

The Myths of Babad Banyumas in The View Of Health, Social and Ecological Wisdom

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Abstract. Babad Banyumas (BU) contains the facts and myths of an event that occurred in the past. BU contains facts about the establishment of the Banyumas region in Central Java and the myths surrounding the stories in it. The facts and interpretations in the BU have been widely studied by academics. On the other hand, the myths in the BU are not studied by academics yet. The myth loses its meaning when faced in this modern era. This study aims to explore the myths in Babad Banyumas. The myth is further interpreted in relation to the field of health, social and ecological wisdom in the current context. Deconstruction and qualitative method with BU text content analysis were used in this research. Data collection was done through observation and interview of some experts. Qualitative data analysis using display data, data reduction and data verification to find common themes were also used as data analysis in this research. The results of the study found that there were four myths in Babad Banyumas, namely cucumber myths, jungle fowl, pendhapa displacement, and myth of having marriage relationship with Dipayuda III. These myths include health, social and ecological wisdom messages.

Keyword: Myth, Babad Banyumas, Deconstruction, Health, Social, Ecological Wisdom.

I. INTRODUCTION

The BU contains information not only about historical facts in detail (Riclefs, 2001) but also contains stories, anecdotes, and delusions (myth) (Menache, 2006). The facts in Babad have been studied by scientists from various fields, especially history and culture. But on the other hand, the myths contained in it are not studied much yet. The perception that developed by myth is often equated with an unscientific, fictitious, fairy tale story. Academics tend to avoid reviewing myths and leaving them for granted. In addition, myths will lose their power when human brain and culture developed as today. (Saira et al, 2014). Myths are created and developed from the socio-demographic and socio-economic factors of the surrounding community culture (Torgler,

2007). The myth contains moral values (Kulikovskaya & Andrienko, 2016) and educational values that can be taught at schools (Creese, Wu, & Blackledge, 2009). Even, myth or superstition can be seen as having significant economic value for human civilization (Ng, Chong, & Du, 2010), useful in environmental research and energy change research (Moezzi, Janda, & Rotmann, 2017; Rotmann, 2017).

Babad Banyumas tells us not only the facts about the establishment of the Banyumas region but also contains the myth around it (Sugeng, 2014). But the myths contained in the BU have not been explored and explained in depth. This paper aims to explore the myths in Babad Banyumas and interpret them in the current context. The myth contains information about important events in the

history of mankind (Egan, 2007). Therefore deconstruction of meaning in myths is required in the current context, so that information in a myth can be useful for today's era.

Furthermore, the myths in this paper are linked to social, health and ecological issues of wisdom. Basically, the meaning of the myth is aimed at exploring the information contained in it so that it can be understood in the context of present, such as myths in relation to the problem of social transformation, technology (Peeters, et al, 2016), economic, environmental, and political inequalities. How technology is used to improve our lives. And how society and environment are managed (Boschetti, Price, & Walker, 2016).

Literature Review

Myth Deconstruction

Deconstruction is a tradition of special philosophical analysis and textual criticism introduced by Jacques Derrida (1930-2004). Deconstruction specifically aims to update the existing definition (Anderson, 1992) to fit the context of the time. For example the myth of the perception of smoking as a necessity. Deconstruction of stopping smoking as a necessity to live healthy and avoid disease (Ballbè, et al, 2016). Thus, the deconstruction of myths means renewing the definitions of previous myths or defining them in the current context.

Myths and Health

Many facts about the relationship between myth and health. The myth brings message about influenza impact. The fact that massage actually keeps patients fresh, gets health knowledge, can differentiate and remember between facts and myths (Cameron et al., 2013). Diabetes can be prevented by implementing a cultural approach, family support, lifestyle changes, and neighborhood support. This

breaks the previous myth that cultural differences, habits, and lifestyle of the birth place cause diabetes (Bertran, et al, 2016). There is a myth that women carry disease. In fact the disease is caused not by gender, but because of unhealthy behaviors such as smoking and alcohol use (Hawkes & Buse, 2017). The behavior of alcoholics even has a strong correlation with HIV / AIDS (Muturi, 2014).

Myths and Social

Myths are analyzed, interpreted and linked in the context of the latest social problems. So it can be used as a reference of problem solving and as a social critic (Osman & Hashimah, 2014). For example myths contain ways to solve the problem of low birth rate of children (Kim, Yeon, Lee, & Lee, 2015). Deconstruction of myth can also be interpreted as the antithesis of the beliefs of ordinary people. For example, most people view gamers as individualists. With deconstruction of meaning, Herodotou sees that gamers actually socialize through games (Herodotou, Kambouri, & Winters, 2014). Another example, the followers of social darwinism about natural selection are misconceptions. Darwin's theory is actually seen as a myth (Becquemont, 2011). In socio-cultural issues, there is a myth of its relationship to rituals and is interpreted by a structural approach (Chlup, 2008). Myths in relation to the narrative of cultural narratives (Bryson, 2012) which are used as explanations in educational research and evaluation (Fernández-cano et al, 2012).

Myths can also be linked to many aspects of life. Myths in politics (Ochraha, Plaček, & Puček, 2015; Dinos, et al, 2015), Zene showed that myth is used as a tool of power legitimacy (Zene, 2007). In addition, myth is was also used as the legitimacy of patriarchal ideology. This was a legitimacy form of social construction. As a result, in

politics and social field, men have more positions than women (Smith & Weisstub, 2016). In economics (Börsch-supan, 2013; Hinterhuber, 2016), which draws in postmodern mythology, price as storytelling, consumer as a mythical maker, and supermarket as mythical narrative (Kniazeva & Belk, 2010).

Myths and Ecological Wisdom

Myth is not only a framework for capturing ecological wisdom, but also as a reference to ecology-related knowledge, action, and research (Eidinow, 2016; Moezzi et al., 2017; Rotmann, 2017). Ecological wisdom is useful in order to achieve sustainability (Wang & Ning Xiang, 2016). In the aspects of sustainable knowledge and hybridity techniques can use the myth of local and global wisdom as a guide to achieve the sustainability of environment (Forsyth & Forsyth, 1996). In addition, the role of myth in the context of mythical technology can change the direction of aviation climate policy. Black smoke from aircraft engines causes pollution and environmental damage. Myths create and perpetuate perceptions about bad health effects for human, environmental damage to aviation losses. Therefore, aircraft engine technology needs to be environmentally friendly and low emissions (Peeters, et al, 2016).

II. METHOD

The type of research was explorative research using qualitative approach. The object of study was Babad Banyumas

(BU). BU talked about Raden Baribin who expelled from Majalengka kingdom (Majapahit). He was expelled for wanting to be a successor to his father's power. The brother of Raden Baribin did not accept it, if his father's power given to his sister. All ways done to include expelling Raden Baribin from the kingdom. Raden Baribin finally came out of the palace and wandered eastwards. Finally he reached the area of Wirasaba and became regent there. At the time of his authority, he moved his power to the Ngajawar region which was a battle area which its name was Banyumas.

The data collection techniques of this research were observation and interview. Observations were useful for identifying the mythical texts. Observation is done by reading and analyzing the BU text. Data analysis which used here were coding and categorization on any words or phrases in the BU which relevant to this research topic. The qualitative data analysis of this research started from display data, data reduction, data verification to find common theme / pattern. Interviews with local historians were conducted to reinforce the results of mythological analysis and identification of the text. Through deconstruction and literature approaches, myths were linked to the current context in social, health and ecological wisdom themes.

III. RESULT AND DISCUSSION

No	Kata-kata/kalimat (Data Display)	Reduction
1	// <i>Kalangkung nikmating galih/ Mantun guwa sariranya/ Yata ngandika rahaden/Bocah padha pirsakena/Besuk sapungkuring wang/Ing saturun-turun ningsun Aja mangan timun wulan//</i>	It was forbidden to eat cucumber because it can cause stomachache
2	// <i>Pirsakna bocah ing sapungkur ingsun/Aja ana nglampahi/Ing saturun-turun ningsun/Marang anak</i>	It was forbidden to eat the chicken because he has given

	<i>putu mami/Mangan ayam alas mangko//</i>	help
3	<i>//sesareyan merem melik/wonten kapiyarsa l angkung tetela tuduhe/eh thole kawruhan nira/kamilamun sira arsa/adawa ing lungguh ipun/amengku ing wirasaba//Sira alihya kaki/Sangking bumi Wirasaba/Sira naggonana kulon/Ing tanah bumi Ngajawar/Lor kulon pernah ira/Tku trukahana kulup/Beneri kayu tembaga//Sira gawe negari/Adawa derajat ira/Saturunmu besuk kang ngreh/Marang bumi Wirasaba/Kagyat Ki Adipatya/Jenggelek annuli wungu/Pungun-pungun myarsa swara//</i>	While sleeping heard a whisper to move the pendhapa from Wirasaba to Ngajawar to keep the position of permanent Adipati
4	<i>/Mas Kertayuda ngemasi/Cinarita seda grah kenging lebetan//panggawenya Dipayuda/Ping tiga Purbalinggeki/Mila Kya Dipawijaya Pra papa saturun neki/Aja met besan sami/Ing saturun-turun ningsun/Kalawan turun nira/Dipayuda kaping katri/Poma-poma den pada angestokena//</i>	Mas Kertayuda died exposed to witchcraft by Dipayuda II. So that Dipawijaya had will that in the future of his generation, it was forbidden to have marriage relationship with Dipayuda III

Tabel 1. The Myths of Babad Banyumas

The Myth of Wulan Cucumber

Raden Baribin when expelled from the kingdom of Majapahit got tired. No one has helped him. In the forest, he found and ate the wulan cucumber excessively. Suddenly he got stomach pain. From this incident appeared some abstinences, so that children or the generation were prohibited from eating such cucumber. Babad Banyumas explained that:

//Kalangkung nikmating galih/ Mantun guwa sariranya/ Yata ngandika rahaden/Bocah padha pirsakena/Besuk sapungkuring wang/Ing saturun-turun ningsun Aja mangan timun wulan//

He ate so deliciously until they were full until they got stomachache and they were sick.

Raden had a will all children listened In order for children and their next generation

not to eat wulan cucumber The abstinences came because it could bring a stomach ache. Therefore Raden Baribin did not allow to eat it to avoid the pain. When it was considered more detail, he got

stomachache caused by eating it too much. The effects of overeating (especially if it were at night) could cause obesity (Dorflinger, Ruser, & Masheb, 2017). The long-term effects of obesity can not only cause cardiovascular disorders (Chrostowska et al., 2013) and mental illness (Taylor et al, 2013), but also cause other disorders such as respiratory systems (Robinson, 2014), cardiac (Marín-royo et al., 2017), and cancer (Andersson et al, 2017).

Socially, a healthy lifestyle will bring influence for the personal itself, family, and nation's welfare. Ecologically, a healthy lifestyle impacts on both human health and ecosystem (Hu, Cheng, & Tao, 2017). Food can be regarded as a source of energy or bioenergy for humans. Human food comes from the environment. If the environment is damaged, humans may lack of food that needed. Likewise, if humans eat too much it will affect the environmental damage. Conversely, if humans eat according to good portions then the environment is well maintained (Weldu, 2017; Ha et al., 2016).

The Myth of Chicken Forest

Raden Baribin and his group were resting when the Majapahit royal troops arrived. As the troops approached them, they ransacked the hedgerows of the perceived treasures of the fugitives. It turned out that the hedge tree was a nest of chicken. Spontaneously, the cock run flying. Seeing the incident, Raden Baribin and his group immediately went to avoid pursuit and survived. Therefore, Raden Baribin intended to have his next generation forbidden to eat such forest chicken. Because the animal had indirectly helped them. Babad Banyumas told that:

*//Pirsakna bocah ing sapungkur
ingsun/Aja ana nglampahi/Ing saturun-
turun ningsun/Marang anak putu
mami/Mangan ayam alas mangkol//*

Listened to all/no one to argue/so that the generation/did not allow to eat the chicken.

The logical explanation of the above chicken is true. Wild forest chickens would fly in response to fear. He got stress when his nest was disturbed by humans (Campler, Jöngren, & Jensen, 2009). Raden Baribin forbade his generation to eat such chicken instead of an excuse. Medically, these poultry bring many diseases today. Avian hepatitis E virus (HEV) found in such chickens (forests), they were a cause of big liver and spleen disease (Zhang et al, 2016). There are also Avian Influenza (Ni et al., 2015; Mehrabadi et al., 2016), and Newcastle disease viruses (Xiang et al., 2017).

Socially, the moral message of the above myths was we as part of the human beings must be pity to other living beings. It aims to create an ecological balance. This balance was important for the survival of human life itself. If the ecology was unbalanced it would affect human health disorders. Such lack of a chicken stock as a

source (protein) which had result in health (Liang et al., 2017; Albenzio et al., 2015). Therefore knowledge of the environment is important also (Liao, Ruelle, & Kassam, 2016). Environmental knowledge can be improved through experience of interacting with nature (Duerden & Witt, 2010). In today's era of globalization, local environmental knowledge is needed as a strategy for dealing with very rapid ecosystem changes (Dí, Luz, Cabeza, Reyes-garcía, & Pyhä, 2015).

Myths of Pendhapa Displacement

Ki Dipati got a whisper while sleeping half awake. He was told to move the pendhapa. The goal was his position remained lasting until his generation. Then, he cleared the forest to become the new place of pendhapa. Babad Banyumas explained:

*//sesareyan merem melik/wonten
kapiyarsa l angkung tetela tuduhe/eh thole
kawruhan nira/kamilamun sira
arsa/adawa ing lungguh ipun/amengku
ing wirasaba/*

*//Sira alihya kaki/Sangking bumi
Wirasaba/Sira naggonana kulon/Ing
tanah bumi Ngajawar/Lor kulon pernah
ira/Iku trukahana kulup/Beneri kayu
tembaga/*

*//Sira gawe negari/Adawa derajat
ira/Saturunmu besuk kang ngreh/Marang
bumi Wirasaba/Kagayat Ki
Adipatya/Jenggelek annuli
wungu/Pungun-pungun myarsa swara//*

At a full night Ki Dipati was lying down where his eyes still brake literate. there was a very clear voice "eh thole, if you want your position to be the last in Wirasaba, then your pendhapa was moved from Wirasaba to the west to Ngajawar land in the north west, as a feature, then you had to look for copper trees there.

In health and ecology view, the displacement of the pendhapa for environmental reasons they were no longer healthy to be occupied. A clean and healthy environment has an impact on maintaining the environment in which people live (Crowe, et al, 2017), and vice versa (Das & Horton, 2017). Socially, Wirasaba's environment no longer met the needs and the economy. So it needs to move to a better place. Ngajawar area is a fertile area, so that it is worth to be occupied. Economic growth affects environmental conditions (Baek & Seok, 2013). It means fertile territory has an effect on economic growth (Nadeau & Galbraith, 2015).

The Myth of Prohibition to have marriage relationship with Dipayuda III

Bagus Luwakno after married Ki Kertayuda. He was in Mareden. Dipawijaya prohibited his generation from married to Dipayuda III. Babad Banyumas explained:

*/Mas Kertayuda ngemasi/Cinarita seda
grah kenging lebetan//*

*//panggawenya Dipayuda/Ping tiga
Purbalinggeki/Mila Kya Dipawijaya Pra
papa saturun neki/Aja met besan sami/Ing
saturun-turun ningsun/Kalawan turun
nira/Dipayuda kaping katri/Poma-poma
den pada angestokenal*

Mas Kertayuda/ Death due to illness
lebetan (witchcraft, magic)/ From
Dipayuda III in Purbalingga/
Therefore, Dipawijaya got any distress
then had a will/ Did not allow to have
relationship with Dipayuda III/ Until
one day his next generation.

Mas Kertayuda gave the testament because in fact he and Dipayuda III were still brothers. So that the marriage relationship between their offspring was prohibited. If an unbalanced marriage occurred, it would be bad for the offspring. This prohibition was not without reason,

because the blood of marriage suffered consequences such as sadness, shame, frustration, trauma (Shafrin & Nasir, 2010), mental health disorders and antisocial tendencies (Pullman et al, 2017).

Married was influenced by the socio-cultural characteristics of the surrounding community. The people in Babad Banyumas story above were in the kingdom. This environment belong to the status of elite, educated and cultured environment. This enabling environment allowed them to avoid an inbreeding marriage. Because basically inbreeding occurs in an environment with low socioeconomic and educational status (Karbeyaz, Toygar, & Adnan, 2016).

For the perpetrators of blood marriage, they experienced rapid changes both physically and psychologically and had serious problems in the future development. For his next generation, the effects of an inbreeding marriage had known since still in the womb. The problem was like a very small fetal layer during pregnancy, mixing DNA from mother to embryo. In many cases, these nonformal materials could not be finely divided into maternal and fetal components (Jakovski et al., 2011). While socially impacted, women are more disadvantaged than men in their neighborhoods. He is more ostracized, disgusting, and labeled ugly than men (Antfolk et al, 2012). In fact, women often had to be expelled from home because their parents feel embarrassed (Celbis, 2006).

IV. CONCLUSION

The BU contains information not only of historical facts in detail, but also contains stories, anecdotes, fantasies (myths), and fairy tales. This paper presents the myths that developed in Babad Banyumas. The myth after being deconstructed produces meaning that is

appropriate to the contemporary context. There are four myths in Babad Banyumas. Myths of getting stomach pain when eating the wulan cucumber. In fact, because he ate too much. Socially, a healthy lifestyle affects health and wellbeing. The myths were forbidden to eat real chicken because this poultry found many diseases. The social and ecological message in it that we must love each other and keep the environment balance. The myth of transferring the pendhapa because the environment was less healthy, so less valuable economically and socially. The myth of not allowing the generation to have marriage relationship with Dipayuda III because actually between Ki Kertayuda and Dipayuda III there was brotherly relation. This rule was to keep the next generation. This rule was applied in order to avoid the bad effects of marriage, both socio-cultural and ecological field.

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