

The Value Reality of Peace from The Cosmogonic Myth of The Srumbung Gunung Hamlet

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Abstract

This research is based on the idea that myth as a form of culture projects the reality of the values that are lived by the community, talking about collective ideals about the form of society that is dreamed of together. In addition, myth also shows the tendency of people to overcome conflict. This study uses an ethnographic qualitative research method. Thus, the data were taken from direct observations and from interviews with community leaders or elders of the Srumbung Gunung hamlet to find out various versions of the myth of the origin of the Srumbung Gunung hamlet. These data are then analyzed using an ideational cultural framework, exploring the cosmogonic myth of Dusun Srumbung Gunung. Seeing the layers of values that wrap around myth, specifically to understand the values that support peace while at the same time seeing the tendency of community patterns to resolve conflicts. Furthermore, the results of this study show that the reality of the value of peace in myth is prioritizing dialogue or deliberation, cooperation and kinship, respect for nature, respect for those who are different and living an attitude of like to work hard, dare to sacrifice in seeking a prosperous life. This myth also shows the tendency of community patterns in dealing with conflict. There is a tendency for some people to take aggressive actions, but on the other hand there are also those who tend to be more preventive, restrictive and self-defense rather than attack. In the end, a deep understanding of culture is important for peace-building efforts to be more effective.

Keywords: Values; Culture; Peace; Myth; Conflict;

Introduction

The enlightenment products, what happened in 17th century, have affected all fields. William C. Placher said that the enlightenment product forced everything in the culture which must be rationally considered. The enlightenment was questioning all of the assumptions that are inherited by the humans and just accept the believes that can be proven by the universal criteria (Placher, 1989). As a result, tradisional beliefs considered unreasonable will be remove. Placher offers pluralistic approach allowing dialogue with different traditions without being stuck in an objectivity perspective. Pluralism respect the particularity that has good values or truth from different cultural or religious traditions.

Pluralism perspective that respects particularity is very important for Indonesian people because Indonesian society is formed by hybridity or cross culture. Listijabudi said that especially people on the island of Java are hybrid individuals formed by the

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socio-cultural and religious realm. They cultivate a worldview that includes various perspectives and values that direct a person's life, provides idealism, normative judgments in the intersection of reality, orientations and values that shape his life (Listijabudi, 2019, pp. 6–8). Experts show that Javanese society is influenced by various cultural crosses both religiously, politically and economically by Indians, Chinese, Arabs and Europeans (Lombard & Budaya, 2000) (Lombard, 2005) (Lombard, 2000) (Ras, 2014, pp. 3–6)

These cultural crosses shape the diversity that exists in Indonesia as it is today. Indonesia has 633 ethnic groups, 6 major religions, and 187 Believers. The cultural and religious diversity in Indonesia is the capital of nation building (Widiyanto, 2018). However, this wealth will actually be a threat to unity if it is not managed properly. Indonesian history records various bloody conflicts that occurred because of differences in religion and ethnicity. Today, identity politics is strengthening and making people fall into hostility. Then there is a conflict which is actually not driven by differences but by personal or group interests (Sitompul, E.M., 2018).

This research is to explore and develop the values of peace in culture, especially through cosmogonic myths or folk tales about the origins of the Srumbung Gunung hamlet. The Srumbung Gunung hamlet is part of the Poncoruso Village. Located in Bawen District, Semarang Regency, Central Java Province, Indonesia. Srumbung Gunung has an area of half of the village of Poncoruso, the village that houses it is recorded as having an area of +/- 127,010 Ha. Poncoruso Village has a total population of +/- 2,340 people. Of this number, the residents of the Srumbung Gunung hamlet itself are approximately 754 people (Widiyanto, 2018)

This village has strong social and cultural capital. They maintain the values of harmony in life among diverse people in which there are followers of Islam, Christianity, Catholicism and local believers, but all of them can live in harmony. This hamlet maintains culture and customs well. They have potential in the arts, natural heritage, and historical sites (Widiyanto, 2018). At this time, the Srumbung Gunung hamlet community and their young people in the Creative Peace Srumbung Society (CPSS), supported by the Poncoruso Village Government, academics from the Satya Wacana Christian University (SWCU) and other institutions, are developing a Peace Creative Tourism Village, which is the concept of a tourist village that develops arts, culture and economy to promote world peace.

This research is to explore the values of peace in the cosmogonic myth or the origin myth of the Srumbung Gunung hamlet. This research is important because myth is a projection of people's perspective on the reality of life. Luxembourg sees myth as a literary work that shows a social phenomenon related to the norms and customs of society. Myth is a system that reflects the imagination of society (Sugiharto, 2013). In this view, the origin story of Srumbung Gunung Hamlet is a collective imagination of the community related to the ideal values to be realized in a harmonious life together.

Myth's project social or moral conflicts and show society's efforts to resolve conflicts. This is done in the anthropological unconscious (Sugiharto, 2013) (Sartini &

Luwiyanto, n.d.). Sugiharto and Widyawati's research on the Legend of Curug 7 Bidadari shows that there are messages to resolve conflicts in society. The message seeks a harmonious community life with the principles of harmony, respect, family development through marriage, dependence on metaempirical nature, belief in destiny, the goal of living a life of perfection in union with God and so on (Sugiharto, 2013). Several other studies also show that myths or folklore contain elements of character education, religious teachings or dogmas and reflect proximity and efforts to preserve the environment (Hasibuan et al., 2020) (Amalia & Damaianti, 2019) (Gusal, 2015)

So this study wants to explore the collective imagination of the community as the Value Reality of ideal values to be realized in a harmonious life together, also wants to see how the community makes efforts to overcome conflict.

Method

This study uses an ethnographic qualitative research method, which is a method for understanding people's thinking, interpreting experience and seeking meaning. This method is an attempt to explore a community culture (Gupta, 2015; Windiani & Farida Nurul R., 2016). Thus, the data were taken from direct observations and from interviews with community leaders or elders of the Srumbung Gunung hamlet to find out various versions of the myth of the origin of the Srumbung Gunung hamlet. These data are then analyzed using an ideational cultural framework, exploring the cosmogonic myth of Dusun Srumbung Gunung. Seeing the layers of values that wrap around myth, specifically to understand the values that support peace while at the same time seeing the tendency of community patterns to resolve conflicts.

Result and Discussion

1. Cultural Values

This research is based on the belief that in every cultural tradition there is truth or good values. This culture is an Ideational Culture, which is a whole way of life of a society in adapting and living adaptively to the natural and social environment. In ideational theory, culture is understood in its function as patterns that give rise to action (Pattern for behavior). Culture is understood as a whole system of ideas that are manifested as knowledge and beliefs that serve as a reference for action or a blueprint. Then as a whole of knowledge and belief, culture contains knowledge tools to understand the social reality of society (Thohir, 2019, pp. 195–198)

Koentjaraningrat uses the term *Ideel Culture*, as the first form of culture -- the second form of culture as a complex human activity and the third form of culture as objects made by humans --. *Ideel culture* is a code of conduct or also known as customs in the plural sense. This function serves as a code of conduct that regulates, controls and gives direction to human behavior and actions in society. Koentjaraningrat divides *Ideel Culture* into three layers, the highest is the cultural value system, the second layer is the system of norms and the third layer is the system of special regulations regarding various daily activities (Koentjaraningrat, 1985, pp. 5–6)

Meanwhile, Marxism sees that cultural forms also contain ideas, but express power relations. The ideas that work in society are believed to come from the ruling class. So culture is ideological in the sense that it is a network of meanings that have certain interests, culture is shaped by economic interests and tends to be an expression of the ruling class. However, this Marxist view was opposed by Raymond William who saw social relations between humans as a total expression, where politics, economics and social influence each other. On the other hand, Althusser sees ideology as encompassing all people, marginal and subordinate groups have their own ideology, so it is not only the ruling class (Sutrisno, M.(Ed.), et.all.,2006, p.13- 24).

In the Ideational Culture framework, reality is understood as something complex, consisting of many layers of reality, which can be described as follows;

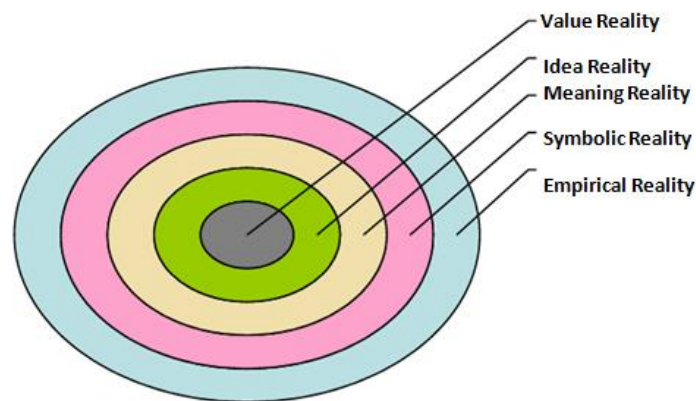


Chart of Reality Layer (Thohir, M., 2019, p. 199)

Empirical Reality is a visible reality (tangible). It seems disorganized or chaotic but actually has a certain pattern as a result of social construction. These patterns are often still obscure, the task of the researcher is to structure these patterns. Examples of this reality are physical buildings, rituals and traditional traditions (Thohir, 2019, p. 199)

Symbolic Reality is related to the functions and roles of the personal or with everything involved in empirical reality, for example in a ritual there are leaders, officers and participants who each place themselves in a certain position and have different functions and roles

Meaning Reality means that reality is meaningful (the reality is meaningful) both for the community and the observer. So in the Ideational Ethnographic research, it will consider the repeated dialogue between researchers and cultural actors with an Emic-Ethic perspective to get answers that are close to accuracy

Idea Reality talks about the ideas of truth or logic about how the actions chosen are in accordance with the goals to be achieved. This process involves a dialogue between researchers, references and the community

Furthermore, in Value Reality or worldview there are basic assumptions as the core of the related culture regarding right or wrong. This Value Reality, which talks about right or wrong, hereinafter referred to as truth, becomes the driving force for ethical attitudes in society. Truth as this core based on its origin can be classified into four, namely First, Constitutive truth in the form of belief, sourced from religion, mythology and fairy tale messages. Second, cognitive truth that comes from reasoning such as scientific studies or local knowledge. Third Evaluative Truth as a result of social agreements, such as customs. And fourth is Expressive truth which talks about the accuracy of taste, social appropriateness and beauty (Thohir, 2019, p. 201)

Based on this understanding, this study aims to explore the Value Reality of Constitutive truths, especially those related to peace values originating from the cosmogonic myth of Srumbung Gunung hamlet, Poncoruso village, Central Java Province-Indonesia. This research is important to show that peace building efforts can be pursued from a cultural perspective.

2. Peace Theory

Contemplating peace cannot be separated from Johan Galtung's theory of peace. He started his concept of peace by classifying violence into three types, namely direct, structural and cultural violence.

Direct violence is intentional, directed against a specific group or person, and involves hurting or killing people, but it also includes verbal violence (Galtung et al., 2013, p. 11) While the structural violence is the situations of suffering experienced by the community such as starvation to death, preventable or curable diseases due to neglect, inaction, gross inequality and unjust structure of society, including from lack of freedom and democracy that enables people to help shape their lives. And then the concept of 'cultural violence' is the intellectual justification for direct and structural violence through nationalism, racism, sexism and other forms of discrimination and prejudice in education, the media, literature, films, the arts, street names, monuments celebrating war 'heroes', etc. (Galtung et al., 2013, p. 12)

Galtung, citing Kohler and Alcock Research, concluded that structural violence is at least one hundred times greater than direct violence. He also cites Zimmerman and Leitenberg who pointed out that structural violence is equivalent to 236 Hiroshima bombs being dropped on the children of the world each year. But because the suffering is diffuse, not concentrated in one place at one time, it is ignored by the media. Galtung theory said that negative peace consists of the absence of those three forms of violence, and positive peace includes mutually beneficial cooperation on an equal basis and mutual learning to heal past violence and prevent future violence

So peace can be defined as the effort to save and promote life for all, to meet the basic needs for security, well-being, freedom, identity and a liveable environment. the opposites of death, misery, oppression, alienation and environmental degradation. Peacebuilding is an effort to prevent violence from happening in the future. Of course prevention is cheaper than material losses due to war. Galtung gives an example of the

1991 Gulf War to expel Iraq from Kuwait cost \$100 billion, not counting the destruction it caused (Galtung et al., 2013, p. 16)

On the other hand, Lederach argues that conflict is related to the meaning associated with knowledge rooted in culture. With this understanding, conflict management must be based on a deep understanding and respect for the cultural knowledge of the community. He therefore proposes a critical exploration of approach and content regarding the relationship between conflict resolution training and culture (Lederach, 1996, pp. 6–10). So the exploration of peace values contained in culture and the development of cultures that contain peace values are important efforts to create peace.

3. The Cosmogonic Myth of Srumbung Gunung

This section will describe the mythological story of the origin of the Srumbung Gunung hamlet. This story is told from generation to generation orally and it is not known when and who made the story. In this paper, the description of the story is obtained from the results of interviews with key figures or elders of the Srumbung Gunung hamlet. There are four versions of the story that can be presented in this paper.

The first version was stated by an elder of the Srumbung Gunung hamlet named Yohanes Rabisan (Yohanes Rabisan, Interviewed March 9, 2020). He recounted that at first the srumbung gunung area was a wilderness. Then two brothers and sisters came, the older brother named Lemberah and the younger sister named Siti Amaliyah. Then they shared the task of making a village in the area. Siti Amaliyah gets a share of the work in the upper area and Lemberah in the lower area. The place where they wanted to build their settlement was on the eastern slopes of Mount Ungaran.

After some time, Siti Amaliyah asked her older brother to change places with the excuse that as a younger sister, she felt reluctant if she got the upper part of the territory. Then the older brother agreed with the proposal and began to switch places. After arriving at the upper area of Lemberah, he was surprised, he did not see any significant progress in his sister's work in encroaching on the forest for settlement. compared to the lower realms that he had worked on, it could be said that the work of the lower realms was almost complete. However, Lemberah understands her sister's attitude.

Then Lemberah started clearing the upper forest. He started from the south of the present Srumbung Gunung hamlet. The area is now named Sebatur which comes from the root word in the Javanese language *mbatur* which means to build or organize. From *Sebatur* Lemberah continue to penetrate the forest towards the north.

Then he faced a formidable challenge. The trees that had been cut down in the morning turned out to be growing again in the afternoon. Seeing the challenge, Lemberah even more understood why her sister asked to change places. Lemberah understood it, "Oooo that's why my sister asked to move, it turns out clearing the forest here is not easy... It's okay because she's a girl, I'm the older one who has to be willing to give in".

Facing this formidable challenge, Lemberah then mobilized several people to cut down the forest. Efforts to clear the forest in the north of Sebatur have claimed many lives. Then the place where many victims died is called *Sebatangan* which comes from the Javanese root word *batang* which means corpse.

The forest encroachment for this residence continued to the north until it met a large banyan tree. The banyan tree has a hollow body so it is called *growong*, in Javanese it means a hole. In that place Lemberah met the king of Jin named Sewo. The King of Jin was challenged to a fight by Lemberah, but then a dialogue ensued between the two. King Jin said, "You can make a village here, but I also want to stay here". Then Lemberah replied, "Yes...you are fine here, but don't disturb my descendants who will also live in this place".

Furthermore, the clearing of the forest turns to the east. Lemberah faces another challenge, namely meeting the figure of a dragon who wants to eat him. Then he made a *srombong* which is a kind of long basket made of woven bamboo to be used as a trap. Then Lemberah entered the *srombong* with the intention of being bait. On the other hand, the dragon snake continued to chase Lemberah and entered the *srombong* until it was trapped in it. After that Lemberah killed the dragon. Suddenly a serpent's voice said to Lemberah, "Lemberah... you have been abusive towards me. Know that I am *Kesongo* snake or a ninth. So tomorrow the only thing that can work on this rice field is a drop of my blood. No matter how big the water is, if my blood doesn't drip here then you won't be able to work on the fields."

The people of *Srumbung Gunung* then believed that they could only grow rice during the *kesongo* season, one of the seasons in Java's growing season. Even though there is a lot of water flow, if it is not yet dry season, the water seems to run out quickly, so it is not possible to plant rice. After the death of the dragon, Lemberah then built a village and named it *Srumbung Gunung*. The word *Srumbung* comes from the snake trap tool, namely *srombong*, while *Gunung* refers to the geographical location of the place which is on a mountain, on the slopes of Mount Ungaran. And then, the place where his sister built the hamlet is called *Srumbung Jurang*, because its position is lower than *Srumbung Gunung*. *Jurang* refers to a large, steep and wide river found on Mountain.

At first Lemberah wanted to make a settlement in the *Sebatur* area but later shifted it to the center of Jin Sewo's existence. Early houses were built to the east of the *growong* banyan, next to an array or small river called *kongsi* which means that the land was lent to be used by future generations. So the current generation must take good care of it.

Lemberah also made bricks to the east of the large tomb before building a settlement in the *kongsi* area. The area was then called *Seboto* from the word *boto* or bricks. In the past, people have seen that there are ruins of ancient brick arrangements, but now they have disappeared. Furthermore, Lemberah is also known as *mbah Ridhu*, taken from the word *ridhu* in Javanese which means being disturbed by a dragon.

Lemberah later died and was buried in the east of the settlement, under a large banyan tree. The tomb is then better known as the tomb of *Mbah Ridhu*.

The second version is told by Ali Turkamun, as the Head of Srumbung Gunung Hamlet (Ali Turkamun, interviewed on March 14, 2020). In the story, *mbah Ridhu* is a woman. He *mbabat* or cut down the forest to make a settlement, but was disturbed by a large snake that was in that place. The fight between *mbah Ridhu* and the snake caused the ground around her to form indentations which were later called *Selengkong* / indentations. The location is behind the State Elementary School to the north near the irrigation ditch. In the fight, *Mbah Ridhu* was overwhelmed, then asked for the help of his older brother who was venturing into the forest at the bottom. To deal with the snake, then the location is then surrounded or fenced with bamboo plants. People believe that snakes are afraid of bamboo plants. Therefore, the location was then called Srumbung Gunung because it was surrounded by or fenced with bamboo plants. According to Ali, in the past, all bamboo trees were planted on the border surrounding the Srumbung Gunung hamlet, but due to the development of settlements, the bamboo trees were cut down. So that nowadays bamboo trees are increasingly scarce in Srumbung Gunung.

The third version is narrated briefly by Soedarto, who is 93 years old. In line with others, Dusun Srumbung Gunung starts from *Kongsi*, the area north of *larek* or small river. He recounted that *mbah Ridhu*, who was *mbabat alas* or exploring the forest, was tempted by a snake, then the snake was locked up in the joint venture area (Soedarto, interviewed on March 21, 2020).

Slightly different, according to *mbah Prayitno* who is 85 years old, as the fourth version, when disturbed by a snake, *mbah Ridhu* made *bronjong*, a kind of gabion from bamboo. He used it to penetrate the forest to protect him from snakes that might disturb or eat him (Prayitno, interviewed on March 21, 2020).

4. Peace Analysis of Myth

The Myth of the Origin of Dusun Srumbung Gunung can be classified into a type of cosmogonic myth that talks about the creation or origin of a place inhabited by humans. Eliade explained that this type of myth has the characteristics of telling a journey to a place that is used as the center of the world or a holy place or the center of everything. The journey to the center is often described as a very difficult, challenging and dangerous journey. In many cultures it is depicted by the presence of a giant snake which symbolizes chaos. So the journey to the center by defeating the snake is a symbol of an effort to organize a chaotic or uncertain situation into a more orderly state of a mortal state to a holy state of an irregular order to the aspired new order (Eliade, 2021, pp. 17–18)

Eliade stated that the image of the snake as a large monster which was then killed meant that the creation of a new order required sacrifice (Eliade, 2021, pp. 20–21). In the myth of Dusun Srumbung Gunung, it appears in the scene that Lemberah kills a dragon that interferes the forest encroachment efforts for settlement. Even though the

snake then declared a curse that only with its blood could the people of the Srumbung Gunung hamlet carry out their rice planting activities properly. This means that people can only plant rice in the *kesongo* season, which is a calculation of the seasons in agriculture in Javanese society. Eliade also said that the cosmogonic myth is a justification for certain ritual actions held by the community

So the cosmogonic myth of Dusun Srumbung Gunung projects the collective aspirations of the community in building a society towards a new and better order, a society that proceeds from a chaotic life to a more orderly life, namely living in harmony, peace and prosperity. This myth is full of values that are lived by the community to achieve these shared goals.

Widiyanto explained four values from the myth of the origin of the Srumbung Gunung hamlet, First: the community prioritizes dialogue to solve problems. It can be seen from the division of tasks between Lemberah and Siti Amaliyah, as well as seen in the negotiation section between Lemberah and Jin Sewo regarding the area to live in together. Second: In facing difficulties, the community prioritizes cooperation with the spirit of kinship. This is reflected in the division of tasks between Siti Amaliyah and Lemberah and it appears in another version that *mbah Ridhu* asks her older brother for help. Third: There is a relationship between human life and nature or the environment. It appears in the story of the effort to plant bamboo trees. Fourth: People can live side by side with those who are different, projected in the story with Lemberah and Jin Sewo willing to coexist without disturbing each other. Fifth: The community has the characteristics of hard workers, tough, ready to face risks, commitment to the vision and full of sacrifices projected through efforts full of challenges and threats in encroaching on forests (Widiyanto, 2018, p. 39)

Furthermore, these values will be described in the Reality Layer framework as shown in the table below:

Value Reality	Idea Reality	Meaning Reality	Symbolic Reality	Empirical Reality
Prioritizing Dialogue or Deliberation	A community that prioritizes groups (Darmaputera, E., 2018,39-49)	Unity and cohesiveness of community members is a value that is continuously pursued, advice related to strengthening these values is often given in joint meetings.	The head of the hamlet plays a role in maintaining the unity of its members, as well as in carrying out deliberation and consensus.	Ritual activities that refer to deliberation, unity and cohesiveness are Nyadran, which is a ritual of praying or paying homage to the deceased. In these events, deliberation or hamlet meetings are usually held at the house of the head of the hamlet.
Cooperation and the spirit of kinship	People who prioritize groups (Darmaputera, E., 2018,39-49),	Peace and happiness are interpreted by	Parents or elders become a unifying figure,	This is manifested in the activities of <i>Sambatan</i>

	Strongly maintain kinship ties (Widiyanto, I.F., 2020, P.40-41)	continuing to gather family in one place	highly respected and their opinions heard.	(collaborating to build houses), <i>Dawuhan</i> (Cleaning irrigation canals together), <i>Sinoman</i> (Helping relatives who are having big events such as weddings)
Respect for Nature	There is a relationship between humans and the surrounding environment, both with the physical realm and the metaphysical/spirit realm (Geertz, C., 1981, P.13-65)	Respect for nature will create a harmonious life, such as a safe, secure and prosperous life.	Mbah modin or a village official in Islam, plays a role to lead prayers or ceremonies in ritual events in the hamlet.	Maintain harmony with nature by holding rituals such as slametan and offerings (Widiyanto, I.F., 2020, P.50-51).
Respect for the Different	Society prioritizes a harmonious life, usually united by a sense of one culture, contextual relativism, (Geertz, C., 1981, p.488-500).	To maintain harmony, the Javanese, including the people of Srumbung Gunung, often say that any religion is the same, the important thing in life is to do good deeds.	Village and hamlet heads, as well as religious leaders, both Christian and Muslim, always teach and invite people to live in harmony.	In celebrating religious holidays, people have the habit of visiting each other with relatives or colleagues of different religions who are celebrating their religious holidays.
Appreciate the attitude of Hard Worker, tough, Ready to face risks, Commitment to vision and full of sacrifices for the common welfare.	Sacrifice is a necessity to start a new, better order (Eliade, M., 1965, P.20)	So the attitude of self-sacrifice for the community is something very valuable.	Community members are always ready in their role to help community members who are in need of assistance, usually heavy work that requires many people such as building a house or having a big event such as a wedding.	This self-sacrificing attitude can be seen in social and cultural activities to help each other, such as <i>Sambatan</i> , <i>Sinoman</i> , <i>Dawuhan</i> , etc.

The Table of Layer Reality Analysis of Myth

These five values have been lived by the people of Dusun Srumbung Gunung and appear in the Empirical Reality of their daily life. These values are what make Srumbung gunung - as part of Javanese society in general - able to build a harmonious life even though its community members consist of various religions.

Even if you look at the myth, there is also the potential for direct violence that some people use to resolve conflicts. This is illustrated from the Rabisan version that Lemberah or mbah Ridhu then kills the nuisance snake. This story projects the potential of an aggressive society when facing conflict. Meanwhile, Siti Amaliyah, as a younger sister, chose to avoid rather than fight or hold a confrontation. This story shows Galtung's view that men are hormonally more prone to violence than women. So for Galtung, women have a strong potential for peace, therefore, Galtung proposes that peace works should maximize the potential for feminine traits possessed by both men and women (Eriyanti, 2017)

Ali Turkamun's version shows the nature of feminism possessed by men. *Mbah Ridhu's* older brother prefers to resolve conflicts by not engaging in direct violence. On the other hand, he shows efforts to resolve conflict by supporting the environment. *Mbah Ridhu's* older brother, overcame snake disturbances by fencing the area with bamboo trees which snakes feared. So the entire outskirts of Srumbung Gunung are lined with bamboo trees. Ali Turkamun's version shows Preventive rather than Aggressive efforts in overcoming conflict.

Furthermore, Soedarto's version tells that the nuisance snake was then locked up in the joint venture area. *Mbah Ridhu* did Lock Down or restricted movement of the snake that threatened. Finally, Prayitno's version states that *Mbah Ridhu* made a gabion from bamboo to protect herself from snake attacks when she entered the forest. In this version, the community is seen to be making self-defense efforts rather than attacking. Soedarto and Prayitno's version also shows efforts to resolve conflicts with a feminine attitude, such as the absence of aggression or direct violence. As has been reflected in the myth that conflict resolution by means of direct violence will give birth to new violence. It is projected through the Rabisan version of the story, that when Lemberah kills a snake, the Snake gives a curse to Lemberah's descendants.

Conclusion

This research shows that the cosmogonic myth of Dusun Srumbung Gunung projects the reality of the values that are lived by the community. Shows the collective dreams of a society that longs for a harmonious life. The reality of values that are internalized are dialogue, cooperation and kinship, respect for nature, for those who are different and also respect for the attitude of working hard, willing to sacrifice to strive for a prosperous life.

This myth also shows the tendency of the pattern of society in overcoming conflict. There is a tendency for some people to take aggressive actions, but on the other hand there are also those who tend to be more preventive, restrictive and self-defense rather than attack.

This research shows that culture is important to be considered in creating peace. A deep understanding of culture allows us to discover values that support peace. In addition, it gives us an understanding of the tendency of a society to resolve conflict. Such understanding will help in creating peacebuilding more effectively.

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