



THE CONTRIBUTION OF NETIZENS TO FLASH FLOOD JOURNALISM IN SUMATRA THROUGH THE INSTAGRAM ACCOUNT @kitabisacom

Tria Pratiwi¹, M. Yoserizal Saragih²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding Author: tria0603222129@uinsu.ac.id

Article Info

Article history:

Received :

Revised :

Accepted :

Available online

<http://jurnal.uinsu.ac.id/index.php/analytica>

E-ISSN: 2541-5263

P-ISSN: 1411-4380



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRACT

The flash floods in Sumatra in 2025 not only presented a humanitarian crisis but also demonstrated the strengthening of participatory journalism practices on social media. This study aims to analyze netizens' contributions to disaster journalism through the Instagram account @kitabisacom, while explaining how these contributions are framed into narratives of humanity and digital solidarity. The study uses a constructivist paradigm with a descriptive qualitative approach and Robert N. Entman's framing analysis. Data were obtained from netizens' posts, captions, and comments on content related to the flash floods, then tested through triangulation of sources and theories. The results show that @kitabisacom consistently framed the floods as an urgent humanitarian crisis by highlighting the conditions of victims, volunteer activities, and the urgency of aid. Netizens are not present merely as audiences, but as contributors of information, reinforcers of meaning, and drivers of digital solidarity through comments, message distribution, and donation support. The novelty of this study lies in explaining how the contributions of digital citizens curated by philanthropic platforms shape the construction of collective meaning in disaster journalism on Instagram. These findings confirm that social media functions not only as an information channel, but also as a space for mobilizing empathy and collective action in disaster situations.

Keywords: Participatory journalism, disaster journalism, netizens, media framing, digital solidarity, Instagram.

1. INTRODUCTION

Flash floods not only cause physical damage and humanitarian crises, but also create a need for rapid, accurate, and socially meaningful public communication. In disaster situations, information no longer functions simply as a mere conveyance of facts but also as a means of shaping public perception, guiding social responses, and mobilizing humanitarian aid. Therefore, journalistic practice in a disaster context demands a high degree of social responsibility so that the narrative constructed is not merely sensational but remains grounded in the interests of victims and the needs of the broader public

(Saragih, 2023). The development of social media has further expanded the arena of disaster communication, as information dissemination is no longer monopolized by mainstream media but also involves direct citizen participation.

Instagram is one platform that visibly demonstrates this transformation. Through visual features, captions, comments, and content redistribution, Instagram enables citizens to document events, share field experiences, and simultaneously build emotional resonance in the digital space. In this context, netizens act not only as consumers of information, but also as producers, disseminators, and interpreters of events, helping to shape the flow of public communication in real time (Bowman & Willis, 2003; Widiанти et al., 2025). This shift marks the rise of participatory journalism, a practice where the public actively participates in the production and circulation of information, a practice previously associated with formal media institutions.

At the same time, netizen involvement in disaster coverage presents important academic issues to examine. While rapidly circulating information on social media can broaden the reach of news coverage and expedite humanitarian responses, it also has the potential to create framing bias, unclear verification, and emotionalization of victims' suffering. In other words, citizen participation in disaster journalism not only opens up opportunities for information democratization but also presents ethical and epistemological challenges regarding who frames events, for what purpose, and with what social impact (Entman, 1993; Firmansyah et al., 2025). Therefore, studies of netizens' contributions need to be placed not only within the framework of digital participation, but also within the framework of constructing meaning around disasters.

In this context, the Instagram account @kitabisacom is a relevant case study. As an account connected to a digital philanthropy platform, @kitabisacom not only disseminates information about disasters but also curates content, builds humanitarian narratives, and encourages public engagement in the form of digital solidarity and donations. This position places @kitabisacom at the intersection of disaster communication, participatory journalism, and digital philanthropic mobilization. Thus, this account functions not merely as an information medium but also as an arena for social construction, connecting disaster representations with collective community action.

Several previous studies have discussed citizen journalism on Instagram as a medium for disseminating local information and a space for public interaction. Tabik et al.'s (2024) study demonstrated that citizen participation on Instagram accounts can expand access to information and strengthen social control, while Widiанти et al.'s (2025) asserted that local Instagram accounts function as hybrid digital media combining citizen contributions, admin curation, and audience interaction. However, these studies generally focus on the dynamics of local information and have not specifically examined how netizen contributions in the context of disasters are framed into narratives of humanity, digital solidarity, and calls for collective action. This gap lies in this research: it attempts to explain the relationship between netizen participation, social media framing, and disaster journalism through a digital philanthropic account with significant public influence.

Based on this background, this study aims to analyze netizen contributions to flash flood journalism in Sumatra through the Instagram account @kitabisacom and examine how these contributions are framed within narratives of humanity and digital solidarity. This research is important because it offers a more specific reading of the role of netizens

not only as content contributors, but also as actors who contribute to shaping the social meaning of disasters in the digital space. The research's novelty lies in its focus on the curation practices of citizen contributions by digital philanthropic accounts in the context of disaster journalism, which has not been widely studied in previous research. By using Robert N. Entman's framing analysis, this research is expected to provide theoretical contributions to the study of participatory journalism and disaster journalism, while also enriching the understanding of social media as a space for information, empathy, and social mobilization (Entman, 1993).

2. RESEARCH METHOD

This research uses a descriptive qualitative approach with qualitative content analysis combined with Robert N. Entman's framing analysis. This approach was chosen because the research focuses on how netizens' contributions to coverage of flash floods in Sumatra were constructed, curated, and interpreted through the Instagram account @kitabisacom as a space for participatory journalism and digital solidarity. The research corpus was limited to four video uploads specifically addressing the issue of flash floods in Sumatra during the 2025 upload period. The sample was selected purposively with the following criteria: (1) the uploads explicitly depicted flash floods in Sumatra, (2) the uploads contained a combination of visual elements, captions, and netizen comment responses, (3) the uploads displayed narratives of humanity, aid, or calls for solidarity, and (4) the uploads were relevant to the research objective of analyzing netizens' contributions to disaster journalism. These limitations were implemented to ensure a more focused and in-depth analysis, in keeping with the characteristics of qualitative research, which emphasizes the sharpness of interpretation over the breadth of data (Creswell & Creswell, 2018).

The research data consisted of primary and secondary data. Primary data includes visual elements in the videos, captions written by account administrators, and netizen comments on each selected post. In this study, netizens are defined as Instagram users who interact with @kitabisacom content, whether by providing additional information, expressing empathy, providing moral support, or calling for help to victims. Secondary data was obtained from scientific journals, books, and other sources relevant to participatory journalism, disaster journalism, social media, and framing theory. Data collection techniques included digital documentation, downloading content links, screenshots of posts, recording captions, and archiving relevant comments. This was followed by textual and visual observations of disaster representation patterns and forms of netizen participation. This technique was used because content analysis allows researchers to systematically read media messages at the textual, visual, and audience interaction levels (Krippendorff, 2019).

Data analysis was conducted through several operational stages. The first stage was data selection and reduction, which involved identifying four posts that met the sample criteria and selecting netizen comments that were most relevant to the issues of disaster information, empathy, and digital solidarity. The second stage is initial coding, mapping the forms of netizen contributions into categories such as information conveyors, narrative reinforcers, moral supporters, and drivers of collective action. The third stage is framing analysis using Entman's four tools: define problems, diagnose causes, make moral

judgments, and treatment recommendations, to see how the disaster and netizen contributions are framed in each post (Entman, 1993). The fourth stage is inter-content synthesis, which compares findings from all posts to find consistent framing patterns and variations. Data validity is maintained through source triangulation and theory triangulation, namely by comparing visual elements, captions, and comments, then interpreting them through the perspectives of participatory journalism and media framing to make the analysis results more valid, consistent, and academically accountable (Miles et al., 2014).

3. RESULT AND ANALYSIS

Analysis of Robert N. Entman's Framing Model in Flash Flood Videos in Sumatra on the Instagram Account @kitabisacom

This discussion explains how the Instagram account @kitabisacom frames the flash floods in Sumatra through uploaded videos using Robert N. Entman's framing analysis model. The analysis was conducted by identifying four main elements: defining problems, diagnosing causes, making moral judgments, and recommending solutions. Through this approach, the research seeks to uncover how the visuals and narratives in the videos not only convey disaster information but also shape public perception, evoke empathy, and encourage netizen participation in the form of support and donations for the flash flood victims in Sumatra.

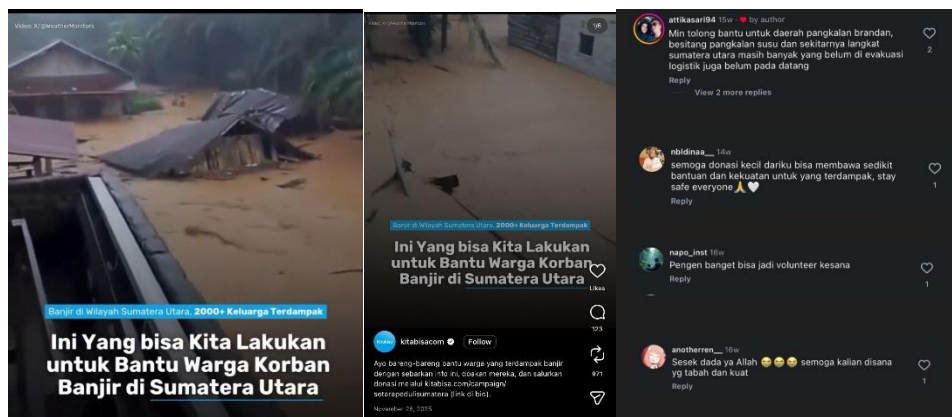


Table 1. Analysis of Robert N. Entman's Framing Model on Video 1

Framing Element	Analysis
<i>Define Problems</i>	Visual: Shows flood conditions in North Sumatra, with residents' homes submerged in water, indicating an emergency situation.
<i>Diagnose Causes</i>	Caption: Mentions "2,000+ families affected" and describes the need for assistance. Conclusion: The post frames the flood as a major humanitarian crisis requiring public attention.
<i>Make Moral Judgement</i>	Caption: The flood is positioned as the primary cause of the residents' suffering.

Treatment Recommendation

Netizen Comments: Provides additional information (other areas affected, aid not evenly distributed). Conclusion: The flood is the primary cause, while netizens act as information disseminators and amplifiers.

Based on analysis using Robert N. Entman's framing model, the Instagram post by @kitabisa.com frames the flooding in North Sumatra as an urgent humanitarian crisis requiring widespread public attention. Through visuals of submerged houses and narratives of the number of affected victims, the problem is defined as a serious emergency. In terms of cause, flooding is presented as the primary factor in the community's suffering, but this is reinforced by netizen comments that contribute to the dissemination of additional information. This demonstrates that netizens are not merely audiences but also contributors to information in disaster journalism. In terms of moral judgment, both the caption and comments foster empathy, solidarity, and social concern. Netizens play an active role in creating an emotional atmosphere that supports the victims through prayers and moral support.

Meanwhile, in terms of solutions, the post clearly directs digital collective action, such as donating, sharing information, and raising public awareness. Netizen participation in the comments also reinforces this call by disseminating additional information. Overall, the framing constructed by @kitabisa.com demonstrates that social media is not only a means of conveying information but also a space for participatory journalism, where netizens contribute to amplifying issues, building empathy, and encouraging collective social action.

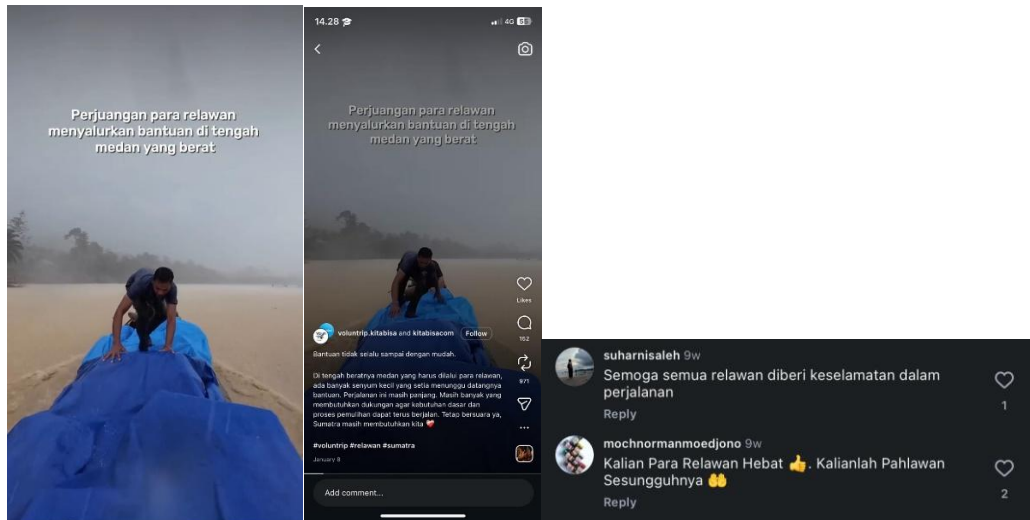
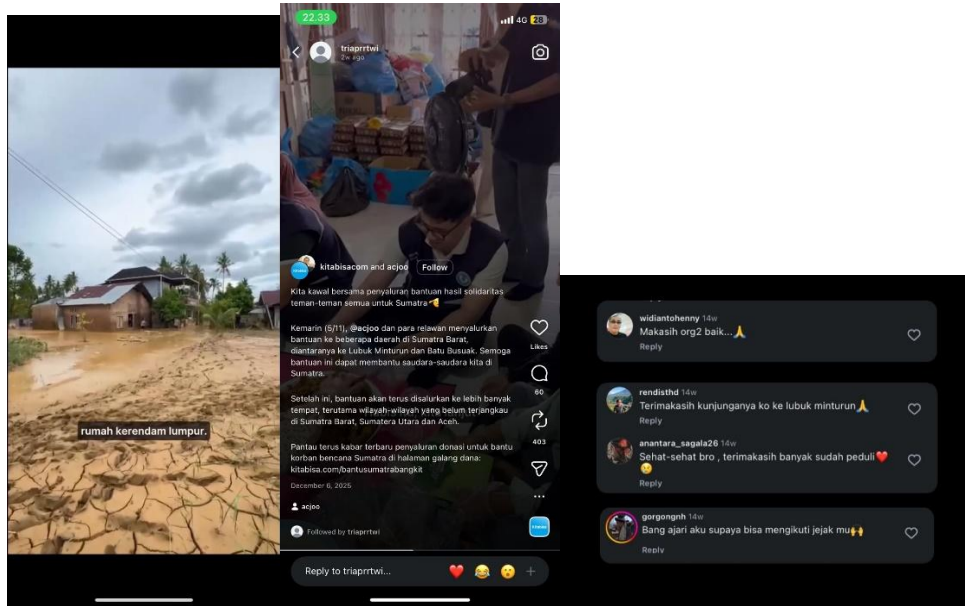


Table 2. Analysis of Robert N. Entman's Framing Model in Video 2

Framing Element	Analysis
<i>Define Problems</i>	<p>Visual: Shows volunteers distributing aid amidst difficult flood conditions, demonstrating the significant challenges in the aid distribution process.</p> <p>Caption: Explains that aid distribution is not easy due to the difficult terrain and the large number of victims still in need.</p> <p>Conclusion: The post frames the disaster as an emergency that not only impacts the victims but also complicates the aid distribution process.</p>

<i>Diagnose Causes</i>	<p>Caption: The difficult terrain caused by the disaster is the main reason for the difficulty in distributing aid. Netizen Comments: Showing concern for volunteers and recognizing their role in helping victims.</p> <p>Conclusion: Obstacles to aid distribution are caused by natural conditions, while volunteers are positioned as the primary actors in disaster management.</p>
<i>Make Moral Judgement</i>	<p>Caption: Contains empathy and a call to continue supporting the victims and volunteers.</p> <p>Netizen Comments: Offering prayers and appreciation to the volunteers, even calling them "heroes." Conclusion: The post frames the volunteers as figures possessing heroic values, while netizens express solidarity and gratitude.</p>
<i>Treatment Recommendation</i>	<p>Caption: Encourages the public to continue supporting, assisting, and speaking out about the victims' plight so that aid continues to flow.</p> <p>Netizen Comments: Support with prayers and encouragement for the volunteers.</p> <p>Conclusion: The post encourages public participation in the form of moral support and continued involvement in helping the victims.</p>

Based on Robert N. Entman's framing model analysis in the second post on Instagram @kitabisa.com, the disaster is framed as an emergency that not only impacts the victims but also complicates the aid distribution process due to the difficult terrain, as shown through the visuals of volunteers at the disaster site and the narrative of the difficulties in distributing aid. The main cause of the obstacles is positioned on the natural conditions after the disaster, while volunteers are portrayed as key parties in handling the situation, which is also reinforced by netizen comments that provide attention and appreciation. From a moral perspective, this post builds the values of empathy, solidarity, and positions volunteers as "heroes" who strive to help victims. The solutions offered lead to encouraging public participation through moral support, information dissemination, and ongoing involvement, so that overall the framing constructed not only highlights the difficulties in the field but also strengthens the role of volunteers and encourages collective community concern.



Tabulasi 3. Analisis Framing Model Robert N. Entman pada Video 3

Framing Element	Analisis
<i>Define Problems</i>	<p>Visual: Shows volunteers on the ground and the aid distribution process in action.</p> <p>Caption: Explains that aid is being distributed to various affected areas in Sumatra, including previously inaccessible areas.</p> <p>Conclusion: The post frames the disaster as a situation that requires ongoing aid distribution to various affected areas.</p>
<i>Diagnose Causes</i>	<p>Caption: The disaster in Sumatra has left many areas in need of aid, especially those that have not yet been reached.</p> <p>Netizen Comments: Showing appreciation, gratitude, and support for volunteers and donors. Conclusion: The disaster is the primary cause, while volunteers and donors are positioned as crucial actors in the response process, with netizens acting as supporters and spreaders of appreciation.</p>
<i>Make Moral Judgement</i>	<p>Caption: Containing the values of solidarity and togetherness in helping disaster victims.</p> <p>Netizen Comments: Showing gratitude, thanks, prayers, and a desire to contribute to helping.</p> <p>Conclusion: The post frames the values of social concern, humanity, and appreciation for volunteers as a form of netizen solidarity.</p>
<i>Treatment Recommendation</i>	<p>Caption: Encourages the public to continue monitoring, supporting, and following aid distribution and donating through available platforms. Netizen Comments: Support with prayers, appreciation, and a desire to get involved.</p> <p>Conclusion: The post encourages active netizen participation in the form of moral support, donations, and involvement in humanitarian actions.</p>

Based on Robert N. Entman's framing model analysis in the third post on Instagram @kitabisacom, the disaster in Sumatra is framed as a condition that requires continuous aid distribution to various affected areas, including hard-to-reach areas, as shown through visuals of volunteer activities and narratives of aid distribution in the field. The disaster is positioned as the main cause of the need for aid, while volunteers and donors are depicted as important actors in handling it, which is reinforced by netizen comments in the form of appreciation and support. From a moral perspective, this post builds values of solidarity, social concern, and a sense of humanity through expressions of gratitude, prayers, and appreciation for volunteers. The solutions offered lead to active public participation through moral support, donations, and involvement in humanitarian actions, so that overall the framing constructed not only highlights the aid process but also encourages collective involvement of netizens in disaster management efforts.

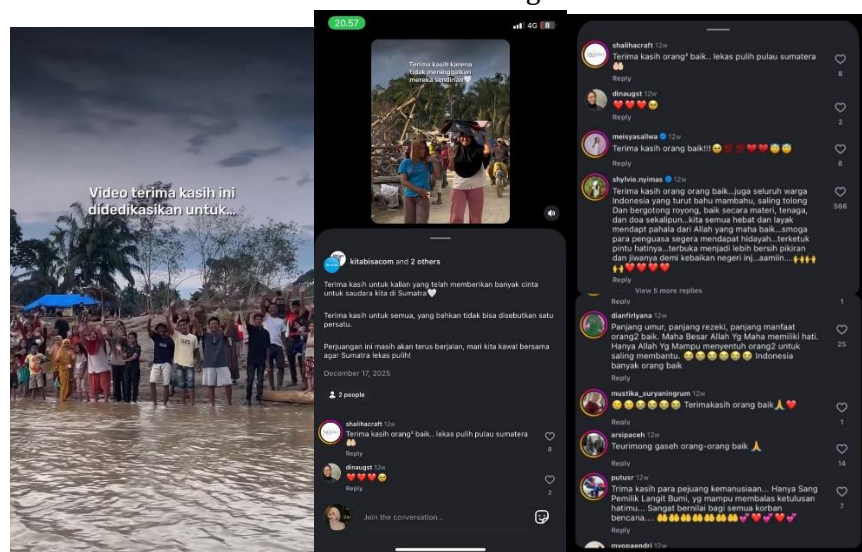


Table 4. Analysis of Robert N. Entman's Framing Model in Video 4

Framing Element	Analysis
<i>Define Problems</i>	<p>Visual: Shows volunteers and residents smiling in the post-disaster situation, with the ruins of buildings caused by the flood in the background. This visual demonstrates the impact, yet the spirit and togetherness that remain.</p> <p>Caption: Emphasizes gratitude to donors and the community who have helped victims in Sumatra, and conveys that the recovery effort is still ongoing.</p> <p>Conclusion: The post frames the flood as a humanitarian disaster that not only causes damage but also fosters solidarity and shared concern.</p>
<i>Diagnose Causes</i>	<p>Caption: does not directly blame any particular party, but emphasizes that the disaster created a need for assistance for the victims.</p> <p>Netizen Comments: Netizens acted as those who responded, supported, and spread empathy through prayers and appreciation for volunteers and donors.</p> <p>Conclusion: The flood was positioned as the primary cause of the crisis, while netizens and volunteers were positioned as those who played a role in assisting with recovery.</p>

<i>Make Moral Judgement</i>	<p>Caption: Contains values of gratitude, caring, and an invitation to continue working together to help others.</p> <p>Comments: Dominated by expressions of gratitude, prayers, and praise for "good people," demonstrating the values of solidarity, empathy, and mutual cooperation.</p> <p>Conclusion: The post builds a moral assessment that helping others is a noble act, and that Indonesian society possesses high humanitarian values.</p>
<i>Treatment Recommendation</i>	<p>Caption: Encourages the public to continue monitoring the recovery process in Sumatra and to continue providing support.</p> <p>Comments: Netizens offer moral support through prayers and strengthen the collective spirit to continue helping.</p> <p>Conclusion: The post encourages continued solidarity, both through tangible aid and moral support, as a solution to address the impact of the disaster.</p>

Based on Robert N. Entman's framing model analysis, the fourth post frames the floods in Sumatra as a humanitarian crisis, not only highlighting the devastating impact but also highlighting solidarity and social concern. The disaster is positioned as the primary cause of the need for aid, while volunteers and netizens are portrayed as key actors in responding through material and moral support. The values emphasized in this post are empathy, mutual cooperation, and gratitude, reflected in the caption and netizen comments. Through this narrative, the solution offered is not only direct aid but also ongoing public solidarity in supporting the recovery process for disaster victims.

Discussion

Robert N. Entman's framing model analysis of four videos uploaded by the Instagram account @kitabisacom shows that the flash flood disaster in Sumatra was consistently framed as both an urgent humanitarian crisis and a space for social solidarity. Through a combination of visuals of the affected areas, volunteer activities, and narrative captions, the problem was defined not only as a natural disaster but also as a situation requiring widespread public attention and involvement. The primary cause was positioned as the disaster itself, but was reinforced by the context of difficulties in aid distribution and conditions on the ground. Morally, all posts emphasized the values of empathy, concern, mutual cooperation, and appreciation for volunteers, further reinforced by netizen participation through comments of prayers, support, and appreciation.

In this regard, volunteers can also be understood as part of the netizens because they were not only directly involved in the field but also contributed to disseminating information through documentation and content published on the @kitabisacom account, thereby strengthening the flow of information and digital participation. Meanwhile, the solutions developed consistently led to digital collective action, such as donations, information dissemination, and ongoing moral support. Thus, the framing employed not only serves to convey information but also serves as a communication strategy that encourages participatory journalism, where netizens play an active role in amplifying issues, building public empathy, and mobilizing collective social action.

Framing analysis of posts on the Instagram account @kitabisacom shows that netizens are not merely passive audiences but are actively involved in the production, distribution, and amplification of information related to the flash flood disaster in Sumatra. This finding

aligns with Bowman and Willis's theory of participatory journalism, which states that the public can act as collectors, transmitters, and disseminators of information. In this study, netizen participation is evident through comments that provide additional information, moral support, and the dissemination of humanitarian messages, thus functioning as both producers and consumers of information. Furthermore, netizen contributions curated by @kitabisa.com demonstrate collaboration between the public and digital platforms in shaping disaster narratives that are not only informative but also build empathy and social solidarity. This participation develops into collective actions such as calls for donations and the dissemination of aid information, confirming that participatory journalism in the context of disasters not only produces information but also encourages social mobilization and digital community solidarity.

The results of this study indicate that the framing of the flash flood disaster in Sumatra by the Instagram account @kitabisa.com aligns with Robert N. Entman's framing theory, which consists of four main elements: defining problems, diagnosing causes, making moral judgments, and recommending treatment. In each post, the floods are consistently defined as an urgent humanitarian crisis through visuals of the affected areas and narratives of the number of victims. The cause of the problem is not solely positioned as a natural disaster but is also reinforced by netizens' contributions in providing additional information. Furthermore, moral judgments are constructed through emphasizing the values of empathy, solidarity, and social concern, emerging from both the captions and comments. Meanwhile, recommendations for resolution are directed toward collective action such as donations, information dissemination, and moral support. Thus, the framing employed not only conveys the reality of the disaster but also actively shapes public perception and encourages netizen participation, demonstrating that social media plays a role in constructing meaning and mobilizing social action, in accordance with Entman's theoretical framework.

Based on the analysis, the first post found that the visuals of flood conditions, showing submerged houses, were consistent with the caption's narrative regarding the number of affected victims, while netizen comments provided emotional support and additional information regarding conditions on the ground. The variation in information emerging from various parties in a crisis situation cannot be viewed as a form of contradiction, but rather as a consequence of differing perspectives in receiving and interpreting messages, ultimately enriching public understanding of the complexity of the reality on the ground (Saragih & Andrabi, 2021). This aligns with the concept of source triangulation according to (Nurfajriani et al., 2024), which emphasizes that the use of multiple data sources aims to increase the credibility and depth of analysis. Therefore, the data in this post is considered valid because it demonstrates a convergence of meaning between sources. In the second post, the visuals of volunteer activities in difficult terrain align with the caption about obstacles to aid distribution, and are reinforced by netizen appreciation as a form of audience response. This demonstrates that audiovisual media is effective in conveying messages and strongly representing social reality (Ramadhani et al., 2023). There was no conflict of meaning, but rather complementarity in depicting the reality of the disaster. This aligns with McLeod's (2025) view that triangulation allows researchers to view phenomena more comprehensively through multiple perspectives. Therefore, the data in this post has a strong level of validity, supported by the alignment between sources.

Furthermore, in the third post, the visuals of aid distribution in various affected areas are consistent with the caption emphasizing sustainable aid distribution, while netizen comments expand the meaning through moral support and social participation. There are no contradictory differences; rather, the variety of perspectives enriches the interpretation of the data. This demonstrates that media, as a form of mass communication, is capable of conveying messages effectively through a combination of visuals and narratives that represent social realities and are easily understood by audiences (Rahmaningrum et al., 2025). Thus, the integration between these elements strengthens meaning and demonstrates message consistency in framing events. This aligns with Morgan (2024), who emphasizes the importance of cross-source confirmation to ensure the validity of findings. Therefore, the data in this post is considered valid because it demonstrates consistency and mutual reinforcement between data sources. In the fourth post, the visuals depicting the spirit of volunteers and victims in the post-disaster situation align with the caption emphasizing gratitude and the continuity of aid, and are reinforced by netizen comments dominated by prayers, appreciation, and expressions of solidarity. There is no contradiction, but rather a collective reinforcement of meaning. This demonstrates that audiovisual media can effectively convey messages because it combines visual and narrative elements that represent social realities and are easily understood by audiences (Sagala, 2024), thereby strengthening the integration of meaning in framing events. This aligns with (Bhandari, 2023), who states that triangulation increases trust in research results through confirmation from multiple data sources. Therefore, the data in this post is considered valid because it demonstrates alignment of meaning and support across sources.

The novelty of this research lies in combining Robert N. Entman's framing analysis with participatory journalism in the disaster context, which views netizens not only as conveyors of information but also as actors constructed in the formation of humanitarian narratives by platforms like @kitabisa.com. This research also presents a new perspective by positioning volunteers as hybrid netizens who act as both field actors and content producers, and emphasizes that netizens' contributions do not stop at producing information, but continue to mobilize collective actions such as donations and digital solidarity, thus expanding the study of disaster journalism towards a collaborative, curative, and socially impactful social media ecosystem.

4. CONCLUSION

This study confirms that netizens' contributions to the coverage of flash floods in Sumatra through the Instagram account @kitabisa.com did not stop at disseminating information, but developed into participatory journalism practices that shaped humanitarian narratives, strengthened digital solidarity, and encouraged collective public action. Through consistent framing, the disaster was represented as an urgent humanitarian crisis, while netizens appeared as actors who helped strengthen the social meaning of the event through additional information, emotional support, and participation in aid mobilization. These findings indicate that social media, especially Instagram, has transformed into a strategic space that connects information production, empathy formation, and social response in the context of disaster journalism, thus this

study contributes to strengthening the study of participatory journalism and disaster communication in the digital era.

References

- Bhandari, P. (2023). Triangulation in Research | Guide , Types , Examples.
- Dinda, R. T., Krisnawati, E., & Suparno, A. (2025). Peran Citizen Journalism dalam Pemberitaan Bencana Alam pada Akun Youtube Kompas. com. *J-CEKI: Jurnal Cendekia Ilmiah*, 4(3), 2699-2708.
- Firmansyah, D. A. (2025). Citizen Journalism pada Akun Instagram@ Infogresik. *JIIP- Jurnal Ilmiah Ilmu Pendidikan*, 8(1), 1002-1008.
- Indiarti, I., Juanda, J., & Mahmudah, M. (2025). Pemberitaan Fasilitas Kampus dalam Media Daring Estetika Pers: Analisis Framing Robert N. Entman. *DEIKTIS: Jurnal Pendidikan Bahasa dan Sastra*, 5(2), 428-441.
- Luhuringbudi, T., Liza, F., Kurniawan, E., Masuwd, M. A., & Alrumayh, S. H. (2025). Viral Humanitarian Imagery: The Impact of# AllEyesonRafah on Global Social Media Dynamics. *Kalijaga Journal of Communication*, 7(1), 67-88.
- Masrek , M. N. ., Baharuddin , M. F. ., & Syam , A. M. . (2025). Determinants of Behavioral Intention to Use Generative AI: The Role of Trust, Personal Innovativeness, and UTAUT II Factors. *International Journal of Basic and Applied Sciences*, 14(4), 378-390. <https://doi.org/10.14419/44tk8615>
- McLeod, S. (2025). What Is Triangulation In Qualitative Research ?
- Morgan, H. (2024). Using Triangulation and Crystallization to Make Qualitative Studies Trustworthy and Rigorous Using Triangulation and Crystallization to Make Qualitative Studies Trustworthy. 29(7), 1844–1856.
- Nurfajriani, W. V., Ilhami, M. W., Mahendra, A., Afgani, M. W., & Sirodj, R. A. (2024). Triangulasi data dalam analisis data kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17), 826-833.
- Rahmaningrum, M. P., & Rahmawati, D. H. (2025). City Branding Pasca Bencana melalui Analisis Isi Konten Instagram@ kotabekasikeren. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 8(8), 8792-8799.
- Rahmawati, D. (2026). Update 1 Januari 2026: Korban Jiwa Bencana Sumatera Capai 1.157 Orang. *DetikNews*.
- Ramadhani, D. S., Saragih, M. Y., & Deni, I. F. (2023). Analisis Pesan Motivasi dalam Film “Rentang Kisah”(Pendekatan Teori Abraham Maslow). *SATUKATA: Jurnal Sains, Teknik, dan Studi Kemasyarakatan*, 1(3), 97-106.
- Ritonga, A. R., Education, I. R., Zein, A., Syam, A. M., & Ohorella, N. R. (2023). Misconceptions of Jihad: A Constructivist Review of the Meaning of Struggle in Islam in the Modern Era: Analysis of the verses al-Amwaal wa al-Nafs.
- Rusdi, M., Sebayang, V.A., Kholil, S., & Syam, A.M. (2024). Islam and the Ethics of War: Deconstructing Jihad through the Principle of Humanism in Theological Discourses
- Saraan, M. I. K., Rambe, R. F. A. K., Syam, A. M., Suhendar, A., Dalimunthe, M. A., & Sinaga, R. P. K. (2024, May). The application of fertilizer subsidies in the context of coffee plantations in Pollung Sub-District, Humbang Hasundutan District, North Sumatra Province. In *IOP Conference Series: Earth and Environmental Science* (Vol. 1352, No. 1, p. 012012). IOP Publishing.

- Sagala, B. P. L. (2024). Analisis Konten Instagram Badan Nasional Penanggulangan Bencana (BNPB) "Info Bencana 60 Detik" dalam Memberikan Informasi Bencana kepada Masyarakat Indonesia. September 2023, 1–24.
- Saragih, M. Y. (2021). Law, journalistic profession and mass media ethics. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Vol, 4(2), 2532-2540.
- Saragih, M. Y. (2023). Ethics of journalistic communication in conducting investigations for public information. *Cognizance Journal of Multidisciplinary Studies*, 3(6), 80-86.
- Saragih, M. Y., & Andrabi, J. A. (2021). The Role of Islamic Journalistics in the Implementation of Community Activities Restrictions (PPKM) Covid-19. *SIASAT*, 6(3), 137-150.
- Tabik, Y. N., Wutun, M., & Lada, H. L. (2024). Penerapan jurnalisme warga pada akun instagram@ galeri. sumba. *Deliberatio: Jurnal Mahasiswa Komunikasi*, 4(2), 294-312.
- Tuan M. Yoserizal Saragih, S.Ag., M. I. K. (2025). *Paradigma Jurnalistik Ekoteologi Islam Nusantara (Integrasi Tauhid, Kurikulum Berbasis Cinta, Kearifan Lokal, Etika Pancasila untuk Ekoteologi Islam Global)*. Cv Angkasa Media Literasi.
- Widianti, M. A., Pramana, P., & Srikandi, M. B. (2025). Netizen Journalism and the Democratization of Local News: A Case Study of@ abouttng on Instagram in Tangerang, Indonesia. *CHANNEL: Jurnal Komunikasi*, 13(1), 62-75.
- Widianti, M. A., Putra, A., & Andriani, V. E. (2025). Netizen Journalism on Instagram as Local Digital Media and Communication Dynamics in the@ infobekasi Account. *COMMUSTY Journal of Communication Studies and Society*, 4(2), 38-44.
-