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The Perspective of *Meroh* in The Irires Tribe

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Abstract

Each socio-cultural ethnic group has its uniqueness and distinctive characteristics, such as the perspective of Meroh in the Irires ethnic group. The lexicon meroh consists of two meanings: mer, which means tree, and roh, which means body or life. This perspective is a view that is destructive because it seeks to destroy humans or other people genealogically. The destruction is carried out systematically, massively, measured, and directedly. This system can only be stopped or resolved by compensating the victim's family so that the system stops and does not continue from generation to generation. Therefore, before committing an act or deed, it must be thought out wisely and prudently so as not to have a humanist approach to a problem, not a destructive one. The perspective of *Meroh* in the Irires tribe is a view that relates to past actions or deeds. These actions occur due to several factors, such as feelings of hurt and also the factors of customary conspiracy (*ic mouc*).

1. Introduction

Each ethnic group has a different view of life or way of thinking about the reality of human life. These different perspectives on life are based on the places where they live and base their life, such as the concept of meroh, which is identical to local genocide, in the form of the loss of a person's life caused by trivial factors. Every aspect of social life is organized or regulated by customs, rules, or norms regarding various kinds of social unity in the community environment where individuals live and mingle daily (Gilbert, N., & Stoneman, 2015). Human interaction with nature will equip humans with the knowledge of life, both knowledge of good value and bad value. Some are good, and some are detrimental to others, depending on one's morals and patterns of action or behavior.

Mastering the local language will make it easier for someone to study the social phenomena in society and the community's knowledge system. Language is the easiest way to examine the local community's knowledge about classifications, rules, principles, and so on (Ahimsa, 1985, p. 107). The

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relationship between the flora environment and the concept of *meroh* has a meaningful relationship based on empirical and rational experiences, especially regarding the nomenclature system, as the most important element in classifying objects in the natural surroundings. Voegelin, C. F., & Voegelin (1976) state that a name is an index or classification of things considered significant in the human environment. These names reflect the knowledge of society in understanding the standards used by society in making classifications according to their needs and their view of life. Symbols and nomenclature reflect a concept of a designated object (Bangham, 2014). In addition, a society, as a living laboratory, has sufficient knowledge regarding the relationship between humans to the natural environment around them.

Customary institutions, as the owners of language, culture, religion, land, and territory, are social institutions separated from another community group and have existed and lived long before forming a modern state or nation (Keraf, 2010, pp. 361-362). In certain cultures, the main concern is the meaning of the various phenomena, which need to be expressed based on the cultural themes in that society (Spradley, 1971, p. 13). The relationship between language is not a straightforward one. The meaning depends on the context of the utterance and can have different meanings depending on the language users. In social interaction, human responds to other people's actions, not based on the action itself but according to the intent of the action (Silverman, 1972, p. 166). In social life, be it local, national, or global communities, there is an ego wrapped around the authorities, which can influence the way of their thinking about doing anything according to their will. In addition, the intention is always intersubjective, meaning that humans are interconnected in this world. Hence the relationship formed between them is social, resulting from shared experiences (Phillipson, 1972, pp. 123-126). Empirically and rationally, the meaning of the same concept of thinking is a mutual convention to do positive or negative things. Language is a means of building a social reality, communicating social realities, and the meaning possessed by the participant involved in the interaction (Phillipson, 1972, p. 149).

2. Materials and Methods

The qualitative descriptive design has a lot in common with quantitative descriptive design, therefor qualitative descriptive design can also be called quasi-qualitative or quasi-qualitative design (Maxwell, 2008). A Method is a way that must be implemented or applied, while a technique is a way of implementing or applying a method (de Paula, 2017). The method used in this research is a descriptive qualitative method to describe the concepts, both from a theoretical and practical point of view. Language is a nomenclature, so we have to say that there are several different concepts (Koerner, 2013). Clark (2017) states that morphology is the study of word structure. The apparatus of the morphological rule is defined by the nature of a (morphological) word, a language. The word classes that become the focus of this study are the noun, verbs, and adjectives in the Irires language. Nouns are the construction of the name or terms of all objects or everything categorized as objects (Ekasriadi et al., 2021; Liswahyunignsih et al., 2020; Suryati et al., 2022). Nouns, in terms of their forms, can be divided into two types: basic and derivative (Rahardi, 2010, p. 58). Basic nouns are constructions that can stand on their own.

This section focuses on the study of nouns in Irires that correlate with trees. The nouns in Irires that will be presented here are related to the perspective of *meroh*. Language interacts with the environment, be it a biotic or an abiotic environment, be it specific culture or generic culture, which is unique and diverse, based on empirical, rational experience, and based on the results of socio-cultural reflections of each ethnic group, such as that of the Irires ethnic group that inhabit the Regency of Tambrauw, West Papua Province.

3. Results and Discussions

Every tribe that inhabits this universe has a different perspective on a cultural concept. Some cultures analogize life and death by using plants as a meaningful relation, while others use other objects. The method used to describe the perspective of meroh in the Irires tribe is the anthropological linguistic approach. Keesing,1972 points out different versions of the emic/etic distinctions. Emic is something seen as equivalent to "mental" or "ideational" and hence not directly accessible, while etic is identified with behavioral and hence with visible acts. Other times, emic is simply the point of view of the group members, and etic is the observer's point of view. Duranti (2011) states that if the observer is an anthropologist who studied or read about other communities, the observer's perspective is likely to include a list of likely features sometimes cast as a set of potential universals of human culture.

Etymologically, *mer* means tree and *roh* means sprout. Semantically, tree shoots refer to trees that have shoots, contextually. However, if the tree shoot is analogous to humans, the word then has an additional meaning, a connotative meaning. It correlates with the local culture of the Irires tribe that inhabits the southern part of Tambrauw Regency. The Phenomenon of language and culture is a unit that is integrated. Socio-culturally, the word *meroh* implies a crime committed by someone in the form of an act of murder which results in the perpetrator being deemed inhuman. Therefore, he must deal with a *meroh* system in which the perpetrator and his family or descendants experience the same thing as reprisal killing, carried out systematically, structurally, and genealogically. Therefore, customary law is heavier than positive law in terms of the risks that must be borne or faced. It is due to reason that the retaliation that the victim's family will carry out is not only aimed at the perpetrator himself but also his descendants.

This system can only be stopped or avoided if there is an agreement between the two parties in the form of compensation so that the perpetrator and his family can avoid the *meroh* system, with applies according to local customs and culture. Considering that this system applies to the perpetrator of the crime and his descendants, the younger generation should consider this concept or view. Sharp weapons, in this case, arrows and machetes, must be used appropriately. If not, then the arrow or machete is analogous to being able to strike back or turn back at the perpetrator and his close relatives one day. In other words, the perpetrator of the crime will receive the karmic punishment.

The arrow used as a traditional weapon has a high philosophical value. A real man should have an arrow to be used in hunting wild animals to support or fulfill his family's needs. However, there is an important thing that needs to be paid close attention to when hunting, namely always paying attention to or avoiding other people's animals or pets. If an archer makes a mistake in shooting hinting animals, the archer must comply with customary law, especially if the arrow is used to hunt humans. The arrow will then hunt back the perpetrator and his family. Therefore, it is said that the customary law is heavier regarding the risk to be borne than the positive law. Positive law applies to an individual only, while customary law is imposed on the perpetrator, his family, or his close relative. The concept of meroh as a customary law is likened to tree shoots; the tree is pruned when the tree shoots have grown. If the perpetrator's children have grown up, he would be killed, and so on. Likewise, if his children were married and their children had grown up, the parents would be killed. The destruction or killing is carried out in a systematic and structured manner. Therefore there is an advice *big nef isun menggor temom ten buif,* which means that if you listen to and do the advice well, you ate alive.

On the other hand, there is also the advice *nef isun menggor arod,* which means that if you do not listen to or obey the advice given, the consequences can be fatal to the next generations. This

concept in the Irires language is called the term meroh, while the Mpur people call this concept the term nikori; etymological derives from the morpheme ni, which means tree, and kori, which means shoots. The analogy is that if the tree shoots, when they are big, they will be cut down and replaced with new shoots. This applies equally to the perpetrators of crime; if they are adults, they will be killed. Likewise, in Miyah, this concept is called the term *Arkomoh*, which etymologically derives from the morpheme ar, which means tree, and komoh, which means shoot. Ar is an abbreviation of *ara,* which undergoes a process of omission of the phoneme a, pronounced as *Arkomoh*. This perspective is a mandate or advice for the next generation to be wiser in speaking and acting toward other ethnic groups to not be trapped by this cultural concept. Next, about the traditional weapons.

The traditional weapons referred to here are arrows made of bows, rattan tied to bows, and arrowheads as weapons that are deadly to humans and fauna. Arrows are not intended to injure or kill humans. Therefore, if the arrow is aimed at a human with the intention of killing, then for the Irires people, it is believed that the arrow will turn to the perpetrator, and the law of karma will apply. The Irires society doesn't have a lexicon or word of karmic law. However, the people of Irires recognize that there is a saying in the form of *mat afog akucef ateif bou*, which means that the arrow's tip will hit you again. Likewise, the machete is not meant to injure people. If that happens, the law of *meroh* will apply from generation to generation. This law is similar to the law of causality or cause and effect. This law applies not only to the perpetrator but also to his family from generation to generation. Arrows are deadly instruments. Therefore, it should be with caution because the impact is very big. Arrows are generally only used by adult males. It is because there are special things that young people or children do not know. It is intended so that children who are not yet mature are protected from the misuse of arrows. If it is used by those who don't know the purpose of the arrows, then the arrows may cause problems, such as wrong aiming at the target, and hitting other people, then problems will arise. The perpetrator will be dealing with the *meroh* system, and more than that, his family will also face to same problem or risk in the form of reprisal for a murder that is carried out in a systematic, structured, and measured manner. This system can only be stopped through efforts to compensate the victim's family. And if this effort is not implemented properly, then *meroh* system will continue to be applied to the family and relatives of the perpetrator. Therefore, customary law carries a heavier risk than positive law in terms of the risks that will be borne.

Customary law involves or includes all members of the perpetrator's family, while positive law only applies to the perpetrator. In other words, customary law binds to all family members, while positive law applies to one person. Therefore, those from one cultural family root are advised to understand this concept well to avoid the resulting impacts. The community is more afraid of customary law because it has an intertwined system of links, in contrast to positive law, which only binds one person. Therefore, in taking action, logic must be put forward. So that there is no clash between cultures between groups of people with one another who have the same cultural roots. The harmony that exists between the Irires, Mpur, and Miyah communities, who have the same cultural roots, can be well established. The difference is only in terms of naming, while the concept or meaning remains the same.

Back to the traditional weapons, in this case, the use of arrows. Even in a drunken state, one should not injure others with arrows. If this happens, the person will be confronted by a meroh system. Therefore, cultural sensitivity and values must be instilled in the younger generation so that they always have a constructive perspective, not a destructive one. The concept of mef afog activism is an analogy that one day the same crime will turn around or befall the perpetrator. Therefore, the language used by the community needs to be studied properly so that its meaning can be understood. The best way to understand society's knowledge about classifications, rules, principles, etc. It is through language (Ahimsa-Putra, 1985, p. 107). Concerning the concept of *meroh,* objects in the environment around humans are named so that they can be narrated in a socio-cultural manner.

Giving names is very important to identify objects easily. Giving names is an important process in human life because, through this process, humans can create order in terms of perception of the environment, likewise with these names, we can find out what standards a society uses in making classifications, in the sense that we can know the view of life that support the culture (Ahimsa-Putra, 1985, p. 107). Language is the most important instrument in human life to narrate humans and the natural environment around them.

Of course, the relationship between humans and the environment both self-narrate their existence. Language is a source of inspiration for humans to express life experiences and environmental relations so they can be interpreted wisely. Language is a source of knowledge, both hidden (tacit) and licit) or revealed. Back to sharp weapons, in this case, arrows and machetes as deadly tools. This sharp weapon must be used according to its function; if it is not used according to its function, it will cause problems. It has another implication as evidence of a criminal act due to improper use of procedures so that it becomes a threat to individuals who commit a criminal act.

Sharp weapons should not be used outside of emotional control as they may injure or injure others. An arrow not used according to its function will disturb the peace of society or other people. Arrows are used to shoot wild animals. Every society makes different classifications of the same environment (Ahimsa-Putra, 1985, p. 108). The arrows as deadly weapon are used proportionally by adults who understand well so that it does not cause more complicated problems in social life. They are signs or rules that community groups must understand. Culture is a thing that must be known and reflected in life so that there is no cultural clash. Culture consists of things that a person must know to behave or act in ways that are acceptable to the community where he is (Ahimsa-Putra, 1985, p. 108). Empirically and rationally, language is a nomenclature for objects so that it is easy for humans to categorize the environment, based on the conventions of the language-speaking community, according to their logic and cultural sensitivity. In addition, human actions have various meanings for the perpetrator and others, regarding the arrows used, following procedures, and relation to cultural sensitivity. As an entity, language has a meaningful relationship with biotic and abiotic in the community environment depending on the community in how to narrate according to the need of human life.

Arrows, as human artifacts, are used for hunting wild animals to meet the needs of human life. If the arrow is used incorrectly, it has huge implications for individuals or groups of people, especially people who have the same perspective on the concept of *meroh*, through the ability of human reason to interact with other people by adapting to the environment and arranging words related to the generation of meaning. Communication can be carried out; humans must make messages in the form of signs, in this case, language; messages made by humans encourage others to create meaning for themselves, which are related to several things with the meanings made in these messages (Wieder, 1974). In understanding the meaning, it is necessary to observe that there are three main pillars or main elements of understanding the study of meaning, namely: (1)sign, (2) sign references and (3) sign users. A sign is physical, can be perceived by the five senses, refers to something outside the sign itself, and depends on the user's recognition in terms of the Irires community's perception of the meroh lexicon related to socio-cultural society about destructive effects.

Back to meaning, it is classified into two levels: denotative (primary meaning system) or the actual meaning, and connotative of the second meaning system or what is often called additional meaning. Roland Barthes stated that denotation is a sign whose markers have a high level of convention or agreement and vice versa, and the level of openness of meaning is low. In other words, denotation is a sign that produces explicit meaning. Denotative can be understood as a literal meaning, real meaning, or even confused with references or references (Wieder, 1974).

The relationship between language and meaning needs to be well understood to not cause different interpretations of meaning. The concept of *meroh,* if interpreted denotative, means tree shoots, but there is a shift in meaning from its concrete meaning, namely the destructive concept from generation to generation in terms of systematic, massive, and structured killing. Aristotle (384-322BC) used the term meaning when he defined words. He stated that the word is the smallest unit that has meaning. The difference in meaning arising from the relationship between the word and what is not can be compared with the lexical meaning and the grammatical meaning. Plato (429-347 BC), who was also Aristotle's teacher, stands that language sound implicitly contains certain meanings. The two experts have different views. Plato saw the relationship between the form and meaning of words based on user agreement.

Of course, words have meaningful relationships with speakers and speech partners who share the same concept of way of life. The wise words are rational thinking, acting transparently, and always prioritizing humanist views, not destructive ones that always haunt you wherever you go. Destructive actions will create new problems for posterity in the future because there are written and oral narratives that will always be remembered and passed on by future generations to carry out the same actions or even surpass previous actions in terms of the politics of revenge. Today you sow good things; tomorrow, you will reap good things. Local, national, and global communities who do not think wisely before carrying out repressive actions or excessive arrogance will cause problems for the next generation, both socio-cultural and state institutions. The law of causality will catch up with you if you do something that harms others. If you do good deeds, it will create harmony in society. Sharp tools used following their function will bring peace to the citizens who inherit a culture.

Sapir (2003) also touches on concepts or ideas, where words are a concept or a combination of interconnected concepts that form a psychological unit. This psychological unity, if it is in the socio-cultural realm of society related to the concept of *meroh*, will endanger future generations. So it needs a humanist approach so that community relations remain harmonious and peaceful. The concept of *meroh* has long been rooted in the minds of the Irires People. With the advent of modern religion, destructive cultures have begun to be eroded and are replaced by constructive cultures so that family solidarity can be fully built. Socio-cultural reasoning depends on the same concepts in utterances of people with the same cultural roots. So that many lexicons or words related to denotative meaning and connotative meanings can be understood properly and correctly. If not, then the meaning will create many interpretations of spoken words. A deep understanding of socio-culturalisms is needed to avoid deviating from the intended meaning. If someone talks in the middle of a rice field about meroh, the meaning is the real meaning; on the other hand, if someone talks about meroh at home, the connotation means something destructive, in the sense that there is a plan that will be carried out to forcibly take someone's life away.

The People of Irires have made a convention on the classification of death. First (1) *asun e da ew* died of illness (2) *ew mer afej* died of illness, in this case outbreaks such as vomiting, diarrhea, coronavirus (3) ew mered died because he was killed related to the concept of destructive (4) *ew mered* died because he was killed related to the concept of destructive, (5) ew almost died because he was killed, (6) ew moms died suddenly because of an accident with a vehicle, without trees (*mer emk*), drowning in the river (*mey ed*), was bitten by a snake (*menggos ed*), bitten by a crocodile (*mocmei ed*), bitten by a centipede/ millipede (*mowum ask)*. The death feared by the community is dying because of an accident, falling into a tree, drowning in a river, being bitten by a snake, or being bitten by a centipede/ millipede. In cases of death like this, not everyone comes to mourn. According to community traditions, people who died suddenly were buried in a separate place from the public cemetery. Based on the understanding of society, people who die suddenly, their spirits can certainly interfere with people's lives.

Therefore, customary ceremonies are made to ward off evil spirits. Initiates or people carry out the task of exorcising evil spirits with special knowledge in performing ceremonies so that evil spirits do not disturb society. Sapir (2003) also touches on concepts or ideas, where words are a concept or a combination of interconnected concepts that form a psychological unit. This psychological unity, if it is in the socio-cultural realm of society related to the concept of *meroh*, will endanger future generations. So it needs a humanist approach so that community relations remain harmonious and peaceful. The concept of meroh has long been rooted in the mind of the Irires people. With the advent of modern religion, destructive cultures have begun to be eroded and are replaced by constructive cultures so that family solidarity can be fully built. Socio-cultural reasoning depends on the same concepts in the utterances of people with the same cultural roots. So that many lexicons or words related to denotative meaning and connotative meaning can be understood properly and correctly. A deep understanding of socio-cultural is needed to avoid deviating from the intended meaning. Nobody admits his actions; only god as a judge can judge, more definitely than humans, who judge each other, such as the concept of meroh. Is it true that the previous parents' actions were like that, or is there a politics of egoism or politics of revenge because of certain motives. Language participants in the socialization of bad and good views; only humans can decide based on logic.

Oswalt (1986:25) describes that in anthropology, culture is the learned and shared behavior patterns characteristic of a group of people. Your culture is learned from relatives and other members of your community and from various material forms such as books and television programs you are not with culture but the ability to acquire it through observation, imitation, and trial and error. Another group of people studies the culture of a certain society to understand that community group so that there is no cultural clash between fellow citizens. What makes society more unique from other groups of people is related to the socio-cultural perspective of society. Language cannot narrate itself; only humans use it to explain language and its surroundings about the objects it understands. The concept of meroh is rational only if it is analogous to a tree shoot; if the tree is big, it has been cut down, and there are shoots to replace it. Perspective language is part of the culture, so it supports one another. In this section, it is necessary to explain ethical and emic views to avoid getting lost in narrating the concept of *meroh*. When hearing two different words raises different assumptions; when juxtaposed with language, there must be an ethical lexicon that is correlated with phonetics, and etic is correlated with phonetics; Pace (1971:37) stated that it proves it is convenient -thought partially arbitrary -to describe behavior from two different standpoints, which leads to results which shade into one another.

The etic viewpoint studies behavior outside a particular system and is an essential approach to an alien system. The emic viewpoints result from studying behavior from inside the system. Ethics are the people who see their own culture and the *meroh* concept of the Irires community who view their culture while emic of others who see Irires culture related to the concept of *meroh.* There are still many more specific concepts about *meroh,* but some have been generically described. There is a culture that is still unique that has not been narrated clearly, but this is the beginning of a crumbling narrative that becomes a note for local, national, and global communities related to destructive things so that they can be studied properly so that in the future it does not harm future generations. The relationship between language and culture as an integrated and complementary unit forms an inseparable link. Language and culture influence each other, complement each other and go side by side; the relationship between language and culture is that language must be learned in the context of culture, and culture can be learned through language (Sibarani, 2020).

Someone's language competence shows a person’s intelligence to understand something around the environment in which he is. In addition, a person is said to use a language with more than

one intelligence which can be said to be brilliant because, in the language, there are several lexicons, both specific and generic which are well listed in one's cognition as well as the *meroh* lexicon. The lexicon *meroh* correlates with cultural elements of the Irires community. Apart from cultural elements, there is a context of meaning related to a situation in speech depending on space and time. The concept of *meroh,* if uttered in the middle of the forest, must have two perspectives. The first real meaning is that the second is an additional meaning related to a structured, massive, measured view of destructive or political revenge. Lyons (1977) explained that although they did not deny that contextual factors were relevant to the interpretation of actual utterance, they argued that descriptive semantics should be concerned with the meaning of sentences considered independently of their utterance in actual situations. Speech is also considered when people say it is very important because it relates to the context of meaning. Human language can narrate speech according to human needs depending on the text and the context in which people speak.

The logic of language is related to the culture of society; of course, the natural environment also influences the situation and condition of the community to reflect on their life about the natural surroundings. Language as a means of scientific thinking which is meant here is the actual activity of obtaining correct knowledge, which combines the induction and deduction of specific problems into general or from general to specific from which aspects can be studied. Language and culture have a coordinative relationship, namely an equal relationship with the same position. The reference to the cultural context relates to space and time when people speak, such as in the context of *meroh.* If it is said that *meroh* means pruning the speaker's tree shoots in the middle of the field, it means the actual tree shoots. If there are no tree shoots outside the field, it must lead to murder planned from generation to generation because of past problems. Of course, language as a cultural filter is correlated with the lexicon used so that the meaning does not deviate from the speech conveyed. Many lexicons exist in every human mind; of course, they need a good filter to adapt to the community environment so that speech is right on target. When speaking, it is necessary to pay attention to mood and cultural psychology; it needs to be carefully scrutinized so that speech and action lead precisely to real conditions in the field. Any action needs to be considered properly and wisely to avoid fatal consequences for the next generation.

Moreover, destroying people is certain that the law of causality will apply in the future. Language is one of the symbolic forms, but it is a distinctive symbolic form; language also structures social reality, which functions to unite a speaking society and separate classes (Wieder, 1974). Language and culture are filtered by their supporters so that harmony is maintained. Without a dichotomy between upper and lower classes, ruling with society. The Irires community has the intuition to filter all aspects of people's lives so they do not do things that can obstruct the next generation. Language represents the environment in all spheres of life, specifically and in general. Socio-cultural life is also a concern of language that can embrace and protect community life; language is a means to unite society. In essence, the cultural practice of *meroh* is structured, massive, and systematic because of the transfer of knowledge and experience to the next generation to destroy the family, which is the main target because parents have narrated it to their children. You could say local genocide because the system is local. Socio-cultural life needs to be built so that there is no flutter between one another. The cultural practice of *meroh* can be carried out by families who feel hurt or betrayed or even others called mered (*suangi*) assassins who are called local mafia because the system is local. In a general perspective called conspiration, people who are ordered to commit crimes are called ec mouj. The *ec mouj* lexicon is a specific lexicon that applies only to the concept of conspiracy in the case of premeditated murder.

4. Conclusion

Each ethnic entity has different cultural uniqueness based on their point of view, as well as the perspective of the Irires community on the concept of *meroh*. Etymological, the lexicon *meroh* comes from two words: *meroh* tree and spirit means to sprout or develop. The paradigm of thinking is that every socio-cultural entity names something based on observing the environment in which they live. The view of society has a meaning relationship that other objects can relate to, producing the meaning that they want to play in each of their daily activities. This paper describes the concept of *meroh*, which is related to the balance of the human environment concerning the human population; there needs to be a natural balance by a group of people who call themselves Irires. Of course, there are fundamental things that occur destructively because there is a law of causality, a cause, and an effect.

Therefore, doing something that is destructive needs to think long because the implications are very large that can be passed on to the next generation. The perspective of *meroh* shows that doing something destructive requires wise and wise considerations so as not to harm the next generation. Because the perspective of *meroh* has implications for genocide which is a local system, and this concept will occur from generation to generation. Comprehensive and holistic thinking about doing things that are not human should be avoided to build a more advanced social order in all aspects of life. Language has a nomenclature, and each lexicon has a meaning either implicitly or explicitly.

Language represents the natural environment, both biotic and abiotic depending on people who use it according to the needs of life. In order words, today, sowing, tomorrow, reaps, also in the view that today, sowing crime, tomorrow, reap evil; therefore, for socio-cultural society, people have a constructive view so that the progress of a local, national, and global society can be achieved. Always think positively in order to give birth to better community development concepts. The environment must also be cared for to have a meaningful relationship with the surrounding natural environment. Even without the language environment experiencing extinction, it is necessary to protect as early as possible so that there is a balance of the environment, so there will also be a balance of language and environmental damage; of course, language damage will occur. The perspective of *meroh* in the concept of the Irires community, because there are still germinating trees that are analogous to a sprouting tree that is always pruned, means that parents who used to carry out destructive concepts, the community waits until the parents are old. They are destroyed, and this perspective is hereditary. Therefore, doing something that is detrimental to others needs to be well thought out because the implication is very bad.

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