

The Social Construction of the Myth of Paddy Goddess in Sundanese Culture

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Abstract

This research aims to find a sociological understanding of the Mother Earth myth in the Sundanese tradition in West Java, Indonesia. Based on an intercultural approach in philosophy, researchers combine cross-disciplinary analysis, namely philosophy, sociology and anthropology. This combination of interdisciplinary studies complements methods of interpreting texts and contexts regarding cognitive understanding, especially the principles of reasoning about meaningful worldviews in everyday life. The results of this interpretation are principles of reasoning or logic called functional logic. This argument about the logic of function starts from two layers of interpretation of two elements in the culture of agrarian society. The first element is the mythology of the Paddy Goddess, and the second element is the mythical figure of the Paddy Goddess, which is the main symbol in the description of rice cultivation. These two elements contain an understanding of the paradoxical relationship between two aspects that combine with each other in the management and structuring of the agricultural world. These two aspects are found in parental culture: father and mother. This study presents the interpretation of the text and context of the mythology and symbols of the Paddy Goddess and the practice of rice cultivation. Interpretation of mythology, the symbol of Paddy Goddess and rice cultivation requires a synchronic approach and emic analysis to conclude the implied meaning, namely the principle of function as the core meaning implied in the mythology of Paddy Goddess and Rice cultivation. This interpretation shows that logic functions as the main principle of reasoning that combines various cultural elements into a logical and meaningful 'way of seeing' the life world, which influences Sundanese people consciously or not in experiencing their culture in a logical and meaningful way.

Keywords: Cultural sociology; Mother Rice mythology; Principle of function; Rice cultivation.

Abstrak

Penelitian ini bertujuan untuk menemukan pemahaman sosiologis tentang mitos Ibu Pertiwi dalam tradisi Sunda di Jawa Barat, Indonesia. Berdasarkan pendekatan interdisipliner dalam filsafat, para peneliti menggabungkan analisis lintas disiplin, yaitu filsafat, sosiologi, dan antropologi. Kombinasi studi interdisipliner ini melengkapi metode penafsiran teks dan konteks mengenai pemahaman kognitif, terutama prinsip-prinsip penalaran tentang pandangan dunia yang bermakna dalam kehidupan sehari-hari. Hasil dari penafsiran ini adalah prinsip-prinsip penalaran atau logika yang disebut logika fungsi. Argumen tentang logika fungsi ini dimulai dari dua lapis pemaknaan terhadap dua elemen dalam budaya masyarakat agraris. Elemen pertama adalah mitologi Dewi Padi, dan elemen kedua adalah sosok mitos Dewi Padi yang menjadi simbol utama dalam penggambaran budidaya padi. Kedua unsur ini mengandung pemahaman tentang hubungan paradoksal antara dua aspek yang saling berpadu dalam pengelolaan dan penataan dunia pertanian. Dua aspek ini ditemukan dalam budaya orang tua: ayah dan ibu. Penelitian ini menyajikan interpretasi teks dan konteks dari mitologi dan simbol-simbol Dewi Padi dan praktik budidaya padi. Interpretasi terhadap mitologi, simbol Dewi Padi dan praktik budidaya padi membutuhkan pendekatan sinkronik dan analisis emik untuk menyimpulkan makna yang tersirat, yaitu prinsip fungsi sebagai makna inti yang tersirat dalam mitologi Dewi Padi dan praktik budidaya padi. Pemaknaan ini menunjukkan bahwa logika berfungsi sebagai prinsip utama penalaran yang memadukan berbagai unsur budaya menjadi sebuah 'cara pandang' yang logis dan bermakna terhadap dunia kehidupan, yang mempengaruhi masyarakat Sunda secara sadar atau tidak dalam mengalami kebudayaannya secara logis dan bermakna.

Kata Kunci: Sosiologi budaya; Mitologi Dewi Padi; Prinsip fungsi; Budidaya padi.

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Received: April 16, 2023; In Revised: February 13, 2024; Accepted: June 18, 2024

INTRODUCTION

The social construction of myth refers to the process by which societies create and perpetuate shared beliefs and narratives about the world around them. These myths can be about nature, risk, crime, or any other topic shaped by cultural values and beliefs (Cook, 2006a; Dake, 1992; Hancock & Sharp, 2000). Myths are socially constructed in the sense that myths are not objective truths but rather subjective interpretations of reality shaped by cultural norms and values. Myths can be used to codify a society's belief systems, values, and rituals, and myths can provide a means for individuals to understand and navigate the world around them (Cook, 2006b).

Sociologically, the myth of the Goddess of Rice can be said to be a cultural construction that is deeply rooted in agrarian societies, especially in Asia, where rice is a staple food and a symbol of life and fertility. The Goddess of Rice is often associated with the concept of the Mother Goddess, which identifies the mother as equivalent to the land and is a cultural element embraced by various cultures since the Upper Paleolithic period (Sunarti et al., 2022). The Goddess of Rice is a figure who symbolises the fertility of the land and rice plants, and her story is related to the origins of rice and agricultural practices in the region. These myths often contain narratives of transformation, sacrifice, and the intervention of gods and celestial rulers to create fertility in the homeland (Bhattacharya & Ali, 2016). In South India, for example, the Rice Goddess is a representation of the village itself, not simply a guardian figure. She is believed to emerge from nature and is intrinsically linked to the village land. She is responsible for overseeing the rains, which are vital to agriculture in the region, and is the village's main protector from common diseases (Beals, 2017).

The myth of the Goddess of Rice is also closely related to the concept of the Mother Goddess, who identifies the Mother as the earth or source of life. This concept has been embraced by various agricultural communities in the world, including those that still carry out the tradition of planting rice in rice fields (Prasad et al., 2016). The myth of the Goddess of Rice is not only a religious system but also a social construction that reinforces the importance of agriculture and society's connection to the land. The myth serves as a reminder of the cultural and historical importance of rice and the agrarian way of life in the region.

This article uses a synchronic approach to explore the principles of reasoning that form the structure of a meaningful understanding of the unity of the world. This principle of reasoning is implied in the Mythology of the Rice Mother, or Nyi Pohaci, or Dewi Sri (Shri Devi) and the rice cultivation of the Sundanese people. Based on the purpose of this writing, the discussion begins with Sorokin's argument about the principles of reasoning that present culture as a meaningful integration of the world. Next, an explanation of the mythological figure of Mother Rice is provided in the form of a rhyming story, and an outline of rice cultivation in a Sundanese agrarian society is provided. The poetic story in question is Pantun Sulanjana/Sri Sadana, Lutung Kasarung (Djunatan, 2011a; Sumarjo, 2003). The description of rice cultivation refers to the work of Haji Hasan Mustapa, a Muslim cultural and religious scholar (1852-1930) (Mustapa, 2022; Rohmana, 2018). This analysis of poetic stories and descriptions of rice culture shows the implications of reasoning patterns about function in a Sundanese agrarian culture.

The core part of this article is an interpretive effort regarding the implications of patterns of reasoning about function. This reasoning pattern presents the principles of reasoning about the integration of a meaningful world. We call this principle of reasoning the term "functional logic". The conclusion of this paper presents how the logic of function presents a 'perspective' of integrating two core

aspects of Sundanese agrarian culture in such a way that both owners and observers of the agrarian culture understand culture as a meaningful integration of the world.

RESEARCH METHOD

The synchronic approach in interpreting cultural aspects is one of the methods of choice in the humanities. Linguistics, literature and anthropology apply this approach with the aim of uncovering structures in the form of rational and permanent meaning in aspects of language, art, symbols, signs, ceremonies and so on (Budimansyah, Lubis, & Falah, 2020; Chappell & Lü, 2022; Fletcher, 2021; Koswara, 2016; Pramayoza, 2021; Rusmana, 2018; Salura, 2007; Wagiaty & Zein, 2020; Yuliawati, Hidayat, Rahyono, & Kwary, 2022). More fundamentally than the purpose of this application, the synchronic approach can reveal cultural structures in the form of cognitive understanding, especially reasoning principles that provide an understanding of the integration of a meaningful 'cultural world' (Abdeljelil, 2009; Boelaars, 1984; Cox, 2006; Djunatan, 2007, 2011b; Geertz, 1973; Geertz, 2008; Jakob Sumardjo, 2011). The disclosure of the principles of reasoning that manage a meaningful understanding of culture refers to the arguments of Pitirim Sorokin, a Russian sociologist in the United States. Sorokin calls this principle '*logico-meaningful unity*' (Sorokin, 1957). Owners of culture consciously or unconsciously apply this principle as a method for integrating various aspects of culture into a coherent, meaningful world.

RESULTS AND DISCUSSION

Function in the meaning of the character Paddy Goddess

Anthropological studies, for example, by Edi S. Ekadjati and Robert Wessing, present that Sundanese culture is centred on agricultural processing (dry fields/fields or wet fields) or agriculture (Ekajati, 1995). The model of agricultural culture in this village is the Kanekes or Baduy community in South Banten (Rangkasbitung area) (Ekajati, 1995; Wessing, 1988, 2006).

Village culture, which grew out of the world of agriculture, is the 'second stage' in the growth of human civilisation. The importance of agriculture for the Sundanese people was also emphasised by a cultural and religious scholar named Haji Hasan Mustapa. Haji Hasan Mustapa stated that farming is the main job apart from trading, being a public servant, teacher and fisherman. In fact, Hasan Mustapa stated the following.

"What would be great if you were asked, "What do you do for a living?" The first answer is "farming" because it means that if you farm, you are among the good people..." (Mustapa, 2022).

The poetic story and description of the mythical figure Paddy Goddess show that rice is not just material. The implied meaning refers to the '*perspective*' behind the presence of rice as an object. We encounter the presence of rice personified through the figure of Paddy Goddess or Nyi Pohaci or Sanghiang Sri. There are at least two layers of meaning implied in the character of Paddy Goddess. The first layer of meaning is the cognitive framework implied in the character of Paddy Goddess. The second layer of meaning is to formulate from the interpretation of the cognitive framework in the first layer logical principles about the world that are meaningful to Sundanese culture masters, whether they realise it or not.

The first layer of meaning can be presented in the following points:

Paddy Goddess/Nyi Pohaci functions as an intermediary between the human world and the supernatural world

Rice is a gift from the Upper World, the Almighty, to humans (represented by King Pajajaran). The gifts of the Upper World appear through figures Nyi Pohaci. Various types of rice plants (and other plants) grow from the body of Nyi Pohaci: from menstrual blood and from the eyes of Nyi Pohaci. This narrative implies the role of Nyi Pohaci in bringing together the Upper World, the supernatural, with the human world by fulfilling life's needs, namely food. In other words, the character of Paddy Goddess assumes the meaning of function as an intermediary or axis of the world for humans with the supernatural. The Axis of the world is a metaphor for the intermediary or Middle World, which functions to connect the divine Upper World and the natural Underworld. This intermediary also unites the upper world with the lower world. Usually, axis mundi is in the form of an image of a tree or mountain. As an Axis Mundi metaphor, food can be made to resemble a mountain, such as tumpeng rice. In this context, food is transcendental, meaning it unites divine and natural things. Unity is what is also interpreted as safety (Eliade 1961, Jacob Sumardjo, 2002; Wessing, 2006). This function emphasises Nyi Pohaci as the 'axis' that connects the two worlds. These two worlds are no longer separate from each other.

The function of 'Mother Rice' is as a protector/nurse of human welfare

Meanwhile, the story of poems and rice cultivation underlines the second function of the Paddy Goddess (Dupré, 2008). Besides, it works as an axis of the world' with a 'supernatural inner world', and Paddy Goddess 'functions as a protector of human well-being physically and mentally. The poetry story of Lutung Kasarung emphasises how all daily human efforts cannot be separated from the function of the figure of the Paddy Goddess to protect and care for life. The figure of the Paddy Goddess then associatively appears in the function of mothers and women in general. Hasan Mustapa metaphorically stated the importance of the function of mothers and women.

Farmers do not go into the barn except when storing rice, taking rice to be pounded, taking it to share with children, or taking it for seeds. On the other hand, picking up rice is done by women; men only help women's work (Mustapa, 2022).

Hasan Mustapa's text above implies the central function of mothers and women, in general, is to manage food. If we agree with the meaning of rice or food in general as welfare for humans, we can also agree that the management of welfare is in the hands of mothers. The mother's function as a welfare manager can also be found through the application of principles. The owner 'Pamali', according to Hasan Mustapa, comes from the word 'mali' from Javanese, or Sundanese 'Bali', which means returning to the origin. The original condition of humans, when they are just born, is still pure. Purity is what every person should remember so that in their lifestyle, they are protected from bad and evil things (Mustapa, 2022). For example, a mother will judge herself to be worthy of taking rice from the barn. The mother dressed up as if she was going to meet someone respected. You cannot even take rice in a rough way, such as throwing the rice out of the barn door. Rice must be carefully unloaded from the barn to be taken home (Mustapa, 2022). Hasan Mustapa does not deny the function of men in providing for the necessities of life. Women and men both take care of the fields and houses. Men and women, through their unique functions, work together to provide for the necessities of life. For this reason, traditional Sundanese society respects the roles of men and women in the family. They are present as parents who are respected and followed in the context of seeking prosperity and life through customs and traditions.

The function of mother or woman (assuming with men) was also expressed by Jakob Sumardjo, Sundanese Culturalist. The 'world view' in Sundanese Culture, which concentrates on the farmer/agrarian lifestyle, places women and men as complementary binary pairs. In this case, women are life givers and the 'origin of life' (Sumarjo, 2003). Which has its own 'context'. This means that women have a central function in several jobs in the fields and at home. In the fields, the women deal with planting seeds, weeding, and harvesting. Meanwhile, at home, the part of the house that is a 'special location' for women is the kitchen and pantry, or a place to store rice and food at home. Men, in this case, also have a central function in the fields, namely cultivating and preparing rice fields, caring for rice plants until they are ready to harvest, and managing the harvest and harvest. Meanwhile, at home, men play a role in managing livestock, repairing the house, working equipment, and meeting neighbours. In traditional Sundanese house architecture, there is always a central room where men and women meet for daily matters or nuclear and extended family celebrations (Sumarjo, 2003). In this context, the two genders play a role in complementing each other in economic, sociological and cultural contexts. Edi S. Ekadjati (Ekadjati, 2014) correctly stated that Sundanese culture adheres to a parental kinship system. This kinship system places the position of men and women at the centre of the patterns and lifestyles of nuclear families, extended families and agrarian communities.

The second layer of meaning is the formulation of logical principles. This principle develops the interpretation of meaning from the first layer. The development of this interpretation centres on the development of an interpretation of 'function' (Sorokin, 1957). The narrative of the character Nyi Pohaci, or Paddy Goddess, in the world of Sundanese agriculture, implies a sociological phenomenon about the 'function' of actors in a Sundanese agricultural society. Apart from that, we can also observe that 'function' implies an equivalence relationship between these actors. The equivalence relationship between the functions of these actors, in turn, presupposes an implication relationship so that the teleological aspect is fulfilled. The formulation of the equivalence relation, which has implications for human existential goals, can be presented as follows: "The goals of personal and community life are achieved only if a person/community existentially continues to exist by fulfilling their life needs if and only if other people also existentially continue to exist by fulfilling their respective life needs."

The purpose of this formula reveals that when someone wants to achieve a goal through a certain method, he will try to fulfil his basic life needs: shelter, clothing and food. This effort to fulfill life's needs affects both himself and others. This equivalence relationship at the sociological level shows that each person existentially influences the other in such a way that they can achieve their respective goals. In other words, we can also associate 'function' as an equivalence relation that has implications for achieving goals with 'use or benefits.' Everything exists because it is useful or beneficial to others. There is nothing that does not bring benefits to each other.

In the understanding of 'existing to fulfil each other's needs in order to achieve goals, or to be useful, useful for oneself and other people,' we explore the principles of thinking that manage and direct understanding and reasoning about the world in a meaningful way. This principle of thinking, as explained in the introduction, is a principle of logical thinking that is a reference for managing, organising, and developing a meaningful world in the form of a consistent and coherent 'cultural' system. In other words, this principle of thinking, referring to Sorokin's argument about the principle of the unity of logical-meaningful thinking, is an epistemological structure that is the core framework of a culture based on a synchronic approach. Cultural researchers need to reveal the epistemological structure in the formulation of logical arguments. In this case, we can make an argument about functional logic.

The Logic of Function in the Social World

Functional logic is a principle of reasoning that starts from the premise that everything has its own function (or role pattern, what it can do). This understanding of function is paradoxical. On the one hand, the function is limited, which is inherent in the subject who performs it; on the other hand, a function is open to 'pairing' with other functions. We call them paired because one function can complement and be complemented by one or several other functions. This understanding presents the next paradox: function presupposes both active and passive effort. We can imagine the independent-paired paradox-like pieces in a puzzle game (Slutskaya et al., 2018). Each piece of image independently has its own function. At the same time, these pieces simultaneously require other pieces as a pair so that an image is arranged well.

In the social world, the logic of function helps us reason that the unique functions of each person, with their respective jobs, produce something useful and useful, which can be experienced by themselves and others. At the same time, each person's unique function presupposes the presence of other functions. In other words, the functions inherent in a person can be viewed as a typical job. Typical work is done by each person to meet the needs of life. In the context of fulfilling life's needs, a typical job assumes limited functions for each person to fulfil all his life needs alone (McKeon, 2009). In order to fulfil life's needs that are broader than a typical function, each function requires the existence of other functions. The role and presence of various functions through work in order to fulfil life's needs can be seen as a division of tasks. In turn, the division of tasks assumes a connection between one job and another job. It is this interrelationship that forms 'pairs' of work that combine one function with another. In this perspective, these functions are integrated with each other, either directly or indirectly. An understanding of the combination that occurs between functions can be illustrated in diagram 1.

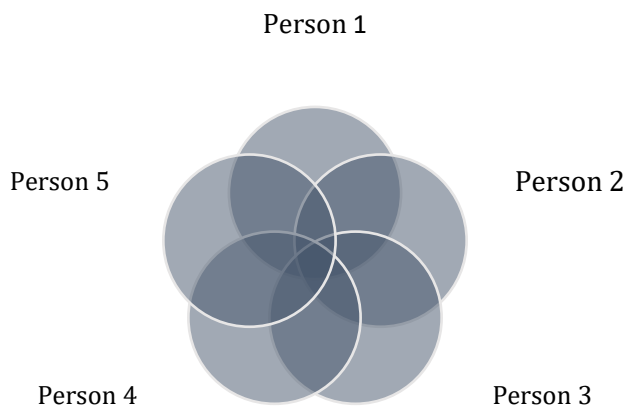


Diagram 1. Every person with various functions constitutes a unity

Diagram 1 explains that the fundamental collaborative relations between these functions are depicted as set intersections. This slice also illustrates that collaboration between functions fundamentally enables everyone to fulfil life's needs. The understanding of the division and unification of work above reduces the reasoning that reality basically consists of paradoxical combinations: 'division-combination'. This paradoxical combination confirms that the principle of thinking in understanding the world and its contents is 'function'. This principle of thinking then gives rise to the reasoning that the differences between functions are not absolute. Therefore, it presupposes interactions that are contradictory in nature. This means that the truth value of an element is not absolute. The truth of one element presupposes

the falsity of both. In Aristotelian logic, a relationship between two elements that do not completely contradict each other, meaning that there are things that are both the same and different from the two elements, is called a contrarian relationship. The rationale for a contradictory relationship is that it is impossible for both of these elements to be true, but it can happen that both of these elements are equally false. The relations between propositions that are contradictory in Aristotle's theory imply categories of existence or ontological categories. This means that every statement is assumed to correspond, or at least be coherent with reality (whatever the form: material or non-material, such as textual) (Sidharta & Gunarsa, 2016; Suryajaya, 2022). The limitations of one function can enrich the limitations of another function. This is what complementarity means. This limited function turns out to be a complement to other functions.

Returning to Sundanese agrarian society, as told in Pantun and recorded in Rice Cultivation. The Logic of Function also explains the typical division of work in a Sundanese agrarian society. This typical division refers to tasks carried out by both men and women. This frame of mind is actually displayed by agricultural societies. In agricultural societies, work takes precedence. It is work that gives life (Jacob Sumardjo, 2002). The logic of function also illustrates that both men and women process life in their 'parts', both at home and in the fields. Houses and rice fields are not positions that assume power. This means that these two locations are actually inappropriately seen as areas of authority for either men or women over others. Rather than a division of power, these two locations depict a merging of genders through their respective functions. This paradox presupposes interactivity between elements in conjunction with each other.

In other words, apart from meeting daily needs through interacting functions in agriculture, Sundanese people experience the management and structuring of parental kinship. The management and structuring of parental relationships then complete the Sundanese experience of the world of agriculture as a meaningful and purposeful integration. This means that carrying out functions through their respective jobs makes Sundanese people experience their cultural context as a meaningful world to go towards something. This goal can indeed be formulated as 'Integration of meeting all life's needs.' Integration itself, in turn, indicates 'something good', which is the highest goal of both the individual and the communal. We can use the metaphor of 'happiness' to express the good goals for each individual by actualising his function and for the community in which each individual is connected, thanks to their respective unique functions (Bywater & Bywater, 1894). For Sundanese people, carrying out daily functions independently and in pairs as a conjunction is a 'good and main thing' (especially farming work as stated by Haji Hasan Mustapa) (Mustapa, 2022). Even though the work is routine and becomes a daily habit, the performance of the function marks the ability to 'satisfy one's own needs' and achieve the final goal.

The next function is related to the truth value of each element that builds the truth value of a conjunction proposition. Each element, along with its function, plays an important role in delivering the conjunction between functions to form the overall result of the conjunction. We can state that each element with its respective function is an 'intermediary' or 'axis of the world' for others in order to achieve the final goal. If one of the elements with its function does not function as it should or has the wrong value, the final result of the conjunction will not be achieved. If one of the elements forming a conjunction is wrong, the value of the conjunction itself is wrong.

In this case, if one of the functions in fulfilling the necessities of life in the Sundanese agricultural community does not work properly, the fulfilment of the necessities of life itself cannot run as it should. Thus, all elements with their respective unique functions must be in a reliable condition such that the

combined functions can take place as they should: independently and in pairs. Men and women, young and old, in Sundanese agrarian society, have unique roles which cannot be eliminated.

In order to meet one's own needs and achieve that goal, everything must be considered in the Sundanese Agrarian Society. That is why Hasan Mustapa does not ignore the role of the inner region (which is often insinuated by the occult) and the role of land for agriculture (Mustapa, 2022). Without harmonising the spiritual world with the physical, without maintaining the land on which farmers grow life, Sundanese Agrarian society cannot achieve its final goals, both for individuals and for their communities. In other words, the non-functioning of one of the elements that build the world of agriculture, for example, ignoring the harmony of the inner and outer world or the practice of allowing agricultural land to disappear, results in the non-fulfilment of all life's needs as a totality. From the understanding above, we can conclude that Functional Logic presents a 'way' of knowing and reasoning about cultural reality as a system that contains consistency and coherence among the elements that make up that reality.

The Goddess of Rice myth is relevant to today's society in several ways, such as cultural identity and traditions, gender roles and women's empowerment, environmental awareness, social transformation, rituals and festivals, food security, and health and nutrition. In terms of cultural identity and tradition, the Goddess of Rice myth is relevant because it is deeply rooted in the cultural identity of agrarian societies, especially in Asia. Understanding this myth helps people appreciate the rich cultural heritage and traditions associated with rice cultivation and the role of the goddess in ensuring a good harvest (Mohanty, 2020; Sunarti et al., 2022). Then, in terms of gender roles and women's empowerment, the Goddess of Rice myth often highlights the importance of women in agriculture and their role in managing food grains at the household level. This myth can inspire contemporary discussions about gender roles and women's empowerment, especially in rice-farming areas (Mohanty, 2020). Furthermore, in terms of environmental awareness, the Goddess of Rice myth emphasises the connection between humans, the environment and the goddess. This connection can foster a sense of environmental awareness and respect for nature, encouraging today's society to adopt sustainable agricultural practices and protect the environment (Sunarti et al., 2022).

Then, in terms of social transformation, the Myth of the Goddess of Rice has been used in social reform initiatives to convey socially transformative messages. For example, the Lakshmi Purana, a popular Indian scripture, reflects the social transformation that accompanied the rise of great kingdoms and the development of religious traditions (Sunarti et al., 2022). Meanwhile, in terms of rituals and festivals, the Myth of the Goddess of Rice is associated with various rituals and festivals that celebrate the importance of rice in people's lives. Understanding these rituals and festivals can help today's society appreciate the cultural significance of rice and goddesses (Singanusong & Mingyai, 2019).

Furthermore, in terms of food security, the Myth of the Goddess of Rice highlights the importance of rice as a staple food and source of life and fertility. This myth can inspire contemporary discussions regarding food security and the need to ensure that everyone has access to an adequate and nutritious food supply (Mohanty, 2020). Finally, from a health and nutrition perspective, the Myth of the Goddess of Rice can inspire contemporary discussions about the benefits of rice for health and nutrition. For example, the Lakshmi Purana highlights the relationship between rice consumption and the survival of children in rice-farming areas (Sunarti et al., 2022).

Socially constructed myths significantly influence society in various ways, some positive and some negative. They serve as a means of organising society, establishing group identity, and providing an explanatory framework for complex phenomena (Dake, 1992). However, it is important to remember that

myths do not always accurately reflect reality; they can contain falsehoods and misunderstandings. In addition, myths can be manipulated to support certain agendas or maintain power structures, thereby potentially causing harm to society (Sewell, 2018). Therefore, critical thinking and evidence-based reasoning are essential to navigating the complex relationship between myth and society.

CONCLUSION

The Paddy Goddess myth is relevant to today's society because it highlights the cultural, social, environmental and nutritional significance of rice and the goddess. Understanding these myths can inspire contemporary discussions about gender roles, social transformation, food security, and environmental awareness. Symbolically, the interpretation of the myth is found in parental culture: father and mother, which is the logic of the function of Sundanese culture. The social construction of myth arises from society trying to identify how this logical principle operates in the context of real, everyday experience. Observations at the level of sociocultural phenomena are important to understand whether logical argument's function has the opportunity to make people who possess Sundanese culture experience their culture as a logical and meaningful unity. The fact about influence at the cognitive framework level on the practical level can reveal how functional logic becomes the core reasoning principle that manages the integration process of a culture.

The added value of this research is its conceptual contribution to deepening the understanding of the role of mythology in agrarian culture and its influence on social structure and gender roles. It also provides a theoretical framework that combines anthropological and sociological approaches to explore the function and meaning of mythology in a broader social context. As such, this research offers a new perspective on how traditional cultural values can be applied in a contemporary context.

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