of interviews and observations with the people in Ngandong Village show that they give a positive response to the message in *Gending Jawa* entitled '*Dandhang Gula*' in providing information about the impact of COVID-19 which is also the socialization of Javanese cultural values in the family. The public also gave positive responses regarding the positive message in the *Gending Jawa "Dandhang Gula"* which could persuade or persuade the public to be able to coexist safely while facing COVID-19. An informant said:

*"The Javanese musical "Dandhang Gula" gives a positive message about what the COVID-19 is. It also reminds us all to live according to the rules and live in harmony with others, don't forget to always be grateful to God, so that we are given safety and this corona pandemic can end soon. " (ASW, 26 July 2020).*

Based on the concept of disaster communication management in Lestari [15], it is explained that disaster communication management starts from the planning, organizing, implementation and evaluation stages of various disaster information or messages to prevent and reduce disaster risk, starting from pre-disaster, during a disaster to post-disaster. Seeing this concept, what was done by community leaders and the Sanggar Rasa Jati in designing messages about the COVID-19 disaster in the form of the song *Gending Jawa Dandhang Gula*, then spreading it to the community, so that in the end a positive response was given by the community after seeing and listening to the *Gending Jawa "Dandhang Gula"*. This positive response was built through messages or information about COVID-19 when the pandemic was expanding, thus fostering public awareness to comply with government regulations, have more self-awareness and they also took more time by improving communication with family members while spending time with suggestions for at home, and there is enthusiasm to fight the COVID-19 pandemic from the smallest scope, namely from each family.

*"Ayo padha eling yen jaman saiki urip iku kudu resikan supaya ora kena lelara, ojo lali kudu padha guyup lan peduli marang pepadha. Yen pengen virus e ndang lunga ya ayo padha manut aturan e sik wis digawe pemerintah, kon padha nang ngomah ya nangomah, rasah lelungan ne kora ono perlune. Nek lelungan ya tetep kudu manut karo aturan protokol kesehatan ben ora ngrugekne awake dewe lan liyane."* (KSJ, 26

Juli 2020).

Research that shows disaster communication management through the Sanggar Rasa Jati by creating messages about COVID-19 in *Gending Jawa*, which is then conveyed through the WhatsApp messenger group, YouTube or in a limited art studio group. The people of Ngandong Village also showed knowledge and lessons learned from the *Gending Jawa "Dandhang Gula"*, which according to them could provide encouragement in facing the COVID-19 pandemic, as stated by one of the informants:

*"Yes, knowing what Gending Jawa Dandhang Gula is. Dhandhang Gula gives encouragement to keep on living daily life, obediently following the health protocols from the government so that the coronation will quickly disappear, no need to worry anymore if you want to do something "(MY, 14 July 2020).*



**FIGURE 2.** Original Song "Dandhanggula"

Source: Documentation from Youtube Sanggar Roso Jati, 2020

The creativity of the studio in conveying information or messages in the Javanese Gending lyrics "Dandhang Gula" is not only considered to be able to provide positive, educational and persuasive information about the spread and risk of the COVID-19 virus, it is also a part of entertainment for the local community as long as they are more active. spent the quiet moments at home. The entertainment obtained from Javanese Gending refers to the aspect of wiraswara (male singer), musical sound, gamelan sound, to the deep meaning of the Javanese Gending lyrics. Following the results of the researcher interview with one of the informants who enjoyed Javanese Gending:

*"After listening to the Gending Jawa "Dandhang Gula", a positive message invites you to obey the rules, by changing your habits according to health protocols such as diligently washing your hands, staying at home, maintaining communication and being close to family and friends. The delivery of the invitation felt smooth and became more interesting and entertaining with the combination of the singer and the sound of the gamelan. " (DW, July 14, 2020).*

The concept of local wisdom in Lestari & Sularso, namely the existence of social values and norms to develop, regulate and maintain a balance between human needs, lifestyle, and nature, can be synergized with several government policies through the implementation of health protocols to reduce transmission and the spread of COVID-19. The community in Ngandong Village, Gantiwarno Subdistrict, Klaten Regency, who initially felt anxious and caused their attitudes and behaviors to become anxious, then the researcher took the initiative to invite art figures in the village to make persuasive messages containing a hope to avoid the COVID

19 through local wisdom of Gending Jawa. Gending made by researchers with several art figures in the form of Gending Dandhang Gula which was tried out (simulated) at the Sanggar Rasa Jati. The simulation results show a positive response, namely messages through Dandhnggula can provide information, education as well as entertainment that can influence the community so that they can fulfill feelings of relief, resignation, and hope in God Almighty according to the contents of Dandhanggula. The public also showed more enthusiasm when listening to the message of a Javanese Gending song, and the message was more striking and easy for the public to remember. The impact of compliance and awareness from the community in Ngandong Village is that no one has contracted COVID-19, and the community can coexist safely in the face of the COVID-19 disaster.

The Javanese Gending "Dandhang Gula" in this case can be used as disaster communication management through the traditions of Javanese society. This tradition needs to be socialized and promoted so that the values in Javanese Gending can motivate people to live safely from the COVID-19 disaster. This research also found the behavior of people who were still eager to survive the COVID-19 disaster and participated in socialization through *Gending Jawa*. The community's participation includes following musical groups, participating in art studios, spreading Javanese music that is already in the media, and teaching *macapat* songs to the younger generation.

The dimensions that exist in local wisdom in the Javanese musical "*Dandhang Gula*", if linked to the explanation by Njatrijani [21], contain at least (1) the Dimension of Local Knowledge, which can be seen by the presence of one of the community leaders who put the values of moral messages in the lyrics. *Gending Jawa*, to be able to adapt to the environment during the COVID-19 pandemic by implementing new habits according to health protocols issued by the government, (2) Dimensions of Local Values contained in Javanese Gending lyrics and these values then obeyed by the local community, (3) Dimensions Local Decision-Making Mechanism, in this case, Javanese Gending becomes a means to regulate and govern the community according to predetermined rules, (4) Dimensions of Local Group Solidarity, persuasion in the lyrics of *Dandhang Gula* to be able to live side by side, both within the family, and with neighbors to synergize with each other to control the spread of COVID-19.

## CONCLUSION

This study found that disaster communication management with a local wisdom approach can be carried out and well received by the community, in an effort to control this non-natural disaster in COVID-19. The local wisdom of Javanese Gending "*Dandhang Gula*" can control the spread of COVID-19. This local wisdom of Javanese Gending provides a message or positive information for the people of Ngandong, Gatiwarno, Central Java Village regarding COVID-19, to always have strong hope in God the Regulator of life. They also comply with health protocols from the government, including staying at home, maintaining cleanliness and health by washing their hands more frequently and protecting the environment they live in, strengthening relationships and communication between family members, being more careful in acting so as not to harm others.

The local wisdom of Javanese Gending "*Dandhang Gula*" which contains moral values also provides positive enthusiasm for people to face COVID-19 by starting to adopt new habits in the environment they live in, and they get entertainment that can provide a positive spirit that prevents them from anxiety during the COVID-19 pandemic.

This research also contributes to the concept of disaster communication management based on *Gending Jawa* local wisdom that can be applied in other areas. The resulting communication management originated with the creation of *Gending Jawa* which contained communication messages to avoid the COVID 19 disaster and strengthen the mentality of the community by always hoping in God. The advantage of disaster communication management is that it can make people closer to God and avoid feeling stressed. Disaster communication management based on local wisdom can also improve the productivity of the Sanggar Rasa Jati in the community. The existence of this art studio that cares about disasters can foster and preserve social values which are a manifestation of the regeneration process of Javanese cultural figures, especially *Gending Jawa* by the younger generation, as well as to forge togetherness to control the spread of COVID-19 through the Sanggar Rasa Jati.

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