

AN ETHNOGRAPHIC STUDY OF COMMUNICATION ON DISASTER MITIGATION

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ABSTRACT

This research aims to examine the place naming system by the Kaili community and how the system is a disaster mitigation effort. The method used in this research is descriptive qualitative, and data collection techniques through in-depth interviews. The results of this study show that the Kaili people have a concept of naming space and place by paying attention to the geographical structure of the landscape as well as seeing events related to natural events, especially disasters. Tagari Lonjo is an area full of mud and was not a settled area in the past. The naming of Tagari Lonjo as an effort in disaster mitigation is interpreted from the name Lonjo itself, which means muddy or liquefaction.

Keywords: Tagari Lonjo, Communication Ethnography, Disaster Mitigation, Local Wisdom, Liquefaction.

1. INTRODUCTION

On September 28, 2018, Palu City was hit by a 7.4 magnitude earthquake that caused a tsunami and also liquefaction. The initial earthquake occurred at 2:00 pm with a magnitude of 6 on the richter scale that shook Donggala 10 kilometers away. The earthquake caused one death and ten injuries. Not long after, there was a bigger aftershock, with 7.7 on the Richter scale, which was then revised to 7.4 on the 10-kilometer scale (www.cnnindonesia.com).

Two areas in Palu City became the site of the largest liquefaction in the history of world disasters. The first occurred in Petobo Village, and the second was Balaroa Village, precisely in the national housing complex better known as Perumnas Balaroa. The two areas, namely Balaroa and Petobo, were the center of the most devastating damage because the houses and public facilities at that point were buried by the ground as if swallowed by the earth. According to a number of witnesses, a few seconds after the 7.4 SR earthquake shook Palu City, the village area saw a high water spout, and then suddenly, the ground level dropped, pulling all the objects on it. In fact, several buildings, such as the mosque, moved about 50 meters away from their original positions (www.republika.co.id)

The *Tagari Lonjo* story became popular again after the liquefaction that occurred in Perumnas Balaroa, Palu, Central Sulawesi. The story tells of a prohibition to pass through the Lonjo area. In the past, traders from Marawola heading to Bambaru Old Market preferred to detour via the Duyu route. They were worried that if they went through the Lonjo route, they would be buried in the mud, while the Lonjo route was the shortest route to the Old Market in Bambaru.

As the name suggests, the *Lonjo* area has an unstable soil structure due to the low density of the soil, so heavy loads on it can collapse. In addition, the eastern part of *Lonjo* is also known as *Tonggo Magau*, which means the place where the buffaloes of the King of Palu are buried. *Tonggo Magau* also has a story that has been passed down to this day, namely the disappearance

of the buffalo of the King of Palu, Djanggola. The missing buffalo is known to have fallen in a hole not far from the *Tonggo Maggau* area, which the local people call *Pusentasi*, meaning the Center of the Sea.

The local people also told that there is a phenomenon in the water surface of the *Pusentasi*. According to them, the water in the *Pusentasi* will rise if the sea is at high tide, and vice versa. When the sea recedes, the water surface in the *Pusentasi* will also fall. Well, that phenomenon is what makes the hole named *Pusentasi* (sea center).

As a city develops, needs increase, and newcomers arrive, the people of Palu City have begun to forget about the prohibition to stay away from the area. The peak was in the 1980s, when the government, together with investors, began to make the area a residential area by evicting and landfilling. This was so that the unstable soil structure could become hard, making it suitable for housing, which is known as *Perumnas Balaroa*. However, without realizing it, this activity was very dangerous. This was proven when the earthquake occurred on September 28, 2018. The earthquake caused liquefaction, which caused *Lonjo's* soil structure to become unstable again (www.siagabencana.com).

As described above, one of the areas affected by liquefaction on September 28, 2018, was *Perumnas Balaroa*, which was formerly called *Tagari Lonju*. Some places in Palu City are even named very explicitly, such as the *Kaombona* area located around Palu City Forest. The name *Kaombona* itself is taken from the *Kaili* language, the language of the local people who inhabit the Palu Valley. *Kaombona* itself means "collapse" or land that has fallen. This comes from past events that continue to be told from generation to generation, although nowadays, it has begun to be less told to young people. Similar to the *kaombona*, there is another place that is named to signify that it is a disaster-prone place, namely *Tagari Lonjo*. *Tagari* itself means area, while *Nalonjo* means embedded or swampy area.

Naming an area, commonly referred to as toponymy, serves to mark the place. Usually, toponymy is given based on an event from the area. Moreover, one of the events that often becomes a marker in place naming is a disaster. The naming of many areas in Palu Valley that have the meaning of disaster is most likely taken from past events. This toponymy clearly gives meaning to how people used to evacuate independently based on the events they experienced. "Events in several places then give memories and then become names. Toponymy, or the naming of the earth in Palu Valley, is dominated by the names of plants and events," said Neny Muhidin, a literacy activist and founder of *Nemu Buku* as well as the initiator of the Palu Koro fault expedition. Toponymy, she said, is a branch of onomastica that investigates place names. "Our old society, without science-based knowledge, was able to recognize and give signs and warnings through this toponymy." Therein, he says, lies intelligence wrapped in virtue. Experiencing, remembering, and marking the event in local naming as a memorial (www.mogabay.co.id).

This also applies to toponymy, where the naming of a name should not only be seen as a marker to distinguish the area from other areas but also must pay attention to why the area gets that name both in meaning and historically. It is this disaster-based regional naming that we should continue to explore and not forget. Where the name is not just an embedding to be differentiated, but there is also a message from the ancestors about naming an area. Just like humans, where the name itself is not only a differentiator but also has a prayer embedded in it.

2. LITERATURE

2.1. Language

Language is a means of communication organized in the form of units, such as words, groups of words, clauses, and sentences expressed both orally and in writing. There are many definitions of language, and this definition is only one of them. You can compare this definition with the following definition: "*the system of human communication by means of a structured arrangement of sounds (or written representations) to form larger units, e.g. morphemes, words, sentences*" (Richards, Platt & Weber, 1985: 153).

Language carries three main functions, namely, ideational function, interpersonal function, and textual function. These three functions are called metafunctional functions, and they denote different realities. Under the ideational function, language is used to express physical-biological reality and deals with the interpretation and representation of experience. Under the interpersonal function, language is used to express social reality and deals with the interaction between the speaker/researcher and the listener/reader. Under the textual function, language is used to express semiotic reality or the reality of symbols and concerns the way texts are created in context (Matthiessen, 1992/1995:6; Martin, 1992). These three functions do not stand alone in isolation. They constitute a unified metafunction. Therefore, a linguistic utterance, for example, in the form of a clause, carries out the three functions at once. In other words, even though there is only one clause, the one clause must be seen in its capacity to have three functions at once.

2.2. Ethnography of Communication

According to Spradley (in Damarastuti, 2013: 146), as said by Malinowski, the purpose of ethnography is to try to understand the point of view of the native, his relationship with life, and to get a view of his world. For this reason, the flow that can be used in this research is the development research sequences. In simple terms, Andrik Purwasito (in Damarastuti, 2013: 146) said that '*communication ethnography is the application of ethnographic analysis methods to communication patterns in groups*'.

To explain communication ethnography, Donald Carbaugh (in Damarastuti, 2013: 147) sees three main problems in communication ethnography. The three problems in communication ethnography are:

1. Determine the form of shared identity created by the community in the cultural group.
2. Shared identity in public performance from a group perspective. What does communication establish in relation to culture, and does meaning give rise to various representations?
3. Exploring contradictions or paradoxes within the group. How do they overcome contradictions in communication?

Damarastuti (2013: 47) states that these problems are the main problems in communication ethnography. Problems in the context of this communication ethnography, there are three important units of analysis. Three important units of analysis in communication ethnography are:

1. Communicative situation, which is the context in which communication takes place. The situation can remain the same even if the location changes or it can

change within the same location if different activities take place there at different times.

2. Communicative event, i.e., the occurrence of a particular event defined as a whole set of components. An event ends when there is a change in the main participants.
3. Communicative acts, generally coterminous with a single interaction function, such as referential questions, requests, and commands, are verbal or nonverbal.

Kuswarno (2008: 3-10) then explains how the ethnography of communication must be seen from a fundamental issue, where he divides the three basic issues of ethnography of communication into a unity that is mutually binding and inseparable from one another, namely language, language and communication, and language, communication, and culture.

a. Language

Linguistics still has other limitations when explaining the language, such as why the word 'A' has the meaning of 'B' and why sentence 'A' is used in situation 'C', not in situation 'D'. This limitation by experts is translated as the inability of linguistics to place language in its context, namely communication. Nevertheless, linguistics has provided strong foundations for those who study language further. These foundations are language as *langue-parole* and the *syntagmatic-paradigmatic* link.

Langue is the totality of the collection of all linguistic facts that a person has. *Langue* is abstract, exists in the mind, and has a high social level. So, this *langue* is what underlies the *parole* (language act) of a person in a society. The rules of a series of symbols or words and sentences are called syntagmatic links, so they have meaning. The *paradigmatic* link will provide guidelines regarding other symbols that can be assembled into *sigmantatic* links.

As explained earlier, many scientists volunteer to approach language while enriching their understanding of language itself. However, from the many contributions given, the same breath can be captured about language, which is then referred to as the nature of language. The nature of the nature of language is that language is systematic or has rules or patterns, language is arbitrary, because there is often no logical relationship between words and the symbols they represent. Language is speech / vocal or speech (always expressed, even if silently), language is a complex symbol, language refers to itself, is able to explain the rules for using itself, language is human, the result of the human intellect, language is communication because language is a means of communication and interaction.

b. Language and Communication

Language and communication are indeed two complementary parts and are difficult to understand as separate parts of each other. Sociologists believe that it is communication that gives birth to society or social unity. Society is formed because a common goal gives birth to complementary functional relationships. This relationship occurs with the help of communication and also language. This perspective also discusses language or symbols as things that are exchanged when humans interact with each other. As for meaning as a shared thing, according to this perspective, it is a creation of social situations. So, meaning is obtained when there is an agreement between the parties that exchange symbols.

The link between language and communication from an interactional perspective has given birth to a new branch of science, namely sociolinguistics. This science studies the

use of language in social interaction because they believe that language is the core of social interaction. For sociolinguistics, social interaction is a never-ending process that involves communication, and most human communication occurs using language.

c. Language, Communication, and Culture

Every society will have its own communication system, and then by itself, for the sake of its survival, each society can form its own culture. Language is the core of communication as well as the opening of reality for humans. Then, with communication, humans formed their society and culture. So, language indirectly contributes to shaping culture in humans.

Culture includes all things that are shared by a society. A culture contains all the habitual patterns of a society, such as in the fields of economics, religion, law, art, and so on. The link between language, communication, and culture gave birth to the linguistic relativity hypothesis of Edward Sapir and Benjamin Lee Whorf, which reads, "*The language structure or speaking rules of a culture will determine the behavior and mindset in that culture*". Through this description, it can be seen how language, culture, and communication are in human social life. Language lives in communication to create culture, and culture itself will ultimately determine the communication system and what form of language is appropriate for it.

2.3 Toponymy

Toponymy is the science or study of geographical names, place name origins, forms, and meanings of proper names, especially names of people and places. In other words, toponymy is the science of place names, their meanings, origins, and typologies. Toponymy also includes the naming of a place or can be said to be included in naming theory. Naming is arbitrary and (general agreement). It is said to be arbitrary because it is created or decided based on the will of the community, while it is said to be a general agreement because it is compiled based on the habits of the community (Sudaryat, 2009).

Toponymy can function as a distinctive marker of a place. This can be seen from the variety of natural phenomena combined with socio-cultural plurality in Indonesia, triggering the diversity of naming an area based on local culture as an identity. Toponymy is related to physical, social, and cultural aspects. These names certainly indicate that toponyms are not just labels, but there are treasures of value that are still hidden (Anshari, 2017).

2.4. Disaster Mitigation

Disaster mitigation is a series of efforts to reduce the risk of disasters, both through physical development and awareness and improvement of the ability to face disasters (Article 1 paragraph 6 of Government Regulation No. 27 of 2008 concerning the Implementation of Disaster Management).

According to the Big Indonesian Dictionary (KBBI), mitigation is a noun that has two meanings depending on the context in which it is used. The first meaning, mitigation, is an effort to make something less rough or fertile (about land and so on). While the second meaning, mitigation is the act of reducing the impact of a disaster.

Mitigation is a word that has an equivalent word in English, mitigation. The English definition of mitigation is the act of reducing the severity, seriousness, or pain of something.

According to the Cambridge Dictionary, mitigation is the act of reducing how dangerous, unpleasant, or bad something is. Meanwhile, according to Merriam-Webster, mitigation is the act of reducing something or the state of being reduced: the process or result of making something less severe, dangerous, painful, violent, or destructive.

From these definitions, there is a common component of meaning, which is to reduce something related to risk, impact, bad, or unwanted things. In other words, mitigation is a series of efforts made to reduce risks, adverse impacts, or other undesirable things resulting from an event, which is generally a disaster.

Mitigation is an effort that aims to reduce the risk and impact of disasters. Disasters themselves have three categories, namely natural disasters, non-natural disasters, and social disasters. Thus, as quoted by Liputan6.com from the official website of the Karanganyar Regency Regional Disaster Management Agency (BPBD).

Natural disasters are disasters caused by events/series of events by nature. Meanwhile, non-natural disasters are disasters caused by a non-natural event/series of events. Meanwhile, social disasters are disasters caused by events/series of events by humans.

Natural disasters themselves can still be divided into two categories, namely meteorological natural disasters and geological disasters. Meteorological natural disasters are climate-related disasters that generally do not occur in a particular place. Meanwhile, geological disasters are natural disasters that occur on the earth's surface, such as earthquakes, tsunamis, and landslides (www.bpbd.bogorkab.go.id).

3. RESEARCH METHOD

This research is a descriptive qualitative research. Qualitative descriptive research is a type of research that aims to explain a phenomenon in the deepest possible depth through the collection of data in the deepest possible depth by making systematic, factual, and accurate descriptions of the facts and properties of certain populations or objects. The data collected are in the form of words and pictures, not numbers. This research does not prioritize the size of the population or sampling, even if the population or sampling is very limited. If the data collected is in-depth and can explain the phenomenon under study, then there is no need to look for another sampling. In other words, what is more emphasized in this type of research is the issue of depth (quality) of data rather than the amount (quantity) of data (Hamidi, 2007: 30).

The subjects in this research are informants whose existence can be accessed at any time in Palu City. In determining informants, researchers used a *purposive sampling* technique namely informants were selected because they were considered to have information to be able to provide accurate information about the problems to be studied by researchers. In this study, the informants selected amounted to 6 (six) people consisting of archaeologists, culturalists, historians, disaster literacy activists, and the community around the Balaroa Village liquefaction area.

This research is limited by several conceptual definitions, as follows:

1. Toponymy is also included in the naming of a place or can be said to be included in naming theory.
2. Disaster Mitigation is a series of efforts made to reduce disaster risk.
3. Language is a means of communication organized in the form of units, such as words, groups of words, clauses, and sentences expressed both orally and in writing.
4. Communication Ethnography is the link between language, communication, and culture.
5. *Tagari Lonjo* is the name of the current liquefaction area called Perumnas Balaroa.

In simple terms, the object of research is everything related to what needs to be studied in a study. In this research, the naming system in the *Kaili* community and the meaning of the name *Tagari Lonjo* itself, seen from the perspective of the disaster, will be studied.

4. RESULTS AND DISCUSSION

The people of Palu Valley have experienced and gone through repeated disasters and then responded to them in the form of artworks. As a valley inhabited by the indigenous *Kaili* tribe, the people in Palu Valley have a cultural custom of storytelling, which is telling stories about the past to the next generation called *Turura*. In the *Kaili* language dictionary written by Dona Evans (2003), it is explained that *Tutura* means story or fairy tale. The *Kaili* community carries out this habit to this day, where past events continue to be told to the next generation. The *Kaili* tribe itself does not have a special script, such as the Bugis, Makassar, or Javanese script. However, this culture is starting to disappear over time. Even today, it is more difficult to find stories from the past.

Toponymy is a language that refers to place names, their origins, meanings, uses, and typologies. Knowledge of regional naming (*toponymy*) and vocabulary that defines natural events can be used as information to determine how much we are prepared to reduce disaster risk. Based on the toponyms of settlements or residential areas in the *Kaili* Valley, they generally refer to cultural elements, background, natural conditions, or environmental events of their time.

Before talking about place naming, the *Kaili* community actually recognizes the concept of naming living space. Researchers then found that in the culture of the *Kaili* community, there are things that are done before there is naming, namely the division of space. This division of space consists of four, namely *Soki*, *Kinta*, *Boya*, and *Ngata*.

Soki, in the *Kaili Ledo* dictionary, is defined as a corner (Evans, 2003). As explained by Herianto in an interview conducted by researchers, this *Soki* itself is located at the end of the village or usually a living space at the foot of the mountain. This refers to the migration system of the *Kaili* people in ancient times, where it was explained that the *Kaili* valley was an expanse of ocean, so people at that time still lived in the mountains.

After the ocean dried up, they then descended the mountains to find a place to live close to sources of livelihood such as water and food. At that time, they built villages at the foot of the mountain or the foot of the hill. This is also evidence that the people in the *Kaili* Valley were nomadic in the past or moved according to the need for livelihoods.

After the *Kaili* community recognized the agricultural and plantation system, they then began to descend from the foot of the mountain or foothills and formed a new space called *Kinta*. *Kinta* in the *Kaili Ledo* language dictionary (Evans: 2003:83) means land for houses, or commonly referred to as kintal.

In the explanation provided by Herianto during an interview conducted by researchers, "*Kinta*" can also be interpreted as a garden house or a resting place built by the *Kaili* community in the past while farming. In the present day, *Kinta* can still be found in the Pengawu region, where there is a place known as Kinta Baru. The community residing in Kinta Baru engages in cultivation, be it rice, sweet potatoes, or various vegetables.

In the *Kaili* community's stories, there is a *Kinta* with a prohibition on having more than fifteen houses. This particular *Kinta* is located in the Petobo region, where it has received a vow from ancestors not to build houses in large numbers, as explained by Herianto in the interview with the researcher. This was later proven during the liquefaction incident on September 28, 2018,

where this Kinta in Petobo became the only safe place unaffected by the liquefaction disaster. None of the houses in that area were impacted by the liquefaction.

Apart from Kinta, the *Kaili* community also refers to larger residential areas as "*Boya*" In the *Kaili Ledo* dictionary (Evans; 2003:27), *Boya* is defined as a village or hamlet. *Boya* itself comprises a larger number of houses and residents than *Kinta*. As explained in the interview above with Herianto, *Boya* usually consists of around twenty houses. Besides the moderate number of houses, *Boya* is often characterized by the presence of nobility residing in that area, known as "*Madika Kodi*" or "*Madika Koci*" in the *Kaili* language. Typically, these nobles are appointed directly by the king to live in *Boya*. Some areas in the Palu Valley that still retain the name *Boya* include Boyaoge, Boya Baliase, and Boyantongo.

In addition to *Soki*, *Kinta*, and *Boya*, the *Kaili* community also recognizes a residential area called "*Ngata*" or "*Ngapa*" According to the *Kaili Ledo* dictionary (Evans, 2003:131), *Ngata* means village, region, or town. Based on the interview results with Herianto, the researcher found that *Ngata* is an area that serves as the center of governance. Herianto explained that *Ngata* is usually where the center of government is located. An indicator that a region is considered *Ngata* is the presence of Baruga or Bantaya.

In addition to some local terms mentioned above, here are also presented some of the origins of the naming of a place or terminology based on several perspectives, namely (M.Arif, 2020):

Table 1. Based on Geomorphology

| Region | Local Name or Term | Meaning of Name or Term |
|-------------|--------------------|-------------------------|
| Palu | Kawatuna | Lots of Rocks |
| | Kabonena | Lots of Sand |
| | Watusampu | Collection of Rocks |
| | Mpanau | Landslide |
| | Tondo | Bank Over Landslide |
| | Buluri | On the Mountain |
| | Ujuna | Cape, Edge |
| Sigi | Pusentasi | Sea Center |
| | Kabobona | Flat Land |
| | Karawana | Flat and Wide |
| | Sibonu | Uneven, Crooked Land |
| | Lembantongoa | Valley Center |

| | | |
|-----------------|----------|--------------------------------|
| | Morui | Hilly |
| | Winatu | Rocky |
| | Tinggede | Steep Cliffs |
| | Ombo | Concave Land |
| | Watatu | Rocks |
| Donggala | Dampal | Flat Area |
| | Enu | Places that overhang the beach |
| | Walatana | The edge of the lake |

Table 2. Ecologically Based

| Region | Local Name or Term | Meaning of Name or Term |
|-----------------|---------------------------|--------------------------------|
| Palu | Layana | Puddles of water |
| | Baiya | Dry not watery |
| | Boyaoge | Crowded village |
| | Mamboro | Blowing wind |
| Sigi | Bangga | Wet, watery |
| | Banggaiba | Water-filled area |
| | Mataue | Spring, water source |
| | Salua | River |
| | Binangga | River |
| | Ngata Baru | New Village |
| | Biromaru (Biro na Maru) | Decaying reeds |
| | Jono Oge | Tall grass, weeds |
| | Kinta | A place to settle, gardening |
| Donggala | Limboro | Whirlpool |

| | | |
|--|------------------|--------------------|
| | Labuan Salumbone | Sandy river harbor |
| | Lende | Shelter |

Table 3. Based on Incidents and Traditions

| Region | Local Name or Term | Meaning of Name or Term |
|-----------------|----------------------|------------------------------|
| Palu | Kaombona | Ever collapsed, collapsed |
| | Natura, Tatura | Down, collapse |
| | Duyu, Naduyu | Ever landslide |
| | Tanamodindi | Ground sounds, rumbles |
| Sigi | Lingu | Earthquake |
| | Bombatalu, Limbotalu | Tsunami |
| | Natoyo | Coastal abrasion |
| | Nalodo | Drowned/sucked in mud |
| | Nalonjo | Immersed in mud/liquefaction |
| | Rogo | Destroyed |
| | Beka | Land split |
| | Bolapapu | Burned village |
| Donggala | Tompe | Swept away |

Based on these terms in the vocabulary of the elderly in the *Kaili* community, it is a sign of a natural event that often occurs. Socioculturally and linguistically, naming arises when there has been an event so that it becomes the collective memory of the community. It also represents an identity of closeness between humans and the natural environment. These local terms are very relevant as learning materials for natural disaster mitigation.

In this study, researchers found that the *Tagari Lonjo* area is a community rice field and plantation, where there are also many clean springs found, and the fertility of the land to become one of the centers of the food area in the past proves that the community in the past did not want to damage the area by building permanent houses because they did not want to lose their source of livelihood and fear of disasters in the future. In fact, the findings in this study reveal that *Tagari Lonjo* was an area full of mud in the past, and there were also mangrove forests and a sea center commonly referred to by the surrounding community as *Pusentasi*. The researcher also concluded

how the naming of *Tagari Lonjo* as an effort in disaster mitigation is interpreted from the name Lonjo itself, which means muddy or can be concluded to be liquefaction. This naming indicates that people in the future will not make the area a place to live.

Tagari Lonjo was also a place for people in the past to take clay to make pottery or clay stoves. This area is an area that people in the past avoided crossing when going to the market because people at that time were afraid of being immersed in the grass. In the days when the land was a rice field area, no one from the surrounding community lived in the area. The area is a food source for the surrounding community, where they grow rice, tomatoes, chilies, eggplants, and sweet potatoes. In fact, the area is a land that contains many springs. Even in the past, the *Tagari Lonjo* area still contained approximately two hectares of mangrove forest, which, when the sea rose, the forest would be submerged in water. When the water receded, the mangrove forest would be filled with beach sand. There is also very clean water in this area. According to Ratna, the water in the area can be drunk directly without the need to go through the cooking process first. She also said that there is a prohibition on polluting the water, so there is a customary sanction called *Givu* when someone is caught polluting the water source in the area.

In the *Tagari Lonjo* area, there is also a place called *Pusentasi* by the surrounding community. *Pusentasi* itself means the center of the sea. *Pusentasi* consists of two words in the *Kaili* language. In the *Kaili Ledo* dictionary, *Puse* means center (Evans: 2003), and *Tasi* means sea (Evans: 2003). In this study, researchers found that this *Pusentasi* was still clearly visible around the 1960s. At that time, there was a debate between the surrounding community about *Pusentasi*, where some residents wanted the hole of *Pusentasi* to be closed so that no small children would fall in the hole. Others forbade closing the hole because they feared an "eruption" could occur in the *Pusentasi* hole.

Apart from place naming, this research also found that the *Kaili* community has a hereditary tradition that tells stories about natural events conveyed through *Kayori*. Mitra Elshinta Feeder in M. Arif (2020) wrote that in a *Kayori* stanza about disasters, a stanza was also found which means: "If there is something wrong with us in the world, there will be another earthquake, this earthquake is from our behavior in the world, if we are not in accordance with custom, we will have another earthquake". Then another stanza quotes, "If we in this world sin, the sea will rise. The sea rose first". Thus, the messages of the *Kayori* *svair* are full of moral messages to continue to mitigate and prepare for natural disasters in the *Kaili* valley.

One of the *kayori* successfully found by researchers in this study is *Sava Naturu Ri Tondo Nu Duyu, Bengga Naturu Sabingga Ri Bavona*, which means snakes sleep on the edge of landslides, buffaloes sleep on them. In the researcher's view, the *kayori* is a metaphor created by the *Kaili* tribe to explain how the Palu Valley area is very vulnerable to natural phenomena, especially natural disasters. In the *kayori*, there is the word "*Sava*", which means snake. In the researcher's analysis, the snake is associated with the fault that extends from Palu Bay to Sigi Regency, where a snake is an animal that has an elongated body and also a large body circumference. Just like a snake, the Palu-Koro fault itself has an elongated shape. The Palu Koro fault is a sinistral strike-slip fault that splits Sulawesi Island in two, starting from the Sulawesi Sea boundary with the Makassar Strait to Bone Bay.

5. CONCLUSION

Based on the results of the research described by the researcher, the researcher concluded that the people who live in the *Kaili* Valley did not merely give the name of the place, but there was a long process in giving the name of the place. Even the *Kaili* people in the past had to migrate

several times in a few hundred years to find a place that was really safe to live in. Before referring to the naming of areas or places, the *Kaili* people themselves have divided spaces for living, where this space is called *Soki, Kinta, Boya, and Ngata*. These four spaces are living spaces that vary in area and mark the living space of the *Kaili* people in the past.

In addition to mentioning the living space, the *Kaili* community also gives a name to an area based on the characteristics of the area. The *Kaili* community recognizes geomorphological naming, in this case naming the area is done by looking at the geographical shape of the area. Then, the *Kaili* community also recognizes the naming of the area ecologically, where the naming of the area is seen from the plants that grow a lot in that place. In addition to geomorphology and ecology, the *Kaili* community also looks at the history of natural events that have occurred in an area to name the place. One area that has a history of natural events is *Tagari Lonjo*, which is an area full of mud and was not a settled area in the past.

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