Environmental Communication in Digital Eco-Action Campaign Practices of Youth Disaster Survivors in Toaya, Central Sulawesi, Indonesia

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ABSTRACT: This research aims to find the most important function of communication and local knowledge in the eco-action campaign strategy of the Earthquake and Tsunami disaster survivors' community in Toaya village. The theory used is communication convergence theory. The research method used qualitative with a case study approach. The technique of taking informants uses purposive. Data collection techniques are in-depth interviews and direct observation. For analysis techniques using Data Reduction, Data Presentation and Conclusion Drawing. Based on the results of the research, in campaigning for environmental conservation, youth in Toaya Village try to get to know more about the local location. This is done so that the program can provide the right solution to the environmental problems faced. Some of the Eco-Action campaign programs include: Tutur Project, Ino-Ana, Village Book Compilation, No Plasctic Program, Village Dialogue, Photography Learning Class, Filmmaking. The Environmental Communication Model that has been designed starts with a discussion between the Community and the local community. From the results of these talks, the community then conducted research in the field by studying the environment including the topography and demographics of the village. After that, the community compiled geospatial data as a basis for developing environmental-based programs. In the implementation of the activity program, the community participated and contributed their thoughts and energy. This is also able to provide a deeper understanding to the community, especially to raise awareness of the importance of environmental conservation and the benefits obtained. Every program implemented is always documented and published through online media, especially official social media owned by Tanasanggamu Foundation.

KEYWORDS: Environmental Campaign, Environmental Communication, eco-action, Campaign Model

I. INTRODUCTION

The environmental movement has emerged as one of the forces of civil society facing the power of capital and the state. Public space as a network of citizens who voice public interests plays an important role in public policy making. In the case of the Indonesia Berkebun movement, for example, the strength of the Netizen social movement lies in its capacity to use social media and develop discourse in the digital media public sphere (Bo'do, 2019).

The implementation of environmental communication strategies has been considered as one of the keys to success in environmental campaigns in many countries. Environmental communication is communication about environmental affairs. It includes all the diverse forms of interpersonal, group, public, organizational, and mediated communication that shape social debates about environmental issues and problems, and our relationship with the rest of nature (Meisner, 2015).
The goal of an environmental campaign is essentially to spread core messages to unlock public awareness and participation. This goal can be achieved if organizations are able to design key messages through storytelling that draws inspiration from local knowledge or environmental wisdom.

The experience of dealing with disaster situations or environmental crises contributes to citizens' involvement in environmental campaign movements. Such involvement is a consequence of their communicative actions (Jiang et al., 2019). The consequences of this communicative action can clearly be seen from the emergence of an environmental campaign movement led by a number of young disaster survivors in Toaya Village in Sindue District, Donggala Regency, Central Sulawesi.

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Their village was severely affected by a series of earthquakes, tsunamis and liquefaction in August 2018. Based on BPTP data in 2019, Toaya Village was among the 7 villages that suffered heavy damage to their agricultural land. Damage to the irrigation system has triggered fears of a food crisis.

After the disaster, a number of young disaster survivors initiated a Community-Based Reconstruction Program in Toaya Village. This action program involves several youth communities to contribute to eco-action. Since 2019, they established Institute Tana Sanggamu as an organization of young disaster survivors. Through the organization, they work to build community knowledge by creating agricultural classes and communal organic gardens. The Tana Sanggamu Institute also conducted important research, namely collecting social data and geospatial data which was then written into a book entitled "Ngapa Nu Ranga-Ranga: History and Dynamics of Toaya Village Community in Facing Disaster".

The eco-action environmental campaign was able to increase the visibility of the issue in Toaya village. However, as media coverage of the impact of the disaster in Toaya and other areas of Central Sulawesi declined, so did public attention to environmental issues related to the impact of the disaster. This situation is feared to lead to apathy and helplessness towards environmental issues.

To overcome these problems, an appropriate communication strategy is needed. Its success will depend on how the survivor community is able to carry out environmental communication tasks in its campaigns. More than ever, there is a need to communicate environmental information that reaches and attracts segments of the population that are usually reluctant to engage in environmental discourse (Scheufele, 2018).

This Research will answer the question below:
- How the Eco Action Digital Campaign Practices carried out by young disaster survivors in Toaya Village?
- How is the Environmental Communication Model in the Digital Eco-Action Campaign in Toaya Village?

II. RESEARCH METHOD

This research uses a qualitative approach method. According to Creswell (2014), qualitative research is a method that investigates a social phenomenon and human problems. Researchers create a complex picture, examine words, detailed reports from respondents' views and conduct studies in natural situations.

Sugiyono (2011) stated that the qualitative method is also referred to as a constructive method because with this methods scattered data can be found, then constructed in a theme that is more meaningful and easy to understand. Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions.

The research location is located in Toaya Village, Sindue District, Donggala Regency, Central Sulawesi.

The subjects of this research were determined through purposive sampling technique where the informants were selected based on predetermined criteria:
- Head of Tana Sanggamu Foundation (who initiated environmental advocacy in Toaya Village).
- Volunteers who have been involved in environmental advocacy programs in Toaya Village.
- Communities who have in-depth knowledge of environmental advocacy activities carried out in Toaya Village

The analysis technique in this research refers to qualitative analysis techniques by collecting data directly in the field. The results of the data obtained in the field are then narrated and then grouped and sorted data that are considered to be used as a reference in the data analysis process. Data analysis techniques according to Creswell (2015) begin with preparing and organizing data (i.e. text data, such as transcripts, or image data such as photographs) for analysis, then reducing the data into themes through the process of coding and summarizing codes, and finally presenting the data in the form of charts, tables, or discussions.

III. STUDY LITERATURE

There are some literatures that are used to analyse this research topic.

A. Environmental Communication

The application of environmental communication has been considered as one of the keys to success in environmental campaigns in many countries. For this reason, a number of experts have even developed the concept of environmental communication as a separate scientific study. Professor Hafied Cangara and his colleague from the Philippines, Alexander G Flor, for example, separate this concept from Development Communication, which tends to ignore cultural aspects in its study and application. Both argue that environmental communication programs must always contain cultural dimensions. This is because forms of environmental communication can always be seen in traditional environmental wisdom, in the form of myths and

folklore passed down from generation to generation. (Flor & Cangara, 2018a). From this perspective, storytelling and appropriate media selection become key components in the concept of environmental communication.

In the United States, Robert Cox et al developed environmental communication from the concept of mass communication, specifically environmental journalism. According to Cox, environmental communication is a pragmatic and constitutive means of providing people with an understanding of the environment, as well as our relationship with the universe. From Cox's perspective, environmental advocacy must first be directed at developing discourse in the media public sphere (Robert Cox & Pezzullo, 2017). In line with the concepts of Robert Cox & Pezzullo (2017) and Flor & Cangara (2018), the goal of environmental campaigns and advocacy is basically to spread core messages to open public awareness and participation. This goal can be achieved if the organization is able to design key messages through narrative (storytelling) and has the capacity to produce and use mass communication media to spread the narrative. Environmental appeals when done effectively can be framed in a way that does not conflict with a person's values or their personal interests (Schultz & Zelezny, 2003).

Environmental communication aims to improve people's ability to respond to any appropriate signs from the environment according to human civilization and natural biological systems (Lestari et al., 2016). Environmental communication according to Robert (2010) is a pragmatic and constructive medium to provide understanding to the public about the environment through The main communicators in environmental communication are government and non-governmental organizations that have a commitment to environmental management (Herutomo, 2013). Fatonah (2008) argues that environmental communication is one part of sustainable development communication, namely all efforts and ways and techniques for conveying ideas and skills from those who initiate development aimed at the wider community so that people can understand, accept and participate (Herutomo, 2013).

Rico & Servaes (2015) classify environmental communication as one of the thematic sub-disciplines in the field of development communication and social change that addresses all interactions between humans and the environment.

Recommended font sizes are shown in Table 1.

B. Environmental Advocate

Conceptually, an environmental advocacy campaign is a strategic action, involving communication, undertaken to achieve a specific goal within a specific timeframe and target audience. As such, environmental campaigns are broader than simply questioning or criticizing government policies or environmental impact activities. In their classic study of campaigns, Everett Rogers and Douglas Storey (1987) identified four features of most campaigns: 1) Campaigns have a purpose. That is, "specific results are intended to result from the campaign's communication efforts", 2) Campaigns are aimed at large audiences. 3) Campaigns often have a specific time limit. 4) Campaigns involve a series of organized communication activities (Juliana & Satyawan, 2019).

Inspired by Rogers and Storey, Robert Cox & Pezzullo (2017) identified three key points in environmental campaign design, namely the goal, audience and campaign strategy. Every campaign initiator should ask three key questions, what exactly is the campaign trying to achieve, which decision makers have the ability to respond, and what can persuade those decision makers to act in accordance with the campaign objectives?

Social media has become one of the most effective tools in reaching many people, including marginalized groups (Public et al., 2018; Ramadhanti & Mulyana, 2018). Social media is also effectively used in natural disaster risk communication (Jin & Austin, 2017). In various environmental issues, social media has been proven to provide appropriate solutions. The ability to manage social media is relevant in efforts to foster disaster awareness, promote sustainability, and market environmentally friendly products.

C. Storytelling for Environmental Campaigns

The American National Storytelling Network defines Storytelling as an ancient art form and a valuable form of human expression. Storytelling is an interactive art of using words and actions to reveal the elements and images of a story while encouraging the imagination of the listener (What Is Storytelling? - National Storytelling Network, n.d.).

Storytelling has several characteristics that are indispensable in environmental communication. Storytelling is interactive as it involves two-way interaction between the storyteller and the listener to build closeness and impact of the message. Storytelling uses spoken language that tends to be simple and easily understood by language users.

Environmental advocacy organizations often communicate climate change issues by sharing "apocalyptic" narratives to convey the need for immediate action. According to (Neimand & Wright, 2019) the same, repetitive narrative pattern not only creates boredom among supporters, but also means missed opportunities to engage potential new alliances. This is exacerbated

by people's tendency to consume stories that affirm their social identity and disengage when stories challenge their assumptions and beliefs.

The study by Kahan et al. (2012) found that the people most likely to deny climate change were actually the most science literate. Their research suggests that apathy towards climate change is not due to a lack of information, but from threats to participants' social identity and position in their social group.

If the environmental advocacy community doesn't deliberately organize how they share their stories, they can end up only speaking to people who see the world as they see it, thus further entrenching divisions. To counter this dynamic, they need to break the traditional fairytale script by changing the plot structure and emotions, elevating the cast of new characters, and creating experiences that audiences want to participate in (Neimand & Wright, 2019).

D. Convergence Communication Model

The convergence model of communication was developed by Lawrence Kincaid and his colleague Wilbur Schramm. Compared to other communication models that form the basis for environmental communication campaigns, the convergence model is considered more holistic, as it breaks down the whole into parts and isolates these parts from each other. Therefore, it will be more sensitive to the cultural context of the communication action. This holistic feeling is based on the Eastern concept (Lao Tzu) of appreciating the totality and dynamism of experience (Flor & Cangara, 2018). In the context of environmental campaigns, communication should not be considered only as an enabler of environmental management but as an integral part of it. Without this essential component, the entire environmental endeavor is jeopardized.

IV. RESULT

Based on the history, Toaya Village is one of the villages in Sindue Sub-district, Sindue District, Central Sulawesi Province. As the capital of the sub-district, the village is quite densely populated. From the current data, there are 884 households with a total of 3,340 people (Institute tana sanggamu, 2020). Toaya Village has five hamlets with the following populations

Table 4.1 Distribution of population per hamlet in Toaya Village

Sub Village	Male	Female	Total
Ranga-ranga	603	547	1150
Buntina	288	273	561
Lembana	195	209	404
Palentunga	257	250	507
Umala	367	351	718
Total	**1.710**	**1.630**	**3.340**

Toaya Village is bordered by Masaingi Village and Ape Maliko Village to the north, Sumari Village and Ampibabo Sub-district to the east, Vunta Village to the south, and the Makassar Strait to the west. Toaya Village has a total area of 23,540 ha. The land area is 17,000 ha and the paddy land is 6540 ha.

Located in the lowlands of the Central Sulawesi Sea coast, Toaya Village is at an altitude of between 15 - 50 meters above sea level (masl) with contour lines in settlements that are tenuous (not too tight), forming many expanses that at some points reach a depth of 5 - 10 meters if a straight line is drawn from the lowest point (15 masl) located on the shoreline and in the settlement area (village center) to the highest point (150 masl), the topographic slice of Toaya Village and the top view will appear as shown in figure 1.

Figure 1. Topographic slice map of Toaya Village, Sindue Sub-district, Donggala Regency, Central Sulawesi Province (Nuryadin et al,2020)

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A. Disaster Prone Locations

In the book Ngapa Nu Ranga-Ranga, it is explained that there are two major natural disasters that Toaya villagers are concerned about, namely earthquakes and tsunamis, considering that Toaya's settlement is directly adjacent to the Makassar Strait, coupled with the height of the villagers' settlements which can be said to be almost flat with the sea. In addition, Toaya Village is still close to the Palu Koro Fault, which is the second longest fault in Indonesia after the Sumatra fault (1,900 km). The Palu Koro Fault is 500 km long, bisecting Sulawesi Island, extending from the north in Palu Bay to Bone Bay in the south. The Palu-Koro fault poses the biggest threat to Central Sulawesi, especially Palu and its surrounding areas. Every year it shifts about 4.5cm. Historical records show that the strongest earthquake on this fault, as happened in 2018, also occurred in 1909, which was estimated to be of magnitude 7 (Nuryadin et al., 2020).

According to the Meteorology, Climatology and Geophysics Agency (BMKG), the paramaeter of the tectonic earthquake that occurred in Donggala Regency, Central Sulawesi on Friday, September 28, 2018, at 17.02.44 WIB with M 7.7 located 0.18 LS and 119. 85 East with a distance of 26 km from the north of Donggala, Central Sulawesi, with a depth of 10 km.The cause of the earthquake by considering the location of the epicenter and the depth of the hypocenter, the earthquake that occurred was a type of shallow earthquake due to the activity of the Palu-Koro fault. The results of the source mechanism show that this earthquake was generated by deformation with the movement mechanism of the horizontal fault structure.

E. Tanasanggamu community

Tana Sanggamu Foundation was originally a group of young people from Toaya Village who volunteered during the emergency response period after the Earthquake disaster in Central Sulawesi in October 2018. At that time they jointly opened a post for raising and distributing aid to disaster victims. After the emergency response period, they then agreed to do something to restore their village including the traumatized community after the Earthquake. In cooperation with the Mosintuwu Foundation, which at that time offered several post-earthquake recovery programs, they then created further work programs that could help their village in advancing the economy while preserving their area. Then the Mosintuwu Community was formed which in 2020 was incorporated and turned into the Tana Sanggamu Foundation.

From the results of an interview with Ade Nuriadin, institutionally the vision of the Tana Sanggamu Foundation is to build an independent village based on the principles of local wisdom. Tana Sanggamu has its own philosophy, which is based on the meaning of the word 'tana' means land, 'sanggamu' means a handful. So based on the community's belief that from a handful of land that will be life in this world. For the Tana Sanggamu Foundation, this can be interpreted as guarded land. This is the vision of every work program of the Tana Sanggamu Foundation, which seeks to improve the welfare of the community while preserving nature using local wisdom.

F. Environmental Communication in the Practice of Digital Eco- Action Campaign for Youth Disaster Survivors in Toaya, Central Sulawesi

Environmental communication is a popular topic these days. The rise of environmental degradation, which then results in more frequent natural disasters, has become a concern for various groups. Various community groups have emerged to try to take an active role in preserving the environment. The role of environmental communication as a pragmatic and constitutive tool in providing an understanding of the environment to the community needs to be increasingly promoted.

Oravec and Klurce (Yenrizal, 2017) explain that environmental communication is a study of the human perspective in seeing, knowing, and building socio-culturally towards the surrounding nature using language and certain symbols, as a material in acting and guiding human behavior towards their environment. Meanwhile, according to Flor (2018) environmental communication is the use of communication approaches, principles, strategies, and techniques for environmental management and protection. Briefly defined as the deliberate exchange of information both in the form of knowledge and in the form of policies about the environment. Based on these definitions, it can be understood that communicating about the environment requires the involvement of various existing resources.

Campaigning for environmental conservation requires the right strategy to reach as many people as possible. The strategy can be done by getting to know more about the local location. This is what the Tana Sangganu Foundation did in seeking environmental advocacy in Toaya Village, Sindue District, Donggala Regency.

Tana Sanggamu Foundation is one of the community groups that focuses on voicing environmental issues so that they can be of concern to the wider community. In some of its programs, the Tana Sanggamu Foundation seeks to improve the welfare of the community by utilizing the vast idle land while preserving nature. They realize that damage due to natural disasters can be minimized if the community can unite in protecting the environment.

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In environmental campaign activities, as stated by Ade Nuryadin, the Tana Sanggamu Foundation always does it through a cultural approach. This is in line with the concept of Environmental Communication conveyed by (Flor & Cangara, 2018) which argues that environmental communication programs must always contain a cultural dimension. This is because forms of environmental communication can always be seen in traditional environmental wisdom, in the form of myths and folklore passed down from generation to generation.

Some programs related to Eco-Action Digital Campaign Practices that have been carried out by Tana Sanggamu Foundation include:

1.   Tutur Project

According to Ade Nuryadin, the theme was chosen based on the principle that in an effort to preserve culture, every element in the village must be able to also be outside the village and can cooperate with each other. "We call it a form of multi-party collaboration in caring for and preserving traditional arts and culture". The vision and mission of cultural preservation in the village must be internalized into the family and every individual in the village.

Members of the Tana Sanggamu Foundation believe that to be able to maintain, care for, and contribute to the development of knowledge and identity of the Indonesian nation, traditional culture can be processed in the form of audio-visual media. The media was chosen as an effort so that traditional oral literature can be well archived and in accordance with the needs of modern society today and to strengthen the identity of the Indonesian nation. In connection with the Digital Eco-Action practice, Tana Sanggamu believes that the customs and culture featured in the storytelling project contain strong values in maintaining harmonious relationships between humans and nature.

"Harmonization between humans and nature is what we try to show in traditional music and documentary films. The poems in traditional music tell stories about history, culture, and the situation faced by society today. Likewise, the documentary Senandung Bunga Dari Bulukadia tells the story of the role of two oral tradition maestros, Bungacina (77) and Hajaidin (65), who have been instrumental in maintaining harmonious relations between humans and nature and other creatures through the traditional ritual ceremonies they perform". (Interview with Ade Nuryadin)

2. I*no Ana Project* (2021 – 2023)

Ino-Ana is a movement to raise awareness of village communities in protecting and preserving the environment and biodiversity through the application of sustainable agriculture systems. The use of hazardous chemicals in agriculture greatly impacts the sustainability of the environment and affects the quality of soil, water, air, and agricultural products. The use of hazardous chemicals such as fertilizers, pesticides, and herbicides every year continues to increase in number in every garden period so that farmers can get maximum yields. However, the fact is that crop yields are not in line with what is expected. The increase affects the costs that must be incurred by farmers. It is not uncommon for farmers to incur losses.

The Ino-Ana movement tries to explore local knowledge in agriculture owned by the village community. This knowledge is used to restore environmentally friendly farming methods. The knowledge is also combined with the knowledge of organic farming systems that already exist and are used by farmers in other regions. So that it becomes a stronger knowledge and can be applied effectively by the villagers. Putra, one of the volunteers who is active in the Ino-Ana program, believes that the farming methods used by Tanasanggamu Foundation can realize the vision of building a village based on culture and the environment. This can be seen with the organic farming activities that are still ongoing until now.

In addition, the Ino-Ana movement is also a movement to restore the gotong-royong culture of the village community. This movement started with a collaboration between the Ino (mother/woman) group and the ana (youth) group. This movement seeks to prepare an independent village by producing superior products in agriculture that can improve the welfare of the community and preserve the environment and biodiversity in a sustainable manner. This program is packaged with a sustainable agriculture model. "From the data collected by the tanasanggamu Foundation, when a disaster occurs, farmers or farm laborers in Toaya Village are the most affected community groups. Based on the data, 60-70% of Toaya villagers work as farmers and farm laborers. When a disaster occurs, their livelihoods disappear due to the destruction of agricultural facilities and infrastructure. Based on this, we designed sustainable agriculture activities by making 8 organic farming classes and developing organic peanut commodities.

3. Compilation of the Village Book

The preparation of this Village Book is the result of collaboration with the Mosintuwu Foundation, which is located in Tentena, Poso District. This book contains 7 (seven) chapters, including: History of Toaya Village, Geospatial Toaya, History of disaster, Toaya and the Covid-19 Pandemic, Young People and Village Dynamics, Village Dream Map, and Stories of Tana Sanggamu Young People. This book, which is about the community-based reconstruction process in Toaya Village, raises the

importance of the community knowing the environment in which they live. As well as how the Toaya community has an understanding of dealing with disasters by learning from natural conditions.

4. No Plastic Program (Beach Clean Week)

This activity is based on the problems faced by the Toaya Village community contained in the village book. Fights between young people, early marriage due to the lack of knowledge of young people related to sex education, the decline of cultural values, and so on we try to convey through making posters that contain good messages from figures in the village. The figures we involve are figures who have influence on both parents and youth groups. On the issue of plastic waste reduction, we made a joint movement to clean the beach every Sunday involving cross-village youth groups.

5. Village Dialogue "Green Movement in Agriculture"

A forum established to spread good knowledge to the village community. This program was conducted 6 times in Toaya Village by attracting archaeologists, lecturers, and social workers. Topics that were delivered in the Village Dialogue were:

1) Cultural Traces and Local Wisdom in Human and Environmental Harmony by Iksam Djorimi (Central Sulawesi Archaeologist)
2) Green Movement in Agriculture by Aiyen Tjoa (Lecturer of Agriculture Untad)
3) Saving through Organic Garden in the yard by Sugianty (SMART Facilitator)
4) Towards Disaster Resilient Communities through Action to Restore Village Ecosystems by Suardin (Representative of BNPB Sindue District)
5) Strengthening the Disaster Mitigation Action Movement in Toaya Village by Untad Agro Technology Team and BNPB Donggala Regency
6) Local Wisdom in Disaster Risk Reduction in Toaya Village Iksam Djorimi (Central Sulawesi Archaeologist)

This activity provides a lot of important knowledge that can be used to care for nature as well as a disaster mitigation program.

6. Photography Learning Class "Notesa"

This learning program, which invites photography practitioner Edward Charles, aims to encourage youth awareness and involvement in positive activities. Young people can improve their photography skills and use photography as a medium to campaign for issues facing rural communities. Although the class did not run well due to internal organizational problems, at least some of the youth have learned.

7. Filming of "Senandung Bunga dari Bulukadia"

This movie tells the story of Bungacina (77) and Hajaidin (67), two oral tradition practitioners in Kumbasa Village who try to maintain customs and culture through the songs they sing. The song tells the story of the origin of life in an old village, Bulu Kadia. Just as the title suggests, almost the entire movie is accompanied by the humming of poems and the beating of gimba (drum), which is believed and passed down from generation to generation as a reminder as well as a medium to maintain the relationship between humans and ancestors. Through a traditional procession, also known as the Balia/Nobalia ceremony.

All activity programs carried out by the Tanasanggamu foundation in the context of environmental campaigns are very capable of gaining public sympathy. This can be seen from the participation of the community in each program implemented. This was conveyed by Riski, one of the volunteers who is often involved in several activities carried out by the Tanasanggamu foundation. According to Riski, the activities carried out are very useful and can have a direct effect on the community, so the community wants to be directly involved. Riski gave an example of the Ino-Ana project (family organic garden) which teaches young people to farm using the old people's way without using chemicals as fertilizers which will be harmful to nature and health of course. With this program, the community, in this case mothers and children, are directly involved in gardening and selling the harvest from their plantations.

In socializing their activities, the Tanaanggamu Foundation always publishes through various official social media of the Tana Sanggamu Foundation such as Facebook, Instagram, and YouTube. The activities and movements carried out by several environmental activism movements through social media are one of the important factors in determining the achievement of campaign targets, namely the dissemination of information on environmental programs to the public. Social media offers various advantages through attractive features that allow the delivery of information more effectively to the public (Akifah et al., 2018). This makes it easier for communities, especially pro-environmental movements, to disseminate environmental messages.

G. *Environmental Communication Model of Eco-Action Campaign in Toaya Village*

From the previous explanation, it can be seen that the environmental communication model carried out by youth in Toaya Village, Sindue District, Central Sulawesi can be described as follows:

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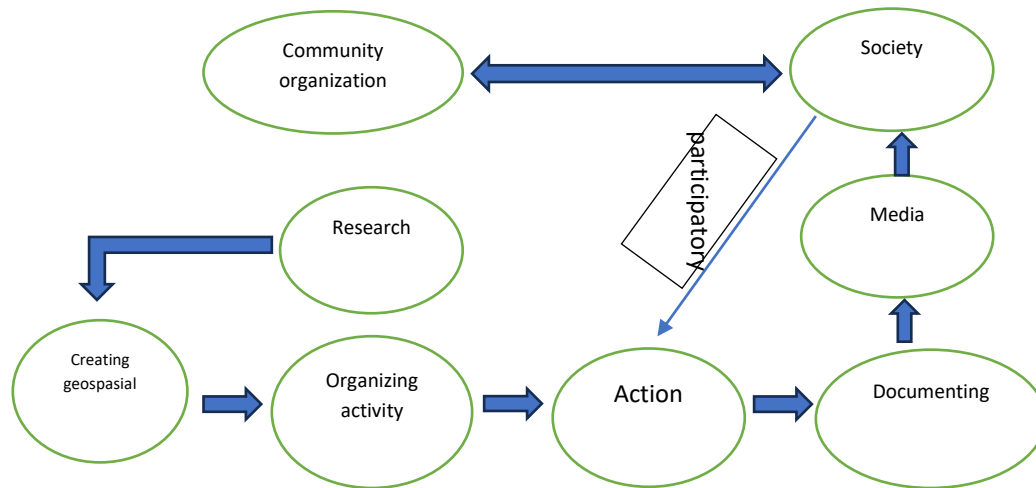

Figure 2. Model of Environmental Communication of Eco-Action Campaign in Toaya Village

In the figure above, it can be seen that the Environmental Communication model starts with a discussion between the Community and the local community. From the results of these talks, the community then conducts research in the field by studying the environment including the topography and demographics of the village. After that, the community compiles geospatial data as a basis for developing environmental-based programs. In the implementation of the activity program, the community participated and contributed their thoughts and energy. This is also able to provide a deeper understanding to the community, especially to raise awareness of the importance of environmental conservation and the benefits obtained. Every program implemented is always documented and published through online media, especially official social media owned by Tanasanggamu Foundation.

V. CONCLUSIONS

In campaigning for environmental preservation, the youth community of disaster survivors in Toaya Village uses environmental communication strategies to reach and involves people as many as possible. The strategy starts with getting to know more about the characteristics of the local location. This is done so that the program can provide appropriate solutions to the environmental problems faced. Some of Eco-Action's campaign programs include: Tutur Project, Ino-Ana, Village Book Compilation, No Plastic Program, Village Dialogue, Photography Learning Class, Film Making.

Based on the research results, the Environmental Communication Model designed begins with a discussion between the community and the local community. From the results of these conversations, the community then carried out research in the field by studying environmental characteristics, including local wisdom, topography and village demography. After that, the community compiled geospatial data as a basis for developing environmental-based programs. In implementing the activity program, the community participates and contributes their thoughts and energy. This is also able to provide a deeper understanding to the community, especially to increase awareness of the importance of environmental conservation and the benefits obtained. Every program implemented is always documented and published using storytelling techniques through online media, especially the official social media belonging to the Tanasanggamu Foundation.

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