


Recontextualizing Situational Crisis Communication Theory for Ethnicity, Religion, Race, and Intergroup Relations-Sensitive Crisis Communication in Indonesia through the Case of "Muhammad-Maria"

 <https://doi.org/10.31004/jele.v11i2.2210>

*Ghevira Mikyal Azzahra, Yohannes Don Bosco Doho^{ab} 

¹²LSPR Institute of Communication and Business, Indonesia

Corresponding Author: gheamikyala@gmail.com

ABSTRACT

This study recontextualizes Situational Crisis Communication Theory (SCCT) to better explain crises involving ethnicity, religion, race, and intergroup relations (SARA) in Indonesia through the case of Holywings' "Muhammad-Maria" promotion in 2022. Using a qualitative design that combines an integrative literature review and an intrinsic case study, the research develops the Culturalized SCCT Model for SARA-Based Crises (CSM-SARA). Empirical data were collected through desk research from multiple sources, including mainstream media reports (such as CNN Indonesia, Detik, Kompas, and Suara.com), official statements from Holywings, government and police announcements, legal documents related to regulatory actions, and Holywings' social media posts. The data were analyzed using template analysis based on six categories in the proposed model. The findings show that SARA-related crises extend beyond reputational threats and begin with sacred-value violations that trigger moral outrage, strong attributions of responsibility, and government intervention. These dynamics highlight the importance of culturally grounded crisis responses and the restoration of social legitimacy. The CSM-SARA model extends SCCT by providing a framework better suited to religiously and culturally plural societies such as Indonesia.

Keywords: SARA Crisis, SCCT, Social Legitimacy, Moral Outrage, Crisis Communication

Article History:

Received 12th February 2026

Accepted 06th March 2026

Published 07th April 2026



INTRODUCTION

On June 22, 2022, Holywings Indonesia published a promotion offering free alcoholic beverages for customers named "Muhammad" or "Maria" through its official social media accounts. The promotional material featured a poster of a gin bottle with the provocative text: "Looking for Muhammad and Maria, we'll give you Gordon's Dry Gin or Gordon's Pink for free. Never Stop Flying... TELL MUHAMMAD AND MARIA TO COME TO HOLYWINGS NOW!" The post immediately attracted public attention and was first widely reported by national media outlets such as CNN Indonesia and detikcom, which highlighted the immediate public outcry (CNN Indonesia, 2022; Detik.com, 2022).

As a religiously diverse nation, the Indonesian public viewed the "Muhammad-Maria" promotion as inappropriate, as it used the names of two figures considered sacred in religious traditions for the marketing of alcoholic beverages. The content was perceived as a form of desecration of religious symbols and socially sensitive, as it touched on issues of identity related to religion and community groups. The strong reaction is understandable, given the high sensitivity of religious issues in Indonesia in the public sphere. Any action deemed to violate sacred values almost always triggers a strong moral reaction from the public (Dzaljad et al., 2022; Saepullah, 2019).

After receiving widespread criticism, Holywings deleted the post and issued a public apology on June 23–24, 2022. However, the statement also drew criticism for its tendency to

blame internal company staff (Detik.com, 2022). Rather than defusing the situation, this defensive response fueled further outrage on social media. Netizens deemed Holywings a lack of responsibility and demanded strict sanctions. The digital footprint of the promotion continued to circulate widely even after the original post was deleted, further amplifying public anger. Hundreds of thousands of condemnatory comments flooded Holywings' social media accounts, demanding real accountability. This phenomenon reflects the emergence of digital moral outrage, the expression of moral outrage that is disseminated and amplified through digital platforms.



Figure 1. Holywings "Muhammad-Maria" Promotional Post, June 22, 2022
Source: (CNN Indonesia, 2022)

This phenomenon aligns with (Gray, 2025) view, which states that violations of moral or sacred values often trigger outbursts of public anger, which are viewed as legitimate ethical responses. Social media then accelerates this escalation because the digital space lowers barriers for individuals to express anger, allowing moral outrage to spread rapidly and massively (Crockett, 2017). The growing public pressure ultimately prompted concrete action outside the digital space. The wave of protests on social media escalated into real-world pressure when several community organizations reported Holywings to law enforcement on charges of blasphemy. The Jakarta Metropolitan Police subsequently named six Holywings employees as suspects for allegedly violating Article 156a of the Criminal Code concerning blasphemy. Holywings management also announced the dismissal of the six employees as a form of internal company sanction.

Meanwhile, the Jakarta Provincial Government took administrative action by revoking Holywings' business license and closing 12 of its outlets on June 28, 2022, as reported by Reuters (Reuters, 2022). Officially, the closure was based on licensing violations, namely the lack of a bar certificate and misuse of an alcohol sales permit. However, the momentum and urgency of this action cannot be separated from the controversy surrounding the promotion of "Muhammad-Maria," which triggered significant social and political pressure. This demonstrates that the Holywings crisis not only impacted the organization's reputation but also developed into a multidimensional crisis encompassing social, legal, and local political dimensions.

This incident emphasized that issues related to ethnicity, religion, race, and intergroup relations (SARA), particularly those involving violations of religious symbols, are a type of crisis that not only threatens an organization's reputation but can also trigger broad social and legal consequences. From the perspective of crisis communication theory, this incident can be categorized as a preventable crisis, meaning a crisis that could have been prevented because it arose due to the organization's own actions or omissions (Coombs & Holladay, 2010). The public held Holywings fully responsible for the crisis because the use of the name of a religious figure in an alcoholic beverage promotion was considered a decision that could have been avoided if the organization had been sensitive to social and religious norms. Within the Situational Crisis Communication Theory (SCCT) framework developed by Coombs, crises with a high degree of attribution of responsibility have the potential to pose a serious reputational threat to an organization (Coombs, 2007, 2018; Coombs & Holladay, 2010).

However, the complexity of crises with racial and ethnic nuances, such as the Holywings case, demonstrates a dimension that has not been fully addressed within the SCCT framework. To date, SCCT has generally focused on perceptions of crisis responsibility and organizational communication response strategies based on crisis categories such as victim,

accidental, and preventable (Coombs, 2007, 2018). The theory's primary focus lies in managing threats to an organization's reputation through communication strategies appropriate to the degree of attribution of responsibility. However, despite its widespread adoption globally, SCCT still tends to be oriented toward organizational reputation and relatively underdeveloped dimensions of crises rooted in violations of moral values, sacred values, and cultural and religious sensitivities.

In the context of a crisis involving violations of sacred values, the impacts are not only related to the organization's reputation but also affect its social legitimacy in the eyes of the public. Such crises often trigger collective moral outrage involving the wider community, political actors, and state authorities. In a multicultural and religious society like Indonesia, the attribution of responsibility is influenced not only by public perception of the organization but also by cultural norms, religious values, communal sentiments, and social pressure on the government to take action (Health L. & O'Hair, 2010; Syam et al., 2022). Thus, crisis communication involving ethnicity, religion, race, and intergroup relations (SARA) has more complex dynamics than typical organizational crises.

Previous studies on the Holywings case and similar crises have generally focused on social media aspects, legal implications, or public relations practices separately (Diana & Ayuningtyas, 2023). Research on the role of sacred values in crisis communication, particularly in the context of Muslim communities or Southeast Asia, is relatively limited. Other research has also highlighted how crises involving religious symbols in the digital space triggering the mobilization of public anger and widespread social pressure on organizations (Syam et al., 2022). This study demonstrates that violations of religious symbols or values can quickly trigger a collective societal response, amplified by social media. However, most of this research still positions this phenomenon as a digital communication issue or social conflict, without directly linking it to the development of a crisis communication theoretical framework, particularly Situational Crisis Communication Theory (SCCT).

Based on this background, this study aims to recontextualize Situational Crisis Communication Theory (SCCT) through a case study of the "Muhammad-Maria" controversy involving Holywings Indonesia. This recontextualization is carried out by integrating several important concepts that have not been widely accommodated within the SCCT framework, such as sacred value violation, collective moral outrage, high attribution of responsibility, the role of the government as a crisis actor, culture-based communication strategies, and the restoration of the organization's social legitimacy.

Academically, this research is expected to contribute to the development of crisis communication theory that is more sensitive to cultural and religious contexts, particularly in Muslim societies and Southeast Asian countries. Practically, the findings of this study are expected to serve as a reference for public relations practitioners in designing more adaptive and comprehensive crisis communication strategies when facing crises related to ethnicity, religion, race, and intergroup relations (SARA).

METHOD

Research Approach and Design

This research employs a qualitative approach with a mixed methods design that combines conceptual analysis and an intrinsic case study. This approach was used to formulate a new theoretical framework and assess its relevance in the context of the crisis related to ethnicity, religion, race, and intergroup relations (SARA) in Indonesia through a recontextualization process based on Situational Crisis Communication Theory (SCCT).

Conceptual Model Development Stage

The initial stage of the research involved an integrative literature review aimed at integrating various perspectives in crisis communication studies. The literature analyzed included SCCT theory, the concept of moral outrage, sacred-value violations, attribution of responsibility, and the relationship between government and religious institutions. This review included international academic sources and research related to the Holywings case.

This synthesis process resulted in a conceptual framework called the Culturalized SCCT Model for SARA-Based Crises (CSM-SARA).

Research Case Study

In the next stage, the research used an intrinsic case study approach, focusing on the "Muhammad-Maria" promotional event by Holywings in June 2022. The case was selected purposively because the event reflected a crisis with a high level of religious sensitivity and provided relevant empirical data to test the application of the CSM-SARA model.

Data Collection Techniques

Data was collected using desk research techniques, including in-depth searches of documents, public archives, mainstream media coverage (CNN Indonesia, Detik, Kompas, Suara.com), Holywings social media posts, police statements, and government responses (Jakarta Provincial Government and law enforcement). The data collection covered the period from the outbreak of the crisis (late June 2022) to several months thereafter to map the evolving responses of organizations, the public, and regulators. To increase the reliability of the information, the research also employed source triangulation.

Data Analysis Techniques

The collected data were analyzed using template analysis, referring to the six main categories in the CSM-SARA model: sacred-value violation, moral outrage, high-responsibility attribution, government-religion nexus, culturally-grounded rebuild strategies, and social legitimacy restoration. All empirical data was then mapped into these categories to identify patterns in the dynamics of the crisis.

Research Validity and Generalization

The research findings were directed at analytical generalization, namely assessing the extent to which the developed conceptual model was able to explain the dynamics of the cases analyzed. The validity of the research results was strengthened through the use of multiple data sources and the application of triangulation to verify the information obtained.

Research Limitations

This research has limitations, primarily related to the possibility of interpretive bias due to the researcher's involvement in developing the conceptual model. To minimize this, the entire analysis process was always based on available empirical data. Future research is recommended to use quantitative approaches, such as surveys or experiments, to test the CSM-SARA model in a broader context.

FINDINGS AND DISCUSSION

Chronology and Empirical Facts

The Holywings crisis began with a promotional post featuring the names "Muhammad" and "Maria" on June 22, 2022. According to Situational Crisis Communication Theory (SCCT), such a case would typically be categorized as a preventable crisis, where stakeholders attribute high responsibility to the organization. In this situation, SCCT predicts that the organization should adopt rebuild strategies, such as a prompt apology and corrective action, to mitigate reputational damage and restore stakeholder trust.

However, what occurred in the Holywings case illustrates a more complex dynamic characteristic of SARA-based crises. On June 23, Holywings issued a public apology through its official Instagram account, stating that the promotion using the names Muhammad and Maria had been created by the promotion team without approval from central management and that internal sanctions had been imposed. From an SCCT perspective, this statement represents an attempt at a rebuild strategy through apology and corrective action. Yet, instead of calming the situation, the response triggered cynical reactions on social media.

This divergence highlights a key limitation of SCCT. While the theory assumes that an apology in a preventable crisis can help reduce reputational damage, it does not account for sacred-value amplification. In the Holywings case, the use of names associated with religious

figures was interpreted as a violation of sacred values, transforming the crisis from a reputational problem into a moral and cultural offense. As a result, the apology did not function as a reputational repair mechanism but instead intensified public outrage.

The escalation became evident between June 24 and June 26, when social media timelines were flooded with criticism and the hashtag #BoycottHolywings trended on Twitter. SCCT predicts that stakeholders in a preventable crisis will express anger and demand accountability, potentially leading to reputational harm for the organization. However, in the context of a SARA crisis, the reaction extended far beyond reputational evaluation. Public responses were characterized by collective moral outrage, with multiple community groups mobilizing both online and offline actions.

Organizations such as Pemuda Pancasila and the Forum Batak Intelektual (FBI) formally reported Holywings to the Jakarta Metropolitan Police, arguing that the promotion had offended religious sentiments. On June 27, the police announced that six members of the Holywings creative team had been named suspects under the Electronic Information and Transactions (ITE) Law and blasphemy provisions. At the same time, Holywings management reiterated that the individuals responsible were part of the promotion team rather than central management.

From the perspective of SCCT, such legal consequences are not explicitly integrated into the theory's predictive framework. SCCT primarily focuses on how communication strategies influence reputational perceptions. However, the Holywings case demonstrates that in SARA-related crises, public attribution of responsibility can trigger legal and regulatory escalation, which lies beyond the scope of the original model. The crisis therefore shifted from a communication issue to a broader socio-legal conflict.

The involvement of government authorities further illustrates this gap. On June 28, the Governor of Jakarta, Anies Baswedan, through the One-Stop Integrated Service Agency (PTSP), revoked the operating permits of 12 Holywings outlets in Jakarta. Officially, the decision was justified by administrative violations related to alcohol licensing regulations. SCCT does not explicitly anticipate such government intervention as part of crisis resolution, as the theory primarily conceptualizes crisis communication as an interaction between organizations and stakeholders.

In a SARA crisis, however, public pressure often compels authorities to intervene in order to maintain social stability and respond to moral demands from the community. The revocation of Holywings' licenses was widely interpreted by the public as a form of punishment aligned with societal expectations. This dynamic illustrates another limitation of SCCT: the theory does not incorporate the government-religion nexus, where regulatory action becomes a key mechanism for resolving crises rooted in cultural or religious sensitivities.

As the crisis continued, the consequences extended beyond communication or legal proceedings. Holywings faced severe reputational and economic damage. Investors and shareholders began restructuring operations, including rebranding certain outlets; for instance, one of the major outlets, Holywings Gold, was renamed in January 2023. By the end of 2022, many Holywings locations had ceased operations.

SCCT predicts that reputational damage in preventable crises may lead to declining stakeholder support and loss of trust. Nevertheless, the Holywings case demonstrates a more severe outcome. In SARA crises, reputational damage can evolve into moral delegitimization, where the organization loses not only stakeholder trust but also its broader social license to operate. A brand sentiment survey conducted in August 2022 reported that more than 80% of social media sentiment toward "Holywings" was negative, indicating the collapse of public legitimacy.

This case therefore illustrates a fundamental limitation of SCCT. While the theory effectively explains how attribution of responsibility influences reputational threat and communication strategy, it does not account for crises triggered by violations of sacred cultural values. In such contexts, reputational repair alone is insufficient because the crisis is framed

as a moral offense requiring punishment, regulatory intervention, and broader social reconciliation.

Analysis Based on the CSM-SARA Model

The analysis of the Holywings case using the Culturized SCCT Model for SARA-Based Crisis (CSM-SARA) demonstrates that the crisis cannot be explained solely as a communication error. Instead, it represents a violation of sacred values linked to the collective religious identity of Indonesian society. Each layer shows how the crisis unfolded beyond the explanatory scope of classical Situational Crisis Communication Theory (SCCT).

Sacred-Value Violation

SCCT would classify the Holywings case as a preventable crisis, where stakeholders attribute high responsibility to the organization due to internal negligence. Under this logic, reputational threat arises primarily from organizational fault. However, the crisis emerged not merely from operational error but from the perceived misuse of religious names "Muhammad" and "Maria" in a promotional campaign. Such communication was interpreted as violating sacred values tied to religious identity. Studies show that religious symbolism in public communication can easily trigger sacred-value violations when handled insensitively (Cohen & Soukup, 2023).

Moral Outrage Activation

SCCT predicts that high responsibility attribution may produce stakeholder anger and reputational damage. Yet in the Holywings case, public reactions escalated beyond dissatisfaction into collective moral outrage. The hashtag #BoycottHolywings quickly spread across social media, while religious and community organizations publicly condemned the promotion. The outrage crossed religious boundaries, as both Muslim and Christian communities expressed offense. Digital platforms further amplified the reaction, accelerating the crisis nationally. While SCCT acknowledges stakeholder anger, it does not fully explain how moral emotions and digital amplification transform criticism into collective mobilization. The CSM-SARA model therefore treats moral outrage as a distinct escalation layer.

High-Responsibility Attribution

In SCCT terms, preventable crises generate strong responsibility attribution and require accountability. The Holywings case confirms this prediction but also reveals a deeper dimension: the public interpreted the promotion as a deliberate marketing tactic, not merely a mistake. Holywings' attempt to attribute the promotion to its creative team created a perception gap between management and stakeholders. Such blame-shifting is known to intensify distrust in high-responsibility crises (Coombs & Holladay, 2010). Government sanctions and legal action against staff further reinforced public perceptions that the wrongdoing was serious and systemic. Although SCCT explains reputational threat under high attribution, it does not fully capture how moral judgment intensifies responsibility perceptions in culturally sensitive crises.

Government-Religion Nexus

SCCT primarily focuses on organizational communication strategies and does not explicitly incorporate the role of government in crisis resolution. In the Holywings case, however, authorities quickly intervened. The Jakarta Provincial Government ordered the closure of multiple outlets, while the police initiated legal proceedings against members of the promotional team. Although licensing violations were cited as the formal justification, these measures were widely interpreted as responses to public pressure rooted in religious concerns. This illustrates a government-religion nexus, where regulatory intervention functions as a mechanism to restore social order and demonstrate that moral norms are being upheld – an element largely absent from the SCCT framework.

Culturally Grounded Rebuild Strategies

SCCT recommends rebuild strategies such as apology and compensation for preventable crises. Holywings attempted partial implementation through public apologies, employee relocation assistance, and rebranding efforts that removed the "Holywings" identity in some outlets. However, within Indonesia's sociocultural context, crisis recovery often

requires symbolic reconciliation with affected communities. No visible initiatives involved dialogue with religious leaders or broader cultural restitution. This suggests another limitation of SCCT: the theory emphasizes reputational repair but does not incorporate culturally grounded reconciliation mechanisms, which may be essential in identity-based crises.

Social Legitimacy Restoration

SCCT assumes that appropriate response strategies can gradually restore reputation. Yet the Holywings case indicates that legitimacy recovery in sacred-value crises is far more difficult. By early 2026, the brand had not fully regained social legitimacy. Operations in Jakarta ceased entirely, while some outlets in other regions operated under different names. Public resistance to potential reopening plans indicated that the collective memory of the controversy remained strong. The CSM-SARA model suggests that insufficient rebuilding efforts at the cultural level hinder legitimacy restoration. In such cases, organizations may survive operationally through rebranding but still struggle to regain social acceptance.

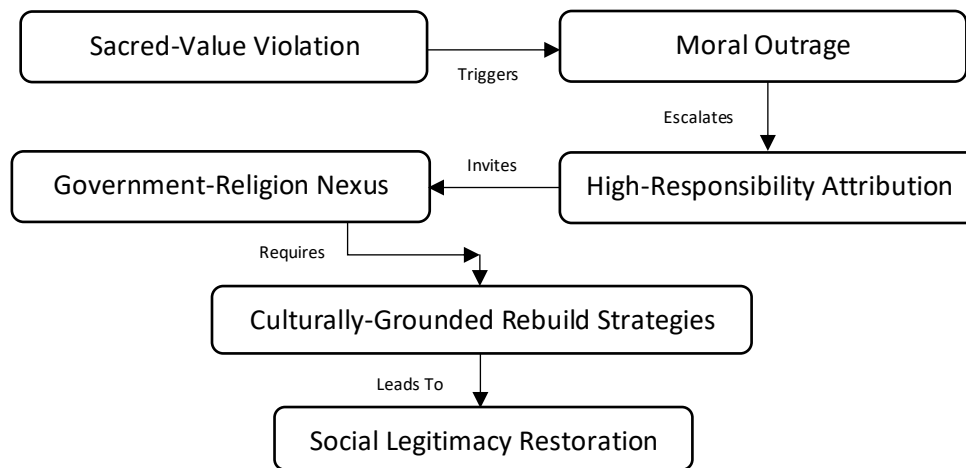


Figure 2. *Culturized SCCT Model For SARA- Based Crisis (CSM SARA)*

Source: (Data Processed, 2025)

This case demonstrates several limitations of classical SCCT. First, the theory cannot adequately predict the scale and intensity of escalation following sacred-value violations. Second, apology-based rebuild strategies alone are insufficient when stakeholders demand moral accountability rather than reputational repair. Third, SCCT underestimates the role of government intervention as a central mechanism in resolving culturally sensitive crises. The CSM-SARA model addresses these gaps by integrating sacred-value violation, moral outrage, and regulatory intervention into the crisis process. These elements explain why SARA-based crises follow escalation patterns different from conventional corporate crises. Overall, the Holywings case confirms the relevance of the six CSM-SARA layers from the initial value violation to the eventual loss of social legitimacy. While the model requires further testing across other SARA-related crises, it provides a more comprehensive framework than classical SCCT for understanding crises rooted in cultural and religious sensitivities.

Discussion

The findings of this study offer several practical implications for crisis communication practitioners, particularly in culturally diverse contexts such as Indonesia. First, cultural literacy must become a core competency in public relations practice. Classical SCCT assumes that crises emerge primarily from operational or reputational risks. However, the Holywings case demonstrates that crises may originate from violations of culturally sensitive values. PR and creative teams therefore need training in cultural, religious, and interfaith awareness to identify potential SARA risks before communication content is released (Hariyanto & Dharma, 2020). The Holywings controversy illustrates how the absence of such sensitivity can transform a marketing message into a large-scale moral crisis.

Second, crisis management in SARA-related issues requires early engagement with external stakeholders. While SCCT focuses mainly on organizational responses to

stakeholders, this case shows that collaboration with authorities and community leaders can play a critical role in crisis containment. Proactive communication with government institutions or religious leaders may help demonstrate accountability and reduce public suspicion. Such collaboration can also prevent escalation by aligning organizational responses with broader social expectations.

Third, effective apologies in culturally sensitive crises require deeper acknowledgment of responsibility. SCCT recommends rebuild strategies that include apology and corrective action (Coombs, 2018). However, the Holywings apology was widely perceived as inadequate because it shifted blame to the creative team rather than acknowledging management responsibility. In SARA-related crises, apologies should include three core elements: acknowledgment of wrongdoing, expression of remorse, and commitment to corrective action. Beyond these elements, culturally sensitive crises may require additional appeasement gestures that demonstrate empathy toward affected communities. These gestures may include symbolic actions such as supporting interfaith initiatives or contributing to community programs. Such efforts are not intended as material compensation but as expressions of genuine respect and reconciliation (Faustyna & Rudianto, 2022).

Fourth, SARA crises often produce long-term reputational stigma, making prevention more important than response. Organizations should therefore establish internal communication protocols that explicitly prohibit promotional content that could offend religious or ethnic sensitivities. Integrating cultural risk assessment into communication approval processes can significantly reduce the likelihood of similar crises.

Finally, the Holywings case also highlights implications for government and regulatory institutions. Strong regulatory action and clear public communication can help contain escalation when crises involve sensitive social values. However, such responses must remain proportionate and transparent to avoid perceptions of excessive repression. In this case, the government relied on licensing violations as the formal basis for sanctions, demonstrating how regulatory mechanisms can be used to stabilize public tensions. Overall, the case underscores the need for governments to develop specialized crisis communication protocols for culturally sensitive issues, particularly those involving religion. Strengthening government communication capacity in this area aligns with broader recommendations that public institutions improve their ability to manage crises involving public moral sensitivities (Syam et al., 2022).

CONCLUSION

This research highlights the need to recontextualize Situational Crisis Communication Theory (SCCT) to better explain crises involving ethnicity, religion, race, and intergroup relations (SARA) in Indonesia, as illustrated by the Holywings "Muhammad-Maria" case, where violations of religious values not only caused reputational damage but also triggered collective moral outrage, strong responsibility attributions, government intervention, and demands for restoring social legitimacy. The proposed CSM-SARA model introduces six analytical layers—sacred-value violation, moral outrage activation, high-responsibility attribution, government-religion nexus, culturally grounded rebuild strategies, and social legitimacy restoration—emphasizing that such crises are fundamentally moral and cultural conflicts involving multiple stakeholders, including the public, religious communities, and government institutions, and that their resolution focuses on restoring social harmony rather than merely repairing reputation. Practically, the findings stress the importance of cultural literacy and value-sensitive communication for corporate practitioners, the need for multinational companies to adapt global strategies to local cultural contexts, and the role of policymakers in managing crises through regulatory intervention and effective public communication; furthermore, future research is encouraged to test the model across different SARA-related crises using quantitative methods and to explore the influence of factors such as religiosity, media framing, communication ethics, and government responses to strengthen the model's empirical and theoretical contributions.

ACKNOWLEDGMENTS

The author expresses her deepest appreciation and gratitude to all parties who have supported the development and completion of this article. Special thanks are extended to her supervisors and colleagues who provided input, constructive criticism, and academic guidance, which significantly improved this article. She also extends her appreciation to previous researchers whose work served as important references in developing the conceptual framework and analysis of this study. Finally, she acknowledges that this article still has limitations. Therefore, constructive criticism and suggestions are highly appreciated for the development of further research.

REFERENCES

- Cohen, J., & Soukup, P. (2023). *The Handbook of Religion and Communication*. In *Routledge*.
- Coombs, W. T. (2007). Protecting Organization Reputations During a Crisis: The Development and Application of Situational Crisis Communication Theory. *Academic Research*, 10, 163–176.
- Coombs, W. T. (2018). *Ongoing Crisis Communication: Planning, Managing, and Responding*. In *SAGE Publications*.
- Coombs, W. T., & Holladay, S. J. (2010). *The Handbook of Crisis Communication*. In *Blackwell Publishing Ltd*.
- Crockett. (2017). Moral Outrage In The Digital Age. *Nature Human Behaviour*, 1, 769–771. <https://doi.org/10.1038/s41562-017-0213-3>
- Detik.com, T. (2022). 7 Fakta Promo “Minuman untuk Muhammad” Holywings Berujung Jerat Pidana. *Detik.Com*.
- Diana, M., & Ayuningtyas, F. (2023). The Implementation of Situational Crisis Communication Theory (SCCT) through Social Media in Handling Communication Crisis at Holywings. *International Journal of Multicultural and Multireligious Understanding*, 10(8), 74–82. <https://doi.org/10.18415/ijmmu.v10i8.4897>
- Dzaljad, R. G., Firmantoro, V., Rahmawati, Y., Pranawati, R., Setiawati, T., Tiara, A., Mustika, S., Prasetya, H. M., Hariyati, F., Aprilyanti, Khotimah, W. Q., Amirullah, Fajri, M., Khohar, A., & Agustini, V. D. (2022). Etika Komunikasi: Sebuah Paradigma Integratif. In *Gramasurya*.
- Faustyna, & Rudianto. (2022). *Strategi Komunikasi Krisis*. In *UMSU Press*.
- Gray, K. (2025). *Outraged: Why We Fight About Morality and Politics and How to Find Common Ground*. In *Pantheon Books*.
- Hariyanto, D., & Dharma, F. (2020). *Buku Ajar Komunikasi Lintas Budaya*. In *Umsida Press*.
- Health L., R., & O’Hair. (2010). *Handbook of Risk and Crisis Communication*. In *Routledge*.
- Indonesia, C. N. N. (2022). 6 Fakta Kasus Holywings soal Promo Alkohol untuk Muhammad Maria. *CNN Indonesia*.
- Reuters. (2022). *Indonesia Bar Chain Shut After Blasphemy Charges Over Drinks Promotion*. *Marketscreener.Com*.
- Saepullah, U. (2019). *Komunikasi Lintas Budaya dan Agama*. In *CV. Mimbar Pustaka*.
- Syam, H. M., Azman, & Yanuar, D. (2022). *Komunikasi Krisis : Strategi Menjaga Reputasi Bagi Organisasi Pemerintah*. In *Dinas Komunikasi, Informatika, dan Persandian Aceh*.