


EXPLORING WETON CALCULATION FOR WEDDING DATES: INSIGHTS FROM JAVANESE CULTURE AND ISLAMIC PERSPECTIVES



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Abstract

This study explores the practice of calculating weton, which has become deeply rooted in the culture of the Javanese community in the Wajak District of Malang Regency, namely, calculating weton to determine wedding dates. The research, employing qualitative methods, aims to investigate or construct claims or explanations behind the facts. Data collection techniques involve observation, interviews, and documentary studies, while data analysis employs deductive methods. The findings reveal that weton consists of a series of seven days in a week: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and five *hari pasaran* (market days) for Java, namely Legi, Pahing, Pon, Wage, and Kliwon. When calculating weton, Javanese people generally use three calendars that have existed for a long time: the Saka calendar, the Sultan Agung calendar, and the Pranata Mangsa. Weton is classified as *al-'urf al-fasid* (a bad habit or tradition) when seen as a talisman and a way to avoid misfortune. In Islam, belief in misfortune is called *tathayyur*.

Kajian ini mengeksplorasi penghitungan weton yang telah menjadi praktik yang mengakar dalam budaya masyarakat Jawa, khususnya di Kecamatan Wajak, Kabupaten Malang, yaitu menghitung weton untuk menentukan tanggal pernikahan. Penelitian ini, dengan metode kualitatif, bertujuan untuk menyelidiki atau membangun klaim atau penjelasan di balik fakta. Teknik pengumpulan data menggunakan observasi, wawancara, dan studi dokumentasi. Sedangkan analisis data menggunakan metode deduktif. Hasil penelitian menunjukkan bahwa weton merupakan rangkaian tujuh hari dalam seminggu yaitu Minggu, Senin, Selasa, Rabu, Kamis, Jumat, Sabtu dan lima hari pasaran Jawa, yaitu Legi, Pahing, Pon, Wage dan Kliwon. Saat menghitung weton, masyarakat Jawa pada umumnya menggunakan tiga penanggalan yang sudah ada sejak lama, yaitu kalender Saka, kalender Sultan Agung dan kalender pertanian atau Pranata Mangsa. Weton tergolong al-'urf al-fasid (kebiasaan/tradisi yang buruk) ketika weton dianggap sebagai penangkal dan cara menghindari sial. Dalam Islam, kepercayaan terhadap kesialan disebut tathayyur.

INTRODUCTION

The need for a partner is a natural aspect for both men and women who are entering adulthood. It becomes a biological demand that is difficult to avoid. Therefore, religion commands its followers to pair men and women in marriage institution. According to the Quran, marriage aims to ensure that the relationship between men and women is peaceful and tranquil (*sakinah wa rahmah*), free from temptation, and does not disrupt the socio-religious order.¹, as mentioned in *al-Rum* [30]: 21. And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and

¹ M Quraish Shihab, *Wawasan Al Quran* (Bandung: Mizan, 2007).



that He placed between you affection and mercy. Indeed, those are signs for people who give thought.²

Islam not only presents marriage as a mere civil contract but also imbues it with religious values. The Quran itself depicts the bond between a husband and wife as the most sacred and strong bond.³ The Quran articulates the contractual relationship between husband and wife (a permanent contract) in an—Nisa [4]: 21: "How could you take it back while each of you has been intimate with the other and they have taken from you a solemn covenant?"⁴ Due to the noble nature and purpose of marriage, anyone intending to marry should prepare themselves as thoroughly as possible. Pre – marital preparation is highly crucial, as it determines the success of one's marital relationship. It is not an exaggeration to say that it is the first step that must be carefully considered in the effort to build a household. Among these preparations is paying attention to and following all recommendations based on religion, state, and customs. As a sacred institution, marriage is regulated not only by religion and state but also by customs and traditions. Therefore, the latter plays an equally significant role in marriage as the two former aspects.

An equally important preparation is choosing a marriage partner. Someone who wishes to embark on the journey of domestic life must select the best partner according to strict criteria set by religion. The Sunnah of the Prophet guides a man to seek a spouse who will become his wife (the homemaker), as the Prophet said, "Abu Hurairah reported: The Messenger of God, peace and blessings be upon him, said, 'A woman may be married for four reasons: for her wealth, for her lineage, for her beauty, or her religion. Choose the one who is religiously committed, may your hands be rubbed with dust!'" (a hadith narrated by al – Bukhari and Muslim).⁵ Similarly, a woman should not accept a man as her partner without specific criteria. In this regard, parents or guardians play a crucial role in determining who will be the partner for a woman under their guardianship. Guardians are prohibited from choosing men or sons – in – law who have bad behaviour, low spirits, or diseases that may hinder them from building a marital home.⁶

The next preparation is wedding proposal. Wedding proposal is a necessary process and the final step before marriage. It is an expression of a man's attitude and desire to marry a woman.⁷ A proposal is a meeting where both parties and families discuss important marriage – related matters. In this process, the man can see the face and hands of his potential wife to prevent any issues after the marriage contract. Discussions during the proposal include setting the wedding date and addressing technical aspects of the wedding day. According to religious regulations, the process of selecting a partner and setting the wedding date is well – defined. However, in customary traditions, the selection of a partner and the wedding date is more complex. For instance, the Javanese community incorporates calculations or the identification of is regarded as an ancient heritage that is upheld alongside religious and state regulations.⁸ *Weton* refers to the calculation of the husband and wife's birthday and market days (*hari pasaran*). The depiction of "weton" significantly influences perceptions of both good and bad, so much so that many Javanese

² Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Semarang: Al – Waah, 1989).

³ Rusyda Basri, "Nikah Dalam Al – Quran," *Jurnal Hukum Diktum* 14, no. 2 (2016).

⁴ RI, *Al-Qur'an Dan Terjemahannya*.

⁵ Syaikh Farra' Baghwi, *Misykat Al-Mashabih* (Semarang: Asy – Syifa, 1953).

⁶ Syaikh Daud Bin Abdullah Fathani, *Idhoh Al Bab Li Muridi Al Nikah Bi Ahs Shawab* (Singapura: Al Haramain, 1998).

⁷ Sulaiman Rasyid, *Fiqh Islam* (Bandung: Sinar Baru Algensindo, 2002).

⁸ Dwi Arini Zubaidah, "Penentuan Kesepadanan Pasangan Pernikahan Berdasarkan Perhitungan Weton," *Volgsgeist* 2, no. 2 (2019): 207 – 23.

individuals undergo this calculation process for various purposes, including choosing a partner. This weton calculation aims to achieve what the Javanese refer to as harmony.⁹ They prioritize harmony and compatibility in life. For them, a marriage not based on the compatibility of the husband and wife may result in divorce.¹⁰ Additionally, they consider the timing of marriage as something highly sacred, thus it needs to be strictly regulated by traditions. It is not uncommon for the determination of this timing to spark debates between the two parties, especially if they come from different ethnic groups with differing customary traditions as well.

Especially when determining the wedding date, the Javanese community relies on one of the religious principles, which is that God also chooses the timing.¹¹ This relates to the creation of the heavens and the earth by God, as expressed in al – Tawbah [9]: 6, which states: Indeed, according to Allah, the number of months is twelve, as established by Allah when He created the heavens and the earth. Among them are four sacred months. That is the correct religion, so do not wrong yourselves during them. Fight against the polytheists collectively as they fight against you collectively. And know that Allah is with the righteous.¹² The calculation of *weton* in determining the wedding day serves a noble purpose, which is to maintain harmony in the relationship between husband and wife. At this point, the practice of weton calculation is not an issue. However, it often causes problems in society when someone has to wait and postpone marriage because the *weton* calculation for their wedding day indicates unfavorable results. Indeed, if a couple (the bride and groom) cannot find a suitable time to marry according to the weton calculation, they are willing to cancel the planned wedding. At this juncture, weton calculation seems to have more detrimental effects than benefits. Therefore, this study will delve deeper into the practice of weton calculation deeply rooted in Javanese culture. The author focuses on the practice of weton calculation among the people in the Wajak District, Malang Regency, specifically in determining the wedding day. The study will examine this phenomenon in the Wajak community from the perspectives of 'urf (custom) and the sociology of law.

This study is important for several reasons. First, *the Javanese people still use weton calculation or other customary methods of determining the wedding day*. Modern era has not made them forget the weton calculation practice. This traditional practice is considered an ancestral heritage that should not be abandoned. Abandoning such practices would only bring shame and result in social sanctions.¹³ Secondly, the Javanese community, especially those residing in the Wajak District, Malang Regency, are renowned for their strong adherence to the tradition of *weton* calculation. According to Edy, one of the practitioners and experts in Javanese weton in the Wajak District, the people of Wajak use weton calculation to determine the wedding day and for almost all matters. They perform weton calculations to win bets, determine the auspicious day to

⁹ Muhammad Sholikhin, *Ritual Dan Tradisi Islam Jawa: Ritual-Ritual Dan Tradisi-Tradisi Tentang Kehamilan* (N.p.: Narasi, 2010).

¹⁰ Ifa Kutrotun Na'imah, "Kontruksi Masyarakat Jawa Tentang Perhitungan Weton Dalam Tradisi Pra Perkawinan Adat Jawa (Studi Di Dusun Petak Desa Begeg Kecamatan Ngayam Kabupaten Bojonegoro)" (Universitas Airlangga Surabaya, 2017).

¹¹ Syaikh Abdurrauf Bin Ali al – Fansuri Jawi, *Tarjuman Al-Mustafid* (Medan: Raja PUBLISHING – Sumber Ilmu Jaya, 2017).

¹² RI, *Al-Qur'an Dan Terjemahannya*.

¹³ M Najib Tsauri, "Primus Inter Pares: Mengungkap Fenomena Praktik Istikharah Dan Perhitungan Weton Dalam Tradisi Pernikahan Di Lamongan," *Refleksi: Jurnal Kajian Agama Dan Filsafat* 22, no. 1 (2023): 79 – 100.

start a business, build a house, lay the foundation stone, engage in agriculture, discern someone's personality, and even predict or forecast the future.¹⁴ Thirdly, although research on the practice of *weton* calculation in determining the wedding day has been conducted extensively by some experts like Harahap, Adly and Marpaung¹⁵, Nafi' and Minarsono¹⁶, Hibatullah¹⁷, Khotimah¹⁸, Musyarofah¹⁹, and Tsauri (2023)²⁰, there has yet to be any research conducted in the Wajak District, Malang Regency. Geographic differences greatly influence the customs of a community, including the tradition of *weton* calculation to determine the wedding day. Therefore, this study is urgently needed and will enrich the research literature on the practice of *weton* calculation in Javanese society, which has been widely studied.

METHODS

This research was conducted in the Wajak District, Malang Regency, East Java. This district is one of the 33 districts in Malang Regency. It covers an area of 9,456 hectares with boundaries as follows: to the north, it borders Poncokusumo District; to the east, it borders Tirtoyudo District; to the south, it borders Turen and Dampit Districts; and to the west, it borders Tajinan and Bululawang Districts. The Wajak District is located at an elevation of 400 to 700 meters above sea level, with an average temperature of 22°C to 32°C and an average annual rainfall of 349 mm.²¹ The research methodology employed in this study is qualitative. Qualitative research aims to explore or construct a proposition or explain the reality behind a phenomenon.²² This type of research is categorized as juridical – empirical research, specifically a case study, as the issues studied are related to specific areas and times. Data collection in research conducted using various research methods requires tools as instruments. The instruments used in this research include a camera, mobile phone, audio recorder for voice recording, pen, notebook, and laptop for editing collected data. Data collection techniques in this research include observation, interviews, and documentary studies. However, the names of the individuals mentioned in this article are fictitious and camouflaged due to their preference to remain anonymous. The data analysis method used in this research is deductive. It involves deriving specific

¹⁴ Edy, "Interview," ed. Mazroatul Akhiroh, July 10, 2022.

¹⁵ Khairul Fahmi Harahap, Amar Adly, and Watni Marpaung, "Perhitungan Weton Sebagai Penentu Hari Pernikahan Dalam Tradisi Masyarakat Jawa Kabupaten Deli Serdang (Ditinjau Dalam Perspektif 'Urf Dan Sosiologi Hukum)," *Al-Maslahah: Jurnal Hukum Islam Dan Pranata Sosial Islam* 9, no. 2 (2021): 293 – 318.

¹⁶ Muhammad Agus Yusrun Nafi' and Trio Minarsono, "Tradisi Perhitungan Weton Sebagai Penentuan Hari Pernikahan Pada Masyarakat Jawa Ditinjau Dari Hukum Islam (Studi Masyarakat Suku Jawa Di Desa Wonorejo, Kecamatan Mangkutana, Kabupaten Luwu Timur)" (IAIN Palopo, 2023).

¹⁷ Habib Akbar Hibatullah, "Penentuan Hari Perkawinan Berdasarkan Perhitungan Weton Di Desa Warukawung, Kecamatan Depok, Kabupaten Cirebon, Perspektif 'Urf" (UIN Syarif Hidayatullah Jakarta, 2023).

¹⁸ Eka Aulia Khusnul Khotimah, "Perhitungan Weton Dalam Tradisi Pernikahan Di Desa Kanamit Jaya, Kecamatan Maluku, Kabupaten Pulang Pisau" (IAIN Palangkaraya, 2020).

¹⁹ Siti Musyarofah, "Praktik Perhitungan Hari Pernikahan Berdasarkan Weton: Studi Kasus Tradisi Perhitungan Weton Pada Masyarakat Dusun Gesikan, Kecamatan Ngluwar, Kabupaten Magelang" (UIN Sunan Kalijaga Yogyakarta, 2023).

²⁰ Tsauri, "Primus Inter Pares: Mengungkap Fenomena Praktik Istikharah Dan Perhitungan Weton Dalam Tradisi Pernikahan Di Lamongan."

²¹ Badan Pusat Statistik Kecamatan Wajak Kabupaten Malang, *Dalam Angka 2020* (Medan: CV. Rilis Grafika, 2020).

²² Burhan Bungin, *Metodologi Penelitian Kualitatif, Aktualisasi Metodologia Kearah Ragam Varian Kontemporer* (Jakarta: PT RajaGrafindo Persada, 2007).

facts from general theories based on data collected from the field, obtained through interviews, observation, and document studies. The collected data undergoes processing and organization through several stages to form accurate conclusions and analyses.²³

RESULT AND DISCUSSION

The Tradition of *Weton* Calculation as the Determinant of Wedding Day among the Javanese Community in Wajak, Malang

Custom encompasses all human activities in the world, including marriage.²⁴ Marriage is a sacred institution that necessitates meticulous planning for its realization. In Javanese society, one of the essential preparations before marriage is calculating the *weton* of the couple who will officiate the marriage. Calculating a person's birth date is based on the Javanese calendar, which integrates the Hijri calendar with the Saka calendar.²⁵ According to the Javanese community in the Wajak District, calculating the *weton* of the couple who will marry is an effort to find a suitable day for the wedding. *Weton* calculation is also believed to impact the husband and wife when building a household. For the Javanese people, when the *weton* calculation is correct, a couple will find happiness. Conversely, when the calculation is incorrect, disaster will overshadow the household of that couple.

The Javanese calculation referred to in this discussion is the calculation used to determine the wedding day for a man and a woman. In this calculation, there is a formula that has been in place since ancient times as an inheritance from the ancestors of the Javanese ethnic group. In calculating *weton*, Javanese people generally use three calendars that have existed since ancient times: the Saka calendar, the Sultan Agung calendar, and the Tani (farming) calendar (Pranata Mangsa/agricultural system). The formation of the Saka calendar cannot be separated from the coronation of Prabu Syahaliwahono (Aji Saka) as the king of India on Saturday, March 14, 78. This calendar's dating system follows the syamsiyah (lunisolar system), which is guided by the time it takes for the sun to orbit the earth.²⁶ Generally, the Saka calendar is one day faster than the Hijri calendar. This can happen because the beginning of the month in the Saka calendar always starts when the moon is new (conjunction).²⁷

According to Edy, Sultan Agung Hanyarakasuma combined the Saka calendar, which had become a part of Javanese culture, with the Islamic calendar based on this difference. Many people were impressed by the Sultan's policy, which indirectly positively impacted the political dynamics of the time. The calendar initiated by Sultan Agung Mataram or Sultan Hanyarakasuma is known as the Javanese Islamic calendar, which integrates the Islamic calendar with strong Javanese customs. With this new calendar system, Sultan Mataram aimed to demonstrate his power as an Islamic ruler in Java without abandoning the cultural heritage elements. Meanwhile, the Javanese calendar system known as Pranata Mangsa guides farmers in their land cultivation activities. One of farmers' goals following this calendar system is to enhance their harvest yields. Moreover, this calendar

²³ Sutrisno Hadi, *Metodelogi Research* (Yogyakarta: Andi Offset, 1989).

²⁴ Soerjono Soekanto, *Kamus Hukum Adat: Terdiri Dari 4163 Entri* (Bandung: Alumni, 1978).

²⁵ Hilman Hadi Kusuma, *Ensiklopedia Hukum Adat Dan Adat Budaya Indonesia* (Bandung: Alumni, 1977).

²⁶ Muhyiddin Khazin, *Ilmu Falaq Teori Dan Praktek* (Yogyakarta: Buana Pustaka, 2004).

²⁷ Chairul Zen, *Ensiklopedia Ilmu Falak Dan Rumus-Rumus Hisab Falak* (Medan: Tim BHR Provinsi Sumatera Utara, 2008).

system can also be correlated with the behavior of livestock and pets, the growth of plants, and environmental conditions closely related to agrarian culture.²⁸ Pranata Mangsa originates from two words, pranata meaning 'rule' and mangsa interpreted as 'season' or 'time.' Thus, Pranata Mangsa is a time rule in the *syamsiyah* (solar) calendar used as a guideline by farmers for carrying out work.²⁹ Not only for farming activities in the fields, but fishermen also use it as a guide for fishing at sea.³⁰

The *weton* is calculated with a simple formula obtained from ancestral customs that have been passed down through generations. According to Wawan, a community figure in the Wajak District, the procedure for calculating *weton* begins by adding up the number of birthdays (*weton*) of the couple who will solemnize the marriage, then adding the number of market days of both couples, and finally adding the total number of *weton* and market days of both couples. The result of this addition (*neptu*) will provide an indication of the best day for the wedding reception and also predict the future household of the couple after marriage.³¹ Meanwhile, according to Sugiharto, another community figure in Wajak, after obtaining the total number of *weton* and market days, these numbers are then added together. The result of this addition is then divided by five. The division by the number five is based on the *weton* calculation system in determining the wedding day, which has five guidelines as follows.³²

Table 1. Javanese Wedding Date System

Wedding date system	Day	Note
Sandang	1	Good
Pangan	2	Good
Papan	3	Good and recommended
Loro	4	Sickly
Pati	5	Pass away

According to Sugiharto, based on those guidelines, the Javanese ancestors suggested that marriage should be conducted on the first or second day and preferably on the third day, as indicated in the table above. Additionally, the fourth and fifth days should be avoided as much as possible because they are believed to bring misfortune. Before dividing the total number of *weton* and market days by five, the total *weton* and market days of both couples are first added with a favorable number that can result in a remainder of three. This favorable number is a solution adopted by community leaders so that the remainder of the addition results in the number three, as the number three is recommended in the *weton* calculation system as the determinant of the wedding day.

²⁸ Bistok Hasiholan Simanjuntak, *Analisis Curah Hujan Pada Sistem Pranata Mangsa Baru: Untuk Penentuan Pola Tanam* (Salatiga: Universitas Kristen Satya Wacana, n.d.).

²⁹ N Daljoeni, *Penanggulangan Pertanian Jawa Pranata Mangsa: Peranan Bioklimatologis Dan Fungsi Sosiokulturalnya* (Yogyakarta: Seri Terbitan Proyek Javanologi, 1983).

³⁰ Muhyiddin Khazin, *Kamus Ilmu Falak* (Yogyakarta: Buana Pustaka, 2005).

³¹ Wawan, "Interview," ed. Mazroatul Akhiroh, July 5, 2022.

³² Sugiharto, "Interview," ed. Mazroatul Akhiroh, July 17, 2022.

The Perspective of 'Urf on the Weton Calculation as the Determinant of Wedding Date among the Javanese Community in Wajak, Malang

The Wajak community profoundly values the traditions passed down by their ancestors. In today's era, many Javanese people are starting to lose their cultural spirit due to the influence of modern developments. However, the people of Wajak continue to practice the traditions inherited from their ancestors in almost all aspects of life, including using weton as a determinant of wedding days. Islam views a tradition or custom as tolerable as long as it does not contradict anything established in Islamic law.³³ Observing the implementation of *weton* as a tradition among the Javanese community in Wajak, the author concludes that some traditions should be maintained because they contain elements of goodness, while in others, several issues need to be clarified and explained in more depth. The author observes that there are still many misunderstandings in the practice of calculating *weton* as a determinant of good and bad, which could potentially erode faith and belief in religion. When viewed from the perspective of its adherents, the practice of calculating *weton* is categorized as *al-'urf al-khash* (specific custom) because this practice is only known and used by the Javanese community, especially those residing in the Wajak District, Malang Regency. According to the author's observations, communities outside of the Javanese ethnicity are not familiar with determining wedding days because wedding days are usually determined based on agreements between the families of the prospective bride and groom.

Weton can be categorized as *al-'urf al-shahih* or *al-'urf al-fasid*, depending on the prevailing practices within the community's customs. However, it must be noted that *'urf* can be accepted according to the interpretation of the Quran, explanations of Hadith, or the consensus of the majority of scholars (*jumhur 'ulama'*) if it meets certain criteria. These several criteria are (a) not contradicting Shariah, (b) not causing harm or corruption and eliminating goodness or benefit, (c) being generally accepted in Muslim society, (d) not applying to individual worship (*'ibadah mahdhah*), (e) the *'urf* (custom) has become established in society.³⁴ Based on the information above, the *'urf* permitted in Islamic norms is *'urf* that contains public interest (*maslahah*) and does not contradict Islamic teachings. When a tradition or *'urf* contradicts Islamic teachings and Shariah, then automatically, the *'urf* or tradition is not accepted. *Weton*, as a Javanese community tradition, is used as a reference for determining wedding days, and it cannot always be categorized as an accepted *'urf*, nor can it be categorized as a rejected *'urf*. The author found varying perspectives among leaders and members of the Javanese community in Wajak District regarding the position of *weton* as a determinant of wedding days. When classified, at least, Javanese leaders and community members are divided into three groups to give opinions and views on *weton* as a tradition that determines wedding days.

The first group consists of leaders and individuals who regard *weton* because they believe that misfortune may occur if the wedding day is chosen incorrectly. The second group comprises leaders and individuals who view *weton* merely as a tradition and a legacy from their ancestors. They believe that following *weton* demonstrates respect for

³³ Bisri M Djaelani, *Ensiklopedi Islam* (Yogyakarta: Panji Pustaka, 2007); Miftah Nur Rohman, "Perhitungan Weton Pernikahan Menurut Adat Jawa Dalam Perspektif Maslahah" (IAIN Ponorogo, 2016).

³⁴ Hasbiyallah, *Fiqh Dan Usul Fiqh: Metode Istinbat Dan Istidlal* (Bandung: Remaja Rosdakarya, 2013).

their cultural and ancestral heritage, while they still hold the belief that blessings and happiness ultimately come from God.³⁵ The last or third group includes Javanese leaders and people who feel that weton brings more harm than good. They believe it is better to abandon it, especially if the *weton* culture can undermine faith. In their view, it must be eradicated.³⁶ Based on this classification, it can be concluded that weton is permissible if it does not undermine beliefs and pure faith by believing in unlucky days and misfortune outside the decree of God. However, when weton is believed to be a way to ward off misfortune, and it is a fear that not calculating the wedding day with weton will bring disaster, it is considered a matter that only brings harm. Anything that contains harm must be abandoned.

The calculation of weton is categorized as *al – 'urf al – shahih* (correct tradition) when the community considers weton to be merely a tradition inherited from the ancestors, which, when practiced or not practiced, has no impact whatsoever. Because all months, days, and times fundamentally do not influence human life, humans should not associate misfortune with the time, months, and days that surround their lives.³⁷ However, when some leaders and Javanese people in Wajak believe in unlucky days and times, using *weton* to avoid these unfortunate times, such beliefs fall into the category of *al – 'urf al – fasid* (incorrect tradition). Included in this category is the belief that calculating the *weton* of a couple based on the concept of harmony and compatibility will lead to positive outcomes. With the above explanation, it can be understood that the *weton* tradition used by the Javanese community residing in Wajak District, Malang Regency, is permissible as long as it does not contradict religious teachings. However, if there are violations of religious teachings in the weton tradition, especially when it leads to the erosion and dilution of faith, then such actions, whatever the reasons, cannot be justified.

The Impact of Weton Calculation as a Determinant of Wedding Dates on the Happiness of the Javanese Community in Wajak, Malang

In Javanese culture, weton calculations serve as a traditional method not only to choose the most auspicious day for marriage but also to assess the compatibility between partners, with a strong emphasis on harmony and alignment within the relationship. Each weton outcome carries unique implications: *Sri* or *Tinari* symbolizes prosperity and blessings, suggesting that couples in arranged marriages will have abundant fortune and enjoy a secure, peaceful household. *Lungguh* or *Ratu* signifies that one of the partners may attain a position of honor or prestige, while *Dunia* or *Pesthi* foretells a harmonious and financially prosperous life together. *Jodoh* indicates a consistently harmonious relationship between the couple, fostering long term alignment. In contrast, *Pegat* suggests frequent obstacles or challenges that the couple might face in their journey together. *Lara* or *Sujanan* reflects significant disruptions that could bring hardship or suffering to the relationship, while *Padu* suggests a household prone to ongoing disputes

³⁵ Khoirul Wahib, "Analisis Peranan Dan Pandangan Sesepuh Tentang Praktik Perhitungan Weton Sebelum Pernikahan (Di Desa Raci, Kecamatan Batangan, Kabupaten Pati)" (IAIN Kudus, 2019).

³⁶ Gafnel Gafnel, Ismail Ismail, and Yaswirman Yaswirman, "Human Rights and Customary Law Analysis: Uncovering the Exploitation of Children and Women in Developing Countries," *Hakamain: Journal of Sharia and Law Studies* 2, no. 2 (July 5, 2024): 174 – 85, <https://doi.org/10.57255/hakamain.v2i2.325>.

³⁷ Rohman, "Perhitungan Weton Pernikahan Menurut Adat Jawa Dalam Perspektif Masalahah."

and conflicts. Finally, *Pati* foreshadows intense suffering within the family, often associated with repeated losses or even the passing of close family members, thus marking a challenging path for the couple's journey.³⁸

Javanese figures and society use these eight terms as a reference derived from the conclusions these terms are obtained based on the total calculation of the birth dates (*weton*) and the total days of the market (*neptu*) of each man and woman when added up. These eight terms provide an overview of the marital relationship between a husband and wife whose *weton* has been calculated. Ahli petung (a divination expert), a term given to Javanese community figures skilled in calculating *weton*, will inform each couple or the parents of each couple of the general overview they will get when both couples hold their marriage on the day determined based on *weton* and the overview obtained from the sum of the *weton* of each couple. This belief has become ingrained in Javanese society, especially the residents of Wajak. *Weton* is a determining factor in the happiness of a couple's household who will marry. From an Islamic perspective, of course, such a belief is a significant misconception because, according to Islamic belief, the birth date or wedding day has no influence on the couple's happiness in building a household.

This reality is proven by the fact that not all Javanese people whose *weton* calculations are correct will be happy in their married life, as described by Salim, a resident of Sumber Putih Village, Wajak, about his marital life, who experienced divorce several years ago. However, he mentioned that his *weton* calculation was correct, and he was even predicted to be happy with his wife when weaving the bond of love through married life. The results of the *weton* calculation did not prove to be true because the opposite happened; he divorced his wife, although they have now reconciled.⁴⁰ Similarly, evidence was found from interviews with Laras, a resident of Bringin Village, Wajak. She and her future husband calculated their *weton* when planning to get married. The results of the calculation showed that she and her husband would not be happy and would divorce if the marriage took place on a day that was deemed unfavorable according to the *weton* calculations. However, she still got married on the planned day, even though the *weton* calculation did not recommend that day. According to Laras, the *weton* calculation prediction was not correct because she felt that her household with her husband was filled with happiness, and they were blessed with four children. She never experienced the predicted divorce with her husband until he passed away in 2022.⁴¹

Likewise, a similar case was experienced by Maya, a resident of Dadapan Village, Wajak, Malang Regency. She stated that when she married, she did not perform any *weton* calculation. She was afraid of falling into *shirk* (associating partners with God) if she believed in *weton* guidance. She received many criticisms from the local community because she was seen as not obedient to tradition. Many predicted that her household would be full of turmoil and problems. However, those predictions did not shake her belief at all, and they did not come true. In fact, she experienced a happy life with an increasingly successful career. After getting married, she was appointed as a Civil Servant (ASN) at a public school in her village.⁴²

³⁸ Harahap, Adly, and Marpaung, "Perhitungan Weton Sebagai Penentu Hari Pernikahan Dalam Tradisi Masyarakat Jawa Kabupaten Deli Serdang (Ditinjau Dalam Perspektif 'Urf Dan Sosiologi Hukum)."

⁴⁰ Salim, "Interview," ed. Mazroatul Akhiroh, July 16, 2022.

⁴¹ Laras, "Interview," ed. Mazroatul Akhiroh, July 11, 2022.

⁴² Maya, "Interview," ed. Mazroatul Akhiroh, July 13, 2022.

CONCLUSION

Weton is a combination of seven days in a week, namely Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, along with five Javanese market days, namely Legi, Pahing, Pon, Wage, Kliwon (Setiadi and Imswatama, 2017). This rotation repeats every 35 (7x5) days. According to Javanese calculation, the birthday is repeated every five weeks starting from the day of birth. Javanese people believe in various uses of *weton*. Among them is its calculation to find an auspicious day for a wedding ceremony. The number of *weton* can be determined from the birthday along with its market day, which is usually written by their parents of each couple. The Javanese calculation method has a very basic idea: compatibility or adjustment, like a key and its lock, as well as the groom to the prospective bride he will marry. In *weton* calculation, Javanese people generally use three calendars that have existed since ancient times: the Saka calendar, the Sultan Agung calendar, and the Pranata Mangsa calendar. In understanding *weton* as a determinant of wedding days, the figures and Javanese community in the Wajak District, Malang Regency, can be divided into three groups. First, people that argues that *weton* is something significant and sacred, even believing in misfortune if *weton* calculation is not involved. This group is very steadfast in practicing the tradition of *weton* calculation. Second, people who feel that *weton* mostly leads to badness and uncertainty, so it is better to abandon it. Moreover, according to this group, the practice of *weton* calculation can undermine faith and should, therefore, be eradicated. Third, a people who consider *weton* only as a tradition and heritage of their ancestors, which should be preserved to show love for culture and national heritage. There is no obligation to perform *weton* calculations, such as determining wedding dates. This group represents a moderate stance between the first and second groups.

Weton from an Islamic perspective, emphasizing 'urf and presenting various detailed evidence from the Quran, the hadith of the Prophet, and the opinions of scholars, the author concludes that the legal status of *weton*, viewed from the perspective of 'urf, is divided into two conditions. First, *weton* is permissible to be used as a determinant of wedding days for the community as long as there is no element of *shirk* in it, such as believing *weton* to ward off misfortune or considering *weton* as a means to avoid unlucky days. Second, *weton* is categorized as *al-'urf al-fasid* (bad tradition) if it is believed to ward off unlucky days and as a means to avoid them. In the view of Islam, believing in such misfortunes is called *tathayyur*. *Tathayyur* is not allowed because it is feared to lead someone into polytheism, and someone who shows a *tathayyur* attitude will be more prone to misfortune in life.

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