



## Resilience as a Communicative Construct: Actor Interpretations and Risk Reflexivity in the Jabar Resilience Culture Province

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### **Abstract**

Resilience in disaster governance is increasingly understood as a communicative process shaped by interaction, interpretation, and everyday experience. This study investigates how actors across different governance layers construct the meaning of resilience within the Jabar Resilience Culture Province (JRCP) program in West Java, Indonesia an initiative introduced to strengthen preparedness in communities exposed to the Lembang Fault. Employing an interpretive qualitative methodology, data were gathered via 27 comprehensive interviews and focus group discussions involving provincial officials, technocratic agencies, volunteers, community organizations, and residents of the villages. Analysis followed meaning coding, multilayered actor mapping, and cross-layer synthesis informed by the Risk Society framework. Findings show that resilience is understood in divergent ways: provincial authorities frame JRCP as political commitment, technocratic bodies view it through procedures and indicators, volunteers locate it within social solidarity and community practice, while villagers articulate resilience through survival concerns, ecological knowledge, and spiritual reasoning. Emotional reactions, including feelings of disappointment, guilt, resistance, and cautious optimism, significantly influence these interpretative frameworks. Across layers, meanings circulate but do not converge, producing fragmented reflexivity that weakens JRCP's coherence. The study argues that misaligned meaning is a central barrier to resilience policy effectiveness. Strengthening JRCP requires not only technical capacity but also communicative spaces that allow actors across layers to co-produce shared understandings of risk and resilience.

**Keywords:** *Resilience; Risk Reflexivity; Multi-layered; Actor Interpretation; Disaster Communication; West Java; JRCP Program*

## Introduction

Resilience is increasingly understood not as a fixed technical capacity but as a dynamic social process that evolves through interaction, shared meaning-making, and the ways communities interpret risk in their everyday lives. Contemporary scholarship emphasizes that resilience emerges through ongoing interpretive work rather than through the mere adoption of predefined procedures. Barton & Sutcliffe (2023), examining how adventure-racing participants endure uncertainty, show that resilience is continually rebuilt through collaborative sense-making, improvisational coordination, and the reconfiguration of roles an inherently relational process. This viewpoint is consistent with research that defines resilience as an outcome of collaboratively generated risk knowledge (Lejano et al., 2021) and as a narrative that possesses the capacity to either bolster or contest governance frameworks contingent upon its dissemination among stakeholders (Finkenbusch, 2022).

This perspective aligns with work that conceptualizes resilience as a product of co-produced risk knowledge (Lejano et al., 2021) and as a discourse that can reinforce or challenge governance structures depending on how it circulates among actors (Finkenbusch, 2022). Studies of post-disaster recovery also reveal that community creativity, social cohesion, and cultural narratives are as consequential as economic resources in shaping adaptive capacities (Anderson & Guo, 2021; Cubeddu & Martini, 2025; Lu et al., 2022). Viewed through Beck's *Risk Society* (Beck, 1992) perspective, these patterns suggest that contemporary hazards cannot be addressed by technical capacity alone. Engaging in persistent thought about how risks are interpreted, articulated, and considered significant across different communities is necessary.

A similar relational understanding of resilience is apparent in modern research regarding actor reflexivity in the field of risk communication, emphasizing that the ways in which actors perceive, experience, and interpret risk significantly influence the types of governance responses they consider viable. Cordeiro (2025) for example, shows how the wording of policies can legitimize certain risk narratives while rendering local community viewpoints less visible. Other studies show that communicative choices; tone of voice, the agency of messengers, participation of publics in co-producing risk knowledge, play a decisive role in whether disaster communication succeeds or fails (Clair et al., 2021; Jiang et al., 2024; Scheve & Lange, 2023). In this view, resilience is not produced by structures alone but grows through the relational and communicative practices that give meaning to risk.

The Indonesian context, especially within the West Java region. Demonstrates comparable dynamics. Studies in the region indicate that community resilience is sustained by multiple social foundations, including strong interpersonal ties, local knowledge of the environment, culturally rooted spiritual practices, and the economic routines that shape daily life (Sumardjo et al., 2023; Zaki et al., 2020; Zhao et al., 2025). Long-standing cultural traditions—*leuit* (communal granaries), Rumasa parenting values, and the Jabar Masagi curriculum—contribute to a resilience habitus by shaping emotional regulation, solidarity, and ethical conduct (Assalam et al., 2025; Fajar et al., 2023; Muamanah et al., 2024). Yet studies of disaster governance highlight persistent institutional obstacles, including fragmented authority, weak coordination, and gaps between policy design and local practice (Gonzalez, 2022; Mudafi, 2023; Nespeca et al., 2020). In totality, these dynamics indicate that while various understandings of resilience might enhance local capacities, they can concurrently foster inconsistent perceptions that compromise the effectiveness of collaborative strategies, particularly in regions enduring chronic geophysical threats.

Against this backdrop, the Province of West Java introduced the **Jabar Resilience Culture Province (JRCP)** (PERGUB Jawa barat no 1, 2020), a provincial framework designed to cultivate a culture of resilience through a multi-layered configuration of actors: provincial authorities, technical agencies, volunteer networks, and village communities. In a theoretical context, the JRCP framework posits that resilience may function as a unifying orientation for stakeholders operating across various tiers

of governance. Yet the findings indicate that, in practice, the program has elicited markedly different understandings of what resilience entails, shaped by the particular roles and vantage points of the actors involved. At the provincial level, JRCP is often framed as a political symbol and a marker of leadership commitment. In the context of technocratic institutions, resilience is predominantly conceptualized as a strategic instrument articulated through a framework of indicators, regulatory procedures, and uniform management cycles. Volunteer groups view JRCP as a participatory space anchored in social learning and community creativity. Meanwhile, residents living along the Lembang Fault encounter JRCP through the lens of daily survival, ecological practices, religious frames, and economic precarity.

The differences in interpretation are certainly not random; they greatly influence how the policy is welcomed, resisted, or adjusted in actual scenarios. While the field of inquiry into community resilience, risk communication, and disaster governance in Indonesia is broadening, there exists a marked deficit in research that looks into resilience as a communicative concept that integrates multiple governance layers in a provincial policy framework. Research seldom brings together insights from actor reflexivity, the Risk Society perspective, and multilayered governance to show how meaning-making shapes policy trajectories. Furthermore, the role of emotional dynamics such as disappointment, fear, guilt, or guarded optimism remains underexplored, even though these affective responses interact closely with institutional rationalities in shaping how programs like JRCP are implemented.

Situated within this gap, the present study aims to describe how actors across four governance layers interpret JRCP through their **preferences, explications of resilience, and emotional orientations**. By framing resilience as a communicative and reflexive process, and by examining how meanings shift as they travel across layers, this study seeks to illuminate why JRCP remains rhetorically strong but practically uneven, and what this reveals about the broader challenges of building a resilience culture in contemporary risk contexts.

## **Methods**

This examination adopted an interpretative qualitative strategy to assess how stakeholders situated across multiple governance tiers understand the resilience concept under the Jabar Resilience Culture Province (JRCP) initiative. This approach was selected because the core objective was not to evaluate the program's technical performance, but to understand how meanings are formed, negotiated, and contested through communication across actor layers—an analytic focus consistent with interpretive policy analysis and communicative constructionist perspectives.

### *Study Site and Actor Layers*

The research was conducted in three high-risk villages located along the Lembang Fault—Lembang, Jayagiri, and Gudangkahuripan. All three regions may encounter similar earthquake threats, yet the particular social elements, economic methods, and institutional developments in each neighborhood yield divergent effects. These unique traits establish a vital framework for exploring how different factions devise and traverse the idea of resilience.

Participants were selected purposively to represent the four layers of the multilayered governance framework that structures JRCP based on (Pribadi et al., 2021): **Environment Layer**; Provincial authorities involved in policy formulation (e.g., I.1-BAP, I.2-BPB, I.3-BPR). **Stakeholder Layer**; Institutional actors such as BPBD officers, development planners, technical agencies, academic experts (I.6-ITB, I.7-TAP), and media representatives (I.8-MED). **Software Layer**; Volunteer groups and community organizers including relawan kebencanaan and local informal leaders (I.5-FRB, R1-LBG). **Immediate Layer**; Village officials (PD2-JYG, PD4-LBG) and residents participating in community-

level FGDs (FG-LBG, FG-JYG, FG-GKH). This layered sampling ensured analytic depth by capturing how meaning circulates vertically (top–down, bottom–up) and horizontally (across institutions and communities).

### *Data Collection*

The methodology utilized for data acquisition comprised 27 extensive interviews in conjunction with a series of focus group discussions (FGDs) carried out during the timeframe from 2023 to 2024. The in-depth interviews, each with a duration ranging from 45 to 120 minutes, were executed in situ and documented with the explicit consent of the participating individuals. Additionally, supplementary FGDs were systematically convened within each village to draw out collective interpretations and foster community-level conceptualization, with a specific focus on quotidian experiences, emotional aspects, and resilience strategies that are deeply interwoven with the local context.

To contextualize actor narratives, policy documents including JRCP guidelines, provincial planning documents (RPJMD), BPBD reports, and village-level planning files were collected and analyzed. These documents provided the formal discursive frame against which field narratives could be compared.

### *Data Analysis*

Analysis proceeded through three interlinked stages;

- (1) **Meaning Coding:** Interview and FGD transcripts were read iteratively to identify meaning units associated with the study’s three analytic dimensions: actor preferences, resilience explications, and emotional orientations. Codes were labeled using actor identifiers (e.g., I.5-FRB: “political critique”; I.7-TAP: “resilience as habitus”; PD2-JYG: “responsive but not prepared”), enabling patterns to be traced across layers.
- (2) **Layer Mapping:** Codes were subsequently positioned within the four tiers of governance to examine the manner in which interpretations converged in relation to their structural context. This interval boosted the analyst’s competence to distinguish the level to which policy interpretations were in sync with, or at odds with, the frameworks and actions of resilience throughout different communities.
- (3) **Cross-Layer Synthesis:** The final analytic phase synthesized divergences and continuities across layers, revealing how parallel but unaligned meaning trajectories shape JRCP implementation. This phase also incorporated emotional registers disappointment, guilt, fear, hope which emerged as critical components of actor reflexivity and meaning-making within a Risk Society context.

### *Ethics and Trustworthiness*

All participants were informed about the objectives of the research, the voluntary aspect of their participation, and the protocols implemented to ensure the protection of their confidentiality. In order to preserve anonymity, coded identifiers (e.g., I.8-MED, FG-JYG) are employed as substitutes for individual names.

Credibility was supported through multiple forms of triangulation, across actors and data sources alongside extended immersion in the field and the maintenance of a comprehensive audit trail that documented key analytic choices. Several preliminary interpretations were subsequently revisited with selected informants to verify their accuracy and ensure that the emergent themes reflected participants’ intended meanings.

## Results

### *Actor Preferences: Divergent Rationalities in Interpreting JRCP*

The findings reveal that each actor interprets the Jabar Resilience Culture Province (JRCP) initiative through preferences shaped by their institutional position, resources, and perceived responsibilities. These preferences form the first layer of meaning-making differences across governance levels.

At the provincial level, JRCP is primarily framed as a strategic initiative attached to political leadership. A volunteer noted how the program is often read by the public: “JRCP itu janji kampanye-na” (“JRCP was part of the campaign promise”) (I.5-FRB). For a number of participants, this political framing lends JRCP a certain symbolic weight, yet it also risks reducing the program to a rhetorical gesture rather than a long-term collective endeavor. In contrast, institutional actors—particularly the Regional Disaster Management Agency (BPBD)—approach JRCP from a more pragmatic standpoint, one shaped by limited resources and the breadth of their operational responsibilities. As one BPBD official described, “Sebetulnya hanya koordinator... leading-na mah kepala daerah” (“We’re essentially just coordinators... the real lead is the local government”) (I.2-BPB). Such a posture reveals an institutional survival strategy, in which responsibilities are deliberately narrowed to avoid taking on additional operational risk.

BAPPEDA (the provincial Regional Development Planning Agency), in contrast, constructs JRCP through a technocratic logic. The program is absorbed into development planning frameworks. A planning official explained, “Framework cross-cutting itu supaya semua OPD punya output berbeda tapi menuju satu goal” (“The cross-cutting framework ensures each agency has its own outputs but moves toward a single goal”) (I.1-BAP). Yet this logic remains concentrated at the document level rather than extending to local implementation.

Media institutions frame JRCP episodically. “Kami hanya memberitakan saat launching, setelah itu tidak berlanjut” (“We covered it only at the launch; nothing followed”) (I.8-MED). This indicates that JRCP has not achieved sustained public visibility through news channels.

At the grassroots level, individuals who engage in volunteer activities demonstrate a distinctly divergent perspective, one fundamentally anchored in obligations to communal solidarity and collective knowledge acquisition.

For them, JRCP operates less as a formal policy instrument and more as an entry point for cultivating risk awareness through creative, culturally attuned activities. As one volunteer described, “Kami bikin Susur Sesar sambil hiking, supaya edukasi tidak menakutkan” (“We created the ‘Fault Trek’ as a hiking-based education so it wouldn’t frighten people”) (R1-LBG). Initiatives like these draw heavily on local social capital and interpersonal trust, enabling forms of risk communication that feel accessible rather than intimidating.

At the village level, preferences are shaped by everyday constraints. A resident remarked, “Bencana mah kumaha engke weh, urusan Gusti Allah” (“Disasters... we deal with them when they come; it’s up to God”) (FGD-FG5). These expressions illustrate how immediate livelihood pressures often overshadow the possibility of investing attention or resources in long-term preparedness.

Taken together, actors’ preferences spread across a wide spectrum—from political-symbolic, technocratic, bureaucratic, and media-exposure logic to community-based solidarity and daily survival rationalities. These divergent rationalities become the foundation for differing interpretations of JRCP.

### *Explicating Resilience: Divergent Ways of Describing and Operationalizing JRCP*

Resilience is explicated through markedly different vocabularies normative, ecological, cultural, and survival oriented across actors. Technical experts and academics conceptualize resilience as a new habitus that must be culturally embedded. One informant stressed, “Ruh JRCP ini bagaimana ketangguhan bisa jadi habit keseharian, bukan hanya dokumen” (“The spirit of JRCP is making resilience a daily habit, not just a document”) (I.7-TAP). From this angle, resilience can be seen as an assortment of characteristics that require slow internal adaptation and expression in everyday behavior.

Contrarily, the BPBD frames resilience largely by promoting collective awareness of nearby dangers. As one official articulated, “Jawa Barat itu cantik, tapi penuh ancaman bencana. Masyarakat harus paham itu” (“West Java is aesthetically pleasing yet fraught with dangers. It is imperative for the populace to comprehend this”) (I.3-BPR). This outlook prioritizes the vital aspects of normative and epistemological considerations regarding resilience, situating awareness as a core element for adequate preparedness.

BAPPEDA situates resilience within the full disaster management cycle—mitigation to recovery. “Budaya tangguh itu seluruh siklusnya” (“A resilient culture spans the entire cycle”) (I.1-BAP). This interpretation mirrors formal policy standards.

At the village level, resilience is understood more cautiously. “Belum sih tangguh mah... baru tanggap” (“We’re not resilient yet... only responsive”) (PD2-JYG). Limited resources shape this self-assessment.

Ecological interpretations emerge strongly in Jayagiri. Residents explained, “Kami tanam damar untuk mengurangi longsor” (“We plant damar trees to reduce landslides”) (FGD-FJ2). This indicates that resilience takes the form of environmental stewardship.

Other actors emphasize food security. A village official noted, “Kalau gempa dan terisolasi, kita makan dari mana?” (“If we’re isolated after an earthquake, how do we eat?”) (PD4-LBG). A volunteer added, “Di Sunda mah kudu boga leuit... itu mulai hilang” (“In Sundanese culture we must have a leuit (granary)... but it’s disappearing”) (I.5-FRB). These statements reveal resilience as the capacity for self-sustenance.

Some informants criticize the policy’s epistemic grounding. “Kekurangan JRCP itu... budaya lokal kurang dikaji... terlalu banyak referensi luar” (“JRCP’s weakness is that local culture is underexplored; it relies too heavily on external references”) (I.5-FRB). Such findings highlight a crucial disagreement in knowledge that lies between the tales of strength pushed by globalization and the real situations of community members. Collectively, the data indicate that the concept of resilience is understood in various interpretations, encompassing a cultural habitus, a bureaucratic planning cycle, an ecological stewardship practice, and even a measure of food security at the household level. This range of interpretations brings about a varied execution of the JRCP in different governance tiers, as every stakeholder views the concept through their individual understanding.

### *Emotional Registers: Disappointment, Guilt, Resistance, and Hope*

Emotional responses surfaced as an important element in how actors interpret and engage with JRCP. These feelings are not simply individual reactions; they form part of the broader interpretive environment through which the program is understood, supported, or resisted.

Disappointment is the most prevalent affect. A media leader stated, “Konsep bagus akhirnya cuma jadi tumpukan dokumen” (“A good concept, but it ended as a pile of documents”) (I.8-MED). A provincial official echoed, “Sebetulnya luar biasa... cuma kenyataannya diam di tempat” (“It’s actually

extraordinary... but in reality, it stands still”) (I.3-BPR). Volunteers reinforced this sentiment: “JRCP itu enggak jalan... response time makin buruk” (I.5-FRB).

Feelings of guilt were expressed by actors who believed they could have contributed more. An academic confessed, “Saya merasa bersalah... tidak bisa mengawal JRCP” (“I also feel guilty for not being able to support JRCP”) (I.6-ITB).

Among residents, affective responses included fear and resistance. During educational activities, a resident remarked: “Ah Pak Ano mah nyingsieunan wae” (“You just scare people”) (R1-LBG). This resistance reveals a psychological distance between formal risk education and community readiness.

Despite these emotional tensions, hope also surfaced. A provincial informant suggested, “Satgas itu harusnya ada, supaya bisa berbagi peran” (“There should be a task force to share responsibilities”) (I.3-BPR). Bappeda similarly expressed, “Budaya tidak bisa dibangun 1–2 tahun... sayang kalau berhenti” (I.1-BAP). These sentiments show that actors still envision potential for improvement.

Table 1 Actor-Specific Interpretations of Resilience

Actor Layer	Core Interpretation of Resilience
Environment Layer (Provincial leadership)	Resilience as political-symbolic agenda; strategic branding
Stakeholder Layer (Bappeda, BPBD, media)	Resilience as procedures, indicators, and formal planning
Software Layer (Academics, volunteers, educators)	Resilience as cultural habitus, social learning, and narrative-based risk communication
Immediate Layer (Village officials, residents)	Resilience as practical survival, ecological actions, spiritual acceptance

Table 1 highlights how the meanings attached to resilience travel differently across the four actor layers that structure JRCP. At the top, actors in the environment layer tend to frame JRCP as a political and symbolic project an expression of provincial leadership and strategic positioning. At the next level, stakeholder institutions rework this symbolic vision into a technocratic reading, viewing resilience primarily through the lens of administrative procedures, performance indicators, and cross-cutting planning frameworks.

In contrast, the software layer; comprising academics, volunteers, educators, and media reworks resilience into a cultural and relational process centered on habits, social learning, and narrative-based risk communication. At the lowest tier, the immediate layer constructs meanings grounded in daily experience, where resilience is tied to ecological familiarity, food security strategies, and practical or spiritual orientations toward risk.

When these interpretive trajectories are examined across layers, a consistent pattern appears meanings accumulate but do not converge. Each stratum functions in accordance with its distinct foundational rationale, which may be political, procedural, cultural, or intrinsically linked to quotidian survival, generating interpretative pathways that develop concurrently rather than coalescing.

This divergence shows that JRCP has not undergone a collective sense-making process. Instead, actors continue to operate within their own frames, making it difficult to build a shared bridge between the program’s regulatory articulation and the lived practices of communities. The gap between document-driven understandings at the upper layers and experience-driven interpretations at the lower layers’ underscores why JRCP often remains coherent on paper but fragmented in implementation.

### *Fragmented Interpretations as Products of Actor Rationalities and Structural Positioning*

The findings reveal that interpretations of the JRCP crystallize along the rationalities and structural positions occupied by actors within the multilayered governance system. Rather than forming a cohesive tale, interpretations navigate unique routes, each molded differently by the currents of governmental control, procedural bureaucracy, communal engagements, and the necessities of routine living. This pattern echoes broader scholarship that conceptualizes public policy as a communicatively constructed artefact a site where multiple epistemic communities generate competing frames (Knoblauch, 2016; Luckmann, 2020).

At the environment layer, political actors frame JRCP as a symbolic extension of leadership legitimacy, reinforcing what Berger and Luckmann describe as the institutionalization of meaning through authoritative discourse. Meanwhile, technocratic agencies such as Bappeda interpret resilience through procedural rationality, translating it into indicators, planning matrices, and administrative cycles, consistent with Guo et al., (2025), who describe how knowledge-sharing in formal institutions remains bounded by organizational routines.

BPBD's "institutional survival" rationality manifested in its reluctance to assume operational risk reflects the selective appropriation of communicative resources, a phenomenon noted in governance studies where actors strategically limit meaning-making to preserve organizational boundaries. By contrast, volunteers and residents construct resilience through situated practices and cultural repertoires: *Susur Sesar*, *damar planting*, or *maintaining leuit*. These assorted readings represent what Knoblauch (2019) articulates as embodied communicative action styles of meaning creation that not only convey practice but also take on a leading role in forming and steering it.

When analyzed collectively, these patterns indicate that JRCP operates outside of a singular, cohesive discursive framework. Conversely, it arises via a chain of separate 'policy tongues'; including political, technocratic, communitarian, and survival-centric that largely act in isolation from each other. This division is not just a chance event; it highlights a more significant structural quality of layered governance models.

### *Resilience as an Unintegrated Communicative Construction*

The extent of this divergence becomes even clearer when tracing how different actors articulate what resilience means. Depending on their position in the governance structure, resilience is cast in varying terms as a cultivated habitus, a managerial cycle, a form of ecological care, a stance of spiritual acceptance, or a strategy for safeguarding food supplies. This variation's magnitude correlates with the essential tenets of communicative construction theory, which argues that social realities, involving the idea of resilience, are born from ongoing communicative processes that continuously shape, confirm, and establish meaning (Knoblauch, 2016)

Activities such as *Susur Sesar*, ecological restoration, and communal food storage illustrate how resilience is co-produced through social learning, echoing principles of co-created risk knowledge (Lejano et al., 2021) and the relational processes described in adventure racing studies (Barton & Sutcliffe, 2023). These grassroots practices highlight resilience as adaptive coordination and role negotiation, rather than as compliance with formal indicators.

Nevertheless, the interpretations that arise from communal experiences are merely tenuously associated with the technocratic conceptualization delineated at elevated tiers of administration. Drawing on Finkenbusch (2022) insight, the resilience narrative in JRCP tends to be taken up by governance structures without fundamentally reshaping the routines or assumptions that guide their work, a dynamic of *discursive containment* that narrows the space for substantive change. In rural settings, this disjunction

is manifest in the manner in which resilience is often synonymous with *tanggap*, or prompt responsiveness, thereby underscoring the enduring chasm between the conceptualization of resilience as delineated in policy frameworks and its practical realization in quotidian existence. The deficiency of interpretive consistency throughout various levels points to the fact that the JRCP's communication structure has not yet formed methods to combine these contrasting meanings into a unified context.

#### *Emotional Meaning-Making as a Window into Structural Tensions*

Emotional registers provide a deeper layer of understanding of JRCP's communicative landscape. Consistent with research on emotional prosody and meaning-making (Burlison & Planalp, 2000; Nygaard et al., 2002), the affective responses of actors reveal implicit evaluations of policy legitimacy and experiential resonance.

Expressions of disappointment among media and government officials reflect a recognition that JRCP's symbolic promise has not materialized into structural change. At the same time, the expressions of guilt from academics and volunteers point to a kind of moral reflexivity. Their responses resonate with King (2010) notion of personal meaning-making as a spiritual and intellectual activity that becomes particularly salient when individuals confront situations they perceive as ethically or existentially demanding.

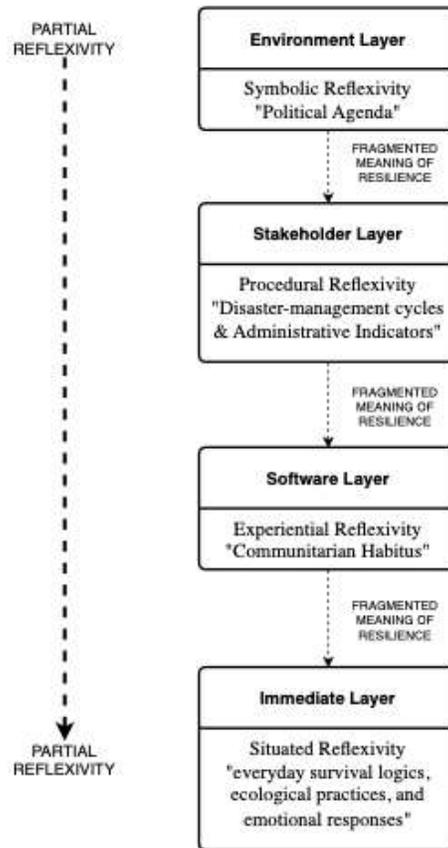
Among residents, fear, resistance, and spiritual resignation (“*kumaha engke weh*”) reflect emotional meaning-making shaped by chronic vulnerability what Nogueira (2014) describes as subjective experience negotiated through social interaction. These impactful positions are certainly not secondary; they embody a fundamental component of the primary framework that guides the interpretation and execution of resilience in common contexts.

The empirical data indicates that affective dynamics are profoundly integrated within the communicative mechanisms that construct resilience. JRCP's limited capacity to foster a shared emotional grounding points to a deeper structural gap, one in which institutional narratives fail to connect meaningfully with the lived worlds of communities.

#### *Cross-Layer Interpretation: Fragmented Reflexivity in a Risk Society Context*

Synthesizing the findings across preference, explanation, and emotion reveals a multi-layered but fragmented communicative terrain. The environment layer produces resilience as political symbolism; the stakeholder layer translates it into procedural compliance; the software layer enacts it through social learning and cultural practice; and the immediate layer experiences it as everyday survival and uncertainty.

This study presents an integrated conceptual model to illustrate these dynamics:



**Figure 1 Integrated Multi-Layered Communicative Construction of Resilience in the JRCP**

This figure illustrates the fragmented communicative construction of resilience across the four governance layers involved in the Jabar Resilience Culture Province (JRCP) program. The environment layer operates through symbolic reflexivity, framing resilience primarily as a political agenda. The stakeholder layer articulates procedural reflexivity, translating resilience into formal disaster-management cycles and administrative indicators. The software interface showcases a representation of experiential reflexivity that is based in collective forms of existence, where resilience is developed through collaborative educational experiences, culturally rooted behaviors, and programs initiated by local volunteers. Ultimately, the present layer cultivates contextual reflexivity that draws from daily survival strategies, environmental behaviors, and emotional engagements with threats.

The dashed arrows highlight the non-linear and fragmented flow of meaning between layers, revealing how interpretations of resilience travel downward but fail to consolidate into a shared understanding. Partial reflexivity emerges along the margins, indicating that each layer interprets risk within its own epistemic and affective framework. Collectively, the model demonstrates that JRCP operates more as a multi-vocal assemblage of meanings rather than a unified policy frame, underscoring the central argument of this study that resilience in JRCP is a communicatively constructed and structurally fragmented process.

The model underscores three key insights: 1. Meaning does not cascade effectively. Interpretations generated at higher layers do not translate into practice in lower layers. 2. Reflexivity is partial and isolated, aligning with Beck's view of fragmented modern risk governance. 3. Resilience becomes a

multi-vocal assemblage, not a shared cultural project. These findings reaffirm that JRCP's challenge is not merely technical capacity but the absence of a shared communicative foundation.

The comprehensive analysis of the findings indicates that the JRCP functions as a decentralized communicative framework wherein each tier of governance formulates its unique conception of resilience, influenced by particular rationales, emotional dimensions, and quotidian experiences. This absence of interpretative congruence constrains the potential for coordinated efforts and diminishes the program's capacity to transition into a truly collective culture of resilience. The analysis underscores the need for resilience governance to move beyond structural and procedural reforms and to engage more directly with the discursive, affective, and cultural processes through which meanings are continually negotiated.

### **Conclusion**

This study shows that resilience within the Jabar Resilience Culture Province (JRCP) program does not materialize as a single, coherent idea. Rather, it takes shape through a series of fragmented interpretations informed by the differing rationalities, institutional locations, and everyday experiences of actors operating across the program's four governance layers. Provincial authorities frame JRCP as a symbol of political commitment, technocratic agencies translate it into procedures and performance indicators, volunteers interpret resilience as a social practice grounded in solidarity, while village residents understand it through everyday encounters with risk colored by realism, spirituality, and economic constraints.

These divergences are more than simple differences in viewpoint; they point to the way resilience is enacted as a communicative construction shaped by uneven interactions, discursive dynamics, and situated forms of knowledge. When analyzed through the lens of the Risk Society paradigm, the results indicate that reflexivity in West Java is distributed unevenly, demonstrating stratified attributes that correspond to the diverse positions and risk exposures of the involved stakeholders. Government and technocratic actors exhibit document-based reflexivity, whereas volunteers and community members develop reflexivity through embodied practices and immediate experience. Because these forms of reflexivity do not align, the flow of meaning across layers never consolidates, causing JRCP to function more as discourse than as a shared collective practice.

The research further illustrates that the lack of a unified comprehension functions as an important catalyst for the splintering of policy undertakings. Although each participant reacts rationally within the limitations imposed by their respective institutional responsibilities and the resources available to them, these instances of rationality fail to coalesce into a unified collective trajectory. Divergent preferences, uneven articulations of what resilience entails, and emotional responses that range from disappointment and guilt to resistance and cautious hope all contribute to a fragmented communicative environment. In the absence of a common interpretive framework, JRCP struggles to cultivate the shared cultural grounding required for resilience to take root as a sustained societal practice.

From a theoretical standpoint, the study highlights that resilience policy cannot be reduced to its structural components or technical architecture; it must be approached as an unfolding communicative process that depends on the alignment of meaning, emotion, and everyday practice across multiple layers of governance. Empirically, the investigation provides a comprehensive analysis of how various stakeholders situated within a region characterized by substantial geological hazards, generate, negotiate, and occasionally dispute the conceptualization of resilience. The findings indicate that enhancing technical capacity on its own will not be sufficient. What is equally vital is the establishment of communicative arenas in which actors at the lower layers of governance can actively participate in shaping a shared understanding of what resilience should entail.

In this light, enhancing JRCP's effectiveness demands more permanent and inclusive dialogic mechanisms linking provincial agencies, technocratic stakeholders, volunteers, and at-risk communities. Resilience can only become a cultural norm when its meaning is co-created rather than imposed from above or fragmented through disparate experiences of risk.

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