

Prohibition of Marriage Between Sundanese and Javanese Tribes

Adisti Putri Rahmadiani¹, Asma Nadia Hasuna², Moh Zacky Ni'ma Hilya³, Salsabila Putri Rahmani⁴, Siti Komariah⁵, Supriyono⁶

Pendidikan Sosiologi, Fakultas Pendidikan Ilmu Pengetahuan Sosial¹²³⁴, Pendidikan Pancasila dan Kewarganegaraan⁵⁶, Universitas Pendidikan Indonesia
Email: adistiiputri28@upi.edu

Abstract

Indonesia is a country full of social and cultural diversity, with each element having a different historical background. One of the stories that became the forerunner of the tradition of prohibiting marriage between Sundanese and Javanese people in the year was the Bubat War between the Majapahit Kingdom and the Sunda Kingdom. The purpose of this research is to analyze the factors behind this prohibition and understand the family's goals in carrying out this tradition. The methodology used in this research is qualitative, by collecting data through literature studies and literature reviews. The findings indicate that the prohibition of marriage is influenced by the history of the Bubat War and stereotypes regarding caste differences, where the Javanese are perceived to have a higher status than the Sundanese. The purpose of this prohibition is to prevent the belief that marriages between the two ethnic groups will not last long, as well as to avoid financial issues and maintain household harmony.

Keywords: Marriage Prohibition, Bubat War, Qualitative Research.

INTRODUCTION

The country of Indonesia is very diverse culturally and ethnically, with more than 300 ethnic groups and more than 1,000 ethnic groups. This diversity is not only reflected in language and traditions, but also in the social systems, values and norms that regulate interactions between groups. Indonesia also has abundant natural wealth and a long history influenced by various civilizations. In this context, it is important to understand social and cultural dynamics, including inter-tribal marriage practices, in order to create harmony in a complex society. This article will explore various aspects of social life in Indonesia, with a focus on inter-Sundanese marriages and Java, including the prohibitions and traditions that accompany them.

Customs are habits that have long existed in society with the aim of regulating order. There are also those that regulate norms and values so that people are more careful about what they do. Likewise, in marriage events, there are customary norms that are important in order to regulate the rights, obligations and responsibilities of family members. Socio-cultural conditions in various places are certainly different, so marriage customs between regions are also different. The customs or norms between Sundanese and Javanese are often said

to be inversely proportional, with Sundanese customs being more subtle and Javanese customs being stricter or firmer. This is related to the history that connects and underlies the tradition of prohibiting marriage between the two customs.

One of the histories that connects Sundanese and Javanese is the war that took place between the Majapahit Kingdom and the Sunda Kingdom in the 14th century AD. As written in the Song of Sunda, the Bubat War briefly occurred because Hayam Wuruk, the king of the Majapahit Kingdom, intended to marry the princess of the Sunda Kingdom, Dyah Pitaloka. However, this plan was thwarted by Gajah Mada because he requested that if the King wanted to marry Princess Dyah Pitaloka then the King of Sunda had to come and make an offering as a form of submission, and Princess Dyah Pitaloka as an offering for the Sundanese people to the Majapahit Kingdom. Because Gajah Mada considered that the Majapahit Kingdom was in a higher position than the Sunda Kingdom.

Even though the Bubat War has been going on for a long time, society has become broader and more open minded. Prohibitions on marriage between these two tribes are often heard, people's belief in the modern era regarding the myth of the consequences that will occur, namely in the form of household disharmony, has

not decreased drastically because several cases of marriages with different traditions have been proven to result in disharmonious marriages and even divorce.

The purpose and benefit of writing this article is to explore the origins underlying the tradition of prohibiting marriage between Sundanese and Javanese tribes, the consequences that occur if marriages between Sundanese and Javanese tribes are held, as well as the reasons why some families from each tribe still prohibit marriages between different tribes. the custom.

METHOD

The method used is a descriptive method, and data was collected through literature study. The descriptive method is a research approach that aims to describe research results in detail in order to provide a clear and valid understanding of the phenomenon being studied. This research seeks to explain events, occurrences, or symptoms that are taking place at present. Sundari emphasized that descriptive research focuses on solving real problems found during the research process.

Literature studies, on the other hand, involve gathering information from various written sources such as journals, books, and other documents. This information is used to explain relevant theories and provide an overview of events that have occurred and potential future developments. According to Zed, literature study includes the process of collecting library materials, reading, writing, and organizing literature related to the research topic.

According to Creswell (2014), literature studies are written studies that include journal articles, books and other documents that explain theories and provide information about past and present developments. According to the book "Research Methods" by M. Nazir, literature research or library research is a data collection method carried out by examining books, notes and reports related to the research topic.

RESULTS AND DISCUSSION

1. Origins

One of the most important events in the history of royal disputes in Java was the Bubad War,

where Mahapatih Gajah Mada from the Majapahit Kingdom led Bhayangkara troops against a bridal party from the Sunda Kingdom led by Maharaja Linggabuana Wisesa. The name "Bubat War" comes from the battle site at Bubad Field.

War This started with desire king Hayam Wuruk married the Princess of the Kingdom of Sunda, Dyah Pitaloka Citaresmi. Dyah Pitaloka's painting by Sungging Prabangkara attracted Hayam Wuruk. However, there are also those who argue that Hayam Wuruk's main goal was political interests—making an alliance with the Sunda Kingdom.

A misunderstanding occurred when the Sunda King and his entourage arrived at Bubad. Patih Gajah Mada believed that their arrival was a way for Gajah Mada to fulfill the Palapa Oath, his promise to conquer the entire archipelago kingdom. Then there was an argument between the Linggabuana and Gajah Mada envoys, which ultimately led to the Bubad War. In this battle, the larger Majapahit troops faced off against the small troops brought by Linggabuana and his bodyguards.

After the battle, Linggabuana, along with many ministers and royal officials, as well as the entire Sunda Royal family, died tragically. A legend says that Princess Dyah Pitaloka decided to commit suicide to protect the honor of her nation. After this event, King Hayam Wuruk's trusts in Gajah Mada began to decline, as shown by the grant of land in Madakaripura (Probolinggo), which was taken as a sign that Gajah Mada was considering retirement. The Sundanese people honored Linggabuana with the title "Prabu Wangi" after he died in this battle as a reminder of his bravery. The Bubad War damaged Majapahit-Sundanese relations and gave rise to a myth about the prohibition of marriage between Sundanese and Javanese, which developed into the belief that marriage between the two tribes would not last long.

Relations between the two kingdoms worsened after this incident. Dyah Pitaloka's younger brother, Prince Niskalawatu Kancana, who did not accompany the group to Bubad, then ascended the throne. He made the decision to

stop diplomatic relations with Majapahit and forbade relatives of the Sunda Kingdom from marrying outsiders, such as marrying Javanese.

2. Impact

From the bubat war, stereotypes were born in society regarding Javanese people who tend to be angry and two-faced. Meanwhile, another stereotype has emerged that Sundanese women are materialistic people. Even though in this modern era people are starting to abandon this belief, some people who still strongly adhere to this belief believe that if they violate this prohibition, it will have an impact on the peace and harmony of the household, such as economic difficulties, many future problems, and unlasting relationships. wedding. Apart from that, differences in characteristics are a factor that people believe can cause failure in marriages between the two tribes. Sundanese people who have a gentle nature are in contrast to Javanese people who have a tenacious and firm nature. Due to these differences in characteristics, households between Sundanese and Javanese tribes are considered to be driven by one partner. If the prohibition on marriage between the Javanese and the Sundanese continues to be believed, there will be tension between the Sundanese and the Javanese.

3. Case Example

At the start of my parents' marriage, there was resistance from my father's family, especially from my grandmother and grandfather, who still held beliefs regarding the prohibition of marriage between Sundanese and Javanese. However, as time went by, this view was no longer believed by my father's family. Until now, there have been no obstacles or incompatibilities in my parents' marital relationship. Thus, it can be concluded that the myth of the prohibition of marriage between Javanese and Sundanese tribes does not apply in our family.

At first, the grandfather (great-grandfather) and mother (grandmother) felt unsure about the relationship between their grandson/daughter, namely a woman from the Sundanese tribe and a man from the Javanese tribe. This uncertainty arises because they still believe in the myth which says that relationships between couples

of different ethnicities, especially between Sundanese and Javanese, tend not to last long and are not harmonious. Despite this, their relationship initially went well. However, as time went by, the relationship began to experience problems and finally ended in separation, which was in accordance with the predictions expressed by the mother (grandmother) and grandfather (great-grandfather).

4. Perspective

The prohibition on marriage between the Sundanese and Javanese has been carried out for generations so that societal, cultural and religious perspectives play an important role in understanding this prohibition. This prohibition is not only seen as a historical legacy rooted in past events, but also as a reflection of social values, cultural norms and religious interpretations that develop in society.

a. Community Perspective

A community figure (interviewed by Muhammad Fikri in the Journal of Al-Qur'an Sciences) stated that the prohibition on marriage between Sundanese and Javanese people was no longer relevant to modern developments. This view is based on geopolitical, social, economic and cultural changes that continue to acculturate over time, so that interactions between ethnic groups become more open without any restrictions. This is also reflected in the fading tradition of prohibiting marriage among society, where the current young generation no longer even knows or understands the existence of this tradition. From the perspective of today's society, marriage between Sundanese and Javanese is considered to have lost its relevance along with the development of time.

b. Cultural Perspective

In Sundanese culture, there is an opinion that Javanese people have feudal tendencies, which is considered incompatible with the egalitarian values of Sundanese society.

On the other hand, some Javanese people may think that marriage with a Sundanese person can present certain cultural challenges (Uyun, 2023).

c. Religious Perspective

In Islam, there is no proposition or text that prohibits marriage between tribes or nations. The prohibition on marriage based on ethnicity, such as between Sundanese and Javanese, includes customs that conflict with Islamic law.

Urf (Custom) in Ushul Fiqh: Customs or customs ('urf) can be used as hujjah (legal arguments) if they meet the requirements: universal, accepted by society, do not conflict with syar'i propositions, and do not damage Islamic values. The Sundanese and Javanese tradition of prohibiting marriage is classified as 'urf fasid (broken custom) because it is contrary to the principles of Islamic law.

So, the prohibition on marriage based on ethnicity, including between Sundanese and Javanese, is not in accordance with Islamic teachings. Customs that prohibit something that is permitted by the Shari'a must not be followed because they conflict with Islamic values and the noble goals of marriage.

CONCLUSION

Based on the results of the research above regarding the prohibition on marriage between Sundanese and Javanese, the researcher concludes that the prohibition on marriage between Sundanese and Javanese comes from the history of the Bubat War which created stereotypes and myths related to caste differences between the two tribes.

SUGGESTION

Suggestions for further research are to focus on the influence of the Bubat War on stereotypes between Javanese and Sundanese tribes, by involving the younger generation in interviews or surveys to explore their perceptions of tribal relations. This research also needs to consider the impact of globalization in changing people's views about the two tribes.

Obstacles that may be faced are difficulties in accessing valid historical sources, resistance from respondents regarding sensitive issues, and the influence of social changes that can influence findings that are more relevant to the modern context.

ACKNOWLEDGEMENT

During the process of writing this journal, we would like to thank Mr. Supriyono, S.Pd., M.Pd., and Mrs. Dra. Hj. Siti Komariah, M.Sc., Ph.D., who has provided invaluable guidance, support and direction. Completion of this journal would not have been possible without the assistance and knowledge provided.

The experience and knowledge that you provide is very influential in broadening our horizons and honing our abilities in this field. We feel very fortunate to be able to learn from Mr/Mrs who are so competent and dedicated in the world of education.

BIBLIOGRAPHY

- Achmad, W. (2019). PERANG BUBAT (1279). SAKA Membongkar Fakta Kerajaan Sunda Vs Majapahit. Solusi Distribusi Buku Cv.
- Ambarwati, A., & Faizal, F. K.(2022). Mitologi dalam Perkawinan Adat SukuJawa dengan Suku Sunda. Jurnal Litigasi Amsir, 9(2), 117-121.
- Andriyana, M. F. (2024). Pandangan Masyarakat Terhadap Tradisi Larangan Pernikahan Antara Orang Sunda Dengan Jawa. Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an, 5(2), 249-261.
- Afnan, D. (2022). Mitos Larangan Menikah antara Orang Jawa dengan Orang Sunda dalam Perspektif Masyarakat Modern Arif: Jurnal Sastra Dan Kearifan Lokal, 2(1), 157-176. <https://doi.org/10.21009/arif.021.10>
- Cahyadi, L. J. (2024). Mitos larangan menikah orang Jawa dan orang Sunda akibat peristiwa sejarah Perang Bubat perspektifUrf: Studi Kasus di Desa Purbahayu, Kecamatan Pangandaran, Kabupaten Pangandaran (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).
- Faizal, F. K. (2021).Perkawinanyang tidak diperbolehkan antara Suku Jawa dengan Suku Sunda.

- Habsy, B. A., Mufidha, N., Shelomita, C., Rahayu, I., & Muckorobin, M. I. (2023). Filsafat dasar dalam konseling psikoanalisis: Studi literatur. *Indonesian Journal of Educational Counseling*, 7(2), 189-199.
- Kasus, S., Kecamatan, T., & Kabupaten, C. (2024). Pandangan Masyarakat Terhadap Tradisi Larangan Pernikahan Antara Orang Sunda Dengan Jawa.5(2), 249–261.
- Nopriyanti, N., Nurwahidin, M., & Sudjarwo, S. (2022). Larangan Tradisi Perkawinan di Jawa: Jilu (Siji Jejer Telu). *Jurnal Pendidikan Dasar Dan Sosial Humaniora*, 2(1), 21-34.
- Uyun, N. (2023). Membaca mitos dan tradisi dalam konflik perkawinan beda etnis. *POPULIKA*, 11(1), 23-33.