

From Fragmentation to Community Archives: Documenting Collective Memory After the Galodo Disaster in Nagari Padang Laweh Malalo

Sri Wahyuni¹, Rika Jufriazia Manita², Rhoni Rodin³, Sahidi⁴,
& Refika Mastanora⁵

^{1,2,5}Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia

³Institut Agama Islam Negeri Curup, Indonesia

⁴Universitas Negeri Tanjungpura Pontianak, Indonesia

Correspondence email: sriwahyuni@uinmybatusangkar.ac.id

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ABSTRACT

Background: The *galodo* (flash flood and landslide) disaster in Nagari Padang Laweh Malalo left the affected community with fragmented, unintegrated records of their experience, scattered across personal, social, and administrative media. This fragmentation raises questions about how collective memory is formed and how it might be consolidated into a more sustainable form of social knowledge infrastructure.

Purpose: This study aims to analyze the formation of collective memory among the community of Nagari Padang Laweh Malalo following the *galodo* disaster, identify the forms of documentation produced by the community and the nagari government, and formulate a pathway for transforming fragmented documentation into a participatory community archive.

Methods: This study employed an interpretive qualitative approach with a case study design. Data were collected through in-depth interviews with 11 informants, observation, and documentation review and were analyzed using Braun and Clarke's reflexive thematic analysis.

Findings: The experience of the *galodo* evolved from an individual experience into a collective memory through family narratives and social interaction, encompassing experiential, emotional, and social dimensions, including knowledge of environmental conditions, rescue, evacuation, communal solidarity (*gotong royong*), and recovery. Documentation produced by the community and Nagari government (photographs, videos, WhatsApp conversations, social media content, reports, and administrative documents) remains scattered by ownership, medium, information type, and accessibility, indicating a fragmentation that has not yet been consolidated into a community archive system. Transforming this documentation into a community archive requires

collection, organization, contextualization, metadata provision, arrangements for ownership and access, and participatory preservation.

Originality/Value: This study contributes a conceptual and empirical pathway for converting fragmented, informally produced disaster documentation into a participatory community archive, positioning such an archive as a source for preserving experience, transmitting knowledge, supporting disaster learning, and strengthening community preparedness.

Keywords: Archives; Collective memory; Disaster archives; Community archives; Knowledge documentation

1. INTRODUCTION

Flash flood disasters not only cause damage to the physical environment, settlements, land, and infrastructure, but also leave behind social experiences that continue to be remembered, narrated, and interpreted by the affected community (Davison et al., 2024; Wahyuni, 2024). West Sumatra is a region with a high level of disaster vulnerability owing to its geographical, topographical, and environmental conditions. In late November 2025, several areas of West Sumatra experienced hydrometeorological disasters caused by several days of heavy rainfall, including Tanah Datar Regency (Badan Nasional Penanggulangan Bencana, 2024; Putri et al., 2026; Zulsfi et al., 2021).

One of the affected areas is Batipuh Selatan Subdistrict, particularly Nagari Padang Laweh Malalo. The *galodo* of 27–28 November 2025 disrupted settlements and transportation access. The severance of the land route to Padang Laweh Malalo and Guguak Malalo forced part of the community to be evacuated via the Lake Singkarak route (Pemerintah Kabupaten Tanah Datar, 2025). This event not only caused damage but also generated social experiences of threat recognition, rescue decisions, evacuation, communal solidarity (*gotong royong*), the receipt of aid, and recovery. *Galodo*, a local Minangkabau term widely used in West Sumatra, refers to a sudden and rapid flow of water carrying materials such as mud, rocks, timber, and landslide debris. The term is commonly used by local communities to describe flash-flood events characterized by the movement of water and sediment from upstream or elevated areas toward lower-lying settlements (Mutia & Wijayanto, 2026; Parrott et al., 2023).



Figure 1. Map of the disaster location in Nagari Padang Laweh Malalo
(Source: personal documentation, 2026)

The figure above shows the location of Nagari Padang Laweh Malalo, Batipuh Selatan Subdistrict, Tanah Datar Regency, which was affected by the *galodo* on 27–28 November 2025. This map illustrates the position and geographical condition of the research area. Such information is essential for understanding transportation access, the evacuation process, and community mobility during and after the disaster. This map therefore provides the spatial basis for understanding community experience and the formation of collective memory of the *galodo* event.

Experiences shared collectively can develop into collective memory. Halbwachs (1992) explains that memory is formed and sustained through the social frameworks within which individuals interact with family, groups, and community. In the context of the *galodo* in Padang Laweh Malalo, the community remembers not only the damage and losses incurred, but also retains experiences of warning signs, rescue decisions, those who provided assistance, shelter locations, evacuation routes, and forms of solidarity. These experiences are transmitted through family conversations, neighborly relations, community activities, and intergenerational interaction, and thereby develop into shared knowledge of how the community copes with disaster (Zhang & Izumi, 2024).

Disaster memory essentially contains not only the experience of loss but also knowledge of the environment, safety, solidarity, and recovery (Fontanella Pisa, 2024; Saputra, 2025). The experience of facing the *galodo* shapes understanding of changing environmental conditions, rainfall intensity, warning signs, safe areas, rescue routes, and ways of obtaining assistance. This knowledge is formed through direct experience and social interaction and therefore holds value for disaster learning. Disaster memory can serve as a source of learning for understanding past experience and for raising awareness and preparedness for future risk (Monteil et al., 2020). The *galodo* experience in Padang Laweh Malalo therefore has the potential to become local knowledge if it is sustained through adequate storage and transmission mechanisms.

Assmann (2011) distinguishes communicative memory, which develops through everyday interaction, from cultural memory, which is sustained through various media and material forms. Family conversations and intergenerational storytelling constitute forms of communicative transmission, whereas photographs, videos, documents, activity records, news coverage, and digital recordings preserve traces of events more durably. The development of communication technology has further expanded the community's capacity to produce documentation. Smartphones enable residents to record environmental conditions, evacuation, damage, assistance, and recovery, while WhatsApp and social media serve as spaces for disseminating information to family, the wider community, volunteers, government, and other institutions. Social media is even employed across various stages of disaster management, from risk communication to recovery (Houston, J. B., 2018).

However, the sheer volume of digital documentation does not automatically guarantee the sustainability of community memory. Photographs and videos can be lost through device damage, file deletion, phone replacement, or loss of account access. Documentation within communication groups is also difficult to retrieve because it is intermingled with other conversations and often lacks information on time, location, creator, or context. Social media documentation likewise depends on the continuity of accounts and platforms. This condition creates a fragmentation of documentation, a state in which records of an event are scattered among individuals, families, community groups, government, media, and other institutions without any organization linking them together (Acker & Kriesberg, 2020; Sinn et al., 2017).

From the perspective of library, information, and archival science, this issue is significant because the value of a record lies not only in its existence but also in its context of creation, its relationship to other records, its maintenance, its authenticity, and its retrievability. Archival principles emphasize the importance of understanding records according to their creator, function, activity, and the events underlying them, so that their evidential and informational value is preserved (ICA, 2016). Consequently, documentation of the *galodo* is not sufficient merely to be collected; it must also be identified, selected, described and contextualized, organized, preserved, and made accessible.

In this context, the concept of the community archive becomes relevant [Flinn \(2007\)](#) explains that community archives develop through community initiatives to record, preserve, and represent the history and experience of communities that are not always adequately represented in formal archival institutions. [Flinn et al. \(2021\)](#) likewise position the community as an actor in the creation, collection, maintenance, and use of records concerning its own life. Community archives are thus not merely collections of documents but a social process that allows communities to determine which experiences are important to record, to provide context for those records, and to decide how the information is used.

Developing a community archive requires a participatory approach, since it is the community that directly experiences and understands the event. The community is not merely an object of information collection but also plays a role in determining which records are important, providing captions for photographs and videos, identifying locations and individuals, and setting access rules for particular information. This approach allows the representation of community experience to correspond more closely to community needs and knowledge ([Stevens et al., 2010](#)). The relevance of archives and media in sustaining disaster memory has also been demonstrated by [Kanayama & Ogawa \(2020\)](#), while the post-disaster experience in Malalo shows that recovery continues beyond the emergency response phase, including the distribution of aid and the reconstruction of infrastructure ([dtpeduli Indonesia, 2025; Radio RRI, 2026](#)).

A number of studies have examined collective memory, disaster communication, community media, and participatory archives. [Houston et al. \(2015\)](#) highlight the use of social media in disaster communication, [Monteil, et, al.](#) demonstrate the importance of past experience in risk learning, while [Kanayama & Ogawa \(2020\)](#) show the function of community media in sustaining disaster memory. In the context of preparedness, [Wahyuni dan Manita \(2024\)](#) discuss disaster-preparedness strategies in libraries, while [Flinn \(2007\); Flinn et al. \(2021\); Stevens et al. \(2010\)](#) emphasize community involvement in the management and representation of community archives. [Bushey \(2023\)](#) further shows that collaborative documentation, storytelling, and participatory archiving can strengthen social relationships and community resilience. Nevertheless, these studies tend to address memory, communication, documentation, and community archives separately. This study seeks to connect the experience of the *galodo* disaster, collective memory, community documentation, and the participatory formation of a community archive as a source of social knowledge for the community of Nagari Padang Laweh Malalo.

This condition points to a research gap: few studies have comprehensively linked the process by which disaster experience becomes collective memory, memory becomes documentation, and fragmented documentation becomes a community archive as a source of local disaster knowledge. Padang Laweh Malalo constitutes a relevant context, as the *galodo* experience has generated numerous stories, photographs, videos, documents, news reports, and activity records scattered among the community, the nagari government,

volunteers, and other parties. The issue is thus not the absence of information but how these various records can be linked, contextualized, managed, and preserved so that they can be reused.

Based on this framework, the present study views a transformation from experience to memory, from memory to documentation, and from documentation to community archive. The community archive is then positioned as an infrastructure for social knowledge, a mechanism that links the community, experience, memory, documentation, context, management, access, and the utilization of knowledge. The novelty of this study lies in its examination of the transformation of fragmented documentation of the *galodo* experience into a participatory community archive capable of sustaining knowledge of threats, evacuation, solidarity, assistance, and recovery.

The urgency of this study lies in the risk of losing experience and local knowledge if documentation remains stored only privately, scattered across digital conversations, or dependent on the continuity of social media platforms. Yet community experience constitutes a source of learning that can be passed on to future generations. This study therefore focuses on the relationship between disaster experience, the formation of collective memory, documentation practices, and the development of a community archive in Nagari Padang Laweh Malalo following the *galodo*. The study aims to analyze the formation of collective memory, identify the forms of documentation produced by the community and the nagari government, analyze the fragmentation of documentation, and formulate the process of transforming fragmented documentation into a participatory community archive as an infrastructure for social knowledge.

2. METHODS

This study employed an interpretive qualitative approach with a case study design (Sugiyono, 2021). The qualitative approach was chosen because the research focuses on the community's experience, meaning-making, memory, documentation practices, and interpretation of the disaster. The case study design was used to understand the phenomenon in depth within a specific social and geographical context (Creswell, J. W., & Poth, 2018). Nagari Padang Laweh Malalo was positioned as the case unit, possessing distinct geographical and social boundaries and a specific disaster experience. The study was not intended to generalize the experience of the entire disaster-affected population, but to gain an in-depth understanding of how a single community forms, preserves, and transmits memory in the aftermath of the *galodo*.

The study was conducted in Nagari Padang Laweh Malalo, Batipuh Selatan Subdistrict, Tanah Datar Regency, West Sumatra. Nagari Padang Laweh Malalo comprises Jorong Rumbai, Jorong Padang Laweh, Jorong Tengah XX, and Jorong Tanjung Sawah. This research site was selected because the community experienced the impact of the *galodo* in late November 2025. In addition to sustaining damage and disruption to access, the community also produced various forms of documentation, including photographs, videos, digital messages, social media posts, and nagari government documents.

The study used both primary and secondary data. Primary data were collected through interviews with 11 informants who were purposively selected based on their involvement in and knowledge of the *galodo* event, post-disaster experiences, and community life in Nagari Padang Laweh Malalo (Jaya, 2021; Palinkas et al., 2015). The informants consisted of nagari

officials, disaster survivors, community leaders, and disaster volunteers. They provided diverse perspectives on direct experiences of the disaster, post-disaster responses, community activities, documentation practices, *gotong royong* (communal solidarity), memory transmission, and community archive management at the nagari level.

To maintain confidentiality, each informant was assigned an identification code. The code "IPLM" refers to Informant Padang Laweh Malalo, followed by a sequential number indicating each informant (e.g., IPLM-01, IPLM-02, and so forth), as presented in Table 1. Secondary data were obtained from community and nagari government documentation, as well as other relevant records, including photographs, videos, digital messages, social media posts, reports, damage records, and administrative documents related to the *galodo* event and post-disaster conditions (Cahyani & Khadjjah, 2023).

Tabel 1. Characteristics of Research Informants

Informant Code	Role/Position/Status	Gender	Age (Years)	Interview Location
IPLM-01	Nagari Secretary; also a member of the Disaster Management Task Force	Male	46	Nagari Office
IPLM-02	Disaster volunteer; nagari official	Female	32	Nagari Office
IPLM-03	Nagari official	Male	27	Nagari Office
IPLM-04	Disaster survivor; housewife	Female	43	Rumbai Jorong
IPLM-05	Jorong Head; community leader	Male	40	Rumbai Jorong
IPLM-06	Disaster survivor; farmer	Female	36	Duo Koto Jorong,
IPLM-07	Community member; housewife	Female	41	Rumbai Jorong
IPLM-08	Vendor; shop owner	Female	67	Tanjung Sawah Nagari, shop
IPLM-09	Food-stall owner	Male	48	Tanjung Sawah Jorong
IPLM-10	Community leader; disaster relief post member	Male	38	Tanjung Sawah Jorong
IPLM-11	University student	Male	21	Tanjung Sawah Jorong, shop

Data were collected through in-depth interviews, observation, and documentation review (Creswell, 2023; Tracy, 2020). In-depth interviews were used to explore informants' experiences in facing the *galodo*, conditions before and after the disaster, evacuation experiences, damage and loss, the rescue process, *gotong royong* (communal solidarity), the transmission of stories within families, and documentation-storage practices. Observation was conducted to examine post-disaster environmental conditions, community activities, gotong-royong practices, the use of digital media, and the storage conditions of both community and nagari government archives. Documentation review was used to obtain photographs, videos, reports, damage data, activity records, digital messages, social media posts, and nagari government documents. Documentation was analyzed not merely as visual evidence but also as a source of information regarding the context, creator, time, location, and function of each record.

Data were analyzed using Braun and Clarke's (2021) *reflexive thematic analysis*. This method was chosen because the study focuses on patterns of meaning emerging from the community's experience, narratives, documentation, and social practices. The analysis proceeded through six stages. First, the researcher engaged in familiarization by reading interview transcripts, observation notes, and documentation. Second, initial codes were

assigned to data related to disaster experience, damage, loss, trauma, family narratives, photographs, videos, WhatsApp, social media, nagari archives, environmental knowledge, *gotong royong* (communal solidarity), and preparedness. Third, these codes were grouped into initial themes. Fourth, the themes were reviewed by comparing them against the entire dataset. Fifth, the themes were defined and named. Sixth, the results of the analysis were composed into an interpretive narrative. The analysis produced four major themes: (1) post-*galodo* memory as experience-based social knowledge; (2) digital documentation and institutional archives as a fragmented archival ecosystem; (3) the transformation of documentation toward a participatory community archive; and (4) the community archive as an infrastructure of knowledge, solidarity, and preparedness.

Data validity was established through source and technique triangulation. Source triangulation was carried out by comparing information from survivors, community members, youth, nagari officials, and the Nagari Secretary. Technique triangulation was carried out by comparing the results of interviews, observation, and documentation review (Ghony & Almanshur, 2016; Yusuf, 2014).

3. RESULTS AND DISCUSSION

Post-Galodo Memory as Experience-Based Knowledge

The findings show that the experience of the people of Nagari Padang Laweh Malalo in dealing with the *galodo* remains embedded in community memory even after the event has passed. These memories are not limited to damaged houses and the surrounding environment but also include the conditions before the disaster, the force of the water flow, materials carried by the current, rescue and evacuation efforts, and the experiences of residents during the post-disaster period. For survivors, direct experience became the primary source through which memories of the *galodo* were formed. One survivor described the experience as follows:

"What I remember most was the water coming down very fast from above, carrying large rocks. We were very anxious because we had never seen water that high and that fast before." (Interview with IPLM-07, June 13, 2026).

This account shows that disaster experience is retained as both a physical and emotional experience. The force of the water and the materials carried by the current constituted what residents directly observed, while fear and concern for family safety became emotional experiences that remained in their memories.

These experiences were also associated with environmental conditions observed by residents before and after the *galodo*. IPLM-06, a survivor who works as a farmer, related the disaster experience to changes in land and environmental conditions. This experience made residents more attentive to water conditions, agricultural land, and their surroundings when rainfall continued for an extended period. At the jorong level, IPLM-05 similarly indicated that the experience of the *galodo* had become a reference for increasing community awareness of changes in environmental conditions.

Disaster memory was not confined to individuals who directly experienced the event but was also maintained through family relationships and social interaction. IPLM-07 explained that stories about the *galodo* continued to be shared within families, particularly with younger family members. These stories included the conditions during the disaster, experiences of saving themselves, and the situation of the community after the event.

A similar pattern was found in everyday social interactions. IPLM-08 indicated that the *galodo* was still frequently discussed among community members, including stories about damaged houses, environmental conditions, and forms of assistance received. IPLM-09 also described everyday interaction spaces, such as small shops and food stalls, as places where stories about the disaster and the community's recovery process continued to resurface.

These findings indicate that oral storytelling connects individual experience with social memory. Repeated storytelling allows survivors' experiences to be shared with family members and community members who did not directly experience every stage of the disaster. Among younger people, IPLM-11 indicated that knowledge about the *galodo* was acquired not only through stories from older community members but also through photographs and videos circulated digitally.

In addition to individual and family experiences, community memory also contains experiences of collective disaster response. As a volunteer, IPLM-02 described community involvement in rescue activities, environmental clean-up, and assistance for affected residents. A similar experience was reflected in the account of IPLM-10, who was involved in relief-post activities and remembered communal solidarity (*gotong royong*) as an important part of the community's response to the disaster.

Meanwhile, IPLM-01, as a nagari government official, showed that post-*galodo* experiences were also understood from a broader community perspective, including the extent of damage, residents' needs, and the process of collecting information. This institutional perspective provides an important context for understanding the experiences described by survivors.

Overall, the findings indicate three main forms of post-*galodo* experience: empirical, emotional, and social experiences. Empirical experiences include rainfall, water flow, rocks and mud carried by the current, physical damage, rescue, and evacuation. Emotional experiences are reflected in fear, anxiety, and concerns about family safety. Social experiences are manifested through mutual cooperation, assistance, rescue activities, and environmental recovery. Thus, post-*galodo* memory was formed through survivors' direct experiences and subsequently maintained through family storytelling, social interaction, and documentation. Through these processes, the disaster experience is not merely retained as an event from the past but continues to function as knowledge within the community.

Digital Documentation and Institutional Archives as a Fragmented Archival Ecosystem

Experiences preserved in community memory were also transformed into various forms of documentation. The findings identified photographs, videos, WhatsApp conversations, social media posts, reports, and documents concerning disaster damage and response. These

materials were produced by survivors, families, volunteers, young people, and the nagari government.



Figure 3. Condition of Residents' Houses Damaged by the *Galodo* Flood in Jorong Tanjung Sawah
(Source: Community Documentation, 2025)

At the community level, photographs and videos were generally created to record the condition of houses and the surrounding environment after the disaster and to communicate these conditions to family members or relatives. The documentation was subsequently circulated through mobile phones, WhatsApp groups, and social media. IPLM-04 and IPLM-07 indicated that some materials remained stored on personal devices, while IPLM-08 and IPLM-09 described how photographs and videos became part of everyday community conversations. One informant explained the function of this documentation:

"At that time, we took many photographs of our house and the surrounding conditions. We sent the photographs to our families so that they would know what had happened to us." (Interview with IPLM-04, June 13, 2026).

This statement indicates that documentation practices were initially driven more by communication needs than by archival purposes. Residents created photographs and videos because they needed to communicate their experiences and living conditions to others.

Among younger community members, IPLM-11 indicated that social media had become one of the spaces through which information about the *galodo* could be encountered again. The circulation of photographs and videos enabled people who had not experienced every stage of the disaster to gain an understanding of what had occurred.

Documentation was also produced by volunteers and relief-post groups. IPLM-02 explained that field conditions and relief activities were documented during the disaster response. IPLM-10 similarly indicated that relief-post documentation included assistance activities and the conditions of affected residents. These materials served practical purposes by allowing the community to review activities that had been carried out and the conditions encountered in the field. At the nagari government level, documentation had a more structured character. IPLM-01 explained:

"We collected photographs, videos, reports, and damage data from nagari officials, community members, and volunteers. The documentation served as evidence of the conditions in the field when the disaster occurred." (Interview with IPLM-01, June 04, 2026).

Nagari government documentation was used to support data collection, reporting, requests for assistance, and post-disaster evaluation. IPLM-03 also indicated that some institutional documentation was circulated digitally, particularly to communicate information about community conditions to parties outside the area.

The findings therefore reveal two broad groups of documentation: community documentation and institutional documentation. Community documentation primarily records direct experiences, housing conditions, the surrounding environment, and social life. Institutional documentation, by contrast, primarily contains administrative data, reports, and damage assessments. Despite the diversity of materials, the findings show that the documentation remains fragmented. The first form of fragmentation concerns ownership, as materials are held by individuals, families, young people, volunteers, and the nagari government. The second concerns media, as documentation is distributed across photographs, videos, paper documents, WhatsApp messages, social media posts, and digital files.

Fragmentation is also evident in the types of information recorded. Community stories preserve experiences and meanings, photographs and videos capture visual conditions, while government documents provide administrative data and damage assessments. Each source therefore has a different informational value, but these sources have not yet been connected through a shared management system.

Another aspect of fragmentation concerns access. Documentation stored on personal devices or within particular social media accounts cannot always be easily located or retrieved by other community members. As a result, the availability and continuity of the documentation remain highly dependent on individual owners and the storage media they use.

This condition is also reflected in the documentation of damaged houses and affected facilities and infrastructure.

Table 2. Galodo-Induced Damage to Residential Houses

No	Damage Classification	Number of Houses
1.	Washed away	10
2.	Heavily damaged	5
3.	Moderately damaged	3
4.	Slightly damaged	1
Total	Affected houses	19

Table 3. Facilities and Infrastructure Affected by the *Galodo*

No	Type of Facility/Infrastructure	Number of Items	Damage Condition
1.	Educational and administrative facilities	2	Heavily damaged
2.	Sports facilities	2	Heavily damaged
3.	Irrigation channels (<i>banda</i>)	17	Washed away/heavily damaged
4.	Clean water facilities	3	Washed away/heavily damaged
5.	Roads and farm access roads	3	Washed away/slightly damaged
6.	Bridge	1	Washed away
7.	Rivers/streams (<i>batang air</i>)	5	Heavily to moderately damaged
Total Affected facilities and infrastructure		33	

(Source: Documentation from the Padang Laweh Nagari Office, 2026)

The data demonstrate that *galodo* documentation records more than the individual experiences of survivors. It also captures changes to the community's living environment, facilities, infrastructure, and natural surroundings. However, these diverse materials have not yet been connected through a shared mechanism for community-based management.

Documentation Practice as the Initial Stage of Community Archive Formation

The findings show that the people of Padang Laweh Malalo have already produced documentary materials that possess characteristics of community archives. These materials originate from survivors' experiences, family stories, photographs, videos, youth documentation, social media, volunteer activities, and nagari government records. At the community level, documentation practices developed spontaneously. Survivors and residents used mobile phones to record the condition of houses, the environment, and activities following the disaster. Some materials were retained privately, while others were shared with family members or community groups.

For residents, preserving photographs and videos was closely related to the desire to retain their experiences. IPLM-06 indicated that photographs of houses, agricultural land, and the surrounding environment were regarded as records of conditions following the *galodo*. Documentation therefore served not only immediate communication needs but also had the potential to become a historical record of community conditions.

At the family level, documentation was closely connected to storytelling. IPLM-07 indicated that stored photographs could trigger memories and stories about experiences during the *galodo*. IPLM-08 similarly showed that community members provided context for photographs and videos through stories about where and when they were taken and the circumstances represented in them. This finding demonstrates that the informational value of documentation lies not only in the object being recorded but also in the context surrounding

it. A photograph of a damaged house, for example, becomes more meaningful when its owner, date, location, and the family's experience are known.

Meanwhile, documentation produced by volunteers and relief posts had a more collective character. IPLM-02 and IPLM-10 indicated that assistance activities, rescue efforts, environmental clean-up, and relief-post activities also generated documentation. These materials can provide evidence of how the community collectively responded to the disaster.

Institutional documentation complemented materials produced by community members. IPLM-01 explained that the nagari government retained damage data, reports, photographs, and other documents related to disaster response. IPLM-03 indicated that some of these materials were also maintained in digital form and circulated through communication channels used by the government and community. IPLM-11, meanwhile, highlighted the important role of young people in the circulation of digital documentation. Social media allowed materials that were initially stored privately to reach a wider segment of the community.

Based on these findings, the formation of a community archive can be understood as a process consisting of the following stages:



Figure 6. The Process of Transforming Disaster Experience into a Community Archive

The process begins with community members' experiences of the *galodo*. These experiences are subsequently retold and partly recorded through photographs, videos, and documents. The materials then circulate through various digital channels. However, the findings indicate that this process has not yet consistently progressed to systematic collection, contextualization, preservation, and access management.

The absence of a shared mechanism means that documentation remains dependent on the individuals or institutions that store it. This condition may make materials difficult to retrieve, cause contextual information to be lost, or limit their availability when they are needed in the future. The development of a community archive therefore requires the collection of documentation from different sources, accompanied by basic information about the creator or owner, date, location, event, content, and access status. Contextualization is

particularly important so that documentation remains connected to the community experiences from which it originated.

Access also requires careful consideration because not all documentation has the same level of sensitivity. Materials concerning houses, families, victims, losses, and personal experiences may contain private information. The community therefore needs to establish agreements regarding which materials can be publicly accessible, which should be restricted to community members, and which should remain accessible only to the original owner or family.

Thus, the documentation practices already established in Padang Laweh Malalo can be understood as an initial stage in the formation of a community archive. Documentary materials are already available and originate from multiple actors, but they have not yet been managed as an integrated community archival system.

The Potential of the Community Archive as a Source of Knowledge and Preparedness

The findings show that documentation of the *galodo* experience contains information that can be reused as a source of community knowledge. The information contained in these materials concerns not only physical damage but also residents' experiences in recognizing environmental conditions, responding to the disaster, assisting affected community members, and adapting during the recovery process.

One form of knowledge concerns environmental conditions preceding the *galodo*. Based on survivors' experiences, prolonged rainfall and changes in water conditions became important indicators observed by residents. IPLM-04 and IPLM-06 indicated that their experiences of the *galodo* made them more attentive to environmental conditions when rainfall continued for an extended period.

This knowledge was also evident at the community level. IPLM-05 explained that previous experience with the *galodo* had become a basis for paying closer attention to environmental changes. In this context, past experience was not merely retained as memory but was also used to interpret situations that might be encountered in the future.

Documentation also preserves experiences of the disaster's impact on community life. IPLM-06 related damage to agricultural land and irrigation channels to residents' activities after the disaster. This indicates that post-*galodo* knowledge extends beyond the moment of the disaster itself and includes how residents adapted to environmental changes during the recovery period. In addition to environmental knowledge, documentation records the community's social capacity. IPLM-02 and IPLM-10 described mutual cooperation, rescue activities, assistance, environmental clean-up, and relief-post activities. These experiences demonstrate that community-based disaster response constitutes a form of social knowledge that can be revisited and learned from.

At the family level, IPLM-07 indicated that stories about the *galodo* continued to be shared with younger family members. IPLM-08 and IPLM-09 likewise showed that social interaction provided an important space for maintaining community stories and experiences.

This process of transmission can be extended through digital documentation. IPLM-11 indicated that photographs and videos provide younger generations with opportunities to learn about an event that they may not have experienced directly in its entirety. Documentation can therefore serve as a bridge between survivors' experiences and subsequent generations.

At the institutional level, IPLM-01 and IPLM-03 indicated that nagari government documentation provides information about damage, community conditions, and disaster response. These records complement survivors' personal experiences with administrative information that can contribute to a broader understanding of the disaster's impacts.

Taken together, the findings indicate three main potentials of post-*galodo* documentation.

- a. Preservation of experience, which enables survivors' and community members' experiences to be retained rather than relying solely on individual memory.
- b. Transmission of knowledge, which enables knowledge concerning environmental conditions, disaster experiences, and community practices to be passed on to subsequent generations.
- c. Reuse, which enables documentation to be used for learning, disaster education, research, recovery, and community preparedness.

Thus, post-*galodo* documentation has value beyond serving as evidence of physical damage. It contains survivors' experiences, environmental knowledge, mutual cooperation practices, disaster-response experiences, and stories of community recovery.

Overall, the findings demonstrate that the people of Padang Laweh Malalo already possess documentary materials and practices that can serve as a foundation for developing a community archive. Survivors constitute the primary source of experience and memory, while nagari officials, volunteers, community leaders, and younger residents provide complementary contexts that enrich the documentation.

The central issue identified by the study is therefore not the absence of documentation but the lack of connection among materials dispersed across individuals, families, community groups, volunteers, and the nagari government. In this context, community archives have the potential to provide a shared space for connecting experience, stories, documentation, knowledge, and the community's need to remember and learn from disaster experiences.

Post-Galodo Memory as Collective Memory and Social Knowledge

The findings show that the *galodo* experience in Padang Laweh Malalo developed from an individual experience into one discussed within families and the community. Residents remember the event not merely as individuals but also share their experiences of the rain, the water, the rocks, the damage, the rescue, the evacuation, and the recovery process.

This condition can be understood through Maurice Halbwachs's (1992) concept of collective memory. Memory does not reside entirely within the individual sphere but is sustained through the social frameworks within which individuals live and interact. In the context of this study, the family, the jorong, the nagari, and the wider community constitute the social spaces that allow the *galodo* experience to continue to be remembered and discussed.

The three dimensions of experience identified, experiential, emotional, and social—indicate that disaster memory carries a body of knowledge that extends well beyond a mere chronology of events. Memory of rainfall and environmental conditions provides information on how the community read the situation prior to the disaster. Memory of the rescue process reveals the actions actually taken, while memory of *gotong royong* (communal solidarity) reflects the social capacity that emerges when the community confronts a crisis. Post-*galodo* memory can thus be understood as experience-based social knowledge, knowledge that is not always formed through formal education or institutional instruction, but through direct experience, environmental observation, social interaction, and the transmission of stories.

These findings further show that community disaster knowledge has a contextual character. Knowledge of environmental conditions does not stand alone but is tied to the community's experience of the area in which they live. Documenting community experience is therefore important, as it can preserve local knowledge that may not be fully captured in institutional documents.

Digital Documentation as an Early Form of the Community Archive

The findings on photographs, videos, and the use of WhatsApp, Instagram, and Facebook indicate that the community has independently undertaken its own documentation, thereby becoming the producer of information about its own experience. This finding is consistent with Flinn (2007) and Flinn et al. (2021), who argue that a community archive is defined not solely by the physical or digital form of its records, but by the community's involvement in creating, sustaining, and attributing meaning to the records of its own life. In the present study, this communal character is evident in both the producers and the purposes of the documentation. Photographs and videos were created by community members while the disaster was unfolding and were then shared with fellow members and with family living elsewhere, which shows that the documentation process arose from the community's own needs rather than from external initiative.

Nevertheless, the findings also reveal an important distinction between digital documentation and a digital archive. Digital documentation attains archival status only when it possesses context, identity, order, sustained storage, and the possibility of retrieval and reuse. A photograph stored on a mobile phone, for example, is undoubtedly a record of an event; yet when its creator, date, location, subject, and access rights remain unknown, its informational value may diminish when it is reused in the future. The central issue in Padang Laweh Malalo is therefore not the production of information, but its sustainable management.

Fragmentation as a Characteristic of the Community Archive Ecosystem

A key finding of this study is that post-*galodo* documentation remains fragmented. This fragmentation does not merely indicate weak management; it also reflects the fact that information about the disaster originates from a wide range of actors. Families document personal experience, community members record field conditions, youth groups capture community activities, volunteers produce records of relief efforts, and the nagari government generates administrative documents. This diversity means that no single source fully captures the *galodo* experience. Institutional archives can supply data and administrative information on the disaster, whereas community documentation conveys the direct experience of residents.

From [Caswell's \(2014\)](#) perspective, community archives are significant because they enable a community's experience to be documented and represented through sources that originate from the community itself. In the context of Padang Laweh Malalo, community documentation can therefore complement the information held in institutional archives. It follows that integration need not entail merging all documents into a single repository. What matters more is establishing descriptive and contextual links among sources. Community documentation and government records can remain with their respective custodians while being connected through a shared inventory, metadata schema, index, or referencing mechanism.

From Documentation to a Participatory Community Archive

The findings show that establishing a community archive cannot be achieved simply by collecting all of the community's photographs and videos. The process requires community involvement in determining what is preserved, how information is described, who owns each document, and who may access it. This is consistent with the participatory community-archive approach developed within the community-archives literature, including [Bushey \(2023\)](#), as well as the evolving thinking on community archives put forward by Flinn and Alexander (2021).

Participation is particularly important because disaster archives may contain personal information. Photographs of victims, house conditions, experiences of loss, or documentation of displacement are not always appropriate for open, unrestricted access. The community therefore needs a voice in determining the limits on how such documentation is used.

In the context of Padang Laweh Malalo, participation can be directed toward several key decisions: the selection of documentation, the provision of context, the determination of ownership, the regulation of access, and consent for use. With this approach, the community archive does not become a system that appropriates the community's documentation. On the contrary, the system is developed to help the community preserve and manage the records it has already produced.

The Community Archive as an Infrastructure for Social Knowledge

The findings on environmental warning signs preceding the *galodo* and on gotong-royong practices show that the community archive holds potential uses extending well beyond a purely historical documentation function. From [Assmann's \(2011\)](#) perspective, the materialization of memory allows experience that was previously sustained only through communication to persist in a form that can be accessed again. In this study, stories of the *galodo* experience have greater potential for continuity once they are documented and contextualized. The findings on *gotong royong* (communal solidarity) and social networks can, meanwhile, be read through [Norris's \(2022\)](#) perspective on the social dimension of community resilience. Documentation of rescue, assistance, environmental clean-up, and recovery shows that the community possesses not only the experience of being an affected group but also the social capacity to respond to crisis conditions.

The community archive can therefore function as an infrastructure for social knowledge, connecting past experience with future learning. Information originally preserved as stories, photographs, videos, and documents can be transformed into a reusable resource. This relationship can be formulated as follows:



Figure 7. The Flow of Transformation from Experience to Community Knowledge

This relationship is not linear. Memory drives the community to document its experience, while documentation maintained as an archive, in turn, allows the community to recall and reinterpret that experience.

This is where the principal contribution of this study lies. Fragmentation of documentation is positioned not merely as a problem but as the initial condition from which a community-archive ecosystem can emerge. Families, residents, youth, volunteers, digital media, and the nagari government have in fact already produced a wide range of information sources. The remaining challenge is to build connections among these sources through management that is participatory, ethical, contextual, and sustainable. In this context, developing a community archive is not simply a matter of organizing scattered records, but a process of transforming dispersed experiences into shared knowledge that can be preserved, transmitted across generations, and reused to support community learning and disaster preparedness.

4. CONCLUSION

The Padang Laweh Malalo community's experience of the *galodo* did not remain individual but developed into collective memory through family communication and wider social

interaction. This memory spans experiential, emotional, and social dimensions, from prolonged rainfall, fast-flowing currents, and rock debris to environmental and settlement damage, rescue and evacuation, *gotong royong* (communal solidarity), assistance, and recovery, and it became experience-based social knowledge transmitted through storytelling, interaction, and documentation. Both community members and the nagari government have produced documentation in the form of photographs, videos, WhatsApp conversations, social media posts, reports, damage data, and administrative documents. Community documentation tends to capture direct experience and field conditions, whereas government documentation supports administration, reporting, aid applications, accountability, and evaluation. These materials nevertheless remain fragmented in ownership, medium, information type, and access. The central problem is therefore not the absence of documentation but the lack of a mechanism to connect and manage it systematically as a community archive.

Accordingly, this study recommends establishing a community-archive management body at the nagari level, involving the nagari government, community members, youth, community leaders, and other stakeholders. Its first task should be an inventory recording each item's creator or owner, date, location, content, and access status, followed by a shared digital catalog or index that links documentation across sources without requiring its physical transfer. Management must uphold owner consent, access rights, privacy, and ethical standards, particularly for materials involving victims, loss, homes, or other personal information, and the archive should be sustained through regular digital backup and maintenance. Once established, it can serve as a source of local social and disaster knowledge for educating younger generations, learning from the *galodo*, understanding environmental conditions, documenting *gotong royong* (communal solidarity), and strengthening community preparedness. The community archive thus functions not merely as a repository of past memory but as a knowledge infrastructure connecting experience, memory, documentation, and the community's future needs.

AUTHORS' CONTRIBUTIONS

Sri Wahyuni: Corresponding author, Conceptualization, Investigation, Methodology, Data Curation, Writing Original Draft Preparation, & Supervision. **Rika Jufriazia Manita:** Writing – Review & Editing. **Rhoni Rodin:** Language Editing, Writing – Review & Editing. **Sahidi:** Visualisation, Writing – Review & Editing. **Refika Mastanora:** Validation & Project Administration.

CONFLICT OF INTERESTS

We state that there are no known conflicts of interest linked with this publication, and that there has been no significant financial assistance for this work that could have influenced its outcome.

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