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Citizen's Disaster Communications in Social Media: A Study of Ethnolinguistics Application of "Piil Pesenggiri" in Tanggamus

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5

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Abstract. Tanggamus are prone to natural disasters such as earthquakes. This happens due to the geographical location of the island of Sumatra, which is at the confluence of two earth plates, namely the Indo-Australian plate which continues to actively subduct under the Eurasian plate. This paper aims to research Piil Pesenggiri as a real form application of ethnolinguistics through citizen commentaries in social media (Instagram) during the earthquake in 2021. The method used in this research was a descriptive qualitative method. The data were taken from Instagram citizen comments @Bmkgampung and @lampung. The result found that there are three Piil Pesenggiri sayings that have been applied and appeared in social media especially in citizen commentaries. Those are Pessinggiri, Nengah Nyappur and Sakai Sambayan. In conclusion, Piil Pesenggiri is not only seen as local thoughts or concepts, but when disaster happened in Tanggamus it became a valuable system used and internalized by the community to manage the disaster.

Keywords: Citizen · Disaster Communications · Ethnolinguistics · Piil Pesenggiri · Tanggamus

1 Introduction

Every tribe in Indonesia has its own philosophy of life, including the Lampung people (a tribe who live in south of Sumatera including Tanggamus), who adhere to the piil pesenggiri philosophy which consists of humanity ²ues [1–4] Tanggamus regency gets its name from Mount Tanggamus, which is located at 104° 18'–105° 12' east longitude ¹¹ 5° 05'–5° 56' south longitude. Tanggamus is home to one of Lampung province's two large bays namely Way Sekampung and Way Semaka.

Tanggamus is vulnerable to earthquakes and tsunamis. This happens because Semaka/Semangko is a fault zone [5–8] furthermore, Tanggamus is also located in the Java megathrust area which is prone to earthquakes or tsunamis [9] as it can be seen in Fig. 1.

13

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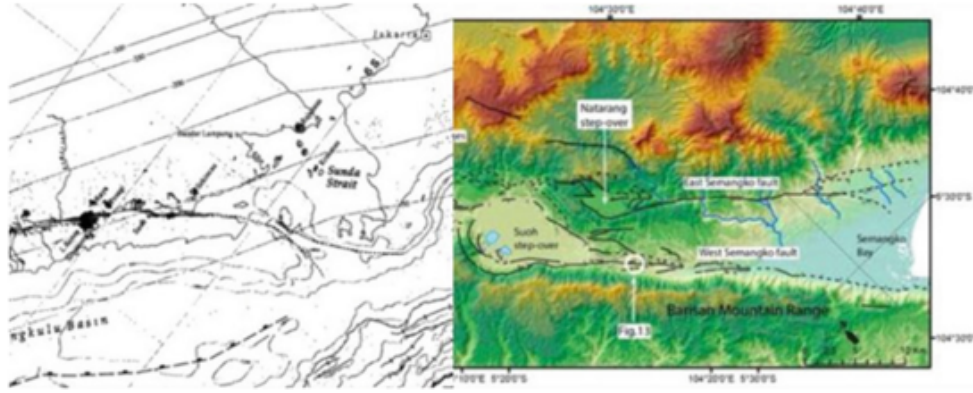


Fig. 1. Semaka/Semangko in Tanggamus an Earthquake Risk Area [9]

In 2021, Tanggamus was rocked by a swarm earthquake up to 4.5 Magnitude repeated up to ± 70 times in a day. It was predicted to be caused by Semaka/Semangko fault activity. This paper tries to examine ethnolinguistically the application of *Piil Pesenggiri* in citizen's disaster communications through social media (Instagram) when this earthquake happened. *Piil Pesenggiri* is life philosophy of Lampung people consisting of five sayings:

- 1 *Pesinggiri* (no matter what happens, don't give up).
- 2 *Bejuluk Beadek* (always keep a good family name).
- 3 *Nemui Nyimah*, (always be generous)
- 4 *Nengah Nyappur* (always do discussion in solving a problem).
- 5 *Sakai Sambayan*, (always helping each other).

This *Piil Pesenggiri* will be examined using ethnolinguistics. Ethnolinguistics is the study of language and culture, or linguistic anthropology [10–12]. Furthermore, Danesi [10] defines ethnolinguistics as a combination of ethnology and linguistics. According to him researchers can use the ethnolinguistic approach to observe what people do with language and the utterances which are produced to understand the deepest meanings of the residents' routines.

Social media was chosen as data for this paper since Indonesia's social media users are increasing year after year. Furthermore, according to Pertiwi [13], more than half of the Indonesian population uses social media or out of a total of 268.2 million people in Indonesia, 150 million (approximately 56 percent) use social media. In addition, according to Kemp [14] these active social media users spend an average of 3 h and 26 min per day. So, it can be concluded that almost every time Indonesian people access and use social media not only to read information but also to participate when something happens, such as when the earthquake occurred in Tanggamus in 2021.

There are many social media platforms which are now popular in Indonesia including Facebook, Twitter, and Instagram [15, 16]. One of the platforms that is widely used by Indonesia residents is Instagram. Instagram is a popular social media for their users to post photos. In addition to post photos, users can provide comments on these photos. In this research, we use Instagram for researching the application of *Piil Pesenggiri* in real life through commentaries in Instagram during the Tanggamus earthquake in 2021.

2 Method

The descriptive method was used in this study. According to Moeleong [17] descriptive method is a research procedure that produces descriptive data in the form of words both orally and in writing. Furthermore, the results of data analysis in this study are presented using both formal and informal presentation methods [18]. Furthermore, in this research we used advanced techniques such as note-taking techniques [19]. The authors in this case are not involved in the conversation but the authors only observe the contents of netizen comments on Instagram related to the earthquake in Tanggamus. After that we sort out the relevant data according to the research topic and analyse the data by looking at the ethnolinguistic phenomenon occurred inside the sentence which relates to *Piil Pesenggiri*.

The account used in analysing netizen comments was the official account of the Badan Meteorologi, Klimatologi, dan Geofisika Lampung or Meteorological, Climatological, and Geophysical Agency of Lampung, namely @Bmkglampung and an account consists of Lampung information namely @lampung. These accounts were chosen because those accounts have a lot of followers and many comments appearing in their post. In this research, we chose image posts which had the highest number of comments (± 100 comments). From those data we analyse the occurrence of *Piil Pesenggiri's* philosophy ethnolinguistically by looking at the sentence usage and the meaning of the sentence.

3 Result and Discussion

From the results of research on *Piil Pesenggiri* usage when earthquake occurred in Tanggamus, there are several philosophies that are used by the citizen of Tanggamus during the disaster, namely *Pessingiri*, *Nengah Nyappur* and *Sakai Sambayan*.

3.1 Pessingiri

Pessingiri (no matter what happens, don't give up) were seen in netizen comments when earthquake occurred. Here are samples of citizen's comment:

- 1) “*Stay safe untuk warga Tanggamus semoga gempa yg terus menerus melanda akan berangsur hilang dan bisa tenang*” (“Stay safe for the residents of Tanggamus, hopefully the earthquake that continues to hit will gradually disappear and it can calm down”)
- 2) *Bismillah aman!* (Bismillah safe!)
- 3) *Alhamdulillah gempa, berarti Allah lebih sayang kita...semoga kita di kuatkan iman dan lebih peka terhadap lingkungan dan alam sekitar kita.* (Alhamdulillah earthquake, it means that Allah (God) loves us more... Hopefully we will be strengthened in faith and more sensitive to the environment and nature around us.)

From the sentence above, it can be seen that the Tanggamus community still uses the *pessingiri* philosophy. It can be seen from the first sample comment. When the earthquake occurred, they strengthened each other so that whatever happened to them

those people would remain calm and did not panic. In the second sentence, a person says "bismillah aman!" or in the name of God Almighty we are safe. This sentence shows that no matter what the situation is, people should never give up and always think positively. This meaning is the same as the third sentence which says about God has given a warning to be aware and more concerned about the surrounding environment. It can be concluded that Pessinggiri value is still maintained by Lampung people where they use this philosophy to use this philosophy to support each other when natural disasters occur so that they don't give up easily.

3.2 Nengah Nyappur

In addition to *Pesinggiri*, another philosophy that emerged was *Nengah Nyappur* (always do discussion in solving a problem). This can be seen from the comments as below:

- 1) A: *Mohon Maaf Min apakah real berita ny atau hoax?* (Pardon me, is the news real or is it a hoax?)
 B: *Real dari sumber terpercaya* (It is real since it is taken from a trusted source)
 A: *Bolehkah di tag atau diberikan sumber website agar dapat mengetahui dari mana berita ini diperoleh?* (Could you tag or give the source of the website so that I can find out where this news came from?)
 B: *Coba cek di ig @bmkglampung kak ini akun resmi dari BMKG nya* (Try checking on ig @bmkglampung bro, this is the official account of the BMKG (Meteorological, Climatological, and Geophysical Agency))
- 2) A: *Gimana situasi brodi, aman ga yg punya kawasan* (How's brodi's situation, is it safe for those who have an area?)
 B: *Alhamdulillah aman brodi* (Thanks God it is safe brodi)
- 3) A: *Aman ga gaes?* (Is it safe guys?)
 B: *Aman* (safe)

In the dialogue above, when a disaster occurred, the Tanggamus community discussed each other to solve problems, or they made clarifications to each other. This is a very positive attitude when a disaster occurs because with this kind of attitude the community will not fall into misleading news. In addition, from dialogue 2 and 3 above we can also see that there was a coordination between residents on how they are asking or reminding each other about the condition to make sure they are safe. It can be concluded that the philosophy of *Nengah Nyappur* (always do discussions in solving a problem) clearly is still applied in Lampung people daily life especially when the earthquake happened in Tanggamus. They use this philosophy to ensure that everyone is safe and protected from hoax or false information.

3.3 Sakai Sambayan

The last philosophy which was found during the earthquake was *Sakai Sambayan* (always helping each other). It was also found in the comments of Tanggamus citizens in Instagram commentaries. This can be seen in the comments below.

- 1) *YA ALLAH...lindungilah kami semua dr marabahaya...* (O God... Protect us all from harm...)
- 2) *Semoga semuanya dilindungi oleh ALLAH SWT* (May everything be protected by ALLAH/God)
- 3) *Mudah-mudahan saudara2 disekitar lokasi gempa aman dan sehat* (Hopefully our brothers and sisters around the earthquake site are safe and healthy)
- 4) *Tetap waspada teman-teman Tanggamus* (Please stay alert our Tanggamus friends)

In the sentences above, everyone helps each other by reminding one another when the earthquake occurred. On average, they pray for each other as a form of mutual assistance between communities. This *sakai sambaian* philosophy encourages the spirit of humanity between one another. Tanggamus people are really aware that it is necessary to support each other when disaster happens so that the community remains motivated to help each other if something bad happens.

By using ethnolinguistic approach at the comments that occurred during the earthquake in Tanggamus, it shows that the values of *Piil Pesengiri* are still applied in everyday life. Not only in the real world but also in the virtual world. Social media is a tool for exchanging information as well as a measuring tool ⁷ it can be used to determine the extent to which local wisdom is still being used. From the results of the study, the values of the *Piil Pesengiri* can be found when a disaster occurs in Tanggamus.

4 Conclusion

As seen from the comments posted by the Tanggamus community on Instagram, the use of the *Piil Pesengiri* philosophy is still applied in everyday life, especially when an earthquake occurs. Three of the sayings appear: *Pessingiri*, *Nengah Nyappur* and *Sakai Sambayan*. These three expressions show that in any condition the Tanggamus community must support each other. In addition, the Tanggamus community should always clarify the circulating information so that the information obtained is valid and reliable. The Tanggamus community also still upholds the principle of humanity when a disaster occurs, which is to promote mutual ⁹ help. Therefore, it can be concluded that indirectly *Piil Pesengiri* is still reflected in the daily life of the people of Lampung, especially when an earthquake occurs, although there are only three of the five principles of *Piil Pesengiri* appeared, namely *Pessingiri*, *Nengah Nyappur* and *Sakai Sambayan*. To conclude, *Piil pesengiri* is Lampung's local wisdom that needs to be maintained and preserved because this philosophy contains humanitarian principles that are useful for daily life and for disaster mitigation.

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PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7
