



(REVIEW ARTICLE)



## Representation of mangroves in the Irarutu community

Yafed Syufi <sup>1\*</sup> and Marlon Arthur Huwae <sup>2</sup>

<sup>1</sup> Department of Indonesian Literature, Faculty of Arts, University of Papua, Manokwari, Papua Barat, Indonesia.

<sup>2</sup> Department of Anthropology, Faculty of Arts, University of Papua, Manokwari, Papua Barat, Indonesia.

World Journal of Advanced Research and Reviews, 2024, 21(03), 644–649

Publication history: Received on 06 November 2023; revised on 17 January 2024; accepted on 20 January 2024

Article DOI: <https://doi.org/10.30574/wjarr.2024.21.3.2569>

### Abstract

The ecological revitalization described in the section relates to the mangrove ecological environment, which will be presented more specifically to the Irarutu tribe, who inhabit the Aroba district, Aroba village, and Teluk Bintuni Regency. It is related to the lexicon or words of the Irarutu language, which correlate with the ecological environment of mangroves, or in Papuan Malay, it is called mangi-mangi or mangrove forests. Mangrove representation is a real manifestation of the presence of an Irarutu language that lives and develops in the lives and lives of the Irarutu people to protect the Irarutu language so that it is always used by Irarutu speakers. The natural environment, especially mangroves, represents the language and culture of the Irarutu people so that they continue to exist together with the community as an integrated part. Language is the most important instrument in human life to explain the phenomena of the mangrove environment, which are directly related to the survival of Irarutu humans. With the loss of mangrove forests, there will be a disintegration of local wisdom knowledge due to the loss of the lexicon related to linguistic features of the Irarutu community, Aroba district, and Aroba Village.

**Keywords:** Ecology; Mangrove; Language; Mangrove; Irarutu

### 1. Introduction

Every mangrove forest entity needs to be maximally protected to become an ecosystem of flora and fauna that live in the mangrove forest area. Without good protection, it will definitely impact ecosystem life and impact other life. The anthropocentric view always haunts capitalism in its pursuit of control of mangrove forests and results in the large-scale clearing of mangrove forests, thereby eliminating the Irarutu language lexicon found in mangroves. The sound of a woodworking machine is more dangerous than the sound of language spoken by humans. Of course, the representation of the biotic and abiotic environment can help human life. Therefore, careful consideration is needed so that the flora and fauna environment continues to exist.

The loss of flora and fauna also means the loss of the local language used by the people who live in Teluk Bintuni Regency. Mangrove forests are natural assets that need to be protected and managed wisely for present and future generations. The imbalance in the mangrove ecosystem has an impact on all aspects of life, especially fauna, which depend entirely on mangroves. The loss of mangroves also means the loss of a lexicon that integrates with aspects of the local language used by the people living in Teluk Bintuni Regency, who depend completely on mangrove forests for their livelihood and existence. The life of mangrove forests is the same as the life of other creatures, including humans, who inhabit this earth. Without other living creatures, humans can do nothing for themselves. Therefore, ecosystems need to be protected wisely and judiciously so that all life in the universe is sustainable for the next generation. The loss of flora and fauna also loses the lexicons attached to varieties of flora and fauna. Mangrove forests need to be managed proportionally so that there is a more harmonious natural balance. Every ethnic entity that inhabits this universe has various perspectives. From the perspective of the Meto or Atoni Pah Meto indigenous people in the South Central East Regency, East Nusa Tenggara Province or more specifically called the Dawan People, they have the philosophy that my

\* Corresponding author: Dr. Yafed Syufi

nature is my body (Kristinawati, 2009:1) [7] as described as follows: 1) Stones as bones, 2) Water as blood, 3) Soil as flesh, and 4) forest as hair.

From the perspective of Papuan Anthropology, the forest is the supermarket of the Papuan people; therefore, guarding the forest also socioculturally protects the Papuan people who inhabit the land of Melanesia. All natural environments are integrated with each other. If one is not there, then it affects the others too. The forest, as the supermarket for indigenous Papuans (OAP), can be observed directly in every activity carried out. The forest as a supermarket for OAP (Indigenous Papuans) can be seen in the places where OAP live, if OAP have a sufficient economy, they definitely live in the heart of the city, in contrast to OAP who live in suburban areas, they definitely have a mediocre economy. The outskirts of the city make it easier to access life supports such as getting water from springs for free, getting firewood for free and other necessities for free, which means that even a little money can still survive. Empirically and rationally, if mangrove forests are not properly protected, people will definitely continue to be marginalised from their own land. In addition, the local language used will definitely become extinct more quickly from their locality. Of course, the focus in this study is the representation of the mangroves of the Irarutu community. Linguistically, the Irarutu language has a very long distribution area, from the Kaimana area to Bintuni Bay, which is now the Bintuni Bay Regency area. The resilience of the language is also seen from the biotic and abiotic aspects that exist around the language user, in this case, the Irarutu language. There are no primitive or modern languages whose function is important as a very important instrument in communication. Language is a representation of the environment, both the biotic environment and the abiotic environment around it. Without language, humans cannot narrate what is around them. Therefore, language is a nomenclature for every flora and fauna encountered by every human being, as is the case with the Irarutu people, who have knowledge about mangroves as a place to provide life and livelihood for their people. The mangrove forest is a common home for every living creature to inhabit. Mangrove forests are a gift from God that cannot be understood by human reason. Therefore, humans are obliged to care for and utilise the potential of mangrove forests as a wealth asset for the life and livelihood of the Irarutu people.

Language has a very important role in explaining the phenomena of people's lives that are directly related to mangrove forests. Mangroves are a place for the development of winged and non-winged fauna. Winged fauna such as cranes, eagles, parrots, white cockatoos, kingfishers, and many other birds. Fauna that do not have wings are fish, shrimp, crabs, crocodiles, lizards, monitor lizards, worms, and many others.

---

## 2. Material and methods

The method employed to investigate the perspectives of the Irarutu community about the mangrove is qualitative. Qualitative research is an approach to understanding and explaining the nature of the phenomena: the quality, the manifestation, and the context while excluding the range, frequency and place that determines the cause and effect (Philipsen and Vernooij-Dassen, 2007) [9]. The qualitative approach emphasises more on words through deep description and not numbers (Punch, 2013) [10]. The data collection is done by interviewing the interlocutor who are the eldest and the prominent figures of the Irarutu community. The interlocutors are the natives of Irarutu and fluent in the Irarutu language. Unlike written surveys, the strength of qualitative interviews relies on the interactive conversations between the researchers and the interlocutors that enable the discovery of another essential issue which is relevant to the research (Busetto et al., 2020) [3].

---

## 3. Results and discussion

There are four aspects that need to be explained in this paper, the first is the universe as a place where humans can stand (2) humans as creatures who have reason organize life and life wisely and wisely, (3) language, with the existence of language humans use to explain the phenomena that occur in the universe (4) culture, only humans who are cultured have the competence to be able to manage life with more dignity and good morals. The Irarutu community has a concept about mangroves being used wisely and judiciously according to their needs. Without mangrove forests, the Irarutu people cannot explain the phenomenon of the Irarutu people regarding the realities of life related to mangroves.

Mangrove forests are a dream place for someone to carry out good conservation so that in the future the next generation will only hear narratives and even see pictures or videos that previously in the Bentuni Bay area there were many mangrove forests but in reality there were no mangrove forests. Mangrove forests are a real manifestation of God's beautiful majesty. Mangrove trees can grow naturally, no one waters them, they grow naturally, they don't need fertilizer and irrigation, they only need God's help, God sends rain and dew so that mangrove plants can live and develop. Mangrove plants can adapt to watery or brackish environments. Of course, there are perspectives, Theocentrism, Anthropocentrism, biocentrism, ecocentrism and ethnocentrism that can influence human life. Theocentrism view is

that God is the source of life, without God all life is meaningless. In the view of Anthropocentrism, it is a theory of environmental ethics which views humans as the center of the universe system (Keraf, 2010:47) [6]. This perspective refers to humans as the center of everything, meaning humans have complete control over nature. Apart from that, nature has no value in itself. The anthropocentrism perspective is more in favor of capitalism, both local and modern. Local capitalism applies to local communities who always use forests, land and water for local development, for example the expansion of villages and districts in order to get positions and money, which is relatively different from the expansion of provinces so that land conversion on a large scale is for the sake of development and investment on a large scale. Large scale and also brings in big-name investors to convert land on a large scale. Land conversion on a large scale can affect the flora and fauna environment so that many generic and specific lexicons are also degraded, thereby eliminating the lexicon that has become an icon of an area related to life and life of a particular society.

Biocentrism perspective, it is not true that only humans have value. Nature also has value in itself apart from human interests. All living creatures have value in themselves and thus deserve moral consideration and concern (Keraf, 2010:65) [6]. All living creatures in this universe have the same value as humans so they are treated wisely and wisely. Humans as subjects of development manage the environment wisely so as to consider all aspects of life so as not to harm nature, anyone who throws away rubbish carelessly betrays the natural environment, both biotic and abiotic. The ecocentrism perspective is a continuation of the biocentrism environmental ethics theory.

Ecocentrism is often confused with biocentrism, because there are many similarities between these two perspectives. Ecocentrism actually focuses ethics on the entire ecological community, both living and non-living (Keraf, 2010:92) [6]. The term environment is very broad, but the attitude of caring for the environment referred to here is an attitude that refers to environmental preservation, cleanliness of the surrounding environment, and safeguarding the socio-cultural environment (Sibarani, 2014: 301) [11]. The balance of the cultural and language ecosystem depends on the flora and fauna that still exist in people's lives.

Local wisdom is the word wisdom itself which comes from Arabic which means knowing and understanding. In Indonesian, the word *arifi* is obtained which means knowing, understanding. So local wisdom is traditional knowledge. The word *wise* in Indonesian has a broader meaning which includes the meaning of wisdom because *wise* can also mean clever, wise, knowledgeable (Ahimsa-Putra, 2006:59) [1]. *Wise* in Indonesian means always using one's mind (experience and knowledge). Apart from that, we can also know the meaning of wisdom from the derivative word "*wisdom*."

This word is interpreted, among other things, as "*cleverness in using reason*". The concept of local wisdom is still alive and rooted in people's minds if the natural environment is still stable. If there is no harmonization between humans and the biotic and abiotic environment then only the historical narrative will remain, the real forms of biotic and abiotic objects will no longer be visible due to excessive exploration and exploitation of nature then only the narrative will remain. If the mangrove environment is exploited on a large scale for the sake of physical development, it will also affect the language structure and also experience massive degradation so that people are not familiar with the environment and the language will gradually become extinct from the face of the earth. Furthermore, there is a view of ethnocentrism that needs to be understood together, that ethnocentrism is an attitude that views other groups as second class compared to their own group, in the case that humans do not live like an island in silence, of course this ethnocentric view does not reflect that humans have complementary (mutual) characteristics. complement) each other as individual creatures and at the same time social creatures.

Language change is seen lexiconally from several aspects, namely: (1) deletion, (2) addition, (3) expansion, (4) narrowing, (5) exchange (Sibarani, 2004:211) [12]. The language and cultural environment still exists if the natural environment, both biotic and abiotic, is still stable. If the biotic and abiotic environment is unstable then the death of a language is already visible before our eyes. Political and economic conditions can influence the social environment of society so that it is easy to execute land to investors to carry out land conventions for their business interests. This kind of thing cannot be denied by both global and national investors. In business practice, which is easy to explain, there are state interests, this is what creates a dilemma for society. Land conversion for settlement, especially transmigration in the New Order era, also from a constructive perspective, is structured, massive and systemic. These three structured, massive and systemic lexicons pose a very serious threat to local communities so they easily give away land on a large scale for conversion for political and economic interests. In the ILO perspective, indigenous peoples are categorized as follows (a) Indigenous tribes who have socio-cultural and economic conditions that are different from other community groups in a country, and whose status is partly or wholly regulated by customs and customs or traditions or by laws or regulations. they themselves are special; (b) tribes who consider themselves or are considered by others to be indigenous tribes because they are descendants of indigenous people who have inhabited the country since time immemorial before the arrival of colonial nations, or before the existence of administrative regional boundaries as is

currently in force, and who maintain or attempt to maintain, regardless of their legal status, some or all of the social, economic, cultural and political characteristics and institutions they have (Keraf, 2010:361) [6].

This ILO perspective is sometimes not ignored by the authorities who have two aspects, namely the superior aspect and the inferior aspect. These two things are in contrast to the superior group feeling that they are natives while the inferior group feels that they are a group of guests or immigrants in their own land. The existence of local communities needs to be taken into account because they are the owners of the country or landowners. Landlords are people who need to be appreciated and respected but are sometimes often ignored by others. Identity is something that needs to be fought for so that respect for land owners or indigenous people needs to be given a proper portion as landowners, not as guests on their own land. Identity is human dignity which controls the existence of complete unity within humans (Banasuru, 2013:61) [2]. Human identity as land owners needs to be respected with greater dignity and not be underestimated.

Humans always try to understand their identity or understand the nature of their life and existence. Of course, the biotic and abiotic environment needs to be appreciated and interpreted wisely and judiciously to manage it sustainably. The meaning of identity requires in-depth reflection on the flora and fauna environment which is directly related to the use of language and culture used in choosing a lexicon so that one does not find a passive lexicon but what is hoped is an active lexicon so that it brings alive the language and culture of each ethnic entity. Love of culture is certainly not separate from the language used by each language speaker. Loving culture involves three important things, namely: trying to find, own and enjoy cultural traditions in everyday life (Sibarani, 2014: 309) [11]. Humans need to reflect on the meaning of life and existence. Achievement as a wise human being can only be achieved through a process of empirical and rational reflection related to human life as a positive logical creature.

Natural and human life need to be thought about comprehensively and not necessarily think partially about the environment, language and culture because they will definitely have fatal consequences on human life. Narratives about environmental issues in various parts of the world, including Indonesia and more specifically the environment in Papua. The double standards carried out by multinational companies have an impact on the environment. In this case, the political and economic power of developed countries has been used very intensely to become a tool to pressure developing countries in order to protect the economic and business interests of these multinational companies (Keraf, 2010: 317) [6]. This double standard has given rise to many regulations to pressure local community groups to give up land as a source of living to investors to convert community land on a larger scale.

The relationship between language and the environment is called ecolinguistics, within the scope of ecolinguistic studies, language records the reality conditions of the physical environment, apart from that, language competence is a wealth and uniqueness in humans because humans have a very high intellect to explain language phenomena (Syufi, 2019:1 ) [13]. It is necessary to anticipate that the extinction of a language will lead to the loss of culture so that by offering focused attention to the flora, fauna and even the environment related to language relations, the factors that cause the loss of a language require real action to be taken to avoid the loss of the language. One of the factors that causes a language to be said to have become extinct or is in danger of extinction is the existence of language speakers (Burung, 2014: 192) [4]. Environmental preservation is partly responsible for the revitalization of language and culture. Linguistic political factors also play an important role in burning down a particular local language. With the loss of language, the culture of society is also lost.

inferior groups so that they only support superior groups or large groups thereby sacrificing minority language speaking groups. Language and culture have very significant problems when studied from various aspects, including sociocultural, political and economic aspects. There is a skeptical view that it is better to learn languages that provide a source of income, for example Indonesian and English because they have more prestige in the world of work. Don't forget that the first language or mother tongue is the bridge to bridge initial knowledge to learn and understand a second, third language and so on.

Language competency depends on a person's ability to more quickly grasp the language in the environment where the person is studying. There is no modern and primitive language and culture, only its function is as a means of communication and a filter for the values of human life. The biotic and abiotic environment really determines the life of a language and culture, because with the existence of biotic and abiotic lexicon (vocabulary) it does not disappear. Regional languages and cultures continue to be maintained so that the authenticity of language speakers and cultural owners still exists. Language as a source of knowledge and a source of inspiration in reflecting the values and norms inherent in society. Language is a phenomenon that occupies a central place in human life (Masinambow, 2000:4) [8]. Language is related to a knowledge system that is balanced with a biotic and abiotic environment that is still stable, thus providing a number of lexicons that help remind language speakers to use the lexicon according to their needs.

Local wisdom is the main source for reflecting knowledge through empirical and rational experiences provided by the surrounding nature. Transfer knowledge through spoken language, words spoken as an expression of the heart's contents so that you are wise in choosing a lexicon that is constructive, not destructive. The condition of the language is also worth considering because when a language is lost, the wealth of knowledge reflected in the language is also lost and influences the cultural aspects used by every entity in society. Linguistic intuition depends on a person's competence in the reality of life activities. Experience and knowledge fill the horizons of human life (Banasuru, 2013:33) [2]. In terms of terminology, humans have extraordinary competence in linguistic features to protect language and culture so that a language does not quickly become extinct, but it is necessary for language documentation to be stored in a museum. Even Latin has been lost in conversation, but in the world of education and spirituality, much of its lexicon is still preserved.

Other languages must be immediately documented through writing and regional language songs as part of language and culture preservation. There is nothing primitive or modern about language and culture, only its function and of course has more prestige and always lives in the social institutions of society. Of course, revitalization is very important so that language and culture do not become extinct. Language and culture revitalization can be done at cultural festivals, cultural parties and also local content textbooks (mulok). Within humans there is a unity or unity that is diverse or complex whose truth cannot be denied (Banasuru, 2013:26) [2]. The biotic and abiotic environment as well as the language and cultural environment are seen as a law of causality. In the perspective that the absence of one means the absence of the other. The ultimate truth depends on the facts and data possessed by every human entity who always respects language and culture as a legacy of the past.

The richness of language and culture is a gift from God that should be preserved and inherited while humans are still breathing. The breath of language and culture exists in humans who feel themselves to be native speakers and supporters of culture that is embedded in every human life in order to control language and culture so that they do not experience extinction. A society with a wise character is to preserve language and culture. Apart from that, a wise character is having a good ethical personality, behavior or character, and a work ethic (Sibarani, 2004: 100) [12]. The existence of the lexicon exists in humans who are subjects in carrying out every activity, whether as farmers, fishermen, hunters and often adapt to the environment, so the environment can reflect knowledge. Without being familiar with the environment, many things cannot be understood because nature also has the mystery of life.

Every human entity that has language and culture should respect the language and culture that parents pass on to their children. Language comes alone and goes alone, no one knows. It is never too late to revitalize the language and culture of every human entity that has language and culture. Whatever exists in the universe is explained through language so that without language, objects of flora and fauna cannot tell about themselves. Humans have the ability and ability to explain things using language logic that is adapted to the situation and conditions of society. The existence of language and culture lies in humans who want to express their activities through language. Knowledge as a product is the result of the work of the thinking process. The thinking process is carried out systematically, this systematic thinking process is a scientific thinking process (Banasuru, 2013:75) [2]. In connection with this scientific thinking process, it certainly triggers language and culture observers to have tips for protecting the environment to save language. Language is a symbol of identity so it is necessary to maintain the authenticity of the language. In commemorating the International Mother Language on February 21 2022, the Minister of Education, Culture, Research and Technology uses an integrative and adaptive lexicon to use two key words for language revitalization. Language learning in schools from elementary to middle school requires integration and adaptation to the educational environment. Apart from that, Commission X DPR RI also emphasizes domestication, namely by returning to the mother tongue. Of course, this gives a positive aura for language observers to continue to develop education based on local content so that revitalization can truly be realized. In relation to the vitality of the world's languages, Michel Krauss, 1992:4-10) groups the world's languages into three typologies (1) extinct languages (moribund languages), (2) endangered languages (endangered languages), and languages that are still safe (safe languages). Languages that are categorized as moribund, according to Krauss are languages that are no longer used, learned or acquired by children as their mother tongue (mother tongue, mother language), languages (endangered languages) are languages which, although currently still being learned (or acquired) by children, will be abandoned by children in the next century; Meanwhile, languages that are still safe are languages that have strong support from the government and have a large number of speakers.

Krauss provides categories of language vitality based on the number of speakers and how speakers and the government care for and pay attention to the languages. By borrowing Krauss' classification, I would like to offer another category based on the principle of generational exchange or transfer based on biological considerations, the principle is that generational exchange takes place in a 25 year cycle (Ibrahim, 2011:36) [5]. Ecology needs to be integrated with each other so that humans, language and culture gain sufficient vitality. Humans who respect language and culture are

appreciating God's work. People who throw rubbish carelessly betray God's work. Essentially, humans treat the environment wisely and judiciously so that there is continuity for future generations.

---

#### 4. Conclusion

Each entity has a nomenclature so that it is easy to explain and classify according to society's perspective. Mangroves and fauna are one link in the chain that cannot be separated from each other. Based on empirical and rational experience possessed by each ethnic group that lives in a mangrove forest. The Irirutu people have a number of lexicons or words that are directly related to flora and fauna as the most important elements in their life and livelihood. Mangrove forests are a home where various fauna can live and develop. This universe has its own law, namely the law of causality or cause and effect and is always complementary to each other.

The vitality of the language depends on the natural environment, especially mangrove forests as a representation of the Irirutu language used by speakers. The environment is still sustainable, so the language is alive and used by every Irirutu speaking entity. Without the environment, language also disappears. Language has a very vital element in human life. The existence of a lexicon or word depends on the carrying capacity of the environment. Harmonization of the natural environment with humans needs to be protected as early as possible so that life can survive in the future. The main tool is that the natural environmental conditions are good so that human survival remains guaranteed

---

#### Compliance with ethical standards

##### *Conflict of interest statement*

No conflict of interest to be disclosed.

---

#### References

- [1] Ahimsa-Putra H.S. Ethnoscience and Ethnometology: A comparison. *Jurnal Masyarakat Indonesia*. 1985; 12(2):103-133.
- [2] Banasuru A. *Philosophy and Philosophy of Science from the Nature of Responsibility*. Bandung: Alfabeta;2013.
- [3] Busetto L, Wick W, Gumbinger C. How to use and assess qualitative research methods. *Neurological Research and Practice*. 2020; 2(14): 1-10.
- [4] Burung W. Bahasa-bahasa di Papua Jangan sampai hilang. *Jurnal noken, jurnal Ilmiah bahasa, Sastra dan Sosial-budaya*.2014 (2):100-117.
- [5] Ibrahim AG. Bahasa Terancam Punah: FaktaSebab-musebab ,Gejala Dan Strategi perawatannya. *Jurnal Ilmiah Masyarakat Linguistik Indonesia*. 2011(29):103-115.
- [6] Keraf SA. *Environmental Ethics*. Jakarta: Kompas; 2010.
- [7] Kristinawati K. Pesan Alam untuk Melawan. Seminar Tertutup Hasil Penelitian Antarbudaya Program Beastudi Kajian Antarbudaya /Antarregional. Yogyakarta: Pusat Studi Asia Pasifik Universitas Gadjah Mada Yogyakarta; 2009.
- [8] Masinambow E.K.M .*Linguistik Dalam Konteks Studi Sosial-Budaya*. Jakarata :Gunung Mulia Dalam Kerjasama dengan Universitas Katolik Indonesia Atma Jaya; 2000.
- [9] Philipsen H., Vernooij-Dassen, M. (2007). Kwalitatief onderzoek: nuttig, onmisbaar en uitdagend. In L. PLBJ & H. TCo (Eds.), *Kwalitatief onderzoek: Praktische methoden voor de medische praktijk*. [Qualitative research: useful, indispensable and challenging. In: *Qualitative research: Practical methods for medical practice*. Houten: Bohn Stafleu van Loghum. p. 5–12.
- [10] Punch KF. *Introduction to social research: Quantitative and qualitative approaches*. London: Sage;2013.
- [11] Sibarani R. *Character Formation Steps Based on Local Wisdom*. South Jakarta: Association of Oral Traditions (ATL); 2014.
- [12] Sibarani R. *Anthropollinguistics*. Medan: PODA;2004.
- [13] Syufi Y. *Khazanah Leksikon Kesaguan Guyub T tutur Masyarakat Irires Papua Barat: Perspektif Ekolinguistik*. Denpasar: Fakultas Ilmu Budaya Universitas Udayana Denpasar;2019.