



**THE FUNCTIONS OF *PETHUK BESAN* PROHIBITION AMONG THE BANARAN VILLAGE SOCIETY**

**Aulia Nur Sahlina<sup>1</sup>, Novi Siti Kussuji Indrastuti<sup>2</sup>**

<sup>1,2</sup> Universitas Gadjah Mada, Indonesia

Email: [aulianursahlina@mail.ugm.ac.id](mailto:aulianursahlina@mail.ugm.ac.id)

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***Abstract***

*The pethuk besan prohibition is part of the traditional marriage customs in Banaran Village, Kandangan District, Kediri Regency, which forbids the parents of the bride and groom from meeting for the first 40 days after their children's marriage ceremony. The majority of the village community still obeys this long-standing prohibition today. This research aims to describe the function of the pethuk besan prohibition from the perspective of the community that still adheres to it, using William Bascom's theory of folklore function. The research was conducted using a descriptive qualitative method through interviews with community leaders in Banaran Village. The results indicate that the pethuk besan prohibition has several functions: (1) projection system: a symbolic representation of ideal post-marital family relations; (2) cultural validation: the myth of misfortune as a legitimization of the prohibition; (3) educational function: internalization of values and socialization of rules; and (4) social control function: regulating behavior and enforcing compliance.*

**Keywords:** *oral tradition; pethuk besan prohibition; traditional marriage; banaran village; folklore function*

**INTRODUCTION**

Banaran Village, located in Kandangan District, Kediri Regency, has a prohibition within its traditional marriage customs known as the *pethuk besan* prohibition. This prohibition stipulates that the parents of the bride and groom are not allowed to meet directly during the first forty days following their children's wedding ceremony. The prohibition is regarded as sacred and is believed by the local community to influence the harmony and safety of the newlyweds' household as well as their extended families. Consequently, the local community believes that violating this prohibition brings various adverse consequences (Misaroh, J., personal communication, February 10, 2026). Such beliefs illustrate how cultural practices function as forms of social and spiritual control within traditional societies (Bascom, 1954).

As a part of folklore, the *pethuk besan* prohibition is not merely a ritual practice but also a means of constructing cultural identity and social solidarity. The tradition has been transmitted orally from one generation to another and continues to be practiced in

the social life of the Banaran Village community to this day (Misaroh, J., personal communication, February 10, 2026). The persistence of this tradition demonstrates that the community continues to uphold cultural values believed to affect social life and family harmony. Folklore studies understand myths and folk beliefs as cultural mechanisms that serve specific functions within the communities that maintain them. [Bascom \(1954\)](#) explains that folklore fulfills four primary functions: as a projective system, a means of cultural validation, an educational instrument, and a mechanism of social control that ensures adherence to social norms. Because the *pethuk besan* prohibition continues to be preserved and practiced, it should not be viewed merely as folklore or a traditional belief but rather as a cultural practice that serves important functions in the lives of the people of Banaran Village.

Numerous studies have examined folklore within Indonesian society from diverse perspectives and cultural contexts. However, no previous study has specifically investigated the *pethuk besan* prohibition within the traditional marriage customs of Banaran Village, Kandangan District, Kediri Regency. [Suraya et al. \(2020\)](#) demonstrated that the *Haroa* tradition among the Muna people continues to be practiced across generations despite being regarded as controversial by certain groups, while still serving important social, cultural, and religious functions. In the context of marriage prohibitions, [Amelia \(2018\)](#) found that the *jilu* tradition among Javanese communities remains a widely accepted marriage restriction believed to bring negative consequences if violated. Although some community members regard it as a myth, the tradition is still understood as a means of preserving marital harmony. Similarly, [Dwijayanti \(2024\)](#) revealed that the *Ngalor-Ngetan* marriage taboo originated from ancestral beliefs that evolved into unwritten social regulations and that community members continue to perform *ruwatan* rituals as a form of protection against misfortune. Furthermore, [Rahmawati \(2021\)](#) found that the *Mantu Poci* tradition embodies social values such as affection, cooperation, tolerance, and empathy, as well as cultural values reflected in symbols, customs, and beliefs that remain upheld by the community. These values function as moral guidelines and are transmitted orally as part of a living folklore tradition.

Within the study of myths and oral literature, [Fahana Mahamuri et al. \(2025\)](#) found that the legend of *Mbah Boyo Pati and the Catfish* serves functions of entertainment, education, norm validation, and social control. Likewise, [Lawang and Wibowo \(2024\)](#) revealed that the *Loke Nggerang* myth functions as a medium of projection, education, and social norm regulation. [Yusanti \(2019\)](#) also emphasized that myths in Pulautemiang perform socio-cultural and ritual functions and are associated with healing and renewal within the community. Additionally, [Sulastri and Apriyani \(2021\)](#) found that the *pengepungan tawon tumpeng* tradition in Mangunweni Village constitutes an oral literary tradition in the form of myth and folk belief that continues to exist within the community. This tradition embodies religious, social, and moral values and functions as a projective system, an educational instrument, and a means of social control in accordance with William R. Bascom's theory of folklore functions. Another study conducted by [Nurkhayatun and Werdiningsih \(2026\)](#) demonstrated that myths circulating in Karangjati Village function as instruments of education, entertainment, cultural preservation, and social guidance. [Ridwan and Wahdian \(2017\)](#) further asserted that oral literature in Sumenep serves as a medium of education, entertainment, and social cohesion, playing an important role in preserving the community's cultural identity. Likewise, [Retno Martini \(2018\)](#) demonstrated that myths concerning incest prohibitions

exhibit universal patterns across cultures, indicating the existence of shared moral values in oral traditions across different societies.

From the perspective of law and social change, [Mardiantari et al. \(2022\)](#) demonstrated that the prohibition against marriage during the month of Muharram has no basis in either the Qur'an or Hadith and is therefore better understood as a cultural construct developed by society. Meanwhile, [Soniatin \(2021\)](#) revealed that the *Nyadran* tradition in Sawen Hamlet possesses symbolic meanings reflected in its various ritual offerings (*ubarampe*), while its functions encompass educational (didactic), social, economic, socio-cultural, psychological, and religious dimensions within community life. [Martha \(2020\)](#) examined the *Bajapuik* tradition and found that the practice represents a form of respect within marriage, the meaning of which may evolve alongside social developments. Furthermore, [Rahmadayanti et al. \(2025\)](#) demonstrated that agrarian traditions such as *Nundang Padi* express gratitude and strengthen social solidarity. Likewise, [Vrianti and Rachman \(2024\)](#) revealed that the *temu manten* procession in Javanese wedding customs contains symbolic meanings that promote the values of cooperation and marital harmony.

Previous studies have extensively examined folklore within various cultural contexts across Indonesia. Nevertheless, no study has specifically addressed the *pethuk besan* prohibition in the traditional marriage customs of Banaran Village, Kandangan District, Kediri Regency. In other words, this folklore tradition has remained unexplored academically, both from descriptive and analytical perspectives.

The absence of such studies indicates a significant research gap. Therefore, this study offers a clear novelty by focusing on the analysis of the functions of the *pethuk besan* prohibition within traditional marriage customs. Theoretically, this research is important because it contributes to filling a gap in folklore studies, particularly in the domain of marriage taboos that have not yet been adequately documented. According to [UNESCO \(2003\)](#), folklore constitutes a form of intangible cultural heritage that must be preserved. Furthermore, this study is expected to enrich scholarly discussions on oral traditions and local beliefs while serving as a reference for future research examining the dynamics of folklore in traditional societies.

## LITERATURE REVIEW

William [Bascom \(1954\)](#) argues that folklore should not be understood merely as an aesthetic or narrative form of cultural expression but also as a social institution that performs important functions within society. Folklore operates as a living cultural system that not only reflects social reality but also shapes, reinforces, and regulates social life. In his theoretical framework, Bascom categorises the functions of folklore into four primary dimensions: the projective system, cultural validation, educational function, and social control.

### *Folklore as a Projective System*

The first function of folklore is as a projective system, serving as a symbolic medium through which communities express their experiences, values, fears, hopes, and collective imagination ([Bascom, 1954](#)). Folklore reflects everyday reality and incorporates extraordinary or even impossible elements that transcend empirical experience. Such elements are determined by the cultural context of each society; therefore, the interpretation of folklore must carefully consider cultural differences. In

this sense, folklore functions as a symbolic space through which communities construct meaning and interpret their social reality.

### ***Folklore as Cultural Validation***

The second function of folklore is cultural validation, namely, providing legitimacy to social norms, rituals, and institutions. In this function, myths do not serve as scientific explanations but rather as “warrants” or “charters” that reinforce the validity of traditions. Myths provide a sacred foundation for social norms, leading people to obey them not merely out of habit but because they are believed to possess legitimate authority and truth. Folklore also functions to reaffirm social norms whenever doubt, challenges, or deviations emerge within society (Bascom, 1954).

### ***Folklore as an Educational Function***

The third function of folklore is as an educational instrument, particularly in non-literate societies, although it also exists in modern societies. Folklore serves as a medium for transmitting cultural values, norms, and knowledge to subsequent generations. It may take the form of folktales, myths, proverbs, riddles, or traditional songs that convey moral values and social character (Bascom, 1954). Therefore, folklore functions as an effective system of informal education that contributes to the formation of social character.

### ***Folklore as a Means of Social Control***

The fourth function of folklore is as a mechanism of social control, namely, an informal means of regulating individual behaviour in accordance with societal norms. This form of control operates through proverbs, satire, folktales, and other forms of folklore that contain elements of social criticism. Folklore is employed to admonish or correct deviant behaviour without the use of formal sanctions, relying instead on social pressure and feelings of shame (Bascom, 1954). In this way, folklore functions to maintain social order and prevent deviations from accepted norms within society.

## **RESEARCH METHODS**

This study employs a descriptive qualitative approach using William R. Bascom’s theory of folklore functions as its analytical framework. A descriptive qualitative approach was selected because the study aims to gain an in-depth understanding and description of a cultural phenomenon that continues to exist within society, namely the *pethuk besan* prohibition tradition in Banaran Village. This approach enables researchers to obtain data in the form of narratives, verbal expressions, and explanations from informants without manipulating research variables, thereby allowing socio-cultural realities to be described naturally and contextually.

The data in this study consist of qualitative data obtained through in-depth interviews with informants regarding the *pethuk besan* prohibition tradition. These data take the form of verbal accounts representing the informants’ knowledge, experiences, and understanding of the tradition and its practice within the community of Banaran Village. The data sources consisted of two informants, hereafter referred to as “Informant 1” and “Informant 2.” Informants were selected using a purposive sampling technique. According to Etikan et al. (2016), purposive sampling is a technique in which participants are deliberately selected based on specific considerations that align with the objectives of the study. This technique falls within the category of non-probability sampling, meaning

that participant selection does not rely on random procedures or predetermined sample-size requirements.

In this study, informants were selected according to criteria relevant to the data needs concerning the *pethuk besan* prohibition tradition, namely: (1) being a community leader or village elder; (2) possessing extensive knowledge of the *pethuk besan* prohibition tradition; (3) having practiced or currently practicing the tradition; and (4) being willing to participate in the study. These criteria were established to ensure that the selected informants possessed accurate and comprehensive information relevant to the research focus.

Purposive sampling is a respondent selection technique aimed at identifying individuals who are most likely to provide relevant and valuable information for achieving the objectives of a study (Kelly, 2010). Furthermore, this technique is understood as a strategy for intentionally selecting specific cases so that limited research resources can be utilized more effectively (Palinkas et al., 2015).

Unlike random sampling, purposive sampling does not rely on probability or randomization but rather on the researcher's judgment in selecting participants considered most suitable for the study. Consequently, this strategy enables researchers to ensure that individuals possessing relevant knowledge, experience, or direct involvement with the phenomenon under investigation are adequately represented in the sample. The selection of this strategy is based on the assumption that, in accordance with the aims and focus of the study, certain groups of individuals possess distinct perspectives, experiences, and knowledge that are essential for explaining the issue under investigation. Therefore, their inclusion as research participants is considered crucial (Robinson, 2014).

The data collection technique employed in this study was the in-depth interview. Interview methods are considered capable of generating a deeper understanding of social phenomena than quantitative methods such as surveys or questionnaires because they provide opportunities to explore participants' experiences, perspectives, and meanings in greater detail (Silverman, as cited in Gill et al., 2008).

According to Beck and Manuel (as cited in Wilson, 2012), interviews as a research method involve several important stages, including the identification of informants and interview scheduling, determining the type of interview, selecting a location that is safe and comfortable for both the researcher and the informants, and preparing interview instruments and guidelines. In addition, researchers must ensure technical readiness, obtain informed consent from participants, and conduct interviews ethically and systematically while providing sufficient opportunities for dialogue and discussion.

Following these guidelines, the interviews in this study were conducted face-to-face on February 10, 2026, at the residence of Informant 1. The interview process involved Informant 1, Informant 2, and the researcher simultaneously and lasted approximately 60 minutes. The interviews were conducted using a semi-structured interview guide to maintain focus on the research topic while allowing flexibility for the exploration of additional information provided by the informants.

The data were analyzed using the interactive analysis model proposed by Miles et al. (2014), which consists of three stages: data condensation, data display, and drawing and verifying conclusions. These stages were carried out continuously throughout the data collection process until the completion of the study. During the data condensation stage, the researcher selected, focused, and simplified the interview data related to the functions of the *pethuk besan* prohibition in Banaran Village. This process involved coding and categorizing the data according to the classifications of folklore functions proposed in

William R. Bascom's theory. The data display stage involved organizing the data systematically in the form of narrative descriptions so that the relationships among data, patterns of discourse, and the social and cultural functions of the *pethuk besan* prohibition could be more clearly understood. This stage assisted the researcher in interpreting the relationship between the form of folklore and its functions within community life. The final stage was drawing and verifying conclusions. At this stage, the researcher interpreted the data to identify the forms of the *pethuk besan* prohibition and its folklore functions within the Banaran Village community. The conclusions were subsequently verified through repeated reviews of the interview data to ensure the validity and scientific credibility of the research findings.

## DISCUSSION

### *The Form of the Pethuk besan Prohibition*

Based on interviews with informants 1 and 2, it was found that the *pethuk besan* prohibition constitutes a customary regulation within the marriage tradition of the Banaran Village community that governs relationships between extended families following a marriage. In form, this prohibition is normative and socially binding, particularly regarding the relationship between the parents of the groom and those of the bride (*besan*, or co-parents-in-law). The primary form of this prohibition is the restriction of direct interaction between the two extended families for a specific period, namely from the marriage contract ceremony (*akad nikah*) until forty days after the wedding. During this period, the two families are not permitted to meet face-to-face in connection with wedding-related activities or formal family visits. In practice, this prohibition also affects attendance arrangements during wedding ceremonies. During the marriage contract ceremony and wedding reception held at the bride's residence, the groom's parents are not permitted to attend. Conversely, during the *ngunduh mantu* ceremony held at the groom's residence, the bride's parents are not allowed to participate in the event. Thus, this prohibition specifically regulates restrictions on interaction between the two extended families united through the marriage of their children.



**Figure 1.** Photograph of Newlyweds Practicing the *Pethuk besan* Prohibition Tradition

Source: Personal documentation of Rahayu, S. (Informant 1)

In addition to these interactional restrictions, the *pethuk besan* prohibition is accompanied by a collective belief that has developed within the community. This belief takes the form of a myth stating that violations of the prohibition may result in various

forms of misfortune within the family, such as marital disharmony, illness, or even the death of a family member. Although these consequences are not always explained rationally, the myth has become part of the cultural knowledge transmitted across generations and is widely recognized among the residents of Banaran Village (Rahayu, S., personal communication, February 10, 2026). The prohibition is collective and part of the culture passed down orally. When both parties involved in a marriage originate from Banaran Village, the rule is generally observed automatically because it has become a commonly understood social practice. However, when one of the parties comes from outside the village, explanations regarding the *pethuk besan* prohibition and the beliefs associated with it are typically provided by the Banaran family during the early stages of wedding planning, usually at the marriage proposal ceremony. Thus, in terms of its form, the *pethuk besan* prohibition can be understood as a customary regulation governing restrictions on interaction between co-parents-in-law for a specified period following marriage. This regulation is manifested through attendance restrictions during wedding ceremonies, the establishment of a forty-day period of social separation, and the accompanying collective belief in mythical consequences should the prohibition be violated.

### ***Functions of the Pethuk besan Prohibition***

#### ***Projective System: A Symbolic Representation of the Ideal Family Relationship after Marriage in the Pethuk besan Prohibition***

The *pethuk besan* prohibition in the Banaran Village community can be understood as a form of folklore functioning as a projective system, as proposed by Bascom. Within this framework, folklore does not merely represent social reality directly; rather, it serves as a symbolic medium through which communities project their ideas, expectations, and ideals concerning social relationships, particularly in the context of status changes brought about by marriage. In practice, the *pethuk besan* prohibition stipulates that the parents of the bride and groom are not permitted to meet each other from the day of the marriage contract ceremony until forty days after their children's wedding. This provision also applies to customary ceremonies, in which the parents from one side do not attend events hosted by the other family, including the marriage contract ceremony (*akad nikah*) and the *ngunduh mantu* celebration.

Symbolically, this provision projects the Banaran community's social construction of the ideal family relationship following marriage. Marriage is understood as a transitional moment that not only changes the status of individuals but also reconfigures the structure of relationships between extended families. In this context, the *pethuk besan* prohibition represents the idea that a newly established family should be granted a degree of autonomy, free from direct intervention by the families of origin, particularly during the initial stages of household formation. Informant 1's statement reflects this perspective.

#### **Data 1**

Once the children are married, parents should provide them space. Parents should not interfere too much, so the co-parents-in-law stay apart for a while to allow the couple to learn how to live independently (Rahayu, S., personal communication, February 10, 2026)

This statement indicates that the community projects the ideal of household independence into a symbolic customary rule. The prohibition is not merely interpreted as a restriction on interaction between co-parents-in-law but also as an affirmation that married couples should be given the social space necessary to establish their household relationships independently. Informant 2 expressed a similar understanding.

### **Data 2**

It is not simply about not meeting; it is intended to prevent each set of parents from becoming overly involved in their children's household affairs (Misaroh, J., personal communication, February 10, 2026)

This statement reinforces the notion that the *pethuk besan* prohibition functions as a symbolic mechanism for restructuring the distribution of roles and authority within the kinship system. Parents are no longer positioned as the primary controllers of their children's household affairs but are instead repositioned as parties who maintain a certain degree of social distance to support the formation of an autonomous nuclear family. From Bascom's perspective, this statement demonstrates how folklore operates as a projective system that externalizes the community's collective worldview regarding how family relationships should be organized after marriage. What is projected through this prohibition is not merely a social practice but also a normative ideal concerning marital independence, limitations on extended-family intervention, and the need for a transitional space during the establishment of a new family unit. Furthermore, the prohibition indicates that the people of Banaran Village construct the early phase of marriage as a period of social adjustment that requires symbolic distance between two extended families newly connected through marriage. Therefore, the *pethuk besan* prohibition functions not only as a customary rule restricting meetings between co-parents-in-law but also as a projective system through which the Banaran community expresses its ideals regarding family structure, social boundaries, and the adaptation process involved in establishing a new household.

### ***Cultural Validation: The Myth of Misfortune as a Legitimation of the Pethuk besan Prohibition***

The *pethuk besan* prohibition in the Banaran Village community constitutes a form of folklore embedded within traditional marriage customs that incorporates a belief system concerning the consequences of violations in the form of misfortune. From William Bascom's perspective, such folklore functions as cultural validation (*validating culture*), namely a symbolic mechanism that legitimizes norms, values, and social practices, thereby rendering them legitimate, reasonable, and socially binding. In this context, the *pethuk besan* prohibition is perceived not only as a traditional regulation that restricts interactions between extended families post-marriage but also as a practice validated by the collective belief that transgressing the prohibition may result in diverse forms of misfortune.

This belief consistently appears in community narratives, particularly among older generations, who regard the prohibition as an ancestral legacy possessing cultural authority and validity. Informant 1 stated:

**Data 3**

This prohibition has existed for a long time and is considered sacred. If it is violated, there is usually some kind of misfortune within the family.” (Rahayu, S., personal communication, February 10, 2026)

This statement indicates that the authority of the prohibition is derived not only from customary regulations but also from collective beliefs that associate adherence to tradition with family safety and well-being. In this regard, the myth of misfortune functions as a legitimizing device that reinforces the validity and social authority of the *pethuk besan* prohibition within the community's social structure. Furthermore, Informant 1 recounted a frequently cited experience that strengthens belief in the prohibition:

**Data 4**

There was once a family who insisted on meeting despite the prohibition. They disregarded the rule because they considered it mere superstition and wanted to attend their child's wedding reception. Not long afterward, one of their family members passed away. Since then, people have become even more convinced that the prohibition should not be violated (Rahayu, S., personal communication, February 10, 2026)

This narrative illustrates how particular social experiences are reconstructed within a cultural interpretive framework to reinforce the legitimacy of customary norms. An event that may objectively be coincidental is subsequently interpreted as a consequence of violating the prohibition, thereby strengthening the symbolic cause-and-effect relationship embedded within the community's belief system. Nevertheless, Informant 1 also acknowledged the existence of differing perspectives regarding the interpretation of such events. From a religious standpoint, death or misfortune is understood as part of God's divine decree and therefore cannot be directly attributed to violations of customary practices. Informant 1 explained:

**Data 5**

From a religious perspective, it is ultimately Allah's decree. Such things cannot be predicted. However, within the community, they are still often regarded as consequences of violating the prohibition (Rahayu, S., personal communication, February 10, 2026)

This statement demonstrates the coexistence of religious and cultural explanations within the Banaran Village community. Nevertheless, in everyday social practice, the cultural narrative of misfortune continues to occupy a dominant position in reinforcing compliance with the *pethuk besan* prohibition. From Bascom's perspective, this condition illustrates how folklore functions as cultural validation through the reinforcement of norms derived from a combination of collective beliefs, socially experienced events interpreted through cultural frameworks, and oral transmission across generations. The myth of misfortune functions not merely as a traditional belief but also as a symbolic mechanism that legitimizes the validity of the prohibition as collectively understood by the community. Consequently, the prohibition of *pethuk besan* derives its cultural legitimacy not only from its recognition as a customary rule but also from the presence of the myth of misfortune, which functions as a means of cultural validation.

The Banaran Village community continues to observe and reproduce the prohibition through this mechanism in their social life.

***Educational Function: The Internalization of Values and Socialization of Norms through the Pethuk besan Prohibition***

The *pethuk besan* prohibition in the Banaran Village community functions not only as a customary regulation governing relationships between extended families after marriage but also as an educational instrument, as proposed by Bascom. In this sense, folklore serves as a form of informal education that transmits values, norms, and cultural knowledge to community members, particularly younger generations. From this perspective, folklore acts as a medium of socialization that operates not through formal institutions but through everyday practices, oral traditions, and social experiences transmitted from one generation to the next. The *pethuk besan* prohibition may be understood as a form of an “unwritten cultural curriculum” that teaches community members how relationships between families should be regulated following marriage in accordance with locally accepted norms. This process of value transmission does not begin only when individuals enter marriage; rather, it starts long before marriage takes place. Knowledge of the prohibition is conveyed by older generations through stories, advice, and shared social experiences, allowing an understanding of the rule to become internalized even before individuals encounter it directly. This process was described by Informant 2 as follows:

**Data 6**

Young people here have actually known about the prohibition for a long time from their parents and from family stories so when they get married, they already understand that it must be followed (Misaroh, J., personal communication, February 10, 2026)

This statement indicates that cultural education operates continuously within community life and is not confined to formal settings. Knowledge concerning the *pethuk besan* prohibition is transmitted through oral tradition, which forms an integral part of the community’s informal educational system. Furthermore, the prohibition functions as a means of shaping attitudes and value orientations within married life. Through adherence to the *pethuk besan* prohibition, individuals are taught the importance of maintaining social boundaries between the family of origin and the newly established family, as well as the necessity for married couples to develop an independent household free from excessive intervention by extended family members. In practice, violations of the prohibition frequently become subjects of community narratives and warnings, thereby functioning indirectly as corrective mechanisms for individual behavior. Stories concerning the consequences of violating the *pethuk besan* prohibition reinforce the internalization of obedience and clarify the boundaries of behavior considered acceptable according to social norms. Past incidents, particularly those involving family members who allegedly experienced misfortune after violating the prohibition, are often cited as examples intended to educate younger generations. This process maintains and transmits the value of compliance with the prohibition across generations. Informant 1 emphasized this point by stating.

**Data 7**

Past incidents are often used as examples so that they become lessons for young people. This way, they learn that this prohibition is not just a rule, as there are examples of its consequences (Rahayu, S., personal communication, February 10, 2026).

Thus, within William Bascom's theoretical framework, the *pethuk besan* prohibition functions as a medium of cultural education that internalizes social values, transmits knowledge across generations, and shapes collective awareness regarding the importance of adhering to customary norms. In this context, folklore serves not only as a system of belief but also as a pedagogical instrument that ensures the continuity of cultural values within the Banaran Village community.

***Social Control Function: Regulating Behavior and Enforcing Compliance through the Pethuk besan Prohibition***

The *pethuk besan* prohibition in the Banaran Village community also serves an important function as a mechanism of social control, as conceptualized in Bascom's theory. In this function, folklore operates not only as a system of belief or a medium for transmitting values but also as an instrument that actively regulates, monitors, and controls individual behavior to ensure conformity with collectively accepted social norms. In this context, the *pethuk besan* prohibition functions as a social mechanism that restricts interaction between the parents of the bride and groom during a specified period, namely from the marriage contract ceremony until forty days after the wedding. This restriction is not merely understood as a ceremonial rule but also as a form of social distancing that has implications for the stability of relationships between extended families. Consequently, the prohibition functions as an "unwritten rule" that effectively directs individual behavior without requiring formal enforcement by legal institutions. This social control function becomes even more effective because it is reinforced by the collective belief in the consequences of violation, namely the occurrence of misfortune. As a result of this belief, individuals and families tend to internalize the *pethuk besan* prohibition as a social obligation that must be observed in order to avoid the symbolic consequences believed to arise from noncompliance.

In social practice, the prohibition also functions as a means of reducing the potential for conflict between the extended families involved in a marriage. Differences in perspectives, communication styles, and expectations regarding the newly established household may create tensions when interactions become overly intensive during the early stages of marriage. Therefore, restricting interaction through the *pethuk besan* prohibition is regarded as a means of maintaining balanced social relations and preventing the emergence of undesirable conflicts. Informant 1 expressed this view:

**Data 8**

Without this prohibition, parents from both sides might become too involved in the couple's affairs. Differences of opinion could arise and eventually make relationships between the families uncomfortable. That is why it is better to maintain some distance at first (Rahayu, S., personal communication, February 10, 2026).

This statement indicates that the *pethuk besan* prohibition functions as a preventive mechanism of social control, aimed at avoiding conflicts before they arise. By restricting opportunities for interaction between co-parents-in-law, the community indirectly regulates social relationships so that they remain within boundaries considered appropriate and socially acceptable. Furthermore, Informant 2 emphasized that compliance with the prohibition is socially binding, despite the absence of any formal legal regulation:

#### **Data 9**

Here, it has become a custom. Although no one actually forces people to follow it, anyone who violates it will usually become the subject of community discussion. Therefore, everyone still tries to comply (Misaroh, J., personal communication, February 10, 2026)

This statement demonstrates that social control within the context of the *pethuk besan* prohibition operates through a mechanism of indirect social supervision, whereby the community itself acts as a monitor of individual compliance with customary norms. Social pressure, manifested through collective judgment and the possibility of becoming a topic of community discussion, serves as a significant factor encouraging individuals to adhere to the prohibition. From Bascom's perspective, this condition illustrates that folklore functions not only as a symbolic system that explains and legitimizes norms but also as an instrument that directly regulates social behavior through informal yet effective mechanisms of control. In this regard, the *pethuk besan* prohibition serves as a means of maintaining social order, limiting potential deviations from accepted norms, and ensuring that relationships between extended families remain harmonious and consistent with prevailing cultural values. Thus, the social control function of the *pethuk besan* prohibition demonstrates how folklore operates as a regulatory mechanism within the social life of the Banaran Village community, shaping not only collective perceptions but also directly guiding and constraining individual behavior in the post-marital social sphere.

## **CONCLUSION**

Based on the findings of this study, it can be concluded that the *pethuk besan* prohibition within the marriage tradition of the Banaran Village community constitutes a form of oral folklore expressed through a customary rule that regulates interactions between the parents of the bride and groom from the time of the marriage contract ceremony until forty days after the wedding. The prohibition is manifested through restrictions on attendance during wedding-related ceremonies and is reinforced by a collective belief in the possibility of misfortune should the prohibition be violated. From the perspective of William R. Bascom's theory of folklore functions, the *pethuk besan* prohibition fulfils four primary functions: as a projective system representing ideals of post-marital family relationships, as a form of cultural validation through the myth of misfortune, as a medium for transmitting values and norms across generations, and as a mechanism of social control that maintains orderly relationships between extended families. This study contributes to the enrichment of folklore scholarship, particularly in relation to oral traditions and customary prohibitions in Banaran Village, through the documentation and scientific analysis of the *pethuk besan* tradition, which has not previously been examined in a dedicated academic study. The findings demonstrate that

folklore functions not merely as a form of cultural heritage but also as a social mechanism that shapes, regulates, and sustains community norms. As an initial study of the *pethuk besan* tradition in Banaran Village, this research also opens opportunities for further investigations into the dynamics, transformation, and continuity of oral traditions within contemporary Javanese society.

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