

Al-'Ādah Muḥakkamah Overview On The Weton Calculation Tradition In Gumeng Village, Gondang District, Mojokerto Regency

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Abstract

Islam and Javanese traditions are a duality that cannot be separated, this is because Islam entered and developed through Javanese society. In several aspects of Islamic life, it is closely related to Javanese customs or traditions that have existed for generations. One of the aforementioned customs is the calculation of weton in traditional Javanese wedding traditions. Calculation of weton or market dino is one of the traditions of the Javanese people. When this is related to marriage in Islam, it often creates problems in society regarding determining a life partner based on Javanese calculations or weton. The research aims to know the Weton calculating tradition in in al-'ādatu muḥakkamah perspective. This study used qualitative research methods. With the field research method, the method used is descriptive and conducted in Gumeng Village, Gondang, Mojokerto. The findings are; This tradition has been going on for a long time and is known by the general public; This tradition can be accepted by common sense as a good tradition; and this tradition does not conflict with the sources of Islamic law, as al-Qur'an and al-Hadith.

Keywords: *Al-'Ādah Muḥakkamah, Marriage, Weton.*

INTRODUCTION

Islam and Javanese traditions are a duality that cannot be separated, this is because Islam entered and developed through Javanese society. Based on population statistics, the Javanese are the largest ethnic group in Indonesia with a proportion of 40.05 percent of Indonesia's population.¹ In Javanese society there are several traditions that have entered into and become traditions in Islam, and vice versa. So that it is a tradition in Javanese society and sharia there is a lot of acculturation in Islam which causes chemistry between the two to occur and appear to influence each other.²

One of these traditions is the calculation of *weton* in traditional Javanese wedding traditions. Calculation of *weton* or market dino is one of the traditions of the Javanese people.³ This tradition is generally used to look for momentum that is considered good, such as

¹ Badan Pusat Statistik <https://www.bps.go.id/news/2015/11/18/127/mengulik-data-suku-di-indonesia.html>

² Cipta, Samudra. 2020. "Ranggawarsita Dan Sufisme Jawa: Studi Pemikiran Bagus Burham Terhadap Budaya Islam Jawa (1823-1870)". *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 3 (2), 109-27. <https://doi.org/10.31538/almada.v3i2.596>

³ Muhammad Roqib, *Harmoni Budaya Jawa*, (Yogyakarta : Pustaka, 2007) hlm 35.

looking for good days to find out whether a marriage is good or not, looking for unlucky or unlucky days, benchmarks for building a house, for starting a business, farming, and to find out a person's character which can be seen from the day. birth and market or *weton*. The focus of this research is on the calculation of *weton* in the traditional Javanese wedding tradition which is used as a prediction or forecast for the future whether the marriage will be happy or will be a disaster, on the other hand this tradition has been around for a long time and is still being preserved today.

The tradition of calculating the *weton* in traditional Javanese marriages is incongruent between tradition and Islamic law. This happens because the *weton* calculation process in traditional Javanese wedding traditions is not permitted in Islam because it is not in accordance with Islamic law.⁴ The author also wants to know more about whether *weton* calculations can be accepted in Islamic teachings in accordance with 'Urf in jurisprudence. 'Urf in society is known as habit or custom.⁵ Apart from that, 'Urf or custom is studied in the principles of fiqh, namely *Al-'adatu muhakkamah* (custom that can be used as law).

The existence of the *weton* calculation tradition, especially in the Gumeng village community, makes the author interested in researching the practice of *weton* calculations in the village. Then what is the review of the rules of *Al-'adatu muhakkamah* in this tradition. The aim is to find out the extent of conformity between the tradition of calculating *weton* in marriage with the rules of *Al-'adatu muhakkamah*. On the other hand, many people do not clearly know the rules of fiqh and tradition.

METHODS

This study used qualitative research methods. With the field research method, the method used is descriptive, namely a research method that produces data from something written or verbally from informants to explain a phenomenon being studied.

This research was conducted in Gumeng Village, Gondang, Mojokerto. The informants for this research were religious leaders, village elders (*wong tuo*), and the people of Gumeng Village. Researchers carried out direct observations at the location by conducting interviews with informants and documenting matters related to the research.

⁴ Alkautsar, M. and Mahmudah, N. 2020. Tradisi Colongan Suku Using Banyuwangi; Telaah Kebijakan Kepolisian Resort Banyuwangi Perspektif Urf. *Al-'Adalah : Jurnal Syariah dan Hukum Islam*. 5, 1 (Jun. 2020), 63-78. DOI:<https://doi.org/10.31538/adlh.v5i1.634>

⁵ Rachmat Syafe'I, *Ilmu Ushul Fiqh*, (Bandung: CV Pustaka Setia, 2018), hlm 128.

LITERATURE REVIEW

Weton Calculation in Islam

Every Javanese person who is born must have a *weton*, *weton* means a person's birthday based on the market. The market days consist of kliwon, legi, pahing, pon, and wage consisting of 5 days and these days are then called market days. The names of market days were previously used to name a market, and that is still true today. For example, the pound market, trading activities in that market are active on days that have a pound market.

The history of the naming is taken from the names of spirits. The five spirits include Batara Legi, Batara Pahing, Batara Pon, Batara Wage, and Batara Kliwon. These five spirits are an essential part of the human soul which is the belief and knowledge of Javanese ancestors from ancient times until now.⁶

In the Javanese calendar, every name of the day, month, market, windu and prey system has a philosophical value and is closely related to each other. These values are then called *neptu*, along with the philosophical values contained in the day.

Table 1.1 Name Days and Counts

No	Name of the day	Value/ <i>Neptu</i>
1	Monday	4
2	Tuesday	3
3	Wednesday	7
4	Thursday	8
5	Friday	6
6	Saturday	9
7	Sunday	5

Table 1.2 Market Day Names and Counting

No	Name of the day	Value/ <i>Neptu</i>
1	Keliwon	8

⁶Soenandar Hadiekoesoema, *Filsafat ke-Javan Ungkapan Lambang Gaib Dalam Seni Budaya Peninggalan Leluhur Jaman Purba*, (Jakarta : Yudhagama Corporation, 1985), hlm 57.

2	Legi	5
3	Pahing	9
4	Pound	7
5	Wage	4

The majority in Indonesia are Muslims and regarding the concept of calculating *weton*, many people have different opinions, with some allowing it and others strictly prohibiting it on the grounds that this tradition has violated Islamic law. However, if we apply the *Weton* law using *urf*, to punish the tradition it will return to its original law. This is based on the rules:

لَأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ حَتَّى يَدُلُّ الدَّلِيلُ عَلَى التَّحْرِيمِ

"Basically the law is that everything is permissible, until there is an argument that forbids it."

Marriage using the *weton* count is basically an effort, prediction and hope from parents to choose a good partner and for a good life after marriage.

RESULTS AND DISCUSSION

Rule Overview *Al-'Ādah Muhakkamah* Regarding The *Weton* Calculation at Traditional Javanese Weddings

The study of culture and Islam has always been an interesting phenomenon in Indonesia, especially by highlighting the discourse of superstition, *khurofat* and *bid'ah* which are associated with culture. Indonesian Islam (especially the Javanese Islamic community) will not be free from local cultural influences. Whether Islamic values or cultural content will be more dominant, this needs to be analyzed further without ignoring social and cultural factors in the development of Islam.⁷

Islam will be interpreted as an ideology, a set of normative ideas about the nature of man and society related to a view of how the world is and should be, according to Al-Qur'an and Sunnah as the primary sources. Ideology describes the general process of producing meanings and ideas that refer to authoritative religious sources crystallized into a single meaning. Islam is an ideology based on Islam as religion (*al-dīn*) and religious thought (*al-fikr ad-dīniyy*) throughout the history of Islamic civilization and law. These starting points are

⁷ Purnama, F., & Mustika, J. (2019). The Nature Of Truth In Post-Truth Condition. *Dirosatuna: Journal of Islamic Studies*, 2(1), 1-34. Retrieved From <https://e-journal.uac.ac.id/index.php/drstn/article/view/471>

essential to understanding how islamic populist thinking and movement manifest in the contemporary era.⁸

Social factors, the development of Islam comes from methods or strategies of da'wah. Each religion has its own preaching strategy to develop their teachings. Islam entered Indonesia in an elastic way. For example, those related to symbols, the introduction of symbols or acculturating them with Javanese culture, we can see that the mosques that were built have shapes that resemble local architects from Javanese or Hindu-Buddhist cultural heritage. This means that the development of Islam in Indonesia does not move Islamic cultural symbols from the place where Islam was born (Arabic).

Cultural factors, the spread of Islam in Indonesia uses a smooth and flexible method in conveying Islamic teachings brought by the saints of Allah SW'T, familiar in Indonesia as walisongo. In what they convey, it is not wrapped in Arabic Islam, meaning that in his preaching Walisongo teaches Islamic teachings wrapped in Javanese culture. An example is the hymn composed by Sunan Kalijogo, a Javanese hymn but with an Islamic spirit.

If this tradition was contrary to Islamic values contained in the Al-Quran and hadith, it could be analyzed using the rules of ushul fiqh with the 'urf concept. We cannot justify the 'urf concept because it can be considered in the application of the law as al-'ādah al-sahihah, namely correct customs, the rules regarding al-'ādah cannot be used if: 1). Al-'ādah contradicts the Al-Quran or hadith. 2). This al-'ādah causes harm or eliminates benefits, including causing difficulties or difficulties. 3). Al-'ādah does not apply generally to Muslims, in the sense that it cannot only be done by a few people.⁹

Islam has never prohibited or opposed the traditions that exist in Javanese society, on the contrary, Islam can respect the existence of traditions in society with the principle that these traditions do not conflict with the Shari'a and are in accordance with Islamic teachings. However, if the problem is about predictions or forecasts such as those used as conditions for compatibility in marriage then this is not permitted in Islam, as follows:

1. *Weton* calculation tradition in terms of *al-adah al'am*

As with the tradition of *weton* calculations, it is used for predictions or predictions before a wedding is something that is difficult to eliminate. Because this tradition has

⁸ Purnama, Fahmy. 2019. "Islamic Discourse in The Mode of Populism". *Dirosatuna: Journal of Islamic Studies* 2 (2), 17-30. <https://e-journal.uac.ac.id/index.php/drstn/article/view/473>.

⁹ Aspandi, A. 2016. Tradisi Jujuran Perkawinan Suku Tidung Tarakan Kalimantan Utara Dalam Perspektif Maslahat. *Al-'Adalah : Jurnal Syariah dan Hukum Islam*. 1, 3 (Nov. 2016), 16-49. DOI:<https://doi.org/10.31538/adlh.v1i3.431>.

been passed down from generation to generation and is generally accepted in Javanese society and has become a habit every time a wedding is held, Javanese people feel that something is missing if they don't use the *weton* calculation. Even fanatical Javanese people consider *weton* calculations to be absolute.

Islam as *Rah}matan lil 'a>lamin* aware of this, Islam will not completely destroy or replace these traditions, but Islam will straighten out traditions that are considered to be contrary to the faith. Moreover, Islam is a religion that is tolerant and still respects the values that exist in society.¹⁰ It is appropriate for society to obey what Allah SWT has stipulated in Al-Qur'an and Hadith. Meanwhile, on the other hand, society has traditions that have long been integrated into society. Thus, the implementation of Islamic law must be in accordance with the circumstances and situations that exist in society, meaning that the principles of law do not change but the way in which it is applied must be adapted to current developments.

Islam should be able to respond wisely to the existence of traditions in society, because Islamic law is dynamic and can be applied in various situations, eras and various patterns of society. However, we still adhere to the principle of not allowing anything that has been forbidden by Allah SWT. Because the culture in Indonesia is diverse, for example in Javanese society which is clearly different from Arab society, the application of the law should also be different.¹¹

Islam is a religion that can adapt to the realities of time, space and time, but not all old problems that have become traditions or new cases that arise can be confirmed on the main basis in Islam, both from al-Qur'an and al-Hadith. There is a tradition in society that has been passed down from generation to generation and is still carried out today, although on the other hand, this tradition is not justified in Islam on the grounds that this tradition contains an element of believing in predictions or prophecies which can lead someone to polytheism.

This *weton* calculating tradition is an effort to predict the wedding whether they will be happy or have a disaster. This tradition still continues in the Gumeng village community, there are still many parents who understand this tradition. Javanese people

¹⁰ Fauzi, Achmad. 2019. "Internalisasi Nilai-Nilai Multikultural Melalui Budaya Nyama Beraya Pada Masyarakat Muslim Pegayaman". *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 2 (1), 1-21. <https://doi.org/10.31538/almada.v2i1.220>

¹¹ M. Hasbi Ash-Shiddiqy, *Falsafah Hukum Islam* (Jakarta: Bulan Bintang, 2001), hlm 359.

generally believe that happiness, disaster and good days are the power of Allah SWT, but Javanese people cannot abandon this tradition.¹²

The traditional law of calculating *weton* in Islam is permissible, but if you believe in it too deeply you will fall into polytheism, there are still differences in it. However, regarding *deviation* or differences in the views of scholars regarding the law can be seen using conditions like this then trigger some scholars to create rules of jurisprudence that can be used as a guide for making laws, one of these rules is *Al-'A>dah muhakkamah*.¹³

2. The *Weton* calculation tradition is seen from the perspective of *al-adah shobih*

In Islamic law, issues regarding custom already have their own rules which are then applied and known as the concept of custom. These customs are implemented by people who generally do not deviate from Islamic law. Furthermore, in Islamic law there are two kinds of *'adah*, namely *adah shobih* and *'adah fasid*, between Islamic law and customs in society are recognized in one Islamic legal rule or basic law, namely *Al-'A>dah muhakkamah*, meaning that customs can be used as law. In customary law, what can be used as a guideline is the *Al-'A>dah muhakkamah* rule by selecting its benefits, between traditional customs and Islamic law, whether the customs carried out by the Gumeng village community use *shobih* or *fasid* customs.

The *weton* calculation tradition is considered good because of the existence of traditional values in an effort to maintain harmony and harmony in the household. This tradition is considered a culture that upholds traditional values. So, the researcher uses the tradition of calculating the *weton* of the prospective bride and groom as a reference to the hadith, so from here the researcher reveals that the tradition of calculating the *weton* of the prospective bride and groom is a custom that is considered good by the Muslims around it, so Allah also views it as good too. However, in this case Muslims must select according to the legal rules that have been explained in the customary rules. Hadith narrated by al-Hakim from Abdullah ra. The basis of hujjah in al-Sunnah is the hadith of the Prophet Muhammad SAW which was narrated by the Hadith History of Ahmad as follows:

¹² Rahmawati, E., & Masiroh, F. (2020). Fenomena Tradisi Pantangan Pernikahan Ngalor-Ngetan. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 3(2), 241-259. <https://doi.org/10.31538/almada.v3i2.602>

¹³ Toha Andiko, *Ilmu Qawa'id Fiqhiyyah* (Yogyakarta: Teras, Cet. I, 2011) hlm 137-138.

مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ

“*What Muslims consider to be good is considered good by Allah.* (HR Ahmad)”

After seeing the process of calculating the *weton* and its use in traditional Javanese weddings, it can be concluded that this tradition does not exist in Arabia, where Islam was inherited. So the law has not been stated clearly and unequivocally in the Al-Qur'an and hadith. Thus, the use of fiqh rules, especially rules *Al-'Adu Mubakkamah* along with its provisions to explain traditional law are very related.

Based on these rules, the traditions that exist in the Gumeng village community are considered permissible in Islamic law and can even be used as a reason to enact laws if the following conditions are met:

- a. This tradition has been going on for a long time and is known by the general public
- b. This tradition can be accepted by common sense as a good tradition
- c. This tradition does not conflict with the sources of Islamic law, namely the Koran and Hadith.

However, if the tradition is contaminated with things that have clearly been determined to be haram, or the tradition is in conflict with one of the conditions above, then it is not permissible. An example is marriage *Istidha*. Islam has prohibited the tradition of jahiliyah marriage because in marriage there are elements of adultery. The element of adultery occurs when a wife is pure from menstruation, her husband will order her to go to another man to have intercourse until it is clear that she is pregnant, after which she will return to her husband. The aim of this tradition is to get better offspring (superior seeds).¹⁴ In contrast to the wedding traditions of Javanese society, especially the *weton* calculation tradition, if studied in detail it will be known that this tradition reflects Javanese cultural wisdom and contains many philosophical values.

¹⁴ Muhammad ibn Isma'il al-Bukhari, *Sahih al-Bukhari* (Damaskus: Dar ibn al-Kathir, 1993), v. 5, h. 1.

CONCLUSION

Based on the results of data analysis from information that has been obtained through research regarding the tradition of calculating *weton* in traditional Javanese weddings. So the conclusions that can be drawn are as follows:

1. The practice of calculating *wetons* carried out by the people of Gumeng Village is an endeavor or community effort which is carried out by calculating the birth *wetons* of prospective partners to predict how life will be after marriage, whether they will experience happiness or disaster which is feared will end in divorce. This tradition has been going on for a long time since their predecessors and until now people still use this tradition for the reason of preserving the traditions inherited from their elders or ancestors so that they are maintained for the next generation.
2. Perspective *Al-'A>datu Mubakkamah* in the *Weton* tradition, calculations do not conflict with the provisions of tradition and rules *Al-'A>datu Mubakkamah*. The tradition of calculating *weton* in Gumeng Village is seen from the rules *Al-'A>datu Mubakkamah* including rules that are authentic and can be applied because they meet the following conditions:
 - a. This tradition has been going on for a long time and is known by the general public.
 - b. This tradition can be accepted by common sense as a good tradition.
 - c. This tradition does not conflict with the sources of Islamic law, namely the Koran and Hadith.

The *Weton* calculation tradition is in line with the branch rules of *Al-'A>datu Mubakkamah* that is (الْعَبْرَةُ لِلْعَالِبِ الْكَثِيرُ لَا لِلْقَلِيلِ النَّادِرِ). This Tradition applies generally in the midst of society which has the power of law for them. This means that a tradition can be justified in continuing to be maintained because the tradition contains quite deep philosophy, wisdom and spiritual messages. However, if a tradition does not apply generally then the tradition cannot be used as a legal provision.

However, it does not rule out the possibility that this tradition is not included *'adah*, for example, if this tradition exists among people who do not really understand religion (lay people), they can then fall into the trap of believing the results of the *weton* calculation and make people not believe in Islam completely.

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