

## ETHICAL VALUES IN THE MYTH OF MARRIAGE PROHIBITION IN THE MONTH OF *SURO*

Hanif Fitri Yantari<sup>1\*</sup>, Danur Putut Permadi<sup>2</sup>

<sup>1</sup>Universitas Islam Negeri Raden Mas Said Surakarta, Jawa Tengah, <sup>2</sup>Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Jawa Timur

<sup>1\*</sup>[haniffitriyantari@gmail.com](mailto:haniffitriyantari@gmail.com), <sup>2</sup>[pututpermadidanur@gmail.com](mailto:pututpermadidanur@gmail.com)

### ABSTRACT

This research aims to see how the myth of the prohibition of marriage in the month of *Suro* exists in Javanese society in Alun-alun Kidul, Pucangan, Kartasura, Sukoharjo. The method used in this research is descriptive analytic-qualitative with field research. This research was conducted in Alun-alun Kidul village, with the reason that this village is still included in the ring one area of the capital site of the Islamic Mataram kingdom, which is known as the heart of Islamic culture in Java. Interview and observation are the data collection techniques used in this research. The results of this study show that the myth of the prohibition of marriage in *Suro* month that is still believed by the community has values that can be applied in everyday life. Through Franz Magnis Suseno's Javanese ethics, it contains the theory of social harmony ethics and wisdom ethics.

Keywords: *Ethics, Myths, Prohibition of marriage in the month of Suro*

### A. INTRODUCTION

Discussing marriage is inseparable from the general problems faced by society today. Problems that include interfaith marriage or separation due to death and divorce are justified according to religion and state regulations (Permadi, 2022). Marriage is one of the important events that humans face in their lives. Because marriage is a very sacred event because in human life there is a change from adolescence or single to married life.

In Javanese culture, marriage issues are also regulated. The dialectic between religion and local culture, such as the implementation of marriage in Javanese local culture, has led to prohibitions and rules in marriage, one of which is the myth about the prohibition of marriage in the month of *Suro*. According to the myth, getting married in the month of *Suro* is a taboo.

The definition of myth itself is a belief that exists in society (Yantari & Permadi, 2023). Myth comes from the Greek *muthos* which means from mouth to mouth, or in other words, informal stories of a tribe that are passed on from one generation to the next (Angeline, 2015). Meanwhile, according to Tihami, myths are stories of a nation about ancient gods and heroes, which contain interpretations about the origins of the universe, humans, and the nation itself and contain deep meanings expressed in a supernatural way (Humaeni, 2013). The myth is in the form of folklore that is considered sacred which has magical value. Myths also contain experience, wisdom, and cultural values. The method of teaching

through culture through folklore containing moral messages has been done since thousands of years ago, the same story continues to be passed down from generation to generation so that it experiences distortion in its delivery, and the truth is no longer known.

Research on the myth of the prohibition of marriage in the month of *Suro* has indeed been carried out by many previous researchers. But most of them focus on the view of Islamic law, not the view of philosophy. Some of them emphasize philosophical historical factors and the views of community leaders or scholars regarding the myth of the prohibition of marriage in the month of *Suro*. Such as the work of (Syaifudin, 2017) regarding the philosophical historical background and the views of community leaders regarding the custom of prohibiting marriage in the month of *Suro*, historically Javanese people do not want the month of *Suro* to be used as a month for fun, one of which is a wedding event that is identical to a big party. While philosophically, the behavior of the community is a symbol of respect for the great story that occurred in the month of *Suro*, so it is better if it is used to contemplate and be concerned about the events that occurred in the month of *Suro* in ancient times. (Muhammad Isro'i, 2012) on the factors that encourage people not to marry in Muharram and the views of local scholars regarding marriages held in Muharram.

In addition, there are also those who discuss the prohibition of marriage on certain days, dates and months in the Kitab Primbon. There are good-bad days, dates, and months according to the Javanese calendar to hold a wedding, if what has become a provision is violated, there is a very large chance that in the future there will be a lot of trouble. For example, it is forbidden to perform weddings on Monday, Tuesday in the months of Zulhijah, Muharram, and Safar because they are bad days; it is forbidden to perform weddings on Muharram 13 because on that date the Prophet Ibrahim as was burned by King Namrud; there are four bad months to perform weddings, namely Muharram, Rabiul Awal, Ramadan, and Zulkaidah if violated the consequences will often quarrel, one of the partners will die, major disasters, and often quarrel by (Riza, Rahmawati, Rama, & Al-Maliki, 2018). (Khamid, 2017) on the view of Islamic law on the myth of marriage in the month of Muharram (*Suro*), which before carrying out a marriage must calculate the *neptu dina*, *neptu pasaran*, *neptu bulan*, and *neptu tahun*, is best for carrying out marriage and has the belief that the day, month or year has sacred value, then it is contrary to Islamic sources (Al-Qur'an and Hadith of the Prophet Muhammad Saw) because it includes shirk. (Muhammad Nur Ihwan Ali, 2013) on the factors of the prohibition of marriage in the month of *Suro* for *kejawen* believers, especially Abdi Dalem Kraton Yogyakarta and the view of Islamic law regarding the prohibition. (Nasir, 2016) on the public perception of the myth of the marriage ban and the view of Islamic law on the myth of the marriage ban. (Mustafid, 2018) on the traditional marriage myth of Sibiruang Village in terms of Islamic law. (Dina Rizki Kurniyawati, 2017) on the views of community leaders and the effects of the Kebo Berik marriage myth. (Mohamad Ziad Mubarak, 2017) on the tradition of Javanese customary marriage prohibitions in terms of Islamic law. (Aneka Tri Puji Lestari, 2019) on the review of 'urf on the prohibition of marriage in the month of Selo. From the above phenomenon, this article will focus on the ethical value aspect in the myth of the prohibition of marriage in *Suro* month in Alun-alun Kidul Village, Pucangan, Kartasura, Sukoharjo. The choice of location in Alun-alun Kidul Village is because this village is included in the ring of one of the capital sites of the Islamic Mataram kingdom, which in fact became the heart of Islamic culture in Java. This capital site is now also protected and is a cultural heritage. The village is also close to the PTKIN campus in the Surakarta Prefecture, namely Raden Mas Said State Islamic University Surakarta. So this research becomes interesting because

of the existence of the UIN Raden Mas Said Surakarta campus whether it affects the understanding of the myth of getting married in the month of *Suro* that has existed for generations.

This research is important to do in order to provide a new understanding of the ethical value of the myth of the prohibition of marriage in *Suro* month. Research on the myth of the prohibition of marriage in the month of *Suro* has indeed been conducted by many previous researchers. But most of them focus on examining the myth of the prohibition of marriage in the month of *Suro* in the view of Islamic law. Although some have discussed the myth of the prohibition of marriage in the month of *Suro*, none of these works have focused on discussions related to value philosophy. This research focuses on the ethical values contained in the myth of marrying in the month of *Suro* in Alun-alun Kidul Village. In addition to being expected to have a depth of analysis, it is also expected to be able to provide a description of the meaning of the myth of the prohibition of marriage in the month of *Suro* and the ethical values contained in the myth of the prohibition of marriage in the month of *Suro* which is still believed and practiced in Javanese society in Alun-alun Kidul Village, Pucangan, Kartasura, Sukoharjo. It also provides a new color in value philosophy research because the analysis uses Franz Magnis Suseno's Javanese ethics theory.

## **B. METHODS**

This research uses a qualitative approach with field research. In collecting data, this research uses observation, interview, and literature study methods. This research uses two data sources, namely primary and secondary. Primary data was collected through direct searches in the field through observation and interview methods. Interviews were conducted with informants who were divided into two groups, namely key informants and ordinary informants. Key informants were taken from residents who have a lot of information about the myth of the prohibition of marriage in *Suro* month, while ordinary informants were taken from residents of Alun-alun Kidul Village in general. Secondary data sources in this study come from library research from various sources related to the myth of marrying in *Suro* month.

Furthermore, data analysis techniques use descriptive methods, this method is useful for describing and providing an overview of the situation and conditions in society. This descriptive discussion can later provide an overview of the meaning and ethical values in the myth of the prohibition of marriage in the month of *Suro* in Alun-alun Kidul Village, Pucangan, Kartasura, Sukoharjo (Tarjo, 2019). In addition, this research also uses the hermeneutic method. This method will focus on explaining the myth of the prohibition of marriage in the month of *Suro*, which will be connected to Franz Magnis Suseno's theory of Javanese ethics. So that later a correct understanding will be obtained (Bakker & Zubair, 2021).

## **C. RESULTS AND DISCUSSIONS**

### **Understanding the Myth of the Prohibition of Marriage in the Month of *Suro***

This research was conducted in Alun-alun Kidul Village, Pucangan, Kartasura, Sukoharjo. The lifestyle of the community tends to be modern with the livelihood of the majority of the population as employees. The religion that develops in this village is predominantly Islam. However, the myth of the prohibition of marriage in *Suro* month is still believed and applied in this village. The month of *Suro* itself is one of the months that must be avoided for Javanese people if they want to hold a wedding.

The understanding of the prohibition of marriage in the month of *Suro* is a prohibition that cannot be separated from history in ancient times. The history of the emergence of the term *Suro* month as an

unlucky month cannot be separated from the historical background of the old kingdom as in the writing of (Suwaidi & Abu Aman, 2011), in ancient times the month of *Suro* became a month to hold a ritual to bathe the palace heirlooms in parts of Java, the ritual of bathing the palace heirlooms became a pleasant tradition, because the people could see the tradition firsthand. So that the ritual held by the palace is not quiet, the palace creates a stigma about "haunted" in the month of *Suro*. The tradition of bathing crises and other heirlooms becomes an event to foster a sense of loyalty of the people to the palace. The myth of the awesomeness of the month of *Suro* is increasingly blowing so that people do not hold activities such as celebrations that can interfere with palace events. And until now the belief that holding an event in the month of *Suro* can bring bad luck is still held by most Javanese people.

Similarly, the community in Alun-alun Kidul Village, Pucangan, Kartasura, Sukoharjo, the majority of its citizens are Muslim and this village is close to the UIN Raden Mas Said Surakarta campus, but the influence of *kejawen* (everything related to Javanese customs and beliefs) from the Kartasura Palace is still strong, so the myth of the prohibition of marriage in the month of *Suro* is still maintained until now. This can be seen in the fact that many people are still reluctant to get married in the month of *Suro*.

Most of the people in Alun-alun Kidul Village are descendants of the Javanese tribe. Most Javanese people still find it difficult to separate myths in their daily lives. Because the Javanese see and believe in the essence of this world as a unity of life, therefore it is still very difficult if you want to separate myths from their lives.

The people of Alun-alun Kidul Village believe that if they insist on getting married in the month of *Suro*, there will be many obstacles in pioneering married life. For example, there will be disasters that befall their home life, which will cause a lot of quarrels and lead to divorce, or one of the couples will die. The strong belief in this myth cannot be separated from the strong influence of the Kartasura Palace which is still thick with *kejawen* until now. However, if holding a wedding reception in the month of *Suro* is still allowed, the most important thing is not to carry out the marriage / ijab in the month of *Suro*. There was a case where one of the residents in Alun-alun Kidul Village had his marriage license on the 30th of the month of Besar (Dhulhijjah), then held his reception in the month of *Suro*, and there is nothing wrong with that.

The myth of the prohibition of marriage in the month of *Suro* is still ingrained in Javanese society because the Javanese themselves are people who still uphold their traditions. Historically, the term haunted in the month of *Suro* was only made by the palace so that the rituals held by the palace would not be deserted. This myth is still believed and practiced by most Javanese people. Similarly, the people of Alun-alun Kidul Village are still influenced by myths and beliefs that have been passed down from their ancestors. Although this is not necessarily the case, it is still applied and not violated on the grounds of creating harmony in the community and avoiding chaos and turmoil.

### **Ethical Values in the Myth of Prohibition of Marriage in the Month of *Suro***

The issue of the myth of the prohibition of marriage in the month of *Suro* is not far from the ethical dimension. Speaking of the ethical dimension, the author uses the theory of Javanese ethics according to Franz Magnis Suseno. The term ethics itself comes from the Greek language, namely *ethos* in the singular form has many meanings: the usual place of residence; pasture, habitat enclosure; habits, customs; morals, character; feelings, attitudes, ways of thinking. In the plural (*ta etha*) which means customs (Bertens, 1993).

Franz Magnis Suseno uses the word ethics in a broader sense, namely as all the norms and judgments used by the society concerned to know how humans should live (SJ, 1984). Ethics in general is commonly referred to as the philosophy of human action as a human being. An action is said to have ethical value if it is done by humans and within a human framework. Here it is clear that ethics deals directly with human action or behavior. This humane behavior is not meaningless behavior, but one that pursues good values (Dewantara, 2017). Meanwhile, Javanese ethics according to Franz Magnis Suseno is a reference that can be used to understand something from the pattern of a person's behavior, namely a set of attitudes and values that become a moral reference point for Javanese society.

### **Ethics of Social Harmony**

The development of myths in society is in order to regulate social relations in society in order to achieve social harmony. The concept of harmony in Javanese ethics contains two interconnected ethical principles, namely the principle of harmony and the principle of respect.

The principle of harmony emphasizes the way we act. Acting in harmony means eliminating signs of tension that exist in society or between individuals so that social relations look harmonious. Anything that can disrupt the state of harmony and the atmosphere of harmony in society must be prevented. Avoiding performing weddings in the month of *Suro* is one form of avoiding conflict. This aims to create harmony and harmony in the community. If you violate the myth, there will be a cultural clash that results in turmoil and chaos in the community, resulting in disputes between one person and another (SJ, 1984).

In the principle of respect we are emphasized in speaking and carrying ourselves must show respect for others, according to their degree and position. Respect has been developed in Javanese people since childhood through education in the family. This education is achieved through three feelings that are learned in situations that demand respect. *Wedi* is a feeling of fear as a reaction to a threat or fear arising from doing something that is considered unpleasant (SJ, 1984). In this case, we are taught to feel *wedi* towards people who should be respected, such as parents. The myth of the prohibition of marriage in the month of *Suro* contains the principle of respect, namely *wedi*, we must obey, obey, and respect parents. Mrs. Umi when interviewed said: ...what else can we do because it is the recommendation of the parents... This means that there is an attitude of respect for parents. In denotation, it means "just follow" while in connotation it means a form of obedience and obedience.

The second is *isin*. *Isin* is a sense of shame when one is unable to show proper respect to people who deserve respect (SJ, 1984). For example, if you are desperate to get married in the month of *Suro*, even though the village is still thick with myths that prohibit marriage in the month of *Suro* and if you violate it, you will get a disaster or disaster. Automatically neighbors will reproach and warn because it is not in accordance with the general, of course this is not desirable. This will lead to motivation to adjust their behavior to the norms that exist in society.

The third is *sungkan*. *Sungkan* is a feeling of shame but in a more positive sense (SJ, 1984). There is a feeling of insecurity towards elders or when violating the myth of the prohibition of marriage in the month of *Suro*, which most people understand as the sacred month of *Suro*. *Wedi*, *isin*, and *sungkan* are a continuum of respectful principles.

The two principles of harmony are the organizing principles of society, how to behave in society. These two principles are expected to guide the community to act and behave in harmony and prevent conflict. Myths, taboos, and recommendations when viewed in depth have social values to respect each

other, respect, should not hurt each other, respect parents because they have directed to better things, be kind to neighbors, and not do things that deviate.

### **Ethics of Wisdom**

Adjusting to the community environment and fulfilling the obligations that have been determined in the community are the basic demands of Javanese ethics. In Javanese ethics humans are divided into two, namely wise and foolish. A fool is a person who only pursues his lust, selfishness, and only thinks about how to satisfy personal needs. Such actions show that the person does not know which way of life is in his/her real interest. A wise person, on the other hand, is one who lives according to the moral rules, even if it means going against his or her own desires and being willing to forgo all short-term needs.

The demands of Javanese ethics can lead a person to the best way to achieve inner peace and tranquility, to have a calm personality, to be free from disappointment, and to meet the Divine. People who live according to the demands of Javanese ethics will feel *slamet* and enjoy *katentremaning ati* (peace of mind). And a wise man will live according to the norms (SJ, 1984).

In the myth of the prohibition of marriage in the month of *Suro* that developed in Alun-alun Kidul village, the local community chose to believe in the existing myth. Getting rid of egoism to not carry out marriage in the month of *Suro*, it is a manifestation of a wise man in Javanese ethics. It is not good to have a wedding in the month of *Suro* which will result in many obstacles that will be faced when pioneering married life. There will be disasters that befall their domestic life later, such as quarrels that lead to divorce, or one of the spouses dies.

Living by obeying the unwritten norms that exist, makes people feel *slamet* and get peace of mind. Maintaining a harmonious relationship between God, humans and nature is the key to a peaceful life. Myths that exist in society, such as the myth of the prohibition of marriage in the month of *Suro*, must be addressed wisely.

### **D. CONCLUSION**

From the discussion above, this study concludes that there is still a myth about the prohibition of marriage in the month of *Suro* that applies in Alun-alun Kidul Village, Pucangan, Kartasura, Sukoharjo. We cannot deny the existence of the myth of the prohibition of marriage in the month of *Suro* in the community. The myth in the form of abstinence will be very guarded, especially for Javanese people who are still very difficult to separate myths from their lives.

The myth of the prohibition of marriage in the month of *Suro* is mostly interpreted in the setting of imagination, so this research tries to provide a new interpretation from a philosophical perspective, namely from Javanese ethics. All existing myths have deep meaning and significance. Through Franz Magnis Suseno's Javanese ethics, it contains the theory of social harmony ethics and wisdom ethics.

The ethics of social harmony contains two ethical principles: the principle of harmony, which aims to maintain society in a state of harmony, and the principle of respect, which emphasizes that every individual in speaking and carrying themselves must show respect for others, according to their degree and position. The two principles of harmony are expected to guide the community to act and behave in harmony, and avoid conflict. In Javanese ethics, humans are divided into two types, namely foolish and wise humans. Wise humans are those who get rid of their egoism to not perform weddings in the month of *Suro*. Living by obeying the existing unwritten norms, makes people feel *slamet* and get peace of mind. Therefore, the myths that exist in society must be addressed wisely.

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