



Reconciliation of the Javanese-Sundanese Marriage Myth through Symbolism

Endah Nurhawaeny ¹, Muhamad ²

¹ Muhammadiyah Cirebon University, West Java, Indonesia

² Gadjah Mada University, Yogyakarta, Indonesia

Corresponding Author. Email drmuhammad@ugm.ac.id

Abstract

Abstract. The phenomenon of marriage taboos between the Javanese and Sundanese ethnic groups serves as an example of a blend of myths, legends, and folktales. These myths influence the beliefs and attitudes of those who hold them.

Aims. The aim of this research is to understand modern society's perspectives on the taboo myths surrounding marriage between the Javanese and Sundanese, as communicated through symbolic interactions by local leaders in Yogyakarta, Surabaya, and Bandung.

Methods. This study employs a qualitative descriptive research design to describe the phenomenon of these taboos, drawing on detailed data collected in line with the research problem formulation. The findings indicate that, as part of the social reality, there still exists a small group of modern society who believe in these myths, while others are beginning to abandon the taboo myths surrounding Javanese-Sundanese marriages through the symbolic communication of street names by local leaders in Yogyakarta, Surabaya, and Bandung.

Conclusion. The data also shows that Javanese-Sundanese marriages do not pose a problem for divorce. This reality suggests that the passage of time will align with the persistence of myths, which will continue to thrive within Indonesian society's culture.

Keywords: Myth; Marriage; Sundanese; Javanese; symbolic communication



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INTRODUCTION

Myth or *mite*. In English, it is a type of folk prose story that is believed and considered sacred (Bascom in Danandjaja, 1966), which really happened in the past, not just in legends and fairy tales. (Danandjaja in Fauzan, 2020)

In some societies, myths are called local wisdom, an important part of the social belief system, and knowledge that arises from productive imagination. This means that the system will, of course, influence the community to manage other systems in their own natural and

cultural environment. Local wisdom was chosen because it was considered to be in harmony with the importance of protecting the environment in modern society. However, the view of rationalists tends to regard myth as a mystical, low culture, primitive, and unscientific. In fact, myths were considered language disorders and referred to as the infantile stage of human development centuries ago (Afnan et al., 2020; Karim, 2016).

But Levi-Bruhl (1857-1939), a French scholar, proved that the human mind has a controlling structure that provides a variety of possible choices but is limited by rules. In addition, H.J. Simpson explained that to prove something that is not necessarily true, it is possible to use facts. Basically, the explanation reveals that myths and irrational assumptions in society can be explained by scientific studies. (Karim, 2016)

In around 2014, Chapman University conducted a study to collect data on Americans' unreasonable beliefs. The results showed that 20% believed that fortune tellers were able to predict the future, then 30% believed that *Bigfoot* was related to the *Big Bang*, while 50% believed that ghosts occupied certain rooms in the house, while 45% agreed that the devil was the trigger for all the evil in the house, and 40% believed in natural selection. (Augusti, 2018) Basically, a myth is a folk tale believed to have happened in the past and presented narratively in the style of personification and allegory. Generally, in many countries, myths tell more about the figures of gods and saints. Although it is clear that most myths are not based on facts or scientific data.

For example, the emergence of fasting pigs in Depok City, West Java Province, in 2021 demonstrates that narratives laden with mystical elements can still attract the attention of modern society. However, it is relatively difficult to distinguish between legends, myths, and folklore. Simply put, folklore emphasizes the setting of time and place without being sacred or treated as fact by the community. Meanwhile, legends are traditional stories that are considered true to occur in the real world (Karim & Afnan, 2020)

However, it is actually relatively difficult to draw a common thread between myth and legend. Even when the status of myth as part of the religious apparatus is lost, the myth will take on the characteristics of more particulate folklore. This is because myths are closely related to rituals (Karim & Hartati, 2020). Especially in this article, the prohibition of marriage between the Javanese and Sundanese tribes is one example of a blend of myths, legends, and folklore. However, this phenomenon is not only rooted in the assumptions of traditional society, but also affects the life of modern society, even though it is relatively weak.

The myth of the ban on Sundanese marriage began during the Buddhist War. The event of the battle of Bubat (or it can be called Pasundan Bubat) was an attempt by the Majapahit kingdom to conquer the Sunda region as a form of political manifestation of the Palapa oath made by Gajah Mada (Muhammad Yamin in Firmansyah, 2021:4). The patih Gajah Mada plotted to marry Hayam Wuruk to the royal princess of the king of Galuh, but when he arrived, he was defeated instantly by the elephant mada.

Niskala Wastu Kencana, the younger daughter of Dyah Pitaloka, was said to be very angry and believed that Hayam Wuruk's proposal letter was just a ploy to trap and attack them. Niskala Wastu did not retaliate against Majapahit by sending war troops, but severed diplomatic relations between the two kingdoms, which ultimately damaged the relationship. The story of the Bubat war is considered to have damaged the Sundanese tribe's trust in the Javanese. Until the myth of the marriage ban between the Sundanese and Javanese tribes emerged and became the most popular folklore across generations (Karim et al., 2022).

However, myths in traditional weddings are not the only factor that scares the bride-to-be. It is the level of practice and assumptions that actually create their own imagination and invention so that it ultimately becomes a myth and a source of fear. As a result, these assumptions create the notion that couples will be in a bad state if their behavior violates or contradicts myths.

The existence of a myth rooted in the prohibition of marriage between the Javanese and Sundanese tribes draws attention to regional leaders who are closely related historically and geographically to the prohibition's origins. Among them are cultural reconciliation activities through the naming of roads carried out by the Governor of the Special Region (DI) of Yogyakarta, Sri Sultan Hamengkubuwono X, on October 3, 2017, followed by on March 6, 2018, in Surabaya, the names of Jalan Sunda and Jalan Prabu Siliwangi were inaugurated. Then, Ahmad Heryawan, as the governor, began his speech at the opening ceremony of the 2018 Java-Sunda Cultural Harmony. As well as the inauguration of Jalan Majapahit and Jalan Hayam Wuruk, on Jalan Diponegoro, Bandung City, Friday, May 11, 2018. (*Now there are Majapahit Street and Hayam Wuruk Street in Bandung*, 2018) Then it was strengthened again on Ridwan Kamil's Instagram after serving as the governor of West Java on December 8, 2021, by the Governor of West Java @ridwankamil, also supported by the Governor of Yogyakarta, Sri Sultan Hamengku Buwono X, who agreed with the West Java Provincial Government to continue to build a narrative of unity and peace.(Faizal, 2021)

Based on this background, the prohibition of marriage between the Sundanese and Javanese tribes, although initially there was a myth that was ingrained from the time since the Batat war, the leaders tried through the naming of the symbol of the location of the road to abandon the myth and focus on the value of national unity and peace.

Research on a similar topic was raised by Faizal, F.K., in 2021, entitled "Marriage That Is Not Allowed between the Javanese and Sundanese Tribes," focusing on the historical side. Meanwhile, this paper focuses on providing modern society with an understanding of the myth of the prohibition of marriage between the Javanese and Sundanese tribes, as reflected in the naming of a new road as a symbol of unity and peace by regional leaders. The purpose of this research is to understand modern society's views on the myth of marriage taboos between the Javanese and Sundanese tribes, and the implications of naming streets as symbols of unity and peace by regional leaders. It is hoped that this research can contribute to scientific development and serve as a new reference for other researchers who take up the same topic in the future.

METHODS

This research is a descriptive qualitative study that describes the taboo phenomenon using detailed data collected in accordance with the formulation of the research problem. This method was chosen because it is suitable for the topic and type of data to be taken, especially related to behavior and attitudes. Qualitative research uses a theoretical foundation that focuses on a phenomenon (Moloeng, 2017). The term is used in a general sense to refer to subjective experience, especially related to one's consciousness and perspective.

In the view of qualitative research, the scientificity of the research is assessed by the consistency of the underlying thinking framework, even though it does not require mathematical calculations (Mulayan et al., 2013). The formulation of the problem in this study emphasizes the prohibition of Sundanese marriage as a myth and the symbolic communication of leaders through the naming of streets in Yogyakarta and Bandung. After that is achieved, only then can the method used be determined, whether qualitative or quantitative. Especially in this study, data were collected through observation of street naming in Yogyakarta, Surabaya, and Bandung, as well as through previous research literature.

Observation is defined as a method of collecting data (Bajari, 2015). In this study, the observation is structured, with the author collecting data on Sundanese and Javanese marriages and the level of influence on the continuity of the marriage. Meanwhile, literature studies

present data based on literature obtained by researchers, such as books, articles, and published journals. After the data is collected, it is reduced and then presented, after which conclusions are drawn (Kardiyati & Karim, 2020).

Data analysis is an effort to organize data, then sort it so that it can be processed and synthesized, allowing a pattern to emerge that identifies important parts, which can then be shared with others (Bogdan & Biklen in Moleong, 2017). That way, analysis is used to interpret the material collected to form a certain impression (Emzir, 2016). The flow of this research analysis began with the influence of symbolic communication between three leaders through the naming of streets in three major cities on the myth of the prohibition of marriage between the Sundanese and Javanese tribes, and whether there was an effect on the increase in divorce in BPS (Central Statistics Agency) data records between 2017 and 2022.

DISCUSSION

This research produced several findings that were presented in chronological order in accordance with the formulation and objectives of the research, which are as follows:

Myths Can Adapt to New Knowledge

Mythology is a term composed of two words: *myth* and *logos*. Angelina, in Yunita & Sugiarti (2019), explains that Claude Levi-Strauss holds that the smallest unit of language is a mytheme.

Miteme (mytheme), as the smallest element in the construction of mystical discourse, can serve as an intermediary for the story's meaning, describing the actions and events experienced by the characters. The meaning obtained from myth can be in the form of a sign that has value in a certain context that can give rise to important figures in the myth, and has a sacred, important, respected and believed existence by the owner of the myth (Angelina, 2018: 43). In his analysis of myths, Claude Levi-Strauss does not distinguish between models or ways of thinking of modern people, because both have the ability to recognize their environment, recognize the resources that support it, and also know ways to make good use of it (Rafiek, 2012).

Myths are a part of folklore that always appear in the cultures of people everywhere. Especially in traditional or pre-literate societies (Ayatullah, 2012). The stories told in myths are not only limited to fairy tales, but also contain interpretations of the origins of the world, humans, and nations, which are expressed in an unreal way. This thinking is in line with Huck

(in Wulandari, 2011) who classifies the scope of myths into three types based on the content told, namely (a) creation myths are myths that tell the beginning of an event or origin, (b) nature myths are myths that explain natural things such as earth formation, stars, weather changes, and animal characteristics, (c) Hero myths are myths that tell the story of a character who becomes a hero because of his qualification with certain miracles beyond the human ratio. (Yunita & Sugiarti, 2019) Meanwhile, in this study, the discussion is more directed towards the creation myth, including its role in religion.

Mythology is part of the foundation of every religion in the world, regardless of the form and story it contains. Although considered fictional, myths sometimes contain truths about humans. In addition to being ambiguous, myths are also not eternal because they adapt to changes and developments in knowledge and the human environment. Some common themes are shared by almost all cultures around the world. Usually, the themes and values raised have developed into rules and traditions that must be obeyed to respect gods and nature, which are eventually inherited (and distorted in the process) from generation to generation (Kardiyati & Karim, 2020).

Most Indonesians hold strong beliefs in myths (Angeline, 2015), although a small group does not believe them because they are contrary to reason and science. Even so, myths play an important role in the lives and behaviors of modern society because the values they convey include truth (Parinduri et al., 2020).

That belief also applies to modern people. The nature of modernity itself means that society can adapt to the dynamics of changing times, which, of course, differ for each person (Kardiyati & Karim, 2020).

As revealed by Giddens (in Basra, 2016), modern life is distancing the social and traditional order of life in an unprecedented way. Broadly speaking, the characteristic of modern society is that it always responds to every incident with reason, science, and rationality in its life (Soekanto in Basra, 2016).

These advances have clearly changed society's social thinking framework, where people are now more dependent on themselves than on others or on other lives. The implication is that there is an erosion of the theological dimension, with people no longer relying on religious rituals.

In contrast to myths, religion is a mystical projection that is believed to make a person

feel spiritually close. Stories in religion are used as lessons to interpret an event that occurs, as well as to be a guide in the future. Whereas in the past, spirituality was integral to every aspect of life. In Islam, scholars explain myths as superstition. The bad impact of believing too much in myths is to destroy faith in God and make Muslims close to polytheism. In addition, myths can lead a person to seek out shamans and the like to overcome the calamity they believe in.

In Islam, Surah An-Nas and Al-Falaq in the Qur'an are sometimes used as amulets to protect them from various superstitions. Prayer is also a form of effort that can be used to overcome this, in addition to reading the holy verses of the Quran as an introduction. However, nowadays humans face various kinds of things with a rational mind, so that every aspect is studied with reason. Therefore, religious teachings that are considered meaningless are discarded as a form of rationalism. So any reasonable occurrence will be accepted even though the logic and evidence must be found by themselves (Karim, 2019; Karim, 2017), so that using rational reason is important so as not to be rash.

Marriage is one of the sacred things, especially in Indonesia, where people have a high cultural background. Although the myths in the marriage tradition are often refuted by facts, the social reality still finds a small group of modern people who believe in them. In other words, even as time progresses, beliefs about myths will remain. An example of a myth that most often appears and is firmly rooted in society is the prohibition of marriage relations between the Javanese and Sundanese tribes. The myth began with the Bubat War during the Majapahit period.

Symbolic Interactionism

The history of symbolic interactionism theory cannot be separated from the thought of George Herbert Mead. He was a person who had original thinking and made a record of contributions to social science by launching "the theoretical perspective," which, in its development, became the forerunner of the "Theory of Symbolic Interactionism". In its development, Mead was known as a sociologist for the science of sociology. During his lifetime, Mead played an important role in developing the perspective of the Chicago school, which focused on understanding the interaction of social behaviors and the need to examine internal aspects as well. In the terminology Mead had in mind, any nonverbal cues (such as body language, physical movements, clothing, status, etc.) and verbal messages (such as words)

that are mutually interpreted by all parties involved in an interaction are significant symbols. The above explanation shows that Mead is deeply socially interested, and the ultimate goal is to mediate and interpret the *society* in which the individual resides.

A brief explanation of the three basic ideas of symbolic interactionism, including: (1) Mind (*Mind*) is the ability to use symbols that have the same social meaning, where each individual must develop their thoughts through interaction with other individuals. (Citraningsih & Noviandari, 2022). The stages are in the realm of *Mind*, which is impulse, meaning one's will, and perception means that one begins to do their analysis (Tiara & Lasnawati, 2022) (2) Self (*self*) is the ability to reflect on each individual from the judgment of other people's points of view or opinion,

The theory of symbolic interactionism is one of the branches of sociological theory that posits about the *self* and the outside world, and (3) Society is a network of social relations that is created, built, and constructed by each individual in society and each individual is actively and voluntarily involved in the behavior they choose, which ultimately leads human beings in the process of taking role in society. "*Mind, Self, and Society*" is George Herbert Mead's most famous work, focusing on the three themes that frame the discussion of symbolic interactionism. The three themes of George Herbert Mead's concept of thought that underlie symbolic interaction include:

1. The importance of meaning for human behavior,
2. The importance of the concept of self
3. The relationship between individuals and society. (Tiara & Lasnawati, 2022)

Description and Series of Wedding Customs of the Sundanese and Javanese Tribes

The following is a brief description in the form of a table about the series of peak wedding processions that are usually held by the Indonesian people, both from the Sundanese and Javanese tribes, quoted from the Bridestory.com page:

Table 1. Wedding Procession of Javanese and Sundanese Tribes

Number	Sundanese tribe		Javanese	
	Process Name	Description	Process Name	Description
1	<i>The Bride Groom</i>	Welcoming the bride and groom	<i>The Wedding Dress, A Beautiful</i>	The bride was escorted to the wedding, The bride and groom

			<i>Flower Garden, To be reconciled, to be reconciled, to be reconciled,</i>	are invited to the wedding, Handover of the bride
2	<i>A Tribute to the Beatitudes</i>	Hanging jasmine flowers to the groom	<i>Not to be outdone</i>	Breaking raw chicken eggs by being stepped on by the groom
3	<i>Squirming Harpery</i>	Skewers from burnt dried coconut leaf bones	<i>Sinduran</i>	The bride was wrapped in sindur cloth and then escorted to the wedding by the bride's father
4	<i>Front door</i>	Knocking three times and then continuing with questions and answers using Sundanese rhymes	<i>Weight Loss</i>	The bride's father reacts to the bride and groom to weigh
5	<i>Scrambled eggs</i>	Breaking an egg by being stepped on by the groom	<i>Drink Rujak with</i>	<i>Rujak degan</i> is a drink from shavings (young coconut)
6	<i>Scope</i>	The parents of each bride and groom feed the bride and groom	<i>Squirting</i>	The groom spills coins and basic necessities in the form of rice or other seeds to his wife
7	<i>A Lie</i>	The bride and groom pull each other on a grilled chicken	<i>Düsseldorf</i>	The bride and groom bribed each other three times
8	<i>Let Go of the Pigeons</i>	The bride and groom bring pigeons to be released together	<i>Sungkeman</i>	Struggling to ask for blessings in front of the parents of each bride and groom
9	<i>Saweran</i>	The bride and groom were showered with coins, sweets, and rice/grains		

Every tribal wedding ritual (especially) has a purpose and meaning to keep the family intact and remain harmonious, and each process carries the local wisdom of the bride-to-be.

For example, in a series of Sundanese weddings that begin with *meuleum harupat*, it
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symbolizes that the two brides must be able to solve all problems together. Likewise, the ritual of *opening the door* has a philosophical meaning for the arrival of a new family that is accepted, respected, and appreciated by others.

A similar series of Sundanese and Javanese weddings is *nincak endok* (Sundanese) and *ngidak endok* (Javanese), both of which step on eggs. The philosophical meaning of this procession is a symbol of a wife who serves her husband, and it means the hope of fertility in Java. Furthermore, *the huap scope* symbolizes the last feed given by parents. The philosophical meaning in the Sundanese tradition is a sign of affection for parents, children, and daughters-in-law, who are no different. In addition, there is a *bakakak hayam pabetok* ceremony, which is carried out by distributing the mana obtained to be enjoyed together.

Then the process of *releasing pigeons* is a procession, a symbol of independence. Another procession is *saweran*, which is scattering coins, sugar, rice, or grains in a series of events. This procession means prosperity or enjoying the sweetness of life after marriage. The philosophical meaning of the series of marriage processes between the Javanese and Sundanese traditions is the same, although it is expressed differently. Even so, there are some traditional Javanese wedding rituals that are not in the series of Sundanese traditional weddings, for example, the *balangan gantal procession*. The procession, which is unique to the Javanese wedding tradition, is that the groom throws a pillow at the bride's chest, then the pillow is directed to the groom's knees as a symbol of devotion to the husband.

Then there is *the sinduran*, which symbolizes the courage of the bride and groom to live a post-marriage life with enthusiasm and passion. During the sindur, the bride and groom will be wrapped in a sindur cloth and escorted by the bride's father to the wedding. Another procession that only exists in the Javanese wedding tradition is *the weigh-in*, where the bride's father will weigh the bride and groom by carrying them on their lap.

After that, the mother of the bride and groom went up to the wedding stage and asked who was heavier between the brides. This means that there is no difference in the feelings of the father and mother of each bride. The next process is the ritual of *drinking rujak degan*, a ritual in which young coconut rujak is drunk from a glass, taken in turn, starting with the father, then the mother, and then the two brides. Young coconut water symbolizes the holy day that purifies the souls of the whole family. Then, the *kacar-kucur* ceremony, where the groom will pour coins on the bride, along with basic necessities such as rice or grains. This procession is a symbol of the groom's responsibility to provide for the family.

The peak procession in the Javanese traditional wedding is *the dulangan*, a procession of the bride and groom, who exchange three blessings, symbolizing their mutual support and love until old age. The final process of the traditional Javanese wedding is sungkeman, where the bride and groom lie before their parents to show the respect they have nurtured from childhood through adulthood, as they begin a new life with their partner. The Sundanese and Javanese peoples have their own unique traditional heritage that varies in number and form.

For example, certain symbols are used to convey a message based on a specific system. Of course, differences in tribal cultural backgrounds, but living in the same area will create an adaptation of communication patterns and rules that apply in both communities. Moreover, culture is an offering to everyone who has a clear mind and a big soul.

Local wisdom reflects the life of a group of people who are part of the community's culture. Local wisdom, inherited from generation to generation by ancestors through folklore, songs, and traditional games, is an intellectual heritage rooted in their life experiences. They collected all these experiences, along with their understanding of the natural conditions and cultures in which they lived.

The myth of a marriage taboo between the Sundanese and the Javanese is part of the local wisdom of the Indonesian nation, with its rich cultural diversity, languages, and customs. This taboo will probably be eternal because it is a view from the past that needs to be addressed properly as a national identity to have a positive impact. In addition, local wisdom is always related to a community's cultural characteristics.

Symbolic communication of the regional leaders of Central Java, East Java, and West Java

According to the historical sequence, the Battle of the Bulge is set in the kingdom of Majapahit, located between the roads of Central Java, West Java, and East Java. Meanwhile, the people of West Java at that time were called the Sunda Galuh kingdom, Padjajaran, or the Sunda kingdom. So it is certain that these three regions have historical connections to the myth of the prohibition of Javanese-Sundanese marriage, which remains inherent in the community, including modern society.

The naming of roads in the city of Yogyakarta is "Jalan Padjajaran and Jalan Siliwangi". The naming of the road was carried out by the Governor of the Special Region (DI) of Yogyakarta, Sri Sultan Hamengkubuwono X, who was also attended by the Governor of West

Java, Ahmad Heryawan, on October 3, 2017

"It is time for cultural reconciliation to reunite this archipelago, so that there are no more prejudices and grudges between the nation's children," said the Governor of Yogyakarta, accompanied by the governor of West Java and representatives of the governor of East Java. (*Siliwangi and Padjajaran Officially Become Street Names in Yogyakarta*, 2017)

Naming of streets in Surabaya: "Jalan Siliwangi and " Jalan Pasundan". 3 The Governor was present at the inauguration of these two roads on March 6, 2018.

"We, the people of East Java, are grateful for the greatness of Kang Aher's soul, as well as Sri Sultan Hamengku Buwono X, in facilitating this meeting," explained the Governor of East Java.

In line with the Governor of East Java, the Governor of West Java also stated that, after being initiated in Yogyakarta, the inauguration of the names of Jalan Siliwangi and Jalan Pasundan in Surabaya has helped resolve the barrier between the two major tribes in Indonesia: Java and Sundanese.

"This is cultural reconciliation, historical reconciliation, reconciliation between the major ethnicities of Java and Sunda, and of course, this reconciliation has a very big influence on the unity and unity of the nation," said Dr. (H.C.) H. Ahmad Heryawan (*Three Governors Inaugurate Jalan Siliwangi and Jalan Pasundan in Surabaya*, 2018)

Meanwhile, the naming of Majapahit and Hayam Wuruk streets in Bandung was attended by the Governors of East Java and Central Java on May 11, 2018.

"The king's daughter wears a crown, her sparkle is captivating to the eye, the harmony of Javanese-Sundanese culture, proof of Indonesia's diversity."

"Traveling to the city of Surabaya, stopping at Yogyakarta, let's do cultural reconciliation, for the progress of our beloved nation," said West Java Governor Ahmad Heryawan.

Meanwhile, the governor of Central Java, "Yogyakarta" hopes that cultural harmony activities can foster, cultivate, and grow cultural and artistic customs in the region. In addition, this harmonization can revive local cultural values," said the Governor of Central Java.

Meanwhile, the Governor of East Java, Soekarwo, who was also present on this occasion, said that the people of East Java wanted to solve the problems that had occurred for 661 years. Because, according to him, it can be an example. "Cultural solution is the best solution among

other means of solution".

"Culture can clean up existing impurities," said Pakde Karwo, the nickname of the Governor of East Java. (*Now there are Majapahit Street and Hayam Wuruk Street in Bandung*, 2018)

The names of the streets of Padjajaran, Siliwangi, and Pasundan in Yogyakarta and Surabaya, if examined through the lens of symbolic interactionism, are directly related to the names of the Sunda kingdom or the Galuh kingdom, another name for the Padjajaran kingdom. Siliwangi is one of the names of the king of the Sunda kingdom of Galuh. While Pasundan is a name derived from "*Pasundanan*".

Likewise, when in Bandung, the naming of Majapahit and Hayam Wuruk streets is used. Majapahit refers to the kingdom of Majapahit, while Hayam Wuruk is the name of the king during the reign of Hayam Wuruk, with Gajah Mada as the patih, in the events of the Bubat war.

The naming of the five street names above, if studied using George Herbert Mead's theory of symbolic interactionism with three discussions of Mind, Self, and Social, then in the study of the mind, the listener will be familiar with the planting of the above road and remember the Bubat war. From the *side of Self*, because they are aware that Bubat is history and the three leaders gave the name of the street with the intention of a symbol of peace and harmony between the two tribes, the community is calmer and can accept both of them in the geographical position of the island of Java, and as historical actors. And from the *social side*, people have understood that differences are a plurality that reflects the wealth of the nation, so that even though different tribes can still communicate with each other, individuals and groups can still communicate with each other.

Table 1 Javanese Marriage Data

Husband's ethnicity	Wife's ethnicity																										
	Arab	Batak	Malay	Minang	All from South Sumatra	Others from Sumatra	Betawi	All from Banten	Sunda	Chinese	Cedion	Jawa	Madura	Bali	All Nusa Tenggara	Dayak	Other from Kalimantan	Others from Sulawesi	Bugis/Makassar	All from Maluku	All from Papua	Foreign	Total				
Arab	111	2	1	1	0	1	1	0	1	0	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	124
Batak	2	269	7	5	1	3	2	0	4	1	0	33	0	0	0	1	1	0	0	0	0	0	0	0	0	0	331
Malay	1	5	105	6	2	2	2	0	5	0	0	18	0	0	0	1	2	0	0	1	0	0	0	0	0	0	211
Minang	1	4	0	215	2	3	3	0	5	0	0	13	0	0	0	0	0	0	0	0	0	0	0	0	0	0	254
All from South Sumatra	0	0	2	1	177	6	2	0	5	0	0	13	0	0	0	0	0	0	0	0	0	0	0	0	0	0	206
Others from Sumatra	1	4	2	3	5	227	2	1	5	0	0	15	0	0	0	0	0	0	0	0	0	0	0	0	0	0	267
Betawi	0	1	1	2	1	2	194	1	30	0	0	32	0	0	0	0	0	0	0	0	0	0	0	0	0	0	267
All from Banten	0	0	0	0	1	1	168	4	0	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	180
Sunda	0	2	4	3	4	5	27	5	1457	1	1	61	0	0	0	1	1	0	1	1	0	0	0	0	0	0	1575
Chinese	0	1	1	0	0	0	1	0	2	99	0	5	0	0	0	1	0	0	0	0	0	0	0	0	0	0	113
Cedion	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	75
Jawa	4	23	22	13	16	18	38	5	81	2	1	3965	10	3	5	6	14	5	2	9	7	2	1	0	0	0	4250
Madura	0	0	1	0	0	0	0	0	1	0	0	15	319	0	0	0	1	0	0	0	0	0	0	0	0	0	339
Bali	0	0	0	0	0	0	0	0	0	0	0	4	0	0	171	1	0	0	0	0	0	0	0	0	0	0	178
All Nusa Tenggara	0	1	1	0	0	1	1	0	1	0	0	8	0	1	318	1	0	1	0	1	2	1	0	0	0	0	330
Dayak	0	0	1	0	0	0	0	0	1	0	0	3	0	0	0	106	1	1	0	0	0	0	0	0	0	0	115
Other from Kalimantan	0	1	2	0	0	0	0	0	1	0	0	10	0	0	0	2	153	3	0	2	0	0	0	0	0	0	175
Others from Sulawesi	0	0	0	0	0	0	0	0	1	0	0	4	0	0	1	1	84	0	1	1	0	0	0	0	0	0	100
Bugis/Makassar	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	45	9	4	1	0	0	0	0	54
All from Maluku	0	0	2	0	0	1	1	0	2	0	0	12	0	0	1	1	4	4	1	932	11	1	0	0	0	0	147
All from Papua	0	0	0	0	0	0	0	0	1	0	0	7	0	0	1	0	0	1	5	9	275	4	1	0	0	0	307
Foreign	0	0	0	0	0	0	1	0	1	0	0	4	0	0	1	0	0	0	1	1	4	63	1	0	0	0	78
Total	121	316	218	251	211	272	275	183	1609	105	73	4236	332	176	329	122	181	102	55	333	312	73	108	5	10000	0	109

Source: Population Census 2010 data files, BPS—Statistics Indonesia.

The Impact of Naming Streets as a Symbol of Harmony and Peace on Marriage

Marriage research on ethnic differences is very difficult to find credible data for; even statistical data is not available, but the author can at least use some of the following data. The study of marriage between the Sundanese and Javanese tribes had previously been studied by Utomo and Mc. Donald, in the 2010 Indonesian population census data, as reported by the news (*Data on How Many Sundanese People Marry Javanese*, 2021) and YouTube accounts (*How Many Sundanese Marry Javanese?* | *Open Data*, 2022)

Meanwhile, if studied through BPS (Central Statistics Agency) data, the problem of divorce or household rifts in Central Java, East Java, and West Java does not have any firm definition of ethnic differences as a divorce problem. The following is the statistical data on divorce in each province.

Table 2. Statistical Data on Causes of Divorce in Bandung, West Java

Jumlah Perceraian Menurut Kawin Paksa, Murtad, Ekonomi, Lain-lain dan Kabupaten/Kota di Provinsi Jawa Timur, 2022					
Kabupaten/Kota Regency/Municipality	Kawin Paksa Forced Marriage	Murtad Apostate	Ekonomi Economy	Lain-lain Others	Jumlah Total
Kota/Municipality					
Kediri	1	35	13	-	3,312
Blitar	...	...	...	...	...
Malang	10	7	4,219	-	6,074
Probolinggo	8	1	978	-	3,025
Pasuruan	10	5	1,078	-	2,517
Mojokerto	...	...	...	...	...
Madiun	2	70	2,449	-	6,540
Surabaya	1	26	2,087	-	5,804
Batu	...	...	...	...	...
Jawa Timur	178	252	34,499		89,093
Sumber/Source : Kementerian Agama RI, Dirjen Bimas Islam/Ministry of Religious Affairs, Directorate General of Islamic Community Guidance					

<https://jatim.bps.go.id/statictable/2023/07/25/3032/jumlah-perceraian-menurut-kawin-paksa-murtad-ekonomi-lain-lain-dan-kabupaten-kota-di-provinsi-jawa-timur-2022.html>

<https://opendata.jabarprov.go.id/id/dataset/jumlah-kasus-perceraian-berdasarkan-faktor-penyebab-di-jawa-barat>

Table 3. Statistical Data on Causes of Divorce in Yogyakarta, Central Java

Kabupaten/Kota Regency/Municipality	Faktor Perceraian - Zina	Faktor Perceraian - Mabuk	Faktor Perceraian - Madat	Faktor Perceraian - Judi	Faktor Perceraian - Meninggalkan Salah satu Pihak	Faktor Perceraian - Dihukum Penjara
Kulon Progo	3	2	-	3	78	1
Bantul	3	4	-	-	107	2
Gunung Kidul	1	2	-	3	205	4
Sleman	3	8	-	4	250	2
Kota Yogyakarta	1	3	-	-	95	-
DI Yogyakarta	11	19	-	10	735	9

id	kode_provinsi	nama_provinsi	wilayah_pengadilan_agama	faktor_penyebab	jumlah_perceraian	satuan	tahun
1	32	JAWA BARAT	BANDUNG	MABUK	11	KASUS	2017
2	32	JAWA BARAT	BANDUNG	JUDI	1	KASUS	2017
3	32	JAWA BARAT	BANDUNG	MENINGGALKAN SALAH SATU	504	KASUS	2017
4	32	JAWA BARAT	BANDUNG	POLIGAMI	112	KASUS	2017
5	32	JAWA BARAT	BANDUNG	KEKERASAN DALAM RUMAH TANGGA	39	KASUS	2017
6	32	JAWA BARAT	BANDUNG	PERSELISIHAN & PERTENGKARAN TERUS MENERUS	3102	KASUS	2017
7	32	JAWA BARAT	BANDUNG	KAWIN PAKSA	338	KASUS	2017
8	32	JAWA BARAT	BANDUNG	EKONOMI	1313	KASUS	2017

https://www.bps.go.id/indikator/indikator/view_data_pub/3400/api_pub/aWhSR0ViS3hxc1hWZlZEbExjNVpDUT09/da_04/3

From the above statistical data, it can be concluded that the difference in ethnicity during marriage between the Surabaya, Yogyakarta and Bandung areas does not have a big effect on divorce strictly but can be included in the percentage if calculated at statistical points of other factors.

CONCLUSION

The taboo of marriage between the Javanese and Sundanese tribes originated from the Bubat war which occurred in 1357 AD. The background of the taboo was due to the large number of victims who died, the majority of whom came from the Sunda Galuh kingdom. Niskala Wastu Kencana as the crown prince of the Sunda Galuh kingdom replaced his father Prabu Linggabuana as the new king. The prolonged heartache made Niskala angry and forbade all his people from establishing relations with the Majapahit people. For modern society, the prohibition of marriage between Javanese and Sundanese people is a mere myth because in reality, ancient manuscripts have never been found as a scientific foothold that expressly mentions the prohibition.

After conducting a search, it was not found that the marriage of two different tribes, Sunda and Javanese, was the main problem of divorce. However, there are still some modern people who believe that the myth of the ban on marriage in Sundanese Java still exists and is valid to this day. Despite all that, the romance between Java and Sunda does not always end in failure.

A marital relationship cannot be seen solely in terms of race, but in terms of the maturity of one's behavior. The wedding journey depends on each person's personality, not their ethnic background. It must be understood that each tribe has different traditions and cultures.

Therefore, every individual must be able to be wise in responding to myths that develop and are firmly rooted in society. According to the author, instead of being swept away in negative

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