

DIVERSITY OF JAMBI SOCIETY MYTHS; A CRITICAL STUDY OF THEIR MEANING AND VALUE OF USE

(Keragaman Mitos Masyarakat Jambi; Sebuah Kajian Kritis Tentang Makna dan Nilai Gunanya)

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Abstract: *The purpose of this paper is to describe the diversity of myths in Jambi society; their meaning and usefulness. The method used is a field study to obtain data sources and the meaning of myths in society. The research technique of literature study is primarily in discussing and concluding descriptively-qualitatively to understand the benefits of myths in Jambi society. Through a qualitative approach, the data obtained are interpreted based on the time of use and the purpose of the myth conveyed. After the discussion, it was found that the diversity of myths in Jambi society is the myth of birth, circumcision, marriage, and death. Birth myths such as, during Maghrib prayer, pregnant women are not allowed to leave the house, meaning that the baby in the womb is not disturbed by spirits. The useful value of not leaving the house at Maghrib prayer is to increase discipline in performing Maghrib prayer on time. The myth during circumcision is that a circumcised child is not allowed to eat eggs, durian, goat, spicy food, and sour food. The meaning of this myth is so that the child's body does not easily become hot, and the wounds experienced will heal quickly so that it is useful to be careful in consuming food. A myth surrounding marriage is that marriage is not permitted during the months of Safar or Muharram. The myth is that marrying in Safar or Muharram is believed to bring bad luck to the bride and groom. The benefit of this myth is that it fosters a sense of independence and understanding that marriage is not prohibited in any Arabic month. A myth surrounding death is that one should not cry or mourn. This myth's meaning is to avoid disturbing the deceased's spirit, and its benefit is to foster patience, sincerity, and faith in Allah SWT in the family left behind.*

Keywords: *Jambi Myths; Study of Meaning and Usefulness*

A. INTRODUCTION

Myths are anonymous works (their creators are unknown), but they cannot be considered trivial or simple. They are unique, distinctive, and enduring in Indonesian society. Nearly every region, tribe, and/or community group in Indonesia has its own unique myths. Myths are also ancient cultural works, produced in historical records by past and present societies, known as modern myths. Myths are oral expressions, folktales, and are often passed down orally among individuals in social settings, among family members, and among members of society.

Myths are an ancient form of literature, similar to other forms of literature; they are folktales that naturally emerge in society. They are passed down through generations and are often heard and obeyed by the community, often perceived as mere commands. In traditional village communities, myths still function intimately and are often believed to act as a means of control. Myths are often considered brief, one- or two-sentence stories, similar to anecdotes, but with a more humorous and entertaining message. However, the meaning and usefulness of myths are deeper and require critical, careful, and meticulous understanding.

In the development of myths in society, their status and function are still maintained and believed in as a recognized tradition. However, without realizing the existence of myths in society, many people are unaware of their true nature and their role in society. Even myths that are constantly told from generation to generation are not understood to have meaning and beneficial value for life. In fact, expressions containing elements of myth have become a habit in everyday life in both ancient and modern societies, without understanding the true message and/or value contained within each myth.

Like myths in other regions, the myths of Jambi society are also rich in diversity and variety. Jambi myths are similar to those found in other Indonesian societies. Their existence remains accepted even though their meaning and purpose are unknown, and the true nature of their diversity remains unclear. Given the existence of folktales in the form of myths in society, one should not be too quick to declare that myths are unnecessary to know or understand. Even within Islamic law, believing in myths is considered shirk (associating partners with the one and only God, Allah SWT).

Studying and exploring the content and how myths are contained is crucial. This is not only an effort to preserve ancient literary culture, but the existence of myths in society is meaningful and rich in useful values. The habit of telling stories and myths in society certainly has meaning and useful values. Therefore, it is necessary to study myths so that their users in society can understand their meaning and useful values. In myth theory, myths are folktales that have an important role in explaining the origins of the world, explaining natural phenomena, and giving meaning to important events in life. Myths often contain mystical elements (Alisjahbana, 59: 2009).

In another theory, it is also stated that myth is part of a folklore in the form of a story set in the past, so that it contains an interpretation of the universe, and is considered to have really happened by the owner or connoisseur of the myth. In another sense, it is stated that myth refers to traditional stories and also modern society as a form and type of oral literature. In another source, it is also stated that myth is a traditional story that is considered as truth by a group of people, which contains an interpretation of the universe and is often believed to be a true story or historical event. Myths function to explain natural phenomena, human origins, and the state of the universe and which provides meaning to life (Afria, 25:2017).

The definition and description of myths, the nature of myths and their function in society, will be explored through this research as a novelty towards understanding the meaning and usefulness of myths in Jambi society, as the title of the article, "The Diversity of Jambi Community Myths; A Critical Study of Their Meaning and Useful Values." From several sources it is stated that the myths of Jambi society are the same as myths in other communities in Indonesia. Jambi community myths are still believed by the community that owns them. And this is not surprising because from the past until now myths have flourished and continue to be passed down from generation to generation.

The existence of Jambi community myths is closely related to the old society that believes in things that are irrational and strongly influenced by animism, dynamism, Buddhism, and Hinduism. If we trace the origins of myths in Indonesia, no clear reason has been found until now. Myths appear spontaneously, are so simple and popular in society. Almost all myths are unreasonable, but still believed by children and also adults (Napoli, 25:2017).

The research and understanding of Jambi community myths in this article are certainly not developed towards polytheism or harm (Fikri, 59:2022). As the Jambi community's traditional philosophy states, "Adat Bersendikan Syarak and Syarak Bersendikan Kitabulloh." Jambi society is known as a society that is devout in embracing and carrying out the teachings of Islam. Islam is the foundation of customs and all life habits. If it conflicts with Islamic law, Jambi society will reject it (Saudagar, 25:2010). The research and understanding of Jambi community myths conducted in this article is a discussion of how the diversity of myths, what their meanings, and the usefulness of myths in Jambi society. What is the essence of myth diversity, its position and what is its function in understanding its meaning and usefulness. This understanding of myths further enriches the treasure trove of Jambi community myths. The more attention is paid to the level of understanding of myths and the more their existence is maintained so that they are maintained and can also be utilized practically and theoretically.

In essence, the diversity of societal myths is generally the same as the diversity of myths in Jambi society. In general, the diversity of myths can be caused by various reasons, such as the background or origin of the myths in society. Some myths are based on past events considered sacred, etc., and others are believed by the community as if they actually happened. However, there are also myths considered by the community to be based on stories containing sacred elements or figures associated with important beings. There are even myths linked to creation, myths about the origins of certain causes of illness that are often expressed in society, such as the origin of a person's illness, myth or fact. For example, "If someone eats guava seeds, it can cause stomach problems or appendicitis." The meaning of this myth is to always maintain health, and when it comes to beneficial values, be responsible and avoid eating indiscriminately.

The diversity of myths among the Jambi people is something that needs to be understood and criticized for their meaning and benefits, because all myths are part of the Jambi

people's cultural heritage. Understanding the diversity of Jambi people's myths certainly requires more than simply understanding their meaning and beneficial values. Critical analysis needs to be conducted to examine which myths contain positive meanings and benefits that do not conflict with Islamic teachings. As the problem in this research, how is the diversity of Jambi people's myths depicted by examining their meaning and beneficial values? And by correctly applying theories and concepts in understanding their meaning and beneficial values, new insights will be generated. From this new understanding, it can be hoped that the myths of Jambi people have been understood, and myths are part of Indonesian culture that always benefits its people. Likewise, the diverse myths of Jambi people need to be studied and carefully examined, what their meaning and beneficial values are, and the results of the discussion of Jambi people's myths become a treasure trove of studies of ancient cultural and literary heritage.

B. METHOD

The methods used in this research were field surveys and library research. The field survey aimed to obtain research data sources, in this case, myths within the Jambi community. The technique used to obtain data sources on-site was to interview informants who truly knew and understood the myths in their respective regions. The locations used for data collection were the myth-owning communities in three city-district areas: Jambi City, Batang Hari, and Muaro Jambi, all of which are located within the ten second-level regions in Jambi Province. Library research was conducted with the aim of finding relevant reading sources or theories from books, journals, dictionaries, and other articles in libraries. Another reading source was the digital library Wikipedia to obtain and understand theories, definitions, and concepts regarding the diversity of Jambi community myths and to explain the meaning and usefulness of myths.

As is customary in literary research, this study also employs a descriptive-qualitative method, describing research findings. The data obtained are then critically discussed regarding the diversity of Jambi community myths. Furthermore, the data obtained is interpreted to determine the meaning and usefulness of myths in Jambi society. Qualitative methods, of course, apply theories, approaches, and concepts of the meaning and usefulness of Jambi community myths for life and livelihood. After data sources are obtained and discussed, the research data is critically analyzed.

Understanding myths employs both objective and receptive approaches. The objective approach aims to objectively discuss and critique the diversity of myths, their meanings, and their useful values. The receptive approach aims to identify and discuss the positive effects or influences of myths on Jambi society, particularly the values associated with interpreting their usefulness. The qualitative approach provides a detailed and in-depth understanding of the use of words and phrases in myths as data for discussion and as

evidence for the study. The qualitative approach also serves to understand myths in terms of defining the concepts of diversity, meaning, and useful values.

Research techniques and steps in seeking sources of knowledge regarding the concepts of diversity, meaning, and usefulness. Myth theory and other mythological knowledge are obtained from books, journals, and other sources, followed by understanding, examining, and applying the theory. The study of the word "meaning" can be interpreted as a word meaning from semantics (the science of meaning), which is defined as denotative meaning, the actual meaning or dictionary meaning, and connotative meaning, the broader meaning. The word "usefulness" is derived from the root word "manfaat," meaning use, benefit, efficacy, profit, and benefit. The word "usefulness" means effectiveness (Safarwan, 2002:1122; Pena, 2012:513).

The use of descriptive-qualitative methods involves understanding data sources and data by analyzing the theory-concept or content of the myths being discussed. The advantage of this descriptive-qualitative method is the ability to use data triangulation. "Triangulation is a technique for checking the validity of data that utilizes something else. Outside the data for checking purposes or as a comparison to the data" (Suryabrata, 12:2003). In addition to validating the data, data validity also involves experts in semantics (the science of meaning) and mythologists (old literature). The research technique used is library research, namely literature studies; data and data sources are carried out by listening and taking notes, effective reading techniques, and reading to understand the contents of the reading from sources: books, journals, magazines, and other data available in the library. This research technique is also used to search for data in the form of information in order to obtain a theoretical basis for the problem to be studied, such as the concept of diversity, meaning, usefulness value, and myth theory that exists in relevant literary theory.

C. FINDINGS AND DISCUSSION

1. Myths and the Concept of Mythical Diversity in Jambi Society

Myths are a work of art that has existed for a very long time, and as they have evolved, new myths have emerged. All of them belong to the Indonesian people and deserve to be studied. All regions, ethnic groups, and/or community groups in Indonesia possess and are rich in myths. In everyday life, myths are always spontaneously expressed in conversations. The existence of myths in traditional village communities is, of course, more familiar. In today's urban society, despite being influenced by globalization, traditional myths tend to be forgotten, and strangely, modern myths have emerged that are also believed. Myths are part of the form and type of literary works. Myths are not meaningless and useless literary works, nor do they require knowledge of their contents.

Every region in Jambi Province, from the people of Jambi City, Batanghari-Muaro Jambi to the people of Kerinci-Sungai Penuh City, across ten regencies and two cities, has a diversity of myths. The status and function of myths in Jambi society is limited to simply accepting them as ancestral heritage. There has been no explanation from the *Tuah-Tuah* (people who understand) regarding myths in Jambi society. The diversity of Jambi myths certainly needs to be considered and maintained, so that the continuity of life and behavior in Jambi society is always maintained. Myths must also be able to be utilized correctly by every human being. The status and function of myths in Jambi society can be observed through their use in society, especially the use of myth's functional aspect. The existence of myths in Jambi Province society, no one has explained seriously by conducting studies, let alone conducting critical studies of the aspects of their meaning and usefulness.

In maintaining, preserving, and even utilizing myths in Jambi society, they should not simply be accepted as being passed down from generation to generation, but rather should be critically understood for their meaning and value within the Jambi community. The existence of myths can also be utilized properly and their meaning and benefits examined. Therefore, the purpose of this research plan is to conduct a critical examination of the meaning and value of the usefulness of Jambi community myths. The results of this research are an effort to preserve myths with valuable and beneficial messages; of course, it does not develop an understanding that leads to idolatry and harm that contradicts the philosophy of Jambi culture.

The diversity of myths in Jambi society can be observed from the origin of the community that has a mythical tradition and the purpose of the myths that are believed by the community. And this can be understood based on data sources of beliefs or community customs and values of myths in Jambi society. On that basis, the concept of the diversity of myths in Jambi society is divided into six groups of users-connoisseurs from ten regencies-cities. These communities have unique similarities and differences with other communities. Six communities that prove the diversity of myths, are: 1) the Jambi City community, 2) the Batanghari-Muaro Jambi community, 3) the Bungo-Tebo community, 4) the Merangin-Sarolangn community, 5) the Kerinci-Sungai Penuh community, and 6) the West Tanjung Jabung-East Tanjung Jabung community. If we look closely at the diversity of myths from the situation and habits of the community towards the meaning of myths in Jambi, we can differentiate them again into four situations or four periods of mythical events in Jambi society: 1) the time of birth, 2) the time of circumcision, 3) the time of marriage, and 4) the time of death.

This article states that of the ten district-city government areas in Jambi Province, the description of the diversity of myths in Jambi Province society is represented by three district-city areas: the myths of the Jambi City community and the myths of the Muaro Jambi-Batanghari community. The myths of the three district-city areas are myths that describe the time of birth, the myth of circumcision, the myth of marriage, and the myth of death. No research has yet conducted on the diversity of Jambi community myths, and

no one has also conducted a critical study to determine the meaning and value of the benefits of myths. The following is a discussion and results of the diversity of Jambi community myths and a description of their meaning and value of benefits.

The Meaning and Benefits of Birth Myths in Jambi City

The meaning and benefits of myths in Jambi society can be obtained and discussed in this article. First, the myth surrounding the birth of Jambi people. The birth myth in Jambi City is that pregnant women should not leave the house during the maqrib prayer. This myth aims to prevent the unborn baby from being disturbed by spirits or being lost from the womb. In Jambi City, leaving the house during the maqrib prayer is prohibited, in accordance with Islamic teachings. Islam requires prayer at sunset, known as the maqrib prayer. Therefore, the beneficial value of the myth of not leaving the house during the maqrib prayer certainly increases faith and obedience to perform the maqrib prayer on time. Praying on time is a sunnah of the Prophet Muhammad (peace be upon him). The second myth in Jambi City is that it is not good to take a baby outside the house before the aqiqah (ceremonial act of worship) is a sunnah of the Prophet. The meaning of this myth is to maintain the baby's health and prevent illness. Its useful value is to instill a responsible attitude towards Islamic teachings by practicing aqiqah as the sunnah of the Prophet Muhammad SAW.

The third myth is that every pregnant woman who leaves the house must carry an iron object (nail, scissors, needle) to avoid bad things during childbirth. The meaning of this myth is to ensure the safety of the pregnant woman during pregnancy, and the benefit is to always be responsible and careful while outside the house. The fourth myth is that a mother who has given birth should not leave the house for forty days. The meaning of this myth is to maintain the health of the mother and baby. The benefit is to foster a sense of family affection for the mother and baby. The fifth myth is that the baby's umbilical cord should not be thrown away carelessly; it must be buried and accompanied by prayer. The meaning of this myth is to respect the baby's body part, because the umbilical cord is also part of the human body, therefore it should be buried properly. The benefit is to avoid slander, because if thrown away carelessly it will be eaten by animals or could be scattered everywhere. In addition, the umbilical cord is also believed to have a spiritual connection with the baby. The sixth myth is that the baby should not sleep in front of the door. This is believed to mean that if a baby sleeps in front of the door, it will be possessed by evil spirits, as doors are considered a passageway for evil spirits. Furthermore, it also has the added benefit of keeping the baby healthy and preventing colds, as the door is the entrance and exit point for air.

The Meaning and Benefits of Circumcision Myths Among Jambi City's People

In Jambi City, especially among children, there are many myths related to circumcision. For example, a child about to be circumcised will experience fever and the wound will not heal if they eat eggs, durian, goat, spicy or sour foods. This myth is believed to prevent the child from getting sick and accelerate healing. Its benefit is, of course, instilling a sense of shared responsibility for maintaining the child's health. The second myth is that crying in front of guests before circumcision is considered unmanly. Crying before circumcision is considered a symbol of cowardice or self-doubt. The benefit of this myth is that the circumcised child will develop a spirit of courage. Furthermore, there is a myth that circumcising a child during the rain is not good. This myth is interpreted as implying that circumcising a child during the rain is bad and is believed to cause injury and infection. Its benefit is that it fosters a sense of responsibility within the family, both for the child and for others.

Spirits, jinns, ghosts, and so on are also always the source of myths, as are myths related to the healing period of circumcision. For example, the third myth states that children should not leave the house before sunset. This myth is believed to ward off disturbances from spirits. Its beneficial value is to increase one's sense of responsibility, ensuring that they perform the evening prayer on time and to remain vigilant, especially in the evening hours. The fourth myth states that circumcised children are believed to symbolize adolescence and adulthood. This myth is intended to prevent the child from being afraid of circumcision because they are approaching adulthood, and it is also intended to help them become responsible individuals. Furthermore, the fifth myth states that circumcised children should be bathed in lime or flower water. This myth is believed to ward off bad luck, and the beneficial value is that children who are circumcised should always be clean by using lime or flower water.

The Meaning and Benefits of Marriage Myths Among the People of Jambi City

The people of Jambi City are devout Muslims, but some also believe or create myths that prohibit marriage during certain Islamic months, such as Safar and Muharram. This belief is a lunar myth, even though in Islamic teachings there is no specific month in which marriage is prohibited. Marriage is a sunnah (worship) and may be performed in any month. The prohibition on marriage during the months of Safar and Muharram is still believed by the community to be inauspicious and bring bad luck. However, its beneficial value is that it encourages mutual cooperation or agreement on the date and/or month to prepare well in advance of the wedding day. The second myth states that it is not advisable for the bride and groom to meet the day before the wedding. This myth emphasizes that nothing can interfere with the wedding plans and that preparation is necessary to maintain the sacredness of the event. Its beneficial value is that it encourages mutual responsibility in preparing for a smooth and safe wedding.

The third wedding myth is that the bride-to-be is not allowed to see the groom's face before their wedding night. This myth is intended to create a memorable first night and foster mutual love, and is believed to lead to a peaceful, loving, and blessed marriage. Similarly, the fourth myth states that the bride and groom should not meet for three to seven days before their wedding. This myth maintains the sacredness or sanctity of marriage, and its benefits include self-care and responsibility, as well as making marriage a gateway to happiness. The fourth wedding myth is that wearing black wedding attire is unlucky. This myth aims to ensure the wedding and feast feel joyful, as black is not a happy color. The benefit of this myth is to wear bright colors, such as white, as Jambi people believe white is a sacred color, based on the Sunnah of the Prophet. The fifth myth is that sewing wedding attire should not be done at night. This myth can lead to an unhappy marriage, while its benefit is to encourage community cooperation in all work done during the day.

The Meaning and Benefits of Death Myths Among the People of Jambi City

Death myths are closely related to Islamic teachings. For example, in Jambi City, there is a myth that excessive crying or wailing will disturb the spirit of the deceased. This is not actually a myth, but rather, according to Islamic teachings, one should not cry or mourn the deceased. The meaning of this myth is to accept death as the power or decision of Allah SWT. Its beneficial value is to strengthen faith and piety in God Almighty, to show compassion for the bereaved family, and to demonstrate patience and sincerity. The second myth states that one should not clean or sweep the house until the seventh day after death. This myth believes that the spirit of the deceased has not yet left the house, and therefore, cleaning the house is an act of exorcism. The beneficial value is, of course, to respect the mourning guests who come to express their condolences. The third myth states that it is not advisable to wear gold jewelry or excessive makeup during mourning. The meaning of this myth is to prevent the public from feeling that families are rejoicing or enjoying themselves during times of grief. Its beneficial value, of course, is that it fosters a tolerant, faithful, and morally upright soul, not being excessive in grief.

The fourth myth surrounding the time of death is that sitting on a grave during a pilgrimage brings disaster or calamity. It is believed to cause boils on the buttocks. Its benefit is to increase understanding of the Prophet's sunnah, according to the hadith of the Prophet Muhammad (peace be upon him), which prohibits sitting on graves. The fifth myth concerns touching the deceased's belongings after seven days. This myth aims to prevent slander in society because the spirit is believed to still exist. The benefit of this myth is to foster a sense of solidarity with the family by safeguarding the deceased's belongings. The sixth myth prohibits children from being near the corpse for too long. This is intended to prevent mental disorders or fear in the child's soul. The benefit is to increase independence in children to keep them away from feelings of grief. The seventh myth concerns pregnant women not being allowed to look at the corpse for too long. This is believed to cause problems for the fetus, while the benefit is to foster independence in

maintaining health. The eighth myth prohibits eating while the corpse is still at home. This is believed to bring bad luck or illness to the family who violates this principle. The benefit is to maintain tolerance towards friends and relatives who come to pay their respects.

The Meaning and Benefits of Birth Myths in the Batanghari-Muaro Jambi Community

The myths discussed above in Jambi City have similarities and differences with those of the Batanghari-Muaro Jambi community. For example, the myth prohibits pregnant women from leaving the house during the evening prayer time. However, there are differences: the myth encourages pregnant women to chew betel nut as a good thing. This is believed to facilitate labor, and its beneficial value is to maintain and instill a sense of responsibility for long-standing cultural traditions. Furthermore, the second myth, during the seven days of pregnancy and birth, requires the distribution of yellow sticky rice and side dishes to midwives and neighbors. This myth is believed to facilitate labor and is beneficial in maintaining social ties and mutual cooperation within the community. Furthermore, a third myth states that it is not advisable to dry baby clothes outside until dusk. This myth is intended to prevent colds and maintain the baby's health. Its beneficial value is to encourage more discipline in managing work time, such as washing and drying baby clothes.

The fourth myth forbids pregnant women from sitting in front of the door. This myth is intended to prevent complications during labor. Its beneficial value is that it enhances the beauty of the home by avoiding sitting in front of the door, which is the gateway to entry and exit. The fifth myth in the Batanghari-Muaro Jambi community during childbirth is that the father is not permitted to travel outside the home before the baby is forty days old. This myth brings the father closer to the child, and its beneficial value is to instill a sense of parental affection in the child. The sixth myth is that it is not advisable to take a baby outside the home before forty days old or during the postpartum period. This myth is intended to prevent the baby from being disturbed by spirits. Its beneficial value is to foster love for the baby and maintain its health. The seventh myth prohibits naming the baby carelessly before the aqiqah. This myth is intended to protect the baby from being disturbed by spirits, and its beneficial value is to increase faith and piety by naming it according to the sunnah.

The Meaning and Benefits of Circumcision Myths in the Batanghari-Muaro Jambi Community

One myth about circumcision in the Batanghari-Muaro Jambi community is that parents must accompany their child before the circumcision. This myth is intended to protect the child from evil spirits. Its beneficial value is to instill love and affection in the child, thereby increasing self-confidence and calming him in carrying out the Sunnah. The

second myth is to begin by praying and reciting the tahlil (Islamic custom) before the circumcision. This is intended to ensure the child's safety from the beginning to the end and to obtain the blessings of Allah SWT. This is intended to increase faith in Islamic teachings among the family, the religious leader, and the community. The third myth is to avoid loud music during the circumcision. This myth makes the circumcision ceremony full of wisdom and fosters a love for the Prophet's Sunnah. The fourth myth prohibits mothers from laughing when their child cries during the circumcision ceremony. This myth is believed to delay the child's recovery. Its beneficial value is to foster affection in the child.

The fifth myth is about holding a small feast after a circumcision. Its purpose is to inform the community that a circumcision is taking place. Its beneficial value is fostering a sense of family through mutual cooperation among members of the community. The sixth myth prohibits a child who is about to be circumcised from leaving the house during Maghrib. This is to prevent the child from being disturbed by spirits, while its beneficial value is to increase faith by performing the Maghrib prayer on time. The seventh myth is that one should not bathe in the river before the circumcision wound has dried. This myth accelerates drying and healing. Its beneficial value is to become responsible for oneself. The eighth myth prohibits a child from sitting on the stairs of the house. This myth aims to prevent bad luck, and its beneficial value is to make the house look beautiful because stairs are not a place to sit. The ninth myth is that a child who is about to be circumcised should not cry. This myth could embarrass other children and the community. Its beneficial value is to create the impression that the child is responsible for himself.

The Meaning and Benefits of Marriage Myths in the Batanghari-Muaro Community

A wedding myth in the Batanghari-Muaro Jambi community is that the bride and groom should not meet before the marriage ceremony. This myth is intended to prevent the bride and groom from being disturbed by evil spirits, thus invalidating the marriage according to tradition. Its beneficial value is to instill a sense of longing and happiness after the wedding. The second myth is that it is not advisable to dress excessively before the marriage ceremony. This myth implies that anything excessive is not good because it is not yet valid according to religion and tradition. Its beneficial value is to maintain each person's sense of responsibility towards their faith and piety. The third myth is that it is not advisable to hold a traditional celebration past the time for the Asr prayer. This means that the time leading up to the evening prayer is considered and believed to be the time when spirits roam. This beneficial value is to ensure that prayers are performed on time. The fourth myth is that a tent (tahl) should be erected immediately several days before the marriage ceremony. This myth serves to inform the community about the wedding. The benefit is that the family is responsible and prepared for the wedding feast, and the bride and groom are considered to have prepared for the event. The fifth myth believes that it's good to make bezarah cakes the day after the wedding. The intention is to make

the celebration livelier, and of course, the benefit is to foster cooperation and friendship among neighbors, bringing cakes to and from relatives' homes.

The sixth myth states that the bride and groom are kept in seclusion for three to seven days before the wedding ceremony. This is intended to maintain the dignity and sanctity of the marriage. Its benefit is mutual responsibility in maintaining self-care in accordance with Islamic teachings. The seventh myth states that two siblings should avoid marrying close together. This is intended to "overlap their fortunes," meaning they will share the fate of one another. The beneficial value is that it will save money and burden the community. The eighth myth states that a disaster will occur if a close relative dies. This myth is considered impolite and disrespectful to the community. Its beneficial value is that it encourages tolerance towards the deceased's family. The ninth myth states that one should not wear flashy makeup or red during seclusion. This myth is intended to maintain politeness, and its beneficial value is to maintain relationships among members of the community. The tenth myth states that it is not advisable to wear black during the wedding ceremony. This myth suggests it could bring bad luck to a marriage, while its beneficial value is that it will improve life, as the color black is considered to symbolize bad luck or sorrow. The eleventh myth states that the bride and groom will experience discomfort if they look in the mirror before the wedding ceremony. This is intended to ensure a smooth and safe wedding without any obstacles. Its beneficial value is that it will boost self-confidence in one's appearance and self-esteem.

The Meaning and Benefits of Death Myths in the Batanghari-Muaro Jambi Community

Death myths in the Batanghari-Muaro Jambi community are still influenced by animism, dynamism, and Hinduism. The myth states that sweeping the house should not be done until the seventh day after death. This myth is not found in Islamic teachings, but its meaning in the Batanghari-Muaro Jambi community is that the spirit remains in the house until the seventh day. Its beneficial value is to increase confidence in ancestors. The second myth states that families are required to hold funerals on the third, seventh, fortieth, and hundredth days. This myth serves to pray for the deceased's good deeds to be accepted by God. Its beneficial value is to maintain a spirit of mutual cooperation in fostering relationships within the family and praying for one another. The third myth states that the shroud should not be sewn with a fixed knot. This is believed to bind the spirit and make it difficult to reach the afterlife. The benefit is to facilitate and expedite burial according to Islamic law. The fourth myth is that it's not good to make loud noises while eating and drinking during tahlilan (religious remembrance). This is meant to maintain the sacredness and serenity of the funeral and burial procession. Its beneficial value is that it allows for self-reflection on death.

The fifth myth about death in the Batang Hari-Muaro Jambi community is that it is not good to say the deceased's name aloud. This myth is believed to disturb the peace of the

deceased's spirit in the afterlife. The benefit is to pay respect and avoid careless behavior towards the deceased. The sixth myth is that it is not good to change the curtains of the house during the mourning period. This myth is believed to disturb the atmosphere of mourning, and the benefit is to maintain respect for the deceased. The seventh myth is that it is not permissible to sweep the house or cut nails until three days after death. This myth is believed to disturb the deceased's spirit, and the benefit is to continue receiving and respecting guests who continue to pay their respects until the third day. The eighth myth is that it is not good to bring food or drink to the funeral. This myth is believed to be disrespectful to the deceased's spirit. The benefit is to practice true Islamic teachings because there is no such thing as sharia (Islamic law). The ninth myth is that it is not good to hold entertainment events during the mourning period (minimum three days). This myth is believed to be disrespectful to the deceased's spirit. The benefit is to foster a sense of self-reflection among fellow human beings, even after the deceased.

D. CONCLUSION

The discussion above has stated that the underlying mythological diversity of Jambi society lies in the intent and purpose of the myths conveyed by the community. Furthermore, the diversity of Jambi myths is also based on the myth's position, region, and function within the community. Therefore, the diverse myths of Jambi society are divided into four types: myths about birth, myths about circumcision, myths about marriage, and myths about death. The meaning and usefulness of the myths are examined based on their purpose and benefit to the reader—the community. The myth about birth states that pregnant women should not leave the house during the evening prayer (maqrib). This myth's purpose is to protect the unborn baby from being disturbed by spirits. Its usefulness is to maintain discipline in performing the evening prayer on time.

Myth during circumcision is that circumcised children are not allowed to eat goat, eggs, durian, spicy or sour things. The meaning of this myth is that the child's body does not have a fever and the circumcision wound heals quickly. The benefit is to be careful in choosing food and don't eat just any food. The myth of the wedding period is that people believe that getting married in the months of Safar and Muharram is not good. The mythical meaning of getting married in the months of Safar and Muharram is that it is believed to result in disruption and always bad luck in marriage, while its beneficial value creates a sense of responsibility towards the understanding that all Arab months are allowed to carry out marriages. The myth of the time of death is that you are not allowed to cry over, mourn or mourn the deceased. It is believed that the meaning of this myth is not to disturb the soul of the deceased from going to the afterlife. The value of its usefulness makes the family left behind show an attitude of faith in Allah SWT. with patience and sincerity.

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