

Revealing the Framing of the Kanjuruhan Tragedy-Themed Poems in the Jawa Pos Digital Media: Ontological, Epistemological, and Axiological Perspectives

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Abstract:

The digitalization era considers the media an urgent influencer for various aspects of life. The media's perspective also shapes perspectives and even influences decision-making for the community. Every media has an ideology. Framing analysis is intended to dissect the ideology of the media when constructing facts. On the other hand, the spread of digital media has impacted the ease of publication of literary writings as a factual form of self-expression. Poem as a type of literature has always been popularly chosen by the public because it contains both freedom and aesthetics. This study aims to describe the framing of the Kanjuruhan tragedy-themed poem in the Jawa Pos digital media from ontology, epistemology, and axiology perspectives. This type of research is qualitative. Data analysis descriptively positioned the researcher as the main research instrument. The data collection method uses basic tapping techniques and advanced techniques in the form of notes. The analytical procedure to determine framing is done by reading the poem carefully, analyzing the framing of the poem according to Entman's approach, and summarizing the findings. The results of framing research using an Entman's approach seen from the depth of the perspective of ontology, epistemology, and axiology show that the poem published by Jawa Pos contains the sharpness of criticism and reflection by raising solidarity on the issue of humanism which indicates the alignment of creators to victims and criticizing state institutions and those in power. These findings add to the diversity of framing research using the Entman approach with new objects in the form of literary works. These results also indicate that framing analysis can clarify the ideology of a media in terms of everything it publishes.

Keywords: Digital Media, Framing, Jawa Pos, Kanjuruhan, Poem

1. INTRODUCTION

The Kanjuruhan tragedy became a major incident that shocked and attracted the attention of the Indonesian people, and even the world. This tragedy raised various issues regarding the riots following the Liga 1 soccer match which brought Arema FC and Persebaya together on October 1, 2022. The impact of the Kanjuruhan tragedy was widespread, not only seen from the number of fatalities which reached hundreds, making the tragedy the second biggest riot in the history of world football (Amaludin, 2022), but also impact on expanding the discussion of social and political issues. Many parties have expressed criticism, and many have expressed concerns as well as various motives and assumptions through various methods and media. Fedorov (2015) stated that mass media criticism functions effectively. It means that mass media makes it easy for netizens to convey criticism and expand the reach of that criticism. Criticism that is noticed by a wide audience will be given more attention. The public nature of media also allows content creators and readers to share broader goals to reach more than one group (Cassels, 2019).

The poem is also used as a means of expression for some people who inspire literature to convey views through aesthetics. Expressing through the creation of a poem can also be valuable work. After the Kanjuruhan tragedy, many people expressed their expression by publishing poems. Digital media is one way to publish this work. Digital media is seen as a place to publish contemporary works that offer easy access. Anitasari & Wati (2021) stated that literature develops according to the times so that it becomes a reflection of the media for presenting works. Literary works published by computer and information systems are better known as cyber-literature (Khusniyah, 2019).

Jawa Pos is one of the largest and oldest media outlets in East Java, providing print and digital versions of daily newspapers. Jawa Pos has a wide distribution range because it has special editions for various cities in Indonesia, especially East Java, Bali, Jogja, and Central Java. Jawa Pos also has a network for Sumatra, Kalimantan, and Batam. Therefore, Jawa Pos is considered one of Indonesia's largest media networks with more than 200 networks (Erdayani et al., 2023). In addition, Jawa Pos digital can be accessed without limitation via the jawapos.com site. Jawa Pos digital has a literary publication rubric, one of which is the "Sajak" ("Poem") rubric which is a space for literary publications in the form of a poem.

Every media certainly has an editorial policy in publishing everything. This policy is reflected in the presence of framing. Content published by the media means that it has an ideology that is by that media. Elements of framing meaning can influence public opinion (Reformansyah & Widiarti, 2022). Framing is a hot topic of socio-political issues in this digital era. Ali & Hassan (2022) said that when using framing to view it as a cultural phenomenon, identifying framing as a structure of cultural meaning includes a set of core concepts and ideas. Framing is considered one method of media analysis in presenting reality in a scientific-academic context. Framing analysis allows a depiction of the effort to know that is framed by the media. Framing analysis is used to see which aspects are highlighted or emphasized by the media (Sofian & Lestari, 2021).

The poems contained in the Jawa Pos "Poem" rubric are not free from framing, especially the poems with the theme of the Kanjuruhan tragedy depart from the idea of creation based on reality. Literary works cannot be separated from reality. In line with the opinion of Wahab et al. (2023), literature has the power to connect with all aspects of human life, nature, and the whole. Thus, the results of copyright in the form of literature can be considered to represent the

phenomena of life. This research focuses on revealing the framing of poems with the theme of the Kanjuruhan tragedy in the Jawa Pos digital media philosophically from the perspective of ontology, epistemology, and axiology. The research question asked was what framing was used by Jawa Pos for the publication of the poem on the theme of the Kanjuruhan tragedy?

The novelty of this research idea lies in literary works as objects of framing studies and the appointment of factual/up-to-date phenomena considering that the analysis of media framing in literary works is still minimal. Research is also more in-depth with the perspectives of ontology, epistemology, and axiology. This research is expected to spur increased freedom of expression and appreciation of literary works through various media, especially digital media. Literary works are considered important in their existence.

2. LITERATURE REVIEW

2.1. Framing: Popular Media Identity in the Digital Era

Anggraeni (2018) believes that mass media can provide information related to social phenomena or realities to the public. This digital era is inseparable from media escalation. During the emergence of various media, framing is needed to create a media identity. Ferree, et al. (2002) define a frame as a central organizing idea to create coherence in a set of predetermined idea elements. Meanwhile, Riaz et al. (2022) interpret a frame as a story from a part of life that is brought to mind by certain trigger words. Framing, which is part of a media/journalistic communication strategy, packs information on an event on a mission to create public opinion or perception. Eriyanto (2012) explains the purpose of the framing approach to see the formation of reality constructs by the media. Framing analysis is the latest version of the discourse analysis approach.

2.2. Poem as a Vehicle of Expression

A poem is a form of free (unbound) literary work. Bourbon (2007) says that a poem does not have essential forms. The idea of creating a poem can originate from contemplation of reality which brings ideas for readers to understand reality. In a poem, it is possible for the world to be significantly imagined, understood, and projected (Riaz et al., 2022). O'halloran (2012) also stated that a poem stimulates the reader to be creative through an interpretive journey.

2.3. The Essence of Philosophical Review (Ontology, Epistemology, and Axiology)

Philosophical study activities lead to a systematic way of thinking by fulfilling aspects of ontology, epistemology, and axiology. Al-Ababneh (2020) emphasized that the methodological perspectives of ontology, epistemology, and axiology can explore and understand social phenomena. Ontology is related to the existence of scientific objects and data. Epistemology refers to how to search for or find out the truth of knowledge in the form of knowledge by asking basic questions about beliefs related to knowledge (Aliyu, et al., 2015). Furthermore, Setiadi et al. (2021) explain that the axiological aspect raises the purpose, function, or intended use of this knowledge.

3. RESEARCH METHODOLOGY

This type of research is qualitative. Qualitative research includes collection skills to data reduction (Boström, 2019). Data analysis descriptively positioned the researcher as the main research instrument. The data is sourced from the jawapos.com site in the "Poem" section which contains poems on the theme of the Kanjuruhan tragedy. The first poem is entitled "Kanjuruhan" written by Lailatul Kiptiyah with the writing date being October 2022. The poem "Kanjuruhan" was published by the editorial team on December 4, 2022. The second and third poems were written by Candra Malik and entitled "Who Ignite the Flare?" and "O, How Poor You Are, Malang". The second Candra Malik poem also contains a time of writing in October 2022. The Candra Malik poem was published by the editorial team on October 16, 2022.

Data collection techniques use basic tapping techniques and advanced note-taking techniques. The analytical procedure to determine framing is done by reading the poem carefully, analyzing the framing of the poem according to Entman's approach, and summarizing the findings.

The validity of the data is carried out by testing the validity and reliability of the data found. Determining the truth status of the data tested uses referential validity (connecting the accuracy of the data with theoretical support and other relevant data). Reliability was tested using the intrarater technique, namely observing and rereading the transcription data carefully, repeatedly, and continuously to obtain constant data. Intrarater reliability is considered very good for analyzing evidence of findings (Bockhorn et al., 2021).

4. RESULTS

4.1. Ontology

From the ontology perspective, it can be seen that the true form of the object being analyzed is in the form of a poem with the theme of the Kanjuruhan tragedy which has been published on the jawapos.com site. The "Poem" rubric is intended to create various poem themes, including social criticism. Framing analysis focuses on three titles of poems from two different creators which are considered to represent phenomena. The poem was written by Lailatul Kiptiyah with the title "Kanjuruhan" (data 1), Candra Malik's poem entitled "Who Ignite the Flare?" (data 2) and "O, How Poor You Are, Malang" (data 3). The three titles represent the theme raised in the poem.

These poems can represent the expression of the Kanjuruhan tragedy so that they are objective realities associated with the sensing of concrete objects. This means that a poem that is considered as data with such a theme contains stories, overflows of emotion and empathy, or messages from the creator of works that are inspired by the conditions experienced or observed. In this case, the form of a literary work is a manifestation of the thoughts and feelings of its creator (Sarathan et al., 2019). Personal experiences or thoughts can encourage creative inspiration for poem creation. As stated by Nastikaputri & Ardi (2022), literary works are social documents that contain human existence and its problems.

This assumption is based on an analysis of the timing of the creation of the three poems, which were both written in October 2022. The creator of the poem included the title of prey implicitly at the end of the line of the poem. If we examine the correlation, the Kanjuruhan tragedy occurred on October 1, 2022, so it can be assumed that the Kanjuruhan tragedy inspired the creation of the poem. Poems with the same theme from different creators (who may come from

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different backgrounds, but look at the same phenomenon) were created and published shortly to actual events.

Another basis can be identified from the content of the poem which describes the sad atmosphere so that it is relevant to the image of the Kanjuruhan tragedy which is gripping and sad. The image that is painted through the depiction of the atmosphere makes it clearer that the object of this framing study represents the state of the creator's soul which is trying to be transferred to the reader so that it dissolves in feelings (feeling) towards the object expressed in the poem. The following are objects or forms of framing analysis data which will be discussed in more depth. The following is the first data entitled "Kanjuruhan".

Kanjuruhan

by: Lailatul Kiptiyah

*What we can understand
from the crumbling and broken night
maybe the next day the seeds will break
and the day after tomorrow the shoots will peep out
in the morning to rise*

*As if we could have predicted
that the pain would spread
so since then, at the top of the pillars
the sorrow will spread
every time the long shrill whistle
blows before the match*

*And everyone who stops to pass by
looking silently at the destroyed
will mutter: "The molten has been exalted, the gloomy has been purified."*

*Then from the other direction, the wind tiptoed
came again and again, early in the evening
disguise the anxious face
by the scent of flowers*

*Reminding parents' faces
when letting go of their children running
in endless sweat around the field*

Ampenan, October 2022

The poem is a poem by Lailatul Kiptiyah which has been published in the jawapos.com "Poem" section. The poem contains signs for the theme of the Kanjuruhan tragedy so that it meets the requirements as data 1. Furthermore, data 2 strengthens the ontology findings in this study. The following is the form of data 2.

Who Ignite the Flare?
by: Candra Malik

*The sound of explosions disappears
Death is forced into silence
No news echoes
Who ignites the flare*

*Why does it feel right?
Dare to argue without basis
Why choose denial?
Although this incident was broadcast*

*Who is responsible?
When their chests are staled
When their bodies are suffocated
When their eyes are vagued*

*Hands let go
After taking a breath
Hands cover
The smell of their nose
If nothing is wrong
And no one admits it
Will it become commonplace
And soon it will pass?*

*On the bodies that are counted
The heart loses its heart
No matter how strong it is, it's lost
Wallowing in mourn
On the nameless gravestones
And the missing people
How many families
crave them to come home*

*In the silent prayer
That uttered to the sky
Our souls are united
Even though hearts are in great pain*

October 2022

Data 2 also shows the criteria for the object of framing analysis because the poem by Candra Malik contains implied dictions that lead to a picture of the atmosphere when the Kanjuruhan tragedy occurred. The creator of the rhyme in data 2 also includes a titillate that says the rhyme was created in October 2022. The most prominent part of this data object is the story of the tragedy which is attached to the tear gas tragedy. From various relevant sources (including factual sources), tear gas is suspected to be the cause of many fatalities.

Apart from the two poems that have been mentioned, the ontology perspective reveals other forms of framing analysis data that have similar poem themes. The embodiment of the data is revealed below.

O, How Poor Your Are, Malang
by: Candra Malik

How poor you are, Malang
Your poor is crisscrossed
You run helter-skelter
Panic confronted in the vagrant

How poor you are, Malang
Hundreds of your lives were lost
Exhausted, people collapsed
Only the name left

In Kanjuruhan, Sunday night
Screaming and shouting became silent witnesses
The commotion is mortal again
What is eternal is now an inscription of wounds

Since it blew up on us
Tear gas becomes tear gas
Exploding in funeral homes
It also exploded all over the world

Hopes are falling
The future has died young
Too young he was grave-stoned
In the green grass of the garden of sadness

October, 2022

Figure 3 as a form of data 3 is also the work of Candra Malik. This poem uses more concrete diction to describe the Kanjuruhan tragedy. Poem composers who create different works on the same theme mark a strengthening of their point of view in highlighting tragedy. Therefore, the ontological perspective strengthens the belief that data 3 is suitable for analyzing the framing of poems with the theme of the Kanjuruhan tragedy.

4.2. Epistemology

Analysis in the epistemological aspect seeks to find the truth based on evidence. Analysis of the framing of the poem with the theme of the Kanjuruhan tragedy was carried out using the Entman approach. Entman states that the potential effect of framing is determined not only by what surrounds the object but also by the exceptions outside the object (Teresa, 2022). Entman explained Robert N. Entman's framing analysis model, including problem identification, causal identification, moral evaluation, and treatment recommendation (Arowolo, 2017).

The following are the results of the interpretation of problem definition. The analysis looks at the positive or negative point of view reflected in the content of the poem with the Kanjuruhan theme.

4.2.1. Problem Definition (Problem Identification)

Table 1: Problem definition interpretation in poems

No.	Poem title	Problem definition interpretation in poems
1.	"Kanjuruhan"	The Kanjuruhan tragedy is seen as leaving a lasting anxiety and trauma (for Indonesian football and the people involved in the tragedy) because it was the point where many hopes collapsed considering that many of the victims were children and teenagers.
2.	"Who Ignite the Flare?"	Empathy is aimed at the victims of the Kanjuruhan tragedy when the authorities (including the police who fired tear gas) shied away from responsibility. This makes investigating the case difficult.
3.	"O, How Poor Your Are, Malang"	The Kanjuruhan tragedy is said to be a sad tragedy and left scars (for Indonesia and the world) because many hopes were lost. The police were highlighted as the trigger of the tragedy.

Based on the interpretation of the definition of the problem above, the three poems with the theme of the Kanjuruhan tragedy published by jawapos.com describe the problem from a more humanistic perspective in the form of empathy aimed at the victims (oriented towards victims and families) regarding the bitterness of the tragedy. Compassion is highly emphasized by the creator through his poem. The creator creates the reader's imagination to feel like they are at the scene of a very tense incident because the Kanjuruhan tragedy was a major riot.

The atmosphere of the riot is depicted dominantly in the content of the poem to reach the reader's feelings. Apart from being oriented towards victims and families, the content of the poem directs sentiments towards the police and those in authority in the form of diction that leads to criticism and satire. So, the identification of problems in the Kanjuruhan-themed poems published by jawapos.com further exposes the negative aspects of the Kanjuruhan tragedy. If examined as a whole, the three framing analysis data do not at all touch on the positive side of any perspective on tragedy.

4.2.2 Identify the Cause or Source of the Problem (Causal Identification)

Identifying the cause or source of the problem (causal identification) leads to an analysis of what or who causes the problem (Eriyanto, 2012). Departing from the results of the interpretation of problem identification, the Kanjuruhan tragedy-themed poem on the jawapos.com website views the police and authorities as the source of the problems, starting from the role of instigating riots, the role of making the situation worse during riots, to disclaiming responsibility after the riots.

The contents of the poem seem to justify the actions of the police who fired tear gas as a misguided act because it caused the riots to spread even more. The author of the poem highlights the cause of many victims due to tear gas.

On the other hand, these poems serve as a means of expressing criticism through the justification of authorities who should have a big role in resolving cases but are considered unwise because of the evasion of responsibility. In the aftermath of the tragedy, the creators of the poems (especially in "Who Ignite the Flare?") state that no authorities have claimed responsibility. The use of the title in the context of questioning further emphasizes the satire on the question of the

person responsible for the tragedy where "flare" itself means 'flame' (lighter). Such a fatal tragedy was allowed to "evaporate".

The results of the analysis assume further indications of the involvement of the police, which is a law enforcement agency, so it is easy to release legal responsibility to individuals within the agency who are suspected of instigating unlawful acts and triggering riots. In the poem, there is a protest that leads to the assumption that the police seem to have more power than the victims.

4.2.3. Moral Evaluation

Regarding the framing analysis of moral evaluation which contains an assessment of the causes of problems, the poem with the theme of the Kanjuruhan tragedy in jawapos.com seems to invite readers to criticize without abandoning the value of reflecting on every incident, especially bad incidents. Bad incidents contain lessons. The three poems imply an assessment of the causes of the problem in a similar context but also contain distinctive elements of moral evaluation in each poem's title. This finding is related to the fact that literary works, apart from being self-expression, must also contain a moral message (Wahab et al., 2023).

An assessment of the problem as explained by the causes from the perspective of the poem's creator raises the assumption that there are parties who are deliberately instigating rivalry between the two big football teams in East Java, namely Arema (Malang) and Persebaya (Surabaya). The two teams have a history of high rivalry with fanatical supporters who also enliven the team's rivalry. The sentiment that has been built up in this deep-rooted rivalry has become a weak point for supporters who are easily provoked. The perpetrator of the provocation aims at parties who have authority/influence so that it is easy to mobilize the masses.

In the poem "Kanjuruhan", moral evaluation is seen to be highlighted through reflection on things that have happened by imagining hopes if the tragedy had not happened. The assessment of the problem is explained implicitly with assumptions. However, Lailatul Kiptiyah the creator of the poem "Kanjuruhan" highlights the long anxiety and trauma resulting from the tragedy. Evidence of moral evaluation is very visible in the second and third stanzas of the poem.

In the poem "Who Ignite the Flare?", empathy for the victims and the collection of responsibility to the authorities are shown more concretely. The moral evaluation is reflected in the first four stanzas of the poem. The first four stanzas seem to legitimize the police and the authorities are irresponsible. Candra Malik, the creator of the poem, sees the police as the party that acts fatally. The third stanza of the poem mentions the adjectives "staled, suffocated, and vagued" that the victim felt as a result of the tear gas shooting. The third stanza of the poem seems to regret the police's decision to fire tear gas which caused many fatalities without any responsibility, afterward.

In the poem "O, How Poor You Are, Malang" which was also written by Candra Malik, the creator still emphasizes empathy for the victims and casts sharper criticism of the police, which he considers to be the trigger for the tragedy. The moral evaluation of the causes of this incident can be seen in the line "Since it blew up on us, tear gas becomes tear gas" (fourth stanza)."

The moral evaluation point that was also mentioned above is reflection. The three titles of the poem contain reflection as a form of moral evaluation. Reflection is depicted in the poem entitled "Kanjuruhan" at the beginning of the line "What we can understand from the crumbling and broken night". Likewise, in the rhyme line "Who Ignite the Flare?", interrogative sentences are used to guide the reader's assessment of the Kanjuruhan incident. In the line of the poem "O, How Poor You Are, Malang", the implied reflection of a representative description of the

horrors of the tragedy as well as the huge impact that makes the reader presuppose ideal conditions with conditions that have occurred to be more vigilant.

Therefore, the analysis of the framing of the Kanjuruhan tragedy-themed poem in the Jawa Pos digital media on the element of moral evaluation shows the sharpness of criticism and reflection. The concept of framing has proven to be very useful for connecting and explaining globally the processes of production, distribution, and consumption of information (López-Rabadán, 2022). Jawa Pos made the "Poem" rubric a vehicle for expression without restrictions because of the courage to publish works that are full of criticism of state institutions and those in power. Jawa Pos also tries to educate readers regarding solidarity in humanitarian issues by showing their side with the victims.

4.2.4. Problem Management Suggestions (Treatment Recommendation)

Element troubleshooting advice on the Kanjuruhan tragedy is not written down in the poem, but it is indicated from the results of the analysis of the previous framing elements. Solution recommendations framed by the Jawa Pos digital media through Kanjuruhan-themed poems show a preventive aspect through reflection so that similar tragedies do not recur and repressive aspects through criticism by demanding responsibility, dialogue, and institutional openness as well as the various parties involved in power so that people do not assume negatively so that it affects the degradation of trust in state institutions and authorities.

4.3. Axiology

The axiological perspective looks at the function or benefits of a science (Eriyanto, 2012). Framing can perceive a phenomenon with a variety of different perceptions highlighting certain aspects of reality. This analysis of the framing of the Kanjuruhan tragedy-themed poem in the Jawa Pos digital media contains benefits in the functional moral and aesthetic realms, especially in the digital era as it is now.

From the moral aspect, the results of the analysis can direct the public's point of view so that they are critical in choosing the media that suits their needs. The choice of media ideology can be adjusted to the ideology of each individual. The public can be more selective in selecting information and maintaining a wise attitude in responding to media developments. In addition, framing analysis promotes a critical understanding of audience autonomy, content analysis, objectivity in journalism, and so on.

Through framing analysis, individuals can also be assisted in managing conflict. In terms of aesthetics, more benefits come from the object of framing analysis, namely the poem. Society can deepen the construction of the meaning of reality while enjoying the beauty of language in poems. A poem cannot be ignored. Society can also increase the appreciation and value of literary works. At a more advanced level, society can participate in creating literary works for bolder self-expression. The courage to create a literary work was realized up to the publication stage so that the work could be enjoyed and provide teaching to a wider audience.

5. DISCUSSION

This research focuses on revealing framing using Robert Entman's approach. As research conducted by Hafidli et al. (2023). The research attempts to show and highlight special aspects of content published by the media using framing to influence the public according to the media's interests. Framing research is carried out because the content of media is closely related to the

culture of a group. Therefore, the message or information presented is constructed according to the audience's beliefs. This research revealed that there are different characteristics of each media for presenting content (the research looked at content in the form of news), ranging from small to significant differences in characteristics. These characteristics arise because there are several prominent points in Entman's approach which include problem identification, causal identification, moral evaluation, and treatment recommendation. Similar to research conducted by Ramadhan et al. (2023), framing is a media communication component that organizes and packages information about an issue. Media content packaging can influence public perception. Framing attempts to subtly distort the truth by selecting information or highlighting certain aspects. Research also reveals media content in the form of news. The novelty of this research from previous research is that the object is a literary work published in digital media. The perspective of ontology, epistemology, and axiology from the context of this research is a framing analysis that reveals the highlighting of four aspects of Entman's approach more critically.

As the results of the analysis of the ontology section, confirm the evidence that the three poems used as research data truly reflect the Kanjuruhan tragedy. Ontological aspects challenge the subject matter of the field of study (Unwakoly, 2022). This means that the source of the discussion is the first thing that must be checked to arrive at scientific truth. A discourse that is analyzed critically to develop action is obtained through an ontological perspective. So, ontology is indeed the main topic of discussion because it discusses reality or facts related to rational principles that we want to know more about (Rokhmah, 2021). The research has placed the results of ontology analysis in the first part. The poem entitled "Kanjuruhan" was written by Lailatul Kiptiyah and two poems were written by Candra Malik, namely "Who Ignite the Flare?" and "O, How Poor You Are, Malang" emphasizes the Kanjuruhan tragedy seen from the title of the poem, word choice and sentence structure, as well as information about the time of writing listed in the three poems. Simatupang (2021) states that the title can represent the substance of the entire content. The dramatization of the title is made to make readers interested in reading. The diction "Kanjuruhan, flare, dan Malang" which appears in the title of the poem shows that the author of the poem used his point of view to speak out about the Kanjuruhan tragedy. Moreover, the words "Kanjuruhan" and "Malang" indicate the place where the tragedy occurred. The choice of words and sentence structure in the content of the poem explains the title. Prioritizing content is one of the characteristics of mass communication (Sofian & Lestari, 2021).

The results of the analysis of the epistemology section underlie the discussion of poetry framing with Robert N. Entman's theory which includes problem identification, causal identification, moral evaluation, and treatment recommendation. Epistemology is an explanation of science. Epistemology presents a discussion of how science works for the realization of scientific activities (Siti et al., 2022). Framing is revealed more clearly in this section. The results of the problem identification analysis show the dominance of poetry content oriented toward victims and families by exposing negative things about the impact of the Kanjuruhan tragedy. The problem identification stage sees how events are understood by someone when an issue or problem arises (Leliana et al., 2021). These results mean that the poem's creator understood the Kanjuruhan tragedy as a completely negative event.

Next, the causal identification stage looks at the police and authorities who are the source of the problem, starting from the role of the trigger to the aftermath of the riot. The results of this analysis are in line with the results of the previous stage. Dewi & Setiawan (2022) explain that the causal identification stage can estimate the cause of a problem from an event. Apart from that, this stage can also identify actors in a mass media content frame. Because the three poem creators viewed the

Kanjuruhan tragedy as a negative thing that had a bad impact on the victims and family members, the poem creators certainly thought that the cause of the problem was someone other than the victim and family members. The moral evaluation stage found the results that there was a sharpness in the criticism and reflection conveyed by the composer of the poem. This stage looks at the arguments or justifications that support the definition and causes of the problem. Thus, the three poems with the theme of the Kanjuruhan tragedy criticize the police and those in authority by looking at the impact on the victims. Meanwhile, reflection refers to the use of diction that describes the horror of the tragedy. This aims to encourage readers to think so that a similar tragedy does not happen again. Finally, the treatment recommendation stage shows that the poem with the theme of the Kanjuruhan tragedy in jawapos.com presents recommendations for preventive (through reflection) and repressive (through criticism) solutions. The recommended solutions are aimed at the community and government institutions. The treatment recommendation stage is used to assess what the content creator wants. How to solve problems depends on defining the events and causes of the problem (Alrizki & Aslinda, 2022). Therefore, the three poems contain recommendations for solving problems that focus on holding government institutions accountable.

The axiology section represents the benefits achieved from a scientific study (Inayati et al., 2023). This analysis of the framing of the poem with the theme of the Kanjuruhan tragedy in the Jawa Pos media contains benefits in the moral and aesthetic realms in the digital era. These benefits also show the urgency and novelty of this research. In the moral aspect, framing analysis contains the urgency for people to be selective in choosing media and ideology. In the aesthetic aspect, poetry as a type of literary work that is presented in beautiful language is entertaining and provides moral teaching. It can also be an object that is considered for the background of its creation in media content publications so that literary works cannot be separated from the media's framing.

6. CONCLUSION

From an ontological perspective, the object of scientific study in this research is a poem with the theme of the Kanjuruhan tragedy which has been published on the jawapos.com site. The epistemological perspective directs the analysis using the Entman framing approach by fulfilling four elements which shows the result that the framing of the poem with the theme of the Kanjuruhan tragedy in the Jawa Pos digital media contains the sharpness of criticism and reflection by raising solidarity on the issue of humanism which indicates the creator's partiality towards the victims and criticizing state institutions and authorities. On the other hand, from an axiological perspective, the results of the analysis found benefits in the moral and aesthetic realms.

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