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Social Solidarity in Humanitarian Action during Galodo Disasters in West Sumatra: A Comparative Study

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Abstract
This study examines patterns of social solidarity in humanitarian action during two galodo-related disaster events in West Sumatra: the widespread floods and landslides of late November 2025 and the galodo disaster in Arosuka, Solok Regency, in September 2026. The study aims to identify the forms of humanitarian action, the actors involved, and the ways social solidarity is expressed through collective responses to disasters. It employs a qualitative approach with a comparative documentary study design. Data were collected from online news reports, government and disaster-management publications, organizational documentation, fundraising materials, and photographs related to humanitarian activities. The findings show that humanitarian action in the 2025 disaster involved large-scale logistical distribution across several affected areas, including the delivery of 22.7 tons of aid by air through 47 sorties between 28 November and 5 December 2025. In Arosuka, humanitarian responses included financial and material assistance, emergency personnel deployment, equipment support, and the establishment of a public kitchen. The comparison demonstrates that social solidarity is expressed through diverse forms of collective action shaped by the scale of the disaster, the needs of affected communities, and the involvement of different actors. From Durkheim's perspective, these responses reflect social cohesion through shared concern and collective responsibility. The findings also highlight the relevance of solidarity to Islamic Community Development.

Keywords: Social Solidarity; Humanitarian Action; Galodo; Disaster Response; Islamic Community Development

INTRODUCTION

Natural disasters demonstrate that the impact of disasters extends beyond physical damage to impacts the continuity of social life (Faicha Nurhasna, Eli Apud Saepudin, Natasya Revita, 2025). Flash floods carrying mud, rocks, wood, and other materials can damage settlements, impede transportation access, disrupt economic activities, and increase the community's need for emergency assistance (Raisa Adilla, 2025). In such circumstances, meeting the needs of victims is not only related to the government's capacity to handle disasters, but also to the involvement of social organizations, the business world, communities, and the wider public. The responses emerging from various parties are important to examine because they demonstrate how humanitarian needs drive collective action.

In late November 2025, a hydrometeorological disaster in the form of floods and landslides struck several areas in West Sumatra. The National Disaster Management Agency (BNPB) reported on November 28, 2025, that the incident had impacted 13 districts and cities in the province (BNPB, 2025). The vastness of the affected area creates complex handling requirements, particularly in search and rescue, logistics provision, and meeting the basic needs of affected communities. The National Disaster Management Agency (BNPB) report in early December 2025 also noted the delivery of food and non-food aid by air to several areas difficult

to reach by land (BNBP, 2025). This fact demonstrates that disaster management involves various forms of resource mobilization and requires cross-agency and cross-regional collaboration.

Beyond official response mechanisms, humanitarian action can also be observed through fundraising activities, dissemination of information on victims' needs, collection of goods, and distribution of aid by organizations and community groups. Public documentation of the West Sumatra disaster in late 2025, including reports of volunteer activities and fundraising posters, provides material to explore these forms of participation. However, each type of documentation has different informational limitations. A donation poster, for example, indicates a call for assistance, but does not necessarily prove the amount of funds raised or the aid received by victims. Therefore, analysis of humanitarian action needs to distinguish between fundraising plans, the process of collecting resources, and the distribution of aid, all of which must be supported by evidence.

The comparative context in this study is the Galodo earthquake that struck the Arosuka area, Solok Regency, on September 21, 2026. ANTARA West Sumatra reported that the event brought mud, rocks, and pieces of wood and disrupted road access in the affected area (Mera & Februarman, 2026). The humanitarian response was then reported through various institutional activities. The Solok City Government, for example, reported the distribution of aid by the Solok City Government, accompanied by the deployment of volunteers and supporting facilities on September 23, 2026. On a different date, PTPN IV Regional IV was also reported to have distributed aid through the Galodo Arosuka Main Disaster Management Post. This information demonstrates the involvement of the government and business owners in the disaster response.

Both events demonstrate the involvement of various actors in humanitarian action, but they occurred within different contexts, geographical scopes, and documentation. The disaster in late November 2025 demonstrated the need for cross-regional aid distribution, while the Arosuka case provides a more focused illustration of the involvement of institutions and organizations in disaster management within a region. This distinction is important to examine so that patterns of social solidarity can be understood based on the forms of action and relationships between actors, rather than solely on the recorded amount of aid.

This phenomenon is relevant to study through the concept of social solidarity. Émile Durkheim (Fathoni, 2024) defines solidarity as the social bonds that connect individuals in a shared life, including through values, norms, and collective consciousness. In his discussion of society, Durkheim distinguishes between mechanical solidarity, which rests on shared values and experiences, and organic solidarity, which develops through the division of labor and interdependence between parties (Mokoginta, 2025). In disaster situations, these two forms can serve as lenses for understanding how a sense of shared destiny, concern, coordination, and role allocation drive collective action. Solidarity can be seen through observable actions, such as willingness to donate aid, cooperation between organizations, volunteer involvement, and efforts to meet the needs of affected communities (Firdaus & Firmansyah, 2025). Therefore, social solidarity in this study is understood not only as feelings of sympathy for victims, but also as social relationships reflected in collective action. This approach allows the researcher to observe forms of solidarity based on evidence of activities, without assessing the personal motivations of actors not stated in the sources.

Research (Rahayu et al., 2022) on community social solidarity in responding to flooding in Sungai Limau District, Padang Pariaman Regency, demonstrates the relevance of economic, religious, and cultural factors in supporting community solidarity. This research

provides a foundation for understanding that disaster responses cannot be separated from the social context in which communities live. However, the research's focus on factors supporting solidarity within a region differs from the focus of this article, which examines humanitarian action by examining community involvement and resource mobilization in two disaster contexts. Therefore, this study does not assume that social solidarity in disasters has never been studied, but rather seeks to broaden the discussion by comparing humanitarian action processes based on traceable documentation.

From an Islamic Community Development perspective, humanitarian action can be studied as a practice of social care, mutual assistance, and responsibility for the common good (Dayusman et al., 2023). This perspective helps position disaster relief not merely as the transfer of goods or funds, but also as a form of social participation related to values and interpersonal relationships. However, the use of an Islamic perspective must remain evidence-based. The religious identity of an organization or the use of religious terminology in posters is not sufficient to infer the motivations of all actors or the social impact of activities (Qusairi et al., 2025). Therefore, the Islamic Community Development perspective in this article is used to interpret observable practices of care and cooperation, without ignoring the institutional context and limitations of documentation.

Based on this background, this study aims to analyze the pattern of social solidarity in humanitarian action during the Galodo disaster in West Sumatra at the end of November 2025 and in Arosuka, Solok Regency, in September 2026. The focus of the research includes the form of humanitarian action, the actors involved, and the meaning of collective action through the perspective of Émile Durkheim's social solidarity and Islamic Community Development. This research is expected to contribute to the study of the sociology of disaster and community development, especially in understanding solidarity as a social resource in disaster management.

RESEARCH METHODS

This research uses a qualitative approach with a comparative documentary study design. A qualitative approach was chosen because the research focuses on understanding the forms, processes, and patterns of humanitarian action, rather than on statistically measuring relationships between variables (Abdussamad, 2021). The documentary study was used to examine published information through online news, institutional reports, organizational documentation, fundraising posters, and photographs or other relevant public materials. The comparative design was applied to compare two event contexts: the humanitarian response to disasters in several areas of West Sumatra in late 2025 and the response to galodo in Arosuka, Solok Regency, in September 2026.

The comparison in this study focuses on documented patterns of action and forms of contribution. Therefore, the amount of information or type of assistance recorded in an event does not automatically indicate greater social solidarity in that event. The analysis focuses on the characteristics of the response, the forms of actor involvement, and the relationship between disaster management needs and the humanitarian actions undertaken.

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RESULTS AND DISCUSSION

Forms of Humanitarian Action in the West Sumatra Disaster at the End of 2025

The floods and landslides that struck several areas in West Sumatra in late November 2025 necessitated emergency response involving various parties. The National Disaster Management Agency (BNPB) reported that the extreme weather disaster on November 28, 2025, affected 13 regencies and cities in West Sumatra. In the report, BNPB recorded fatalities and ongoing search and rescue efforts (BNBP, 2025). The vastness of the affected area indicates that disaster management requires support not only from the government but also from various elements of society.

One documented form of humanitarian action during this period was the distribution of logistical aid. BNPB reported that 22.7 tons of aid were distributed by air between November 28 and December 5, 2025. Deliveries were made using helicopters from BNPB, Basarnas, and the Indonesian Air Force to reach a number of affected areas, particularly locations difficult to access by land. The aid distributed included food, non-food items, and medicine (BNBP, 2025).

In addition to government agencies, research documentation in the form of an infographic on the activities of Indonesian Volunteers (Relindo) demonstrates the involvement of volunteer organizations in humanitarian efforts. The infographic, which tracks progress through December 22, 2025, lists several forms of assistance, including food packages, meals from public kitchens, household supplies, school supplies, housing rental assistance, and support for micro, small, and medium enterprises (MSMEs). The document also lists land rehabilitation activities, clean water support, and collaboration with various parties.



Figure 1. Galodo emergency response in West Sumatra

The data in the infographic illustrates that humanitarian action is not only directed at meeting immediate needs during the emergency response period but also includes support for the continuity of community life. However, the figures listed should be understood as data reported by the relevant organizations. Thus, the documentation of the disaster at the end of 2025 shows two complementary forms of response: emergency response and logistics distribution by government agencies, and humanitarian support by volunteer organizations.

From a social solidarity perspective, the involvement of institutions and community groups in various forms of assistance demonstrates a recognition that the suffering caused by disasters is a shared responsibility. Providing aid, coordinating logistics, and providing basic

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necessities are forms of collective action that connect aid providers with affected communities. Solidarity in this case is evident through the distribution of contributions according to the capacity and resources of each actor.

Humanitarian Action for the 2026 Galodo Arosuka Disaster

The Galodo disaster in the Arosuka area, Gunung Talang District, Solok Regency, occurred on the evening of September 21, 2026. According to a report by ANTARA West Sumatra, flash floods carried mud, rocks, and pieces of wood, impacting several locations and disrupting road access. On-site response included evacuating residents, searching for victims, and clearing disaster material (Mera & Februarman, 2026).

The response to the disaster involved local governments, government agencies, companies, and volunteers. On September 22, 2026, PT Semen Padang deployed five Rapid Response Team personnel to assist with relief efforts at the affected location (Robert, 2026). This involvement demonstrates that humanitarian support is not limited to providing material assistance but can also take the form of mobilizing personnel to assist with direct field response.



Figure 2. PT Semen Padang sends logistical assistance

On September 23, 2026, the Solok City Government distributed aid worth IDR 100 million, along with supplies and daily necessities, including mattresses, blankets, tarpaulins, and ready-to-eat meals. The Solok City Government also deployed personnel and supporting facilities to assist with disaster management (Rahmi, 2026). On the same date, the West Sumatra High Prosecutor's Office reportedly brought 1.5 tons of rice and food supplies and established a post and public kitchen to support the needs of the affected community (Sari, 2026).

Cross-regional support was also evident in the involvement of the Payakumbuh City Government. The Payakumbuh City Government reportedly sent aid and deployed 56 personnel to assist with post-disaster management in Solok Regency (Laila, 2026). Furthermore, on September 26, 2026, PTPN IV Regional IV distributed aid to the affected community through the Galodo Arosuka Main Disaster Management Post (Eli, 2026).

The series of reports demonstrates the diverse forms of contributions, from cash and in-kind aid, food supplies, personnel deployment, to operational support at disaster sites. This diversity of aid is crucial because the needs of affected communities extend beyond consumption to emergency response and environmental recovery.

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In addition to the aid already reported as distribution activities, the research documentation also includes a poster raising funds for galodo victims in Solok Regency.



Figure 3. Fundraising for victims of the Arosuka Galodo disaster

The poster stated a target of 500 aid packages, valued at Rp 300,000 per package. This information served as evidence of an invitation to participate in fundraising or assistance. Overall, the humanitarian response in the Arosuka case demonstrated several forms of contribution, including financial assistance, provision of basic necessities, mobilization of personnel, equipment support, and provision of facilities to support food needs. This variation demonstrates that solidarity can be realized through different resources. Some parties contributed funds and goods, while others provided personnel, facilities, or operational support. The involvement of various actors also demonstrates that disaster response is a social process that requires coordination. Assistance is not only related to the intention to help, but also to the ability to identify needs, mobilize resources, and direct contributions to necessary activities on the ground. In this context, social solidarity is evident through concrete actions that support the handling and recovery of affected communities.

Table 1. Comparison of humanitarian action patterns in two galodo events in West Sumatra

Comparative aspects	Galodo, West Sumatra End of 2025	Galodo Arosuka September 2026
Handling context	Hydrometeorological disasters in a number of regions	Galodo with handling needs in the Arosuka area and its surroundings
Documented response coverage	Distribution of aid to a number of districts	Responses focused on disaster management in Solok Regency
Form of assistance	Food and non-food aid, medicines, public kitchens, clean water, and recovery support	Financial assistance and basic necessities, deployment of personnel, equipment, posts and public kitchens
Actors visible in the data	BNPB, Basarnas, TNI AU, local governments, and humanitarian organizations	Regional government, PT Semen Padang, West Sumatra High Prosecutor's Office, and other regional governments
Action characters	Logistics distribution on a cross-regional scale and recovery support	A combination of direct assistance and operational support for handling

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Comparative aspects	Galodo, West Sumatra End of 2025	Galodo Arosuka September 2026
Form of coordination	Inter-agency distribution cooperation to reach affected areas	Involvement of various actors in handling and supporting affected communities

Source: Processed from publications of BNPB (2025), Robert (2026), Rahmi (2026), Laila (2026), Sari (2026), and documentation of humanitarian actions used in the research.

The table shows that the two events share similarities in terms of the involvement of many parties and the diversity of forms of assistance. In both cases, the response involved more than just the distribution of basic necessities, but also included support in terms of personnel, facilities, and the organization of humanitarian activities. These similarities demonstrate that disaster management requires complementary contributions.

The difference lies in the characteristics of the responses highlighted in the documentation. In the disaster of late November 2025, cross-regional aid distribution was one of the most clearly documented forms of response. The magnitude of the disaster necessitated the distribution of logistics to various locations, including areas difficult to access by land. Meanwhile, in the Arosuka case, the documentation identifies a number of actors and the forms of contributions in greater detail, ranging from financial assistance and basic necessities to the deployment of personnel and equipment. These differences should not be interpreted as implying that social solidarity in one event was stronger than in the other. The documentation in both cases differs in scope and character. Therefore, a comparison is more appropriate to examine the variations in patterns of action, how resources are deployed, and the forms of cooperation that emerge in each disaster context.

From the comparison, social solidarity can be seen as a dynamic process. Its form adapts to the needs of the response and the capacity of the parties involved. When the affected area is large and access is a problem, logistical support and distribution coordination become crucial. When response is concentrated in a specific location, personnel deployment, equipment provision, direct assistance, and basic needs services become prominent. Thus, patterns of solidarity are not uniform, but rather depend on the social context and needs of the affected community.

Analyzing Social Solidarity in Humanitarian Action

Émile Durkheim's theory of social solidarity helps explain how individuals and groups are connected in collective life. Solidarity is an element that enables communities to maintain social cohesion through values, norms, and interdependent relationships. In the context of disasters, this cohesion can be seen when various parties provide support to communities facing loss, damage, and limited access to basic needs.

The concept of mechanical solidarity refers to the bond that develops through shared experiences, values, and collective awareness. In humanitarian action, this dimension can be seen through concern for the suffering of others and the urge to help without prioritizing personal gain. Fundraising, collecting essential supplies, and providing aid to affected residents demonstrate how awareness of disaster experiences can foster collective action. In both cases studied, humanitarian action demonstrated a collective response to the needs of the affected communities. This support can stem from social closeness, a sense of humanity, institutional responsibility, or the awareness that disaster management requires the participation of many parties. Although the personal motivations of each aid provider cannot be ascertained through documentation alone, documented actions demonstrate that community needs underpin the mobilization of resources.

Meanwhile, organic solidarity can be used to interpret the interdependent relationships formed through the division of roles. In a society with diverse functions and resources, addressing shared problems requires different but complementary contributions. In the disaster of late November 2025, aid distribution involved institutions with transportation and logistical capacity. In the Arosuka case, support was provided through a combination of financial assistance, basic necessities, field personnel, equipment, and the provision of service facilities.

This division of roles demonstrates that humanitarian responses do not have to be carried out in the same way by every actor. Government agencies can deploy personnel and equipment, companies can provide human resources or resources, and community groups can organize fundraising and assistance. Different contributions can form complementary relationships when directed towards disaster response needs. These two dimensions of solidarity do not have to be viewed as completely separate categories. In disaster situations, concern driven by a shared awareness can coexist with a division of labor and institutional coordination. Humanity drives assistance, while organization and role allocation help transform that concern into more targeted action.

Thus, the research findings support the understanding that social solidarity in disaster management is not merely a feeling of empathy, but also a tangible form of collective action. The distribution of logistics, financial assistance, the deployment of personnel, and the provision of facilities are examples of actions that link concern to meeting community needs. From Durkheim's perspective, these actions can be read as part of a social mechanism that maintains shared bonds and responsibilities in the face of crisis.

Social Solidarity from an Islamic Community Development Perspective

The Islamic Community Development perspective provides a foundation for understanding humanitarian action as part of social care and efforts to improve community welfare. Within this framework, communities are viewed not merely as recipients of aid but as part of a collective life requiring support, cooperation, and capacity building to overcome difficulties. The value of caring for others is reflected in various forms of assistance to disaster-affected residents. The provision of food, medicine, household necessities, and other support relates to efforts to meet basic human needs. This assistance is crucial because disasters can disrupt families' ability to meet their daily needs independently. Humanitarian action helps bridge urgent needs when household resources and the social environment are disrupted.

Beyond meeting basic needs, support in the form of mobilizing labor, equipment, and providing public kitchens demonstrates the importance of cooperation in resolving shared problems. From an Islamic Community Development perspective, social care needs to be manifested in actions that benefit the community. This aligns with the discussion of humanity and social welfare in contemporary Islamic thought put forward by Dayusman (Dayusman et al., 2023). Community development is also related to the sustainability of recovery. Aid aimed at clean water, school supplies, housing support, and community businesses demonstrates that residents' needs do not end after the emergency response period. Communities require support to restore daily activities, maintain livelihoods, and rebuild their social lives. Therefore, humanitarian action can contribute to community development if it is oriented beyond providing immediate relief, but also addresses recovery needs.

In the context of the two events studied, the involvement of various actors demonstrates that social care can be realized through diverse roles. Governments and formal institutions provide operational support and assistance, while organizations and community groups can help gather and direct resources. This diversity of roles offers the potential to strengthen social cooperation in responding to disasters. However, from an Islamic Community Development

perspective, humanitarian action also needs to be understood through the relationship between aid and community empowerment. Recipients of aid are not simply objects of aid, but rather members of a community with the knowledge, experience, and capacity to participate in recovery. Therefore, solidarity oriented toward community development ideally creates space for community participation, addresses their expressed needs, and supports the sustainable recovery of social and economic life.

The results of this study demonstrate the relevance of social solidarity for Islamic Community Development, particularly through awareness, cooperation, fulfillment of basic needs, and recovery support. Solidarity serves as a social resource that can strengthen relationships between actors and help communities cope with the impacts of disasters. Meanwhile, a community development orientation emphasizes that humanitarian assistance must be linked to the recovery process and strengthening communities' capacity to cope with life after a disaster.

CONCLUSION

This research shows that social solidarity in humanitarian action during the Galodo disaster in West Sumatra was manifested through various forms of collective action. For the flood and landslide disaster in late November 2025, the documented response included the distribution of food and non-food aid, medicine, cross-regional logistical support, the provision of public kitchens, and various forms of assistance related to community recovery. The National Disaster Management Agency (BNPB) recorded the distribution of 22.7 tons of aid through 47 flight sorties from November 28 to December 5, 2025. Meanwhile, for the Galodo disaster in Arosuka in September 2026, humanitarian action was evident through the distribution of financial and basic necessities, the deployment of personnel, equipment support, the establishment of command posts, and the provision of public kitchens. The involvement of local governments, companies, and other institutions demonstrates that disaster management requires diverse and complementary contributions.

A comparison of the two events demonstrates that the form of social solidarity is influenced by the disaster context, community needs, and the capacity of the actors involved. The widespread disaster highlighted the need for cross-regional aid distribution, while the Arosuka case more specifically demonstrates the varied contributions of a number of institutions and organizations. These differences reflect varying response patterns and cannot be used as a sole basis for determining the level of solidarity in each event. This research also demonstrates that public documentation can be used to identify patterns of humanitarian action and compare contributions across stakeholders. Future studies could deepen these findings through interviews with fundraisers, donors, aid implementers, and affected communities to shed light on experiences, motivations, coordination, and the benefits of aid from the perspective of these actors.

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