

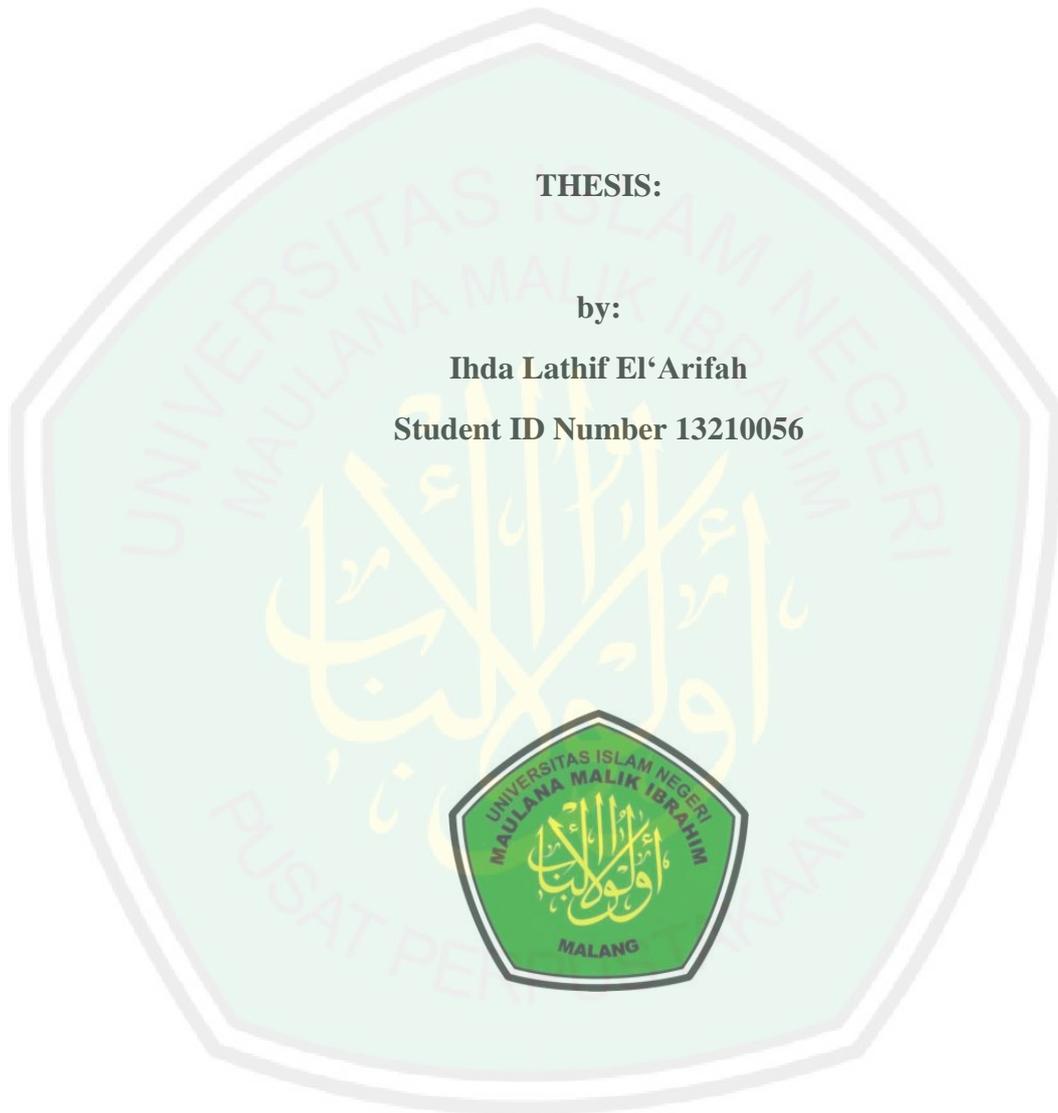
**WETON CALCULATION PRACTICE ON A WEDDING CEREMONY IN  
MUSLIM SCHOLAR'S OPINION  
(STUDY AT TIRTOMOYO PAKIS MALANG)**

**THESIS:**

**by:**

**Ihda Lathif El'Arifah**

**Student ID Number 13210056**



**AL-AHWAL AL-SYAKHSIYYAH DEPARTEMENT  
SHARIA FACULTY  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2017**

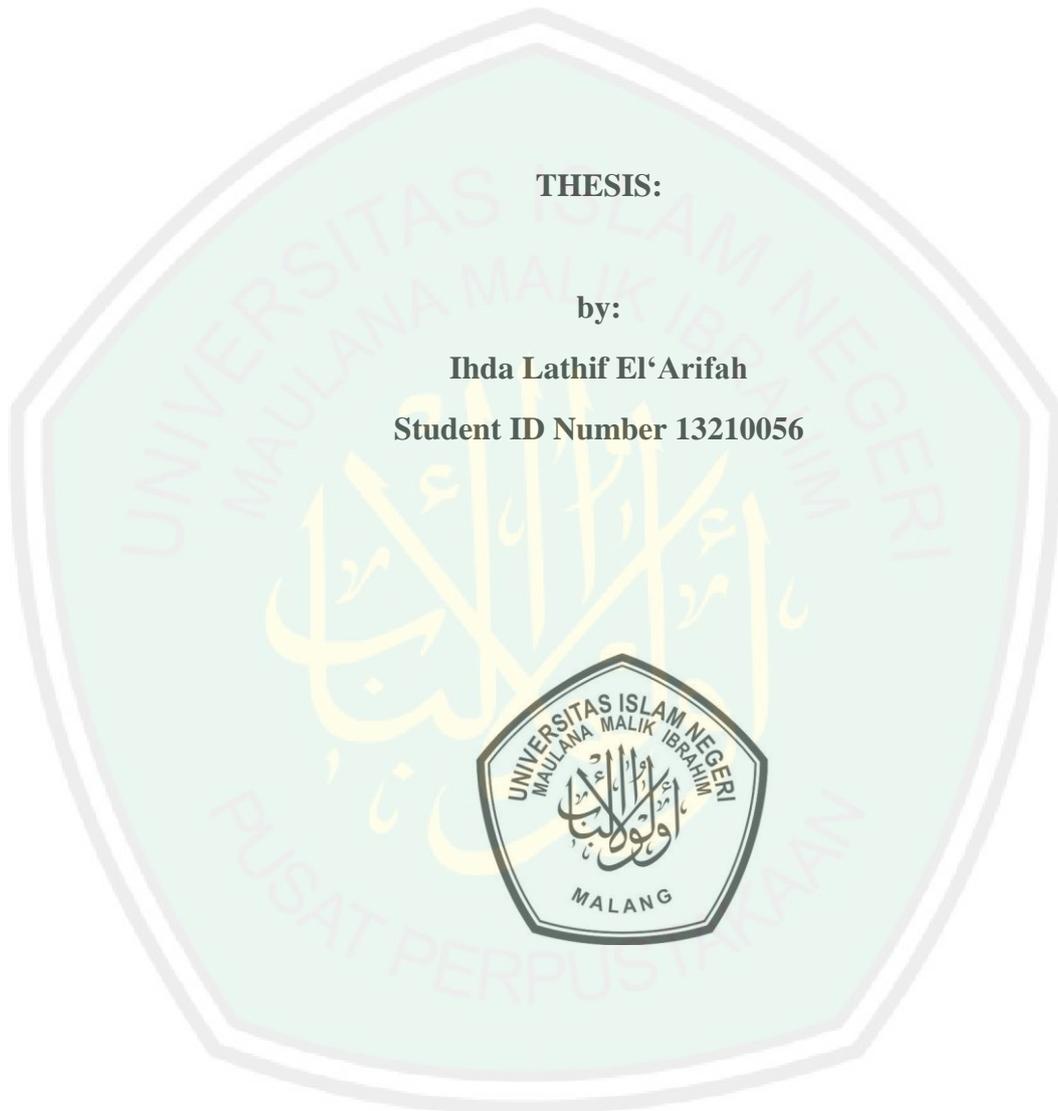
**WETON CALCULATION PRACTICE ON A WEDDING CEREMONY IN  
MUSLIM SCHOLAR'S OPINION  
(STUDY AT TIRTOMOYO PAKIS MALANG)**

**THESIS:**

**by:**

**Ihda Lathif El'Arifah**

**Student ID Number 13210056**



**AL-AHWAL AL-SYAKHSIYYAH DEPARTEMENT  
SHARIA FACULTY  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2017**

## STATEMENT OF THE AUTHENTICITY

In the name of Allah (SWT),

With consciousness and responsibility towards the development of science, the author declares that the thesis entitled:

**WETON CALCULATION PRACTICE ON A WEDDING CEREMONY  
IN MUSLIM SCHOLAR'S OPINION  
(STUDY AT TIRTOMOYO PAKISMALANG)**

Is truly the writer's original work. It does not incorporate any material previously written or published by another person. If it is proven to be another person's work, duplication, plagiarism, this thesis and my degree as the result of this action will be deemed legally invalid.

Malang, 5<sup>th</sup> of June 2017

Author,



Ihda Lathif El' Arifah  
Student ID Number  
13210056

## MOTTO

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

*“Be forgiving and bring people to doing well and turn a way from ignorant people” (Al - A’raaf: 199)*



## APPROVAL SHEET

After examining and verifying the thesis of Ihda Lathif El'Arifah, Student ID Number 13210056, Al-Ahwal AlSyakhsiyyah Departement, Sharia Faculty, Universitas Islam Negeri Maulana Malik Ibrahim Malang entitled:

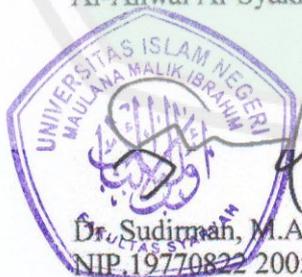
**WETON CALCULATION PRACTICE ON A WEDDING CEREMONY IN  
MUSLIM SCHOLAR'S OPINION  
(STUDY AT TIRTOMOYO PAKIS MALANG)**

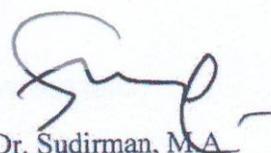
The supervisor states this thesis has met the sciencific requirements to be proposed and to be tested by the Board of Examiners.

Malang, 5<sup>th</sup> Of June 2017

Acknowledged by,  
The Head of  
Al-Ahwal Al-Syakhsiyyah Departement

Supervisor,

  
Dr. Sudirman, M.A.  
NIP. 19770822 2005011003

  
Dr. Sudirman, M.A.  
NIP. 197708222005011

## LEGITIMATION SHEET

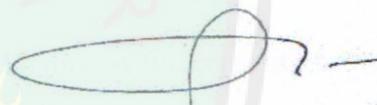
The Thesis Board of Examiners states that Ihda Lathif El'Arifah, Student ID Number 13210056, student of the Al-Ahwal Al-Syakhsiyyah Departement of the Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang, has thesis entitled:

**WETON CALCULATION PRACTICE ON A WEDDING CEREMONY IN  
MUSLIM SCHOLAR'S OPINION  
(STUDY AT TIRTOMOYO PAKIS MALANG)**

She passed and certified with grade A (excellent).

Board of Examiners:

1. Dr. Zaenul Mahmudi, M.A  
NIP. 197306031999031001
2. Dr. Hj. Umi Sumbulah, M.Ag.  
NIP. 197108261998032002
3. Dr. Sudirman, M.A.  
NIP. 197708222005011003

  
Chairman

  
Main Examiner

  
Secretary

Malang, 28<sup>th</sup> Of July 2017

Dean



Dr. H Roibin, M.HI  
NIP. 196812181999031002

## ACKNOWLEDGEMENT

All praise due to Allah SWT, the Cherisher and Sustainer of all the words. There is neither might nor power but with Allah the Great, the Exalted. With only His Grace and Guidance, this thesis entitled “*Weton* Calculation Practice On A Wedding Ceremony In Muslim Scholar’s Opinion (Study At Tirtomoyo Pakis Malang)” could be completed, and also with His benevolence and love, peace tranquility of the soul. Peace be upon the Prophet Muhammad (SAW) who has brought us from darkness into the light, in this life. May we be together with those who believe and receive intercession from Him in the day of Judgement. Amin.

With all the support and help, discussion, guidance and directions from all parties involved during the process of completing this thesis, the author wishes to express his utmost gratitude to be following:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si, as the Rector of Universitas Islam Negeri Maulana Malik Ibrahim Malang.
2. Dr. H. Roibin, M.Hi., as the Dean and as supervisory lecturer during the author’s course of study in the Al-Ahwal Al-Syakhsiyyah Departement of Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang.
3. Dr. Sudirman, M.A., as the head of Al-Ahwal Al-Syakhsiyyah Departement of Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang. And as the thesis supervisor. The author expresses his

- gratitude and directional motivation given in the course of completing this thesis. May Allah (swt) shower him and his family with His blessings.
4. All lecturers for their sincere and dedicated teaching and supervisory efforts. May Allah (swt) shower them with His blessings.
  5. Staff of the Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang. The author expresses gratitude for all their support and co-operation during the course of completing this thesis.
  6. My beloved Father, Mother and young sister always giving support, source of spirit and inspiration of the author.
  7. My friends of International Class Program (ICP) of 2013 who always support, encouragements, knowledge and discussion that have helped and accompanied author during their education at Sharia Faculty.
  8. My friends at Sharia Faculty, Al-Ahwal Al-Syakhsiyyah Departement of 2013, who have helped in the process of thesis writing.
  9. My friends at PPTQ As-Sa'adah Bandulan Sukun Malang who always support and helped in the process of thesis writing.
  10. The informants who have taken the time to the author provide information and helped the author in the research to get the data.

Hopefully, by importing what has been learned during the course of study in the Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang, it will benefit all readers and the author himself. Realizing the fact that error and weakness is impartial to being human, and that this

thesis is still far from perfection, the author appreciates constructive criticism and suggestions for the improvement and betterment of this thesis.

Malang, , 5<sup>th</sup> of June 2017  
Author

Ihda Lathif El'Arifah  
Student ID Number  
13210056



## TRANSLITERATION GUIDE

### A. General

The transliteration guide which is used by the Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang, is the EYD plus. This usage is based on the Consensus Directive (SKB) from the Religious Ministry, Education Ministry and Culture Ministry of the Republic of Indonesia, dated 22 January 1998, No. 158/1987 and 0543. b/U/1987, which is also found in the Arabic Transliteration Guide book, INIS Fellow 1992.

### B. Consonants

ا	=	Not Represented	ض	=	dl
ب	=	b	ط	=	th
ت	=	t	ظ	=	dh
ث	=	ts	ع	=	' (comma facing upwards)
ج	=	j	غ	=	gh
ح	=	h	ف	=	f
خ	=	kh	ق	=	q
د	=	d	ك	=	k
ذ	=	dz	ل	=	l
ر	=	r	م	=	m
ز	=	z	ن	=	n

س = s

و = w

ش = sy

ه = h

ص = sh

ي = y

The hamzah (ء) which is usually represented by and *alif*, when it is at the beginning of a word, henceforth it is transliterated following its vocal pronunciation and not represented in writing. However, when it is in the middle or end of a word, it is represented by a comma facing upwards ( ‘ ), as oppose to a comma ( ‘ ) which replaces the “ع”.

### C. Long Vowel and Diftong

In every written Arabic text in the *latin* form, its vowels *fathah* is written with “a”, *kasrah* with “I”, and *dlommah* with “u”, whereas elongated vowels are written as such:

Elongated (a) vowel = â example قال become *qala*

Elongated (i) vowel = î example قيل become *qila*

Elongated (u) vowel = û example دون become *duna*

Especially for the pronunciation of *ya' nisbat* (in association), it cannot be represented by “I”, unless it is written as “iy” so as to represent the *ya' nisbat* at the end. The same goes for the sound of a diftong, *wawu* and *ya'* after *fathah* it is written as “aw” dan “ay”. Study the following examples:

Diftong (aw) = و example قول becomes *qawlun*

Diftong (ay) = ي example خير becomes *khayrun*

#### D. Ta' Marbutah (ة)

*Ta' marbutah* is transliterated as “t” if it is in the middle of word, but if it is *Ta' marbutah* at the end, then it is transliterated as “h”. For example الرسالة المدرسة will be *al-risalat li al-mudarrisah*, or if it happens to be in the middle of a phrase which constitutes *mudlaf* and *mudlaf ilayh*, then the transliteration will be using “t” which is enjoined with the previous word, for example في رحمة الله becomes *fi rahmatillah*.

#### E. Definite Article

Arabic has only one article, “al” (ال) and it written in small letters, unless at the beginning of a word. While “al” in the phrase of *lafadh jalalah* (speaking of god) which is in the middle of a sentence and supported by and (*idhafah*), then is not written. Study the following

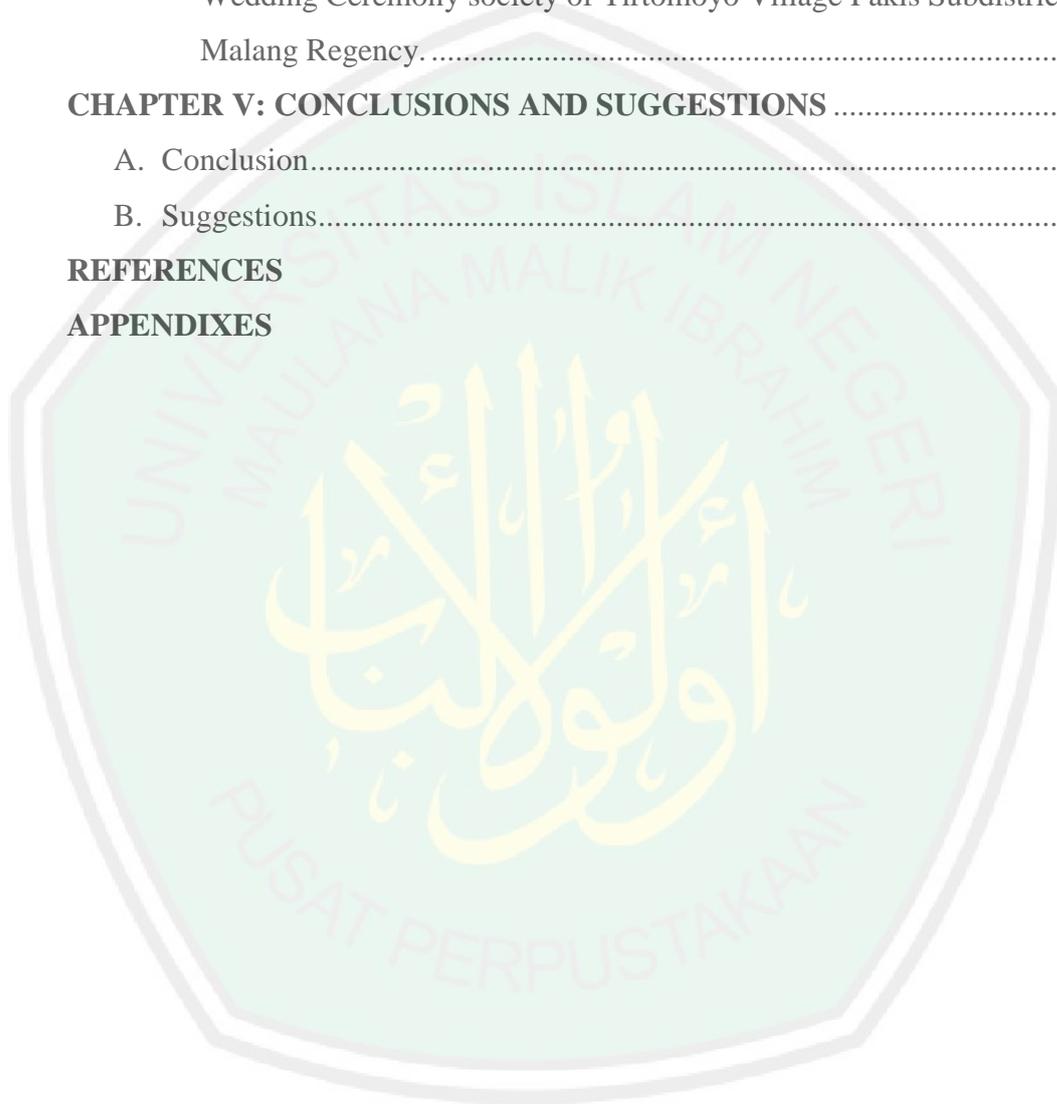
1. Al-Imâm al-Bukhâriy said....
2. Al-Bukhâriy explains, in the prologue of his book...
3. *Masyâ Allah kâna wa mâ lam yasya' lam yakun.*
4. *Billah 'azza wa jalla.*

## TABLE OF CONTENTS

FRONT COVER	
TITTLE SHEET .....	i
STATEMENT OF THE AUTHENTICITY .....	ii
MOTTO .....	iii
APPROVAL SHEET .....	iv
LEGITIMATION SHEET .....	v
ACKNOWLEDGEMENT .....	vi
TRANSLITERATION GUIDE .....	ix
TABLE OF CONTENT .....	xii
TABLE.....	xv
ABSTRACT.....	xvi
<b>CHAPTER I: INTRODUCTION</b> .....	<b>1</b>
A. Background of Research .....	1
B. Statement of Problem .....	4
C. Objective of Research .....	5
D. Significance of Research.....	5
E. Definitions Operational.....	6
F. Discussion Structure .....	7
<b>CHAPTER II: REVIEW OF RELATED LITERATURE</b> .....	<b>9</b>
A. Previous Research .....	9
B. Theoretical Framework .....	14
1. Myth and Tradition.....	15
a. Myth definition.....	15
b. Tradition definition.....	15

2. Wedding Ceremony.....	18
a. Wedding ceremony definition .....	18
b. Wedding ceremony Law.....	19
c. Holding wedding ceremony .....	20
d. Invitation Attend at Wedding ceremony .....	22
e. Prohibition of Wedding ceremony .....	23
f. <i>Sunnah</i> of Wedding ceremony .....	26
3. Weton calculation in Java .....	26
a. Calender Java Definition .....	26
b. Day and Java Days .....	27
c. Calculation System Before Marriage .....	30
d. Calculation System from their birth's Couple.....	32
e. Calculation To Couples After A Marriage .....	33
4. <i>'Urf</i> .....	34
a. <i>'Urf</i> definition.....	34
b. Type of <i>'Urf</i> .....	35
<b>CHAPTER III: RESEARCH METHOD</b> .....	38
A. Type of Research.....	38
B. Approaches of Research.....	39
C. Data Sources.....	39
D. Research Locus .....	42
E. Data Collecting Technique.....	42
F. Data Analysis .....	43
<b>CHAPTER IV: FINDINGAND DISCUSSION</b> .....	47
A. Tirtomoyo Village Pakis Subdistrict Malang Regency Description .....	47
1. Geographical condition .....	47
2. Condition of people .....	48
3. Economic condition.....	49
4. Educational condition .....	51
5. Social and religious condition .....	52
B. Data Presentation and Analysis.....	53

1. Reason does society of Tirtomoyo Village Pakis Subdistrict Malang Regency still maintains the calculation of <i>weton</i> tradition in Wedding Party.....	53
2. The View of sholars Malang city in the practice of <i>weton</i> calculation in Wedding Ceremony society of Tirtomoyo Village Pakis Subdistrict Malang Regency.....	72
<b>CHAPTER V: CONCLUSIONS AND SUGGESTIONS</b> .....	85
A. Conclusion.....	85
B. Suggestions.....	86
<b>REFERENCES</b>	
<b>APPENDIXES</b>	



## TABLE

<b>Table 1.</b> Previous Research .....	13
<b>Table 2.</b> Meaning and character Day in Java .....	29
<b>Table 3.</b> Meaning and character <i>Pasaran</i> (calculation date of birth in Java).....	30
<b>Table 4.</b> The result of calculation before marriage.....	31
<b>Table 5.</b> The result of calculation their birth's day .....	32
<b>Table 6.</b> Example calculation .....	33
<b>Table 7.</b> Informants .....	41
<b>Table 8.</b> Amount society .....	48
<b>Table 9.</b> Occupation.....	49
<b>Table 10.</b> Educational level .....	51

## ABSTRAK

Ihda Lathif El'Arifah, NIM 13210056, 2017. **Praktek Perhitungan Weton dalam Walimatul 'Urs di Desa Tirtomoyo, Kecamatan Pakis, Kabupaten Malang menurut Pandangan Ulama Muslim Kota Malang**. Skripsi. Jurusan Al-Ahwal Al-Syakhsiyyah, Fakultas Syariah, Universitas Islam Negeri, Maulana Malik Ibrahim Malang. Pembimbing: Dr. Sudirman, M.A.

Kata kunci: Perhitungan Weton, Walimatul 'Urs, Ulama

Desa Tirtomoyo merupakan sebuah desa yang terletak di Kecamatan Pakis Kabupaten Malang. Sebagian besar penduduknya berasal dari Suku Jawa asli yang masih melestarikan budaya-budaya peninggalan para leluhur mereka. Tradisi Suku Jawa yang berkembang di desa ini yaitu praktek perhitungan weton untuk melakukan walimatul 'urs. Sebagian besar Masyarakat masih menggunakan tradisi perhitungan weton untuk mencari hari baik dalam melaksanakan walimatul 'urs. Namun ada sebagian kecil masyarakat yang tidak menggunakan perhitungan weton tersebut. Mereka adalah yang mempunyai ilmu pengetahuan agama tinggi, akan tetapi mereka menggunakan perhitungan weton hanya untuk menghormati masyarakat setempat. Dalam membandingkan pendapat alasan masyarakat mengenai praktek perhitungan weton maka ulama Kota Malang menanggapi tentang alasan tersebut yang ada dalam Hukum Islam.

Penelitian ini bertujuan untuk mengkaji alasan masyarakat Desa Tirtomoyo Kecamatan Pakis Kabupaten Malang dalam perhitungan weton dalam walimatul 'urs dan untuk menganalisis pendapat para ulama muslim Kota Malang dalam menanggapi praktek perhitungan weton dalam walimatul 'urs. Penelitian ini termasuk jenis penelitian empiris atau lapangan dengan menggunakan pendekatan kualitatif. Sumber data yang menggunakan sumber data primer dan sekunder. Metode pengumpulan data menggunakan wawancara, dokumentasi dan observasi. Metode analisis data yang digunakan oleh penelitian ini adalah analisis deskriptif.

Hasil penelitian ini menunjukkan 1) alasan masyarakat dalam melakukan perhitungan weton ada tiga poin. Pertama yaitu masyarakat beranggapan bahwa alasan penggunaan weton pendapatnya bahwasanya diperbolehkan tetapi juga melihat hadits nabi tentang kafaah. karena kebenaran dari hasil perhitungan tersebut belum sampai perhitungan Poin kedua yaitu setuju dengan syarat bahwasanya apabila perhitungan weton tidak cocok dan ingin tetap melakukan pernikahan maka dengan syarat membawa tumpeng ketika akan akad nikah, mengganti nama salah satu mempelai atau syarat itu ditentukan oleh ketua adat desa setempat. Point ketiga yaitu menolak praktek perhitungan weton untuk kerukunan rumah tangga dan masyarakat, kedua untuk keselamatan atau menolak bala' menghindari musibah. Alasan ketiga yaitu untuk melestarikan peninggalan leluhur atau nenek moyang terdahulu. 2) Pendapat ulama Kota Malang dalam menanggapi praktek perhitungan weton ada tiga poin, pertama yaitu setuju terhadap praktek perhitungan kepada derajat kepastian.

## ABSTRACT

Ihda Lathif El'Arifah, Student ID Number 13210056, 2017. **Weton Calculation Practice On A Wedding Ceremony In Muslim Scholars Opinion (Study at Tirtomoyo Pakis Malang)**. Thesis. Al-Ahwal Al-Syakhsiyyah Department, Sharia Faculty, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Supervisor: Dr. Sudirman, M.A.

---

Keyword: *Weton* Calculation, Walimatul ‘Urs, Ulama

Tirtomoyo village is a village located in Pakis Sub District Malang Regency . Most of the population comes from the native Javanese tribes that still preserve the heritage of their ancestors. The Javanese Tribal Tradition that developed in this village is the practice of *weton* calculation to perform wedding ceremony. Most people still use the *weton* calculation tradition to look for good days in carrying out wedding ceremony. But there are a small number of people who do not use the *weton* calculation. They are those who have high religious knowledge, but they use *weton* calculations only to respect the local community. In comparing the opinion of the reason for the community regarding the practice of *weton* calculation, then the scholars of Malang responded about *weton* calculation in Islamic Law point of view.

This study aims to examine the reason of the people of Village Tirtomoyo Pakis Malang in *weton* calculation in wedding ceremony and to analyze the opinion of Muslim scholars of Malang City in response to *weton* calculation practice in wedding ceremony. This research is an empirical or field research using a qualitative approach. Data sources are primary and secondary data. Methods of data collection use interviews, documentation and observation. Data analysis method used by this research is descriptive analysis.

The results of this study indicate that: 1) there are 3 reasons of society in doing *weton* calculation. The first is that the community assumes that *weton* calculation is use full for harmony among household and society. Secondly it aims to avoid disaster. The third reason is to preserve the relics of ancestors. 2) There are 3 opinions of scholars Malang City in response to the practice of *weton* calculation; the first is agree on the practice of *weton* calculation such kind of tradition is allowed but should compared to the hadith of the prophet about *kafaah*. The second point is to agree with the condition that if the calculation of *weton* is not suitable and want to continue to marry then with the condition of bringing cone when will *akad* marriage, change the name of one of the bridegroom or the condition is determined by the local village chairman. The third point is to reject the practice of *weton* calculation because the truth of the calculation results have not reached the degree of certainty.

## الملخص

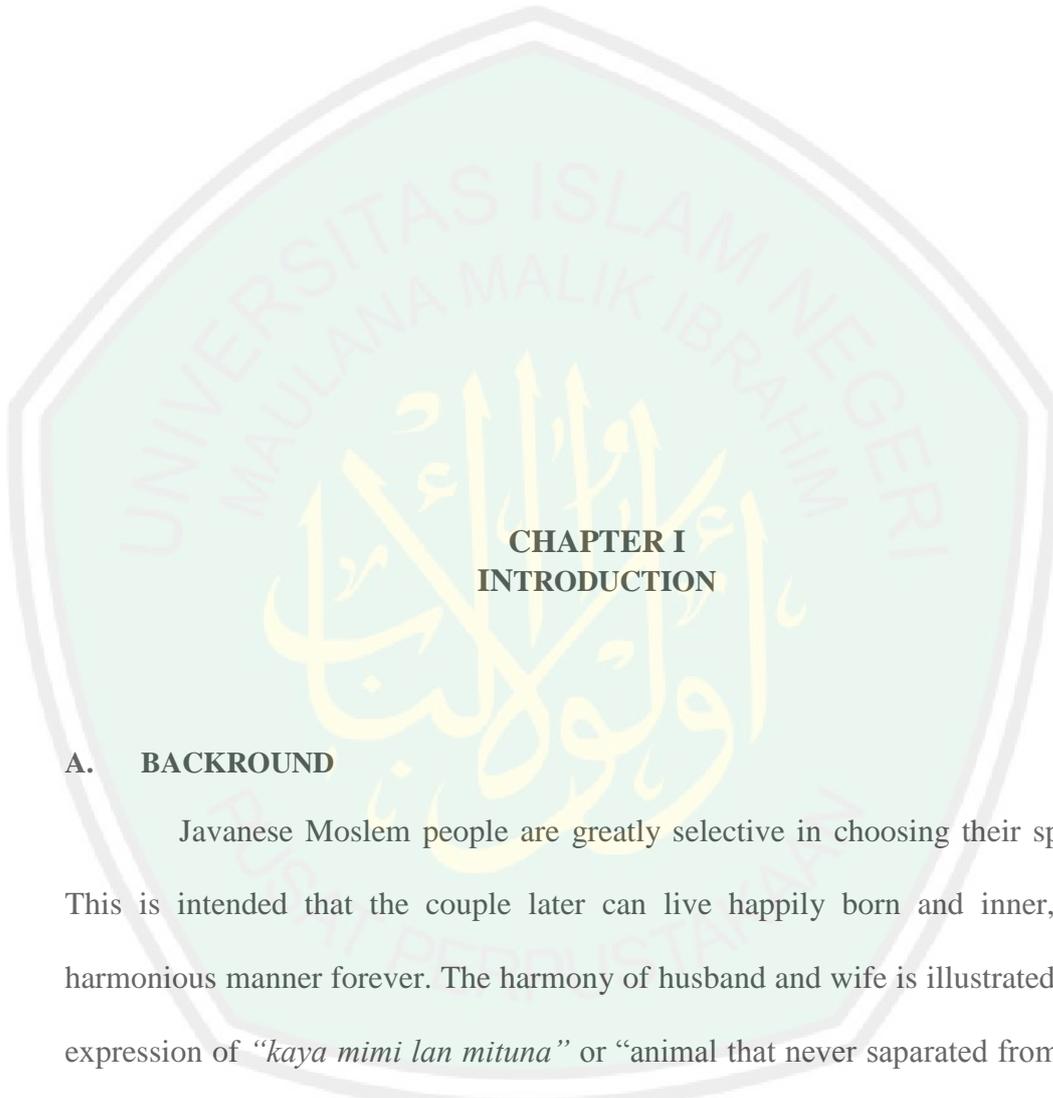
احدى لطيف العاريفة، 1310056، 2017. تطبيق الحساب على " وطن " في وليمة العرس بالقرية "تيرتومويو" ، فاكس، مالانج الشرقية، عند رأي علماء مالانج. البحث التخرّجّي. تخصّص الأحوال الشخصية، كلية الشريعة، جامعة مولانا مالك ابراهيم الإسلامية الحكومية بمالانج . المشرف: الدكتور سوديرمان الماجستير.

الكلمات الرئيسية: الحساب " وطن"، وليمة العرس، العلماء.

تقع قرية تيرتومويو في فاكيس مالانج. وكان بعض المواطنين فيها من قبيلة جاوى الأصلي، وهم لا يزالون يستبقون بثقافة أجدادهم الاسلاف. و من الثقافة التي تنشئ فيها ويستمرّ فيها الى هذا اليوم هي استعمال الحساب على " وطن" لبحث يوم مناسب لوليمة العرس. لكن يوجد هناك بعض السّكان. الذي لا يستعمل هذا الحساب تماما، هم الذين ذو المعرفة الدينية الوافرة، ويستعملون هذا الحساب لمجرّد احترام الإجتماعية. و لذلك، كان في القرية حجة وعلّة الإجتماعي عن المزاولة الحساب الوطن فالعلماء بمالانج يعتني به بالاحكام الاسلامية فيما يختص به.

هدف هذا التحقيق لبحث حجة المجتمع في قرية "ترتومويو" فاكس مالانج في تطبيق الحساب على " وطن" في وليمة العرس، و لتحليل حجة العلماء بمالانج عن الحساب على " وطن" في وليمة العرس. هذا التحقيق من الفحص الميداني بالتقريب الكيفي. و المرجع الذي يستعمل هو المصدر الضروري و الحاجي. أما طريقة جمع البيانات من جهة الحدث الصحفي ، والثيقة، والملاحظة. وطريقة تحليل البيئة في هذا التحقيق يعنى بالتحليل التصوري.

و الحاصل في هذا التحقيق يدلّ على (1). أنّ حجة المجتمع في تطبيق الحساب " وطن" ينقسم الى ثلاثة أقسام. الأولى، ظنّ المجتمع أنّ سبب استعمال هذا الحساب للتعايش بين المجتمع. الثاني، للسلامة او لدفع البلاء، أو للإبتعاد عن المصيبة. و الحجة الثالث يعنى لاستبقاء الثقافة و آثار الأجداد الاسلاف. (2) أمّا حجة العلماء بمالانج عن الحساب على " وطن" يعنى الاولى، يباح فيه مع محافظته على الكفاءة كما أثبتته الحديث النبوي. الثاني، يباح، ولكن إذا كان الحساب على " وطن" لا يناسب و يريد ان يعقد النكاح فيشترط طلب مخروطة من الروز عند عقد النكاح ويبدل احد الأسماء منهما أو على الشروط المعيّنة عند رئيس العادة في ذاك المكان. والثالث، ردّ الحساب على " وطن" لأن النتيجة عن ذلك لم يبلغ إلي درجة اليقينية.



## CHAPTER I INTRODUCTION

### A. BACKGROUND

Javanese Moslem people are greatly selective in choosing their spouse. This is intended that the couple later can live happily born and inner, in a harmonious manner forever. The harmony of husband and wife is illustrated in an expression of “*kaya mimi lan mituna*” or “animal that never separated from each other”. To realize the expectation, then Javanese Moslem people determine their spouse or son/daughter-in-law based on some criteria, descent, economic, social and some people use calculation of *weton* in engaging a marriage.

Descent is a criteria in determining prospective spouse by calculating on heredity or gen. It considers on some perspectives such as aspects of genetic

(physical and mental), characteristic health, perfection and others. Including in this descent is associated also with morals and religion. Weighing scale is criteria in determining couple based on the economic performance of work ethic, wealth, material and the like. Social is criteria determination of couple based on social status, appearance and daily behavior. Educational level factor is also included in this social criterion.<sup>1</sup>

There is a phenomenon occurred in the community in Tirtomoyo village Pakis sub district Malang Regency concerning the practice of *Weton* calculation frequently. The calculation is applied on every day of marriage, establishing house, circumcision ceremony, starting to work and others those related to the life journey. This can be caused by lack of Islamic religious knowledge that the community still adopts the culture from their Hindu-Buddhist ancestors so that they still believe in these things.

The practice in *weton* calculation is the last criterion in determining couple used by some people in taking the day or to marry. The tradition of *weton* calculation in Tirtomoyo village Pakis sub district Malang Regency is still used by some people, but there are only some still believing in it. The phenomenon of *weton* calculation practice in Tirtomoyo Village Pakis Sub District Malang Regency can be described between the Old and Young groups. The old group is a syncretism society supporting local culture performing ancestral customs. While the young group is the people rejecting the culture and do not use it. The old group has argument that performing customary cultures such as putting offerings

---

<sup>1</sup>Muhammad Sholikhin , *Ritual dan Tradisi Islam Jawa*, (Yogyakarta: Narasi, 2010), 184.

at weddings either in *akad* or wedding ceremony, *weton* calculations, looking for days to engage in any activities related to life are ancestral traditions and there is no badness in them.

Most of the villagers Tirtomoyo embraced islam and they came from the tribe's original Java if there is from other tribes of their Java settlers who live in the village. The wisdom of local culture in the village viscous Tirtomoyo once, they still use teachings of ancestors remains still retains it cultural. When will be doing weddings, wedding ceremony, 1<sup>th</sup> muharram, commemorating the village chief elections or they use rituals or traditions which have become customary society village. When will make the wedding, the prospective bride of the *weton* calculation or traditions do compatible day and date both bride. So, the day of the birth or the *weton* between prospective brides are calculated in advance to determine the day and date of performance Covenant marriage and wedding ceremony.

The ability of the Javanese to read any signs of times is honestly and wisely inherited from generation to generation. Divination, calculation and human fortune refer to changes on seasons, natural cycles, conscience and supernatural. Changes on days, months, years and winds must present any definite purposes. Wind blowing and bird chirping can present certain meaning, because it includes in a group of *wahana sasmitaning gurub*.

For the Javanese people, birth, death, soul mate and fortune are the destiny of God. Nevertheless, human beings are still given authority to seek, by

the principles of *ngelmu laku* (learning), *jangka jangkah* (passing the life), *kodrat wiradat* (destiny). So because they provide great care about a safe, inner and birth peaceful life, then the elders or *pini sepuh* Javanese people will give meaning to any invisible everything. Sensitivity of feeling and spiritual acuity dominates their sixth sense.<sup>2</sup>

The Islamic scholars' opinions serve great roles in providing responses in Islamic law and social conditions to any problems faced in Tirtomoyo village. And it can also compare the opinions by the community and the Muslim scholars in Malang city about the reason to still maintain the practice of *weton* calculation in wedding ceremony in Tirtomoyo village.

From the explanation, the researcher is interested at studying in a more deeply manner about the practice of *weton* calculation in Tirtomoyo village Pakis Sub District Malang Regency according to the Muslim scholars in Malang, in which they give responses to the existing problems. The data later will be compared to Islamic law.

## **B. STATEMENT OF PROBLEM**

Based on background of research above taken of statement of problem:

1. Why does society of Tirtomoyo village Pakis sub district Malang regency still maintain the Calculation of *weton* Tradition in Wedding ceremony?
2. What are the view scholars of Malang in the practice of *weton* calculation in wedding ceremony in the village Tirtomoyo Pakis sub district Malang regency?

---

<sup>2</sup>Purwadi, *Petunga Jawa*, (Yogyakarta: Pinus, 2009), 7.

### C. OBJECTIVES OF RESEARCH

Appropriate in the main question, the objectives of this research are:

1. To describe the reason the Tirtomoyo village Pakis sub district Malang regency defended tradition *weton* calculation in wedding ceremony.
2. To analyze of Muslim scholar's opinion in Malang about *weton* calculation practice in the Tirtomoyo village Pakis sub district Malang regency.

### D. SIGNIFICANCE OF RESEARCH

#### 1. Theoretically Significance

- a. Increasing treasure knowledge in islamic law, related an determining particulari *weton* calculation or establishing is good day to do wedding ceremony implement.
- b. The applying of islamic law with Java tribe in determining *weton* calculation or establishing the good day to do wedding ceremony.

#### 2. Practice Significance

- a. Giving knowledge concept about *weton* calculation in determining good day to do wedding ceremony.

- b. Giving opinion about *weton* calculation practice in marriage according to Malang Muslim scholar's
- c. Giving information to a society about tradition which has been preserved to islamic law.

## E. OPERASIONAL DEFINITION

### 1. *Weton* Calculation

*Primbon* (Java divining manual) calculation is a combination of from seven day in a week (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday) with five days in calendar Java (Legi, Pahing, Pon, Wage, Kliwon).

### 2. Wedding Ceremony

The party for marriage that justifies the relationship of husband and wife and displacement identification or information and attention that there has been marriage, so it doesn't cause a slender in the future of a couples.

### 3. Scholar

Scholar's is the title or admiration called given from society to a people who have a certain degree of obligation and his leadership in society has it also been tasted in leading his community.<sup>3</sup>

<sup>3</sup>Cik Hasan Bisri, *Model Penelitian Fiqh, Paradigma Penelitian Fiqh Dan Fiqh Penelitian* (Jakarta: Kencana, 2003), 141.

## **F. DISCUSSION STRUCTURE**

To make well-structured discussion and easily trace by any readers, and obtain a clear and comprehensive illustration, in this research, the systematic discussion is arranged by consisting of 5 (five) chapters as follows:

Chapter I, the researcher provides general insight on the research direction. Through the background, it is intended that readers know the context of research. This introduction presents main points used as the basic in understanding subsequent chapters consisting of several sub-sections which each sub-section presents background problems, problem formulation, research objectives, research benefits, systematic discussion.

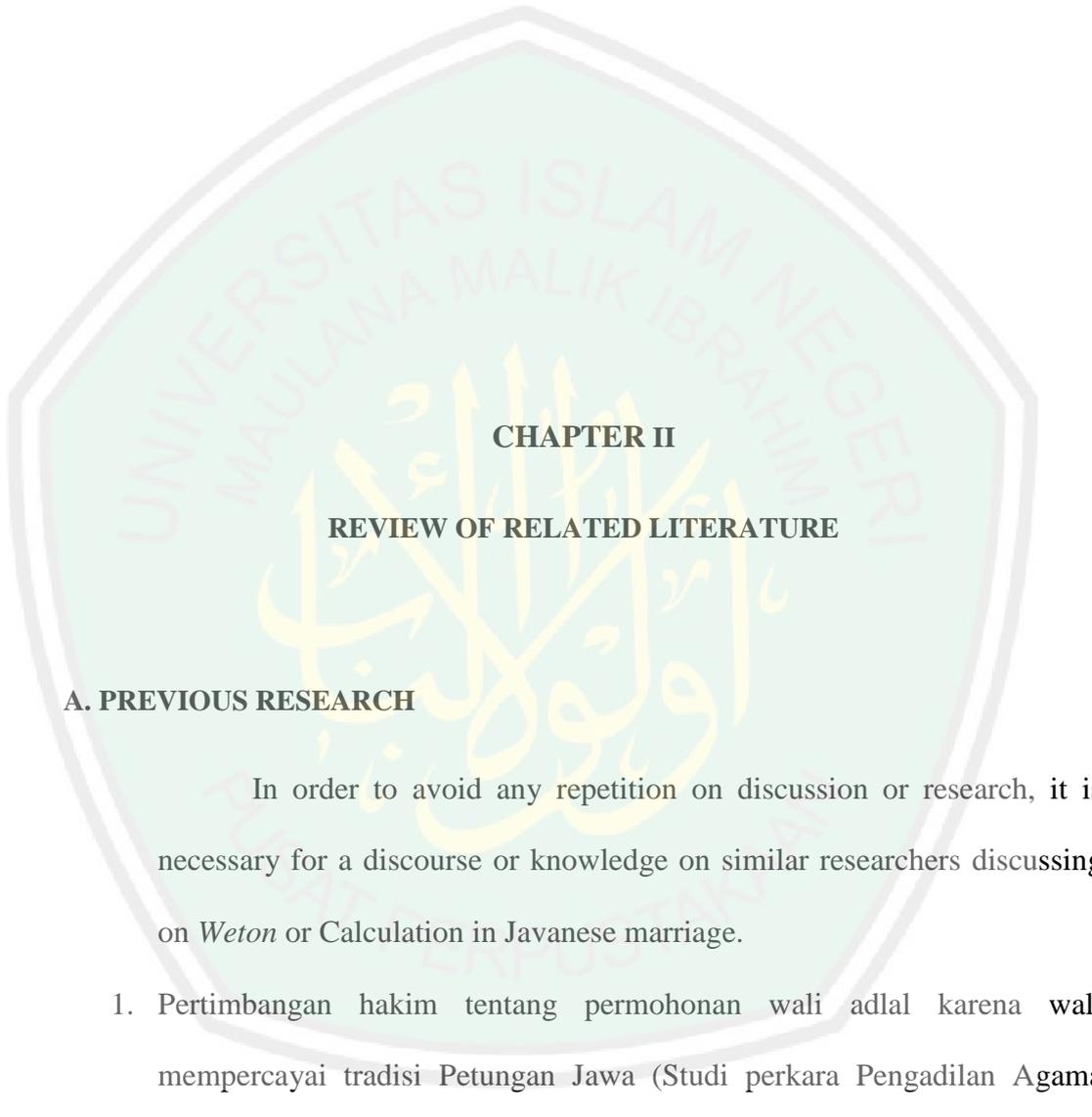
Chapter II, in this chapter, it presents sub chapters of previous research and theoretical framework or foundation. The researcher reveals information about the researches that have been done by previous researchers, both in the form of published books and in the forms of unpublished theses, theses and dissertations. In this chapter, it also presents theories on thinking theories or juridical concept as the theoretical foundation for the problem review to be used in analyzing every problem discussed in the research.

Chapter III, in this chapter, it presents several points related to research methods, including in the form of type of research used by researchers in performing research. The research approach is used to facilitate in managing data based on the research undertaken. Data source

presents various data used in the research, data collection method is how to obtain data in the research, and method of data processing is a way of managing data obtained in research.

Chapter IV, this chapter illustrates results of the research and discussion. There are three sub-chapters describing research objective conditions; the second sub-chapter presents discussion on results of the research and discussion. In the sub chapter of research results, it describes the data obtained from interviews with interviewees. In the next sub-chapter, it describes the data analysis obtained along with any theories related to the research theme.

Chapter V, this chapter presents closing in which the researcher will draw conclusions from the research results. The researcher also provides suggestions seen as alternatives and solutions for the problem of community tradition in marriage.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. PREVIOUS RESEARCH

In order to avoid any repetition on discussion or research, it is necessary for a discourse or knowledge on similar researchers discussing on *Weton* or Calculation in Javanese marriage.

1. Pertimbangan hakim tentang permohonan wali adlal karena wali mempercayai tradisi Petungan Jawa (Studi perkara Pengadilan Agama Kabupaten Malang nomor 0057/Pdt.P/2009/PA.Kab.Mlg), Fani Dwisatya Rahmana, 06210005 UIN Maulana Malik Ibrahim Malang. Guardian is one of the important elements in a marriage agreement, because a marriage is not legal without a guardian. However, in its reality, there are some

guardians having reluctance to marry their daughters. There are some reasons, one of which is because they still believe in Javanese Calculation tradition. In the view of guardian there is mismatch result of date birth calculation based on the Javanese calculation between the will-be-brides (their daughters and daughters-will-be-husbands).<sup>4</sup>

There is a difference in the research above discussing on the application of *wali adlal* in the Religious Court of Malang Regency, where the Judges granted the *wali adlal* petition to the applicant, because the guardian believed in the tradition of Javanese Calculation *Petungan Jawa*. In view of the guardian, the calculation of the date birth between the prospective brides based on the *weton* calculation is mismatch or cannot be integrated. The mismatch is believed to cause bad things in the household life of the brides. This is a strong reason for a reluctant guardian to be a marriage guardian for his daughter. While this research discusses on the reasons by the community preserving the practice of *weton* calculation tradition in wedding ceremony and compares the responses by Muslim scholars in Malang city against the tradition.

There is also a similarity in term of using a qualitative field research type. Data sources are primary and secondary. Data collection techniques are interviews and documentation. Data processing and data analysis are editing, classification, verification, analysis and conclusion.

---

<sup>4</sup>Fani Dwisatya Rahmana, *Pertimbangan Hakim Tentang Permohonan Wali Adlal Karena Wali mempercayai Tradisi Petungan Jawa (Studi Perkara Pengadilan Agama Kabupaten Malang nomor 0057/Pdt.P/2009/PA.Kab.Mlg)*, Thesis, Malang: UIN Maulana Malik Ibrahim, 2010), xvii.

2. Tradisi Weton dalam perkawinan masyarakat Jatimulyo menurut pandangan islam (studi pada kelurahan Jatimulyo kecamatan Lowokwaru Malang), Enna Nur Achmidah, 01210035, UIN Maulana Malik Ibrahim Malang. In the research above, it discusses on *weton* calculation. There are some stages to be passed by two will-be-brides in approaching their marriage process, mainly for Javanese people, one of which is *weton* calculation. If there is a match between the calculation of two will-be-brides and *primbon* guidelines, then the marriage can be held. Mean while, if there is a mismatch, then the marriage must be cancelled. Javanese people greatly believe in the marriage using *weton* calculation, and this must be done. Because, if not, there is a worry to be any undesired things.<sup>5</sup>

There is also a similarity in term of using qualitative research or field research. The data sources are primary data and secondary data sources. The data collection methods are observation, interviews, and documentation. While the data analysis uses a series of activities of review, grouping, systemization, interpretation and verification.

There is also a difference, in the research above, it discusses on the people understanding about *weton* in marriage as well known as matching birthday between two will be brides. *Weton* calculation is absolutely necessary. If there is a match between the calculations of two will be brides and *primbon* guidelines, then the marriage can be held. This is a strong reason for a reluctant guardian to be a marriage guardian for his

---

<sup>5</sup>Enna Nur Achmidah, *Tradisi Weton dalam Perkawinan Masyarakat Jatimulyo Menurut Pandangan Islam (Studi Pada Kelurahan Jatimulyo Lowokwaru Malang)*, Thesis, (Malang: UIN Maulana Malik Ibrahim, 2008), Xii.

daughter. While this research discusses on the reasons by the community preserving the practice of *weton* calculation tradition in wedding ceremony and compares the responses by Muslim scholars in Malang city against the tradition.

3. Tinjauan hukum islam terhadap praktek perhitungan weton dalam pernikahan Jawa (studi kasus terhadap praktek perhitungan weton di kelurahan Patehan Kecamatan Kraton Kota Yogyakarta), Zubas Arief Rahman Hakim, 02351613, UIN Sunan Kalijaga Yogyakarta. It discusses on the practice of *weton* calculation concept in marriage. There is a contradiction in the consideration using in selecting spouse between Islamic concept and Javanese concept. According to Islamic concept, a girl has included in the category of *lijamaliha* (beautiful), *linasabiha* (descent) and *lidiniha* (religion). Sometime, she cannot marry her will be husband because of mismatch *weton*.<sup>6</sup>

The similarity is that this research is using descriptive field research. The research approach is normative approach. The data sources are primary data and secondary data sources. The data collection methods are observation, and interviews. While the data analysis uses a series of activities of editing, classification, verification, analysis and conclusion.

The difference is that the research above discusses on the concept and practice of *weton* calculation applied by Patehan community reviewed

---

<sup>6</sup>Zubas Arief Rahman Hakim, *Tinjauan Hukum Islam Terhadap Praktek Perhitungan Weton Dalam Pernikahan Jawa (Studi Terhadap Praktek Perhitungan Weton di Kelurahan Patehan Kecamatan Kraton Kota Yogyakarta)*, Skripsi, (Yogyakarta: UIN Sunan Kalijaga, 2007), ii.

from Islamic laws. The Javanese calculation concept is only found in Javanese community. The *weton* calculation practice applied by Javanese society in general and especially by Patehan society is a caution in choosing spouse. While this research discusses on the reasons of society preserving the practice of *weton* calculation tradition in wedding ceremony and compares with the responses by Muslim scholars in Malang city against the tradition.

**Table 1. Previous Research**

No	Identity	Title	The Similary	The Different
1	Fani Dwisatya Rahmana, 06210005 The State Islamic University Maulana Malik Ibrahim of Malang	Pertimbangan hakim tentang permohonan wali adlal karena wali mempercayai tradisi Petungan Jawa (Studi perkara Pengadilan Agama Kabupaten Malang Nomor 0057/pdt.P/2009/PA. Kab.Mlg)	This type research is field research	Discussion this research focus view of the judge and the consideration of the religious court judges in the case of the petition <i>wali adlal</i> because guardian trust <i>Petungan</i> traditions of Java.
2	Enna Nur Achmidah 01210035, The State Islamic University Maulana Malik Ibrahim of Malang	Tradisi Weton dalam perkawinan masyarakat Jatimulyo menurut pandangan islam (studi pada kelurahan Jatimulyo kecamatan Lowokwaru Malang)	The type of field research or qualitative.	Discussion this reseach using focus discussion of public perception society the <i>weton</i> , influence in the survival of the marriage and an overview of Islamic law.

3	Zubas Arief Rahman Hakim 02351613, The State Islamic University Sunan Kalijogo of Yogyakarta	Tinjauan hukum islam terhadap praktek perhitungan weton dalam pernikahan Jawa (studi kasus terhadap praktek perhitungan weton di kelurahan Patehan Kecamatan Kraton Kota Yogyakarta)	This research used data source primary sre the society and scholars. This type of research using the field research.	This research study using Islamic law globally and juridical law in Indonesia. While the reseach Zubas Arief Rahman Hakim use theoretical <i>istinbath law 'urf, masalah mursalah</i> , and ' reason in its analysis. The focus discussion of research using focus concept and practice of <i>weton</i> calculation.
---	--	--	--	--

Based on some previous research exposures that have been described above, that there has been no research on the reasons for society preserving the *weton* calculation practice in wedding ceremony as well as the responses by Muslim scholars in Malang in preserving the *weton* calculation practice. Thus, the researcher will discuss specifically on the *weton* Calculation Practices on a wedding ceremony in Tirtomoyo Village Pakis Sub District Malang Regency according to the View by Muslim scholars in Malang City.

## B. TECHNICAL FRAMEWORK

Providing response for the problems presented in this proposal, the researcher will present theories, postulates, and laws serving as references and

tools used to solve the studied problems. The following will be presented some existing theories:

## **1. Myths and Tradition**

### **a. Myths**

In the reality as Indonesian Muslim community, determination on the criteria of will be spouse does not only depend on religious doctrine, but also based on ancestors advice. The unwritten and believable ancestors advice is known as a myth. The word “myth” comes from the English “myth” which means a fictitious story. Historians often use this myth term to refer to false folklore, distinguished from their own stories.

Malinowski as quoted by defined myth as a series of stories with past social function and as a ‘charter’ for the present, so that it can maintain the existence of such institutions. Anthropologists see that the myths are presented as patchwork, meaning as unsustainable story, but then it is assembled in such a way one by one without a clear relationship.<sup>7</sup>

### **b. Definition of Tradition**

The term of tradition is often used and found in various literatures, such as Madurese tradition, Javanese tradition, palace tradition, Islamic boarding school traditions and farmer tradition. In Indonesian treasury, tradition means everything such as custom, habit, teachings and others,

---

<sup>7</sup>M. Fauzan Zenrif, *Realitas Keluarga Muslim antara Mitos dan Doktrin Agama*, (Malang: UIN Press, 2008), 19

inherited from ancestors, or everything transmitted, inherited by the past into the present.

Traditional term is generally intended to refer to long-standing values, norms and customs that are still accepted, followed and even preserved by particular group of people. In the term of tradition, it also contains hidden meaning of relation between the past and the present, referring to something inherited by the past but it is still manifested and has function in the present.<sup>8</sup> Grouping of thought in the tradition is divided into 3 groups, *bid'ah*, *takhayul* and *khurafat*. The following explanation.

1) *Bid'ah*

According to language, *Bid'ah* is something new. While according to the term is something concocted in the matter of religion quarrel what reached the Prophet and his companions, either in the form of belief or charity. everything that is not taught by the Prophet in the matter of worship, such as the specified time *ziarah kubur* (every Friday night), *Tahlilan* the according time and used as *wasilah* (intermediaries), *manaqiban* in honor of a prominent spiritual and *dziba'an*. If the experience of it all because of the influence of culture and tradition of the ancestors, then considered as a truth not because of worship to God then such activities regarded as *bid'ah*.<sup>9</sup>

<sup>8</sup>M. Fauzan Zenrif, Realitas Keluarga Muslim antara Mitos dan Doktrin Agama, 21.

<sup>9</sup>Bisyron Muhtar, *Bahaya Bid'ah, Takhayul dan Khurafat*, Kuliah Subuh Ahad Pagi, (Juni, 2012), 2.

## 2) *Khurafat*

*Khurafat* doctrine is relevant matters all the story, design or fantasy, teachings, ceremonies, prophesies, worship or belief that deviate from the teachings of islam. *Khurafat* also include the stories and deeds that invented is messed up or lie. Because of that, a growing *khurafat* sentiment since the beginning of islam up to the present, the roots won't be matter needs to be addressed through understanding by each individual muslim against *khurafat*.<sup>10</sup>

*Khurafat* is was trusting an object, place, day, time, reading, writing and the like have the power influence that can provide benefits or madhorot in *I'tiqody* (conviction). The language of *khurafat* is hoax, myth and *takhayul* or something that doesn't make sense. All reliance, beliefs or activities that do not have basic or sourced than the teachings of the religion but it is believed that originated and have basic rather than religion.<sup>11</sup>

## 3) *Takhayul*

The phenomenon of *takhayul* in society one of the symptoms of social that can be found from time to time. *Takhayul* is intended to eliminate the bad luck or bring good luck. The various forms of *takhayul* that are known astrology or horoscope, believe in the magical elements, and the ability of psychokinesis,

<sup>10</sup> Bisyron Muhtar, *Bahaya Bid'ah, Takhayul dan Khurafat*, Kuliah Subuh Ahad Pagi, (Juni, 2012), 4.

<sup>11</sup> Rogayah Binti Chek and Zainora Daud, "*Doktrin Khurafat: Pemahaman Menurut Persepektif Al-Qur'an dan Al-Hadith*", IRSYAD, 18.

believe in luck, believe that numbers can bring fortune or misfortune. *Takhayul* can be found around but usually have specific based for one particular culture. In Indonesia we can find people who think that Friday *Kliwon* as sacred days, using birthdays as the basis for making decisions related to future conditions, uses an amulet to gain Salvation or prevent danger.<sup>12</sup>

*Takhayul* is the teaching that believes by the community but basically these teachings do not exist and are contrary to the Islamic creed. Trusts the event, circumstance, and hunch, specific predictions will lead to occurrence of something do not known. *Takhayul* is a belief that rational thinking is contrary to or inconsistent with the law of nature. It can be classified based on cultural or personal, and used to bring luck or lift the bad luck.<sup>13</sup>

## 2. Wedding Ceremony

### a. Definition of Wedding Ceremony

Wedding ceremony or called as *walimah* is comes from the word "*walama*", means "collects". Because of that party, it is purposed to give prayer of blessing so that both families want to get together with harmonious. In addition the *walimah* aims as information and announcement that marriage is done, so it is not cause slander in future.<sup>14</sup>

<sup>12</sup>Franky Slamet and Hetty Kurnia Tanjung Sari, *Pengaruh Takhayul terhadap Kesiapan Membeli yang Dimoderasi oleh Informasi Produk*, NCFB, 2 (April, 2012), 2.

<sup>13</sup>M. Misbah, *Tradisi Keilmuan Pesantren Salafi*, *Ibda'*, 2 (Juli, 2014), 250.

<sup>14</sup>Mardani, *Hukum Perkawinan Islam di Dunia Islam Modern*, (Yogyakarta: Graha Ilmu, 2011), 12.

The word “*walimah*” is taken from “*walmun*” which means the gathering, because married couples which get together is like Az-Zuhri and other said. The verb is *awalama* which means served to feel the excitement. And *walimatul ' urs* is *walimah* for wedding that justifies the relationship of husband and wife and the transfer of ownership.<sup>15</sup>

#### b. Wedding Ceremony law

Wedding ceremony is the order of Prophet Muhammad SAW as his word to Abdurrahman bin ' Auf: "held *walimah* though with only a goat". Prophet Muhammad SAW ever cut a goat when he held a *walimah* for his marriage with Zainab binti Jahsyi.

It is *Sunnah* that is commanded according to the majority of *jumhur* scholars and it is famous opinion of Malilki and Hanafi's Madzhab also some Syafi'iyah scholars opinion. Because it is food for happy event and its law is not obligatory as other *walimatul ' urs*.

In the opinion of Imam Malik and it stated in a book of *Al-Umm* by Al-Syafi'i and Imam Zhahariah's opinion that the law of wedding party is obligatory, because the words of the Prophet SAW to 'Abdurrahman bin Auf.

أَوَّلُهُمْ وَكُنُو بِشَاةٍ

<sup>15</sup>Syeikh Abu Abdillah bin Abd al-Salam 'Allusy, *Ibanatul Al-Ahkam Syarah Bulughul Al-Maram (jilid ketiga)*, (Kuala Lumpur: Al-Hidayah Publication, 2010), 442.

"does there is *walimatul 'urs* although only with a goat".<sup>16</sup>

### c. The implementation of Wedding Party

*Zahir* from a command is to oblige. *Ulama salaf* is different opinion concerning the time of *walimah*, does it when *akad* or the after, or when *akad* until the end of coitus.

Imam Nawawi said, "Some *ulama* has different opinion. Qadhi iyadl deals with the most correct opinion from Maliki is recommended after sexual intercourse. While some Maliki argue it is recommended when the *Akad*". While according to Ibn Jundud it is recommended when the *akad* and after sexual intercourse. As-Subki said: narrated from the Prophet Muhammad. Wedding ceremony done after sexual intercourse. In the hadeeth of Anas narrated by Imam Al-Bukhaari and others clearly believe is that these are done after sexual intercourse, because of Muhammad words.

أَصْبَحَ عَرُوسًا بِرَيْزَبٍ, فَدَعَا الْقَوْمَ.

"He woke up early as the bride of Zainab. Then he invited the people.

It is mu'tamad opinion among Malikiyah. Scholars of Hanbalis said: wedding ceremony traditions worked out because the occurrence of the Covenant of marriage. Hold a wedding ceremony has become customary

<sup>16</sup>Wahbah Az-Zuhaili, *Fiqih Islam*, (Damaskus: Darul Fikri, 2010), 121.

means customs being performed before the second bride of conjugal relations

While doing the nustar (something is wesfull in wedding ceremony) is *makruh* according to scholars of Syafi'iyah and Maalikis, due to collect is contemptible and foolish, because it was taken by some people and left by others. It is strongly recommended not to do it.<sup>17</sup>

Previously mentioned in the story of Abdurrahman bin 'Auf, Rosuluallah SAW ordered him to hold a wedding ceremony, and it held after he got together with his wife. The Organization of the party is advisable to hold for three days. The base is the hadeeth of Anas Ibn Malik-Zubair, he said:

وَعَنْ أَنَسٍ قَالَ: قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ خَيْبَرَ، وَالْمَدِينَةِ ثَلَاثَ لَيَالٍ يُبْنَى عَلَيْهِ بِصَفِيَّةَ،  
فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ، فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ، وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ بِالْأَنْطَاعِ  
فَبُسِطَتْ، فَأُلْقِيَ عَلَيْهَا التَّمْرُ وَالْأَقِطُ وَالسَّمْنُ.

*From Anas RadiyallahuAnhu said, "Prophet sallallaahu Alaihi wa Sallam dwelling for three nights in the area between Khaibar and Medina for overnight together with Shafiyyah (new wife). Then I invited the Muslims to attend his walimatul 'urs. Walimatul 'urs in it there is no bread and meat. But (at that time he told Barbour leather mat and put fruit dates, dried milk and samin.<sup>18</sup>*

<sup>17</sup>Wahbah Az-Zuhaili, *Fiqih Islam*, 122.

<sup>18</sup>Amru Abdul Mun'im Salim, *Panduan lengkap nikah*, (Solo: Daar An-Naba', 2008), 177.

The Hadith above describes in hosting a walimatul ‘urs for bride for three days and wedding ceremony can be hold simply without meat. This event occurs after the home rather than the war of Khaibar.

#### d. Attending Wedding Ceremony Invitation

The law to attend wedding ceremony according to the scholars of Hanafiah is *sunnah*. While the majority of scholars stated that attending a wedding ceremony is *wajib ain*. There is no reason not to attend the wedding ceremony, such as cold, heat or busy. It was because of the hadeeth of the Prophet peace be upon him, which reads:

إِذَا دُعِيَ أَحَدُكُمْ إِلَى وِلِيمَةِ عُرْسٍ فَلْيَأْتِهَا

"If one of you is invited in walimatul ‘urs wedding then you should be ready to come".

Attending wedding ceremony invitation is obligatory, even over people who fast , but she doesn't have to eatit's food. It is narrated by Ahmad, Muslim, and Abu Daud from Abu Hurayrah-Zubair,

إِذَا دُعِيَ أَحَدُكُمْ فَلْيَجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ, وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ.

"If one of you is invited to wedding ceremony it better to attend. If he is fasting he should pray and if he did not fast then he should eat the food ".<sup>19</sup>

#### e. Prohibitions of Wedding Ceremony

Ulama Syafi'iyah said, if someone was invited to attend the event in a place that there is such an absence of flutes, drums, or liquor. If he is able to eliminate all of that then he is obligated to attend, because attending invitation his law and for the sake of eliminating the absence. If he is unable to remove it, he should not attend. As it is reported that Rosuluallah SAW, forbid sitting in front of a table of dishes full of liquor.

Hanbalis said, it is *makruh* to attend an invitation the person inside her there was a treasure of covenants, receive gifts, gift and alms. Makruhan is strengthened and weakened according lot and at least illegitimate property contained therein. According to the consensus of the scholars, it is advisable to eat the dish even the fasting person walimah Sunnah. Because it can make people who happily invitation whoever gets the invitation walimatul 'urs over one should attend all of them if possible. If not possible, should attend the most used to invite, then most Hindu religious texts, a nearby family, neighbours as well as seeded teams.

<sup>19</sup>Wahbah Az-Zuhaili, *Fiqh Islam*, 122.

Maalikis said, attending invitation of walimatul ‘urs is obligatory to who is invited specially, if in the Council there is no one who feels hurt by his presence because the matter of religion, such as discussing other people's self-esteem. Also no one is hurt. or in the Assembly there is forbidden, such as silk, plaited container made of gold or silver containers that is used to eat, drink burn incense, etc. Or in the Assembly there is a singing, dancing women, as well as the instruments in addition to the tambourine, flute and trumpet. Also sculptures of animals with perfect form and which is not a three-dimensional carved pedestal picture on the wall or the floor. Because the animal statues forbidden (haram) in consensus, if perfectly shaped and three-dimensional.

Another statue of an incomplete body, if it's real then the animal must not be living. Also different from the image that is not three dimensional, like drawing on paper or wall. Looking at haraam things then his law are also unlawful. While drawing in addition to animals, such as ships and trees so it is not forbidden.<sup>20</sup>

Among the prohibitions which has waived the obligation of attending invitation walimatul ‘urs is the amount that comes already dense, or doors have been closed, even though invitations to the mere discussion.

---

<sup>20</sup>Wahbah Az-Zuhaili, *Fiqh Islam*, 123.

Also, an obstacle which allowed not to do Friday prayer, as due to the heavy rain, mud flood, worried for his lost, sick, caring for relatives who are sick, or other.

The main purpose of organizing a waimatul 'urs is announce the wedding, walimah gather close relatives and friends so that they can be congratulated for the bride and groom. But, if it turns to *riya*, show the glorious, and extravagance that is a violation of the teachings of God. Almighty God said,

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"Those who violate the law, they are that people who are *zhalim*."

(Al-Baqarah: 229) God Almighty, denouncing the Act of extravagance in 22 verses in the Qur'an. One of them is,

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"Eating and drinking, but not excessive. Verily, Allah does not love the person that extravagance. "(Al-A'raaf: 3).

Obviously including to forbidden if the treasure is spent in one night, whereas the treasure greatly needed by the new couples, especially the husband, in fostering households. But as if we turn a

blind eye and ear, and said that the ban in verse is not addressed to us.<sup>21</sup>

#### f. *Sunnah Of Wedding Ceremony*

Recommended for wedding ceremony organizer, in order not to discriminate the invited people for the walimatul ‘urs, among the poor and rich people. But let him invite them all. Due to a ban if it is invite only wealthy individuals without inviting the poor.

It was narrated from Abu Hurayrah-Zubair, verily, Rosuluallah said:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شَرُّ الطَّعَامِ

طَعَامُ الْوَلِيمَةِ: مُنْعَهَا مَنْ يَأْتِيهَا، وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ

عَصَى اللَّهَ وَرَسُولَهُ

"Bed dish is *walimah* dish, invited her wealthy individuals only and not invited the poor. Whoever does not attend the invitation so he has disobeyed God and his Rosul ".<sup>22</sup>

### 3. Calender In Java

#### a. Caleder Java Definition

<sup>21</sup>Syaikh Fuad Shalih, *Untukmu Yang Akan Menikah Dan Telah Menikah*, (Jakarta: Pustaka Al-Kautsar, 2009), 159.

<sup>22</sup>Amru Abdul Mun'im Salim, *Panduan Lengkap Nikah*, 179.

The calendar is a calendar that contains the names of months, days, dates and religious days as there are on the calendar. Javanese calendar has a meaning and function not just as a hint today dates and holidays or religious days, but the basis and there is a relation with what is called *Petungan*, the calculation of the good or bad that represented in symbol and figuring a day, date, month, year, *pranata mangsa*, *wuku* and others. All of that are ancestor's native Javanese heritage that preserved in Sultan Agung's wisdom in his calendar.<sup>23</sup>

*Petungan* Java are existed from the very long ago, it is the record of an ancestor that based on good or bad experiences that recorded and compiled in *Primbon*. *Primbon* is derived from the word: *rimbu*, mean save or deposits, then the primbon contains various notes by a successor generation to generation.

In fact Primbon is not an absolute truth, but at least it can be a concern as the way to reach the safety and welfare of live. Not be underestimated primbon, even though it isn't contain the absolute truth. *Primbon* as a carefulness of the ancestral experience, it must not to be recede or decrease the faith and belief in God Almighty, Supreme regulator of all creatures by *Kodrat* and *iradat*.

#### **b. Day and Java Day**

The calculation of birth date is used in various life-related events, to calculate birth date or *weton* it must know the value or number of day

---

<sup>23</sup>Purwadi, *Petungan Jawa*, 23.

(*neptu*). The following will discuss about the number of *neptu* and how to calculate it in Java tribe. The researcher will discuss on exposure about the validity of *neptu* in the community of the Tribe of Java just in small portion of discussion.

The ancient Greeks or Romans were good at predicting by using planets, then Javanese had always been good at predicting by *neptu* days and *neptu pasaran*, *neptu* years, and *neptu* months. So it is natural to be any proper prediction and improper prediction because they in the research record the events as considered necessary, then the research was then used as a benchmark. Then, these standards are associated with Javanese customs of dating.

Javanese skill in terms of *neptu* days, markets, and years has been known for a long time, according to notes it was since 1387 of Javanese year. Some say that it was originated from Majapahit kingdom, since Hayam Wuruk as the King. The following will present *neptu* values in the day and the market and how to calculate them and description of their fates.

1. Sunday, character: *samudana* (pretend) meaning: love on material, the appear things, the number of *neptu* 5.
2. Monday, character: *samuwa* (glamorous) meaning: should be good all thework, the number of *neptu* 4.

3. Tuesday, character: *sujana* (suspiciously) meaning: Have no believe on everything, the number of *neptu* 3.
4. Wednesday, character: *capable* (strong, capable on everything) meaning: steady in all works, the number of *neptu* 7.
5. Thursday, character: *surasa* (sensitive) meaning: like to think (feel something) in the amount of *neptu*, 8.
6. Friday, character: Holiness, meaning: good behavior . Number of *neptu* 6.
7. Saturday, character: *kasumbung* (famous) means: show of, the number of *neptu* 9.

**Tabel 2. Meaning And Character Day In Java**

No	Day	Neptu	Character	Meaning
1	Sunday	5	Samudana (pretend)	Love On Material, The Appear Things
2	Monday	4	Samuwa (glamorous)	All The Work Should Be Well
3	Tuesday	3	Sujana (suspicious)	Have No Believe On Everything
4	Wednesday	7	Sembada (versatile, powerful, able)	Good In All Jobs
5	Thursday	8	Surasa (sensitive)	Like To Think (Feel Something)
6	Friday	6	Suci (sacred)	Good Behavior
7	Saturday	9	Kasumbung (famous)	Show Off

8. Pahing, character: *melikan*, meaning that like goods, the number of *neptu* 9.

9. Pon, character: exhibitionist, meaning love to show off his property, the number of *neptu* 7.
10. Wage, character: *kedher*, meaning a stiff heart, number of *neptu* 4.
11. Kliwon, character: *micara*, meaning that it can change the language, the number of *neptu* 8.
12. Legi, character *komat*, meaning able to receive all sorts of condition, the number of *neptu* 5.<sup>24</sup>

**Tabel 3. Mean And Character *Pasaran* (calculation date of birth in Java)**

No	Pasaran	Neptu	Character	Meaning
1	Pahing	9	Melikan	Like the visible items
2	Pon	7	Pamer	Loves to show off his property
3	Wage	4	Kedher	Stiff heart
4	Kliwon	8	Micara	Can change the language
5	Legi	5	Komat	Able to receive all sorts of condition

### c. Calculation system before Marriage to spouse

*Neptu* days and weekends (*pasaran*) from the birth of the prospective husband and prospective wife each added, the result is divided by 9 and note how the rest of the prospective husband and prospective wife of some. If there is time:

<sup>24</sup>Purwadi, *Petungan Jawa*, 24.

**Tabel 4. The result of calculation before marriage**

Leas	Meaning	Leas	Meaning
1 and 1	Well, love each other	3 and 9	A lot of Fortune
1 and 2	Well	4 and 4	Often ill
1 and 3	Powerful but with far	4 and 5	Many experienced temptation
1 and 4	A lot of that wretched	4 and 6	A lot of Fortune
1 and 5	Divorced	4 and 7	Destitute
1 and 6	Hard life	4 and 8	Experience the many obstacles
1 and 7	Many enemies	4 and 9	One of the lost
1 and 8	Miserable	5 and 5	Continuous luck
1 and 9	Shelter	5 and 6	With cheap
2 and 2	Congratulations, with many	5 and 7	Livelihoods continue to exist
2 and 3	One died in the past	5 dan 8	Experience the many obstacles
2 and 4	Many experienced temptation	5 and 9	With cheap
2 and 5	A lot of that wretched	6 and 6	A lot of that wretched
2 and 6	Quickly become rich	6 and 7	Pillars of peace/peaceful
2 and 7	Many children who die	6 and 8	Many enemies
2 and 8	A lot of Fortune	6 and 9	Miserable
2 and 9	A lot of Fortune	7 and 7	Rebellious
3 and 3	Destitute	7 and 8	Unlucky
3 and 4	A lot of that wretched	7 and 9	Eternal Spouse
3 and 5	Quick divorce	8 and 8	Loved the other person
3 and 6	Got a grace	8 and 9	A lot of that wretched
3 and 7	A lot of that wretched	9 and 9	Hard Fortune
3 and 8	One died in the past		

Example:

The birth of husband Friday *kliwon*, neptu days and weekends (*Pasaran*) is 6 and 8. If the results of that summation split 9 then the rest is 5. Being the wife of the birth Friday *pahing*, then neptu day and weekend is 6 and 9. If summed up and divided 9 then will trace Barbie 6. The remaining two is numbers 5 and 6, which falls on the Cheap: fortune, that's a good sign.<sup>25</sup>

#### d. Calculation System From Their Birth's Couple

**Table 5. The result of calculation their birth's day couple**

Day		Meaning	Day		Meaning
Sunday	with	Often Ill	Tuesday	with	Not Well
Sunday			Tuesday		
Sunday	with	Sick	Tuesday	with	Rich
Monday			Wednesday		
Sunday	with	Poor	Tuesday	with	Rich
Tuesday			Thuesday		
Sunday	with	<i>Yuwana</i>	Tuesday	with	Divorce
Wednesday			Friday		
Sunday	with	Bickering	Tuesday	with	Bickering
Thuesday			Saturday		
Sunday	with	<i>Yuwana</i>	Wednesday	with	Not Well
Friday			Wednesday		
Sunday	with	Poor	Wednesday	with	<i>Yuwana</i>
Saturday			Thuesday		
Monday	with	Not Well	Wednesday	with	<i>Yuwana</i>
Monday			Friday		
Monday	with	<i>Yuwana</i>	Wednesday	with	Good
Tuesday			Saturday		

<sup>25</sup>Siti Woerjan Soemadidjojo Mahadewa, *Betaljemur Adammakna*, (Solo: Buana Raya, 1994), 12-13.

Monday Wednesday	with	Girl son	Thursday Thursday	with	<i>Yuwana</i>
Monday Tuesday	with	Loving people	Thursday Friday	with	<i>Yuwana</i>
Monday Friday	with	<i>Yuwana</i>	Thursday Saturday	with	Disvorce
Monday Saturday	with	<i>Berekat</i>	Friday with Friday		Poor
Tuesday Tuesday	with	Not Well	Friday Saturday	With	Unlucky
			Saturday Saturday	with	Not Well

Note: *Yuwana*: is safety

*Barekat*: accepted

#### e. The Calculation To Couples After A Marriage

summing neptu birth day of husband or wife, and then summing neptu a month, year and date. The sum it divided 9 if remainder it calculation 1, 4, 7, fall on: wali or not good. If a reminder 2, 5, 8, fall on: Penghulu or middle. If a reminder 3, 6, 9, fall on: Pengantin or good. The example a calculation it:

**Tabel 6** example calculation

Bride man	Day	Wednesday	Him Neptu	7
	Pasaran	<i>Kliwon</i>	Him Neptu	8
	Month	<i>Muharram</i>	Him Neptu	7
	Date	.....	Him Neptu	20
	Year	<i>Alip</i>	Him Neptu	1
Bride women	Days	Friday	Her Neptu	6
	Pasaran	<i>Pon</i>	Her Neptu	7

	Month	<i>Safar</i>	Her Neptu	2
	Date	.....	Her Neptu	14
	Year	<i>Wawu</i>	Her Neptu	6
Total				78

The number of 78 divided 9 a remainder 6, fall on Penganting or the day is good.<sup>26</sup>

#### 4. Urf

*'Urf* and 'custom are two words often discussed in *ushul fiqh* literature. Both are from Arabic language. The word of "custom" is absorbed in standardized Indonesian language. *'Urf* has various forms of classification in terms of good and bad assessment, namely:<sup>27</sup>

##### a. Definition of *'Urf*

The meaning of *'urf* is literally a condition, speech, action, or provision known by men and has become a tradition to perform or to abandon. Among people, *'urf* is often referred to as customs. The definition above, is also the same as the definition based on *syara'* term.

This, *'urf* involves mutual understanding among men on their different levels, either its publicity or its specificity. Thus, *'urf* differs

<sup>26</sup>Siti Woerjan Soemadidjojo Mahadewa, *Betaljemur Adammakna*, 17-18.

<sup>27</sup>Amir Syarifuddin, *Ushul Fiqh jilid 2*, (Jakarta: Kencana, 2011), 392.

from *ijma'* because *ijma'* is a tradition from *mujtahidin* agreement in particular.

### b. Types of '*Urf*'

Classification on types of customs or '*urf*' can be seen from various aspects:

#### 1. Seen from material aspects commonly performed. From this aspect, there are two types of '*urf*':

- '*Urf Qouli*

It is applicable habits in the use of words or speech. The word *waladun* etymologically means as "child" used for boys or girls. The word is applicable for women because there is no specific word referring to women with female signs. The use of the word *walad* for men and women, also applies in the Qur'an in Chapter An-Nisa' (4): 11-12. The whole word of *walad* in both verses mentioned repeatedly applies to boys and girls.

- '*Urf Fi'li*

It is habit applied in deeds or action. For example: habit of selling lightly (cheap and less so valuable) goods; transactions between seller and buyer simply show goods; and handover of goods and money is without any utterance of transaction (*akad*).

#### 2. From the aspect of scope of its use

- Customs or general '*urf*'

Custom or general ‘urf, is a custom generally applied everywhere, almost all over the world, regardless of state, nation and religion. For example: nodding head for approving sign and shaking head for refusing or denying sign.

- **Custom or particular ‘urf**

It is habits performed by a group of people in a particular place or at a certain time, does not apply in all places and at any time. For example: the custom draws a lineage through mother or matrilineal line in Minangkabau and through patrilineal line among Batak tribe.<sup>28</sup>

**3. From the aspect of good and bad assessment, custom or ‘urf is divided into:**

- *‘Urf Shohih* (True ‘urf)

‘Urf Shohih is repeated customs, accepted by people, not contrary to religion, manners, and noble culture. For example giving gifts to parents and close partners at certain times, holding halal bihalal event during the feast, giving reward as an award for an achievement.

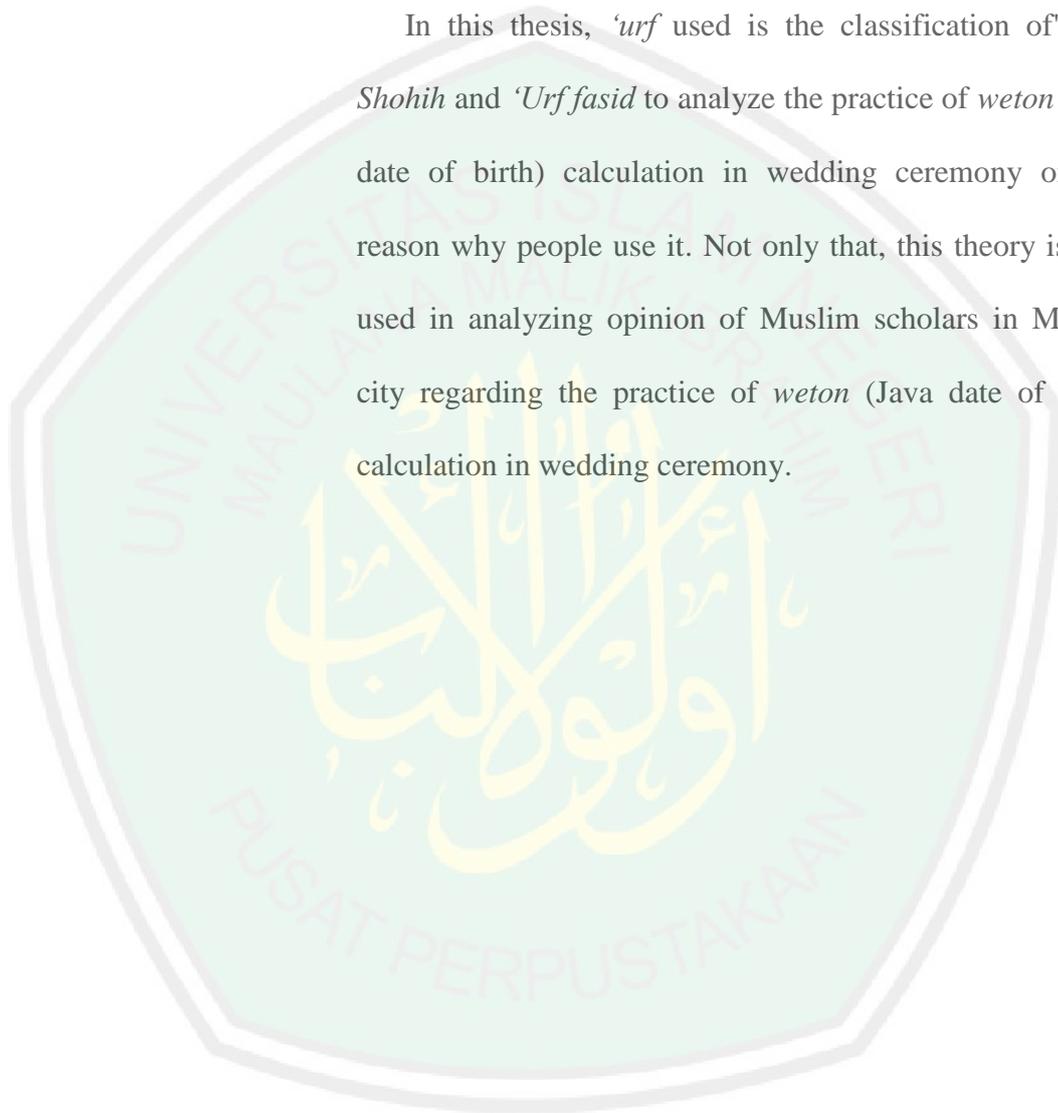
- *‘Urf Fasid* (False ‘urf)

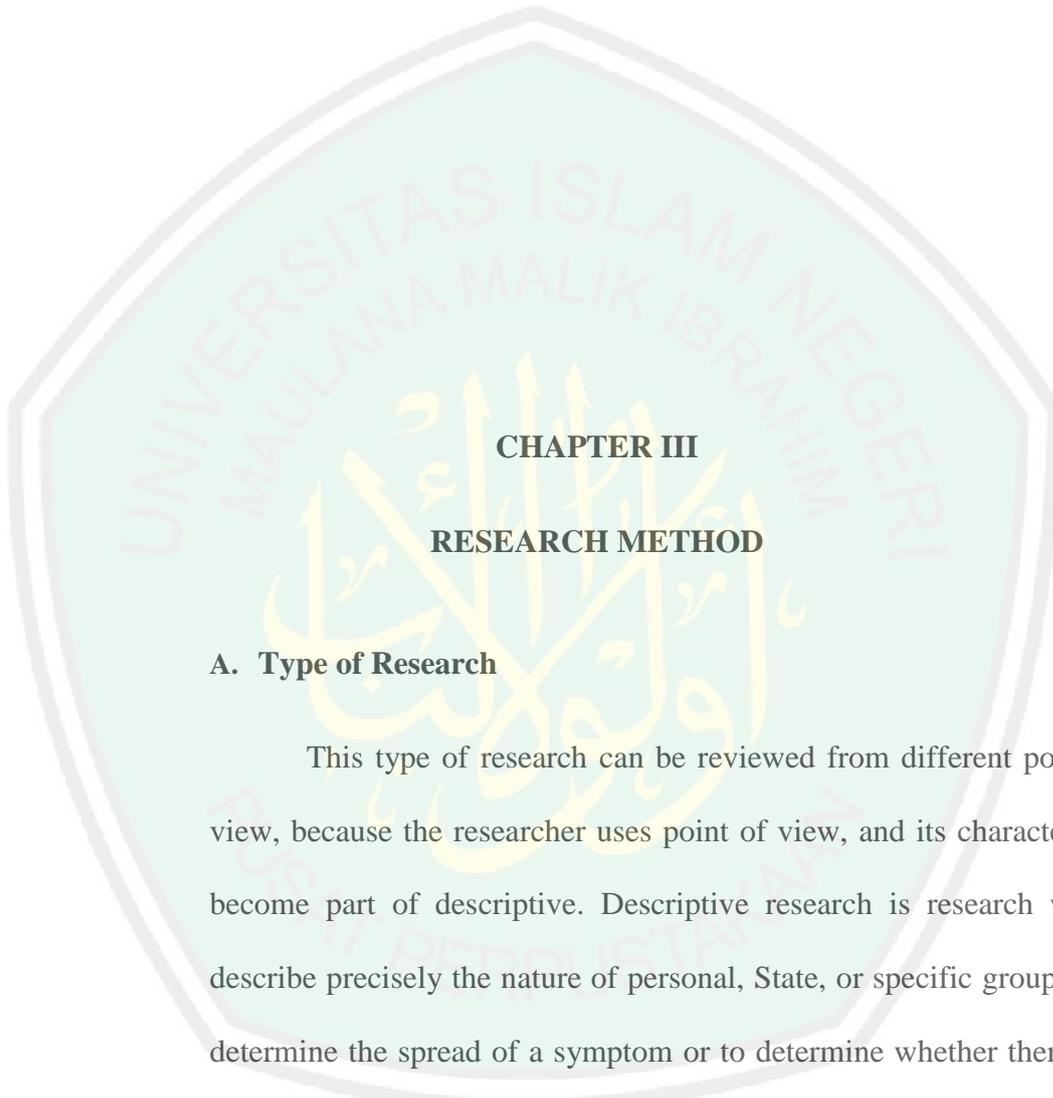
*‘Urf Fasid* is applied in a certain place though the practice can found anywhere, but it is contrary to religion,

<sup>28</sup>Amir Syarifuddin, *Ushul Fiqh jilid 2*, h. 393

state laws and manners. For example gambling to celebrate an event, a party by serving illegitimate drinks, killing a newborn daughter, staying together without marriage.

In this thesis, 'urf used is the classification of 'Urf *Shohih* and 'Urf *fasid* to analyze the practice of *weton* (Java date of birth) calculation in wedding ceremony on the reason why people use it. Not only that, this theory is also used in analyzing opinion of Muslim scholars in Malang city regarding the practice of *weton* (Java date of birth) calculation in wedding ceremony.





## CHAPTER III

### RESEARCH METHOD

#### A. Type of Research

This type of research can be reviewed from different point of view, because the researcher uses point of view, and its characteristic become part of descriptive. Descriptive research is research which describe precisely the nature of personal, State, or specific group or to determine the spread of a symptom or to determine whether there is a connection between a symptom with another symptom in the community or not.<sup>29</sup>

Descriptive research is also called as empirical research which exposes the facts and explains with hypothesis that appropriate with

---

<sup>29</sup>Amiruddin, Zainal Asikin, *Pengantar Metode Penelitian Hukum*, (Jakarta: Raja Grafindo Persada, 2010 ), 25.

law. The way is to explain social fact. This research will describe a social symptom in certain groups in the practice of *weton* calculation in wedding ceremony in community of Tirtomoyo village, sub district of Pakis.<sup>30</sup>

### B. Approach of Reseach

Based on the research problem of this research, approach theory which is used in this research is qualitative which is done in place or in field location.<sup>31</sup>This qualitative research is analysis procedure is does not use statistic analysis or the research which is based on effort to build opinion in careful and detail, formed with words or holistic description.<sup>32</sup>Descriptive research is research which aims to give data about people, event or symptoms other. The purpose is to clarify hypothesis to support the old theory or to arrange a new theory.<sup>33</sup>

According to Nazir's (2005: 58) descriptive research is a method which is used to examine the status of group of people, an object, a condition, thought, or the event right now.<sup>34</sup>

### C. Data Sources

Data source in this research is the subject which data can be retrieved. If the research uses questionnaires or interviews in the

<sup>30</sup>Bahder JohanNasution, *metode Penelitian Ilmu Hukum*, (Bandung: Mandar Jaya, 2008), 82.

<sup>31</sup>Andi Prastowo, *Metode Penelitian Kualitatif*, (Jogjakarta: Ar-Ruzz Media, 2011), 183.

<sup>32</sup>Lexy J. Moleong, *Metode Penelitian Kualitatif, Edisi Revisi* (Bandung: PT Remaja Rosdakarya, 2005), 6.

<sup>33</sup>Soerjono Soekamto, *Pengantar Penelitian Hukum* (cet. Ke-3, Jakarta: UI Press, 1986), 10.

<sup>34</sup>Andi Prastowo, *Metode Penelitian Kualitatif*, 186.

collection of data, then the data source is called respondents, who responds or answer researcher's questions both written and oral.

To make easier to identify the source of the data, it can be classified into 3 levels, they are:

P= Person, the data source of Person

P= Place, the data source of Place

P= Paper, the data source of symbol<sup>35</sup>

The data source which is used in the empirical legal research, there are two types: primary data and secondary data.

### 1. Primary data

Primary data is data which is calculated directly from the results of interview, observation and documentation that is done in the Tirtomoyo village Pakis Sub district Malang Regency and the scholars of Malang city.

The primary data sources in this research comes from various informants from various backgrounds, people who do practice of *weton* calculation, leaders society, especially at Tirtomoyo village of Pakis Malang Regency. Also the Scholars of Malang in response of the *weton* calculation practice that happened in Tirtomoyo village Pakis Sub distric Malang Regency.

The informants in this research are:

---

<sup>35</sup>Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Pt Rieke Cipta, 2006), 129.

**Table 7. Informants**

No	Name	Explanation
1	Lasman	Tradition Figure
2	Madjayadi	Tradition Figure
3	Joko Susilo	Poeples
4	Pani	Poeples
5	H. Alwi Muslim	Religious Figure
6	Aminatuz Zahro	Religious Figure
7	Drs. Muhammad Syarif, M.Ag.	Muhammadiyah Scholar
8	Drs. Ahmad Murtadho, M.Hi.	Nahdlotul Ulama Scholar
9	Ahmad Wahidi, M.Hi	Nahdlotul Ulama Scholar
10	Dra. Sunkanah, S.H., M.Hum.	Muhammadiyah Scholar

## 2. Secodary data

Secondary data is data collected, processed and presented by the other side either form or content. Secondary data have been established and filled by previous research so that the next researcher have no supervision towards the collection, management, analysis or contraction of the data.

In collecting secondary data is library research. It is study toward various documents and materials related to problem which is researched about the practice of *Weton* calculation in the Tirtomoyo village sub district Pakis Malang Regency.

#### D. Object of research

The researcher put two locations in Malang city division. The source of primary data in this research put in Tirtomoyo village Pakis sub district Malang regency, which the most tribe Java society and them society are use tradition of *weton* calculation. The second object of research, resecher put scholar in Malang city to give opinion or comparasion to receive about the problem in Tirtomoyo village Pakis sub district of Malang.

#### E. Collecting Data

##### 1. Interview

The interview is a conversation with a specific meaning. The conversation was conducted by two or more parties, between the interviewers who ask questions and informant that answers the question.<sup>36</sup> Generally interview is divided into three, they are:<sup>37</sup>

1. Structural Interview
2. Semistructural Interview
3. Unstructural Interview

In this research, the researcher uses semi structural interview. This kind of interview is free than structural interview. The aims of this research are to find problem more open where the participant is asked for his opinion and ideas. In doing so, the researcher must listen carefully and write the informant's information. First, the

<sup>36</sup>Lexy J. Moleong, *Metode Penelitian Kualitatif Edisi Revisi*, 186.

<sup>37</sup>Sugiyono, *Metode Penelitian Kuantitatif R&D*, (Bandung: Alfabeta, 2010), 233.

interview ask some questions structurally, then one by one it is understood deeply to find more explanation.<sup>38</sup>

## 2. Documentation

Description of documentation about introduction study has been explained as object which is attention to find information the researcher observes three kinds of sources: writing, place and paper or people. To do the result which is sourced in writing called as documentation method. Documentation comes from word document which means written goods. In doing so, this result use document in written things such as books, document, photo, daily notes, etc.

## 3. Observation

Observation is observation techniques to see, observe and record the behavior and events that occurred in the State.<sup>39</sup> Observations which is done by researcher has two objects in Tirtomoyo village, sub district of Pakis Malang Regency and Scholars view of Malang City about the practice of *weton* calculation in wedding ceremony.

## F. Data Analysis

Data processing method explain the procedure of processing and analyzing data accordance with the approach which is used. In qualitative research, it explains data in regular sentence, coherent,

<sup>38</sup>Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, 227.

<sup>39</sup>Lexy J. Moleong, *Metode Penelitian Kualitatif*, 175.

logic, not overlapping, and effective. So it easy to understand and interpretation data. Data management usually done through the stages bellow:

### **1. Editing**

First stage in the processing of data is editing which means researching again the data records obtained by observation and interview or documentation whether the data is good enough and can be prepared for the next process.

From that researcher edit the clarity of the answer or the e relevant of answer from some objects to examine again the records and the data which is retrieved from the data collection.

In this stage the data which is obtained through interviews with the informant about the determination of the *weton* calculation according to scholar's view and documentation form of the data and a library material related to the theme of this research.

### **2. Classifying**

After the editing process is complete the next stage is classifying. It is the effort to classify the answers to informant from interview or derived from observation. Data classification aims to classify the data by referring to research questions and elements which is contained in the focus of the research.<sup>40</sup>

---

<sup>40</sup>Cik Hasan Bisri, *Model Penelitia Fiqh, Paradigma Penelitian Fiqh Dan Fiqh Penelitian*, 121.

In this research, the data is obtained directly from the source through the interview. Data obtained from the second side or secondary data like book reference or document relate to this research is about the views of the scholars Malang City toward determination of *weton* calculation in marriage. The data then grouped in accordance with the problem in this research.

### 3. Verifying

Data verification is proof of the data truth to ensure the validity of data that has been collected. This verification is done with meet the data source (the informant) and give the interview results, with aims to him respond whether data is appropriated with as informed by the informant. Measures and activities which is performed by researcher to obtain data and information from the field. Data the information is needed to answer the research question and or to test the truth of the hypotese.<sup>41</sup>

Verification as the advanced step, the researcher examined again the data which is obtained to prove the data truth to ensure validity of data that is collected. The way is get meeting with the informant and give the interview result to get his respond whether the data is appropriate with his information or not, that is about his view.

### 4. Analyzing

---

<sup>41</sup>Nana Sudjana, Awal Kusuma, *Proposal Penelitian Di Perguruan Tinggi*, (Bandung: Sinar Baru Algesido, 2008), 84.

The next process is analysis. It process of preparing an analysis, categorizing data, looking for patterns, or understand the meaning.<sup>42</sup> This research begins with the examination of collected data. Primary data comes from the source and secondary data from the books and articles, graduating paper, and the data that is obtained that will be analyzed by the qualitative method. So conclusions can be drawn by this way and it is expected can answer the problems in research.

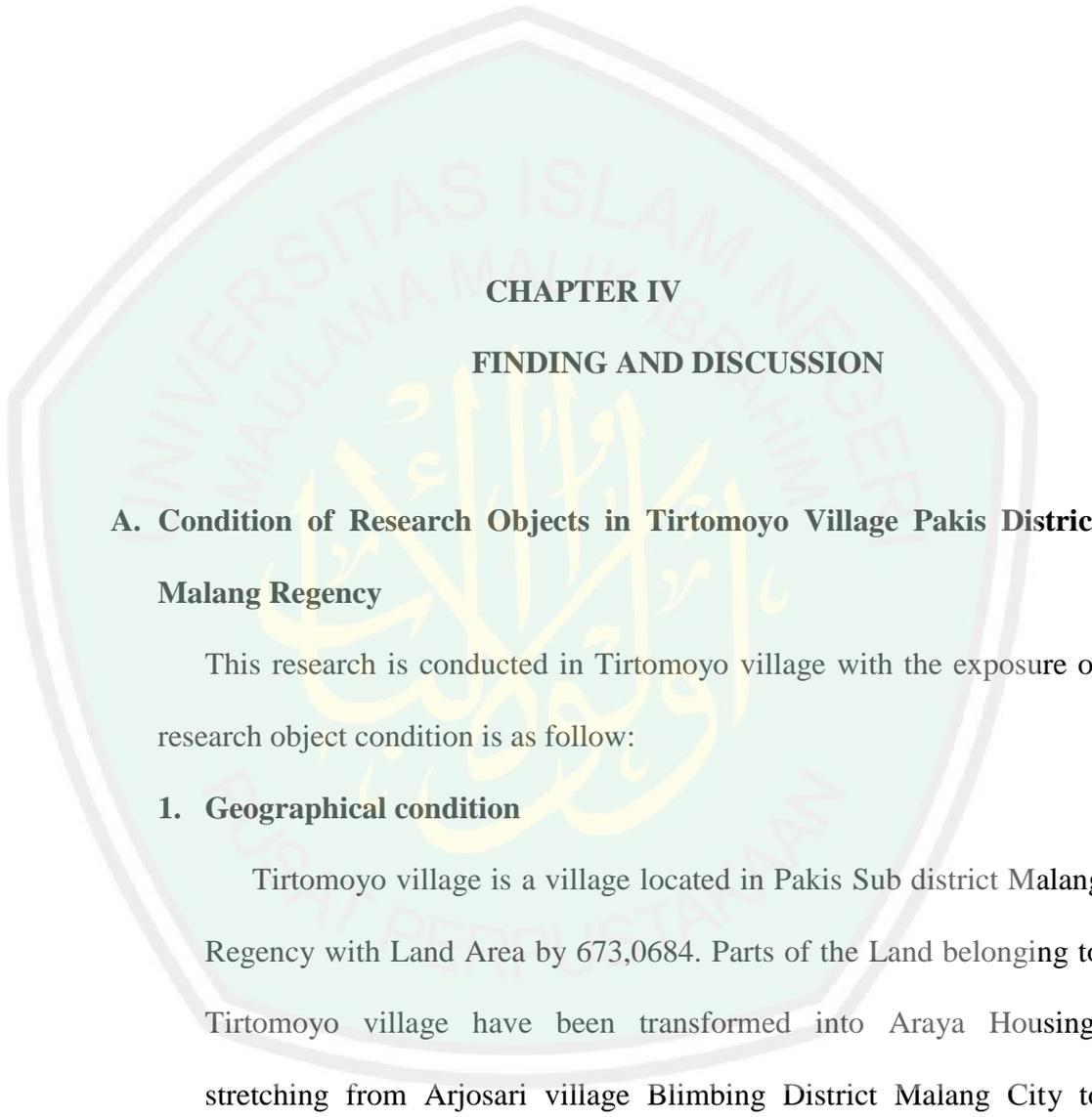
## 5. Concluding

After the fourth stage of processing data about the views of scholars in this research are resolved, then the last process in analyzing data is concluding. Concluding is taking conclusion from the data that is obtained after it is analyzed to obtain answers to reader over the uneasiness of what is explained on the background of the study.<sup>43</sup> After all stages were done with the data analysis like this, the researcher developed a study of data that is obtained either through interviews or from data already exists then the researcher compare it to make a conclusion that produces an idea briefly and clearly.

---

<sup>42</sup>Amin Abdullah, Dkk. *Metodologi Penelitian Agama: Pendekatan Multidisipliner*, (Yogyakarta:Lembaga Penelitian Uin Sunan Kalijaga, 2006), 37.

<sup>43</sup>Amin Abdullah, Dkk. *Metodologi Penelitian Agama: Pendekatan Multidisipliner*, 6.



**CHAPTER IV**  
**FINDING AND DISCUSSION**

**A. Condition of Research Objects in Tirtomoyo Village Pakis District  
Malang Regency**

This research is conducted in Tirtomoyo village with the exposure of research object condition is as follow:

**1. Geographical condition**

Tirtomoyo village is a village located in Pakis Sub district Malang Regency with Land Area by 673,0684. Parts of the Land belonging to Tirtomoyo village have been transformed into Araya Housing, stretching from Arjosari village Blimbing District Malang City to Tirtomoyo village Pakis District Malang Regency. The borders are as follows:

- a. North : Dengkol Village Singosari District
- b. East : Saptarenggo Village Pakis District

- c. South : Mangliawan Village Pakis District
- d. West : Arjosari Village Blimbing District

Administratively, the village consists of 5 hamlets, namely Genitri hamlet, Gentong hamlet, Kanigoro hamlet, Pulesari hamlet and Terongdowo hamlet. Center of government in Tirtomoyo village is located in Kanigoro hamlet because in this hamlet, there is the Village hall and Office of Head of Village. The Kanigoro hamlet is a border area between Araya city and the village in the middle of Tirtomoyo village.

## 2. Condition of people

The number of people in Tirtomoyo village in 2016 was 10.510 people, consisting of 4.736 men, and 5.774 women and there are 2.896 heads of family. Out of the existing hamlets, there are 70 neighborhood associations (RT) and there are 13 neighborhood councils (RW), for the details, it can be seen in the following table:<sup>44</sup>

**Tabel 8. The Amount Of Society**

No	The Gende	Total
1.	Man	4.736 peoples
2.	Women	5.774 peoples
	Total	10.510 Orang

<sup>44</sup>[http://www.prodeskel.binapemdes.kemendagri.go.id/gtppenduduk\\_detil/](http://www.prodeskel.binapemdes.kemendagri.go.id/gtppenduduk_detil/), accessed on 29 April 2017

### 3. Economic condition

Pakis district is an area with a lot of industrial lands, some Tirtomoyo Village people makes a living in the field of industry or working as employees. There are many employees of these companies ranging from food production to construction workers. Thus, there are many people working as employees in private companies to support their family needs. The population occupation can be seen in the following table:<sup>45</sup>

**Tabel 9. Occupation**

No	Occupation	Man	Women	Total
1	Employee Government	7	0	7
2	Going into to service	0	9	9
3	Home Industry	24	24	48
4	Private Teacher	45	0	45
5	Webber	45	0	45
6	Medicine alternative	3	0	3
7	Tailor	0	35	35
8	Nurse	3	0	3
9	Weller	3	0	3
10	Police	2	0	2
11	Seller	335	0	335

<sup>45</sup><http://www.prodeskel.binapemdes.kemendagri.go.id/mdesa/>, accessed on 29 April 2017

12	Entrepreneur food	61	0	61
13	Farmer	227	0	227
14	Entrepreneur information and communication	10	0	10
15	Mechanic	25	0	25
16	Temporary	171	0	171
17	Entrepreneur transportation and relationship	15	0	15
18	Driver	27	0	27
19	Employee private	350	0	350
20	Lawyer	2	0	2
21	Salon	0	10	10
22	Lecture Private	1	0	1
23	Chef	0	15	15
24	Paranormal	16	0	16
25	Dustmen	5	0	5
26	Midwife	0	2	2
27	Woodworker	85	0	85
28	TNI	8	0	8
29	Breeder	74	0	74
30	Employee information and communication	6	0	6
31	Bricklayer	175	0	175
32	Rental a party	15	0	15
33	Employee transportation and relationship	11	11	22
34	Entrepreneur	155	0	155

#### 4. Education condition of Tirtomoyo village community

From the aspect of education, Tirtomoyo village community provides great attention to education to develop human resources lately presenting great effects on the world civilization. However, out of many people with high education level, there are still people as elementary school graduation, or there are even any people having no education at all. It can be denied because in this modern era, there are many people graduated from higher education level. The education level in Tirtomoyo village community can be seen in the following table:<sup>46</sup>

**Table 10. Educational Level**

No	Educational Level	Man	Women	Total
1.	Age 7-18 no school/yet to school	320	325	645
2.	Finished Elementary School/Standart	1.520	1.530	3.050
3.	Finished Junior High School/Standart	1.130	1.065	2.195
4.	Finished Senior High School/Standart	882	894	1.776
5.	Age 3-6	515	540	1.055
6.	Age 18-56 unfinished study of elementary school	456	459	915
7.	Finished Bachelor's Degree/Standart	290	303	593

<sup>46</sup>[http://www.prodeskel.binapemdes.kemendagri.go.id/gtppenduduk\\_detil/](http://www.prodeskel.binapemdes.kemendagri.go.id/gtppenduduk_detil/), accessed on 29 April 2017

The formal education facilities in Tirtomoyo village are kindergarten, elementary, junior high and senior school, whereas there is no university there, so to continue their education to university level then they have to get out of the village, even out of town. Formal education is not enough for people loving at knowledge and science, to complete it, there is non-formal education that is also very important for life as a capital in the hereinafter day of. In addition to studying general and religious scholarship in formal education, they also study religion teachings in al-qur'an educational institutions. Tirtomoyo village also has a boarding school institution run by *kyai*, and *asatidz / asatidzah* (Muslim teachers). Most students are from outside the region, but the students from this village still want to compete with others.

##### **5. Social and religious conditions**

The majority of Tirtomoyo village people embraced Islamic teachings, there are also some people following Christian religion. Even though non-Muslim people still live in harmony, provide mutual respect and tolerance with each other. Worship facility in Tirtomoyo village is in the form of mosque, each hamlet has its own mosque as a center of worship and as a means of religious education, there are *TPQ* (Place To Learn Quran) and *Madrasah Diniyah* (equal to elementary school level). Another worship facility is small mosque (*mushola*) in each RT or hamlet.

Once in a week, Tirtomoyo village people conducts periodic religious social activities, taking turns at the homes of *Majlis Ta'lim* group members such as *Tahlilan*, *Diba'an*, *PKK*, and *Posyandu*. Every month there are also activities such as *khotmil quran* (reading the whole pages of Qur'an) every Friday *legi*, and annually also commemorate on Islamic feast, such as *Isro 'Mi'roj*, *Maulid* Prophet Muhammad SAW. All activities are followed by the community surrounding Tirtomoyo Village; *tasyakuran* activity also becomes social activity attending by the community and as a means of meeting between surrounding communities for mutual respect and socialization.

From various religious social activities, it can be seen that the condition of Tirtomoyo village in the fields of social religion is very harmonious, and the majority of people embrace Islam, although there are also non-Muslim people.

## **B. Data Analysis and Discussion**

### **1. The reasons Tirtomoyo people using Weton calculation practice in Wedding Ceremony**

There are various myth and tradition of Javanese tribe. One of them is the use of *weton* calculation for deciding the date of a marriage, a circumcision, building a house, and other traditional rituals. The tradition is used by Javanese all over Indonesia especially those who live in Tirtomoyo who still believe the existence of good

and bad fortune based on the *weton* calculation. This following data analysis determines the reasons why the people of Tirtomoyo maintains the use of *weton* calculation for deciding the date for wedding ceremony.

The data source for this research was recommended by the chief of the village who certainly knows about the people of his village who are expert in doing *weton* calculation. After having the permission from the village office, the researcher arranged appointment with the experts. These experts are the elders of the village, the figures, and the practitioners who use *weton* calculation to decide the date of marriage.

#### a. People Harmony

Pani was one of the figures who was a construction worker. He was good at computing *weton* calculation especially for wedding ceremony. When the researcher asked about the reasons the people still uses the *weton* calculation, he said:

*“Nak wong jowo iku nak wong seko lahir iku kudu diitung mosok yo kate gak diitung, ben slamet keluarga, anak bojono. Dihitung wetone gawe golek dino sing apik gawe walimahan ta, dino iki apik gawe walimahan, dino iki apik gawe nyunatno digawe mantu. Nak pelaksanaane walimah yo nikahan disik to mb terus walimahane keru mulane ditepakke dino iku ngen penak to mb, mulane ono dino koyo, ahad, senin, selasa, rabu, mulane diarani ono bulan lan tahun pisan.”<sup>47</sup>*

“When Javanese born, their family have to know the *weton* from their date of birth. It gives them a good fortune. The *Weton* calculation is to find a good day for walimah. Walimah should be held based on the result of the

<sup>47</sup>Pani, wawancara (Pakis, 20 April 2017)

calculation. From the calculation, we can get the day, the month, and the year.”

From the interview with Pani, we can see that the people still use the *weton* calculation practice in deciding the date for wedding ceremony to find a good day, it is believed that wedding ceremony would run well if it is held during the good day. People have certain numbers from the date they were born. From those numbers, it can be decided the good day of someone to hold some certain rituals and ceremonies. The wedding ceremony in Tirtomoyo is held after a groom and a bride is officially stated a man and his wife. Wedding ceremony is held to grace the marriage. Pani also stated the advantages of wedding ceremony:

*“Kanggo awake dewe lan lingkungan masio sesuk ono coblosan yo golek dino barang yo podo ae, golek keselamatan awak nak kanggo walimahan golek slamete, mantene lan sekeluarga, nak walimahan iku wong hajatan iku tangga-tangga diundang butuhe awake seger waras, nak masyarakat onoke walimah gawe kerukunan mb soale diundang satu persatu turut omah mb, amarga masyarakat diundang iku kon dongakake marang nganten lan keluarga cek awake seger waras masio wong hindu, cino yo dihitung barang mb malah luwih lekrik nak nang kono”*.<sup>48</sup>

“For self sake and for the environment. Even for a chief election, we have to decide a good day. To seek a good day, a day of fortune. So does for wedding ceremony, we have to find a day of fortune for both the bride and the groom, and also their family. The relatives of the bridegroom are invited to attend the wedding ceremony. That is for the seek of harmony and also for salvation. Those relatives and also the people from the neighborhood would pray for the married

<sup>48</sup>Pani, wawancara (Pakis, 20 April 2017)

bridegroom's salvation. Not only Javanese but also Hindu and Chinese also do *weton* calculation.”

Those statements above said that wedding ceremony is for the sake of the married bridegroom and the people in the neighborhood. This *Weton* calculation is also used to find a good day to hold considered important ceremonies such a chief election. Wedding ceremony is a party to honor the grace to God in which the people from the neighborhood are invited. The presence of those people is the pray for salvation for the married bridegroom and their family. They are also invited for the sake of the harmony of the village.

Joko Susilo gave more explanation for the reason those people uses *Weton* calculation to find a date for wedding ceremony. He sells good in the market in Tirtomoyo. He also uses *weton* calculation to decide a date for wedding ceremony. Here is the elaboration:

*“Goleki dino sing paling apik makane wetone dihitung mb, dari pada ono resiko dikemudian hari setelah pelaksanaan pernikahan Untuk keselamatan demi keutuhan keluarga atau rumah tangga. Lha iku engko mengenai kenek gk kenekne iku mau mengko malah srampangan nak gak dihitung, srampangan iku awur-awuran. Nak pelaksanaane awur-awuran malah gak usah dihitung dino kelahirane . Dadi kenek gk kenek e iku perlu dihitung gawe akad nikah lan walimah. Pilihan dino iku mau didelok halangan kematian kedua orang tua, pokok dinane ora pas naas temanten lanang wedok, alangan seko keluarga umpamane orang tuane mati gak oleh pas dino wong tua mati iku mau, nak saudara gk masalah sing penting wong tuane manten lanang wedok”*.<sup>49</sup>

<sup>49</sup>Joko, wawancara (Pakis, 20 April 2017)

“We do the *weton* calculation to seek a day of fortune, to avoid a bad day and the probable risk that the married bridegroom can have in the future, for the sake of the married bridegroom salvation. We do the calculation to see whether the wedding ceremony is allowed or not. We can see it through the death interference of both their parents. The point is we cannot have a wedding ceremony during the bad day of both the bridegroom. Those days are like the death of both their parents. We can ignore the siblings. What we have to consider is their parents.”

Joko Susilo explained that the reason he uses *weton* calculation to decide the day for wedding ceremony is to find a day of fortune to have it, so that there will not be any risk in the future and for the sake of the family salvation. What it meant by a risk here is where the result of the calculation shows that it is “*gotong*” and there is one number left, then it is the death of the bridegroom’s relatives, could be parents, siblings, or even one of the bridegroom it self; or the inharmonic family, a divorce, a hard live, or many more. The *weton* calculation may be or may not be used, it depends on the date of birth of the groom and the bride.

We can decide a good day from the result of the calculation between the date of birth of the bride and the date of birth of the groom. From those two, the things and some days are obtained to avoid. They consider that the days of death and the days in which people have to weep, a happy ceremony should not be held. If it is, then it means that those people not showing respect to their ancestors. People are not allowed to have a wedding ceremony on Muharram 1<sup>st</sup>, the new year of the *Hijriyah* calendar.

## b. Salvation and Failure Avoidance

Lasman, one of the elders, added another explanation on those people using *weton* calculation:

*“Upomo slametan kate ngetokke walimahan yo podo ae nak dino iki, tak aturi walimahan nang omahku cek slamet, slamet iku cek seger waras cek gak kenek2 loro dadi nk slamet seger waras, awet urip nang alam donya, rejeki barokah ng alam donya seger waras awet dumugi hari akhir besok”.*<sup>50</sup>

“We have to have a slametan (a certain praying ceremony for a salvation) in a wedding ceremony on the decided day. The people from the neighborhood come to the house of the bridegroom to pray for salvation, grace, and long live.”

Lasman further explained that even before having wedding ceremony they always have the calculation for deciding the good day to have it. The formula is the same as the formula used to find the wedding day. The reason why he still uses the calculation was for the salvation of this world. *Slametan* was not only the hope for grace and *barakah* and the long lasting relationship between the married bridegroom but also was for avoiding the failure, the hope for health both physically and spiritually.

Madjayadi, one figure from the village gave a further explanation. The following is the explanation he stated the people of the village still use the *weton* calculation:

“Yo mbuh ket biyen-biyen wong tuwo biyen, tradisi turun temurun, Yo gawe awake dewe , cek slamet yo pancen

<sup>50</sup>Lasman, wawancara (Pakis, 17April 2017)

kudu ngono tah nk ana wong ate rabi kudu di dungani kudu gawe itungan weton kabeh, mosok podo kabeh wetone”.<sup>51</sup>

“I am not sure. It has been there for ages. It is a heritage. It is for the sake of salvation. We always have to pray for the married bridegroom. We have to see their *weton* (Java date of birth) Not everybody has the same date of birth, right?”

The *weton* calculation tradition was a heritage which was told that Hindhu-Buddhist brought them to Java then adopted by Arab merchant and then *walisongo* used them. But then, *walisongo* used them with religious value also for the spread of religion. However, not everybody use the calculation. Those who believe use it. Those who do not prefer Islamic value. The reasons of the use of the *weton* calculation for deciding the day for wedding ceremony is to find a salvation and for the caution in having sacred ceremony. He asked his people to always use *weton* calculation and pray for the married bridegroom, to gather the people for the neighborhood to pray together in a *slametan*.

*Slametan* is a kind of food charity and praying together for the salvation and harmony for the married bridegroom and their family. They usually also pray for their late elders, the hope for *haji*, building a house, and many more. Furthermore, some people believe that there would be inopportunity when someone does not have a *slametan* when celebrating some sacred occasions.

---

<sup>51</sup>Madjayadi, wawancara (Pakis, 20 April 2017)

*Bancakan* is another food charity. People is about sharing the wealth and sharing the grace. It keeps the people live in harmony. People always need a respect for what they have done. People have *bancakan* to show the non-existence of greed.<sup>52</sup>

Aminatuz Zahro added another explanation. She was one of the treasurer islamic boarding school Roudlotus Syifa'. She elaborated the reasons people keep using the *weton* calculation. Below is the transcription of him explanation.

*“Semua yang melakukan apapun kebaikan apapun dilihat weton kaya mau dagang nikahan. Kepercayaan orang jaman dulu antara weton suami dan istri dihitung, kepercayaan orang jaman dulu semuanya orang-orang sepuh menggunakan weton jawa, orang-orang yang berpendidikan masih menggunakan weton untuk memulai hal-hal yang baru. Weton itu perhitungan hari kelahiran kalau sekarang hari ultah kalau kita pake itungan jawa. Pengaruh sebenere tidak ada seh Cuma kita menganut apa yang dikatakan orang- dulu demi kebaikan. Weton diadopsi dari walisongo yang diturunkan ke murid-muridnya dan diajarkan kemasyarakat”.*<sup>53</sup>

“All of people who will do goodness are seen from *weton* calculation, that's like someone who will go to work, trade, and get marriage. The belief of ancients that every want to do Weddings they count *weton* and count the days of the birth. All elderly people and educated people are using these calculations. *Weton* is calculation of birth day in Java's custom, if today's birthdays is in the calendar. *Weton* calculation usage is a way of honoring the ancestors to look a goodness for, they adopted from *Walisongo* teaching that was revealed to the students and taught to the surrounding communities”.

<sup>52</sup>Purwadi, *Upacara Tradisional Jawa Menggali Untaian Kearifan Lokal*, (Yogyakarta: Pustaka Pelajar, 2005), 21

<sup>53</sup>Zahro, wawancara (Pakis, 23 Juli 2017).

Marriage, work and trade are human activities that must be done. Javanese people use Weton calculation to start their activities, including Tirtomoyo people. The process of Weton calculation is done by count and sum the birth day of husband and wife in Javanese date. Tirtmoyo is one of are which still strong of Javanese customs and Javanese people who are old or *sepuh* become references for things that worked in the tradition of the village. Even people who have a higher education, they also use the weton for performing weddings or things pertaining to life so as not to be considered an understatement or impolite to parents. They are merely following a tradition that already exists, but does not believe it is just as certain conditions. *Weton* is someone's birthday in the Javanese calendar or birthday in Masehi calendar. *Weton* has a strong impact in Java Counting to search results or the day of kindness. Reportedly, the weton begins from the teachings of the *Walisongo* are then taught by disciples and disseminated to the public until now. He also argues like this

*“Miturut orang-orang dahulu kita harus manut nggen slamet kan gitu tapi orang-orang sekarang kan yang penting niate ke allah yng membuat susah senang kan allah jadi yoo manut si boleh tapi tidak musyrik, tdak sampai mempercayainya, ada yg percaya ada yang tdak sekarang masyarakat lebih pinter dan bjaksana jadi gak terlalu percaya tapi menggunakan untuk menuruti kata orang tua kalau gak dturuti dibilang ngelamak atau gimana gitu tapi tetep semua karena allah baik buruk qodho qodar tergantung allah. Dalam islam ada baiknya Kan kita taunya dari orng tua mereka taunya dri walisongo, walisongo dari kanjengnabi jika kita mengawali dengan kebaikan supaya kedepab juga baik. Kita niati kalau hari baik insya allah baik.”<sup>54</sup>*

<sup>54</sup>Zahro, wawancara (Pakis, 23 Juli 2017).

According to people in the past, we have to comply with them in order to obtain salvation, but are now more worried about intentions due to Allah SWT. Hard, happy are the gift of God that we should be thankful for. We employ Weton allowed as long as it's not to believe and not to polytheists. The community is now more intelligent and thoughtful in response to existing problems, they use the weton calculation there is a trust and some are not, but if they don't use the count arguably undercutting the elderly but still because God, because good as bad, qodho qodar depends on God. We know from their parents, and their parents know from the Walisongo, Walisongo knows from Muhammad. If we initiate something with the goodness, God willing in future will also be good.

The opinion of people in the past that we must abide by their orders, obey what they say and follow traditions that have become their habit to gain salvation in the future. But, people now more concerned with intention, because God Almighty that gives all the pleasures of this world, hard and happy are given by the Almighty. There is nothing wrong we abide by the orders of parents so long as we do not infringe the rules of the religion and sharee'ah. Today's society is very clever and wise to choose something that is right and wrong, they aren't too believe but they use the weton calculation to honor only so as not to belittle or impolite against parents. All the provisions that exist in the Earth is God's determination.

### **c. Keeping Alive the Heritage**

H. Aslawi Muslim added another explanation. He was one of the religion figures in Tirtomoyo. He elaborated the reasons people keep using the weton calculation. Below is the transcription of his explanation.

*“kalau menurut saya walimah itu miturut itungan manten, misal laki-laki 15, perempuan 15, maka hasilnya 30, hasil iku mau dicari hari yang jatuh pada hari apa, jadi walimah iku miturut akad nikah. Diadakan abis akad nikah namanya syukuran mengumpulkan tetangga, setelah aqduh nikah lancar makanya slametan, kalau orang desa hitungannya lekrik gk koyo wong kuto utowo wong modern. Itukan pertama sudah dihitung walimah itu untuk tetangga menyaksikan bahwa telah dilaksanakan aqduh nikah tetangga menyakiskan emang benar2 tau kalau dia dirabi wong iku”*<sup>55</sup>

“To me, the calculation for deciding the date for wedding ceremony depends on both the bridegroom. For instance, the *neptu* of the bride is 15 and the groom is also 15, then it is 30. Then, we have to find the date that also has the value of 30. Then, from the date of the marriage, we can then decide the date of the wedding ceremony. People from the village always do the better and more detailed calculation than those live in a countryside. In wedding ceremony we gather the people to thank God for the marriage. We gather them to announce that the bridegroom is officially married.”

The date of the wedding ceremony is decided based on the date of the marriage. They decided the good day to have the marriage from the sum date of birth of the bride and the groom. The day of marriage should have the same value with the sum of the dates of the birth of the bridegroom. Here is an example. The groom was born on Wednesday Pon. Then his date of birth values 14 (Wednesday = 7, Pon = 7). The bride was born on Friday Pahing. Then her date of birth values 15 (Friday = 6, Pahing = 9). The sum of both then is 29. They have to have the value of 46 to have a marriage, so, 17 is added. The day that has the value of 17 is Thursday Pahing. So, they conclude to have either the marriage or the wedding ceremony on that day. Javanese is told to be so aware of choosing

<sup>55</sup>Alwi, wawancara (Pakis, 20 April 2017)

a day to have a sacred ceremony or celebration. However, modern Javanese is quite different now. They do not even use *weton* calculation for anything.

After having the *akad nikah* (official marital ceremony), people always have the wedding ceremony. It shows that they are grateful for what God gives to them. It also to keep the relatives and the neighborhood live in harmony since they are gathered in the same place to pray for the same hope.

The following is what H. Alwi Muslim said about the phenomenon of the use of *weton* calculation.

*“Lho emang tradisi dari nenek moyang dulu kalau orang santri gk bgitu ruwet, apalagi wasit tahun iku dihindari umpamane kalau kyai bebas kalau adat jowo ngono umpamane suro iku sabtu atau minggu gk mau, mereka melestarikan adat jawa nenek moyang tapi kalau disini banyak yang berubah pada tahun 65 kalau nanam diladang harus pake sesajen kaya kembang, nasi, kopi, kalau sekarang sudah gak ada kalau sekarang ngundang santri suruh baca yasin karo tumpeng, nak wong biyen iku ngobong menyan, kalau sekarang sudah ada perubahan. Kalau santri memakai aturan islam, kalau itungan akad tetap pake kalau waktu pelaksanaan pake cara sekarang gak pake jaman dulu sesajen, syarat uyah disawur-sawurke”.*<sup>56</sup>

“This tradition is from our ancestors. *Santri* (young people who study religion) was not that sophisticated. *Kiai* (religion guru) uses another kind of calculation that is not complicated and rather flexible. They decide on what day the month of Muharram comes. People of this village use the calculation of the ancestors with some certain adjustments, from the year 1965. One example was that we used to have to prepare *sesajen* such as some kinds of flowers, rice, and coffee when we started to plant our field. Now, we do not do

<sup>56</sup>Alwi, wawancara (Pakis, 24 April 2017)

that anymore. We invite *santri* to pray together. They usually read surah Yasin and have *Tumpeng*. We also used to roast *menyan* and now we don't. However, we still use the *weton* calculation to decide the date of wedding ceremony., *but* not like the old time. We used to spread salt all around the rooms.”

The *weton* calculation tradition is the heritage of the ancestors with some Hindu-Buddhist adjustment. Hindu-Buddhist also use some certain calculations in deciding days for sacred ceremonies. Some other adjustments was about the *sesajen*. Javanese used to serve *sesajen* with rice, coffee, *kembang tujuh rupa* (seven kinds of flowers), and *menyan* before started to plant their fields. However, those tradition changed alongside the religious value in 1965. It shifted from Hindu-Buddhist to Islamic value. One example is that they invited some *santris* to pray together; reading surah Yasin, hoping for a wealth and that the plant grow health, also *barakah* for the plants. They also served *tumpeng* as to show that they would and always be grateful for what God give to them. *Santri* and *Kiai* was considered not to have too many rules in wedding ceremony and sacred ceremony before planting the fields such as the Hindu-Buddhist age. They uses Islamic rules.

From the interview with the data sources, the researcher drew three conclusions about the reasons why Tirtomoyo people use *weton* calculation in deciding the date for wedding ceremony to avoid the inopportunity, to keep the people harmony, and to keep the heritage of their ancestors. The first reason was told by Pani and Joko Susilo. They

said that they use *weton* calculation to decide the date of wedding ceremony so that they can keep the harmony of the people in the neighborhood. The harmony is very crucial to the bridegroom and their family, so that people use the *weton* calculation in order to seek for a salvation.

Pani explained that the people do the *weton* calculation in order to find a good day to hold a marriage. The method to find the date is based on the date of birth of both the bridegroom. Then, there would be a wedding ceremony after the official marriage. The wedding ceremony shows the grateful to what God gives. The bridegroom invited the people from the neighborhood and the relatives to celebrate the marriage together.

The people from the neighborhood are invited to gather in a single house to celebrate the wedding ceremony which the bridegroom serve. Joko Susilo stated something about the same as what Pani said. He also stated that the reason people use the *weton* calculation to decide the date of wedding ceremony is to maintain the harmony of the people within the neighborhood. This gathering create the harmony for the neighborhood and also for the family, as it is stated in the Holy Quran and hadith below about the suggestion to come to a wedding ceremony.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

وَالْجَارِ دِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِأَلْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ

لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

“Worship the God Allah and don’t betray him to any other else. Do good to your father and mother, relatives, orphans, poor people, and the people from your neighborhood and also your colleague, ibnu sabil, and your slaves. God hates those who are arrogant and proud of themselves”.<sup>57</sup>

إِذَا دُعِيَ أَحَدُكُمْ إِلَىٰ وَلِيْمَةٍ عُرْسٍ فَلْيَأْتِهَا

“When one of you are invited to a *walimatul ‘urs*, then come”<sup>58</sup>

Islam oblige its people to come to a *walimatul ‘urs* for some reasons. First is to show love. When someone is invited to come to a party, it means that there is another person who expects him/her to come. Second, the avoidance of a waste. When someone invited to a party then that person doesn’t come, he/she waste the meals that are served for him/her. Third, to avoid a bad thought. People don’t want to upset other people. People don’t want other people to have a bad thought about them.

Following is another hadith about coming to a *walimatul ‘urs*.

<sup>57</sup>QS. An-Nisa (4): 36)

<sup>58</sup>Syeikh Abu Abdullah bin Abd Al-Salam ‘Allusy, *Ibanah Ahkam Syarakh Bulugh Al-Maram*, terj. AminudinBasir, Nor Hasanuddin dan Fauzi, (Kuala Lumpur: Al-Hidayah Publication, 2010), 444.

إِذَا دَعِيَ أَحَدَكُمْ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ, وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ.

“Everytime one of you are invited to a *walimatul ‘urs*, you have to come. If they fast, they have to pray. If they don’t, they have to take the meals.”<sup>59</sup>

Everybody in the neighborhood should be invited, no matter whether they are wealthy or poor. Below is a hadith about how a bridegroom family have to invite people for *walimatul ‘urs*.

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

شَرُّ الطَّعَامِ عَامُ الْوَلِيمِ يُمْنَعُهَا مَنْ يَأْتِيهَا، وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ

عَصَى اللَّهَ وَرَسُولَهُ

“The worst food are those served in a *walimatul ‘urs*, in which wealthy people are invited while the poor are not. Those who doesn’t come to an invitation are reb[ellious] to Allah and his Rasul.”<sup>60</sup>

This hadith strengthen the previous one which oblige someone to come to an invitation. God shows his anger to those who invites only wealthy people and miss the poor people. All relatives and people from the neighborhood should be invited regardless whether they are rich or poor.

<sup>59</sup>Syeikh Abu Abdullah bin Abd Al-Salam ‘Allusy, *Ibanah Ahkam Syarakh Bulugh Al-Maram*, 447

<sup>60</sup>Syeikh Abu Abdullah bin Abd Al-Salam ‘Allusy, *Ibanah Ahkam Syarakh Bulugh Al-Maram*, 446

The second interview was with Madjayadi and Lasman. The result shows that the reason of maintaining the use of the *weton* calculation in deciding a date for *walimatul 'urs* was to seek a salvation and avoid a inopportunity, so that the bridegroom and their family live happily both in this world and in the after life, have a good health and prosperity. They invites people around the neighborhood and relatives to gather in a place and pray together for the live of the bridegroom's family. This reason to seek for a salvation was also stated in the holy Quran as following:

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“And there are some of them praying: ‘O, God. Give us the good of this world and the afterlife, and take a good care of us from misfortune’<sup>61</sup>

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

“(They are told), ‘*salam*’ as a greet from the Merciful God.”<sup>62</sup>

The third interview was with H. Alwi Muslim. The result of this interview said that the reason why people still using the *weton* calculation was because they want to keep the tradition alive. They don't want to have the tradition shift or be adjusted and then finally completely disappear. So, the Tirtomoyo people still use the *weton* calculation as the legacy of their ancestors. The holy Quran stated:

<sup>61</sup>QS. Al-Baqoroh (2): 201.

<sup>62</sup>QS. Yasin (36): 58.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

“Be a merciful person and ask them to do good, and don’t be with those fool people.”<sup>63</sup>

الْعَادَةُ مُحْكَمَةٌ

“Tradition became a law”

لَا يُنْكَرُ تَعْيِيرُ الْأَحْكَامِ بِتَعْيِيرِ الْأَزْمَانِ

“The shift of the law was because the change of the time.”

الْعَبْرَةُ لِلْعَالِبِ الشَّائِعِ لَا لِلنَّادِرِ

“It is the general things that are count. Not the minor”<sup>64</sup>

The tradition to use *weton* calculation can’t be completely rejected. We can see it from the three reasons mentioned above. There is a thing in *ijtihad* in the law of Islam which is called the ‘*urf*. A tradition are allowed as long as it is not against the law of Islam. Below are the conditions that a tradition is allowed:

- It is done continuously
- It is accepted by many people

<sup>63</sup>QS. Al-A’raaf (7): 199.

<sup>64</sup>Abdul Karim Zaidan, Al-Wajiz 100 kaidah fikih dalam kehidupan sehari-hari, (Jakarta: Pustaka Al-Kautsar, 2008), 133.

- It is not against the Islamic and cultural law
- It is respectful

The three reasons mentioned earlier was supportive to the *'urf* since the people of Tirtomoyo have had tradition of using *weton* calculation for ages. The people of Tirtomoyo accept and use the calculation to find good days including those to celebrate *walimatul 'urs*. The use of the *weton* calculation is not against the law of Islam.

The three exposure reasons above that in the typology groupings there are 3 in the tradition of thought that is *bid'ah*, *khurafat* and *takhayul*. The reason they use the *weton* calculation practice is to look for good day to execute a walimah, marriage, starting a job, or things relating to life so that the event can be implemented properly and without any halangan obstacle. As well, avoid bad luck in establishing relationships and maintaining the integrity of his household. *Weton* calculation or birthdays in calendar Java is a process or way of knowing the result of the birth that illustrates good, bad person before committing to marriage against primbon or books about the fate of one's fortune. The calculation is done between the groom and the woman by calculating the bride and groom's birth.

Count and trust result the days belongs to the typology tradition of thought which consists of a grouping are *bid'ah*, *takhayul* and *khurafat*. Definition of *khurafat* is own trust an object, place, day, time and the like who had the power and influence which can provide benefits or madharat

in *I'tiqody*. *Bid'ah* is something new (fabricated), whereas *khurafat* is trust events, circumstances, certain predictions will lead to occurrence of something unknown. If the exercise of the customary ritual they trust its ritual then belongs to the third tradition, thought and vice versa if he failed no confidence element so they do not belong to the tradition of thought in third.

## **2. How Scholars of Malang View the Practice of the Use of *Weton* Calculation to Decide a Day to Have Wedding Ceremony**

The people of Tirtomoyo use the *weton* calculation to decide on which days they can have some certain agendas they consider sacred, such as building a house, having a marriage, or circumcision. They use the formulas that are used by their ancestors many years ago. They still use the calculation to maintain the heritage in order to honor their ancestors and also to seek for a salvation and avoid failures. In a marriage, they pray for the salvation of the bridegroom and their family. Scholars of Malang have their thought about those traditions of using the *weton* calculation to decide a day to have a wedding ceremony.

The researcher had some scholars from two well known people organizations in Indonesia, Nahdhatul Ulama and Muhammadiyah. The following sub chapter elaborates their explanation about the phenomenon.

### a. Allowing the Use of the *Weton* Calculation

H. Moh. Murtadho, was an active official of Nahdhatul Ulama Malang city and also a lecturer in a university in Malang. Here is his statement:

*“Jadi menurut imam Ibnu Hajar dalam kitab Fathul Mujarat Kejadian-kejadian pada budaya weton, primbon diambil dari segi sunnatullah, apa hakikat hitungan weton dalam pasaran itu. Menurut keyakinan pendapat saya budaya hitungan weton itu hanya adat sunatullah yang tidak sampai drajat pasti, menurut pandangan saya itu adalah kebiasaan, menikahkan anak kemudian memilih waktu, tidak ada waktu yang terdapat dalam syarat itu merupakan pertimbangan. Penyelenggaraan walimah bisa jadi waktu pas duwe duik akeh, pas longgar dari kegiatan itu kan pertimbangan dalam waktu dan itu tidak ada korelasi dengan syarat rukun dalam pernikahan dan tidak menyebabkan sah tidaknya pernikahan, karena pemilihan waktu tidak pernah ada”.*<sup>65</sup>

“Imam Hajar in Fathul Mujarat stated that those things about *weton* and *primbon* was taken from sunatullah. The essence of the calculation. So, to me, that *weton* calculation is *sunatullah* which is not the things for sure (just probability). To me, that is just a habit. There is no time or date consideration for having some certain agendas in the law of Islam. People can have *walimatul ‘urs* whenever they have enough budget and spare time. Those things don’t even break the marriage ceremony. It is not against the law of Islam.”

He stated that the practice of the *weton* calculation is the things previous people learned from *sunatullah* which has some certain calculation about the day of birth. People still can’t be sure of the result of the calculation since it is just a tradition of those who believe in it. There is no rule of deciding a date (according to the law of Islam). However, the

<sup>65</sup>Murtadho, wawancara (Sukun, 05 April 2017)

consideration of deciding the date for having a wedding ceremony is the budget and the spare time. Having the marriage in a certain days also doesn't have anything to do with whether the marriage is legal. He also added the meaning of the *weton* calculation.

*“Hitungan-hitungan itu sebenarnya sebuah catatan yang kemudian itu ada pengalaman-pengalaman yang dicatat orang yang memfonis ini tidak baik, sama sekali tidak sampai derajat kepastian. Apakah ini sudah mencapai derajat kepastian, kan tidak jadi ini merupakan catatan yang kebenarannya tidak mutlak sama sekali. Oleh karena itu sebagai catatan kecil saja tidak ada kewajiban dalam melakukan hitungan, jika sudah ada kematangan dalam jiwa bahkan pertimbangan yang lainnya secara kafaah juga iya, secara impian sesama muslim sudah, kalau lidin, limal sudah mencukupi, pertimbangan itu yang kita pakai.”<sup>66</sup>*

“Those calculations is actually a statistical data which previous people got from their experiences, then they concluded which days are good and which days are not. Nobody can't be sure about that. No matter how much accurate, we can't be sure about statistical data. It is not necessarily have to be done. We don't have to use the calculation.”

The *weton* calculation is a statistical data from previous people who had their experience about good or bad luck based on the days. Those experiences are the things we can learn from, however, we cannot be sure whether the same things will happened again. In other words, we can be sure whether the result of the calculation can decide whether a day brings a good or a bad luck. Then a calculation is not obliged. When a couple is ready to have a marriage they can have it. It can be seen from

<sup>66</sup>Murtadho, wawancara (Sukun, 05 April 2017)

the religion, lineage, beauty, and economic status. When both the bride and the groom have them, they can get their marital status.

Sunkanah, an official of Muhammadiyah as chairman Aisiyah Malang city and a lecturer in a University in Malang, gave another explanation. Below are his statement:

*Boleh saja, tapi kalau menurut saya itu hanya sugesti itu maksudnya ternyata gagal atau tidak berhasil, atau berhasil itu yang mempengaruhi sugesti mereka, padahal belum tentu. Maka itu hanya sugesti calon pengantin saja, memang ada bekerja, cari rumah, manten dll mereka menggunakan itu tapi kalau di al-qur'an gak ada mengenai weton adanya dalam surat Attaubah itu yaa mengenai 1 tahun ada 12 bulan, 4 bulan yang diharamkan untuk perang dzulkokdah, dzulhijjah, muharam dan rajab. Kalau bulan-bulan lain menurut saya baik-baik saja tetapi kalau menghitung itu boleh tetapi tidak harus njlimet atau detail banget, kalau menurut saya semua hari itu baik. Itu akan membuat sugesti seseorang kalau ada sesuatu yang menguntungkan oo biyen ngono ya, tapi kalau tidak menguntungkan lho biyen salahe ngono akhirnya merek semua saling menyalahkan. padahal kita dilarang rosuluallah untuk tidak berandai andai jangan kamu mengatakan "lawkana kadha wa kadha" kalau menurut saya semua hari dan bulan itu baik. kalau kebetulan ada sesuatu memang Allah sudah menjelaskan dalam al-baqoroh "laa yabluwannakum bisyaiin minal khoufi wal ju'I" yang kedua surat al anbiya itu yg dimaksudkan tidak ada masalah. Saya pernah Tanya keteman saya ngitung iku boleh bu, tapi ojo nemen-nemen namanya hitung-menghitung itu boleh tapi tidak harus diyakini, kalau jadi keyakinan dikhawatirkan jadi musyrik. Menurut saya kerja, kawin, kematian semua itu harus kita yakin kepada Allah jadi kekayaan kebahagiaan dari Allah seperti surat Annur "wa ankihi ayyamaa minkum" masalah itu tergantung yg memperoleh bisa saja cukup atau kurang dijelaskan juga dalam An-Nahl, Az-Zukhruf.*

“Okay, but if I think it's just a suggestion, failed or was not successful, or managed it, that affect their suggestion, but not necessarily. Then it's just a suggestion the bride alone, there are indeed working, home search, getting marriage etc, they use that but Al qur'an there is not about the existence of the *weton*, like explain in surah *Attaubah* that 1 year there are 12 months, and there are 4 months prohibited for war, they are dzulkokdah, dzulhijjah,

muhamaram and rajab. If other months in my opinion is fine, but when calculating it may be but not necessarily the details really, I think all of day are good. It would make someone's suggestion if there is something profitable "oo it like that, but if it's not profitable" that is the beginning their mistake, so finally they blame each others. Whereas *rosuluallah* forbid us to supposed like you say "*lawkana kadha wa kadha*". According to me all of day is good. If by chance there is something God does indeed already explained in the al-baqoroh "*yabluwannakum laa bisyaiin khoufi minal wal ju'I*" the second surat *al-anbiya* that intended no problem. I ever ask my friend, is it fine if we do counting *weton*, never mind but don't too profuse. *Weton* counting is allowing but not necessarily believed, if we belief it too much it can be polytheists. In my opinion, getting marriage, death etc, all that we should be sure to God, and wealth and happiness are from God like letter *Annur* "*wa minkum ayyamaa ankihu*". It about the receiver, it can be sufficient or less explained also in *An-Nahl*, *Az-Zukhruf*."<sup>67</sup>

*Weton* calculation according to Sunkanah's practices can be done but it is simply a suggestion just because if the count doesn't match or fail or succeed after doing the calculations that are influence their thoughts, but that's not necessarily the case. The result of the calculation of the *weton* is a mere suggestion, there are communities that employ it to build a House, moving house, *walimah*, weddings. But the Qur'an only explained in a *At-Taubah* that in 1 year there is 12 months, and between that months there are 4 month prohibited by Allah to fight *Dzulkokdah*, *Dzulhijjah*, *Muharram*, and *Rajab*. So all day or month is good, nothing bad. *Weton* calculation can be done as long as it don't get the details in the calculation so it will affect someone's suggestion to assume that the benefit they will say I used to wear that count, but rather if they don't use will blame themselves or others. Indeed we are forbidden by Muhammad

<sup>67</sup>Sunkanah, wawancara (Singosari, 2 Agustus 2017)

to suppose in any case. If in the future there is a joyous thing or something sad it solely from God who has been described in *Al-Baqoroh* and *Al-Anbiya*. He also ever asked this to his friend that it is possible to compute provided that in calculating don't get too details and believe, if it is too much feared to be polytheists. He also reaffirmed if starting jobs, trade, marriage and death are from God who gives us the pleasures on this Earth like letter Annur "*wa ankihu ayyamaa minkum*". This problem depends on the receiver it can be sufficient or less explained also in *An-Nahl*, *Az-Zukhruf*.

#### **b. Allowing the Use of *Weton* Calculation with Conditions**

Ahmad Wahidi, an official of Nahdhatul Ulama Malang city and a lecturer in a University in Malang, gave another explanation. He argued about the practice of using *weton* calculation in deciding the date for *walimatul 'urs*.

*“Walimah dalam islam untuk pernikahan itu awlim walau bisyatin tapi itu standarnya orang arab yang memiliki satu kambing mungkin standart paling rendah kalau disana yang sederhana kalau ukuran disini seadanya, semampunya kemudian perintah itu bukan berarti hal yg wajib tapi sunnah pelaksanaannya sunnah, walimatul 'urs bukan sesuatu yang wajib kalau terkait dengan walimah hitungan weton itu tidak ada, adanya terkait dengan pernikahan jodoh atau tidaknya dalam mencari pasangan, hitungan weton ini cara untuk mencari hari untuk akadnya. Dan yang terjadi dalam masyarakat prosesi walimah ini dipisah dari hari aqduh nikahnya, tapi ada juga yang menggabungkan setelah aqduh nikah baru resepsi walimah sebenarnya tidak ada kaitanya,*

*yang berpengaruh pada cocok tidaknya dan hari aqdun nikahnya”*.<sup>68</sup>

“wedding ceremony for a marriage in Islam is called ‘*awlim walau bisyatin*’. It is for an Arab who own a goat, a lowest standard in that place. If it is here (Java) whatever they have. However it is a suggestion. The bridegroom’s family don’t have to celebrate with a party if they cannot. wedding ceremony in Islam for marriage is "awlim walau bisyatin" but that's standard arab people who have one goat is probably the lowest standard if there is a simple if the size here is sober, as good as then the command does not mean obligatory but sunnah implementation of sunnah, walimatul 'urs Not something that is mandatory if related to walimah *weton* calculation is not there, is related to marriage or not in the search for a partner, *weton* count is a way to find a day to akadnya. And what happens in the society of *walimah* procession is separated from the day of marriage aqdun, but there is also a merge after the marriage new reception wedding ceremony actually no relationship, the affect on whether or not the day of the marriage”

Ahmad Wahidi suggested that we have to have a wedding ceremony even if we only have one goat for the meal, the context of that hadith was for the Arabs. For Arabs, one goat for meals was probably the lowest standard to celebrate a party. In Indonesia, one goat is considered as fair, but not necessarily have to be a goat. That hadith is a suggestion to have a wedding ceremony, not a command. The relationship between the *weton* calculation and wedding ceremony was not actually exist. The calculation is often used to choose a good day to have a marriage. The fact is that wedding ceremony is often held apart from the marriage. People usually have the wedding ceremony a few days after the marriage although some people sometimes have them within the same date.

---

<sup>68</sup>Wahidi, wawancara (Lowokwaru, 27 April 2017)

He also spoke his thought about the practice of the use of the weton calculation:

*“karena mereka beranggapan tradisi yang turun menurun , ketika mereka sudah memegang tradisi sudah ada keyakinan atau mitos di Jawa, jika perhitungannya tidak cocok maka tidak boleh dilakukan, atau kalau di jawa ada solusinya untuk bisa melaksanakan pernikahan dengan cara ritual ruwatan”*

“The people assumes that the tradition of reckoning is hereditary. When they already hold the tradition there is a belief or myth in Java. If the calculation is not suitable then it should not be done, or if in Java there is a solution to be able to carry out marriage by *ruwatan* ritual, carrying tumpeng, changing their name or as determined by its the elder”

The explanation above is that the Javanese use the tradition their ancestors left to them so that they believe. When the result of the calculation doesn't show the good things, then they are not allowed to do some certain agends. When they still want to do the things that is not good based on the calculation, there is some conditions that they have to be agree with. They usually have to have a *ruwatan* ceremony, a traditional ceremony decided by the tradition elder.

### **c. Forbiding the Use of the Weton Calculation**

Muhammad Syarif, a Muhammadiyah figure and a lecture in a University in Malang gave another explanation. Below are his statement:

*“Weton iku sebuah kearifan masyarakat saat itu agar hati-hati dalam membentuk rumah tangga, bisa jadi itu adalah pengalaman masyarakat yang terjadi pada saat sebelumnya, ternyata setelah dikaitkan ada sebuah penelitian sederhana akhirnya mereka menyimpulkan pada intinya semua sifat apa yang terjadi dalam rumah tangga tidak ada kaitannya, bisa jadi itu*

*hanya sebuah kebetulan. Di masyarakat tertentu diwajibkan mereka menganggap bahwasanya hal yang harus dilalui sebelum ikatan perkawinan itu dilaksanakan, kalau dalam islam tidak ada ketentuan tersebut, itu merupakan sebuah tradisi yang berkembang dalam masyarakat tertentu, mereka banyak menggunakan untuk perjodohan, memulai usaha kadang-kadang mereka masih menggunakan itu”.*<sup>69</sup>

“*Weton* is a culture in a certain age. They wanted to be careful in building a new family. They learn from the experience their ancestors already have. They used statistical data with some kinds of calculations, then they concluded some formulas. They are all just probability. Some certain people consider that it is a must to have that kind of calculation to decide days in which they can have sacred agendas since they believe it very much. Those calculation doesn't exist in the law of Islam. It is a tradition done by some certain people. They also use it to see when to start a business and even people's fate.

According to him *weton* is no more than a tradition in which people wanted to be so careful in building a new family so that they learnt they pattern from their elders. Those calculation is a result of a research about building a new family done by the people before them. They then concluded some formulas from the pattern they obtained. We can conclude that even if the calculation works it is just a luck. To those people the *weton* calculation is a set of processes which has to be used before having a marriage. It also be used for deciding days for building a new house, circumcision, starting a business, and other things about the journey of their lives. He also added an elaboration on a concept of *weton* calculation in a wedding ceremony according to Islam.

*“Kalau dalam masyarakat jawa menggunakan hitungan jawa sangat betul kalau islam semua hari baik kecuali hari-hari yang*

<sup>69</sup>Syarif, wawancara (Dau, 26 April 2017)

*diharamkan seperti hari raya waktu haji itu kan tidak boleh untuk menikah, intinya semua hari baik. Kalau bicara hukum islam itu ya hukum dasarnya qur'an dan hadis bagaimana dalam mengawali rumah tangga itukan yang dipentingkan agamanya bukan harinya, kapan atau sebagaimana kalau agamanya bisa diandalkan, wah ternyata agama itu sangat penting dalam berumah tangga sangat-sangat penting sekali ”.*<sup>70</sup>

“Javanese people use Javanese calculation. According to the Islam, all days are good, they have their own fortune. There are few days that are forbidden to have a marriage on it such as the day of haji. But the point is all days are good. The sources of the law of Islam are the holy Quran and hadith. When a couple is about to marry, it is not the date that is important, it is the religion. Religion is crucial.”

In their culture, Javanese use the *weton* calculation or Javanese calculation. However that tradition doesn't exist in the law of Islam. There is no formula to decide a day to have a sacred ceremony in Islam, they are free to choose any day. However, there are some certain days which is forbidden to have a marriage on that day such as the day when they *haji* or *umroh*. When a couple is about to marry and build their new family, it is not the day which is important, but the religion. Religion is considered important to have the family live in a harmony.

Based on the result of the interviews with the data sources which are scholars of Malang, the researcher obtained three different opinions; agreeing, agreeing with conditions, and forbidding the use of the *weton* calculation in Tirtomoyo, Pakis Sub District, the greater area of Malang. Muhammad Murtadho said that it is allowed since it is based on the tradition of *sunatullah*

<sup>70</sup>Syarif, wawancara (Dau, 26 April 2017)

that has been practiced long time ago. The result of the calculation is not always happen. People can adjust the result of the calculation regarding the availability of time and money. He stated that it is allowed to use the *weton* calculation to decide a date to have a wedding ceremony regarding the lineage, the wealth, the beauty, and the religion of the bridegroom.

From Muhammad Syarif's statement we can conclude that he was against the use of the *weton* calculation. He argued that the practice of using the *weton* calculation in Tirtomoyo Kecamatan Pakis the greater are of Malang was a pattern the people learn from the previous experience of the people before them. They then concluded from the pattern a formula that they use to decide whether a certain day is a good day or a bad day. It is just a probability. He stated that rather than computing for a day, people should be consider the lineage, the wealth, the beauty, and the religion of the bridegroom before having a marriage, as it is stated in the following hadith:

تُنكحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَ لِحَسْبِهَا وَ لِجَمَلِهَا وَ لِدِينِهَا فَاطْفَرِ بَدَاتِ

الدِّينِ تَرَبَّتْ يَدَاكَ

“A woman is married to for four considerations, her lineage, her wealth, her beauty, and her religion. Choose the religion so that you are happy.”<sup>71</sup>

In the holy Quran, it is mentioned the months which is respected and it is forbidden to have a war in it. The following is the verse:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ  
السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقِيمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ  
وَقَاتِلُوا الْمُشْرِكِينَ كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (التوبة: 36)

"Verily the number of the moon in the sight of God is twelve months, in the ordinance of God when He created the heavens and the earth, among whom four months are unclean. That is the righteous provision of religion, then do not persecute you in the moon, and fight the idolaters as well as they fight against you all, and know Allah's wage and those who ward off (evil)."<sup>72</sup>

The verse above stated that there was some months which are considered good according to the holy Quran such as *Muharram*, *Dzulhijah*, *Dzulqa'dah* and *Rajab*. It is forbidden to declare a war to other Muslims within those months. Prophet Muhammad pbuh honors Mondays since he was born on that day

<sup>71</sup>Ibnu Hajar Al-Asqolany, *Bulughul Maram*, terj. Dani Hidayat, (Tasikmalaya: Puataka Al-Hidayah, 2008), 997.

<sup>72</sup>QS. At-Taubah (9): 36

and he respects people who fast during that day. He also honors Friday which is called ‘*sayyidul ayam*’ (the day of victory between the other days in a week).

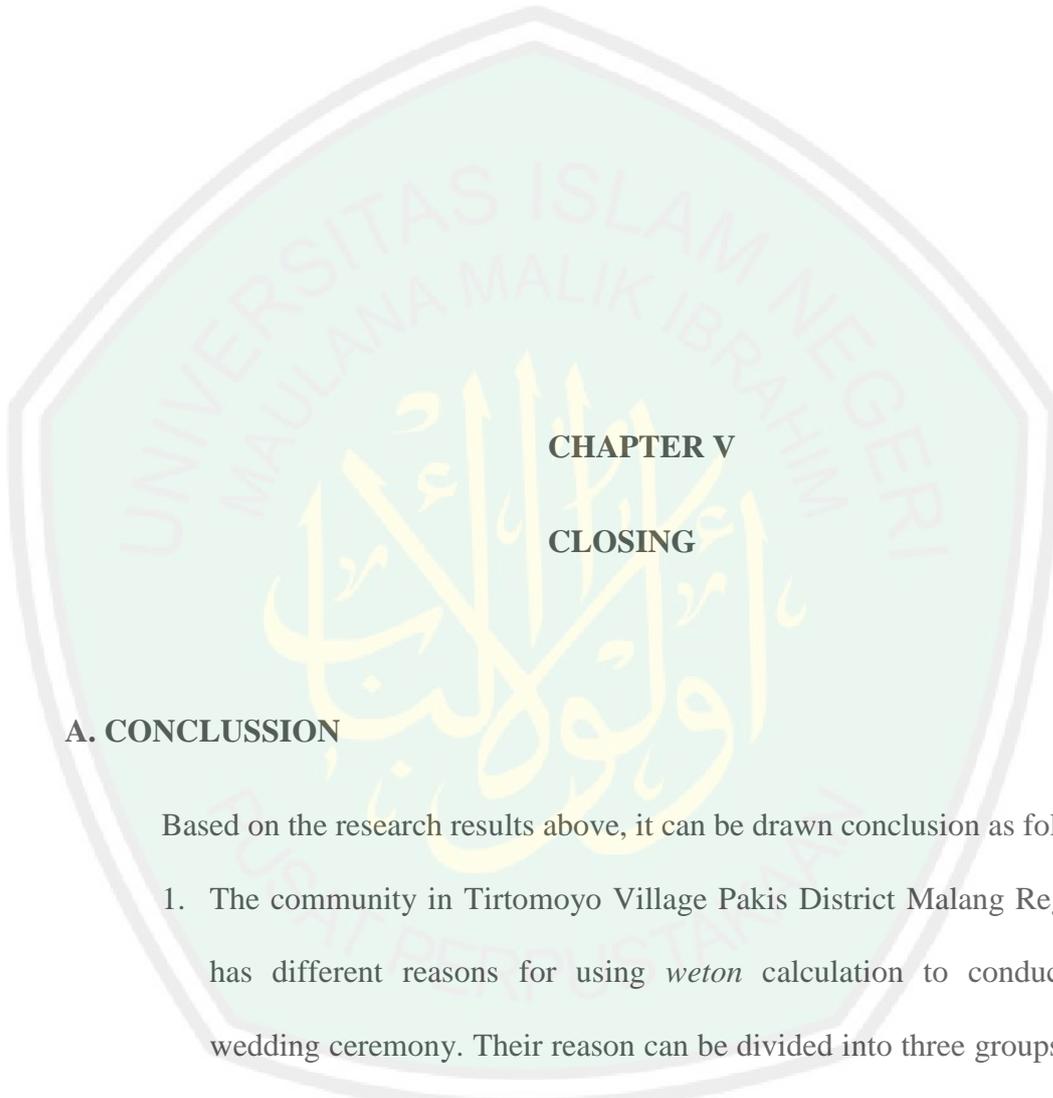
People should consider the condition in Tirtomoyo in which people still use the *weton* calculation to decide the day to have a wedding ceremony as the form of an effort to seek for a salvation, not as the part of a religious ritual. This following is part of the *fiqh* law:

الْيَقِينُ لَا يَزُولُ بِالشَّكِّ

"Belief can not be removed with doubt"<sup>73</sup>

Ahmad Wahidi stated in the interview that the using *weton* calculation practice is allowed to find a good day for wedding ceremony. However, when the result of the calculation is not satisfying, the couple family have to have a *ruwatan* ceremony. Through this ceremony, one of the future bridegroom has to change his/her name and they have to prepare a *tumpeng* in the marriage

<sup>73</sup>Djazuli, *Kaidah-Kaidah Fikih*, (Jakarta : Kencana, 2011), 33.



## CHAPTER V

### CLOSING

#### A. CONCLUSSION

Based on the research results above, it can be drawn conclusion as follow:

1. The community in Tirtomoyo Village Pakis District Malang Regency has different reasons for using *weton* calculation to conduct the wedding ceremony. Their reason can be divided into three groups. The first group is to create harmony in the house hold, family and environment. It aims to invite the community to create harmony and pray for the bride and groom. The second group is salvation or rejection any bad things for families and both brides. The reason they use *weton* calculations in the wedding ceremony as salvation or

*selamatan* is to avoid any bad things, so that there will be any illness and just there will be healthy physically and spiritually. It is not only the goal of the *selamatan* but it is also expected to get *rizki barokah* (good fortune) family relationships will last until the end of life. The third group preserving the culture of ancestors is based on the view that it is a custom or tradition done by society regarded as trust.

2. The opinion of Muslim scholars in Malang can be classified into 3 groups. The first group agrees that the use of *weton* calculation is permissible and by looking at the hadith about *kafaah*. The second group also agrees but with condition that the practice of *weton* calculation in wedding ceremony may be applied under several conditions. Because in the *weton* calculation having mismatch calculation but the will be bride still want to marry, then there will be some requirements. One of which is by performing *ruwatan* determined by the head of custom, rename on one of the bride's names or by carrying *tumpengan* (cone-shaped-rice) when going to conduct *ijab qobul*. The third category rejects the practice of *weton* calculation with a reason that the *weton* calculation is a past event or events having uncertain validity or not absolute validity.

## **B. SUGGESTIONS**

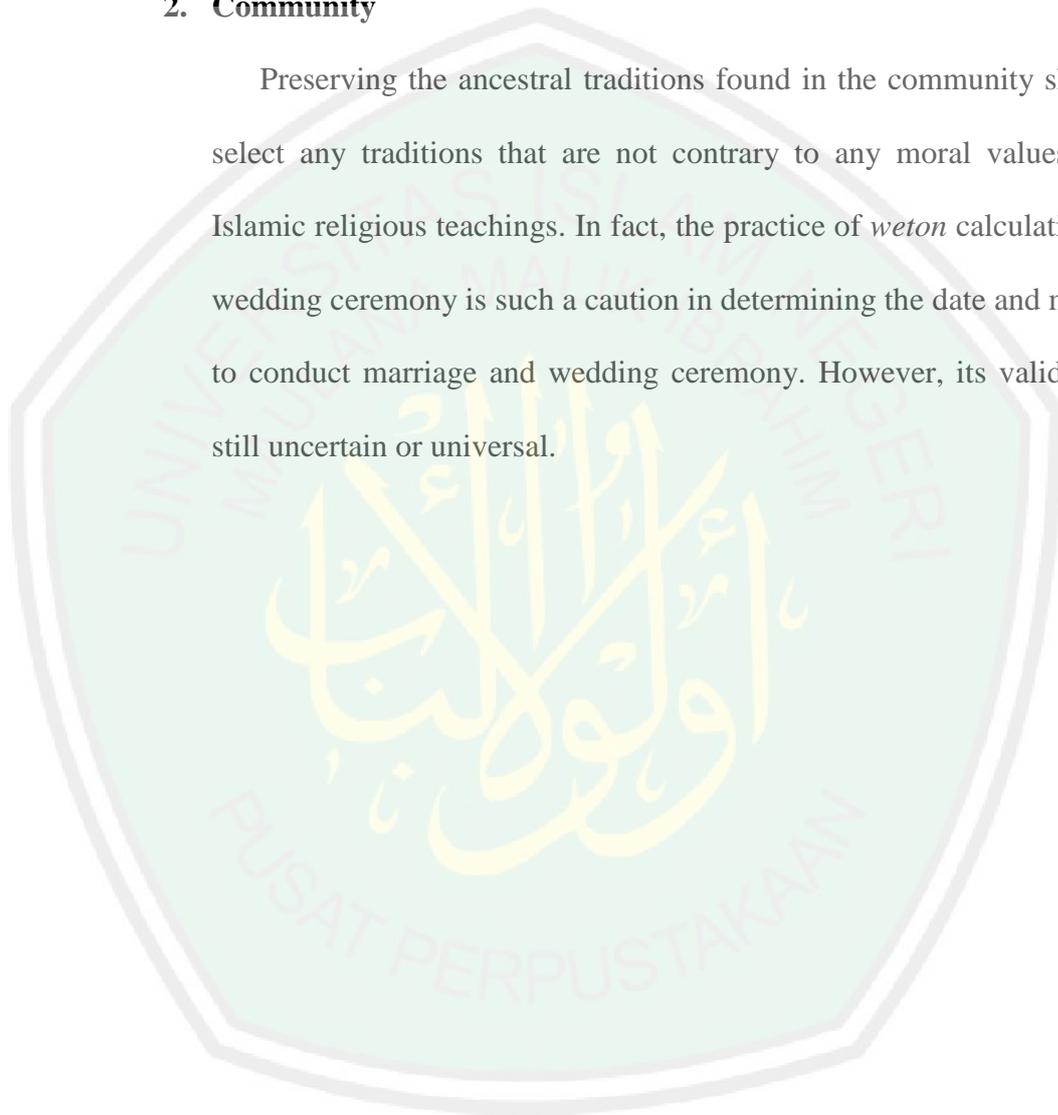
### **1. Academics**

For the next researchers, they can continue the research on the tradition or stages taken before marriage or conduct comparison

between stages of traditions in Javanese tribe and non-Javanese Tribes. It is necessary for in-depth study so that any problems and traditions found in the society are not contrary to religion and moral values.

## 2. Community

Preserving the ancestral traditions found in the community should select any traditions that are not contrary to any moral values and Islamic religious teachings. In fact, the practice of *weton* calculation in wedding ceremony is such a caution in determining the date and month to conduct marriage and wedding ceremony. However, its validity is still uncertain or universal.



## REFERENCES

- **Book and Document**

- ‘Allusy, Syeikh Abu Abdillah bin Abd al-Salam. *Ibanatul Al-Ahkam Syarah Bulughul Al-Maram (jilid ketiga)*. Kuala Lumpur: Al-Hidayah Publication. 2010.
- Abdullah, Amin Dkk. *Metodologi Penelitian Agama: Pendekatan Multidisipliner*. Yogyakarta:Lembaga Penelitian Uin Sunan Kalijaga. 2006.
- Al-Asqolany, Ibnu Hajar. *Bulughul Maram*. Terj. Dani Hidayat. Tasikmalaya: Pustaka Al-Hidayah, 2008.
- Arikunto, Suharsimi. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Pt Rieke Cipta. 2006.
- Asikin, Zainal dan Amiruddin. *Pengantar Metode Penelitian Hukum*. Jakarta: Raja Grafindo Persada. 2010.
- Az-Zuhaili, Wahbah. *Fiqih Islam*. Damaskus: Darul Fikri. 2010.
- Bisri, Cik Hasan. *Model Penelitia Fiqh, Paradigma Penelitian Fiqh Dan Fiqh Penelitian*. Jakarta: Kencana. 2003.
- Mahadewa, Siti Woerjan Soemadidjojo. *Betaljemur Adammakna*. Solo: Buana Raya. 1994.
- Mardani. *Hukum Perkawinan Islam di Dunia Islam Modern*. Yogyakarta: Graha Ilmu. 2011.
- Moleong, Lexy J. *Metode Penelitian Kualitatif, Edisi Revisi*. Bandung: PT Remaja Rosdakarya. 2005.
- Nasution, Bahder Johan. *Metode Penelitian Ilmu Hukum*. Bandung: Mandar Jaya. 2008.
- Prastowo. *Metode Penelitian Kualitatif*. Jogjakarta: Ar-Ruzz Media. 2011.
- Purwadi. *Petunga Jawa*. Yogyakarta: Pinus. 2009.
- Purwadi. *Upacara Tradisional Jawa Menggali Untaian Kearifan Lokal*. Yogyakarta: Pustaka Pelajar. 2005.

Salim, Amru Abdul Mun'im. *Panduan lengkap nikah*. Solo: Daar An-Naba'. 2008.

Shalih, Syaikh Fuad. *Untukmu Yang Akan Menikah Dan Telah Menikah*. Jakarta: Pustaka Al-Kautsar. 2009.

Sholikhin, Muhammad. *Ritual dan Tradisi Islam Jawa*. Yogyakarta: Narasi, 2010.

Soekamto, Soerjono. *Pengantar Penelitian Hukum* cet. Ke-3. Jakarta: UI Press. 1986.

Sudjana, Nana and Awal Kusuma. *Proposal Penelitian Di Perguruan Tinggi*. Bandung: Sinar Baru Algesido. 2008.

Sugiyono. *Metode Penelitian Kuantitatif R&D*. Bandung: Alfabeta. 2010.

Syarifuddin, Amir. *Ushul Fiqh jilid 2*. Jakarta: Kencana. 2011.

Zenrif, M. Fauzan. *Realitas Keluarga Muslim antara Mitos dan Doktrin Agama*. Malang: UIN Press. 2008.

- **Document**

Achmidah, Enna Nur. *Tradisi Weton dalam Perkawinan Masyarakat Jatimulyo Menurut Pandangan Islam (Studi Pada Kelurahan Jatimulyo Lowokwaru Malang)*. Skripsi. Malang: UIN Maulana Malik Ibrahim. 2008.

Hakim, Zubas Arief Rahman. *Tinjauan Hukum Islam Terhadap Praktek Perhitungan Weton Dalam Pernikahan Jawa (Studi Terhadap Praktek Perhitungan Weton di Kelurahan Patehan Kecamatan Kraton Kota Yogyakarta)*. Skripsi. Yogyakarta: UIN Sunan Kalijaga. 2007.

Rahmana, Fani Dwisatya. *Pertimbangan Hakim Tentang Permohonan Wali Adlal Karena Wali mempercayai Tradisi Petungan Jawa (Studi Perkara Pengadilan Agama Kabupaten Malang nomor 0057/Pdt.P/2009/PA.Kab.Mlg)*. Skripsi. Malang: UIN Maulana Malik Ibrahim. 2010.

- **Website**

[http://www.prodeskel.binapemdes.kemendagri.go.id/gtppenduduk\\_detil/](http://www.prodeskel.binapemdes.kemendagri.go.id/gtppenduduk_detil/), accessed on 29<sup>th</sup> April 2017.

<http://www.prodeskel.binapemdes.kemendagri.go.id/mdesa/>, accessed on 29<sup>th</sup> April 2017.

- **Journal**

Chek, Rogayah Binti and Zainora Daud. "Doktrin Khurafat: Pemahaman Menurut Persepektif Al-Qur'an dan Al-Hadith". IRSYAD.

Franky Slamet and Hetty Kurnia Tanjung Sari, *Pengaruh Takhayul terhadap Kesiediaan Membeli yang Dimoderasi oleh Informasi Produk*. NCFB. 2 (April, 2012).

Misbah, M. *Tradisi Keilmuan Pesantren Salafi*. *Ibda'*. 2 (Juli, 2014).

Muhtar, Bisron. *Bahaya Bid'ah, Takhayul dan Khurafat*, Kuliah Subuh Ahad Pagi, (Juni, 2012).

- **Interview**

Alwi, wawancara (Pakis, 20 April 2017)

Joko, wawancara (Pakis, 20 April 2017)

Lasman, wawancara (Pakis, 17 April 2017)

Madjayadi, wawancara (Pakis, 20 April 2017)

Murtadho, wawancara (Sukun, 05 April 2017)

Pani, wawancara (Pakis, 20 April 2017)

Sunkanah, wawancara (Singosari, 25 Juli 2017)

Syarif, wawancara (Dau, 26 April 2017)

Wahidi, wawancara (Lowokwaru, 27 April 2017)

Zahro, wawancara (Pakis, 23 Juli 2017)



## APPENDIX



Picture 1. Interview with Mr. Pani as the peoples at Tirtomyo village Pakis SubDistrict Malang regency



Picture 2. Interview with Mr. H. Alwi Muslim as the Religious Figure at Tirtomoyo village Pakis Sub District Malang Regency



View 3. Interview with Mr. Joko Susilo as the peoples at Tirtomoyo village Pakis sub district Malang regency



View 4. Interview with Mr. Lasman as the Tradition Figure at Tirtomoyo village Pakis sub district Malang regency



View 5. Interview with Mr. Madjayadi as the Tradition Figure at Tirtomoyo village Pakis sub district Malang regency



View 6. Interview with Mr. H. Ahmad Murtadho as the Nahdlotul Ulama Scholar



View 7. Interview with Mr. Muhammad Syarif as the Muhammadiyah scholar



View 8. Interview with Mr. Ahmad Wahidi as the Nahdlotul Ulama scholar



**PEMERINTAH KABUPATEN MALANG**  
**KECAMATAN PAKIS**  
**KEPALA DESA TIRTOMOYO**  
Jl. Dipomanggolo no.396 Tirtomoyo Pakis (0341) 796 054

**SURAT KETERANGAN**

No: 145/ 389 /35.07.18.2011/2017

Yang bertanda tangan di bawah ini Pj.Kepala Desa Tirtomoyo Kecamatan Pakis Kabupaten Malang menerangkan bahwa :

Nama : IHDA LATIF EL'ARIFAH  
Tempat Tgl Lhr : Semarang, 14 Juni 1995  
Jenis Kelamin : Perempuan  
Pekerjaan : Mahasiswa UIN Maulana Malik Ibrahim Malang.  
Alamat : Gudang RT 02/03 Desa Lopait  
Kec. Tuntang Kab. Semarang Jawa Tengah

Adalah benar-benar telah melaksanakan penelitian di Desa Tirtomoyo Kecamatan Pakis Kabupaten Malang Mulai Tanggal 17 sampai 21 April 2017 dengan Judul Skripsi " PRAKTEK PERHITUNGAN WETON DALAM WALIMATUL URS DI DESA TIRTOMOYO KECAMATAN PAKIS KABUPATEN MALANG MENURUT PANDANGAN ULAMA' KOTA MALANG."

Demikian surat keterangan ini dibuat dengan sebenarnya dan untuk dipergunakan sebagaimana mestinya

Tirtomoyo, 05 Mei 2017  
Pj. Kepala Desa Tirtomoyo



**END IMAM SAFARI, S.Sos**  
Penata Tk. I / III d  
NIP. 19781115 200312 1 004



# PIMPINAN DAERAH MUHAMMADIYAH KOTA MALANG

Jln. Gajayana No. 28-B Telp/Fax. 90341) 567322 Malang Jawa Timur 65144



## SURAT KETERANGAN

Nomor : 049/KET/III.O/A/2017

Yang bertanda tangan dibawah ini, Pimpinan Daerah Muhammadiyah Kota Malang, menerangkan bahwa :

Nama : IHDA LATHIF EL 'ARIFAH  
NIM : 13210056  
Fakultas : Syari'ah  
Jurusan : Al Ahwal Al Syakhshiyah

Adalah mahasiswa UIN Maulana Malik Ibrahim Malang, yang bersangkutan telah melakukan Observasi / Penelitian dalam rangka untuk melengkapi data Tugas Akhir (Skripsi) yang berjudul "Praktek Perhitungan Weton dalam Walimatul 'urs di Desa Tirtomoyo Kecamatan Pakis Kabupaten Malang, Menurut Pandangan Ulama Kota Malang" di Pimpinan Daerah Muhammadiyah Kota Malang.

Demikian surat keterangan ini dibuat, untuk digunakan sebagaimana mestinya dan semoga Allah selalu memberikan kekuatan dan semangat perjuangan hamba-Nya.



Malang, 12 Ramadhan 1438 H

07 Juni 2017 M

PDM KOTA MALANG

Dts. MARYANTO, MM

NBM. 666 . 007



## PENGURUS CABANG NAHDLATUL ULAMA KOTA MALANG

Sekretariat : Jl. KH. Hasyim Asy`ari 21 Malang, Telp. /Fax. (0341) 362146  
E-mail :pcnu\_kotamalang@yahoo.co.id Website :http://www.nu.or.id

### SURAT KETERANGAN

Nomor : 046/PC/A.II/L-2/VI/2017

Pengurus Cabang Nahdlatul Ulama Kota Malang dengan ini menerangkan,  
bahwa :

Nama : Ihda Lathif El'Arifah  
NIM : 13210056  
Fakultas : Syari'ah  
Jurusan : Al Ahwal Al Syakhshiyah

Adalah mahasiswa UIN Maulana Malik Ibrahim Malang, Telah mengadakan penelitian (research) dalam rangka untuk menyelesaikan tugas Akhir (skripsi) dengan judul; **'Praktek Perhitungan Weton dalam Walimatul Urusy di Desa Tirtomoyo Kecamatan Pakis Kabupaten Malang Menurut Pandangan Ulama kota Malang'** pada Pengurus Cabang Nahdlatul Ulama Kota Malang.

Demikian surat keterangan ini dibuat, untuk dipergunakan sebagaimana mestinya.

Malang, 10 Ramadhan 1438 H

06 Juni 2017 M

PENGURUS CABANG

NAHDLATUL ULAMA KOTA MALANG

Sekretaris,



  
H. ASIF BUDAIRI, MH



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS SYARIAH

Terakreditasi "A" SK BAN-PT Depdiknas Nomor : 157/BAN-PT/Ak-XVII/S1/II/2013 (Al Ahwal Al Syakhshiyah)  
Terakreditasi "B" SK BAN-PT Nomor : 021/BAN-PT/Ak-XIV/S1/III/2011 (Hukum Bisnis Syariah)  
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399, Faksimile (0341) 559399  
Website: <http://syariah.uin-malang.ac.id/>

CONSULTATION PROOF

Name : Ihda Lathif El'Arifah  
Student Number : 13210056  
Departement : Al-Ahwal Al-Syakhsiyah  
Supervisor : Dr. Sudirman, M.A.  
Thesis Tittle : Weton Calculation Practice On A Wedding Ceremony In Muslim Scholar's Opinion (Study At Tirtomoyo Pakis Malang)

No	Day/ Date	Subject of Consultation	Signature
1	Wednesday, March 22 <sup>th</sup> , 2017	Proposal	
2	Monday, April 3 <sup>th</sup> , 2017	Chapter I and III	
3	Monday, May 8 <sup>th</sup> , 2017	Review of Chapter I and III	
4	Wednesday, May 17 <sup>th</sup> , 2017	Chapter II	
5	Monday, May 22 <sup>th</sup> , 2017	Review of Chapter II	
6	Friday, May 26 <sup>th</sup> , 2017	Chapter IV and V	
7	Monday, May 29 <sup>th</sup> , 2017	Review Chapter IV and V	
8	Friday, June 2 <sup>th</sup> , 2017	Acc	

Malang, 7<sup>th</sup> Of June 2017

Acknowledged by,

o.b. Dean

The Head of Al-Ahwal Al-Syakhsiyah

Departement



Dr. Sudirman, M.A.

NIP. 197708222005011003

## CURICULUM VITAE



Name : Ihda Lathif El'Arifah  
Place and date of birth : Semarang, June 14<sup>th</sup> 1995  
Adress : Lopait 07/03 Village Tuntang  
Sub District Semarang Regency Central Java  
Contact Person: 081555463287

### Educational Formal Background:

1. State Elementary School Lopait 1 (2001-2007)
2. Junior High School Takhassus Al-Qur'an Wonosobo (2007-2010)
3. Senior High School Takhassus Al-Qur'an Wonosobo (2010-2013)
4. Universitas Islam Negeri Maulana Malik Ibrahim Malang, Sharia Faculty, Al-Ahwal Al-Syakhsiyyah Departement (2013-2017)

### Educational Non-Formal Background

1. PPTQ Al-Asy'ariyyah Kalibeber Mojotengah Wonosobo (2007-2013)
2. Ma'had Sunan Ampel Al-'Ali Universitas Islam Negeri Maulana Malik Ibrahim Malang (2013-2014)
3. PPTQ As-Sa'adah Bandulan Sukun Malang (2014-Now)
4. Volunteer central study on Zakat "EL-ZAWA" Universitas Islam Negeri Maulana Malik Ibrahim Malang (2015-2016)
5. Volunteer SEI (Sabilillah Entreprenuer Institute) Lazis Sabilillah Malang (2017)