



JAVANESE CALENDAR CALCULATION AND FATE DETERMINATION: A STUDY OF THE PEOPLE OF AEK RASO VILLAGE, TORGAMBA SUB-DISTRICT, SOUTH LABUHANBATU DISTRICT

Dwi Fauziah,¹ Jufri Naldo,² Husna Sari Siregar,³
¹⁻³ North Sumatra State Islamic University

Jl. Williem Iskandar Psr V Medan Estate


dwijfauziah.24@gmail.com jufrialdo@uinsu.ac.id busnasari@uinsu.ac.id

Keywords:

*Javanese Calculation,
Javanese Calendar, Fate
Determinants,
Traditions*

Abstract

The Javanese calendar is a calendar that contains complete market days that have certain values or meanings called neptu. The people of Aek Raso village are people who consider the day as something sacred, especially the day on which a person was born. Because the day on which a person was born is used for various calculations of a desire or desire, such as determining a mate, marriage, circumcision and searching for lost items. The purpose of this study is to analyse how Javanese calculation beliefs and fate determinants. Descriptive method, data collection techniques used are observation techniques, literature, interviews and documentation. The analysis technique used is qualitative method. The result of the analysis of this research is that the people of Aek Raso village, Torgamba sub- district, Labuhanbatu Selatan Regency still believe or uphold the tradition in the calculation of the Javanese calendar in determining life. Some people believe in the truth of calendar calculations and still practice them. It can be said that some people want to have a better life. Local people say that they respect and will continue to preserve the traditions inherited from their ancestors. However, the community considers the calculation of the Javanese calendar as just a tradition and not as worship.

Vol. 7, No. 2, August 2024
 [10.20414/sangkep.v2i2](https://doi.org/10.20414/sangkep.v2i2).

Submitted: August 11th, 2024
Accepted: August 12st, 2024



A. INTRODUCTION

In daily use, calendars are termed with a number of terms and or terminologies such as calendar, takwim and others (Indonesia, 2008) (Arwin 2020). In simple terms, a calendar is a list of days and months in a year (Indonesia, 2008). This calendar is very diverse depending on the needs of the people who use it. Like the Javanese calendar which generally consists of 12 months and in each month there are 30 days and 29 days. This Javanese calendar has spread to the people of Indonesia. Each place or province has different traditions and cultures. This is due to geographical differences and uses or needs physically and mentally. There are traditions in each province that have similarities and can even be said to be the same, such as the tradition of Javanese divination in calendar calculations or also referred to as Javanese primbon.

Javanese calculations are estimates of good and bad described by pictures and characters of day, date, month, year, place, wuku, etc. Javanese calculations are trusted information about good and bad weton which is then recorded and collected in a primbon. Javanese calculations contain the number of neptu or the number of wetons that form the basis of the estimate. The Javanese calendar is a combination of saka and hijriyah calendar calculations (Azhari & Ibrahim, 2008), which is believed by the Javanese community of Aek Raso Village, Torgamba sub-district, Labuhanbatu Selatan district to know one's luck or fate. The majority of the people of Aek Raso Village, Torgamba Subdistrict, are followers of Islam, but in practice and aqidah, they still do not fully adhere to perfect Islam.

In the practice of worship, some of the people are still not istiqomah to carry out both commands and prohibitions, and in terms of aqidah, many people still mix beliefs, besides believing that Allah is the Almighty, the Giver, to whom we ask and ask for help in any case. In fact, there are still many people who still believe in Javanese calendar predictions and calculations in determining the fate of their lives. Based on the description above, the author is interested in discussing the Public Trust in the Calculation of the Javanese Calendar.

Javanese Calendar and its Correlation with Fate Determination in Aek Raso Village, Torgamba Sub-district, Labuhanbatu Selatan Regency. Because the community there is currently still thick with mystical things such as the calculation of the Javanese calendar (divination) which can determine luck or fate.

There are several previous studies that are relevant to the theme under study, such as research conducted 1). Toha (2008) entitled "Javanese calendar predictions of the Buara Village Community, Ketanggungan Subdistrict, Brebes Regency" has the conclusion that Javanese predictions according to the community have two values, namely religious values provide boundaries in behaviour related to right or wrong, appropriate or inappropriate, permissible or not an action. Meanwhile, cultural values become guidance or technical behaviour at the practical level. 2). Researcher Zulfa Miftahu Rohmah (2022) with the title "Determining the Good Day of Marriage Using Tatal in a Sociological Perspective" concluded that the process of determining a good day is carried out by adding the weton of the two brides, not only the bride is looking for a good day to carry out the wedding but the groom is also looking for a good day. 3). Tantri Khaerani (2023) entitled "Community Response to the Javanese Customary Weton Count in Marriage in the Perspective of Islamic Law (Study of Javanese Communities in the Village of 23 Karangrejo Metro Utara)" concluded that the calculation is a form of caution and seeking steadiness in organising a big and sacred wedding for the common good in the midst of society as a tradition from the legacy of ancient ancestors.

Departing from the above background, the formulation of research problems: 1) How is the history and background of the Aek Raso village community's belief in the Javanese calendar calculation?, 2). How is the calculation of the Javanese calendar and the relationship as a determinant of fate in the village of Aek Raso, Torgamba sub-district, South Labuhhanbatu district?

,3) What is the view of Islamic creed on the calculation of the Javanese calendar and the determinant of fate? The purpose is to find out how the

calculation of the Javanese calendar and the relationship with the issue of determining fate.

B. METHODS

The research method used by the author in this research is descriptive method. Descriptive method is a research method that describes the object of research and original (natural) conditions where the researcher is the key instrument. Descriptive methods aim to systematically explain facts or characteristics of certain populations in a factual and careful manner (Qodim & Halim, 2018). Researchers try to describe based on facts and reality in Aek Raso village, Torgamba sub-district, South Labuhanbatu district. The data sources used are primary data and secondary data. Primary data is data obtained directly from the field or research site (Nasution, 2018). The research conducted by the author belongs to the category of field research or field research, because the data obtained directly from the field. Meanwhile, secondary data is data obtained by the author from various reading sources such as books, articles, journals, theses, etc. The data collection technique used is observation. The data collection techniques used are observation, interviews and documentation.

C. RESULTS AND DISCUSSION

1. Background of Community Belief in the Javanese Calendar

According to historical records, since Islam entered Java, Negara Pripen has been widely known. Negara Pripen records the occult sciences and knowledge gathered by the ancient Javanese at that time. It is very rich in mystical culture, as it entered into it. Islam Earlier the Javanese people were dynamic animists. The Wali Songo Islamic s'ar took the initiative to collect ancient records influenced by Hinduism and Buddhism, and changed them to include Islamic teachings as a substitute for worshipping gods and chanting. (supernatural beings) were replaced by sentences from verses of the Quran, so a mixture of Javanese and Arabic is often found in primbon mantras. The calendar calculation method has been changed from the "Saka" year to the "Hijri" calendar in the "Islamic calendar" (Lubis & Jihad, 2022).

Javanese calculation is a traditional calculation that has existed since the days of the Islamic kingdom in the past. According to the large Indonesian dictionary (KBBI) the calculation (weton) is the day of birth of a person based on the day.

The markets known by Javanese people are *legi*, *pahing*, *pon*, *kliwon*, *wage*. In Javanese terms *wetu* means birth, and gets a suffix which becomes a noun so that the Javanese community is called *weton*, which is a combination of the day of birth and the market when there will be a successor born into the world. For some Javanese people, knowing *weton* is very important, because *weton* will later be related to activities that will be carried out or events that occur in their lives such as the following: first, to calculate whether a couple is suitable or not. The *weton* calculation is done based on certain numbers, namely by calculating the *neptu* (date of birth) and market numbers of both partners. The remainder of the calculation determines whether the couple is good or not. Secondly, to determine a person's character and behaviour (Safitri & Mustafa, 2021)). In Javanese custom, if someone knows the *weton* of another person, then the *weton* can be used to read that person's character.

The Javanese way of life or thinking is heavily influenced by the beliefs of animism and dynamism. The belief in the existence of spirits or souls in objects, plants, animals and humans themselves is called animism. Everything that moves is considered alive, has supernatural powers, or is bad or good. Beliefs that exist in society can exist because of the maturity of ideology, the existence of a mindset and the support of the social system or structure that exists in society. At the same time, society is a group of people who have lived long enough and cooperated with each other, while having their own living space. Based on this belief, they believe that besides all the spirits that exist, there is another spirit that is most powerful and powerful than humans. To avoid these spirits, they worship them by organising rituals and offerings. Javanese people who still use Javanese calendar calculations as a guideline for doing something celebration assume they are given a mind so that their fate also depends on their own efforts to be serious in their efforts and accompanied by prayers so that they can work on their destiny

2. Javanese Calendar Calculation Practices and as a Determinant of Fate

Prayers and eating together, the seven-month event is identical to the seven types of fruit salad and stew that comes from the ground such as sweet potatoes and peanuts, then there are also sending prayers for people who have died at 3 days, 7 days, 40 days, 100 days, a year, 1000 days. This is still done by the Javanese community to maintain customs and traditions as an identity. Javanese society at that time was still very thick with their The people of Aek Raso Village, especially the Javanese, still use customs and traditions passed down from their ancestors. For example, the seven-month ceremony is held by reading traditions and customs, every activity they would do would have something to do with Javanese traditions. For example, making the foundation of a house, there must be a calculation of a good day for its implementation, the day of moving the house must have a good day count and pray together in the new house. In matchmaking, Javanese ethnicity also has a count called weton count, where at that time people still believed in the weton count which was used to determine whether or not the couple continued and see how their family life would be. If the results are not suitable, then most likely the couple will not get married.

Weton tradition is a Javanese traditional ceremony which has another name wedalan (Rizaluddin et al., 2021). This tradition is still preserved today, especially for the Javanese community and is well known in Central Java and East Java. Wetonan means coming out, in the Weton tradition is a commemoration for the birth of a person. This commemoration intends to pray for the baby to avoid various calamities and pray for a long life and blessings. "Slametan iki kanggo dongakne wong sing di ton'i ben waras, slamet, lan pinter opo wae sing dilakoni iso lancar". This means in Indonesian that Wetonan slametan has the purpose of praying for the person commemorated in the birthday so that God Almighty gives an abundance of personal health, intelligence, safety and hopes that whatever is done can be smooth without an obstacle (Simamora et al., 2022).

Another meaning in general is that slametan means a prayer for a condition or condition for someone whose birthday is commemorated or commemorated

to have conditions and situations that are prosperous, free and peaceful from the disturbance of invisible and visible creatures, this will create a condition that can be called safe or in Javanese called slamet (Yahya et al., 2022).

Researchers conducted interviews with the customary leader Mr Rojikan and the elder (Sesepuh) Mbah Rat in Aek Raso Village said that the local community more often uses Javanese calendar calculations used to carry out marriages long before the wedding takes place. The local community carries out Javanese calculations and each result of the calculation is believed to have its own meaning in the survival of the household that they will live. As conveyed by the customary leader during an interview with Mr Rojikan, he said "that marriage is a sacred thing, marriage or marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a family, well therefore before marrying a lover it is necessary to ask the weton of the male and female parties and then calculate it (Interview Rojikin, 202).

In the Javanese language weton comes from the word "wetu" which means birth or exit which gets the suffix "an" so that it turns into a noun. But there are also those who interpret weton to mean a person's day of birth with its market, for example: Legi, Pahing, Pon, Wage, Kliwon. Meanwhile, weton terminology is a combination of the solar calendar cycle with the Javanese calendar which consists of 5 days in each cycle (legi, pahing, pon, wage, kliwon) (Amir, 2008).

Wong Jawa ngerti yen weton iku kabutuhan amarga dianggep wigati, amarga weton ana gegayutane karo sesambungan antarane kegiatan kang ditindakake kang bakal ana pengaruhe becik utawa ala tumrap urip (Interview Mbah Rat, 2024).

(Javanese people know weton is a must because it is considered important, this is because weton is related to the relationship of activities carried out will have a good or bad impact on life).

The results of interviews with Mr Rojikan as the customary leader and Mbah Rat as the elder of Aek Raso village stated that in weton calculations there are units or value numbers, each day, and market has its own unit. The value of the day of birth in Javanese customs is :Tabel 1.1 Nilai Hari Kelahiran (Gunasasmita, 2009)

Table 1.1 Birth Day Values (Gunasasmita, 2009)

No.	Name Day	Value
1	Sunday/Sunday	5
2	Monday	4
3	Tuesday	3
4	Wednesday	7
5	Thursday	8
6	Friday	6
7	Saturday	9

In determining the value of market days in Javanese customs can be described as follows:

Table 1.2 Market Value (Gunasasmita, 2009)

No	Market Name	Value
1	Kliwon	8
2	Legi	5
3	Pahing	9
4	Pon	7
5	Wage	4

The calculation of the day of birth and market on each has a calculation meaning that can be described as follows: The calculation of the day of birth and market on each has a calculation meaning that can be described as follows:

Table 1.3 The Meaning of the Calculation Results of Both Pairs (Hariwijaya, 2005)

A ngka	Has il	A ngka	Hasil	A ngka	Haa sil
1	Peg	1	Tinar	25	Peg

	at	3	i		at
2	Rat	1	Padu	26	Rat
	u	4			u
3	Jod	1	Sujan	27	Jod
	oh	5	an		oh
4	To	1	Pesth	28	To
	po	6	i		po
5	Tin	1	Pegat	29	Tin
	ari	7			ari
6	Pad	1	Ratu	30	Pad
	u	8			u
7	Suj	1	Jodo	31	Suj
	anan	9	h		anan
8	Pes	2	Topo	32	Pes
	thi	0			thi
9	Peg	2	Tinar	33	Peg
	at	1	i		at
10	Rat	2	Padu	34	Rat
	u	2			u
11	Jod	2	Sujan	35	Jod
	oh	3	an		oh
12	To	2	Pesth	36	To
	po	4	i		po

"If both partners already know the weton then from both of them it can be calculated." Said mbah Rojikan. There is a couple named Deni and Dewi. Deni was born on Monday with market legi, Dewi was born on Friday with market wage, then:

$$\text{Deni} = \text{Monday:4 and legi: 5 means: } 4+5 = 9$$

Goddess = Thursday : 8 and wage: 4 means: $8+4 = 12$ Then the following calculation can be done: $9 + 12 = 21$

So the sum of the weton calculations of the man and woman is 21 resulting in the meaning of the calculation results of the bride and groom: Tinari (Interview Mbak Rat, 2024) (Table 1.3). After calculating the weton of the two it is necessary to know the meaning of the symbolic meaning

Table 1.4 Description of the Meaning of Weton Calculation (Hariwijaya, 2005).

Results	Symbolic Meaning
Pegat	It means divorce or separation. Couples whose calculation results are pegat will face problems that lead to divorce caused by economic factors or infidelity which are likely to cause divorce. Because this is related to the philosophy of Javanese society which prioritises harmony, suitability and compatibility in life. So that marriages that are not based on harmony will have an impact on divorce. divorce.
Queen	Having a respected match means that this couple can be said to be matched and soul mates. Very be respected and revered by neighbours and neighbourhoods.
Mate	It means that the couple is truly compatible and a match made in heaven. This couple can accept each other's strengths and weaknesses. Home the stairs of this mate pair can get along well until old age.
Topo	It means that couples will often experience difficulties at the beginning of the season because they are still understanding each other but will happy in the end.
Tinari	Has meaning in mate and take his life fulfilled with happiness and

	have condition that good and well-off. finances
Padu	It means that the couple will often fight, but even though they fight often, they do not get divorced. The quarreling problem is triggered by problems spele.
Sujanana	When married, couples with this weton will experience quarrels due to infidelity problems. Infidelity that occurs can be done by any party, both women and men.
Pesthi	The household life of couples who have weton pesthi characters is believed to be harmonious, serene, and peaceful. Problems that hit will not disrupt or even damage the harmonious relationship within the family.

If you already know from the calculation between the two, the result of Deni and Dewi's weton calculation is Tinari, which has a symbolic meaning of a couple and in their life is filled with happiness and good economic conditions and sufficiency. nnya dipenuhi kebahagiaan dan kondisi perekonomian yang baik serta berkecukupan.

“Yen wis ngerti asil petungan sing ditindakake, keputusane bakal dibalekake marang calon loro, nanging petungan iki dudu pathokan kanggo nemtokake manawa bener apa ora, mung kudu ngati-ati”. (Kalau sudah saling tau hasil dari perhitungan yang dilakukan itu balik lagi keputusannya dikedua calon, tetapi perhitungan ini bukan sebuah patokan untuk memutuskan benar atau tidak, hanya saja sebagai kewaspadaan).

Every weton that has been calculated and produces a meaning they consider will be a determinant of future fate (Simamora et al., 2022). Like the couple Deni and Dewi who produced the meaning of Tinari, if they build a household this couple symbolises abundant happiness, given the gift of ease in finding sustenance. The prophecy shows that they will always be given smoothness in dealing with their family.

problems that may arise in their lives. Good fortune seems to accompany their life journey, providing a stable foundation for mutual happiness and success. Javanese people assume that the Tinari weton is better than the mate weton. According to Javanese wisdom, a couple's future success can be determined using one of the neptu guidelines, tinari.

The calculation of the Javanese calendar among the people of Aek Raso Village is not only to carry out the wedding long before the wedding takes place, but they find out the character of a person or a prospective bride based on the sum of days and markets, the results of the sum are used as a reference. For the value of the day and market using the standard value that is commonly used, not a special standard value. In this calculation there are 12 categories that have different characters (Kurnia et al., 2022). The categories are in the table below:

Tabel 1.5 Arti kategori jumlah perhitungan

Total Calculations	Meaning of Calculation Categories
Total calculation 7	He is a selfish, adventurous person, and sometimes his speech is precise.
Total calculation 8	The person is easily offended / angry, a sense of care neighbour who is lacking, and can startle others.
Total calculation 9	People easy tossed -swayed, like mischief-making, and adventurous.
Number of calculations 10	He is highly intellectual, patient, affection towards the family, somewhat difficult to getalong with, and quiet.
Total calculation 11	He was brave, generous, sincere, and love simplicity.

Number of calculations 12	Not very sociable, often lost, always on the go. are not satisfied with what they have, and are clever in earning their daily bread.
Total calculation 13	Kind-hearted, able to stay up late, articulate, and likes to be flattered by others.
Total calculation 14	Easy to deal with, considerate, kind, and a little lazy.
Total 15 calculations	He is authoritative, firm, easy to get along with, knows manners, and adequate sustenance.
Number of calculations 16	Have creativity high, friendly, abundant sustenance, articulate, and a little stubborn.
Total 17 calculations	He doesn't want to be outdone, and is easily discouraged, making fun of others, and being quiet.
Total calculation 18	Brave, at will heart own will, and willing to give in.

0

From the informants obtained, let's call them Ibu Sri as a community member who has done calculations to see how the character of her potential partner is. She said.

“ra percaya banget karo petungan kaya iki, aku kepengin ngerti kepiye ramalan kasebut bener apa ora”. (Interview Ibu Sri, 2024).

This means that I do not fully believe in this calculation, there is a curiosity to know how or whether it is true or not". Ibu Sri's candidate, let's call her (BS), was born on Wednesday Kliwon ($7 + 8 = 15$). The result of the sum is

15 so that according to this calculation (BS) has an authoritative character, is firm, sociable, knows his manners, and has sufficient sustenance. Calculations to find out someone's character not only apply to potential partners but can be

when we are new to strangers and want to know more about themselves to be more careful about someone, but this prediction is not a foundation.

Belief in the traditions passed down by ancestors or elders, such as only considering good things and avoiding bad things, through the guidance of the primbon book, which is still considered important by the people of Aek Raso Village. Currently, the weton tradition still exists in Aek Raso Village, but not all Javanese people believe in it. People who still use this tradition are mostly because they follow what their grandmothers, grandfathers or families say who still use the tradition of calculating wedding wetons. Those who still use Javanese traditions do not want them to be completely forgotten because of the development of modern times and the ever-evolving human mindset.

3. Islamic Aqeedah View

The issue of Islamic faith is a matter of teaching or something that is believed by someone, in this case Muslims. Javanese society is also the same problem if they are Muslims. Currently, the majority of Javanese people are Muslim. The consequence is that various Javanese cultures will experience cultural acculturation. Every religion in its broadest sense has a fundamental aspect, namely the aspect of belief or belief, especially belief in something sacred, holy or supernatural. In Islam, the fundamental aspect is formulated in the term aqidah or faith, so that there are pillars of faith, which include things that must be believed or believed in by a Muslim. Islam teaches its followers to carry out certain ritualistic activities, as summarised in the pillars of Islam (Angrianti, 2015).

Various Javanese cultures must not conflict with Islamic teachings or Islamic values. Islamic creed as a guide for Muslims must be considered and observed. Therefore, the combination of Islamic creed and Javanese culture must be well combined. Javanese culture that can damage a person's faith should be avoided. According to Shaykh Hasan al-Banna in his book entitled *Risalah al-Aqidah*, creed is something that experiences justification by the human soul (Al-Asyqar, 2018). The Javanese community is a group of people in the archipelago who still set the teachings of ancestral traditions. The tradition of calculating the

Javanese calendar is still very strongly embedded. One of the traditions that is still carried out strongly

It is about marriage, matching a mate, reading a person's character or temperament, etc. This concept is essentially a vision of the future that will be lived. Problems often occur when parents or guardians believe in the weton concept and thwart the marriage plans of their sons or daughters on the grounds of weton count incompatibility. They are worried that if it continues, it will have a bad impact on the marriage relationship.

Islamic faith as part of Islamic teachings must certainly be implemented by Muslims. Meanwhile, the weton count tradition left by the ancestors is not necessarily in line with Islamic teachings. Therefore, the important thing to do is to view the weton count tradition in marriage must be properly understood. Basically, faith is a conclusion that is concluded in the heart. Furthermore, it results in belief in something and someone feels sure about that thing. In addition, one of the religious leaders Mr Haji (K) in Aek Raso Village said that the creed is basically a guideline that must exist in Muslims. Furthermore, the creed can be the basis of Muslims in performing daily worship

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

Say (Prophet Muhammad), "There is no one in the heavens and the earth who knows anything unseen except Allah. Nor do they know when they will be resurrected." QS. An-Naml verse 65.

Basically, human predictions are just tricks of the devil. Only Allah knows best. In this case, prediction is estimating something that will happen in the future. While predicting something humans can be wrong

The Islamic creed is important for Muslims to pay attention to as a guide in life. If ignored, it is not impossible that people will fall into deviant behaviour from the teachings of Islam. The Islamic view of the weton calculation tradition in conducting a desire or marriage material to read someone's character or character, which is seen from the religious leaders of Aek Raso Village is an action

that is like not wanting to surrender to Allah SWT. Surrender is meant in the case of determining a mate. If the weton calculation in marriage says there is no match between the two even though Allah SWT has determined that it is their soul mate. Surely this precedes the destiny of God that has been determined (Interview H. K, 2024).

Many Javanese people in Aek Raso Village think that the predictions from calculating weton are not to be believed, but only as a precaution or curiosity. This term covers anyone who claims to know the supernatural, either about the future or what is in the human heart, either by contacting the jinn, or seeing (observing), or by drawing lines in the sand or reading the bottom of a drinking glass or by other means. Islam does not allow Muslims to believe in fortune-tellers. This is because all types of divination are considered shirk. Shirk is any action that associates partners with Allah SWT. Because of this, the law of believing in fortune-telling is clearly haram.

In this verse, Allah explains that He knows all that is unseen, invisible, and unknown to His servants. All that is unseen, which cannot be known except by Allah, can be known by the messengers whom He has favoured, and He will show them only what He wills.

The tradition of weton count in marriage in Aek Raso Village basically has no obligation from village elders to do so. Only for those who want to know how the results of the weton calculation of the two prospective brides. So that it can be seen whether or not the two of them are suitable for building a household. Basically, a tradition or custom.

Has various values contained in it. These values include the value of togetherness, luck, abundance, and success according to the community. However, in its development, tradition sometimes causes various polemics with existing dynamics. The polemics or contradictions, for example, when viewed from a religious perspective such as Islam (Novira & Ahmad, 2019). Those who still believe in the results of weton counts have violated the teachings of Islam.

Looking at the scope of the religious leaders in Aek Raso Village, they argue that this is the belief of each. For him, he remains committed not to carry out the weton count tradition even though he is Javanese, but he is aware that he is a Muslim. Javanese people, especially Muslims who still carry out Javanese traditions, of course, must look at Islamic teachings and Islamic values. A religious figure also argues that there is no obligation for Muslims to follow pre-existing customs or cultures if they conflict with Islamic teachings. Through the issue of the weton count tradition in marriage, he argues that it should be left to Allah Swt (Angrianti, 2015).

D. CONCLUSION

The Javanese calendar is a traditional calendar system used by the people of Java, Indonesia, and combines elements of both the lunar (lunar) and solar (solar) calendars. The system consists of 12 lunar months and a division of time based on a weekly cycle called hari pasar, which consists of five days: Legi, Pahing, Pon, Wage, and Kliwon. Javanese calendar calculation is a tradition that has been carried out for generations. The weton count is done before the wedding day to see the compatibility of the bride and groom, they can also see the character or character of a person by counting the number of days and markets.

The people of Aek Raso Village still believe in the Javanese calendar. Fortune telling in Javanese society often involves calculating the Javanese calendar to determine good days (days that are considered favourable) and bad days (days that are considered unfavourable). This tradition is rooted in the belief that time has an influence on various aspects of life, including marriage, business and religious rituals. The use of this calendar to predict fate or determine the right time often involves complex astrological and numerological calculations. Overall, the Javanese calendar and timing system.

In the Islamic aqidah view, weton calculation, which is part of the Javanese calendar practice to determine one's fate or character, is considered incompatible with Islamic teachings. Islam emphasises that the determination of one's fate should only depend on God's destiny and not be influenced by calculation systems such as weton. Some of the main reasons are:

1. Islam teaches the principle of tawhid, the belief in the oneness of God. Practices involving weton calculations can be considered a form of shirk or communion with Allah, if they are believed to affect one's fate or destiny.

2. Islam teaches that everything that happens in human life has been determined by Allah and is part of His destiny. Relying on weton calculations to determine one's fate is considered contrary to the belief that only Allah has full power over human fate and destiny.

3. The weton calculation and the Javanese calendar system come from local traditions that have no basis in Islamic teachings. Therefore, Islam recommends that people do not follow these practices that are not in accordance with the Shari'ah.

In Islam, it is more advisable to surrender to Allah, pray, and endeavour in ways that are in accordance with religious teachings. Practices such as weton calculation are considered to have no basis in sharia and do not contribute to a correct understanding of faith and destiny.

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