



WETON CALCULATIONS AS A BASIS FOR MARRIAGE IMPLEMENTATION

(Case Study at Kandangmas Dawe Kudus)

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This research uses a qualitative method with an Islamic Law approach which examines basic norms, implementation of basic norms, and the impact of basic norms in calculating marriage weton at Kandangmas Dawe Kudus.. Research purposes This is to describe Many people do the calculation of weton in marriages in the Kandangmas Dawe Kudus community, but researchers also found people who don't believe or ignore the calculation of weton births in marriage, this is motivated by family, community environment, strong religious beliefs and belief in qadha and qadar. Research result: The people of Kandangmas Dawe Kudus need a wise and wise attitude to pay attention to old values or traditions such as good weton calculations and accept new values that are better and more useful so that they remain in line with the times and the values of noble Islamic teachings. As long as it does not change the faith and contradict the teachings of Islam, such traditions can be implemented and developed. On the other hand, if it conflicts with the teachings of the Islamic religion, then the tradition must be abandoned.

Keywords: *Islamic Law, Weton Calculation, Marriage*

A. Introduction

The Javanese have the ability to read the signs of the times inherited from generation to generation. Prediction, approximate, and the luck of human fate refers to seasonal changes, natural cycles, inner voices and supernatural whispers. For Javanese people, birth, death, soul mate and sustenance are God's destiny. However, humans are still given the authority to make efforts. Culture is closely related to society. In a society there are also parts in the form of human unity with different binding characteristics according to their interests. Crowd and the social category is a human entity which cannot be called a society because it does not have the four binding factors, while groups and communities can be called a society, because they have these factors. Four factors bind society, namely interactions between members, customs and norms that regulate behavior, continuity, and having a strong sense of identity.¹

The fundamental thing in development. The fundamental thing in village development today is how to change the cultural value system of the community so that it is compatible with the expected social changes. This is closely related to the cultural value system of the village community. As mental factors, cultural value systems and attitudes give rise to certain thought patterns that influence a person's actions, both in daily life and important decisions in their life.²

In general, the dialectical phenomenon of Islamic law and culture that occurs naturally and intensely in Javanese society has given rise to very varied religious attitudes in Muslim society. Starting from religion as something that is believed (value system), understood

¹ Fahmi Kamal, "Perkawinan Adat Jawa dalam Kebudayaan Indonesia," *Khasanah Ilmu-Jurnal Parivisata dan Budaya* 5, no. 2 (2014): 35, <https://repository.stimaimmi.ac.id/file/dosen/1929305928.pdf>.

² Yayuk Yuliati, *Sosiologi Pedesaan* (Yogyakarta: Lappera Pustaka Media, 2003), 52.

(cognition system), to practiced (affection system).³ These stages do not only appear at the level of belief, but each of the three stages above gives rise to quite significant differences in religious expression. As an illustrative example, how religion is believed to have given rise to the religious attitudes of certain Muslim communities who are enthusiastic about purifying Islam from possible local cultural acculturation practices, while others are trying to build a dialectical pattern between the two in a harmonious and intensive manner.⁴ Each of the communities above has the belief that the essence of Islam that they believe in comes from heaven, while others believe that Islam is a manifestation of the encounter between the two.

The above situation indicates that local traditions (low tradition) are increasingly showing their influence on the original character of formal religion (high tradition), and vice versa. In this case, religion and culture can no longer be said to be more dominant, culture as a religious product or religion as a cultural product.⁵ This is a portrait of relationships that are intertwined and influence each other. Empirically, dialectical phenomena can be observed in real terms, in the religious traditions of local Muslim communities, especially in the pattern of relations between the socio-cultural values of local traditional marriages and the social values of Islamic cultural marriages.

In carrying out a marriage, it cannot be separated from the existence of harmony and marriage conditions that must be fulfilled. The pillars and conditions for marriage are mentioned in the Compilation of Islamic Law, Article 14 Chapter IV⁶: namely:

³ Roibin Roibin, "Dialektika Agama dan Budaya dalam Tradisi Selamatan Pernikahan Adat Jawa Di Ngajum, Malang," *El Harakah: Jurnal Budaya Islam* 15, no. 1 (2013): 35.

⁴ Muhammad Fithrah Fanani, "Penerapan Syariat Islam melalui Selamatan sebagai Tradisi Akulturatif dalam Konteks Pernikahan Berbasis Weton," *Maliki Interdisciplinary Journal* 1, no. 3 (September 30, 2023): 383–91.

⁵ Roibin, "Dialektika Agama dan Budaya dalam Tradisi Selamatan Pernikahan Adat Jawa Di Ngajum, Malang."

⁶ Nuansa Aulia Editorial Team, *Kompilasi Hukum Islam* (Bandung: Nuansa Aulia,

prospective husband, prospective wife, marriage guardian, two witnesses, and consent. Apart from the requirements above, the prospective bride and groom in Islamic marriage law in Indonesia determines one condition, namely the consent of the prospective bride and groom.⁷ This means that the prospective bride and groom have agreed who will be their partner (husband and wife), both the woman and the man who will enter into the marriage bond.

Islam has regulated marriage issues in very detail, and this is shown in the terms and conditions that must be fulfilled in marriage. However, a person who wants to get married still faces challenges, and his existence may even be threatened when one of the conditions and pillars is not fulfilled, namely not getting permission from his marriage guardian, for the reason that the Javanese weton calculation between the groom and the bride does not match, in Javanese mysticism is considered to be contradictory, which creates disharmony in the household, and can even bring disaster in the future. The people of Kandangmas Village, Dawe District, Kudus Regency generally use Javanese calculations in various activities, especially in marriage activities. Initially, looking for compatibility between the prospective bride and groom by using neptu calculations (calculation of the number of days and markets) of the two prospective brides and grooms, then looking for a good day for the wedding. In calculating neptu, it is not only the practice of marriage, but also various other aspects, such as celebrations or walimahan, proposals, buying and selling, safaris and development.⁸

In relation to marriage issues, based on the field, generally people in Kandangmas Village, Dawe District, Kudus Regency still depend on using a benchmark for calculating birth dates called weton which means the sum of the days of the week (Friday, Saturday, Sunday, Monday, Tuesday, Wednesday, Thursday) and days in the Javanese

2011), 5.

⁷ Ali Zainuddin, *Hukum Perdata Islam di Indonesia* (Jakarta: Sinar Grafika, 2006), 13.

⁸ Sutiono, Interview: History of Weton Calculations, 2023.

market (Kliwon, Legi, Pahing, Pon and Wage).⁹ By calculating the count on that date, you will find the result. Weton is a combination of seven days a week (Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday) with five Javanese market days (Legi, Pahing, Pon, Wage, Kliwon). This cycle repeats every 35 (7x5) days so that according to Javanese calculations the day of birth repeats every five weeks starting from the day of birth. Weton comes from the words “metu” and “mijil” which means to come out. So weton is a person’s birthday seen from Javanese market days.¹⁰

To find out whether the prospective bride and groom are good or not, the groom counts the neptu numbers of the two prospective brides and grooms and adds them together then counts when it reaches five, then goes back to one, and so on until the total number of neptu numbers combined for the two prospective brides and grooms is finished. The benchmarks are: Solid means showing that you are not good enough, that is, in matchmaking, you always have arguments, even on small things. Kolo means a good match, in building a household you will be given ease and blessings. Mantri means that one of the husband or wife will receive an honorable and noble position. Sanggar means that in marriage you will get peace and comfort between the two of you. Tiger means a happy household, abundant wealth (rizki). Pati means great suffering in the household and there will be death in the family, if the marriage continues.¹¹ For example: the groom was born on Sunday legi (Sunday = 5 legi = 5 added to 10), while the woman was born on Tuesday wage (Tuesday = 3 wages = 4 added to 7), so the weton count is $10 + 7 = 17$. This count includes tibo Pegat.

For some people in Kandangmas Village, Dawe District, Kudus Regency, the use of weton calculations in marriage is

⁹ Sulis, Interview: Manten Shaman (Marriage Astrologer), 2023.

¹⁰ Sulis.

¹¹ Kasdi, Interview: Counting Marriages Which Have a Significant Impact, 2023.

mandatory. Therefore, knowing the neptu weton of the bride and groom is very important. The strength of the traditions of the Kandangmas community is so strong, making the Islamization process display unique styles and varieties of belief systems and various religious expressions. Based on these observations, it was found that almost all people in Kandangmas Village, Dawe District, Kudus Regency believe in counting weton in marriage. Based on the portrait of the Javanese Islamic sect, there are many things that must be studied in depth.

There are several studies that discuss the calculation of weton, marriage: (1) Annisa Febriyanti Marina, Review *Sadd Al-Dzari'ah* Regarding the Practice of Weton Calculations in Marriage which discusses family happiness not from weton calculations, but the mutual understanding of the husband and wife¹². (2) Roibin, Jurnal el Harakah Volume 15 Number 1 Year (2013), Maulana Malik Ibrahim State Islamic University Malang, "Dialectics of Religion and Culture in Javanese Traditional Wedding Congratulations in Ngajum Malang"¹³. This research aims to examine the dialectical pattern between religion and culture in the case of traditional Javanese wedding celebration rituals, because it is not yet often carried out by religious experts, social scientists and religious anthropologists. Studies of this case generally still emphasize the object of reading the text in an ontological-philological way, which does not relate directly to the more dynamic and realistic religious and cultural traditions of society. (3) Fahmi Kamal, Journal of Khasanah Ilmu Volume V Number 2 September 2014, Tax Management Study Program, BSI Jakarta Financial Management Academy, "Traditional Javanese

¹² Annisa Febriyanti Marina, "Tinjauan Sadd Al-Dzari'ah Terhadap Praktik Perhitungan Weton Pada Perkawinan : Studi Kasus Di Desa Pasiraman Lor, Kecamatan Pekuncen, Kabupaten Banyumas - Walisongo Repository" (Semarang, UIN Walisongo, 2021), <https://eprints.walisongo.ac.id/id/eprint/16600/>.

¹³ Roibin, "Dialektika Agama dan Budaya dalam Tradisi Selamatan Pernikahan Adat Jawa di Ngajum, Malang."

Marriage in Indonesian Culture”.¹⁴ This research aims to determine the culture of Javanese society which has cultural patterns in the form of ideas, ideals, customs, beliefs and other habits which serve as guidelines in achieving common goals for the survival of society as a whole.

The cultural hegemony inherent in the people of Kandangmas Village, Dawe District, Kudus Regency is influenced by family factors, so that the culture is proven to be true because they believe in it very deeply. Why this condition can occur, it is hoped that this research can reveal the real problem. This research uses descriptive qualitative research which produces descriptive data in the form of written or spoken words from people and observable behavior. and using a descriptive approach, namely describing a factual situation or area of the population systematically and accurately.¹⁵ As well as using field research, namely research carried out directly on respondents who are able to provide information about research studies from the community around Kandangmas Village, Dawe District, Kudus Regency in terms of calculating marriage weton.

Data sources are anything that can directly provide data to data collectors in this context, namely researchers.¹⁶ Data sources can also be said to be subjects from which data can be obtained.¹⁷ In this regard, there are two types of data sources taken by the author, namely primary data sources and secondary data sources. Primary data in this research is data obtained through interviews, observation and documentation from the community regarding

¹⁴ Kamal, “Perkawinan Adat Jawa dalam Kebudayaan Indonesia,” 35–46.

¹⁵ Esubalew Aman Mezmir, “Qualitative Data Analysis: An Overview of Data Reduction, Data Display, and Interpretation,” *Research on Humanities and Social Sciences* 10, no. 21 (2020): 15–27; Fuster Guillen and Doris Elida, “Qualitative Research: Hermeneutical Phenomenological Method,” *Journal of Educational Psychology - Propositos y Representaciones* 7, no. 1 (2019): 217–29.

¹⁶ John. W Creswell, *Research Design : Qualitative, Quantitative, and Mixed Methods Approaches*, IV (Singapore: SAGE Publication, 2014).

¹⁷ Suharsimi Arikunto, “Prosedur Penelitian Kuantitatif, Kualitatif, Dan R&D,” *Bandung: Alfabeta*, 2014, 107.

the calculation of marriage wetons in Kandangmas Village, Dawe District, Kudus Regency. Secondary data in this research includes all works related to the concept of marriage, Javanese weton marriage calculations, as well as official documents in the form of books, journals, and literature resulting from research in the form of reports that complement and strengthen the main sources related to this research. The data collection technique uses participant observation techniques, in-depth interviews and documentation for the same data source. In this research, researchers conducted interviews with community leaders, kyai, modin, shaman manten (marriage astrologer), as well as prospective brides and grooms in the Kandangmas Village area, Dawe District, Kudus Regency.

This research uses the documentation method to obtain authentic data as a complement including documents, books, scientific works, as well as photographs and recordings after interviews which provide an explanation of the calculation of weton in marriage in Kandangmas Village, Dawe District, Kudus Regency, and using the data triangulation method to test the validity of the data by collecting data that combines several data collection techniques. The next step is to organize and systemize the data so that it is ready to be used as material for research analysis.

B. Discussion

1. History of Weton Calculations

Belief in the safety values contained in the calculation of good days is the basis for using this calculation. People believe that in calculating good days, there are safety values or accidents that will actually happen in their lives.¹⁸ In this case, the people of

¹⁸ Atiek Walidaini Oktiasasi, "Perhitungan Hari Baik dalam Pernikahan (Studi Fenomenologi Pada Keluarga Muhammadiyah Pedesaan di Kecamatan Kertosono Kabupaten Nganjuk)," *Jurnal Pradigma* 4, no. 3 (2016): 7.

Kandangmas Village, Dawe District, Kudus Regency use Javanese calendar calculations. The Javanese calendar has meaning and function not only as a guide to dates and holidays or religious days, but is the basis and has something to do with what is called Javanese *Petungan*. The Javanese calendar is often referred to by Javanese people as the Saka calendar, which is a calendar inherited from the Hindu-Buddhist era. However, according to Purwadi in his book *Petungan Jawa*, this assumption is wrong because basically the Saka calendar and the Javanese calendar are different.¹⁹

The Saka calendar is a calendar that follows the earth's circulation system around the sun. This calendar started in 78 AD, precisely on March 15, 78 AD. There are two opinions regarding the emergence of this calendar, the first opinion says this calendar started when Ajisaka, a mythological figure who is said to have created the Javanese alphabet (*ha naca ra ka*) landed on the island Java. Meanwhile, the second opinion says that the beginning of this calendar was when Rasa Sari Wahana Ajisaka ascended the throne in India. The Saka year has the same system as the AD year, because both adhere to the Solair system, namely following the journey of the earth and sun which in Arabic is called *Syamsiyah*.²⁰

In the calendar from there is the calculation of market, day, and month or known as Javanese calculation. The existence of this calculation is based on a Myth of Batara Surya (Sun God) who came down to earth and became a Brahmin Raddhi in Tasik mountain. He changed the number called Pancawarna (Manis, Pethak-an, Abrit-an, Jene-an, Cemeng-an) into pasaran (Legi, Pahing, Pon, Wage, Kliwon).²¹ In the weton calculation of the number of neptu days and markets for these two prospective husband and wife, it comes from the fatwa of the Prophet Muhammad SAW and the

¹⁹ Purwadi, *Petungan Jawa* (Yogyakarta: Pinus, 2006), 9.

²⁰ Purwadi, *Upacara Pengantin Jawa* (Yogyakarta: Shaida, 2007), 135.

²¹ Djanuji, *Penanggalan Jawa 120Tabun Kurup Asapon* (Semarang: Dahara Prize, 2006), 35.

saints in Arabia which were then taken and used by the ulama and saints in Java, and the good ones in this case are those that obey parents. Because the pleasure of Allah SWT follows the pleasure of both parents, and vice versa.

2. Basic Norms for Weton Calculation in the Implementation of Marriage

The tradition of calculating the birth weton is a marriage tradition in Kandangmas Village, Dawe District, Kudus Regency. This tradition really exists in the socio-cultural life of the local community. The scope of understanding of the Kandangmas community is not only limited to geographical boundaries, but also touches on groups that are socio-cultural phenomena in the surrounding area. More than that, the scope of this understanding is not only in Kandangmas, but this study focuses on Kandangmas Village, Dawe District, Kudus Regency. Based on data findings obtained in the field, socialization regarding the importance of using weton calculations and good days in marriage is widely obtained through the family and environment. Socialization in the family is carried out both verbally (advice) and through action. Through word of mouth, families instill an understanding of the important meaning of using weton calculations in their children. Apart from that, the family instills the belief that using calculations of weton and good days when carrying out a marriage is a form of effort to ensure a smooth and safe celebration, and this calculation is also used as a form of respect for previous ancestors.

For society, marriage does not just describe the union of two people within the framework of a household, but more than that, marriage is a ritual for humans in social life as part of their expression of humanity, rituals are an aspect that cannot be separated from people's lives, they carry out and build ritual activities. precisely to maintain, repair and build the resilience of the social system that has

been built so far. One way is to involve the process of calculating market dino/petung into the marriage instrument. Petung is intended to look for good days based on the weton of each prospective bride and groom, and to this day petung is still practiced by the majority of the Kandangmas Dawe Kudus community, even though the majority of the community is Muslim. However, local traditional values still have a place in the style of social life.

Henceforth, the manifestation of something conceptualized with the term “experience” becomes a core part of the overall psychological process.²² As a manifestation of a socio-cultural phenomenon, the marriage weton calculation tradition is an act, behavior, attitude and activity that is visible and can be observed by the perpetrator. Seen from the perspective of the perpetrator, this tradition is carried out because there is a motive behind the Kandangmas community. For the surrounding community, it is aimed at achieving social legality, which in reality is based on several motives including safety, blessings, psychology and preserving traditions. Belief in the safety values contained in the weton and good day calculations is another reason for using these calculations. People believe that in these calculations there are safety values or accidents that will actually occur in their lives. People believe that celebrations held on auspicious days and taking into account the weton of the bride and groom will bring smoothness to the celebration and have the impact of a *sakinah, mawaddah warahmah* family.

Being in a Javanese community is also a factor in the use of calculating weton and good days, because the relationship between one community and another is very close. Therefore, they have to carry out what is generally customary in society, and if there are residents who do not use what is generally done by society, then of course it will become a topic of conversation. Likewise, the community’s habit

²² Lee Daffin and Carrie Lane, *Principles of Social Psychology* (Washington State University: Pressbooks, 2021), <https://opentext.wsu.edu/social-psychology/wp-content/uploads/sites/57/2018/07/Essentials-of-Social-Psychology-v-2.00.pdf>.

of using weton calculations and good wedding days has become a habit of local communities before holding wedding celebrations. The custom carried out by the people of Kandangmas Village, Dawe District, Kudus Regency in calculating weton is the basic norm for local traditional marriages, because before carrying out any activity the people always use the Javanese method of petung (calculation according to Javanese teachings).

This aims to get good results and avoid unwanted things, so local people are careful in carrying out any work, especially carrying out sacred marriages that will continue until the end of their lives. By recognizing bad events related to the day, date, month and year, of course those who use the day for the wedding ceremony do not want to take risks, it is better to choose a day that is not taboo. Even with careful planning, choosing the right day does not necessarily guarantee the success of a marriage, especially if it is planned carefully. With these considerations in mind, to this day most people use “titen science” in choosing a good day to hold a wedding ceremony. So the term “manten season” emerged, meaning that in the month which according to ancestral customs is a good month, you will find many people holding wedding ceremonies. According to researchers, it is best to pay careful attention before getting married, starting from lineage, religion, work, independence, the value of devotion. Apart from that, the weton of the bride and groom must also be matched and taken into account, which is the basic norm for marriage in the Kandangmas Dawe Kudus area. This careful attitude will have a positive impact on both the bride and groom and their respective parents when marrying their children.

3. Practice of Weton Calculations in the Implementation of Marriages

The implementation of the practice of calculating weton in determining marriage in Kandangmas Village, Dawe District, Kudus

Regency as a legal fact, indeed implies that the content of Islamic legal terminology ultimately experiences a shift in existence so that it becomes a fact. As legal facts, legal material appears in the form of empirical forms, real legal behavior, concrete realities in the form of phenomena in people's daily life. Therefore, another meaning that can be found is the connection but still there is a difference between law and legal facts. The socio-cultural elements and components that constitute the content of local traditions in Kandangmas include the traditions of child birth, death celebrations, village cleansing (nyadranan), wayang, as well as Javanese marriage customs which include calculating weton and good days for getting married. This tradition originates from ancestral heritage which is always preserved by the community, Most people carry out these traditions to *Ngalap Berkah*²³ and hope for safety because they have carried out what has become the tradition of the local community. In the scope of the implementation of local traditions, it is closely related to the implementation of Javanese Hindu-Buddhist religious and cultural teachings. Indonesian culture in the past was characterized by dualism. The phrase "village mawa cara, country mawa tata" shows the existence of two subsystems in traditional society. The two are separate units, and often conflict with each other and never challenge each other. However, because the means of production were controlled by the royal center, the dominance of palace culture radiated its rays to village culture, but not vice versa.²⁴

Thus the spread of high culture occurred in the environment of the people's culture, so that the mythology in *Batat Tanah Jawi* and the works of royal poets, Yasadipura, Mangkunegara IV, Pakubuwana IV and Ranggawarsita entered the villages. The local tradition of calculating weton in Kandangmas as a display

²³ Supe'i Supe'i and Sholahudiin Al Ayubi, "Living Quran: Tabaruk Tradition in The Practice of The Book of Nurul Burhan at Nahdlatul Ulum Islamic Boarding School," *Al Qalam* 39, no. 1 (June 17, 2022): 25–39, <https://doi.org/10.32678/alqalam.v39i1.6372>.

²⁴ Kuntowijoyo, *Budaya dan Masyarakat* (Yogyakarta: Tiara Wacana, 2006), 31.

of human experience can be easily observed and appears to be something that is self-evident within individual actors. This clarity can be understood because it is a phenomenon that can be found in society, the context of attitudes and behavior and socio-cultural areas. In short, this human experience in the Weton calculation tradition is evidence in the terminology used by Peter Achinstein.

Since ancient times until now, Muslims have been required to have a pure faith based on the Qur'an and al-Hadith. Aqidah Islamiyah means firm belief in Allah SWT in the form of monotheism and obedience to angels, the books of Allah SWT, the messengers, the last day, destiny and all unseen matters, as well as other news and certain things both in the form of knowledge and good deeds too.²⁵ Therefore, every human being must be able to think logically in the future for the benefit of their individual personality as well as for the interests of other people for the common good. If Muslims are very careful in practicing their aqidah then they can be protected from the dangers of shirk that exist, to maintain or achieve the goal of avoiding problems that can encourage people to fall into the valley of shirk. Such as respecting people by crossing boundaries and considering the level of someone who is respected at a level that is actually only for Allah SWT.

The life cycle of Javanese society is full of values and norms of life that have developed from generation to generation. These values and norms are to seek balance in the order of life. This is formed according to the needs of the local community which ultimately forms customs, and the customs are realized in the form of a customary value order. Each region has its own customs according to the local environment. The spiritual life of the people of Kandangmas Village, Dawe District, Kudus Regency still shows the existence of syncretism beliefs between Animism-Dynamism and Hindu-Buddhist beliefs with a combination of Islamic teachings, such as Javanese

²⁵ Nashir Ibn Abdul Karim Al-Aql, *Prinsip-Prinsip Aqidah* (Jakarta: Gema Insani, 1997), 9.

petungan, placing offerings every time a slametan is held. Such as the implementation of birth weton calculations carried out by the people of Kandangmas Village, Dawe District, Kudus Regency when they are about to marry, which has been passed down from generation to generation by their ancestors until now. The Weton calculation cannot be abandoned or even erased, because it is already rooted in the hearts of the people. In fact, they believe that something bad will happen in the future if the bride and groom are not taken into account carefully.

Based on research into the implementation of weton calculations before marriage at Kandangmas Dawe Kudus, it appears that these calculations are heavily colored by Javanese mystical beliefs, which are a syncretism between Hinduism, Buddhism and Animist-Dynamism beliefs mixed into a form of Javanese mysticism.²⁶ Koentjaraningrat stated that syncretism had been processed and adapted to Javanese customs, and was then called Javanese Religion or Kejawen.²⁷ In calculating the weton of marriage, there are several factors that are behind it in the community of Kandangmas Village, Dawe District, Kudus Regency to date, namely by custom from previous ancestors, then adopted by the local community in order to provide safety, blessings both in its implementation and after the marriage to establish a marriage. household. There are still many families who still believe in these things, which are then continued by their descendants, because they feel that these calculations have a significant impact on what has been calculated. In the surrounding community, today there are also many families who do not believe in things that are considered Javanese mystical, which are the legacy

²⁶ Harun Hadiwidjana, *Kebatinan Jawa dalam Abad Sembilan Belas* (Jakarta: Gunung Mulia, 1984), 7; Bagus Purnomo, "Islam di Pesisir Utara Jawa dalam Simbol Sufistik Naskah Sejatine Manusa: Sebuah Pembacaan Simbol-Simbol Sufistik dan Analisis Sejarah Sosial-Intelektual," *Peradaban Journal of Religion and Society* 2, no. 2 (August 5, 2023): 196–214, <https://doi.org/10.59001/pjrs.v2i2.88>.

²⁷ James J. Fox, "Koentjaraningrat Memorial Lecture: Koentjaraningrat's Legacy and Contemporary Anthropology in Indonesia," *The Asia Pacific Journal of Anthropology* 0, no. 0 (2023): 1–15, <https://doi.org/10.1080/14442213.2023.2284275>.

of their ancestors, as a result of the influence of modern culture and a very strong belief in God's destiny.

The belief that the implementation of the weton calculation of birth in a marriage that is considered to be able to provide blessings, safety and avoid calamity and on the contrary those who do not take into account the weton when they are going to marry accept the risk is clearly not in accordance with the principles of true Islamic teachings. That the principle of divine teaching in Islam is based on monotheism (the absolute oneness of God),²⁸ in the case of the weton calculation, it is not in the conditions and pillars of marriage which are the rules of marriage in Indonesia. According to Mr Suyuti, everything depends on the intention to carry it out. And what is visible in the tradition of calculating birth weton when entering into a marriage is that it is intended to seek goodness, blessings and safety. Not merely intending to associate partners with Allah SWT (shirk), but rather being careful in acting on things, especially in marriage which is sacred and forever until the end of life.²⁹ Therefore, if someone believes in carrying out a marriage without taking into account the marriage contract with their partner, it is not a problem, because this calculation will not hinder whether the marriage contract is valid (Sah) or not.

Every believer must know that in everyday life there are things that God states in the Qur'an including shirk, because they do not involve i'tiqat but involve amaliyah. Clean yourself, your family, your children and your wife from actions that constitute shirk. Therefore, if a child already loves and cares for each other, parents should accept what they wish. Moreover, the desire to marry is a Sunnah of the Apostle that cannot be represented by anyone else, whether the calculation of birth weton matches according to Javanese rules or does not match as most people believe.

²⁸ Amin Syukur, *Pengantar Studi Islam* (Semarang: Pustaka Pelajar, 1996), 53.

²⁹ Sayuti, Interview: Practice of Weton Calculations in the Implementation of Marriages, 2023.

Shirk is a deficiency and disgrace that Allah SWT has purified from Himself. Therefore, whoever associates partners with Allah means he has established something that He sanctified from Himself.³⁰ In the opinion of researchers, in general, people think that by carrying out a marriage taking into account whether the birth weton is suitable or not, this can essentially guarantee the safety of the lives of the bride and groom so that they will be given safety, blessings, make it easier to find sustenance and be kept away from disasters in the household. Whether we realize it or not, this kind of public belief can easily lead to polytheism which can shift a person's faith. In Islam, humans are not required to just believe and the pillars of faith are not just to be used as mottos and slogans, but Islam demands that this faith be proven in concrete actions.³¹ Meanwhile, the proof and realization of faith is carrying out all the instructions and commands of Allah SWT and His Messenger based on maximum ability, and avoiding all prohibitions, without further ado.³² It would be best to straighten out people's aqidah without having to prohibit or eliminate the tradition of calculating birth weton when entering into a marriage, but by providing understanding to people who believe that if the calculations do not match it will bring disaster, this is a violation of Islamic sharia and can lead society to polytheism. Actions for which there are no regulations in the provisions of Islamic law can be replaced with actions that are Islamic in nature.

C. Conclusion

For the people of Kandangmas Village, Dawe District, Kudus Regency, calculating weton has become a commonplace and normal thing, even though some of them consider it to be just a

³⁰ Shalihbin Fauzanal- Fauzan, *Kitab Tauhid* (Jakarta: Ummul Qura, 2014), 329.

³¹ Halimuddin, *Kembali Kepada Aqidah Islam* (Jakarta: Rineka Cipta, 1990), 35.

³² Nasruddin Razak, *Diinul Islam*, VIII (Bandung: Al-Ma'arif, 1985), 176.

myth and superstition, there are still many people who still believe that calculating weton greatly influences their lives, especially in the field of fortune, career and matchmaking. The calculation of the birth weton between the bride and groom is considered the basic norm for parents and guardians to give their blessing to their child to marry their partner. The calculation of neptu weton between the bride and groom can be known from the sum of the days and markets of their respective births. The opinion of the people in the Kandangmas Village area, Dawe District, Kudus Regency, is that the birth weton calculation is not just a mathematical calculation, but has magical and psychological nuances that will have an impact on someone who ignores it. A wise and wise attitude is needed to pay attention to old or traditional values such as good weton calculations and accept new values that are better and more useful so that they remain in line with the times and the noble values of Islamic teachings. As long as it does not change the creed and conflict with the teachings of Islam, such traditions can be implemented and developed. On the other hand, if it conflicts with the teachings of the Islamic religion, then the tradition must be abandoned.

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