

HARMONY FROM MOUNTAIN SAGARA

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A B S T R A C T

Brebes Regency, as manifestation of diversity, is reflected in the almost forgotten messages of archaeological traces and philological texts. Traditional historiography proclaims that the identity of Brebes and social solidarity of *watang-aneng-tengah* cultural philosophy are ways that do not contrast social identity in each community. The discontinuity is overlaid with a marking of prohibition that the Cipamali river symbolizes (word *Pemali* of which meaning is prohibition in Sundanese). The text of *Bujangga Manik* mentions that Cipamali has become the boundary of two tribes, namely: Javanese and Sundanese, stated as follows:

*Sadatang ka tung tung Sunda
Meuntasing di Cipamali
Datang ka alas Jawa*

The name of Arya Bangah was also written in Babad Tanah Jawa as Jaka Suruh's brother who was involved in the conflict with Ciung Wanara who became the King of Sunda while Arya Bangah reflects the story of separation between the Javanese and the Sundanese (Ajip Rosidi, 1984: 143). And, the separation limit is located in Cipamali, Brebes Regency.

The neglect of historical and cultural messages makes the issue of multicultural conflict understood in the present dimension, without learning from historical narratives. Brebes has been spelled it out through historical messages. One of them is the harmony of Mountain Sagara. The area of Mountain Sagara extends from Ketanggungan, Banjarharjo and Salem sub-districts. In historical perspective, Mountain Sagara is an identity that reflects the tension between the plateau (mountain) and the sea (Sugeng Priyadi, 2009: 86). Mountain Sagara is referred to as the territory once visited by the King of Majapahit, Hayam Wuruk, as mentioned in *Negarakertagama*. In Javanese cosmology, the sea-mountain is the balance of two contradictory or binary oppositions (Nakagawa, 2000: 58).

The meaning of the balance of Mountain Sagara is also known in *Dewa Ruci* puppet play when Bima was looking for Tirta Pawitra. Oral traditions preach in Mount Sagara is associated with the text of *Sand Sindhula*. It tells about King Watugunung of the Gilingwesi Kingdom. The linking of Mountain Sagara with the Babad *Sand Sindhula* proves that there is the meeting of three cultures located in the following regions, namely: Brebes, Cilacap and Banjarpatroman. The three regions represent the boundary of Javanese and Sundanese cultures. Representation of plurality and appreciation of local virtues are manifested in a number of symbol markers that are often overlooked. Another example of the meaning of onion becomes a symbol of Brebes Regency. The phrase of onion as a cultural philosophy is summarized in the expression floating lembah manah (Tjakraningrat, 1979; 113). The Song of *Yogawedha* teaches red onions as human humility:

*Punapa tak jampinipun
Godhong pasrah ing Hyang Widi
Berambang lembahing manah
Temu temunahing ati
Adas uyah siring nala
Mung selawat puji dhikir*

This study will examine the importance of traditional folklore, archeology and historiography in understanding that the process of diversity has surfaced in historical dynamics. The point of our historical narrative is shown harmony and moral message about how to understand and menant the side of humanism as one of the dirt in the life of society, state and nation, which is experiencing torn apart.

Keywords: *harmony, traditional historiography, philology*

I N T R O D U C T I O N

Background

The assumption that historical writing focuses on the political side is not true. Other dimensions, such as: social and cultural, also deserve a place. However, history is a diachronic study of the human environment (Kuntowijoyo, 2008: 5-7) which links aspects of other aspects. The phenomenon of historical events lies in the footsteps of historical traces of personal testimony, archaeological traces, preserved collective memory memories (which emerge in the form of folklore for example) and manuscripts are fields of assessment to be assembled into interesting historiography.

Memory of collective memory as mentioned above is one example of non-timbered historical footprints can overcome historical studies when the lack of traces of archeology and manuscripts. In addition to opening the writing of non-conventional history, such as: history of thought (intellectual), history of culture and history of mentality.

The context in the object of writing the history of mentality is to look at a region/space complexity of the nature of human groups that accentuate the particular character embodied in a particular attitude or lifestyle (BAPPEDA Kab. Brebes, et al., 2009: 3) while the perception of the character of the community from the cultural context that lies behind it (Sartono Kartodirdjo, 1992: 178-179). The logic requires that the knitting of its writing links the dimensions of mentifact (idea/idea), sociofact (environment/pattern behavior) and artefact (object/building).

The significance of writing the history of mentality is based on the trail of cultural markers as source that is expected to explain the character of society, the character of the environment and the interaction and mutual influence so it can be known the value of virtue value/wisdom value. In the context, the present and future values of virtue are used as guiding principles. The narrative was awakened from the inheritance of environmental harmony with the community which subsequently gave birth to the social ethos of society. The value affects the life style and emerges as a collective characteristic as well as social identity.

Referring to the introduction in the first paragraph of this paper, it is important to understand the mentality of society manifested in the living of culture of Brebes Regency. The treatises of folklore and non-script traces are part of the traditional historiography of Indonesia prior to the recognition of local historical traditions in the form of chronicle, *wawacan*, saga, salsila, fiber and speech (Hoese in Djajadiningrat, 1995: 58). This form of heritage reflects historical reality that provides to construct on the formation of character identities.

The element of folklore and traditional texts is recognized nuanced mythology. The ability to explore aspects of mythology into the writing of history requires the ability of researchers to understand or interpret the side that links sociofact and mentifact to trace the socio-cultural background of society and the environment in Brebes Regency. Folklore as a part of traditional historiography has a characteristic of obscure historical reality that is objective reality and real reality in self (Taufik Abdullah, 1985: 22-23). The objective reality that occurs is the actual experience while the real reality in the self is a fact of collective cultural appreciation.

For the people of Brebes Regency, the *mandala* of Gunung Sagara is the springs of civilization reflecting the linkage of the cosmos equilibrium between the land and sea elements and reflects the cross-cultural ecology of the *mandala* of Javanese culture with the Sundanese cultural *mandala*.

This study is expected to reveal (1) the mental character of the people in Brebes Regency that is interpreted by the community, (2) the ecology and character of the Brebes cultural region and (3) the symbol of harmony inherent in the contemporary context in which the result of past interactioncommunity needs to be expressed although there are challenges to elaborate. Firstly, the challenge includes limited sources of written resources. The lack of written sources in Brebes proves the lack of literacy in the past. Secondly, the approach through the excavation of folklore or non-script sources is often not even categorized as part of scientific history writing. This condition becomes plural and never discloses about the mood in elaborating the limitations of written sources though it is not an obstacle. As expressed by C.C. Berg (1995: 68), language is also about the myth as a form of socializing. The assumption of Berg emphasizes that language is the fruit of social intercourse that presupposes the oral activity of persons of certain physical and hereditary qualities.

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Methodology

This research is based entirely on the study of archives and literature studies (Gilbert J. Garraghan, 1957: 33). The goal is to reconstruct the events of the extent related to the history of the mentality of the people of Brebes Regency

through the marker of Mount Sagara civilization and the influence on character building and mentality of the people in Brebes Regency. As a study of historical research, this study is a sociologically qualitative dependent method of historical analysis that includes four stages/steps, such as: (1) heuristic, (2) verification, (3) interpretation/interpretation and (4) historical/historiographic writing (Louis Gottschalk, 1983: 18, Kuntowijoyo 1995: 89-105).

Heuristics is a resource-gathering step that can be carried out by tracking: (a) written sources of manuscripts, written documents, literature and (b) non-written sources (including verbal sources scattered on artefact and folklore traces) and interviews. The last point is done through oral history method through collective memories. The tracking of archives and the discovery of sources for writing historical events is the way historians do (as historians) (Notosusanto, 1978: 11).

Against the validity of sources in this study required verification. Checking the data at source will eliminate errors in recording data. Data foster mutually supportive facts and do not stand alone (Sartono Kartodirdjo, 1982: 63). Verification is done to test the validity of the source/data. Checks are taken by using internal criticism to obtain source otensity and external criticism to gain source credibility while interpretation is an effort to interpret the fabric of various facts which then becomes a consideration in exploring the character and mentality of the people of Brebes Regency through a historical approach.

Historiography is the last step in this research. The overall results of the interpretation of the facts can be presented in the form of written works of history. However, it must be recognized and realized that historical narrative is an imperfect reconstruction of the past composed and arranged on the basis of fragments or fragments of evidence fragments (Heather Sutherland, 2008: 48).

In the contex, this article can reveal and express the collective cultural sense through social facts. From social facts, we can figure out dynamics of locality in social perspective. The social fact is the implementation of the form of real culture embodied in a series of patterned behaviors that can be observed (BAPPEDA Kabupaten Brebes, 2009: 20). At this stage, human creativity is throughout civilization particularly on how the harmony of the physical environment in Brebes Regency affects human activity in the associated symbolic process in creating meaning that refers to daily experience (Kuntowijoyo, 2006: 3).

Patterned behavior as mentifact aspect is based on cultural value system, way of life, customs, ethics, ideology, value system and norm system. Through this study, it can be understood that the power of the symbols created by the people in Brebes Regency, one of the meaning of Mount Sagara, represented as a force of asceticism and social harmony and other symbols in the historical landscape.

RESULT AND DISCUSSION

Human civilization is influenced by three environments, which are classified into material environment, social environment and symbolic environment (Kuntowijoyo, 2006: 89). The three environments are interrelated and affected, such as: material environment forms a social environment and a symbolic environment. So, it is the symbolic environment (in the form of culture, tradition, art, symbol).

Similarly, the dynamics of Brebes Regency cannot be separated from the process. Seeking the linking aspects of human civilization with the environmental relation that produces the identity and character of society in Brebes Regency. The formation of social institutions and cultural symbols cannot be separated from the influence of these three environments.

As a geographical area bordering the provinces of West Java (the Regencies of Cirebon and Kuningan), the regencies are formed with diversity values. For example in cultural ecology, there is the influence of Javanese and Sundanese. The influence of Sundanese in Brebes Regency can be traced from the use of Sundanese as a mother tongue in seven sub-districts of Brebes Regency from 17 sub-districts overall. The seven sub-districts use Sundanese including Larangan, Banjarharjo, Kersana, Losari, Ketanggungan, Bantarkawung and Salem. Actually, it is not only Brebes Regency that uses Sundanese but Cilacap Regency also has a community of Sundanese speakers, such as: Sidareja and the area bordering the province of West Java (Ajip Rosidi, 1984: 129).

Traces of cultural heritage of Sundanese, not only just in terms of language but it is also traced as stated in *Bujangga Manik*, which mentions the boundary of Sundanese with Javanese through the trail marker of the Cipamali River (Pamali/Pemali) :

*Sadatang ka tung tung Sunda
Meunting di Cipamali
Datang ka alas Jawa*

The influence of Sundanese culture is related to the arts developed in Brebes Regency, namely: *sisingaan*, *calung*, *dogs* while *burok*, *tarling* and *sintren* get the influence of Cerbonan art (compare with Kurnia and Nalan, 2003). Cultural crossing marks the dynamics that shape and color the existence of Brebes, not only the influence of Sundanese culture. In Tanojo's *Primbon Sabda Amerta* (without years), it identifies the Brebes region in the following sentence:

*Watang putung aneng putung, padesan pametuning lemah becik-
becik, apa kang tinandur thukul, nanging bumi kang cedhak segara,*

yaiku tanah minggirana ala pametuning bumi. Dene wateke wonge yen prasanaken pedhot ing tengah, ora tutug.

Tanojo's statement explains the description of the Brebes material environment that influences the identity and character of the community. Tanojo also expressed the character of the Brebes people as *duda kawak tur wiraga* writer described as:

Akeh kang satemene mlarat ngaku-ngaku sugih. Yen nom-noman bisa sugih bareng tumekaning tuwa akeh kurange banjur nuwuhake mundhak akale

Another example of the identity and character of the waters with the influence of the material environment is the existence of the Pamali River as mentioned in Bujangga Manik as counterweight and barrier between Javanese and Sundanese. Pamali becomes the boundary of conflict resolution between Ciung Wanara and Arya Bangah. In the magnum of the opus Raffles, *History of Java* (2008: 421) notes that Pamali is a prohibited river to be crossed during a war associated with two figures Ciung Wanara with Arya Bangah who fought each other. The story is enshrined in the narration of *Babad Tanah Jawi* and *Carita Parahiyangan*.

In folklore telling about the Pemali River in *Babad Tanah Jawi* (1941), it is said that the Pamali River was formerly called the Baribis River (taken from Mount Baribis in the sub-districts of Bantarkawung and Salem). Pamali River is considered sacred and river abstinence due to many crocodiles and taboos as the impact of the story of Ciung Wanara with Arya Bangah. Due to crossing the river, Arya Bangah was defeated. The Brebes community's raiding of the river becomes a symbol of warning. Until now, the people of Brebes still believe in the existence of the Pamali River from the mysticism of the physical environment in Brebes Regency.

From the explanation above, water (*tirta*) in addition to the mountain becomes an urgent part of the physical environment relation and the formation of community mentality in Brebes. Eulogies against water are shown from Brebes toponyms derived from *Mbrebes* means out of water. Water becomes an important element in life. Some phrases, such as: *tirta amerta* in the plays of the Holy Spirit or the term of *tirta perwita sari*. Water civilization through the existence of the river is known in the history of society in South East Asia. The French historian (Denny Lombard, 2005) calls it the hydraulic civilization of society. Pamali is *bengawan* affirming the vein of society in Brebes Regency. Not only is Pamali located in Brebes Regency but there are also several rivers that reinforce the identity of water as the root of life. Humans are basically made up of elements of water that are in the body as much as 70%. Masaru Emoto (2007: 14-19) has narrated the power of water

that affects human health and affects human behavior when water works responding to positive words by forming beautiful crystals and vice versa, water will not respond to form crystals if the speech is negative .

The river flows in Brebes Regency besides Pamali is Gangsa River, Cisinggarung River, Keruh River, Ciputih River.

The symbols that also shape the identity and character of other Brebes humans are shown by the existence of Mountain Sagara. Mountain Sagara (*Segara*) is the name pinned to the highland area of Brebes Regency which stretches from sub-districts of Bantarkawung, Salem, Banjarharjo, Ketanggungan to the border of Kuningan Regency. The series of highlands has the highest peak of each Mountain Kumbang which has an altitude of 1211 meters above sea level (in Indonesian *meter di atas permukaan laut* or mdpl for short), Mount Sagara (1109 mdpl), and Tilu Corner (1,129 mdpl). On the plateau, some rivers flow, such as: Cibentar River, Cikumbang River, Cibatu, Cikamuning, Cirambeng and Ciseureuh.

Mount Sagara and others are a series of Mountain Kendeng on the island of Java. The term of kendeng itself in the study of geography means a series of mountains that extends like a bowstring. The ranks of the plateau in Brebes Regency are part of Kendeng and North Serayu Zone. The Van Bammelen (1949) study recorded North Serayu Zone covering the northern Banyumas, northern Banjarnegara, Brebes, Tegal, Pemalang, Pekalongan and Batang.

The text of Mountain Sagara is mentioned in *Negarakertagama* by Mpu Prapanca. In *Negarakertagama*, the name of Mountain Sagara refers to the name of the hermitage area in the forest. Besides being mentioned in *Negarakertagama*, Mountain Sagara is written on the *Tantu Panggelaran* script. Mount Sagara in the manuscript refers to the *mandala* mentioning that Sagara built Ki Kabhayan Panglayar. *Mandala* Sagara is on Mount Kalyasem which is part of the Hyang mountains.

Then, the toponym of Mountain Sagara located in Brebes Regency which absolutely gets the influence of Hinduism culture. Another proof mentions Bathara Buana Sakti Windu in traditional ceremonies conducted Ngasa communities on the slopes of Mountain Sagara, such as: communities of Jalawastu, Garogol, Selagading and Gandoang. *Ngasa* ceremony reflects the respect for the cosmology of Mountain Sagara and affirmation of the appreciation of the figure of Bathara Windu Sakti Buana.

The mention of the figure was read in the form of a prayer by local customs *kokolot* or *tetua adat* at the *Ngasa* ceremony in Sundanese:

“Pun arek ngaturaken aci kukus mayang putih, terus ka aci dewata, kaluhur kamanggung ka sang rumuhun, kahandap ka sang Batara Jaya ingkanugrahan, aci kukus mayang putih, kabasukana, kabasukina panghaturkeun aci kukus ka Batara Windu Sakti Buana”.

Text interpretation is as follows:

“Putranda want to present offerings of incense, white, straight on from god up on ancestral gods, down to the Batara who has given a gift, the white sari incense offerings to Windu Batara Sakti Buana”.

The closing of the prayer will end with the same utterance together. In the revision of the book *Revisi Sejarah Hari Jadi Brebes* (2011: 26-27), a form of appreciation to Batara Windu Sakti Buana embodied in statues of carved wood with a length of one meter and a width of 40 cm with carved motifs juxtaposed with the sun, moon, stars and two dragons. On the existence of archaeological remains, it is called during the rule of Brebes Regent, Raden Arya Tjandranegara I, in November 1882 located in Salem Sub-district (*Tim Penyusun Revisi Sejarah Hari Jadi Brebes*, 2011; 27).

The character of Batara Windu Sakti Buana is referred to as an ancestor besides the name Batara Guriyang Panutus. The name of Bathara is an identical mention to the identity of Bathara Guru, Bathara Vishnu, Bathara Brahma. Bathara has a meaning commensurate with the title of god, king and the name of the royal authorities (Mardiwarsito, 1979: 125). The title of Bathara has been known as the title of the Majapahit ruler even before. During Majapahit period, Bathara title was pinned to the naming of the king's title king of vassal/king of the king of the region called *Paduka Bathara* (Djafar, 2009: 49) compared with now commensurate with the position of Governor.

The term *batara* has the same meaning of territory, like the title of Bathara Wengker, Bathara ring Kabalan (Slamet Mulyana, 1983: 305 compared with Sartono Kartodirdjo, 1982: 142). The meaning of Bathara in regard to Bathara Windu Sakti Buana refers to the appreciation of a character who is considered influential to society or part of the concept of local community theology influenced by Hinduism elements with local culture while the term *windu* has a lot of senses. The term *windu* can mean the Javanese calendar system to explain the 8-year cycle. There are four *windu* cycles of each *Windu* Adi, *Wwindu* Kuthara, *Windu* Sengara and *Windu* Sancaya (Soemodjojo, 1990: 23-24).

Another concept of *windu* in Old Javanese can mean sphere, zero, ball or gate (Mardiwarsito, 1979: 686). The possibility of the term *windu* in Bathara Windu Sakti Buana in respect of God Lokapala, eight gods who occupy eight corners of the wind, such as: Indra, Agni, Yama, Surya, Varuna, Vaya, Kuvera, and Candra (Soma) (Bappeda Brebes, 2008: 111). The word *buwana* written *bhuwana* has meaning as universe, earth or world (Mardiwarsito, 1979: 131).

The strong influence of Hinduism-Buddhism culture according to George Coedes (2011: 41) is called Indianization (spread of Indian culture) in Indonesia strengthens the cross-cultural culture that is absorbed in various life of Indonesian people including in Brebes Regency. Although the number

of the archaeological traces Hinduism/Buddhism relics in Brebes Regency is limited, some non-archeological ones should be developed further. Reports from BPCB Central Java Year 2016 only identify traces of Hinduism civilization on the site Pangkuan Cilibur Paguyangan, Wanatirta Paguyangan and Laren Bumiayu sites.

In addition to the toponim of Mountain Sagara, there are several identities associated with Brebes relationships with historical traces of Hinduism and Sundanese. It is particularly about the connection of Galuh Pakuan power. As already stated about the existence of the Pamali River which is associated with the conflict between Ciung Wanara and Arya Bangah, the figure of Ciung Wanara in the Sundanese manuscripts is linked to the identity of the Bojong Galuh site in Karangmulya village of Ciamis Regency. Bojong Galuh is the center of Galuh Pakuan power (Edi S. Ekdjati, 2003; 22).

The mention of two figures (Ciung Wanara and Arya Bangah) implies several things: (1) Hinduism, Sundanese and Javanese cultural influences in Brebes culture, (2) tracing the origins of the Sundanese and Javanese conflict and (3) conflict resolution symbols after they are separated by the Pamali River which is the boundary of the dispute where Ciung Wanara went to the West (Sunda) while Arya Bangah to the East (Java) (Ekdjati, 1995: 4-5, Sugeng Priyadi, 2002).

It is also mentioned in the text of Rajya Rajajrayai Bhumi Nusantara as quoted from Sugeng Priyadi (2002: 11-12) mentions the boundary of Sunda-Java as Java Pawwatan (Java Pamotan) which reads as follows: "*hana pas sinebutmangkanayatikukaranaikang mandala Pinakawwatpantara Java mandala versus Sunda mandala*".

The influence of Hinduism can be seen from the writings of Yudiono K.S., *Babad Bumi Pakuwon* (2005). Yudiono's study reveals that the King of Kameswara Daha established a new power called Earth Pakuwon (Bumi Pakuan/Bumi Pakwan). In its development, Pakuwon Earth was split into two between West Pakuwon Earth which is controlled by Ciung Wanara and East Pakuwon Earth controlled by Arya Bangah.

It is not without reason for the influence of Hinduism through the existence of Kameswara's power, considering there are some related toponyms of Kameswara Hindu power, such as: Galuh Timur (Tonjong Sub-district) which is identical with the power of East Pakuwon, Kuthaayu as the center of Galuh Timur and Rajawetan (Tonjong), the ruler of East Pakuwon Earth.

From some names, there is a unique thing from the name of the name that contains the toponym word "*hayu*" (BAPPEDA Kabupaten Brebes, 2009: 52). The word *hayu* has been interpreted as beauty, elegance and beauty. The term *hayu* itself comes from the Old Javanese language which means connotation other than beautiful, namely: safety, happiness (Mardiwarsito, 1979: 216). So, the term of *Negarahayu* means the surviving country, *Bumihayu* the surviving world, *Kuthahayu* the surviving capital city. In addition to South Brebes,

hayu toponim is found in the name of Malahayu, a village area in Banjarharjo Sub-district. The people of Brebes recognize the area as an area that has a Malahayu reservoir built by the colonial government in the 1930s.

Another toponym reminiscent of Hinduism power is Taronan village toponym which is reminiscent of Rakryan Panaraban figure. This name in history is the father of Arya Bangah. Another name of Panaraban is RahiyangTemperan (BAPPEDA Kabupaten Brebes, et al., 2009: 83). The recognition of the region in Paguyangan Sub-district strengthened the area as part of Panaraban's power. Panaraban himself is the son of Sanjaya who was identical with the ruler Bhumi Mataram in Medang (Ayatrohaedi, 1991: 70-71). Panaraban's influential power in the region Banyumas (Sugeng Priyadi, 2002: 84).

Reflecting from historical traces, returning to the execution of Mountain Sagara shows an interesting study of cosmological equilibrium and synthesizing cross-cultural influence.

The name of Mountain Sagara accommodates two principles of balance that reflect the mountain environment as a form of high-altitude terrestrial earth surface with immediate reflection of the sea/ocean. In the cosmology of this Javanese society, it has raised the concept of a contradictory balance (binary opposition). This concept has long been known to legitimate the traditional power of Mataram Islam. The legitimacy relation connects the symbol of Mountain Merapi to Segara Kidul (South Sea/Indian Ocean) (HaryPurwanto, 2005: 271 and Deny Lombard, 2005).

The overall toponym that shapes the identity and character of the people of Brebes Regency is rooted in the influence of physical ecology. The description of the physical ecology is made up of the uniqueness of the geographical description. The relation of human life with the physical environment combined gives birth to the pattern of interaction.

Brebes geographical description covering coastal areas, lowlands and highlands illustrates the diversity patterns of his civilization. From the physical environment, it combines to proclaim the historical dynamics. Physically ecological expanse (character of the earth) of Brebes Regency which is affirmed with the name *pametuning lemah becik becik*. From *pametuning lemah becik-becik*, fertility of soil and abundance of water are born as a source of purity and tranquility.

Brebes Regency possesses fertile landscaping out mainstay agricultural production, such as: onion. Onion becomes an icon of Brebes Regency. This can be confirmed in the Brebes Regency Government logo. For the people in Brebes Regency, onion becomes the life-determining uric in addition to other agricultural crops products. The increase of land for onion planting each year is the proof. Note from Development Planning Agency (in Indonesian *Badan Perencanaan Pembangunan Daerah* or BAPPEDA for short) of Brebes Regency shows that increase reaches 10-15 % per year (in 2014 harvested area

30.954 ha). Onions determine social status as well. The Brebes Hajj pilgrims who are dispatched to Mecca annually have red onion farmers working on it.

The success of Brebes as a regency is well-known as onion producers that is corroborated by the existence of the Kumbang wind that blows from Mount Kumbang. This wind helps the process of pollination of shallots and spicy myths on the taste of red onion. The spicy taste eaten forms the behavior of courage. In this aspect the mentality of courage, it speculates how the characteristics of people in Brebes Regency is formed. So, thanks to the myth of spicy onion.

In the treasury of traditional Javanese medicine, red onion has long been known to cure as contained in the Song of Yogawedha. The song also teaches the spiritual and humility of humankind, patient and humble on certain feeling. *Kidung Yogawedha Song* (quoted from Tjakraningrat, 1979: 113):

<i>punapa ta jampinipun godhong</i>	<i>temu temunahing ati</i>
<i>pasrahing HyangWidi</i>	<i>adas uyah siring nata</i>
<i>berambang lembahing manah</i>	<i>mung selawatpuji dhikir</i>

The phrase “*berambang lembahing manah*” shows the articulation of human behavior by considering the heart. And, in *manah* to stroke a clean heart and surrender (*sumarah*) worthy of his behavior leaves. The principle of courage symbolized by the spicy flavor is balanced with humility.

Balance or harmony is the essence of the physical environment relationships that must be obeyed not only people in the Regency of Brebes but ecology also provides learning for humans during the disharmony process.

In 1965, Pamali became a silent witness of human life in years of political turmoil. And, previously in the period of Military Aggression I in 1947 with the victims, they were Regent Brebes, Kyai Haji Syatori, and Chairman KNI Region, Mr. Binadji Tjokroamidjojo. Both of them were shot dead and the corpse was slaughtered into the Pemali River. Disharmony in Pamali lasted on February 8, 2017 which marked the collapse of Pemali dikes in the village of Terlangu and drowned some around it.

The process of disharmony again surfaced in 1998 which was marked by Losari riot at the location of the area around the Cisanggarung River. The incident erupted as an impact of the political transition of Soeharto’s rule, the rise in the prices of economic needs (Wawasan 19 February 1998, *Pikiran Rakyat* 12 February 1998, *Kompas* 7 Februariy 1998). This action sparked a riot of racial sentiment with an impact on the fall of two dead, eight injured and several shops looted and destroyed (*Suara Merdeka* 14 February 1998).

This local event explains how the disintegration of the disharmony process is actually important to be explained as an attempt to reconstruct the process of social solidarity. The disharmony does imply contradictions. However, the period of disharmony may not exist in Brebes if people in

Brebes Regency understand that the conflict will morph into the synthesis of reconciliation of the difference, the contradiction as minimum requirement (nature developed into a teacher-noted the writer A.A Navis). It should be the core lesson of the Brebes people learning from the existence of Mount Sagara, Pamali, Mount Kumbang and physical ecology that incised the geographical peculiarities of Brebes.

C O N C L U S I O N

History is a desirable study, not to romanticize past events or simply incise a sense of remembrance. Through historical studies, the message of virtue, social reconciliation and cultural solidarity will be known in anticipation of social conflict or disharmony.

Likewise with the historical dynamics that has occurred in Brebes Regency, they play role as a manifestation of physical/material environment interaction, social environment and symbolic environment.

Brebes's physical ecology teaches about the matter of cross-influencing each other without confronting each other. This message is shown in the civilization of Mount Sagara living the cosmology of balance of two different things. Mount Sagara also gives birth to spiritualism that synthesizes the influencee of Hinduism, Sundanese and Javanese. On Mount Sagara, it has formed cultural identity of different cultural cross results. Similarly, Pamali interpretation is a result of the settlement of the Sundanese-Javanese conflict, teaching something about the solution of settling the peace. If there is conflict situation, there will still be a solution. The hope expressed in the phrase "*gong rusak tinabuh*" in broken gongs can still be utilized. Breaking up also means that Brebes's identity is made up of two distinctive cultural pieces which are highlighted by Sundanese and Javanese.

Harmonious signals are symbolically symbolized through various signs, such as: regional topony and folklore, that should provide awareness to understand and study for the purpose of reinforcing positive characters while learning to manage diversity by caring for the memory of collective memory for the strengthening of social construction of life amidst the threat of social disharmony.

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