



**DIALECTICS OF RELIGION AND TRADITION
IN DETERMINING THE MARRIAGE DAY OF JAVANESE
MUSLIMS IN PAPUA PROVINCE**

Isrowiyah

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
isrowiyah750@gmail.com

Silvi Laila Rista Fauziah

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
lailasilvi3@gmail.com

Muhamad Yusuf

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
joesoef1974@gmail.com

Zulihi

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
zulihi@iainfmpapua.ac.id

Muhammad Taslim

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
taslimalmandari@gmail.com

Ibrahim Watora

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
jekw133@gmail.com

Hermansyah

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
hermandikan91@gmail.com

ABSTRACT

This research aims to explore the weton tradition in determining the auspicious day for marriage in Javanese Muslims society, particularly in Arso IX, Papua Province, and its impact on the social and spiritual life of the community. The research method used is a qualitative approach with data collection techniques through in-depth interviews, participatory observation, and documentation. The results show that the weton tradition has a deep philosophical value, serves as a guide in determining auspicious days, and strengthens cultural identity and social ties among the community. From a social perspective, the use of weton calculation in marriage can be understood as the parents' desire to choose the best partner for their children. The wedding day carried out based on weton calculations is still considered valid as long as it fulfils the pillars and conditions stipulated in Islamic law, without violating the principles of the Islamic religion. This research confirms the importance of dialog between religious teachings and traditional practices in preserving the harmonious relationship between religious social practices and lokan cultural wisdom.

Keyword: Weton, Marriage Day, Javanese Muslims, Papua Province

A. Introduction

Indonesia, which has a variety of tribes, also has a variety of cultures, where these tribes maintain their culture in various forms of traditions that are applied in everyday life. This is the case with the Javanese people who have various traditions in their lives that are sometimes carried to overseas. This is like the Javanese community who live in the Arso IX area, where this area was once a transmigrant area where most of the people came from Java. In their daily lives, they apply various traditions passed down by their ancestors to be implemented and remain sustainable to this day.

These traditions include *mitoni*, *selapan*, *nyewu*, *weton*, and others that are still believed and practiced by Javanese people for generations to this day, especially in the Arso IX region of Keerom Regency, whose people still carry out this tradition, namely *weton* for determining auspicious and inauspicious days for marriage, which is contrary to religion. Where religion does not teach about good or bad days.

However, not all of these traditions are in line with Islamic teachings, so they sometimes clash with Islamic teachings. One of them is the determination of an auspicious day to hold a wedding, where religion does not justify the existence of good and bad days in marriage. However, the community maintains the tradition in order to avoid various problems that can arise as a result of experiences that have arisen from previous generations. The purpose of this paper is to describe the process and impact of the implementation of the *weton* tradition on the wedding day of the Javanese community in Arso IX, Keerom Regency. Previous research that has been conducted by other researchers who have similarities with this research include the following.

Anggraeni, & Suryanto (2024), said to this day, there are customs that are still used to determine the right day to hold a marriage contract. This is done by calculating the market day based on the day of birth (*weton*) of the bride and groom. Therefore, when connected with marriage in Islam, there is often a debate about how to determine the right day for marriage based on the Javanese calculation formula.

Faruq, A. (2019), said some Javanese people count days based on *weton*, auspicious days, and so on. The calendar, which is a combination of the original Javanese calendar as well as the Hindu based "*Saka*" calendar year, was used by the Javanese until 1633 M, when Sultan Agung Hanyakrakusuma, the King of Mataram who was better known for his adherence to Islamic teachings, made revolutionary changes to the Javanese calendar. The Saka calendar was still in use as late as 1554. In Sultan Agung's calendar, the year 1554 was replaced with the year 1955, although the basis of calculation was different. *Petungan Jawi* has existed for a long time and was also written by ancestors based on good and bad events recorded in *primbon*. *Primbon* contains various information that is passed

down from one generation to the next, because the word "*primbon*" has its origin from the word "*rimbun*", which means "store". Javanese people have a belief in *petungan* for various tasks such as marriage, harvest, building a house, and others. Each *Weton* in the *petungan* has a unique value.

According to Hakim, & Hakiki (2022), regarding the tradition of *weton* calculations carried out before the proposal to find out whether the couple will be suitable for each other. *Weton* calculation is used as the final benchmark to determine the auspicious and inauspicious days of marriage by using the traditions of the surrounding community to find out how many days match or are the same. Then there is the community's view on carrying out the *weton* tradition: there is no compulsion or obligation to follow it, and people who do not want to follow it may not use it because it returns to the beliefs of each person. Furthermore, religious leaders believe that the *weton* tradition can be practiced as long as it does not conflict with religious norms. However, if there is a violation of religious norms, the *weton* tradition will be prohibited.

HS & Abdain (2023), said Javanese people continue to use *weton* to determine the time of marriage. This shows confidence and pride in preserving cultural traditions. Javanese people believe that using *weton* to determine the time of marriage can bring good luck and prevent bad luck. Personality, beliefs, family environment and the surrounding community influence this compliance. The aim is to increase people's understanding of the perspective of the *weton* concept as a determinant of marriage. The concept of *weton* calculation in marriage is acceptable if it does not violate Islamic law.

The difference between the article above and this article lies in how the implementation is carried out with the calculation of the Javanese and Hindu calendars, as well as the views of religious leaders on the *weton* tradition, while this article focuses on where the implementation of the tradition of choosing an auspicious day using *weton* is carried out to an overseas area, namely precisely in the Arso IX area of Keerom Regency, Papua Province, and how the determination and implementation of the tradition and the community do diaspora in overseas areas.

According to Levi Strauss cited in Nawir, Yusuf, & Kadir (2020), explains myths do the arrangement by way of human mediation what is reality without containing an ontology that hypostasizes the myth which is a passive tool? Further elaborated by Levi Strauss (1997, p. 53), says an imaginary creation of the intellect which arises only in one place must be unique and cannot exist in another. Levi Strauss (1997, p. 150), elaborates myth is an inheritance of certain forms of stories about oral traditions that talk about gods, first humans, animals, stars, and so on, based on logical scheme contained in the mythical story and which has the possibility to integrate various problems that are important to be resolved in a systematic construction. The story of the mythic story simultaneously operates on

multiple levels. The distinctive feature of a myth for elaborating a problem is to think of the problem as homologous with other problems appearing on other, such as the cosmological, moral physical, juridical, social and so on while observing the whole simultaneously. The mystical mind that is supposed to tackle a particular problem has to practice it with various other problems, for which the myth employs various codes in a simultaneous manner.

Soekanto, cited Yusuf, & Nawir (2021), elaborates tradition is an activity carried out by a group of people in a consistent or repetitive manner. Michele Lamont in Turner cited Yusuf, & Sileuw (2020), says about culture is directing how actors create and maintain a variety of meanings that are methods for organizing, accepting, and rejecting fellow humans, transcending and resisting the urgency of social structures. Gary Fine, cited by Yusuf, & Sileuw (2020), states that small groups develop a set of meanings in a collective way.

The method applied in this research is descriptive qualitative method, in which the researcher acts as the main instrument. In addition, additional instruments used in this research include guidelines for observation and guidelines for interviews. The use of data sources in this research includes primary and secondary data (Nuhuyan et al., 2022). Primary data is obtained by direct means by researchers from the original source, which includes information about the implementation of the tradition of determining an auspicious day for organizing a wedding. Meanwhile, secondary data consists of documents, books, journals, and scientific magazines obtained through literature studies and relevant to the object of research. This research was conducted in the Arso IX area of Keerom district. The people of Arso IX Keerom Regency who are Muslims act as the main instrument in this research, in addition to the role of the researcher himself.

Field data is obtained by carrying out passive participatory observation. In this observation, the researcher tries to pay attention to the object by using all five senses to observe certain symptoms directly. In this way, researchers can deeply understand the object under study, namely by visiting the Arso IX village. In addition, researchers also conducted *in-depth* interviews with an open-ended *interview* method to collect information about the tradition of determining a auspicious day for organizing a wedding to the fullest. This interview involved four informants who had an understanding of the implementation of the tradition.

The interview conducted by the researcher is a dialog that aims to collect data from informants through conversation between two or more parties. In the process, researchers conducted unstructured interviews, using recording devices and notes to collect information in a more free and open way. Documentation is used to collect data and information in pictures that support the research. In this research.

The data analysis technique used in this study leads to the flow model of Miles and Huberman, as expressed by Yusuf et al., (2021), the data analysis process is carried out in three stages, namely conducting data reduction, namely at this stage, the researcher summarizes the data, selects relevant information, focuses attention on important things, and ignores information that is not needed. second, doing data display (data presentation) namely making brief notes, charts, relationships between categories and the like, and the third is carrying out conclusion drawing/verification which is the drawing of conclusions as well as verification by linking the interview with the theory used in the research.

B. Maintaining the Weton Tradition to Determine the Wedding Day

1. Determination of *Primbon*

Primbon is a book of life guidelines for Javanese people that has been passed down from generation to generation and is used to carry out daily life. Most Javanese people believe in the usefulness of the *Primbon*. Similarly, the Javanese community in Arso IX Keerom Regency, Papua Province, where they are immigrants who still maintain their traditions. This is as expressed by informant Katimun who is an Elder of the Javanese community in Arso IX who explained as follows.

“More or less, the Javanese people in Arso IX always come to the house to ask about auspicious days for marriage. Even not only that but also about the auspicious day for (building a house), because it is a hereditary habit that exists. and want to believe or not believe who comes to the house and obeys the auspicious day that has been determined, his life is peaceful.” (Interview with Intaimelyan village elder interviewed on Saturday, January 11, 2025 in Arso IX Intaimelyan Village Keerom Regency Papua Province).

WILAYAT	TAJU	TAN	DIT	BAWAL	PUN	TAN	GAGAL	SEMSA	WILAYAT	DIT	TAN	GAGAL	SEMSA	WILAYAT	DIT	TAN	GAGAL	SEMSA
SETU	74	57	67	39	95	85	48	64	SETU	3								
SABTU	16	45	57	89	45	85	78	58	MINGGU	5								
SELASA	19	77	43	65	35	58	34	47	SENEN	4								
RABU	47	69	78	55	48	78	94	77	SELASA	3								
KEMIS	38	55	65	78	54	77	57	89	RABU	7								
JUMUAT	29	45	55	58	54	54	57	59	KEMIS	3								
SABTU	65	55	65	64	47	54	79	55	JUMUAT	6								
SETU	55	65	65	47	77	47	69	55	SABTU	9								
MINGGU	48	64	77	67	69	55	76		SETU	7								
SELASA	78	54	55	77	89	45	68		MINGGU	2								
SENEN	84	47	57	75	55	68	33		SELASA	3								
SELASA	84	77	47	68	55	68	33		SENEN	5								

Figure 1. Weton Calculation Using Primbon

Source: Team Documents, 2025

As Yanti (2023), explains *primbon* is a form of local wisdom that is still often used in determining auspicious days, especially in the Javanese tradition. In the context of marriage, before carrying out the event, people usually do calculations

based on primbon to determine the most appropriate day for marriage, with the hope of avoiding disaster or other disturbances. This study aims to examine how Javanese people determine the wedding day through the use of Javanese primbon, which has been a tradition for a long time.

Thus, it can be said that Javanese *Primbon* has proven to be a very valuable life guide for Javanese people and also for those who migrate to other areas such as Arso IX, Keerom District. As stated by the elders, Primbon is still often used today to determine happiness or welfare in various important events such as weddings and house construction and many more daily activities. The belief that following *Primbon's* blessings and life guidance will make *Primbon* not just a myth but a form of local wisdom that has stood the test of time. Thus, it can be said that Primbon is a written cultural heritage passed down by the ancestors of the Javanese community and used in running their lives which is believed by the Javanese community to be able to avoid various disasters when running it.

2. Determination of Market Day and Calculations

In the tradition of using Javanese *primbon*, it is known that there is a determination of market days and calculations to determine activities so that it is expected not to cause harmful things. Similarly, determining the market day for marriage is also done by Javanese people in Arso IX Keerom Regency. This is as expressed by informant Katimun who is an elder of the Javanese Community in Arso IX Keerom Regency who said as follows.

“In the calculation, it is taken from the day of birth of the person commonly called (three coming) which means the market day and the *neptu* must fit, clothing, food, shelter. If it is appropriate then the day is good for carrying out a wedding or building a house and if the calculation of the day of birth meets up to 4 or 5 then the day is not good and not suitable.” (Interview with the village elder Intaimelyan interview on Saturday, January 11, 2025 in Arso IX Intaimelyan Village Keerom Regency Papua Province).

Figure 2. Javanese Pimbon for Determining Good and Bad Days

Data Source: Team Documents, 2025

Mohamad Falih (2023), explained *Pancawara* is a calculation system in primbon (*Wage, Kliwon, Legi, Paing, and Pon*) as well as *Saptawara* (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday). The names of these days are used to determine any calculations in the Javanese year. This has been made the basis of a habit or tradition found in Java called "*dino pasar or petung Jawa*". Calculating market prices (Javanese: *Petung*) is one of the Javanese traditions. The tradition is commonly used to determine whether a marriage is good or bad based on the good and bad days of marriage, *Weton*, steps to build a house, and formulas for starting a business, pursuing agriculture, and determining a person's character based on the date of birth and market day (*Weton*). The definition of "*Dino Pasaran*" has the same meaning as the word "*Weton*" which means "birthday". In Javanese, "*Wetong*" comes from the word "*Wetu*" which means "out" or "born". Then add the suffix-an to make it a noun. Thus, *Weton* is a combination of the day the baby was born and its market day.

Setiadi, D., & Imswatama, A. (2017), says a good method of calculating days is known as *Palintangan*. The system relies on the calculation patterns of the day, market, month, and year, as well as the values known as the time of day, market, month, and year. *Palintangan* can produce *Poe Alus* or *Poe Naas* or *penaasaan*.

Household life is not peaceful so that it can lead to divorce, clothing means that clothing needs are more abundant while food and shelter needs are sufficient, food means that food needs are more abundant while clothing and shelter needs are sufficient, shelter means having a good place to live, to look for needs clothing and food easily, *Lara* means that household life is not peaceful.

The following are the taboos that have been determined based on the day, month, market, and year that have been determined based on the time.

Table 1. Day and Market Value

Day	Value	Market	Value
Sunday	5	<i>Kliwon</i>	8
Monday	4	<i>Sweet</i>	5
Tuesday	3	<i>Pahing</i>	9
Wednesday	7	<i>Pon</i>	7
Thursday	8	<i>Wage</i>	4
Friday	6		
Saturday	9		

Data Source: Setiadi, D., & Imswatama, A. (2017)

Table 2. Months and Years and Their Values

Month	Value	Year	Value
<i>Muharam</i>	7	<i>ALIP</i>	1
<i>Sapar</i>	2	<i>BE</i>	2
<i>Mulud</i>	3	<i>JIM</i>	3
<i>Silih mulud</i>	5	<i>FINAL JIM</i>	3
<i>Early Jumada</i>	6	<i>HE</i>	5
<i>End of Jumada</i>	1	<i>DAL</i>	4
<i>Rajab</i>	2	<i>JE</i>	7
<i>Rewah</i>	4	<i>WAU</i>	6
<i>Fasting</i>	5		
<i>Sawal</i>	7		
<i>Hapit</i>	1		
<i>Rayagung</i>	3		

Data Source: Setiadi, D., & Imswatama, A. (2017)

Based on the above tables, it can be seen that *Palintangan* is based on the month and year which shows different values for each month and year of calculation. Apart from the *Palintangan*, there is also the occurrence of the *Palintangan* result to show the benefit or misfortune obtained when the result of the *Palintangan* appears. The basis for determining the results of the *Palintangan* used are; 1) *Sri*, 2) *Lungguh*, 3) *Dunya*, 4) *Lara*, 5) *Pati*. *Sri* means rice which includes food as well as prosperity. Meanwhile, *Lungguh* means position which includes, honor. *Dunya* means the world which means worldly wealth or material wealth. *Lara* means misery which means the misery of life. *Pati* means challenges and trials that must be faced.

Thus, in Javanese and Sundanese traditions, the calculation of good and bad days, known as *Weton* or *Palintangan*, is deeply rooted in the culture and beliefs of the people. This calculation system combines days, markets, months and years to produce values that are believed to predict good or bad luck in various aspects of life, including marriage, career and health. As stated by Mba Mun as an elder, the Javanese community of Arso IX still strongly believes in this *Weton* calculation system and uses it as a guideline in making important decisions. Although there are differences between Javanese and Sundanese in terms of terminology and calculation details, both have the same goal, which is to seek guidance from the universe in order to obtain a better life. However, it is important to remember that *weton* is part of beliefs and customs, not an exact science. Therefore, the use of

weton in daily life should be considered based on common sense considerations and should not be used as the sole basis for decision-making.

C. The Use of *Weton* Tradition in Determining the Wedding Day

1. Preserving Heritage

The Arso IX community has a rich cultural heritage, one of which is the tradition of determining the wedding day based on the *Weton* count. *Weton*, as part of local wisdom, is not just a calculation of days and markets, but contains philosophical values about life, relationships between people, and harmony with nature. By understanding and preserving the *Weton* tradition, we not only appreciate the heritage of our ancestors, but also help maintain the cultural identity of the Arso IX community. Determining the wedding day based on *Weton*, apart from being a form of respect for customs, is also expected to bring blessings and blessings in household life. Let us together maintain and preserve the *Weton* tradition as part of the nation's cultural preservation efforts. For this reason, the noble values contained in it can continue to live and be passed on to future generations. This is as expressed by Sriatun, a Javanese resident in Arso IX Intaimelyan Village, Keerom Regency, who said as follows.

“We Javanese people in this village try to maintain various existing traditions, especially those born from our ancestors so that the next generation knows about the culture of their ancestors, especially for those of us who live in overseas areas it is very necessary to know the traditions of our origin.” (Interview with the Javanese community in Intaimelyan Village on Saturday, January 18, 2025 in Arso IX Intaimelyan Village, Keerom Regency, Papua Province).

Soekanto, cited in Yusuf, & Nawir (2021), explains tradition is an activity carried out by a group of people in a consistent or repetitive manner. Howes (2022), said local wisdom plays an important role in maintaining social cohesion. Alfian (2013), local wisdom is generally defined as a view of life and knowledge as well as various life strategies implemented by local communities to meet their needs in various aspects of life, such as religion, science, economy, technology, social organization, language, and art. Local wisdom can also be in the form of traditions or life mottos. The positive values of local wisdom can be found in many ways. Local policy, localization, local knowledge, local intelligence, or local genius are other notions that are often used to describe local wisdom. The rich cultural heritage and values of local wisdom that have developed through generations is a very valuable resource. These values can be seen through various traditions from various ethnic groups in Indonesia, as discussed in this article regarding the *weton* tradition to determine the wedding day.

This tradition is still being preserved, especially in Intaimelyan Village Arso IX Keerom Regency Papua Province, although in the overseas area in this village there is still a very thick traditional Javanese nuance, in this modern era, Javanese people in Arso IX still cling to the *weton* culture which is used as a benchmark for determining the wedding day. Efforts to preserve this culture are not only to maintain cultural identity, but can also create strong social ties in the Intaimelyan Village community. This is in line with what Martinez & Garcia (2008), said cultural values should be preserved and passed on to the next generation in order to be protected from the rapid changes brought by modernity. But even so, there are certainly challenges or obstacles in maintaining this tradition where differences in views and levels of compliance between the younger and older generations. The older generation tends to have high compliance with the *Weton* rules. For them, *Weton* is considered an important element in their culture and spiritual beliefs. While the younger generation may show scepticism about the *weton* tradition, they are also more likely to search for alternative methods in determining the wedding date. Influenced by modernization, they adopt a more flexible view in this regard.

The *Weton* tradition in setting wedding dates as part of Javanese local wisdom is still strong today despite modernization, as seen in the Javanese community in Intaimelyan Village in Arso IX. Although the younger generation faces challenges that are more open to the influence of modernization, this tradition is still preserved thanks to the values it contains, such as strengthening cultural identity and social ties. Local wisdom such as *Weton* is not just a custom, but reflects a philosophy of life and traditional knowledge that is considered important for regulating various aspects of life. However, to maintain such traditions, it is important to be aware of the dynamics between the older and younger generations. The younger generation tends to be more open to change and outside influences. Therefore, efforts must be made to strike a balance between preserving these traditions and adapting to modern times. Although they are immigrants who came from Java at that time as part of the transmigration program, they still maintain their culture in the overseas area.

2. Is Habituation

For Javanese people, the *Weton* tradition of determining the wedding day helps maintain noble values such as harmony, harmony and respect for the universe. *Weton* calculation teaches how important it is to plan the future carefully and consider many things, including spiritual matters. It also serves as a social glue as it involves community leaders and extended family. Thus, the *Weton* tradition helps keep Javanese culture alive.

On the other hand, the *Weton* tradition also brings a number of negative impacts. In addition, it can be seen that the psychological pressure that can be experienced by the bride and groom if the *Weton* calculation does not match expectations or is not carried out according to the day that has been fixed, then further fear of bad luck that will probably occur can cause anxiety and stress. Arso IX elder Mustari said:

“Where people who look for the day for the wedding and obey it then in their married life it will be peaceful, while people who look for the day of the wedding or look for the day for renovation or want to make a house and the person violates or carries out the activity not in accordance with the day that has been adjusted to what has been determined then in the next life there will definitely be severe challenges and even bad things will happen when doing these activities. The use of *Weton* has become a habit for us Javanese people in Keerom in determining the right day for various activities in order to avoid unwanted things that are believed by Javanese people about the *pentangan*.” (Interview with Arsopura Village elder interviewed on Sunday, January 19, 2025 in Arso 4 Arsopura Village).

George Herbert Mead, cited in Turner, (2012, p. 131), explains self-formation is *de Beauvoir's* belief that individuals are not necessarily born women: the sources of habitus are related to "cultural schemes" which are divided into various binary or paired oppositions in a deep way that has an emphasis on structuralism as well as post-structuralism in addition to being a conference of various recipes, various scenarios, as well as various principles regarding action, as well as various habits in the form of words and gestures that are built also undergo development through fundamental equipment. Bourdieu (2011, p. 101), explained habitus is a system of dispositions towards a practice that is the objective basis for various organized behaviours, the basis for regulation for various forms of practice. Wood, W, Quinn, J.M, & Kashy, D.A. (2002), said everyday behaviours are performed automatically out of habit. Habits are formed through repetition in a consistent context and often occur without the involvement of conscious intention. Miyahara & Robertson, (2021), said habits drive intelligent behaviour by shaping perceptions, by forming interrelated networks among themselves, and by cooperating with the environment. Benjamin Gardner (2014), said habit is a process by which a stimulus produces an impulse to act as a result of a learned stimulus-response association.

The Javanese *Weton* tradition is an interesting combination of religious beliefs and social practices that have been passed down from one generation to the next. On the contrary, *Weton* teaches the importance of coordination and planning through the strong value framework of the believing community. However, over-reliance on *Weton* calculations can cause psychological stress and limit one's freedom. Belief in *Weton* can affect one's choices and perspectives in life. Nonetheless, it is important to consider this tradition in the context of the wider

social culture. Values passed down from generation to generation and past experiences resulting in actions that are habituated by the community which are regular behaviours make up the *Weton* tradition. To appreciate this tradition, we must remain critical and open to different opinions while understanding its deeper meaning. Maintaining tradition while maintaining rational and scientific values is important in the modern era.

D. Acceptance of Weton: Accommodating Islam to Local Cultural Wisdom

In Islam, marriage is a highly recommended act of worship. Determining the wedding day is ideally based on the agreement of the bride and groom and their families, as well as considering the common good. Meanwhile, the *Weton* tradition in the Arso IX community also has noble values. As Muslims, we can harmonize these two things by choosing a wedding day that is good religiously and also in accordance with customs. The most important thing is the intention to be able to realize a household that is *sakinah*, *mawaddah*, and *warahmah*.

Explained Rizaluddin et al., (2021), said Islam is a religion that emphasizes peace and does not teach coercion in worship. From the beginning of its spread in Indonesia, especially on the island of Java, the saints did not try to break or replace the existing culture and traditions. Although some of these cultural teachings or practices may have differed from the teachings of Islam, the saints managed to integrate Islamic values into local traditions, creating harmony between religious teachings and local culture. However, many Muslims have mixed opinions about the concept of *Weton* marriage in the Islamic view. Some of them support it, while others strongly oppose it considering that it can undermine Islamic law. Determining the *Weton* law through the *urfs* approach actually returns the law to its basic principles. This is in line with a rule that states:

“Basically, the ruling on everything is permissible, until there is evidence that prohibits it.” (Imam Ash-Shukani cited in Rizaluddin et al., 2021).

Marriages conducted based on *weton* calculations are still considered valid as long as they fulfil the pillars and conditions stipulated in Islamic law, without violating these principles. From a social point of view, the use of *weton* calculation in marriage can be understood as the desire of parents to choose the best partner for their child. Among the Javanese community, there are still those who utilize the *weton* concept as a form of special prayer for the bride and groom. According to the views of religious leaders in Intaimelyan Village, there is also no problem for the community to do this, namely *Waton* as a benchmark for finding a auspicious day for marriage as long as it does not oppose religious law and carries out its marriage according to the rules or religious law correctly.

E. Conclusion

The tradition of determining auspicious day using weton among Javanese Muslim communities, especially in Arso IX, shows the importance of local wisdom in social and religious life in everyday life. From a social perspective, the use of weton calculation in marriage can be understood as the parents' desire to choose the best partner for their children. The wedding day carried out based on weton calculations is still considered valid as long as it fulfils the pillars and conditions stipulated in Islamic law, without violating the principles of the Islamic religion.

This research confirms the importance of dialog between religious teachings and traditional practices in preserving the harmonious relationship between religious social practices and lokan cultural wisdom. Suggestions from the author are to preserve the Weton tradition, it is recommended that the community conduct cultural education programs in overseas areas targeting the younger generation, so that they have an understanding and respect for the values contained in this tradition. In addition, it is important to facilitate dialog between religious and cultural leaders in order to create a harmonious understanding between religious teachings and traditional practices.

References

- Alfian, M. (2013). Potensi Kearifan Lokal Dalam Pembentukan Jati Diri dan karakter Bangsa. *Prosiding The 5th International Conference on Indonesian Studies: "Ethnicity and Globalization,"* 424–435. <https://icssis.files.wordpress.com/2013/09/2013-01-33.pdf>
- Anggraeni, C. W., & Suryanto, S. (2024). Kepatuhan Penggunaan Weton Masyarakat Jawa dalam Penetapan Waktu Menikah. *Nathiqiyah: Jurnal Psikologi Islam*, 7(1), 77–89. <https://doi.org/10.46781/nathiqiyah.v6i2>
- Bourdieu, Pierre. (2011). *"Choses Dites", Uraian dan Pemikiran*. Yogyakarta: Kreasi Wacana
- Faruq, A. (2019). Pandangan Islam Terhadap Perhitungan Weton Dalam Perkawinan. *Irtifaq : Jurnal Ilmu-Ilmu Syari'ah*, 6(01). Retrieved from <https://ejournal.unhasy.ac.id/index.php/irtifaq/article/view/430>
- Garner, Benjamin. (2015). A review and analysis of the use of 'habit' in understanding, predicting and influencing health-related behaviour. *Health Psychology Review*, 9(3), 277-95. doi: 10.1080/17437199.2013.876238.
- Howes, D. (2022). In defense of materiality : Attending to the sensori-social life of things. *Journal of Material Culture*. 27(3), 313–335. DOI: <https://doi.org/10.1177/13591835221088501>
- HS, T. M., & Abdain. (2023). Tradisi Perhitungan Weton Sebagai Penentuan Hari Pernikahan pada Masyarakat Suku jawa di Desa Wonorejo Kabupaten Luwu Timur. *Al-Manhaj: Journal of Indonesian Islamic Family Law*, 5(2), 148–166. <https://doi.org/10.19105/al-manhaj.v5i2.10343>

- Katimun. (2025) Interview with Intaimelyan village elder interview on Saturday, January 11, 2025 in Arso IX Intaimelyan village Keerom regency Papua province
- Levi-Strauss Claude. (1997). *Mitos, Dukun dan Sihir*. Yogyakarta: Kanisius
- Martínez, I., & García, J. F. (2008). Internalization of values and self-esteem among Brazilian teenagers from authoritative, indulgent, authoritarian, and neglectful homes. *Adolescence*, 43(169), 13–29. DOI: <https://doi.org/10.1111/obr.12497>
- Miyahara, Katsunori., Robertson, Ian. (2021). The Pragmatic Intelligence of Habits. *Topoi*.40(3). 597-608. DOI: 10.1007/s11245-020-09735-w
- Mohamad Falih, A. R. M. (2023). Tradisi Penentuan Hari Baik Dalam Pernikahan Perspektif As- Syar ' i : Jurnal Bimbingan & Konseling Keluarga. *Mohamad Falih, Ahmad Rezy Meidina*, 5, 932–946. <https://doi.org/10.47476/assyari.v5i3.3565>
- Mustari, (2025) Interview with Arsopura village elder interview on Sunday, January 19, 2025 in Arso IV Arsopura Village Keerom Regency Papua Province
- Nawir, M. S., Yusuf, M., & Kadir, A. (2020). Islam Raja Ampat dan Mitos Hantu Cuwig: Benturan Agama, Adat dan Kepercayaan Lokal pada Masyarakat Multikultural di Kampung Lilinta Papua Barat. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 3(1), 1–22. <https://doi.org/10.20414/sangkep.v3i1.1482>
- Nuhyanan, F., Yusuf, M., Iribaram, S., Purwaka, S., & Muhandy, R. S. (2022). Potret Tradisi Bib Maaf pada Keberangkatan Haji Masyarakat Desa Dullah Laut Kepulauan Kei Maluku Tenggara. *Potret Pemikiran*, 26(2), 191. <https://doi.org/10.30984/pp.v26i2.2082>
- Rizaluddin, F., Alifah, S. S., & Khakim, M. I. (2021). Konsep Perhitungan Weton dalam Pernikahan Menurut Prespektif Hukum Islam.*YUDISIA; Jurnal Pemikiran Hukum dan Hukum Islam*.12(1), 139-150. DOI: <http://dx.doi.org/10.21043/yudisia.v12i1.9188>
- Setiadi, D., & Imswatama, A. (2017). Pola Bilangan Matematis Perhitungan Weton dalam Tradisi Jawa dan Sunda. *Jurnal ADHUM*, 7(2), 75-86
- Sriatun. (2025) Interview with Javanese community in Intaimelyan Village interview on Saturday, January 18, 2025 in Arso IX Intaimelyan Village Keerom Regency Papua Province
- Turner, Bryan, S. (2012). *Teori Sosial Dari Klasik Sampai Postmodern*. Yogyakarta, Pustaka Pelajar
- Wood, W., Quinn, J.M., & Kashy, D.A. (2002). "Habits in Everyday Life: Thought, Emotion, and Action." *Journal of Personality and Social Psychology*, 83(6), 1281–1297. DOI: <https://doi.org/10.1037/0022-3514.83.6.1281>
- Yanti, A. D. (2023). Primbon Jawa sebagai Tradisi Penentuan Hari Nikah: Telaah Konsep Maqashid Al-Syariah. *Islamika*, 5(3), 1069–1082. <https://doi.org/10.36088/islamika.v5i3.3556>

- Yusuf, M., & Sileuw, M. (2020). JAJAO (Revitalisasi Kepemimpinan Lokal Masyarakat Kampung Gamta Distrik Misool Barat Kepulauan Raja Ampat), *El-Riyasah*, 11(1), 29-53. DOI: <http://dx.doi.org/10.24014/jel.v11i1.8411>
- Yusuf, M., & Nawir, M. S. (2021). Famari (Penghinaan Berujung Pada Tradisi Yang Mampu Menyebabkan Sanksi/Denda Adat, Tradisi Pada Masyarakat Misool Barat, Kepulauan Raja Ampat). *SASI*, 27(1), 1-11. DOI: 10.47268/sasi.v27i1.225
- Yusuf, M., Nawir, M.S., Muhandy. R.S., & Mafiroh, N.N. (2021), Membangun Dunia Pendidikan Islam Di Tengah Keterbatasan (Potret Pondok Pesantren Di Kota Jayapura). *Edukasi Islami; Jurnal Pendidikan Islam*. 10,(1), 73-98. DOI: 10.30868/ei.v10i01.1035