



(MUDIMA)



The Dynamics of Javanese Weton Calculation in Wedding Planning

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ARTICLE INFO

Keywords: The Dynamics, Javanese Weton Calculation, Wedding Planning

Received : 5 June

Revised : 13 July

Accepted : 24 August

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ABSTRACT

This study explores the practice of Weton calculation in Javanese marriages, focusing on cultural, social, and legal aspects. This cultural heritage is significant for the Javanese community, reflecting local wisdom and social norms respected in marriage. However, in the modern era, this tradition faces challenges that alter societal values and mindsets. The alignment of Weton is considered crucial for marital success, while mismatches can negatively impact family life. This research employs a transdisciplinary approach, involving anthropology, astrology, and the sociology of religion, to understand the role of Weton in social structure and religious interactions. Although Weton holds deep meaning in Javanese culture, the practice conflicts with Islamic teachings, which view it as heresy and magical manipulation. This qualitative study, based on library research, highlights the importance of religious context in understanding the Weton practice

INTRODUCTION

For Javanese people living in their native regions, they earnestly preserve the cultural heritage of the Javanese ethnic group, known as *Kejawen*. Traditions or customs refer to actions that are consistently repeated. Culture, which encompasses norms, customs, inherited assets, and rules, is a form of this heritage. One such norm and tradition that has been passed down is the calculation of *weton*, which originates from Javanese cultural heritage. This *weton* calculation also plays an integral role in wedding ceremonies. Although not everyone practices this culture or believes in the importance of determining auspicious days through the calculation of birth dates and the selection of favorable days, this tradition is still upheld by many Javanese people. (Qurrohman, 2023)

Marriage holds deep significance in Javanese culture, including in the astrological aspects reflected in *weton* calculations. Javanese *weton* combines elements of astrology, local wisdom, and social norms that are applied in wedding planning. However, in facing the dynamics of the modern era, there are challenges in preserving this tradition as societal values and mindsets evolve.

Although *weton* calculations have become an important part of wedding culture, there is still a lack of deep understanding regarding how these calculations work and the meanings contained within them. Therefore, this research aims to fill this knowledge gap by exploring the role of Javanese *weton* calculations in wedding planning and how their significance is reflected in Javanese cultural philosophy.

This belief continues to be practiced today, with local communities believing that good fortune in marriage can be measured through *weton* calculations. Mystical practices such as these *weton* calculations are considered heretical by some scholars, similar to the prohibition against believing in Javanese *primbon* or zodiac signs, although others consider it permissible as long as no other days are deemed unlucky. (Hibatullah, 2023)

In this belief, the alignment of *weton* between the prospective groom and bride is crucial.

If there is no *weton* alignment between the two, the marriage is automatically canceled or cannot proceed. This action is taken out of concern that continuing the marriage without *weton* alignment could negatively impact married life, such as through divorce, illness, frequent arguments, or accidents. Some also believe that calculating *weton* is not only to determine the future of their child's marriage but also as part of an effort to preserve ancestral customs. (Aliyuddin, Rodafi, & Kurniawati, 2022)

The diverse culture of the Javanese people is demonstrated through shared identity, both physically and in more abstract aspects. This physical identity similarity is seen through physiognomic features, such as the faces of Javanese people, which are influenced by certain tribes or clans. Meanwhile, the abstract similarities include worldview, ways of thinking, social structure, beliefs, and more. One form of shared worldview and belief in Javanese society can be observed in traditional wedding ceremonies. The Javanese people see marriage as a special part of the human life journey, holding sacred or revered value, and capable of bringing goodness, fortune, blessings, bad luck, and so on. (Haryono & Wijayani, 2023)

In dealing with the complexities of Javanese *weton* calculations and their influence on wedding planning, this research will involve a transdisciplinary approach that combines concepts from cultural anthropology, religious sociology, and social psychology. The integration of these disciplines will provide holistic insights into how *weton* calculations are understood not only as a practice of cultural anthropology but also as a cultural and social phenomenon that shapes decisions in marriage.

By utilizing a transdisciplinary framework, this research aims to answer complex questions regarding the dynamics of *weton* calculations, how they influence wedding plans, and how related cultural values are reflected and change over time. Thus, this research not only contributes to the understanding of astrological practices but also to

the understanding of the social and cultural implications of *weton* calculations in wedding planning among the Javanese people.

METHODS

1. **Research Form:** This research is qualitative, as it focuses on the analysis and interpretation of information and data found in the literature, rather than the collection of empirical data.
2. **Research Type:** This research is library research or literature review. The study will be conducted by exploring and analyzing various literature sources related to the calculation of *Weton Jawa*, its symbolic meanings, and its influence on marriage planning.
3. **Nature of Research:** This research is descriptive, aiming to provide a detailed description of the calculation of *Weton Jawa*, its symbolic meanings, and the dynamics that occur in marriage planning.
4. **Research Approach:** The approach used is qualitative, where the research will seek an in-depth understanding of the calculation of *Weton Jawa* through the interpretation of relevant literature.
5. **Data Collection Techniques:**
 - a. **Literature Study:** Involves searching for literature related to the calculation of *Weton Jawa* in marriage planning, its symbolic meanings, and its impact on community life.
 - b. **Content Analysis:** Conducted to analyze the information found in the literature, identifying patterns, themes, and trends related to the calculation of *Weton Jawa*.

Data Analysis: Conducted by summarizing, organizing, and interpreting the information found from relevant literature sources.

RESULTS AND DISCUSSION

1. Dynamics of Javanese Weton Calculation Influence and Significance in Marriage Planning

In wedding ceremonies, one of the crucial aspects to consider is the day and date for the *ijab* and *qabul* or marriage contract. While the

wedding celebration plays a minor role, the *ijab qabul* remains the main focus of the event. During the *ijab qabul*, the birth day or *weton* of both prospective brides, particularly in Javanese tradition, must be carefully considered. (Suwarni, 2023)

Every couple hoping to marry wishes for their marriage to be successful. In practicing the tradition of *weton* calculation, there are no grand or special events involving many people. Village communities follow this tradition through steps such as reciting prayers and preparing writing tools to calculate the prospective bride and groom's *weton*. (Hasanah, 2022)

Initially, everyone gathers in a meeting to perform the *weton* calculation tradition in marriage. This tradition is overseen by the village elder and attended by the families or relatives of the prospective couple. The village elder leads by reciting prayers and then asks questions about the *weton* of each prospective bride and groom. Pre-prepared paper is used as a tool for calculation. (Harahap, Adly, & Marpaung, 2021)

Weton, also known as *wedelan* in Javanese, is closely related to the Javanese calendar, which has been passed down through generations. The *weton* calculation involves a combination of auspicious days and market days, reflecting the values of Javanese society regarding life, interpersonal relationships, and balance with nature. (Nafi'ah, 2022)

In Javanese society, marriage involving *weton* calculations considers the birth days of both individuals as a fortune-telling tool. Although it does not determine the success of a marriage, the *weton* prediction can influence the decision to proceed with the marriage. This tradition is carried out to assess compatibility, understand character, avoid misfortune, and achieve success. (Shofi'atun & Said, 2022)

Although Islam has spread in Java, local traditions and cultures remain preserved. Regarding *weton* marriage, Muslims face both supportive and opposing views. In Islam,

marriage with weton calculation is still valid as long as it meets the requirements and pillars of marriage. Socially, this is seen as an effort by parents to choose the best partner for their children. (Rizaluddin, Alifah, & Khakim, 2021)

Javanese society believes that marriage should be conducted on an appropriate day and month to ensure the newlyweds' family can live harmoniously and avoid risks. The selective process is evident in choosing prospective in-laws and determining the day of the marriage

contract to ensure peace and prosperity for the new family. (Qurrohman, 2023)

The term tibo rampas, which involves calculating the neptu of both prospective brides and grooms, is still believed by Javanese society as a method of selecting a life partner. Weton in marriage is determined by the neptu from the birth day and market day, with the calculation results influencing predictions about future luck and success.

Table 1. Neptu of Days and Pasaran

Hari	Neptu	Pasaran	Neptu
Sunday	5	Kliwon	8
Monday	4	Legi	5
Tuesday	3	Pahing	9
Wednesday	7	Pon	7
Thursday	8	Wage	4
Friday	6	-	-
Saturday	9	-	-

To calculate the weton, we add the neptu values of each prospective bride and groom. For example, if Mr. X was born on Sunday Legi with a neptu value of $5+5=10$, and Ms. Y was born on

Tuesday Legi with a neptu value of $3+5=8$, then the total weton value for the couple is $10+8=18$. (Riza, 2018) The final result will be evaluated through several categories as follows:

Table 2. Benchmark Categories in Weton Calculation

No	Benchmark Name	Calculation Result	Description
1	Pegat	1,9,10,18,19,27,29,36	Their future will be full of challenges.
2	Ratu	2,11,20,29	One of them will have great responsibility at work..
3	Jodoh	3,12,21,30	Their household will run smoothly in the future.
4	Pati	4,13,22,31	They may experience the loss of a family member soon.
5	Tinari	5,14,24,32	Their future will be filled with goodness and success
6	Padu	6,15,24,33	They may face conflicts in their married life in the future

7	Sujanana	7,16,25,34	They will face great trials that may cause suffering..
8	Pesthi	8,17,26,35	Their household will be blessed with happiness, wealth, and prosperity in the future.

From these categories, it can be concluded that X and Y have a benchmark that aligns with pegat, indicating that in the future, X and Y might face several issues in their married life. After knowing the benchmark, the tradition leader or village elder will announce the calculation results. These results can influence the suitability of the prospective bride and groom. Whether the family believes it or not, the calculation results will be considered for proceeding with or canceling the marriage.

In marriage, there are two types of weton calculations based on the prospective couple's weton.:

- a. Petung salaki rabi is based on the neptu of the prospective bride and groom. This calculation starts by adding their neptu values, and the result is divided into six types of calculations:
 - 1) Add the neptu values of both prospective brides and grooms, then divide the result by 9 (nine). The remainder of this division has a specific meaning:

Table 3. Petung Salaki Rabi (Sura, 1987)

Remainder		Meaning	Remainder		Meaning
Husband	Wife		Husband	Wife	
1	1	Well-loved	4	4	Want two
1	2	Good	4	5	Many plans
1	3	Strong, far from fortune	4	6	Wealthy in fortune
1	4	Much misfortune	4	7	Poor
1	5	Separated	4	8	Many requests
1	6	Far from clothing and food	4	9	Lose one
1	7	Wealthy in enemies	5	5	Sincerely fortunate
1	8	Depressed	5	6	Close to fortune
1	9	Becomes a refuge	5	7	Sincerely about clothing and food

2	2	Safe, much fortune	5	8	Much misfortune
2	3	Quickly one dies	5	9	Close to clothing and food
2	4	Much temptation	6	6	Great disaster
2	5	Much misfortune	6	7	Harmonious
2	6	Quickly rich	6	8	Wealthy in enemies
2	7	Many children die	6	9	Depressed
2	8	Close to fortune	7	7	Scorned by his wife
2	9	Much fortune	7	8	Disaster from oneself
3	3	Poor	7	9	Sincerely married
3	4	Much misfortune	8	8	Loved by others
3	5	Quickly separated	8	9	Much misfortune
3	6	Receive blessings	9	9	Quick fortune
3	7	Much misfortune	-	-	-
3	8	Quickly one dies	-	-	-
3	9	Wealthy in fortune	-	-	-

For example: The weton of the groom is Friday Kliwon, with neptu $6 + 8 = 14$, after being divided by 9, the remainder is 5. The weton of the bride is Friday Pahing, with neptu $6 + 9 = 15$, after being divided by 9, the remainder is 6. The remainder of the groom (5) and the bride (6) are 5 and 6, respectively, which means they may have quick rezeki (quick luck).

Hence, this marriage is considered auspicious.. (Tjakraningrat, 1993)

The Javanese weton calculation tradition in marriages continues to be practiced as a cultural heritage and a significant ritual reflecting the cultural values of the Javanese society. The results of weton calculation not only influence the decision to proceed with marriage but also highlight the societal beliefs and

values related to marital harmony, success, and compatibility. (Suraida, 2019)

2) Add the neptu values of both prospective partners' wetons, then divide the result by 4 (four). The remainder of this division has a specific meaning:

Table 4. Petung Salaki Rabi (Noeradyo, 2015)

Remainder	Symbol	Meaning
1	Ghento	Difficult to have children
2	Gembili	Many children
3	Sri	Wealthy
4	Punggel	One will die

3) Add the neptu values of both prospective partners' wetons, then divide the result by 10 (ten) or 7 (seven), ensuring that the remainder is not more than 7 (seven). If

the result of the division by 10 (ten) has a remainder greater than 7 (seven), then it is divided by 7 (seven), and the remainder has a specific meaning.

Table 5. Remainder

Remainder	Meaning
1	Wasesasegara, kamot, jembar budine, sugih pangapuro gedhe prabawane
2	Tunggaksemi, cepak rejekine
3	Satriya wibawa, oleh kamulyan lan kaluhuran
4	Sumursinaba, dadi pangungsening kapinteran
5	Satriyawirang, nandhang dukacita, kawirangan, isarat panulake ngetokake getih
6	Bumikapetak, petengan aten, nanging taberi ing gawe, kuat nandhang lara lapa, resikan, isarat panulake mendhem lemah
7	Lebu ksitup angin, nandhang papa cintraka, kabeh karepe ora dadi, kerep ngalih omah, isarat panulake ngabul-abul lemah

4) Add the neptu values of both prospective partners' wetons, then divide the result by 5 (five). The remainder has a specific meaning, and the results considered good are remainders 1, 2, and 5, which are sri, dana, lungguh. Meanwhile, remainders 3 and 4 are considered bad.

considered bad as they fall under the wali. Remainders 2, 5, 8 are considered neutral as they fall under the penghulu. Remainders 3, 6, 9 are considered good as they fall under the bride and groom.

5) Add the neptu values of the prospective groom and bride with the neptu values of the month, year, and date, then divide by 9 (nine). The remainder has a specific meaning, where remainders 1, 4, 7 are

6) Add the neptu values of the prospective groom and bride with the neptu values of the month, year, and date, then divide by 3 (three). The remainder has a specific meaning, where remainder 1 is considered lucky and good, remainder 2

is considered sick and bad, and remainder 3 is considered death and very bad.

- b. Petung Salaki Rabi, based on the neptu values of the prospective groom and bride's names according to Javanese script, is

performed by adding the initial and final letters of their names. The result is then divided by 7 (seven). The remainder has a specific meaning, as shown in the table below:

Table 6. Petung Salaki Rabi

Remainder	Symbol	Meaning
1	Tunggak tan semi	Many children will die
2	Pisang punggol	Separation
3	Lumbung gumilang	Wasteful
4	Sanggar waringin	Becomes a center
5	Pedaringan kebak	Wealthy
6	Setriya lelaki	Good if engaged in trade
7	Pandhita mukti	Peaceful and safe

Additionally, calculations from previous steps involve using the Javanese script in the names of the prospective groom

and bride, but only involve the initial letters of their names. Afterward, the result is divided by 5 (five), and the meaning of the remainder is explained as follows:

Table 7. Remainder

Remainder	Symbol	Meaning
1	Sri	Continuous prosperity
2	Lungguh	Rank and position
3	Gendhong	Wealthy
4	Lara	Difficulty
5	Pati	Suffering or frequent deaths

Violation of Weton rules as a marriage requirement brings serious consequences and becomes a dilemma in society. If the Weton calculation does not match, the relationship cannot progress to marriage, forcing the couple to seek compatibility. Even without compatibility, there are certain exceptions that can mitigate incompatibility, but only those who understand the Javanese calendar know this. Other villages also tend to cancel the marriage if the Weton calculation does not match. This condition is important because errors can have fatal impacts on oneself and family.

Some people choose to follow the Weton calculation tradition even though it is not mandatory, as a way to preserve Javanese local wisdom. This action is considered good as a respect for the cultural heritage of ancestors. Although some may disagree with the Weton calculation tradition in marriage, respecting those who continue to practice it is an accepted attitude. Thus, it can be concluded that the village community believes that Weton has both good and bad impacts on married life. (Aliyuddin et al., 2022)

2. Symbolic Meanings and Cultural Values in the Javanese Weton Calculation Related to Marriage

The symbolic meanings and cultural values embedded in the Javanese Weton calculation related to marriage encompass the following aspects:

- a. Balance and Harmony:
 - 1) Symbolism: In the Weton calculation, the choice of the wedding date is based on the balance and harmony between two days in the Javanese calendar. Selecting a day considered harmonious reflects the aspiration to bring balance and harmony into the marriage.
 - 2) Cultural Values: Balance and harmony are regarded as important values in Javanese culture. A marriage based on balance is expected to create a harmonious and peaceful family.
- b. Connection with Nature and Life Cycles:
 - 1) Symbolism: The Javanese Weton calculation involves pairs of days within a five-day cycle (Pasaran). The selection of the day is based on the belief that each pair of days has a symbolic relationship with nature and life cycles.
 - 2) Cultural Values: This concept reflects the Javanese community's view of the interconnectedness between humans, nature, and life cycles. Understanding these cycles is considered important for determining significant moments such as marriage.
- c. Fortune and Fate:
 - 1) Symbolism: Choosing an auspicious day in the Weton calculation is believed to bring fortune and avoid bad luck.
 - 2) Cultural Values: Belief in fortune and fate is part of the traditional Javanese belief system. Selecting a favorable day reflects the effort to achieve a successful and happy life.
- d. Family Values and Tradition:
 - 1) Symbolism: The Weton calculation in the context of marriage reflects family values and traditions passed down through generations.
 - 2) Cultural Values: Family values, such as harmony and unity, form the basis of Javanese culture. Using Weton in marriage reflects adherence to tradition and the effort to preserve these values.
- e. Relationship with Marriage Rituals:
 - 1) Symbolism: The Weton calculation is closely related to the performance of Javanese marriage rituals, such as traditional ceremonies involving family and community.
 - 2) Cultural Values: In Javanese culture, marriage is seen not only as a union between two individuals but also as an event involving family and community. Using Weton reflects the desire to maintain the sacredness and significance of marriage.
- f. Symbolism in Weton Components:
 - 1) Meaning: Pasaran, Kliwon, and other elements have symbolic dimensions, such as a mountain representing prayers to God, or a specific number of eggs symbolizing help and compassion.
 - 2) Cultural Values: These symbols depict the relationship between humans, nature, and God, reflecting the Javanese perspective and beliefs.
- g. Social and Psychological Implications:
 - 1) Meaning: The Weton calculation can have social and psychological impacts on individuals and families, creating expectations and beliefs regarding the fortune and success of the marriage.
 - 2) Cultural Values: Cultural anthropology analysis can discuss how this practice shapes community perceptions and attitudes towards marriage.

h. Continuity and Cultural Change:

- 1) Meaning: Weton's continued relevance and development reflect the dynamics between continuity and change in Javanese culture.
- 2) Cultural Values: It demonstrates cultural richness that continuously adapts while absorbing changes over time.

Overall, the Javanese Weton calculation related to marriage illustrates the strong cultural influence in guiding the life decisions of the Javanese community. Cultural anthropology analysis provides deep insights into the social context, symbolism, and meanings behind this practice, offering a comprehensive view of Javanese cultural richness in the context of marriage.

The Weton in marriage carries symbolic meanings and deep cultural values towards the ceremonial process and the use of specific equipment. *Bancaan Weton* illustrates the Javanese community's understanding of life, spirituality, and the relationship with nature. Here are some symbolic meanings and cultural values embedded in *bancaan Weton* related to marriage: (Yahya, Faizah, & Soliqah, 2022)

a. White Rice Tumpeng

Symbolism: The tumpeng, made from white rice shaped into a mountain, symbolizes prayers directed upwards (to God). This reflects the hope for a peaceful and serene life directed towards God. It symbolizes the unity and dependence of all aspects of life on the One.

b. Sugarcane

Symbolism: Sugarcane symbolizes a steadfast heart (*Anteping kalbu*) in approaching God. The cultural value derived is the courage and stability of the heart, reflecting confidence in achieving strong spirituality.

c. Inkung (Whole Cooked Chicken)

Symbolism: Inkung represents obedience and continuous supplication to God. The cultural value shows the respect and

submission of the Javanese people to God, involving prayers and supplication in every life step.

d. Gudangan atau kuluban

Symbolism: Gudangan, consisting of boiled vegetables, symbolizes a storehouse of wealth and safety from misguidance. The related cultural values include luck and tranquility in life, representing a peaceful life free from hardships.

e. Boiled Eggs

Symbolism: Eggs symbolize the origin of life and are placed in specific numbers with specific meanings. They have deep spiritual significance, representing help, compassion, and divine protection in human life.

f. Market Snacks:

Traditional market snacks have moral and ethical meanings in everyday life. These cultural values involve principles of kindness, compassion, and harmony in interpersonal relationships.

g. Garden Flowers

Various types of flowers symbolize different meanings and hopes in life. The values embedded include hope, fertility, and prayers for divine blessings and guidance in every life step. (Nashihin & Widiyanto, 2019).

h. Seven Colored Porridge

The multicolored porridge symbolizes the birth of a child and hopes for a harmonious life. The cultural values represent traditions and ethics in marriage and the encouragement to live sufficiently and harmoniously.

i. Coins

Coins placed under the tumpeng depict the concept that money is not everything and should not be glorified. The cultural values remind us of the importance of balancing material and spiritual aspects in life.

j. Ceremonial Equipment

Banana leaves, *kalo*, and *cobek* symbolize balance, fertility, and the bond

between humans and the earth. The cultural values involve the concept of balance between humans and nature and respect for human origins.

The Weton in marriage, through its symbolism and cultural values, provides a deep dimension to the Javanese wedding procession. It reflects the Javanese community's perspective and cultural richness in facing life, spirituality, and the relationship with God. Through these symbolic meanings and cultural values, the Javanese Weton calculation becomes more than just an astrological method; it becomes a profound representation of the worldview and rich cultural heritage within Javanese society, particularly related to the institution of marriage.

3. Review of the Role of Legal, Sociological, and Theological Evidence in Marriages Using Javanese Weton

a. Review of Legal Evidence in Marriages Using Javanese Weton

أَخْبَرَنَا نَصْرُ اللَّهِ بْنِ أَحْمَدَ النَّيْسَابُورِيِّ، أَنَا أَبُو - 33
بَكْرٍ أَحْمَدُ بْنُ الْحَسَنِ الْحَيْرِيِّ، نَا مُحَمَّدُ بْنُ يَعْقُوبَ
الْأَصَمِّ، أَنَا الرَّبِيعُ، أَنَا الشَّافِعِيُّ، أَنَا مَالِكٌ، عَنْ
صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ
بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، قَالَ: صَلَّى بِنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ
بِالْحَدِيثِيَّةِ، فِي أَنْتَرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا
انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «هَلْ تَدْرُونَ مَاذَا
قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ
قَالَ: " أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ
قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي
وَكَافِرٌ بِالْكَوَاكِبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا
وَنَوْءِ كَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوَاكِبِ " ، هَذَا
حَدِيثٌ مُتَّفَقٌ عَلَى صِحَّتِهِ، رَوَاهُ الْبُخَارِيُّ فِي
الصَّحِيحِ، عَنْ الْأَعْنَبِيِّ، وَإِسْمَاعِيلَ، كِلَاهُمَا عَنْ
مَالِكٍ. وَرَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ، عَنْ يَحْيَى بْنِ
يَحْيَى، عَنْ مَالِكٍ

Nasrallah bin Ahmad Al-Naysaburi informed us: Abu Bakr Ahmad bin Al-Hasan Al-Hairi told me, Muhammad bin Yaqoub Al-Asam told me, Al-Rabi' told me, Al-Shafi'i told me, Malik told me, based on the authority of

Salih bin Kaysan, based on the authority of Ubayd Allah bin Abdullah bin Utba bin Masoud, from Zaid bin Khaled Al-Juhani, he said: The Messenger of Allah, may Allah bless him and grant him peace, led us in the Fajr prayer at Al-Hudaybiyyah during the night sky, he came to the people and said: "Do you know what your Lord has said?" They said, Allah and His Messenger know best. He said: "Among My servants, there are those who believe in Me and those who disbelieve. As for those who say, 'We have received rain by the grace and mercy of Allah,' they believe in Me and disbelieve in the stars. But those who say, 'It rained because of such and such a star,' they disbelieve in Me and believe in the stars." This hadith is agreed upon for its authenticity. It is narrated by Al-Bukhari in Al-Sahih, based on the authority of Al-Qanabi and Ismail, both on the authority of Malik. It is also narrated by Muslim in Sahih, based on the authority of Yahya bin Yahya, on the authority of Malik. (Mansour, Saad, & Al-Naysaburi, 2004, p. 66)

Scholars have decreed that it is an act of disbelief (kufr) to believe that stars cause rain, as this belief originates from the pre-Islamic period (jahiliyah). However, if one merely states that, according to known scientific principles or meteorological knowledge, this does not constitute disbelief. Clearly, the presence of certain stars is often interpreted as indicating potential events, both personal and communal.

b. Sociological and Theological Review on Marriages Using Javanese Weton

Since the time of Pythagoras, the interpretation of numbers has been used to predict and interpret dreams and aid memory. Using a numerological system known as gematria, Jewish adherents of Kabbalah assign numerical values to the 22 letters in the Hebrew alphabet, claiming to uncover hidden meanings within Hebrew scriptures.

Numerology, one of the oldest forms of divination, cannot be traced to its exact origin, but ancient civilizations such as the Egyptians, Babylonians, and Chinese had theories involving numerical calculations for divination. The concept is based on natural phenomena, such as the seven colors of a rainbow, among others. (Abimanyu, 2018, p. 17).

The ancient belief in numerical order has led to scientific discoveries, though it has more often driven magical manipulations. Belief in the mystical power of numbers persists today, and numerology's appeal lies in its seemingly accurate analyses. Many become convinced of numerology's validity because they find its numerical characterizations closely match personal traits. By adding these values to one's birth month and date, a person identifies their key numbers, which are then given specific meanings that provide a detailed description of personality, subconscious desires, and fate in determining names and birth dates. Numerology has thus been labeled as pseudoscience.

In Indonesia, shamans (dukun) are known as fortune-tellers and diviners, a tradition long utilized by the population. Even today, shamans are indispensable to many who continue to trust them. A fortune-teller here refers to those predicting theft, witchcraft, the current location of lost items, and other supernatural matters yet to occur.

The Prophet Muhammad (peace be upon him) said, "In the Sahih of Al-Bukhari, from the Prophet (peace be upon him), he was asked about fortune-tellers and soothsayers (or diviners), and he said, 'They are nothing.' The companions asked, 'O Messenger of Allah, they sometimes tell something that comes true.' The Prophet (peace be upon him) said, 'That is a word of truth which a jinn snatches and then pours into the ear of his companion (the soothsayer), mixing it with more than a hundred lies.'" (HR. Bukhari).

According to the hadith, the events involving soothsayers are:

- 1) Devils and their minions seek out secrets from the heavens or gain knowledge of hidden affairs through their worldly operations, within their limited capacity.
- 2) Once they possess these secrets, they relay them to the soothsayers or their assistants via the devils who accompany the soothsayers.
- 3) The truth is mixed with a hundred lies, making the soothsayer's words mostly false, or entirely deceptive.
- 4) Considering the hadith, such occurrences have existed since the time of Prophet Muhammad (peace be upon him), so we should not be surprised if some of the soothsayers' words occasionally come true. We should not be easily deceived by these statements. (Hasyim, 1991, pp. 121–122).

If someone believes and fears seasonal cycles, calculations of good and bad days, or the incompatibility of birth dates with a prospective spouse, the marriage could be annulled. Every action and inaction, attitude, or activity of the Javanese is influenced by these calculations. They fear violating these customs more than they fear Allah's punishment of hellfire, making them forget Allah's power, destiny, and the divine attributes of omnipotence and will.

CONCLUSION

1. The Javanese Weton calculation holds a central role in Javanese marriage, providing deep meaning and influencing various aspects. It plays an important role in determining the day and date of the wedding ceremony, becoming the main focus in ensuring the smoothness of the marriage. The process involves traditional steps and meetings with village elders and the families of the prospective bride and groom, reflecting a rich tradition and cultural heritage. More than just birth dates, the Weton calculation embodies symbolic and cultural meanings, reflecting

values and beliefs about life, social relationships, and balance with nature. The results are not only considered but also regarded as predictions of future fate and fortune, adding another layer of significance. Despite the spread of Islam in Java, this tradition is still practiced and considered legitimate in the religious view, alongside efforts to preserve local wisdom. Thus, the Weton calculation is not just an empty ritual; it has deep meaning and significant impact in building harmonious and sustainable marital relationships in Javanese society.

2. The Javanese Weton calculation holds a central role in Javanese marriage, providing deep meaning and influencing various aspects. It is not merely an astrological method but a profound reflection of the rich cultural values in Javanese society. Several conclusions can be drawn from this process: 1) Balance and Harmony: Choosing a wedding date that reflects the balance and harmony between two days in the Javanese calendar mirrors the aspiration to bring peace into the marriage, a value that is important in Javanese culture. 2) Connection with Nature and Life Cycles:** The Weton calculation acknowledges the relationship between humans, nature, and life cycles, emphasizing the importance of understanding these cycles in determining significant moments such as marriage. 3) Fortune and Fate: Selecting a good day is believed to bring fortune, reflecting the belief in achieving a successful and happy life. 4) Family Values and Tradition: The Weton calculation reflects family values and inherited traditions, affirming adherence to tradition and efforts to pass on these values. 5) Relationship with Marriage Rituals: The close connection with the performance of marriage rituals shows efforts to maintain the sacredness and meaning of marriage in Javanese culture. 6) Symbolism in Weton Components: The components of Weton have deep symbolic meanings, reflecting cultural values, spirituality, and the

relationship with God. 7) Social and Psychological Implications: The Weton calculation affects not only social aspects but also psychological ones, creating expectations and beliefs related to the fortune and success of the marriage. 8) Continuity and Cultural Change: The continued relevance of Weton demonstrates the dynamics between continuity and change in Javanese culture, highlighting the cultural richness that continuously adapts to changing times. Despite the spread of Islam in Java, this tradition is still practiced and considered legitimate in the religious view, alongside efforts to preserve local wisdom. Thus, the Weton calculation is not just an empty ritual; it has deep meaning and significant impact in building harmonious and sustainable marital relationships in Javanese society. Overall, the Javanese Weton calculation is not only part of the Javanese wedding procession but also reflects the cultural heritage and worldview of the Javanese people, rich in spiritual values and harmony.

3. The conclusion from the legal review of marriage using the Javanese Weton emphasizes that this practice does not align with Islamic teachings. Hadiths and sociological and theological reviews confirm that belief in astrology or calculations based on stars is considered a form of disbelief and leads to magical manipulation. Islam rejects practices such as fortune-telling, shamans, and astrologers, emphasizing the importance of reliance on Allah and obedience to Him. Therefore, the use of the Javanese Weton in marriage or other life decisions is considered incompatible with Islamic teachings.

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