



## PUBLIC TRUST CONSTRUCTION AND AUDIENCE RECEPTION OF PUBLIC SOLIDARITY MOBILIZATION BY FERRY IRWANDI DURING THE 2025 SUMATRA FLOOD DISASTER ON X

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### ABSTRACT

*The 2025 Sumatra Flood disaster triggered a rapid mobilization of public solidarity in media X and demonstrated how public trust was built through digital communication practices. This study aims to analyze the construction of public trust and audience reception of the mobilization of public solidarity mobilized by Ferry Irwandi as a non-state actor. A qualitative approach with a case study design was used within a constructivist paradigm. Primary data were collected from public conversations in media X using Brand24, covering posts, comments, and netizen interactions from the initial phase of the disaster to the peak of mobilization. Data were analyzed through an integration of Krippendorff's qualitative content analysis with Robert N. Entman's framing theory to map problem definitions, diagnose causes, moral judgments, and treatment recommendations, and Stuart Hall's audience reception theory to read dominant hegemonic positions, negotiations, and opposition. The findings show that the framing in media X frames the disaster as a humanitarian crisis that demands a rapid response, highlights bureaucracy as an obstacle, and positions Ferry Irwandi as a responsive and credible figure, so that direct public participation through donations is understood as the most effective solution. Audience reception reveals a multi-layered spectrum of acceptance, where support and advocacy reproduce the symbolic legitimacy of non-state actors, neutrality reflects contextual evaluation, and criticism serves as a public testing mechanism that reinforces moral standards of solidarity. This study confirms that public trust in disaster situations is formed through the relationship between the visibility of actions, the structure of meaning frames, and audience negotiation in the digital public sphere.*

**Keywords:** Public Trust, Audience Reception, Framing, Public Solidarity, Media X, Flood Disaster

## 1. INTRODUCTION

The 2025 Sumatra Flood disaster triggered an emergency response that developed simultaneously in physical and digital public spaces (Meidyana, 2025). The flow of information regarding the impact of the disaster, the needs of victims, and calls for help spread rapidly through social media, especially X media, so that the disaster was not only understood as a natural event, but also as a communication event that shaped collective emotions and public action. This condition marked a change in the disaster response landscape that was increasingly determined by the dynamics of digital communication (Alinejad, 2023; Castells, 2016).

This public response was concretely reflected in the fundraising effort, which successfully surpassed Rp 10 billion in a very short time. The speed of this donation accumulation demonstrates that public trust can be formed and activated almost instantly when the disaster narrative is presented persuasively and resonates with the audience's social experiences. This pattern demonstrates that public solidarity no longer relies solely on formal institutional mechanisms.

Netizens' attention during the aid mobilization process was unevenly distributed, but concentrated on a single non-state actor, Ferry Irwandi, who emerged as the primary driver of public solidarity. Conversations on media outlet X consistently reproduced narratives that positioned this figure as a moral, communicative, and operational reference point in disaster response. This concentration of attention demonstrates that individual actors can function as central nodes in digital solidarity networks.

The speed of the movement mobilized by these non-state actors appears to outpace the government's institutional response, which tends to proceed through multi-layered administrative procedures. This difference in tempo creates a clear contrast in public discourse between the flexibility of non-state actors and the structural limitations of formal institutions. This contrast then forms the basis for public assessments of the effectiveness and credibility of each actor (Asmara et al., 2020; Collier & Morton, 2024).

Speed of response in a crisis context is a key factor in building public trust because it directly relates to perceptions of concern and capacity to act. Media X enables horizontal and instant solidarity coordination without lengthy bureaucratic procedures. This characteristic opens up space for non-state actors to operate with a more adaptive and responsive communication logic to emergency situations.

This situation explains why non-state actors are able to fill the symbolic void when institutional responses are perceived as slow or inadequate. When speed and clarity of action are the public's primary expectations, institutional delays have the potential to shift symbolic authority to alternative actors capable of acting more quickly and measuredly. This shift is not only practical but also discursive.

Empirical confirmation of this phenomenon is evident in the fact that the mobilization of public donations occurred before the comprehensive structure of state aid policies and distribution. The narrative circulating in media outlet X emphasized the effectiveness, speed, and transparency of public movements mobilized by non-state actors. This pattern of reporting and conversation reinforced the perception that direct action was more meaningful than formal procedures with yet to yield results (Lee et al., 2024).

Netizens' reactions in comments, reposts, and online discussions expressed a higher level of trust in non-state actors than in government institutions (Diyanti & Mazaya, 2022;

Ramadhani et al., 2023) . These expressions encompassed not only emotional support but also symbolic legitimacy, repeatedly reproduced in the form of praise, defense, and affirmation of the actors' credibility. The reproduction of such messages indirectly positioned the government as a secondary actor in the disaster discourse.

These factual conditions indicate that Ferry Irwandi is perceived as an actor capable of overtaking the government's response in the context of mobilizing public solidarity. The absence of bureaucratic barriers allows for swift decision-making and action without structural obstacles. Media X serves as a primary arena for establishing alternative legitimacy outside the state.

Public trust in this context is not formed solely by personal figures, but rather through efficient communication and visible concrete actions (Kudrawi et al., 2025) . The combination of consistent narratives, swift action, and transparent aid distribution are crucial factors in strengthening the legitimacy of non-state actors in the public eye. This process emphasizes that trust is a social construct mediated by communication practices.

The dominance of non-state actors in disaster discourse needs to be read as a result of media construction, not as a stand-alone natural fact (Kudrawi et al., 2025) . The media plays a central role in highlighting certain actors, framing the effectiveness of actions, and directing public attention. A critical reading of this process is crucial to prevent symbolic domination from being taken for granted.

Public trust in digital spaces needs to be analyzed as a result of the dynamic process of media framing and audience reception (Kudrawi et al., 2025) . The relationship between the state, public actors, and the media forms a new configuration of symbolic power that demands a communication-based analytical approach. Disaster communication studies become relevant when they are able to capture the dimensions of speed, legitimacy, and negotiation of meaning in the digital public sphere.

Disaster communication studies have focused heavily on institutional governance, risk management, and post-disaster structural impacts. Aung and Lim's (2021) research emphasizes the evolution of collaborative governance between government and non-government actors, while Chakraborty et al. (2021) and Mucherera and Spiegel (2021) focus their analysis on spatial risk and the social vulnerability of victims. These studies enrich our understanding of disasters as policy and structural issues, but pay relatively little attention to how public trust is built, negotiated, and navigated through communication practices in the digital public sphere during a crisis.

The development of digital media has subsequently spurred the emergence of studies utilizing online and social media in the context of disasters. Bailon et al. (2025) demonstrate that disaster framing in online news media operates selectively according to risk management interests, while Hou et al. (2024) and Mendon et al. (2021) position social media as a real-time data source through information extraction and sentiment analysis. These approaches successfully map the flow of public information and emotions, but tend to position social media data as technical or statistical objects, rather than as social texts containing negotiations of meaning, moral judgments, and the construction of actors' legitimacy.

The actor dimension in disaster discourse has also been examined, particularly when disasters are intertwined with issues of politics and power. Mukherjee (2024) uncovered institutional paralysis in flood risk management, while Saragih et al. (2024) showed how

flood discourse on Twitter intersects with electoral political interests. A study of disaster misinformation by Omar and Van Belle (2024) emphasized the importance of narrative management to maintain public trust. This body of research demonstrates that disasters are never politically neutral, but it leaves room for further study on how non-state actors gain symbolic legitimacy through solidarity communication practices on social media.

The research gap arises from the lack of studies that simultaneously link the construction of non-state actors, public trust, and audience reception within a single analytical communication framework. Previous research tends to separate media framing, sentiment analysis, and actor analysis, thus failing to fully explain how the meaning of public solidarity is produced, contested, and received by audiences in the fluid dynamics of digital communication. This position drives the need for an approach that not only examines message content but also the logic of meaning emphasis and audience decoding processes within the public sphere of social media.

Framing theory by Entman's (2018) is used to explain how media and public discourse define problems, diagnose causes, construct moral judgments, and suggest solutions within disaster narratives. This framework allows for a systematic reading of how non-state actors are constructed as credible and effective figures amidst crises. The integration of Stuart Hall's audience reception theory complements the analysis by positioning audiences as active subjects who interpret messages through hegemonic dominant positions, negotiation, and opposition (Hall, 2023). The combination of these two theories provides a conceptual foundation for explaining how public trust in solidarity mobilization is not only produced by media framing but also negotiated and reproduced through audience reception practices in media X.

Based on these conditions, this study is directed to examine the construction of public trust in the mobilization of public solidarity in the context of the 2025 Sumatra Flood Disaster in media X. Framing analysis is used to read how Ferry Irwandi's position is constructed as an actor in media discourse. Reception analysis is used to understand how netizens receive, negotiate, and reproduce the meaning of the mobilization of public solidarity in the digital space.

## 2. RESEARCH METHOD

This research uses a qualitative approach with a case study design to deeply understand the construction of public trust and audience reception towards the mobilization of public solidarity in the 2025 Sumatra Flood Disaster in media X. The qualitative approach was chosen because this research is oriented towards exploring the meaning, process, and dynamics of communication, not on measuring causal relationships or statistical generalizations (Creswell & Creswell, 2022; Weyant, 2022). The case study design allows the research to focus on one specific event that has strong contextual characteristics, so that the relationship between non-state actors, digital media, and audiences can be analyzed comprehensively within the framework of disaster communication.

The constructivist paradigm is used as the epistemological foundation of this research, assuming that social reality, including public trust and actor legitimacy, is formed through communication processes and symbolic interactions (Edmonds & Kennedy, 2020). In this paradigm, trust is not understood as an objective attribute inherent in actors, but rather

as the result of a discursive construction produced through media framing and reinterpreted by audiences. This approach allows the research to read media X as a digital public space where the meaning of solidarity, effectiveness, and morality are openly negotiated.

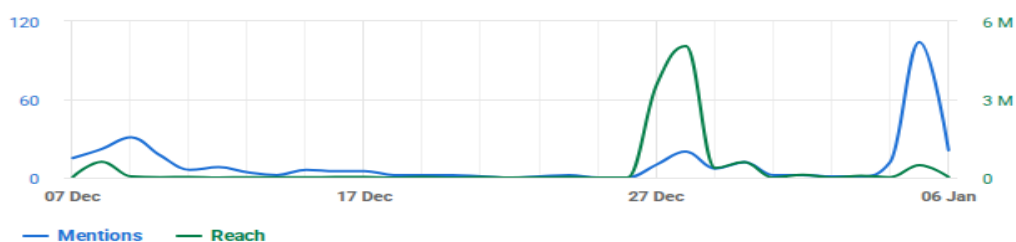
The research data sources consist of primary and secondary data (Gleeson, 2021; Takona, 2024) . Primary data were obtained from public conversations in media X collected using the Brand24 digital monitoring tool over a specific period spanning the initial phase of the disaster to the peak of public solidarity mobilization. This data includes posts, comments, and netizen interactions relevant to aid mobilization and the figure of Ferry Irwandi. Secondary data were obtained from scientific journal articles, academic books, and scientific and journalistic reports that serve to strengthen the theoretical context and assist in the interpretation of empirical findings.

Data analysis was conducted through an integration of Klaus Krippendorff's (2022) qualitative content analysis with Robert N. Entman's framing analysis and Stuart Hall's audience reception theory. Content analysis was used to organize and categorize communication texts based on recurring themes, narratives, and actor representations. The categorization results were then analyzed using Entman's framing framework to identify problem definitions, causal diagnoses, moral judgments, and treatment recommendations, and linked to Hall's reception theory to interpret dominant positions, negotiations, and audience opposition. Data validity was maintained through source triangulation by comparing findings from media X and relevant literature, so that the resulting interpretations were contextual, consistent, and academically accountable (Flick, 2022) .

### 3. RESULT AND ANALYSIS

#### **Analysis of Public Trust Framing in Public Solidarity Mobilization by Ferry Irwandi**

This subchapter discusses how public trust in Ferry Irwandi's mobilization of public solidarity is constructed and produced through communication dynamics in media X. The analysis focuses on the pattern of public attention that develops over time and how the surge in conversation reflects the framing process of the figure, actions, and meaning of public solidarity. This approach allows for an empirical reading of the relationship between the intensity of attention, the construction of meaning, and the legitimacy of non-state actors in the context of disasters.



Overtime Analysis (Source: Brand 24, 2026)

The development of public interest over time shows that conversations about Ferry Irwandi and the mobilization of public solidarity are not linear, but fluctuate according to specific discursive momentum. The data shows an initial phase with relatively low conversation intensity, which then increases sharply at crucial moments. This pattern indicates that public trust does not emerge spontaneously but is activated through events, narratives, and repeated communication exposure.

The first significant spike occurred in late December, marked by a sharp increase in reach, even though the number of mentions had not yet reached its peak. This indicated that the narrative of mobilizing public solidarity was beginning to reach a wider audience through influential accounts, media outlets, and algorithmic amplification. This phase represents the initial stage of symbolic legitimacy, as Ferry Irwandi's figure began to be recognized as a central actor in the disaster discourse.

The second peak occurred in early January, with a significantly higher spike in mentions compared to the previous period, accompanied by a continued significant increase in reach. This pattern indicates a shift from mere accessibility to information to an intensification of public participation in the form of comments, debate, support, and criticism. At this stage, Ferry Irwandi's figure emerged not only as a driving force for solidarity but also as an object of framing whose meaning was contested by various audience groups.

The differences in reach and mention patterns reveal complex framing dynamics. The earlier spike in reach reflects the process of narrative dissemination and the formation of collective consciousness, while the higher spike in mentions in the later phase signals the public's negotiation of meaning and moral evaluation. This interaction suggests that public trust develops through stages of exposure, resonance, and attitude articulation in the digital public sphere.

The narrative that developed throughout this period demonstrates that the intensity of public attention was not solely driven by the size of the donation, but also by controversy, comparisons with state actors, and delegitimization efforts that actually increased the issue's visibility. This situation confirms that discursive conflict functioned as a framing acceleration mechanism, strengthening Ferry Irwandi's position as a central node in the public solidarity conversation. Public trust, in this context, was formed through an open and continuously reproduced narrative battle.

Table 1. Framing Public Trust Based on Robert N. Entman's Model

<b>Framing Elements</b>	<b>Construction in Media Discourse X</b>
Problem Definition	Disasters are positioned as humanitarian crises that demand a rapid response, while institutional delays are perceived as the main problem.
Diagnosis of Causes	Slow bureaucracy and formal procedures are constructed as obstacles, while non-state actors are positioned as alternative solutions.
Moral Assessment	Ferry Irwandi is framed as a caring, responsive and courageous figure, while criticism of him actually gives rise to moral defense from supporters.
Handling Recommendations	Direct public participation, trust-based donations, and support for non-state actors are positioned as the most effective forms of solidarity.

Ferry Irwandi's definition of the problem in framing public trust in mobilizing public solidarity demonstrates that disasters are not understood solely as natural events, but rather as humanitarian crises that demand an immediate response. The discourse in

media X places the urgency of rescuing victims and fulfilling basic needs as the primary issue, thus directing public attention to the speed and alignment of action. This construction forms the normative expectation that actors capable of responding quickly and concretely deserve social legitimacy (Entman & Usher, 2018).

The interpretation of the problem develops through an implicit comparison between institutional responses and the actions of non-state actors. Public discourse repeatedly highlights the disparity in timing between formal bureaucracies and more adaptive individual initiatives. This representation reinforces the impression that the primary problem in disaster management lies not in a lack of resources, but in slow and layered decision-making mechanisms.

The causal diagnosis in the framing developed in media X points to bureaucracy as the primary inhibiting factor in disaster response. Administrative procedures are perceived as slowing aid distribution and reducing the effectiveness of on-the-ground actions. The emphasis on this factor creates a narrative that failure is caused not by a lack of intent, but by institutional structures that are insufficiently flexible in emergency situations.

This identification of causes simultaneously shifts public attention from the state to non-state actors. Ferry Irwandi is constructed as a figure outside the bureaucratic structure, capable of acting without formal constraints. This positioning of this actor as an alternative solution demonstrates how media framing and public discourse construct a symbolic opposition between procedures and direct action.

Moral judgment is a central dimension in building public trust. Ferry Irwandi is consistently portrayed as a caring, responsive actor with the moral courage to work directly in the field. Narratives of his physical presence, transparency in aid distribution, and open communication reinforce this moral image in the eyes of audiences.

This normative evaluation is constructed not only through explicit praise but also through defense mechanisms when criticism arises. Attacks or delegitimization of Ferry Irwandi actually trigger a collective reaction that reaffirms his credibility and good intentions. This process demonstrates that moral judgment operates dynamically and is reproduced through discursive conflict.

Conversely, institutional actors are often implicitly positioned as less effective comparators. The lack of swift action or minimal visibility in the digital space gives rise to negative moral judgments, though not always expressed directly. This kind of framing places the state on the defensive in disaster discourse.

The recommendations for handling the situation emerging from the public framing emphasize the importance of direct community participation. Trust-based donations and support for non-state actors are positioned as the most rational and meaningful solutions. This pattern demonstrates a shift in public orientation from reliance on institutions to horizontal solidarity.

The direction of these recommendations also reflects a shift in how the public understands effectiveness. Success is no longer measured through formal procedures or administrative reports, but rather through the visibility of impact and speed of response. This framing reinforces the logic that legitimacy is derived from outcomes directly felt by victims and the wider community (Ramasubramanian et al., 2023).

The integration of problem definition, causal diagnosis, and moral judgment forms a mutually reinforcing framing configuration. Public trust emerges as a consequence of the

congruence between the audience's normative expectations and the actions of non-state actors. Media X serves as the primary arena where this congruence is collectively tested and validated.

This framing construction is not static, but rather continuously negotiated through public interactions. Each surge in conversation renews the meaning of trust and expands the legitimacy base of actors deemed credible. This process demonstrates that public trust is the result of discursive accumulation, not a fixed attribute.

The overall framing tabulation shows that public trust in Ferry Irwandi's solidarity mobilization was built through a communication logic that emphasized the urgency, effectiveness, and morality of the action. This framing shifted the center of symbolic authority from the state to non-state actors without completely eliminating the role of institutions. This dynamic emphasizes that in the context of disasters, public trust is a social construct that relies heavily on communication practices and collective perceptions in the digital public sphere.

### Public Acceptance of Public Solidarity Mobilization by Ferry Irwandi

Public reception to Ferry Irwandi's mobilization of public solidarity demonstrated a broad and intertwined spectrum of responses. Media X became a space where audiences expressed support, criticism, defense, and even suspicion of the figures and practices of solidarity depicted. This diversity of responses demonstrates that public trust is not homogeneous but rather is formed through an active, dialogic, and often conflictual reception process in the digital public sphere.

The following is a tabulation of public acceptance based on direct quotes from relevant tweets.

Table 2. Netizen Tweets in the Ferry Irwandi Assistance Discourse (in bahasa)

No.	Akun	Cuitan (Kutipan Langsung)	Sentimen	Makna
1	rakyatbiasa33	"Kemarin2 ferry irwandi sekarang ganti pandji gokil efek dominonya bisa menambah kekuatan oposisi, makin banyak yg kritik dan menjadi oposisi pemerintah, gw yakin klo ada undang demo rasional bakal banyak banget yg turun jalan. Bisa pecah demo kayak agustus 2025 kemarin."	Positif	Ferry Irwandi dimaknai sebagai simbol oposisi rasional dan pemantik kesadaran kritis publik
2	Jual_komikmurah	"Ferry irwandi lebih berguna daripada seluruh pemerintah"	Positif	Kepercayaan publik dialihkan dari institusi negara ke aktor non-negara
3	gembalaa	"Donasi Ferry Irwandi Rp10 Miliar vs Viral Medsos Dana Darurat Pemerintah Rp 5 T & Rehabilitasi Rp 51,8T. Bekerja nyata di lapangan 24/7. Keduanya berkontribusi. Medsos adalah awareness, kerja 24/7 adalah action sesungguhnya. Respect!"	Positif	Solidaritas dimaknai sebagai tindakan konkret dan keberadaan langsung di lapangan
4	marlborner	"Itu luar biasa semua sebuah seni untuk bersikap bodoh amat dibangun ga gengsi, diganti perempuan di titik nol metode jakarta, ferry irwandi jadi ketos aja, kepala sekolahnya gita	Netral	Ferry Irwandi diposisikan sebagai figur alternatif dalam imajinasi

		wirawan, kepala bidang akademiknya bagus mujid”		kepemimpinan publik
5	bagaz13	“Mas Ferry Irwandi balik dari Aceh main Suduku di kereta.”	Netral	Kedekatan figur dengan aktivitas sehari-hari memperkuat kesan autentik
6	negativisme	“Pemerintah gak kejar viral, tapi kerja nyata meski sunyi tanpa berita. Sesekali Teddy hadir kerja nyata. Ferry Irwandi menggambarkan bagaimana TNI, Polri, dan berbagai instansi hadir dan bekerja untuk pemulihan Sumatra”	Positif	Ferry Irwandi dipersepsikan sebagai penguat legitimasi kerja negara
7	rizalsuryo	“tempodotco klo tak rayak biasa udah familiar kok pak dengan sedekah. Buktinya kemaren Ferry irwandi donasi sampe 10 M kita biasa aja. Yang nggak biasa itu kok ada di 2025 ini masih pake gimmick sedekah emang tim PR nya bapak udah kehabisan akal kah sampe harus pake gimmick sedekah.”	Negatif	Kritik diarahkan pada politisasi sedekah, bukan pada donasi Ferry Irwandi
8	broxoli	“Ferry Irwandi seorang content creator yang juga sempat ada di lokasi bencana, juga membuka suara dan menegaskan bahwa negara bekerja dan hadir.”	Positif	Ferry Irwandi dimaknai sebagai mediator antara publik dan negara
9	siregar_najeges	“Parpol mana yg paling kaya? Kalah donasinya dengan donasi Ferry Irwandi. Ehh, partai itu kirim donasi kan??”	Negatif	Donasi Ferry Irwandi dijadikan standar moral untuk menilai aktor politik
10	musakSQ	“@MuhadikyAcho @pandji Gw aminkan... Indonesia selain butuh relawan kek Ferry Irwandi cs juga butuh orang kayak Pandji”	Positif	Ferry Irwandi diposisikan sebagai figur relawan ideal
11	kopiwriter	“@DedynurPalakka Aksi Ferry irwandi juga bermanfaat tapi kalian cari kesalahannya wkwk”	Positif	Kritik terhadap upaya delegitimasi Ferry Irwandi
12	PakKarti	“Sangat benar, tapi gimana ya mereka tak mendengar atau tak melihat, padahal apa yg dilakukan ferry irwandi sangat nyata”	Positif	Kepercayaan publik dibangun dari persepsi keterlihatan tindakan

The public reception recorded in the tabulations demonstrates that Ferry Irwandi's position within the discourse of public solidarity is inseparable from broader political constructs. Tweets positioning Ferry Irwandi as a catalyst for rational opposition demonstrate that solidarity is not merely understood as a humanitarian act but also as a communication practice with political implications. Public trust, in this context, intersects with the expectation of a figure capable of articulately voicing criticism and building collective awareness.

This construction of trust is further strengthened when the public explicitly compares Ferry Irwandi's role with that of the government. Statements that Ferry Irwandi is more

useful than the entire government reflect a shift in symbolic authority from state institutions to non-state actors. This acceptance indicates that effectiveness and partisanship are perceived as more important than formal legitimacy in crisis situations.

The dimension of public acceptance is also evident in tweets linking large donations to concrete work on the ground. The public responds not only to the donation figures but also to the sustainability of actions and their direct presence. Solidarity is built through a combination of material contributions and physical involvement, fostering public trust in actors perceived as consistent between narrative and practice.

On the other hand, public acceptance doesn't always come in the form of explicit support, but also through neutral, symbolic expressions. Tweets that place Ferry Irwandi within an imagined alternative leadership model demonstrate that audiences project this figure into the broader social structure. This positioning doesn't directly praise or criticize, but rather indicates a recognition of Ferry Irwandi's social relevance.

Simple everyday expressions, such as mentioning personal activities after returning from a disaster, contribute to public reception. These details convey a sense of intimacy and authenticity, allowing Ferry Irwandi to be understood not only as a public actor but also as an individual close to the audience's lived experiences. Trust, in this context, is built through the normalization of the figure in social spaces.

Public reception also demonstrates an effort to balance the narratives between non-state and state actors. Tweets positioning Ferry Irwandi as a representative of the state's presence indicate a negotiated reception. The public doesn't completely deny the institution's role, but instead uses Ferry Irwandi as a symbolic bridge to emphasize that the state continues to operate behind the scenes.

A more critical spectrum of reception emerged when the public questioned the politicization of almsgiving by other actors. This criticism was not directed at Ferry Irwandi, but rather at communication practices deemed manipulative. In this context, Ferry Irwandi became a moral standard for comparison, strengthening his trust in him through the contrast with actors perceived as opportunistic.

Positive reception was also articulated through recognition of Ferry Irwandi's role as a content creator present at the disaster site. The public interpreted this position as a form of dual legitimacy: the ability to construct narratives while simultaneously taking action. This combination strengthened trust by combining media visibility with humanitarian work.

Tweets questioning political party contributions through donation comparisons demonstrate how Ferry Irwandi is being used as a benchmark for public ethics. This type of criticism signals an oppositional reception of political institutions while simultaneously strengthening the legitimacy of non-state actors. Public trust develops through the mechanism of moral comparative evaluation.

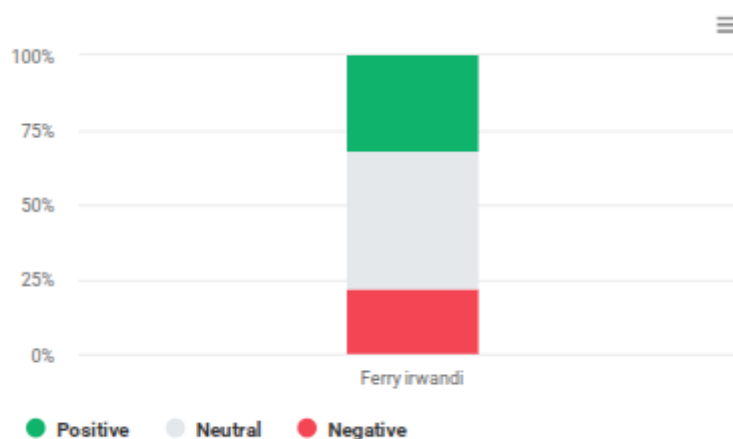
Public acceptance is also expressed through collective reinforcement of the ideal volunteer figure. The support that links Ferry Irwandi to the need for other volunteers demonstrates that audiences do not over-personalize solidarity but rather place it within the broader framework of a social movement. Trust is built through collective representation, not a mere cult of the individual.

The defensive reactions to criticism demonstrate that some audiences have internalized Ferry Irwandi's legitimacy. Attempts to find fault are perceived as unfair,

triggering a defensive response from supporters. This pattern suggests that public acceptance has reached a stage where the figure is symbolically protected by his audience.

The overall narrative of public reception confirms that trust in Ferry Irwandi's solidarity mobilization was formed through a multifaceted and multi-layered interaction of meanings. Support, negotiation, and criticism do not stand alone but complement each other in building a credible social construction of solidarity. Media X serves as a space of articulation where public trust is openly, dynamically, and continuously evolving alongside ongoing communication practices.

Figure 4. Sentiment Analysis (Source: Brand24, 2025)



Visualization of sentiment toward Ferry Irwandi shows that public reception in media X is divided into three main, intersecting trends. Positive sentiment accounts for a significant portion and indicates that the majority of conversations interpret mobilizing public solidarity as a valuable, relevant, and trustworthy practice. This predominance of positive sentiment indicates that Ferry Irwandi has successfully built a credible image in the eyes of a large audience through actions perceived as real and responsive.

Furthermore, the relatively large presence of neutral sentiment indicates that some audiences have adopted an observational approach to the issue. Neutral sentiment reflects an audience that has neither fully affirmed nor rejected the mobilization of public solidarity, but rather positions itself as an observer, weighing information and comparing various narratives. This position demonstrates that public acceptance is not always emotional but also involves a rational and contextual evaluation process.

Negative sentiments were present in smaller portions than positive and neutral sentiments, but still had discursive significance. Negative expressions generally related to suspicion of motives, the politicization of solidarity, or comparisons with other institutional actors. The presence of these sentiments confirms that public trust in Ferry Irwandi is not absolute but is continually tested through criticism and resistance. The overall sentiment pattern indicates that the legitimacy of non-state actors is constructed in the digital public sphere through the simultaneous dynamics of support, caution, and rejection.

A reading of the entire spectrum of public acceptance shows that the meaning of Ferry Irwandi's mobilization of solidarity was not received uniformly, but rather through

diverse reception positions as explained in Stuart Hall's audience reception theory. The audience response that showed strong support and moral legitimacy reflects a dominant hegemonic position, when the audience accepts and approves of the meaning of solidarity as represented in media discourse. In this position, Ferry Irwandi's actions are understood to be in line with the values of care, speed, and partisanship expected by the public in disaster situations, so that public trust is actively reproduced through praise, defense, and reinforcement of positive narratives.

Beyond that, the presence of neutral and critical responses demonstrates the operation of negotiating and oppositional positions in audience reception (Hall, 2013). Audiences in the negotiating position accept the general framework of solidarity, but continue to adjust its meaning by comparing it to the role of the state or other actors. Meanwhile, the oppositional position emerges through criticism of the politicization of charity or comparisons with political institutions, although such criticism often strengthens Ferry Irwandi's legitimacy as an alternative moral standard. This dynamic emphasizes that public acceptance of solidarity mobilization is an active, contextual decoding process, and fraught with negotiation of meaning, so that public trust is formed not as a result of one-way communication, but as a social practice that is continuously produced and contested in the digital public space.

## Discussion

The findings of this study demonstrate that the disaster response to the 2025 Sumatra Floods operated within two interlocking fields: the material field on the ground and the symbolic field in the digital space. The fluctuating pattern of interest over time, with peaks in reach and mentions at specific moments, confirms that public solidarity developed through attention mechanisms determined by information circulation, network amplification, and moral resonance. This configuration aligns with the global trend that social media is not merely a channel for disseminating disaster news but also an arena for the production of legitimacy and coordination of collective action that can transcend institutional time.

The global context also shows that disaster crises are increasingly being addressed through multi-stakeholder relationships that are not always state-centered. The public acceptance map, dominated by positive sentiment followed by a large portion of neutral sentiment, indicates two parallel processes: consolidation of support and evaluative caution. These characteristics align with the dynamics of public trust in the digital space, which tends to be formed through visible actions, narrative consistency, and observable response performance, allowing the legitimacy of non-state actors to grow within the same space as formal institutions (Zur & Hatuka, 2023).

This global trend becomes increasingly apparent when public discourse produces explicit comparisons between the speed of non-state action and state procedures. Netizens' reactions, which position swift action as an indicator of concern, demonstrate that the parameters of trust in the digital public sphere are shifting toward a performative, impact-based logic. This situation demonstrates how the digital space is changing the structure of credibility measurement, as reputation is rooted not only in legal authority but also in effectiveness communicated in real time.

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The connection with previous research is evident when these results are placed within the landscape of transnational disaster governance. Aung and Lim (2021) emphasized the evolution of collaborative governance through an analysis of networks of flood response actors, while the findings of this study demonstrate a more informal form of collaboration through nodes of non-state actors in the digital space. This distinction indicates that disaster response networks can be formed not only through institutional architecture but also through a communication ecosystem that positions a single figure as the point of moral and operational coordination.

Another issue arises in the issue of disaster framing. Bailon et al. (2025) explain the framing of disaster impacts in online news media as a process of selection and emphasis for risk management purposes. This study's findings extend this understanding to the context of social media by showing that framing is present not only in journalistic products but also in netizen conversations that emphasize rapid responses, compare actors, and produce moral judgments. This extension confirms that framing in the digital era can be polycentric because it is produced and reproduced by many users simultaneously.

A clear contrast emerges when comparing risk- and vulnerability-based studies. Chakraborty et al. (2021) relied on hazard, exposure, and social vulnerability data to assess flood risk in indigenous communities, while this study focuses on symbolic risks, such as the erosion or strengthening of trust in digital public spaces. This distinction does not negate the importance of spatial dimensions and vulnerability, but rather demonstrates that disaster recovery and response are also determined by the infrastructure of meaning that drives public participation, including the legitimacy of trusted actors.

This interconnectedness is also evident in the use of social media data, but with a different analytical orientation. Hou et al. (2024) emphasize the framework of extracting and analyzing disaster information from social media for monitoring purposes, while this study positions social media data as social texts containing moral judgments, institutional comparisons, and legitimacy negotiations. This pathway demonstrates that social media is not merely a source of event data, but also a source of data on the construction of reality that determines why the public chooses to believe and act.

The next comparison focuses on post-disaster impacts and social dynamics. Lalani and Drolet (2025) portrayed the impact of flooding on family mental health through the perspective of community influencers, while Mucherera and Spiegel (2021) emphasized critical lessons about displacement in disaster aftermath. These research findings fill the other end of the spectrum, showing that before the psychosocial and post-disaster recovery phase solidifies, there is a phase of solidarity mobilization determined by the speed of narratives, the visibility of actions, and public evaluation of the driving actors. This relationship suggests that communication dynamics can be a crucial prerequisite for the effectiveness of aid, which ultimately impacts the recovery situation.

The connection with sentiment research and political discourse also strengthens the findings. Mendon et al. (2021) utilized machine learning and lexicon approaches to capture disaster sentiment on Twitter, while this study uses sentiment as an interpretive entry point to read the layers of public reception. Saragih et al. (2024) demonstrated the intertwining of flood conversations with political candidates, while the findings of this

study demonstrate the politicization of meaning through a comparison of state actors, parties, and non-state figures. This direction also intersects with Mukherjee's (2024) discussion of power and paralysis in flood risk management, as the public discourse in this study demonstrates how institutional inaction is perceived and then countered by alternative legitimacy constructed through non-state action.

A closer look at misinformation also provides additional context for the emerging battles over meaning. Omar and Van Belle (2024) emphasize misinformation mitigation strategies that can disrupt emergency responses, while the findings of this study suggest that narrative battles do not necessarily reduce mobilization, as criticism and delegitimization can actually increase visibility and trigger moral advocacy. This pattern suggests that in this case, discursive conflict operates as a mechanism for public credibility testing, allowing trust to be built through competition over meaning, rather than through silent consensus.

The intersection with theory can be clearly seen when the findings of interest over time and framing tabulation are placed within Entman's framework. The problem definition that positions the disaster as a humanitarian crisis demanding a rapid response, the causal diagnosis that emphasizes bureaucratic obstacles, the moral judgment that elevates responsive figures, and the treatment recommendations that direct public participation demonstrate the operation of framing as a meaning structure that guides perception and evaluation. The power of framing in this case is evident not only in the presentation of information, but also in its ability to establish a hierarchy of legitimacy that makes non-state actors appear as solutions that are considered more adaptive.

The reception dynamics emerging in the tweet table and sentiment distribution can be explained through Stuart Hall's encoding and decoding model. Strong support, defense against criticism, and affirmation of "real action" represent a dominant hegemonic position that accepts moral and effectiveness frames as the primary meaning of solidarity. The neutral portion and comments that position figures as state liaisons indicate a negotiating position that accepts the general framework but adapts to the institutional context. Criticism of the politicization of charity and comparisons to political parties indicate an oppositional position that rejects some dominant meanings, yet at the same time still strengthens Ferry Irwandi's legitimacy through the logic of alternative moral standards produced by the audience.

The novelty of this research lies in the integrated mapping of the rhythm of public attention, framing structures, and reception positions that operate simultaneously in a single disaster event, so that public trust can be read as a layered process from exposure to moral negotiation. The integration of interest over time with Entman's framing tabulation and Hall's reception reading produces an explanatory model that shows how the peak of reach functions as a phase of collective consciousness formation, while the peak of mention functions as a phase of meaning competition that produces support, negotiation, and opposition simultaneously. This formulation clarifies that the legitimacy of non-state actors in disasters is not simply a result of field actions or the intensity of conversations alone, but rather the synchronization between the visibility of actions, the structure of meaning frames, and the decoding work of audiences in the digital public space.

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#### 4. CONCLUSION

The conclusion of this study confirms that the mobilization of public solidarity in the 2025 Sumatra Flood Disaster in media X is a communication process that simultaneously builds and negotiates public trust through framing and reception mechanisms. The framing that developed in media X positions Ferry Irwandi as a central actor because the disaster is constructed as a humanitarian crisis that demands a quick response, while bureaucracy is perceived as an obstacle, so that public moral judgment tends to affirm non-state actions and direct recommendations towards direct participation based on donations and horizontal solidarity. Audience reception shows a spectrum of dominant hegemonic, negotiation, and opposition that go hand in hand, where support and defense reproduce the symbolic legitimacy of non-state actors, neutral attitudes reflect contextual evaluations of state and society relations, while criticism functions as a public testing mechanism that actually clarifies moral standards and strengthens the construction of trust in the digital public space.

Research recommendations are directed at strengthening adaptive and accountable crisis communications within the digital ecosystem, for both state institutions, non-state actors, and media and platforms. Disaster communication strategies need to emphasize speed, transparency, and visibility of action so that institutional presence does not stop at administrative work, while non-state actors need to maintain consistent narratives and field practices to prevent personalization of figures and maintain a humanitarian orientation. The limitations of research focused on a single actor and a single platform open up opportunities for further research based on cross-platform and cross-actor comparisons, longer-term temporal and network data enrichment, and exploring the long-term impact of digital solidarity mobilization on disaster governance, state-society relations, and the sustainability of public trust in the context of social crises.

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