

DETERMINING THE AUSPICIOUS DAY OF A MARRIAGE CEREMONY USING “TITEN SCIENCE”: AN ‘URF PERSPECTIVE IN JEMBER

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Abstract

This study aims to examine the tradition of determining the auspicious day before a marriage contract using titen science from the perspective of ‘urf in Andongsari Village, Ambulu Sub-district, Jember Regency. Ilmu titen, as part of Javanese customs, is a method based on custom and observation of past events (niteni), which is used to determine the right time for important events such as marriage. This research uses empirical legal method with legal sociology approach and conceptual approach. Data were obtained through interview, observation, and documentation techniques, with primary and secondary sources. The results show that although this tradition is highly upheld by the local community, the practice of determining a good day does not contradict the provisions of Islamic law. The pillars and conditions of marriage are still fulfilled, so this tradition can be seen as part of an effort to preserve Javanese cultural customs that are harmonious with Islamic teachings. The implications of this research show that the implementation of titen science not only helps maintain local wisdom, but also strengthens social and cultural harmony in the Andongsari Village community, which is predominantly Muslim.

Keywords: *The Auspicious day, marriage ceremony, titen science, ‘urf.*

Abstrak

Penelitian ini bertujuan untuk mengkaji tradisi penentuan hari baik menjelang akad nikah menggunakan ilmu titen dalam perspektif ‘urf di Desa Andongsari, Kecamatan Ambulu, Kabupaten Jember. Ilmu titen, sebagai bagian dari adat masyarakat Jawa, adalah metode yang berdasarkan kebiasaan dan pengamatan atas kejadian-kejadian masa lalu (niteni), yang digunakan untuk menentukan waktu yang tepat bagi peristiwa penting seperti pernikahan. Penelitian ini menggunakan metode hukum empiris dengan pendekatan sosiologi hukum dan pendekatan konseptual. Data diperoleh melalui teknik wawancara, observasi, dan dokumentasi, dengan sumber primer dan sekunder. Hasil penelitian menunjukkan bahwa meskipun tradisi ini sangat dijunjung tinggi oleh masyarakat setempat, praktik penentuan hari baik tidak bertentangan dengan ketentuan-ketentuan syariat Islam. Rukun dan syarat pernikahan tetap dipenuhi, sehingga tradisi ini dapat dilihat sebagai bagian dari usaha melestarikan adat budaya Jawa yang harmonis dengan ajaran Islam. Implikasi dari penelitian ini menunjukkan bahwa pelaksanaan ilmu titen tidak hanya membantu menjaga kearifan lokal,

tetapi juga memperkuat kerukunan sosial dan budaya di masyarakat Desa Andongsari yang mayoritas beragama Islam.

Kata kunci: *Hari baik, upacara pernikahan, ilmu titen, 'urf.*

INTRODUCTION

The tradition of determining an auspicious day before the marriage contract using titen science remains a significant practice among the Javanese Muslim community, particularly in Jember Regency. Titen is a system of knowledge derived from the empirical observations of the ancestors regarding the patterns of life and nature.¹ One of the main elements of titen is weton, which refers to the calculation of a person's birth day based on a combination of the Masehi calendar and the Javanese market days (Kliwon, Legi, Pahing, Pon, and Wage).² This practice originates from the Javanese calendar, which was developed by Sultan Agung of the Mataram Islamic Kingdom as part of spreading Islam through local culture.³ However, from the perspective of Islamic law, this practice does not have a clear legal foundation (shar'i). As explained by Al-Shatibi in *Al-I'tiṣām*, introducing new conditions or rulings in religious matters without textual evidence from the Qur'an or Hadith may be classified as bid'ah (innovation).⁴ Thus, while culturally valuable, the use of weton in determining the wedding day raises questions about its conformity with Islamic teachings.

This study is conducted in Andongsari Village, Ambulu Subdistrict, Jember Regency, which represents the practice of the Javanese Muslim community in the area. Several studies have examined the relationship between 'urf (customary practices) and Islamic law in Javanese marriage traditions. Meidina (2021) explores the tradition of determining auspicious days from an 'urf perspective, emphasizing the legitimacy of cultural practices.⁵ Aula & Azizah (2022) analyze the implementation of weton calculations as part of Javanese customs.⁶ Meanwhile, researchers like Rohma et al. and Permadi caution against excessive reliance on such practices, as they may lead to superstitions or even shirk.⁷ Rahmawati et al. (2023) also note the belief in inauspicious days, particularly during the month of Muharram.⁸ This research has novelty value because it specifically examines customary practices in the Andongsari Village community, a

¹ Waryunah Irmawati, "Symbolic Meaning Of Javanese Bridal Siraman Ceremony," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 2 (2013): 309–29, <https://doi.org/10.21580/ws.2013.21.2.247>.

² Andika Simamora et al., "Analysis of the Form and Meaning of Weton Calculation in the Javanese Traditional Wedding Tradition of Ngingit Tumpang Village Community (Anthropolinguistic Study)," *Jurnal Budaya Brawijaya* 3, no. 1 (2022): 44–54, <https://jurnalbudaya.ub.ac.id/index.php/jbb/article/view/44>.

³ Ainun Haerda Diandini, Ahmad Mujib, and Choeroni Choeroni, "Acculturation of Islam and Javanese Culture during the Reign of Sultan Agung in the Islamic Mataram Kingdom," *Prosiding Konstelasi Ilmiah Mahasiswa Unissula (KIMU) Klaster Humanoira*, 2022.

⁴ Al-Shatibi, *Al-I'tiṣām : Buku Induk Pembahasan Bid'ah Dan Sunnah (Terjemahan)* (Jakarta: Pustaka Azzam, 2006), 3.

⁵ Mohamad Falih and Ahmad Rezy Meidina, "The Tradition of Determining the Good Day in Marriage from the Perspective of 'Urf," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 5, no. 3 (April 3, 2023): 932–46, <https://doi.org/10.47467/as.v5i3.3565>.

⁶ Khodijah Nurul Aula and Aisyatul Azizah, "A Review of the Meaning and Implementation of Weton Selection Custom in Marriage from the Perspective of 'Urf," *Fakta: Forum Aktual Ahwal Al-Syakhshiyah* 1, no. 2 (August 17, 2023): 58–70, <https://doi.org/10.28926/fakta.v1i2.1347>.

⁷ Riska Nikmatul Rohmah, Wahyu Saputra, and Tia Abna, "The Practice of Ruwatan in the Marriage of an Only Child Bride Perspective of 'Urf," *Jurnal Antologi Hukum*, 2022, <https://doi.org/10.21154/antologihukum.v2i1.1193>.

⁸ Rahmawati Rahmawati et al., "A Inauspicious Month in Javanese Wedding Tradition in Luwu Utara, South Sulawesi: Perspective of Islamic Law," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 7, no. 2 (April 30, 2024): 225, <https://doi.org/10.30659/jua.v7i2.36725>.

unique community because the majority of the population (around 97% based on village data)⁹ is Muslim while still maintaining strong Javanese customary traditions, and critically examining *titen* as a form of *‘urf* that may be classified as either *ṣaḥīḥ* (legitimate) or *fāsid* (invalid). The theory of *Receptio in Complexu*, which explains the interaction between customary law and religious law, has yet to be fully applied in this context.

This study aims to explore the tradition of determining auspicious days for marriage from the perspective of *‘urf* in Islamic law, specifically to assess whether the practice of *titen* and *weton* calculations fall within acceptable customary practices (*‘urf ṣaḥīḥ*) or conflict with Islamic law (*‘urf fāsid*). The research questions addressed in this study are: (1) How is the practice of determining an auspicious day using *titen* science carried out in Andongsari Village before the marriage contract? (2) How is *‘urf* perspective applied to the practice of *titen* and its impact on the community of Andongsari Village in determining an auspicious day?

This research is important both academically and practically. In communities like Andongsari Village, part of Jember Regency, where strong cultural traditions persist, understanding the compatibility between local customs and Islamic law is crucial. The findings of this study are expected to contribute to the academic discourse on the integration of Islamic law and local customs, particularly in Indonesia. Furthermore, this article offers practical recommendations for preserving traditions without neglecting Islamic teachings.

METHOD

This article study uses the type of empirical legal research; this empirical legal research will be analyzed descriptively, meaning it will provide a description based on real data collected from the field,¹⁰ particularly from the community of Andongsari Village, Ambulu Sub-district, Jember Regency. The focus is on how the tradition of determining auspicious days using *ilmu titen* is practiced and perceived by the Muslim community. This article study applies a legal sociology approach, which examines law in its social context, specifically how Islamic law interacts with local customary practices. It also uses a conceptual approach to analyze the concept of *‘urf* within Islamic legal theory.¹¹ The data sources consist of primary data, obtained through interviews with local religious leaders, community elders, and residents who practice the tradition, as well as observations of traditional wedding preparations. Secondary data include books, legal documents, and previous research related to *‘urf*, *ilmu titen*, and Javanese customary law. Data collection techniques include interviews, observation, and documentation. The data analysis process involves collecting empirical data, processing it thematically, presenting it in a structured manner, and drawing conclusions based on the findings related to the implementation and religious assessment of the *ilmu titen* tradition in the context of Islamic law.

RESULTS AND DISCUSSION

- A. Implementation of Determining the Good Day in Using *Titen* Science Ahead of the Marriage Contract in the Andongsari Village Community in Jember.
 1. The *Titen* Science

Andongsari Village has a variety of cultures, customs and traditions, one of which is a legacy of *kejawen* traditions and customs from the early days of Andongsari Village

⁹ “Andongsari Village Documents, ‘Village Profile Data,’ 5 February 2024,” n.d.

¹⁰ Muhaimin, *Legal Research Methods* (Mataram: Mataram University Perss, 2020), 80.

¹¹ Muhaimin, *Legal Research Methods*, 81 .

which is still being carried out and preserved by its people, namely the tradition of determining a good day using the science of *titen* in a marriage contract which is one of a series of traditional marriage ceremonies that exist and have been passed down from generation to generation and are still being carried out and preserved by Javanese people in Andongsari Village. Determining the auspicious day of marriage is a sacred matter according to the Kejawan community. The science of *titen* or can be called the science of reading situations is not included in the science of divination but knowledge gained through the experience and life research of the ancestors of antiquity.¹² *Titen* science is a science based on habits that have been done repeatedly, then researched, recorded and practiced. *Titen* knowledge is obtained from the results of research and experience by the ancestors, which were then realized in a *primbon*. *Titen* knowledge is usually referred to by Javanese people as *niteni* or remembering events or experiences that have occurred repeatedly. In ancient times, in order to obtain the knowledge of *titen* which was realized in a book or *primbon*, the Javanese people used to do fasting or *tirakat*.¹³

Titen science is known to be more complex because it covers all aspects. It involves predicting good days and avoiding bad days. This is in line with the opinions of two figures in Andongsari Village, namely Mr. Ponijan as a traditional leader and Mr. Solikin as a religious leader, according to both of them regarding the science of *titen*, namely that if you use the traditional method, you can use a count, you can count *weton* and that includes a *niteni* count, in the past, if there was an event, you marked or *minuteseni* the event. So, for example, in a marriage that uses custom, it is related to the events that are *dititeni*, for example, later when holding a wedding on the day that is *dititeni* it has bad consequences and the day is used again it will also be a bad event, the *niteni* referred to by the community here avoids the days that are *dititeni* (marked) first which can result in bad events or bad days (bad luck).¹⁴

2. History of *Titen* Science

One of the sciences in *titen* science is *weton* or day of birth. Calculating *weton* to determine this good day has become a habit and is done repeatedly by the community. And it must be done carefully and carefully in doing this *weton* calculation.¹⁵ *Weton* is a Javanese word created from the word *wetu*, which means to come out or be born. Then it is given the affix -an, so that what was originally an adjective turns into a noun.¹⁶ Therefore, *weton* is the day of birth. This *weton* will then be calculated, the calculation is using the sum of the day of birth along with a person's market day. Birthdays such as Monday, Tuesday, Wednesday, and so on. While market days are *Kliwon*, *Legi*, *Pahing*, *Pon*, *Wage*.¹⁷

The history of *Titen* Science is related to the formation of the Javanese calendar, which was adopted from the Muslim lunar calendar by Sultan Agung.¹⁸ This is also in line with what was conveyed by Mr. Ponijan as a traditional leader, according to him the

¹² Irmawati, "Symbolic Meaning Of Javanese Bridal Siraman Ceremony."

¹³ Irmawati.

¹⁴ "Ponijan, Solikin Interviewed by the Author, Andongsari Jember, June 05 and July 2024," n.d.

¹⁵ Irmawati, "Makna Simbolik Upacara Siraman Pengantin Adat Jawa," 315-316.

¹⁶ Dwi Arini Zubaidah, "Penentuan Kesepadanan Pasangan Pernikahan Berdasarkan Perhitungan Weton," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 2, no. 2 SE-Articles (December 12, 2019): 207-23, <https://doi.org/10.24090/volksgeist.v2i2.2907>.

¹⁷ Simamora et al., "Analysis of the Form and Meaning of Weton Calculation in the Javanese Traditional Wedding Tradition of Ngingit Tumpang Village Community (Anthropolinguistic Study)," 45.

¹⁸ Simamora et al., 40.

Javanese calendar is interrelated with the Islamic calendar brought by Sultan Agung as a medium of preaching to the people in his kingdom.¹⁹ In the calculation of weton in the science of *titen* used by Javanese people in determining the good day for the implementation of the marriage comes from the Javanese calendar. The Javanese calendar was born during the Islamic Mataram Kingdom in 1633 AD or 1043 Hijri, which was initiated by Sultan Agung with the aim of preaching Islam through Javanese culture.²⁰ The Javanese calendar was formed by Sultan Agung by adopting the Hijri calendar in Islam, therefore the Javanese calendar has a connection with the provisions in the teachings of Islam, which the Javanese calendar that we see until now is still used is very related to the provisions of Islam and is even still held firmly by Javanese people who are also Muslims in various regions spread across the island of Java.²¹ In addition, during the time of Sultan Agung, a book of *surya alam* was made which aims to guide the Javanese community in the Islamic Mataram Kingdom in the implementation of Islamic customs and laws, for example in matters of inheritance and marriage.²² From this, as the context of the research raised in this study, it can be seen that it is not surprising that the implementation of traditional marriages in Javanese communities that are still firmly held by Javanese communities has a relationship with the provisions of Islamic teachings, namely in terms of determining a good day in the marriage contract in a series of Javanese traditional marriage ceremonies.

The combination of the Islamic calendar and the Javanese calendar, which when viewed from its history the combination of the Islamic calendar and the Javanese calendar originated from the goal of Sultan Agung, the leader of the Islamic Mataram kingdom to preach the teachings of Islam among his people who at that time were still patterned after Hindu-Buddhist teachings.²³ With the creation of the Javanese calendar, it is the initial form of a process of cultural acculturation, as well as the application of Islamic teachings in Javanese society which until now has been felt by Javanese people in various regions, which is one example of the implications of acculturation between culture and Islamic teachings which is really felt in the issue of traditional marriage ceremonies which are still carried out by Javanese people as is done and still adhered to by the Javanese people of Andongsari Village to this day, for example, the procession of determining a good day using the science of *titen* which is one of the traditional marriage processions that uses Javanese calendar calculations.²⁴

¹⁹ "Ponijan, Solikin Interviewed by the Author, Andongsari Jember, June 05 and July 2024."

²⁰ Suwandi Suwandi and Teguh Setyobudi, "Sintesa Hukum Islam Dan Kebudayaan Jawa Suatu Pendekatan Profetik /The Synthesis of Islamic Law and Javanese Culture A Prophetic Approach," *De Jure: Jurnal Hukum Dan Syar'iah* 12, no. 2 (December 31, 2020): 255–78, <https://doi.org/10.18860/j-fsh.v12i2.10090>.

²¹ Setiawan et al., "Configuring Calendar Variation Based on Time Series Regression Method for Forecasting of Monthly Currency Inflow and Outflow in Central Java," *AIP Conference Proceedings* 1691, no. 1 (December 11, 2015): 50024, <https://doi.org/10.1063/1.4937106>.

²² Diandini, Mujib, and Choeroni, "Acculturation of Islam and Javanese Culture during the Reign of Sultan Agung in the Islamic Mataram Kingdom."

²³ Suwandi and Setyobudi, "Sintesa Hukum Islam Dan Kebudayaan Jawa Suatu Pendekatan Profetik /The Synthesis of Islamic Law and Javanese Culture A Prophetic Approach."

²⁴ Sandy Wijaya et al., "The Problematics Of The Dipasiala Customary Marriage Tradition: A Case Study And Its Implications," *Hukum Islam* 25, no. 1 (n.d.): 1–22, <https://doi.org/http://dx.doi.org/10.24014/hi.v25i1.31645>.

3. The Purpose of Titen Science

The purpose of titen science, as found in the Andongsari Village community, is to determine the auspicious day of the wedding so that the wedding will run smoothly and after the wedding the household life will be enveloped in happiness and avoid bad things. As for the purpose of its implementation, where the Andongsari Village community carries out the tradition of determining the good day using the science of titen as a form of maintaining the traditional culture in Andongsari Village and to maintain harmony between communities, which is a good thing because in the provisions of Islamic law itself strongly favors harmony and peace between human beings. So with the community still carrying out the tradition and still making harmony between communities, it becomes a beneficial thing and creates benefits for the community because there is no division between the people of Andongsari Village itself.²⁵ Another benefit felt after carrying out the tradition of determining a good day using the science of titen according to the married couples and parents whom the author interviewed was that the wedding went smoothly and the household life afterwards was enveloped in happiness and tranquility.

4. The implementation of the traditional practice of using titen science in determining the auspicious day of marriage

The tradition of determining a good day is determining a day that is considered good and appropriate for holding a marriage contract. Determining a good day is carried out using weton counts, in which the calculation must be carried out carefully.²⁶ The Andongsari Village community is a majority Javanese ethnic community that still upholds Javanese traditions. However, the Andongsari Village community is also a majority Muslim community that always obeys Islamic provisions.

The traditional marriage ceremony in Andongsari Village itself is a procession of Javanese customary culture that exists in the marriage procession of Javanese tribesmen that has been passed down from their ancestors and is still firmly held by the Javanese tribe community in Andongsari Village.²⁷ Some of the traditional marriage processions that exist and are still carried out by the Javanese community in Andongsari Village, such as:²⁸

- a. The initial procession in the Javanese marriage custom is a procession of expressing seriousness or asking permission or blessing to the parents of the female party carried out by the male party in order to move to a serious level. In the earliest procession in the series of rituals of the Javanese traditional marriage ceremony in Andongsari Village, this is done by sending a family representative, which is usually represented by the father, uncle, and even the cleric from the male side, with the prospective groom coming to the residence of the bride-to-be to express his seriousness to step into a serious stage or relationship to the parents and the bride-to-be. After expressing his seriousness, he will get an answer from the parents and the bride's side, and if the answer from the bride's side accepts and agrees, then it will proceed to the next stage, namely the proposal.

²⁵ "Nur Chamid Cholil, Interviewed by the Author, Andongsari Jember, August 09, 2024.," n.d.

²⁶ Dar Nela Putri, "The Concept of Urf as a Source of Law in Islam" vol 10 no (2020): 16–17.

²⁷ Badrut Tamam et al., "The Social Acculturation of The Abhekalaghi Tradition in Tempurejo from The Perspective of Islamic Law and Constitution No. 16 Of 2019," *Fenomena* 22, no. 2 SE-Articles (October 25, 2023): 167–82, <https://doi.org/10.35719/fenomena.v22i2.148>.

²⁸ "Observation by the Author in Andongsari Village of the Implementation of the Use of Titen Science in Marriage on 20 July 2024," n.d.

- b. The second procession of proposal or engagement in the Javanese community of Andongsari Village. In this event, the parents or relatives of the prospective groom visit the house of the prospective bride, who is also welcomed by the extended family and even the neighbors, and the purpose is to bring together or introduce the two prospective couples and convey their intentions and objectives to come to the residence of the prospective bride. At this event, there is a procession of giving a ring whose purpose is to bind the prospective woman. This proposal event is done two times, the first is done at the prospective woman's house first, and the second is done at the prospective man's house, which is done one week after the proposal at the woman's house.
- c. The third procession carried out by the Javanese community in Andongsari Village is determining the day of the marriage contract for the prospective bride and groom to be married by calculating the weton or the day of birth of the prospective couple before the marriage contract. This event is the same as that found in the Javanese community in general, but the mention of the term, namely in the Javanese community in general as explained in theory, is known as "petung." In determining the good day for the implementation of the marriage contract, this is done by asking for help from elders (parents) who understand calculations and Javanese customs or traditions in Andongsari Village.
- d. The fourth procession carried out by the Javanese community of Andongsari Village is that the party who will have a wish or mantu, the term of the community there, one month before the wedding, the party who will have this event laws or notifies his family as a whole and his close neighbors one month before the wedding to ask for help at the wedding.
- e. The fourth procession carried out by the Javanese community of Andongsari Village is that the party who will have a wish or mantu, the term of the community there, one month before the wedding, the party who will have this event laws or notifies his family as a whole and his close neighbors one month before the wedding to ask for help at the wedding. The fifth procession is installing tarub. This procession is carried out by the Javanese community of Andongsari Village at the home of the female and male parties, installing tarub, namely setting up a celebration tent, which is a sign that a wedding celebration will be held and is usually established on the 3rd day before the core event, and in setting up the celebration tent, asking for help from relatives and neighbors. In this procession, there is something that must be done, namely distributing food in boxes by the Javanese community of Andongsari Village when distributing wedding invitations to guests who will be invited, this is known by the Javanese community of Andongsari Village as "nonjok."
- f. The sixth procession is sasrahan, this procession is carried out by the Javanese community of Andongsari Village, where the groom will give sasrahan, or goods, to his bride. Sasrahan is in the form of clothes, jewelry, money, and the bride's daily needs, such as powder and others needed, and according to the wishes of the bride, this procession is in a series of core events and traditional Javanese wedding receptions. This sasrahan event is known by the Javanese people of Andongsari Village as "peningset." and in this procession, the prospective groom submits his marriage file or document to the woman. The fifth procession is installing tarub. This procession is carried out by the Javanese community of Andongsari Village at the home of the female and male parties, installing tarub, namely setting up a celebration tent, which is a sign that a wedding celebration will be held and is usually established on the 3rd day before the core event, and in setting up the celebration tent, asking for

help from relatives and neighbors. In this procession, there is something that must be done, namely distributing food in boxes by the Javanese community of Andongsari Village when distributing wedding invitations to guests who will be invited, this is known by the Javanese community of Andongsari Village as “nonjok.” The sixth procession is sasrahan, this procession is carried out by the Javanese community of Andongsari Village, where the groom will give sasrahan, or goods, to his bride. Sasrahan is in the form of clothes, jewelry, money, and the bride's daily needs, such as powder and others needed, and according to the wishes of the bride, this procession is in a series of core events and traditional Javanese wedding receptions. This sasrahan event is known by the Javanese people of Andongsari Village as “peningset.” and in this procession, the prospective groom submits his marriage file or document to the woman.

- g. The seventh procession is a recitation or tahlilan event whose purpose is to send prayers for the ancestors or family who have died, as well as praying for those who want to get married. The event is known as the “manggulan” event by the Javanese people of Andongsari Village.
- h. The eighth procession is kembar mayang; this procession is still carried out by the Javanese community of Andongsari Village, where the groom and bride bring twin mayang to each other, and this procession is carried out in front of the door of the celebration tent, where this procession is a series of core processions or traditional Javanese wedding receptions. This procession has a meaning as a tree of life to usher in a new life.
- i. The ninth procession, or core event, is the akad event. In this procession in the Javanese community of Andongsari Village, there are several series, such as carrying out a marriage contract. After that, in the implementation of the marriage contract there are also several series, such as the existence of kembar mayang in front of the celebration door and from the two prospective brides carrying kembar mayang to each other, and in the groom's entourage there is his extended family who brings sasrahan, which will later be accepted by the bride's extended family. In this procession, there is an interesting thing experienced by Mr. Mudin and the penghulu, where in entering the residence or place where the marriage contract takes place, Mr. Mudin is not allowed to enter first before the groom enters, and after saying the ijab qabul, there is advice and prayer for the married couple from the penghulu.
- j. The tenth procession is the reception, this event is carried out after the marriage ceremony. The procession is continued by the panggih or temu manten ceremony, which is known as a reception event. and includes a series of events such as stepping on eggs, which are still carried out by Javanese people in Andongsari Village in the tradition of their traditional marriage ceremonies. At this event there are decorations, known by the Javanese term “kuwade,” and at this event the married couple sits in the decoration while receiving invited guests, and at the event the invited guests are given food dishes that have been prepared with the aim of enjoying the event from the wedding.
- k. The eleventh procession is carried out after the akad and reception at the bride's house. The next day the married couple and the woman's family visit or reply to the male party's house, at the event there is a welcome from the male family, and when welcomed, the newly married couple is carried in front of his house before going inside and given a drink of water from a jug or water container made of clay. The person who gives the drink must be an elderly woman, or in the Andongsari Village community, it is usually done by a grandmother or an elderly person from the male side.

1. The twelfth procession, or the last event, is a tasyakuran event held after 5 days of the wedding procession. This event aims as a form of gratitude to Allah SWT and to those who have helped the wedding event so that the wedding event runs smoothly and according to the expectations of the married couple and their families. This tasyakuran event is held by inviting the extended family of each newly married couple and their close neighbors who have helped with the wedding.

As for the implementation of the procession of Javanese traditional marriage ceremonies in Andongsari Village, there are several rituals that were carried out by their ancestors in the past but are no longer carried out at this time, such as the procession of siraman, and according to information from sources in the implementation of the marriage contract there are several series of processions that are no longer carried out, such as the kembar mayang in front of the celebration door where this procession is to welcome the groom and his family entourage who come to the bride's residence as a place for the marriage contract to take place, the kembar mayang procession to welcome the groom and his family entourage is replaced by welcoming the chanting of sholawat.²⁹

As explained above, there is a procession of determining a good day for the two prospective bridal couples in carrying out their marriage contract. The determination of a good day carried out by the Javanese community of Andongsari Village uses the science of titen, which has become a tradition that still survives, and the method of implementation is to add up the wetons of the two couples then look for a good day.³⁰ This is done by the Javanese community of Andongsari Village by visiting and inviting a village elder or someone who has experience in Javanese science, one of which is the calculation of weton used to determine the good day of marriage, while the implementation is carried out by the parents of the bride and groom by visiting the village elder. The calculation of weton with titen science is carried out by summing up the two wetons of the bride and groom and then looking for the market day on which the wedding will be held. This weton calculation uses the Javanese formula. As for the day in the calculation of the Javanese formula, there are days and markets and the number of numbers, which are as in the following table:

Table Titles

Table 1. Numbers of the Day and "Pasaran"

Day and Numbers	"Pasaran" and Numbers
Sunday = 5	Kliwon = 8
Monday = 4	Legi = 5
Tuesday = 3	Pahing = 9
Wednesday = 7	Pon = 7
Thursday = 8	Wage = 4
Friday = 6	
Saturday = 9	

Here is an example of how to calculate the weton of the two bride and groom candidates to determine the good day of their marriage contract in the Andongsari Village

²⁹ "Nur Chamid Cholil, Interviewed by the Author, Andongsari Jember, August 09, 2024."

³⁰ M. Luthfi A Et Al., "Kejawen Science In Javanese Marriage And Its Implications For Household Harmony Household Harmony," SMART: Journal of Sharia, Traditon, and Modernity, 2022, <https://doi.org/10.24042/smart.v2i2.20605>.

community, namely: Then the Javanese have a calculation formula to determine the good day of marriage, namely the sum of the two wetons is summed up again by looking for the day and its market, the number of which, after being divided by 3, must remain 2. The meaning of this number two is that it describes the two prospective brides as male and female. So that Sunday Legi is found, the day is used for the day of the marriage contract, and the calculation is as follows:³¹

As for determining the month in which the marriage contract will be held, in the Javanese calendar, according to Mr. Ponijan, based on the results of the interview above, there are no special rules or calculations, but only the month that is deemed suitable and good for the two prospective bridal couples who will marry by looking at the character or nature of the month that both of them feel they want. So the Javanese community of Andongsari Village in determining the month in which the marriage contract will be held with their own will and desire by looking at the character or nature of the month as in the Javanese calendar, so that by choosing a month that suits its character or nature, it is hoped that in living their household life it can be like or avoid the character or nature of the months in the Javanese calendar.³²

The implementation of determining good days is carried out by avoiding unlucky days, such as the day of the death of parents, the death of grandparents, the death of siblings, and the day which the Javanese call *Patine Taun* (one suro last year) and *Tampane Taun* (one suro this year). The month of Suro is not recommended to do big days such as wedding celebrations, building houses, and others. Because the Javanese people of Andongsari Village think that the month of Suro is a sacred month and smells mystical or supernatural, the month of Suro is highly anticipated by the community to carry out worship solemnly, fasting Suro, and alms.³³ This makes the month of Suro not allowed for marriage because people think that if they get married on these ill-fated days it will make the household disharmonious and even divorce can occur.³⁴ In the Andongsari Village community, it does not matter whether the prospective bride and groom are suitable or not, because if they use a calculation of compatibility, it will be difficult to get married, it is even feared that they will not get married, and if there is a prospective partner, they may not get married because of the weton incompatibility. So in Andongsari Village, they only use titen science with weton counts to determine the good day on which the marriage contract will be carried out.

The combination of the Islamic calendar and the Javanese calendar, which, when viewed from its history, originated from the goal of Sultan Agung, the leader of the Islamic Mataram kingdom, to preach the teachings of Islam among his people, who at that time were still patterned after Hindu-Buddhist teachings.³⁵ With the creation of the Javanese calendar, it is the initial form of a process of cultural acculturation, as well as the application of Islamic teachings in Javanese society which until now has been felt by Javanese people in various regions, which is one example of the implications of acculturation between culture and Islamic teachings which is really felt in the issue of traditional marriage ceremonies which are still carried out by Javanese people as is done

³¹ Ponijan, "Interviewed by the Author, Jember," n.d.

³² "Ponijan, Solikin Interviewed by the Author, Andongsari Jember, June 05 and July 2024."

³³ Diandini, Mujib, and Choeroni, "Acculturation of Islam and Javanese Culture during the Reign of Sultan Agung in the Islamic Mataram Kingdom."

³⁴ Velida Apria Ningrum, Nabila Fajriyanti Muhyin, and Agoes Moh Moefad, "The Myth of Weton in the Wedding Ceremonies of the Gedangan Community in Lamongan Regency: A Study of Mircea Eliade," *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 2023, <https://doi.org/10.19105/ejppis.v5i2.9740>.

³⁵ Diandini, Mujib, and Choeroni, "Acculturation of Islam and Javanese Culture during the Reign of Sultan Agung in the Islamic Mataram Kingdom."

and still adhered to by the Javanese community of Andongsari Village to this day, for example, the procession of determining good days using the science of titen which is one of the traditional marriage processions using Javanese calendar calculations.

The reason why people still carry out the tradition of determining a good day is because this tradition has been firmly held by the community so that it has become a habit that is continuously carried out and has been passed down from generation to generation, and couples who want to carry out this tradition are also recommended by their parents because the tradition of determining a good day has been used for generations, and has become one of the processes in marriage, and because it is an expression of prayer and hope that the marriage ceremony will be given smoothness and the hope that in the future the household will be covered with good things, another reason is because it is a form of filial piety for children to parents because using the science of titen is the advice of parents who have done it first. As for the implementation of determining the good day of the marriage contract, it is carried out by the parents and without any intervention from the married couple, but the implementation of determining the good day is still known by the child who is married. In Islam, the matter of children's obedience to parents is explained in the Qur'an letter Al-Luqman verse 14, which reads:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

“And we commanded man (to be kind) to his parents, his mother having conceived him in a state of increasing weakness, and weaning him at the age of two years. Give thanks to me and to your parents. Only to Me shall you return.” “And we commanded man (to be kind) to his parents, his mother having conceived him in a state of increasing weakness, and weaning him at the age of two years. Give thanks to me and to your parents. Only to Me shall you return.”³⁶

5. The Threat Of Sanctions For Not Implementing Titen Science In Determining Marriage.

In the implementation of the tradition of determining a good day using the science of titen by the Andongsari Village community, there are no binding sanctions for those who do not use the tradition of determining a good day using the science of titen, because the Andongsari Village community in carrying out this tradition aims so that there is no conflict and does not cause commotion in the community for those who still carry out the tradition of determining a good day using the science of titen. The fact that determining the auspicious day using the science of titen carried out by the Javanese community in Andongsari Village does not lead to shirk behavior and does not cause chaos in the community, however, the implementation of this tradition is only an expression of prayer and as a form of effort made by Javanese people who will hold a marriage.³⁷

However, although there are no binding legal or formal customary sanctions for those who do not follow the tradition of determining auspicious days using ilmu titen, individuals may still face implicit social sanctions.³⁸ The surrounding community often believes that marriages conducted without selecting an auspicious day through titen calculations are more likely to encounter disharmony, misfortune, or even failure in

³⁶ Al-Qur'an and Translation (Ministry of Religious Affairs of the Republic of Indonesia), *“Q.S Al-Luqman (31) Verse 14”* (Bandung: Syaamil Cipta Media, 2007).

³⁷ “Nur Chamid Cholil, Interviewed by the Author, Andongsari Jember, August 09, 2024.”

³⁸ “Nur Chamid Cholil, Interviewed by the Author, Andongsari Jember, August 09, 2024.”

household life.³⁹ This collective belief creates a form of social pressure on the bride and groom as well as their families. In some cases, extended family members or local elders may express disapproval or concern over the decision to forgo titen-based calculations, viewing it as a disregard for ancestral heritage and a violation of local cultural norms. Consequently, even in the absence of explicit consequences, noncompliance with this tradition can lead to social stigma or negative perceptions from the community, which may affect the couple's social relationships and psychological well-being.⁴⁰ The belief that marriage without titen calculations may invite bad outcomes continues to reinforce the tradition's relevance, even though it is not mandated by formal law or Islamic normative teachings.

B. The perspective of 'urf on the implementation of titen science and its influence in the Andongsari Village community in determining good days.

Tradition and religion are both interrelated. The tradition of determining good days is a form of respect for ancestors who have created traditions in certain groups.⁴¹ The people of Andongsari Village are very respectful of the traditions that apply, one of which is in terms of marriage. Determining a good day using titen science is not considered contrary to Islamic law because the two are interrelated. As the opinion of a religious figure in Andongsari Village, according to him, the implementation of determining a good day before the marriage contract using titten science carried out and preserved by the Andongsari Village community does not conflict and violate the provisions and teachings of Islamic law because the terms and pillars of marriage are in accordance with the provisions in Islamic law, but in the implementation of the marriage there are additional processions or rituals that exist and are carried out by Javanese people in Andongsari Village, and the traditions carried out have no conflict and do not cause uproar in the community for those who still carry out the tradition of determining a good day using titen science. This is related to the fiqh, which reads:

الأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ

"The law of all things is permissible."

As well as in Surah Al-Hujrat verse 13, which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ﴿١٣﴾

"O mankind, we created you from a male and a female and made you into nations and tribes so that you may know one another" (Al-Hujrat[49]:13).⁴²

The meaning of the fiqh rules is that the original law of everything is permissible, meaning that the tradition of determining a good day carried out by the Javanese community of Andongsari Village is something or action that has no evidence that commands, and even though there is no evidence that commands it to carry it out, the

³⁹ "Nur Chamid Cholil, Interviewed by the Author, Andongsari Jember, August 09, 2024."

⁴⁰ "Nur Chamid Cholil, Interviewed by the Author, Andongsari Jember, August 09, 2024."

⁴¹ Badrut Tamam, *Pengantar Hukum Adat* (Depok: Pustaka Radja, 2022).

⁴² Al-Qur'an and Translation (Ministry of Religious Affairs of the Republic of Indonesia), *"Q.R Al-Hujrat (49) Verse 13"* (Bandung: Syaamil Cipta Media, 2007).

tradition is allowed to be carried out because it does not conflict with the provisions of Islamic law because the tradition has a very close relationship with the provisions of Islamic law. While the two verses from the Qur'an explain that the implementation of this tradition can be carried out because it aims to get to know each other and not be made into one, the intention is to get to know each other. The Javanese know Javanese customs, and the Madurese know Maduranya customs, so they are not made into one or become Islamic culture, so Islam is very tolerant of differences and customs as long as they do not conflict with the principles and provisions of Islamic law. As well as in its implementation in Andongsari Village, determining a good day is a necessity, or it can also be called an emergency condition, which means an emergency, namely bringing an agreement to determine a good day for the implementation of the marriage contract, because the Andongsari community inevitably still believes in unlucky or ill-fated days in determining a good day to hold a marriage contract procession.

As has been explained, the customary marriage traditions in the Andongsari Village community and Islamic law are related and do not violate the provisions of Islamic teachings, and based on this, according to the researchers, in accordance with the *Receptio in Complexu* theory, in the element of customary law there is a merger between religious law and customary law, both of which accept each other, mix, and are equalized, meaning that in a society adhering to a certain religion, the customary law in that society is the religious law that it has adopted.⁴³ This means that the two are interrelated, respecting each other. As the implementation of the tradition of determining a good day before the marriage contract using the science of *titen*, which has been passed down from generation to generation and is still firmly adhered to by the Javanese community of Andongsari Village, it can be seen from the principle of *'urf* in Al-Qur'an Surah Al-A'raf verse 199 and *ushul fiqh*, namely:

In QS. Al-A'raf verse 199, which reads:

حُذِيَ الْعَفْوَ وَأُمِرَ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

“Be forgiving, command the *ma'ruf*, and turn away from the foolish.” (Q.S. Al A'raf: 199)⁴⁴

According to Ibn Katshir, the interpretation of the verse وَأُمِرَ بِالْعُرْفِ, which refers to the meaning of *al ma'ruf*, means “good according to *shara'* law.” Al-Alusi in *Tafsir ruh al-maani*, which discusses the word *'urf* in Surah Al A'rafayat 199, is an order to forgive human actions or behavior so that they do not run away from the teachings of Islam.⁴⁵ In the study of *Ushul Fiqh*, tradition is also referred to as *al'urf*. *Al 'urf* is a good habit, and the word *'urf* is also known as *al 'adah*, or habit. According to Abdul Wahab Kallaf in the book from Badrut Tamam about Berger's Social Construction and Islamic Law, *'urf* is defined as something that has been known for a long time by humans and has become a tradition,

⁴³ Marhaeni Ria Siombo, “Principles of Customary Law,” 1945, 1–39.

⁴⁴ Ministry of Religious Affairs, *Al-Qur'an and Its Translation*, n.d.

⁴⁵ Achmad Musyahid Idrus et al., “The Tradition of Mappasikarawa in the Bugis-Makassar Community Marriage: A Study of Islamic Law Philosophy,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (May 9, 2023): 848, <https://doi.org/10.22373/sjhk.v7i2.17125>.

whether in the form of a word, action, or by leaving a certain action. 'Urf is also called *dat*.⁴⁶ In *ushul fiqh*, which reads:

الْعَادَةُ شَرْعِيَّةٌ مُّحْكَمَةٌ

*“custom is sharia that has been confirmed as law.”*⁴⁷

As well as from Abdul Wahab Kallaf, the opinions of *ushul fiqh* experts about *al 'urf*, namely:

الْعُرْفُ هُوَ مَا تَعَارَفَهُ النَّاسُ وَسَاوُوا عَلَيْهِ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَرْكِ وَيُسَمَّى الْعَادَةُ وَفِي لِسَانِ الشَّرْعِيِّينَ
لَا فَرْقَ بَيْنَ الْعُرْفِ وَالْعَادَةِ

*“Urf is that which is recognized by people and it is customary for them to leave something. It is also called custom. There is no difference between 'urf and custom among the scholars, whether it is words or actions, or among the scholars of sharee'ah.”*⁴⁸

As for when viewed from the previous explanation of the kinds of *Al 'urf*. The following is a classification of the implementation of determining a good day before the marriage contract carried out by the Javanese community in Andongsari Village in terms of various kinds of 'Urf, namely:⁴⁹

- a. *'Urf* in terms of material, namely *'urf* amali (habits in the form of actions) related to 'urf, namely the implementation of the tradition of determining the auspicious day before the marriage contract carried out by the Javanese community in Andongsari Village, which has become a habit that has been carried out for generations and is still firmly held by the community.⁵⁰ For example, actions that exist in the community related to 'urf' amali (habits in the form of actions), such as calculating good days using weton counts by adding up the birthdays of the two prospective brides by visiting *kejawen* customary elders in Andongsari Village and whose purpose is to avoid bad days that were previously determined by the ancestors of the Javanese indigenous people of Andongsari Village, which are carried out for generations and are still firmly held today. And the act of obeying children to parents, which is an act of compliance to follow and respect the decisions of their parents who determine the good days in their marriage contract using the science of *titen*.
- b. *'Urf* in terms of the scope of its use, namely *'urf khas* (customs that exist in certain environments or places), the existing habits in the community related to 'urf' are in the form of the customs of the Javanese community of Andongsari Village in the traditional marriage ceremony, namely the implementation of the tradition of determining a good day before the marriage contract carried out by the Javanese community in Andongsari

⁴⁶ Badrut Tamam, “Berger’s Social Construction and Islamic Law: A Study of the Rokot Pandhaba Penganten Tradition of the Dawuhanmangli Community,” *Hukum Adat*, 2023, 57–61.

⁴⁷ Abd. Rahman Ahlan, *Ushul Fiqh* (Jakarta: Amzah, n.d.).

⁴⁸ Abdul Wahhab Khallaf, *Science of Ushul Fiqh* (Semarang: PT. Karya Toha Putra Semarang, 2014).

⁴⁹ Badrut Tamam, *Konstruksi Sosial Berger Dan Hukum Islam : Studi Kajian Tradisi Rokot Pandhaba Penganten Masyarakat Dawuhanmangli* (Depok: Pustaka Radja, 2023), 115.

⁵⁰ Muhammad Luthfi, Yaris Adhial Fajrin, and Hasnan Bachtiar, “The Existence of 'Urf in the Resolution of Marriage Disputes in Islamic Law: A Living Law Perspective,” *Jurnal IUS Kajian Hukum Dan Keadilan* 12, no. 1 SE-Articles (April 30, 2024): 146–58, <https://doi.org/10.29303/ius.v12i1.1356>.

- Village, which has become a habit that has been carried out for generations and is still firmly held by the community.
- c. *'Urf* from suitability according to sharia, which is classified as *'urf shahih* (a custom recognized and allowed by sharia), the existing habits in the community related to *'urf*, namely the implementation of determining the auspicious day before the marriage contract using *titen science* carried out and preserved by the Andongsari Village community, does not conflict and violate the provisions and teachings of Islamic law because the terms and pillars of marriage are in accordance with the provisions in Islamic law. And the people of Andongsari Village carry out this tradition because it is a form of preserving existing culture and has become a habit that has been passed down from generation to generation by previous people. Therefore, the people of Andongsari Village still carry out and uphold this tradition because it is only a form of preserving existing culture and customs. However, in the implementation of the marriage, there are additional processions or rituals that exist and are carried out by the Javanese community in Andongsari Village, and the traditions carried out have no conflict and do not cause uproar in the community for those who still carry out the tradition of determining a good day using *titen science*. As has been explained, the customary marriage traditions in the Andongsari Village community and Islamic law are related and do not violate the provisions of Islamic teachings.

The determination of good days using *titen science* carried out by Javanese people in Andongsari Village does not cause shirk behavior and does not cause commotion in the community; however, the implementation of this tradition is only as an expression of prayer and as a form of effort made by Javanese people who will hold a marriage. The tradition of determining a good day using the science of *titen* has an effect on someone who carries out the tradition, namely as a prayer in which the prayer is answered by Allah SWT, which provides a smooth marriage ceremony and the atmosphere of the marriage process runs solemnly without any obstacles, and determining this good day also has a good impact on the family, namely bringing an agreement on the right day to carry out a marriage contract. This agreement starts from knowing the unlucky day or unlucky day of the two prospective brides, which then, after knowing the unlucky day or unlucky day, creates an agreement from both sides of the family not to hold a wedding on that unlucky day.

The influence that has benefits for the people of Andongsari Village can be seen from the purpose of its implementation, where the people of Andongsari Village carry out the tradition of determining the good day as a form of maintaining the traditional culture in Andongsari Village and to maintain harmony between communities, which is a good thing because the provisions of Islamic law itself really like harmony and peace between people. So with the community continuing and still carrying out this tradition, making harmony between communities, this becomes a beneficial thing and creates benefits for the community because there is no division between the people of Andongsari Village itself. Another benefit is that it is felt after the contract or in future household life, which is shrouded in happiness and tranquility. In addition to this influence, there is an influence on the mindset and beliefs believed by the Javanese community of Andongsari Village who carry out the tradition of determining a good day, which if the community believes that if they do not determine a good day in advance, their marriage will not last and the life of one of the married couples can be short. Because this has been determined and has become an ancestral belief, because it has been proven that the events caused if, for example, on that day, that date, and that month the marriage is carried out, there are consequences or events that are truly felt by the married couple that result in the marriage relationship not lasting and one of the couple's lives is short. So on the basis of the events that were determined by

the ancestors, it then became the basis for the Javanese community in Andongsari Village in determining the implementation of determining a good day in the implementation of their marriage contract, so that until now the tradition of determining a good day using the science of *titen* is still firmly held by the community because it has been carried out from generation to generation. However, the Javanese people of Andongsari Village who carry out this tradition maintain boundaries and do not get out of the teachings and provisions of Islam, because in carrying out this tradition it is only as a prayer and effort so that in the implementation of marriage and even in living a household life it is given smoothness and can create a family that is *sakinnah*, *mawaddah*, and *warahma*.

CONCLUSION

1. The implementation of determining an auspicious day using *ilmu titen* in Andongsari Village ahead of a marriage contract is carried out through cultural mechanisms led by the parents of the bride and groom, involving consultation with village elders experienced in Javanese cosmology. Although the prospective bride and groom do not directly participate in selecting the date, they are aware of and comply with the tradition as a form of filial respect. This practice reflects strong intergenerational continuity and a communal sense of cultural preservation.
2. From the perspective of '*urf*', the practice of determining auspicious days using *ilmu titen* in Andongsari Village is classified as '*urf shahih*' because it aligns with Islamic principles and does not violate the tenets of *tawhīd* (monotheism). Rather than containing elements of superstition or *shirk*, the tradition is seen as a form of *do'a* (prayer) and social endeavor. Its application strengthens social cohesion, preserves local wisdom, and is believed to positively influence marital harmony and success, without contradicting Islamic norms.

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