
The Relevance of Weton Calculation Tradition in Javanese Culture in Determining Marriage Contracts: A Sharia Perspective

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Abstract: *The purpose of this study is to reveal the calculation of weton, which is usually used as a reference in determining the date of marriage, whether or not a relationship is good, and determining a good soul mate, in the view of sharia. This research uses qualitative methods with a descriptive approach. Data was collected through literature studies to identify and analyze relevant information related to the use of weton in Javanese society and how perceptive it is in Islamic law. The results of the study concluded that marriage is the beginning of a new life that affects offspring and society. However, success in marriage does not only depend on weton alone, but communication between the two and mutual understanding and commitment to mutual trust also have an important role in the success of marriage. In Javanese wedding customs, weton calculations are usually used to determine execution decisions. However, this hadith is forbidden in Islam because it contradicts the Shari'a and can give rise to shirk, where no one can know ghoib other than Allah including sustenance, soul mate, and calamity. This research is expected to be able to add insight and make people understand the main basis of marriage, namely Islamic principles, not only about customs and cultural traditions.*

Keywords: *weton, javanese tradition, javanese calculation, javanese marriage, sharia.*

INTRODUCTION

The tradition of weton calculation in Javanese culture has been an inseparable part of Javanese life for centuries. Weton, which is a combination of birthday and market in the Javanese calendar, is often used for various purposes, including determining the wedding date. In the context of marriage, weton is considered important because it is believed to affect the fate and harmony of the household in the future. However, in this modern era, questions arise regarding the relevance and validity of this tradition, especially when viewed from the perspective of Islamic sharia. Islam, as a religion adopted by the majority of Javanese society, has its own rules and guidelines in various aspects of life, including marriage. Islamic Sharia stipulates that marriage should be based on principles consistent with religious teachings, such as sincerity of intention, equality, and responsibility [1], [2].

There are concerns that the practice of weton calculation may contradict some sharia principles. For example, if the determination of the wedding date is based more on astrological or numerological calculations than on the goodwill and readiness of the bride and groom, this could be considered incompatible with Islamic teachings that emphasize intention and deeds. In addition, there is also the issue of whether this reliance on weton traditions could lead to superstitions or unfounded beliefs, which are forbidden in Islam [3].

On the other hand, many argue that the weton tradition has important cultural and social values. It serves as a tool to strengthen family and community relationships, as well as a form of respect for ancestors and cultural heritage. Ignoring these traditions can mean ignoring cultural identities that have been passed down from generation to generation. Given the complexity and significance of the weton calculation tradition in Javanese culture, as well as the need to ensure its conformity with Islamic sharia, this research is important. This research aims to explore how the weton tradition can be integrated with Islamic sharia principles, as well as to find solutions that allow Javanese people to maintain their traditions without violating religious teachings. Thus, it is hoped that a harmonious balance point can be found between preserving cultural heritage and obeying religious rules.

Java is one of the islands that is famous for its many traditions and cultures. Even today these traditions and cultures are still maintained very strongly by some Javanese community groups. One of the traditions and cultures that is still often carried out by Javanese people today is the calculation of weton at marriage, although not all of them follow and believe in the calculation of the day of birth for the selection of good days. Javanese Hisab itself is believed to have originated from folklore or fairy tales about Aji Saka that developed among the community and were used by ancestors in starting the calculation of caka [1], [2].

In Javanese society, weton calculation is considered an important thing and must be followed before carrying out a marriage procession which is used to determine the compatibility of couples. Weton calculation is in the form of a calculation of the market birthday of the couple who will hold the wedding, which aims to find a good day for both prospective brides. This is to the philosophy of Javanese society which attaches great importance to conformity, harmony, and compatibility in life because marriages that are not based on conformity tend to end in divorce [3].

In fact, in Islamic law, marriage is considered valid if it meets the existing requirements and pillars of marriage. The condition of marriage itself is an element that must be present, but it is not the essence of the marriage. If any of these conditions are not met, the marriage is declared invalid. The pillars of marriage are essential elements that must be present in a marriage so that the marriage can be carried out consisting of the bride and groom, guardians, witnesses, ijab qabul, and marriage dowry. Therefore, if the stipulated terms and conditions have been fulfilled, then the marriage is considered valid [4].

In Islam the calculation of weton is included in the chapter adat and muamalat with the rule, that adat is one of the sources of instruction that is not mentioned in the Qur'an and Sunnah, except not to investigate Islamic Shari'a. As for muamalat, the basic principle is that everything is lawful, unless there is a proposition or nash that forbids it [5], [6].

The study of weton calculations has been studied by several observers and researchers who link weton calculations with the prohibition of marriage or from an Islamic point of view. As a Muslim society with noble morals, it is necessary to respect existing traditions and cultures, while ensuring that marriage decisions are by applicable Islamic principles and shari'a. If there are traditions that contradict and violate Islamic Shari'a, then decisions should be taken wisely according to religious rules and regulations.

Based on the description above, the researcher wants to continue the study of weton calculations from the Islamic perspective. In general, this research wants to answer

how the phenomenon of weton calculation in Javanese marriage tradition when viewed from an Islamic perspective. This research aims to study religious understandings of the use of weton in the context of marriage, and whether there is a conflict between cultural traditions and Islamic teachings in the way weton is calculated. In addition, this research also examines whether some alternatives or methods can be used to integrate weton traditions with Islamic religious values.

METHODOLOGY

This study uses qualitative methods that seek to emphasize analysis on deductive and inductive inference processes as well as descriptions of weton tradition phenomenon analysis according to Islamic law that applies to library research [7], [8].

This research method used to explore the relevance of weton calculation tradition in Javanese culture in determining marriage contracts from a sharia perspective is a descriptive qualitative method. This research will involve collecting data through in-depth interviews with Javanese community leaders who are experts in the weton calculation tradition, as well as ulama or sharia experts who have a deep understanding of Islamic law. In addition, literature studies will be conducted on written sources both in terms of Javanese culture and sharia law to get a comprehensive picture. The collected data will be analyzed using thematic analysis techniques to identify patterns that show how weton calculations are viewed in cultural and sharia contexts. The results of this study are expected to provide insight into the extent to which the weton calculation tradition is still relevant and acceptable in marriage practices that comply with sharia [7], [8].

Table 1. Table Label

No	Types of research	Model and Description
1	Research Methods	Qualitative
2	Types of Research	study book
3	Nature of Research	Qualitative Description
4	Approach	Data Analysis

RESULTS AND DISCUSSION

Definition of Marriage

According to the Qur'an and Hadith, marriage comes from the words "an-nikah" and "az-ziwaj" which means through, stepping on, walking on top, climbing, and having intercourse. Marriage also derives from "adh-dhammu" which means to unite, gather, and be friendly. Marriage also comes from the word "al-jam'u" which means to gather or gather [9].

According to the big dictionary, the definition of marriage is a marriage bond (contract) carried out by the provisions of law and religious teachings. Marriage is one of the basic elements in the perfect life of society, as well as the inner bond between a man and a woman as husband and wife. Marriage is also a gateway to family life that influences offspring and community life. A strong and good family is an important condition for the welfare of society and the happiness of mankind in general [10], [11].

Islam has given guidance to its adherents who will enter the marriage stage along with its procedures and rules. Islam teaches that marriage is something holy, good, and noble. Marriage becomes the bulwark that keeps man from falling into the valley of sin caused by unbridled lust [12], [13].

According to K. Wantjik Saleh, marriage is not just an inner or born bond, but marriage is a bond of birth and mind, where the external bond expresses the occurrence of things formally, while mentally reveals the occurrence of things that are not formal

or cannot be seen. These two things are the main foundation of marriage. According to Wirjono P marriage is a rule to control the marriage, which by that rule can define the meaning of a marriage [14].

According to Shafi'i madzhab scholars, the meaning of marriage is divided between haqiqi and majaz, haqiqi the meaning of marriage is contract, and majaz means intercourse. According to the scholars of the Shafi'i madhhab, the meaning is divided into haqiqi and majaz, haqiqi the meaning of marriage is contract, and majaz is intercourse. According to fiqh, marriage is one of the most important basic principles of life in association or perfect society in other languages is perfect interpersonal relationships or one of the most basic principles of life in society. Sayyid Sabiq argues that marriage is included in the sunnatullah, this not only applies to humans but also applies to animals and plants. Marriage is the path chosen by Allah subhanahu wata'alaah so that humans, animals, and plants can preserve their offspring. Whereas according to Islamic law, marriage is a marriage contract that is mitsaqon ghalidzaa, meaning that the contract is very strong to obey the commandments of Allah subhanu wata'alaah, and carrying it out is considered as worship because marriage is sunnatullah, Marriage also aims to create a life in a household that is sakinah, mawaddah, wa Rahmah [15]–[17]

According to Law No. 1 of 1947, marriage is an outward and mental bond between a man and a woman as husband and wife, to build a happy and eternal home based on the One and Only Godhead. From a sociological perspective, the meaning of marriage is a process of exchange between rights and obligations and between rewards and losses that occur between married couples. Therefore, marriage is a process of integration between two individuals who have different socio-cultural backgrounds, as well as different wants and needs, so the process of marriage must always be discussed and agreed upon together [18].

The legal requirement of marriage is a condition that must be fulfilled so that the marriage performed can be said to be valid and recognized by law so that the rights and obligations related to marriage can apply. For this reason, marriage is declared valid if it meets the following two conditions, namely, first, the woman married is a lawful woman to be used as a wife. Second, some witnesses saw the procession of his marriage contract. So if these two conditions have been fulfilled, then the marriage performed has been declared valid and officially registered by law.

In the book Family Law in Indonesia Ahmad Rafiq in it written the terms and pillars of marriage, namely:

1. There are prospective husbands and prospective wives who have reached puberty.
2. There is approval from both brides-to-be.
3. There is a marriage guardian for the bride-to-be.
4. There are two fair Muslim male witnesses.
5. There is a dowry (dowry) given by the groom to the bride.
6. Adanya ijab qabul [19].

In Article 1 chapter 1 of Law No. 1 of 1974, it is stated that "Marriage is an inner birth bond between a man and a woman as husband and wife to form a happy and eternal family based on the One and Only Godhead." From the various understandings above, it can be concluded that marriage is a contract or bond to legalize sex relations between men and women to realize the happiness of family life which is filled with a sense of tranquillity and affection in a way that Allah Subhanahu wata'alaah recognizes. Marriage is an act that can be done, but when viewed from the side of its implementation, marriage can cause different laws, namely marriage can be mubah, sunnah, obligatory, haram, and makruh. However, according to the jumhur ulama, the basic law of a marriage is the sunnah, while according to the zhahiri madhhab marriage becomes obligatory for some, sunnah for others, and mubah for others [20]–[23].

How to Calculate Weton

Weton is the day of birth according to the market day. Market day is Javanese day which consists of 5 days, namely Kliwon, Legi, Pahing, Pon, and Wage. Named market Day because in the past these names were used as names to determine the opening of the market for traders so that on that day a market will visit many traders to sell their wares, so many buyers visit and shop at the market. When looking at the ancestors in ancient times, the mention of the name of the 5 days of the market was lifted from the name of 5 spirits. The names of these spirits include Batara Legi, Batara Paing, Batara Pon, Batara Wage, and Batara Kliwon. These five spirits are the main part of the human soul which has become a knowledge and belief of Javanese ancestors since ancient times until today [24], [25].

Overview of weton count and Javanese wedding customs as a calculation in finding a good day for the wedding. The number of weton can be known from the day of birth and the market written by their respective parents. In the Javanese calculation method, there is a very basic picture that is suitable or adjusting, such as padlocks and keys, as well as the bridegroom and bride-to-be. In determining a good birthday to carry out a marriage, some things must be known in advance, namely the day and market of the bride and groom when he is born. Likewise, when determining a wedding, most Javanese people are basic on 7 days (Monday-Sunday) and the market is 5. The market has its pattern in determining the day and market. These days markets influence behavior on a person's nature [26].

Each weton has its advantages and disadvantages, such as someone born on Wednesday usually has a trustworthy and sociable character, but he has a doubtful nature in determining things in his life. Weton dino and markets are usually used in various needs or interests of society, such as being used to know and understand human nature, and are widely used to determine matters related to marriage, such as calculating birth rates to determine the direction of a soul mate, and determining the sustenance to be obtained [27]–[29].

Javanese people are very careful in carrying out various activities, including planning weddings. They pay close attention to every detail and try to avoid any unwanted obstacles. Javanese people pay great attention to weton or the calculation of the right day to hold a wedding, as well as the month that is considered good or forbidden for any purpose. They believe that choosing the right time will bring luck and avoid problems or obstacles in carrying out these activities. For this reason, they carefully consider these factors to achieve success and success in marriage and other activities [30], [31].

Most Javanese people when they want to carry out marriage are still concentrated using weton calculations. If they don't understand weton calculations, they will ask people who understand weton calculations.

Table 2. Neptu Dhino and Neptu Market

No.	Dhino (day)	Neptu (Value)	Market Day	Neptu (Value)
1.	Monday	4	Legi	5
2.	Tuesday	3	Pahing	9
3.	Wednesday	7	Pon	7
4.	Thursday	8	Wage	4
5.	Friday	6	Kliwon	8
6.	Saturday	9		
7.	Sunday	5		

In the calculation of Java using neptu days, that is, Sunday's neptu is 5, Monday's neptu is 4, Tuesday's neptu is 3, Wednesday's neptu is 7, Thursday's neptu is 8, Friday's neptu is 6, and Saturday's neptu is 9. While the market neptu, that is, neptu kliwon is 8, neptu legi is 5, neptu pahing is 9, neptu pound is 7, and neptu wage is 4. This calculation is one of the principles of Javanese society in the lives of others, individuals, nature preservation, and obeying customary rules that still apply in the environment. Today's society is not as extreme as it used to be, if the weton calculation between a man and a woman is not suitable and appropriate, then both parties should not continue the marriage and must find a suitable partner. Weton's calculation is a form of review of whether they will continue the marriage or not. So it can be understood that everything depends on the family of each prospective spouse [32].

Table 3. The Meaning of the Results of the Weton Count of Both Couples

Numbers	Result	Numbers	Result
1	Pegat	19	Jodoh
2	Queen	20	Topo
3	mate	21	Tinari
4	Topo	22	Padu
5	Tinari	23	Sujanan
6	Padu	24	Pesthi
7	Sujanan	25	Pegat
8	Pesthi	26	Ratu
9	Pegat	27	Jodoh
10	Ratu	28	Topo
11	mate	29	Tinari
12	Topo	30	Padu
13	Tinari	31	Sujanan
14	Padu	32	Pesthi
15	Sujanan	33	Pegat
16	Pesthi	34	Ratu
17	Pegat	35	Jodoh
18	Ratu	36	Topo

The Symbolic Meanings of Pesthi, Pegat, Ratu, Sujanan, Jodoh, Topo, Tinari, and Padu are as follows:

1. Pesthi, that is, the couple can create a harmonious and peaceful household until they are old, although there are few problems, but will not disturb their harmony.
2. Pegat, that is, the couple will encounter many problems in their household, and lead to divorce.
3. The Queen, i.e. The couple is a figure respected by their neighbors and those around them. This couple is also very suitable and matched, so many people are jealous of their harmony.
4. Sujanan, that is, the couple will often encounter problems about infidelity between the two or one of the two.

5. Solid, that is, the couple will often experience quarrels in any case, although often quarrel, not to the point of divorce.
6. Mate, that is, the couple is indeed very suitable and matched, they can understand and accept each other's shortcomings and advantages. Their household will be smooth and get along well until old age.
7. Tinari, that is, the couple will lead a household that is filled with happiness has good conditions and sufficiency, and is easy to find sustenance.
8. Topo, i.e. The couple will encounter many problems at the beginning but lead to enjoyment [33].

How to use the number seven can be by adding the neptu of the two prospective brides and then calculating with five mates, because it is feared that it will fall on the predictions of Satriya nyandang wirang, Bumi kapetak, and Lebu blowing in the wind. Because the prophecy has a bad meaning [34].

Table 4. Examples in the Use of Matchmaking

No.	Dhino (Day)	Pasaran	Sum	
1. Budi	Saturday (9)	Pahing (9)	18	Saturday (9) + Pahing (9) = 18 Monday (4) + Wage (4) = 8 $18 + 8 = 26 : 2 = 13$
2. Wati	Monday (4)	Wage (4)	8	

There is a couple named Budi and Wati. Budi was born on Saturday pahing, and Wati was born on Monday Wage, neptu from Saturday is 9, and neptu pahing is 9. While Monday's neptu is 4, and the wage neptu is 4, then the bride's second neptu is added $9+9+4+4=26$, then the neptu is divided in half $26:2=13$. So the number 13 will result in Tinari, which means that if they are united, Budi and Wati will lead a life filled with happiness and have a good and sufficient financial condition.



Figure 1. Java Calculation Model. Source: Author's Creations

Budi was born on Saturday Pahing which if added $9+9$ is 18, then Wati was born on Monday wage which if added $4+4$ is 8, so their weton they are $18+8$ is 26. To find out their weton prediction that is by the result of the addition divided by 10 or 7, and the rest should not be more than 7, then from the result of the sum, which is 26 divided by 10 there is no remainder, then divided by 7, then the calculation of $26:7$ is 3.7 rounded to 4, then the rest is

4. This means that Budi and Wati's weton prophecy is the Sinabaya Well which means a couple who is often imitated, so it is not surprising that their home life is a place to gain knowledge, besides that couples who have the Sinaba Well prophecy are also helpers of others. So the day is suitable for them to hold the wedding of Budi and Wati on Tuesday Pahing on the 29th of the month of Shawwal.

The following is the explanation of Weton's forecast:

1. Wasesa Segara, which is a couple who is predicted to be a low-profile figure, good in their character, this couple is also forgiving, and authoritative and has a broad outlook on life in their marriage, so they are predicted to always get along well.
2. Tunggak Semi, which is a couple who are predicted to be easy to find sustenance and usually they will be blessed with many children, but on the other hand, they will easily fall ill.
3. Satria Wibawa, a couple who is predicted to live abundantly.
4. Sinaba Well is a couple who is predicted to make their household a place to gain knowledge and can also be a helper for others.
5. Satria Wirang, a couple who is predicted to experience hardship and financial shortage. One attempt to reject this prophecy is to perform selamatan which is done by slaughtering chickens.
6. Bumi Kepetak is a couple who are predicted to be close but diligent in working, their household is also strong when facing difficulties, and they also live well but this couple is far from socializing.
7. Lebu Blow the Wind, that is, the predicted couple will often get into trouble, and all their dreams will be difficult to realize and their lives become uncertain.

The days that should not be used to hold a wedding are cuplak day which is the day when the baby's umbilical cord breaks, Na'ah year which is a bad day, Tali wangke which is a day that is declared good for binding all kinds of objects related to inanimate objects, Na'as Nabi, Tragal date, Na'as dhino, and Blank date which is on Tuesday wage, Wednesday Wage, Thursday Pon, Saturday Kliwon, and Sunday Pahing.

Table 5. Abstinence

Ulan (Month)	Tali Wangke	Na'as Nabi	Tragal	Na'as Dhino
Sura (7)	79	9-5	7-17 (27)	9,5
Sapar (2)	87	9-5	2-12 (22)	9,5
Mulud (3)	64	4-3	3-13 (23)	4,3
B.Mulud (5)	98	4-3	5-15 (25)	4,3
Jawal (6)	48	4-3	6-16 (26)	4,3
Jakir (1)	35	7-8	1-11 (21)	7,8
Rejeb (2)	79	7-8	2-12 (22)	7,8
Ruwah (4)	87	7-8	4-14 (24)	7,8
Poso (5)	64	6-	5-15 (25)	6
Sawal (7)	78	6-	7-17 (27)	6

Selo (1)	48	6-	1-11 (21)	6
Besar (3)	35	9-5	3-13 (23)	9,5

If Budi and Wati have a bad day or get a bad day, then they must use paringgah which means fulfilling the existing requirements according to the birthdays of the two brides-to-be, such as Sunday with sweet potatoes, Monday with flowers, Tuesday with fire, Wednesday with leaves, Thursday with fans, Friday with water, and Saturday with whips. If with this restriction still do not find a good day, then usually people wait until the next month or until the next year, but if they want to get married and have not found a good day then get married first and then the dianyar-anyari or tajaddud marriage when both candidates have found a good day [35].

The Law of the Weton Tradition in Marriage

In the context of social understanding, weton calculation in marriage can be understood as the desire of parents or people who are responsible for choosing the best partner for their children. The great impetus behind this custom is often based on the hope that their children's married life can run harmoniously and bring pleasure and prosperity to their children. It is also part of participating in the family so that their child's marriage is successful and happy [36].

Weton is considered a good tradition because weton is an anticipation of the community so that after undergoing the household ark the couple is kept away from negative things. This kind of warning is developed amid society, even though the Prophet Sallallahu 'alaihi wa sallam once said, which means: "Whoever resembles a people, then he belongs to them (those people)." (HR. Abu Dawud). A good Muslim will certainly refer to what has been guided by Allah and His Messenger, he will try to keep away all forms of traditions from the relics of ancestors who have been passed down from generation to generation that are not in harmony with the guidance of the Prophet Sallallahu 'alaihi wa Sallam [37].

But keep in mind that weton is only one aspect of choosing a partner, and the success of a marriage does not only depend on weton factors, but good communication, mutual understanding, harmony of values, strong commitment, and joint efforts between both parties also play an important role in a happy and successful marriage in this world and in the hereafter, which aims to ensure the harmony of religious life and build a spiritually strong family. In addition, the values respected in Islam such as love, compassion, mutual understanding, and devotion, become top priorities in choosing a life partner. The moral aspect is also very important in this regard because it is the foundation of a just, honest, and responsible marriage.[38].

A person who has implemented weton in his marriage has violated the principles of Islam that have governed daily life because he uses weton as the only determining factor in his marriage and he ignores the compatibility of religion, morality, and values in Islam. Even though Allah Subhanahu wata'ala is explained in the verse of the Qur'an, where Allah explains how a person's destiny has been recorded in the record book of each individual, and in it there is a mention of a soul mate, death, and sustenance. Allah Subhanahu wata'ala said in surah Ar-Ra'd verse 11:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ ۚ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ مِن وَّالٍ

It means: "For man, there are angels who always follow him in turn, before and behind him, they guard him at the command of God. Indeed, God does not change the situation of a people so that they change the situation that exists in themselves. and if God wills evil

against a people, then no one can resist it, and there was no protector for them but him." (QS. Ar-Rad:11).

Before carrying out a wedding, there is a common problem, namely that there are still people who believe and practice weton calculations as a basis for holding a wedding and setting a wedding date. In Islamic law such unions and marriages do not apply, because considerations when begging weton often result inversely when starting a family, and also vice versa someone who marries without using weton counts does not necessarily lead a life that is not harmonious.

The calculation of weton should not be done, because it is contrary to the provisions of the Shari'a also weton does not affect the validity or absence of a marriage, and weton should not be used as a postulate of a law, because if the community believes it as a prophecy about things that will not necessarily happen in the future, then this can lead to polytheism or the act of associating Allah Subhanahu wata'alaah [39].

The use of weton calculations in measuring the suitability of a bride can be categorized as a prophecy, because man does not know what will happen to him, and only God knows it. As Allah explains in his words in Surah An-Naml verse 65, namely:

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

Meaning: Say: "No one in heaven and on earth knows the unseen, except God", and they do not know when they will be resurrected." (QS. An-Naml:65)

In Weton's calculations, it is also mentioned the depiction of the sustenance of human life after marriage, including they will get good results and some will get less good results. This is proven to contradict the word of Allah in Sura An-Nahl verse 72, which explains that Allah Subhanahu wata'alaah will bring sustenance from various good gifts and by the life of anyone who performs marriage. While in Weton's calculations, not everyone who marries will get good sustenance, in property and offspring.

It is also mentioned in Weton's calculations that disasters, as well as the fate of a person in his life after marriage can also be predicted to determine their destiny in the future. There is also a refutation in the Qur'an in Sura At-Taghabun verse 11, in which it explains that no calamity will happen to a person except by Allah's permission. As mentioned in His Word:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ١١

It means: "No calamity befalls a man except with Allah's permission, and whoever has faith in Allah will surely instruct his heart. And Allah knows all things." (QS. At-Taghabun:11).

So it can be concluded from the explanation above, that the tradition of determining the compatibility of couples through weton calculations is not allowed, because it is contrary to Islamic shari'a [40].

CONCLUSION

KBBI defines "nikah" as a marriage bond carried out by law and religion. Marriage is a basic principle of life that provides the foundation for families and offspring. Islam encourages marriage and views it as a holy and noble worship to protect people from sin. The Shafi'i madhhab defines marriage into two parts, namely haqiqi as a contract, and majaz as sexual intercourse, while the Hanafi madhhab has the opposite view. Marriage includes sunnatullah, which does not only apply to humans but also applies to animals and plants so that they can maintain their offspring. The validity of a marriage is determined by two conditions, namely, the woman married must be lawful, and there must be witnesses in the marriage contract. The conditions and pillars of marriage include, the presence of a

prospective husband and prospective wife who are old enough and agree to the marriage, the marriage guardian for the bride-to-be consists of two fair Muslim male witnesses, there is a dowry, and *ijab qabul*. In general, the law of marriage is *sunnah*, but it can be *mubah*, obligatory, *haram*, or *makruh*, depending on various factors. *Weton* is the day of birth based on market day, which consists of 5 days, namely, *wage*, *pahing*, *pon*, *kliwon*, and *legi*. Market days are used for various needs or interests of society, including in determining human nature or character and matters related to marriage to determine the direction of a soul mate, compatibility of couples, and sustenance to be obtained. Most Javanese people still use *weton* calculations when getting married to predict the characteristics and future of couples, and they are very careful in it to avoid obstacles or problems and can bring good luck. *Neptu* day and *neptu* market are used in this calculation, which results in different meanings for each combination. The way to calculate *weton* is to add up the *neptu* of the two brides and divide by a certain number. Days that should not be used for marriage include *Cuplak* day, *Na'as* year, *Tali wangke*, *Na'as nabi*, *Date tragal*, *Na'as dino*, and *Date blank*. For some people, the *weton* tradition is considered good, but *weton* calculations should not be used because they contradict the provisions of the *Shari'a* and can cause polytheism or association with Allah, because humans do not know the unseen, and only Allah knows what will happen in the future. Even the *Qur'an* has explained that a person's destiny, including his soul mate and sustenance, was written down even before man himself was born. A devout Muslim should follow the guidance of Allah and His Messenger, and not blindly follow ancestral traditions that contradict Islamic principles.

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Author Contribution

All authors contributed equally to the main contributors to the study, all authors read and approved the final research, and all authors stated no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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