

The Myth of Determining Mate and Wedding Day in The Tradition of The Kejawen Community, Central Java, Indonesia

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Abstract

This article proves that the dialogue between Islamic teachings and the local culture of the Kejawen community creates a syncretic blending culture. The influence of culture is more dominant than the values of Islamic teachings. The transmission of teachings from ancestors is delivered orally and is believed to be the truth. The marriage tradition of the kejawen community is a fusion of local Javanese culture with Islamic religious values. Creative dialogue between local Javanese culture and Islamic religious traditions gave birth to a syncretic pattern of religious traditions. In the tradition of the kejawen community, the determination of a life partner and the day of the wedding uses a calculation based on the birthday of the prospective bride and groom. The way of counting uses a formula that has been passed down by their ancestors orally from generation to generation. Internal contestation between cultural and religious values shows the superiority of local Javanese culture over Islamic teachings.

Keywords: Local culture, cultural dialogue, myths, Islamic doctrines, syncretism

A. Introduction

In the study of anthropology, the concept of tradition is associated with religious discourse in two parts, namely *grand tradition* and *little tradition*. The great tradition in this context is a universal religious value, while a small tradition is a local cultural value that grows and develops in the community.¹ There will always be a dialogue between the religious value order that is the religious ideal of a universal religion and the local-particular cultural values in cultural practice.² Dialogue between universal religious values and cultural values of a particular local nature has given birth to an accommodative and adaptive pattern of Islamic teachings with cultural locality and cultural diversity.

Creative and productive dialogue between religious and cultural values is a common symptom and occurs in every religion. All religions must be born in a social setting that is not empty of culture.³ The essential characteristic of every religion is to have a mission of reforming the cultural system that is not humanistic to humanists, from oppressive to liberating and from backwardness to progress. A Prophet of any religion is a reformer to carry out systemic moral reforms toward a civilized society.⁴

Dialectics between religion and culture occurs in the process of influencing each other. The mutual influence between the dynamics of religious and cultural

¹ Somenath Bhattacharjee, Joyshree Bora, and Jushna Beypi, "Interaction between Great and Little Tradition: The Dimension of Indian Culture and Civilization," n.d.

² Andik Wahyun Muqoyyidin, "Dialektika IsLa Dan Budaya Lokal DaLam Bidang SosiaL Sebagai Salah Satu WajaH Isla Jawa," *EI-HARAKAH (TERAKREDITASI)* 14, no. 1 (2012): 18–33.

³ Muhammad Ali, "Muslim Diversity: Islam and Local Tradition in Java and Sulawesi, Indonesia," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011): 1–35.

⁴ Lori Peek et al., "Becoming Muslim" The Development of a Religious Identity," *Sociology of Religion* 663 (2005): 215–42, <https://doi.org/10.2307/4153097>. focus groups, and individual interviews with Muslim university students in New York and Colorado, three stages of religious identity development are presented: religion as ascribed identity ; religion as chosen identity; and religion as declared identity. This research illustrates how religious identity emerges in social and historical context and demonstrates that its development is variable rather than static. Additionally, I discuss the impacts of September 11 and show how a crisis event can impel a particular identity--in this case, religious--to become even more central to an individual's concept of self. Through asserting the primacy of their religious identity over other forms of social identity, religion became a powerful base of personal identification and collective association for these young Muslims. The religious landscape of the United States has changed markedly over the past four decades, largely due to the passage of the 1965 Immigration Act, which repealed country-of-origin quotas established in the 1920s that predominantly favored Western European, mostly Judeo-Christian, immigrants. This change in federal immigration policy led to an unprecedented diversification of the American population over the subsequent years, as millions of immigrants arrived from Africa, Asia, the Caribbean, Eastern Europe, Latin America, and the Middle East. The post-1965 "new" immigrants are racially, ethnically, linguistically, and religiously more heterogeneous than the immigrants of a century ago (Wamer 1993:1061

teachings is undeniable, even like life processes, so conducting systematic and in-depth research is necessary. Direct or indirect cultural values will undoubtedly be colored by the actions of its people and cultural products that are material.

Indonesia consists of various tribes, customs, and cultures, and one of them is the Javanese tribe. The Javanese have various customs and customs carried out by their supportive communities as an ancestral cultural heritage that is still preserved today. Customs are a complex norm and are considered important in living together in society. The customs serve as guidelines for behavior and control every human action.⁵

Central Java Province of Indonesia is one of the regions with a diversity of Javanese culture while also having a strong Islamic tradition.⁶ The southern Central Java area, namely the Banyumas Raya area, is a community that is thick with Javanese traditions adopted from Hindu-Buddhist royal traditions that are full of mythology derived from animism and dynamism beliefs.⁷ The viscosity of the traditions of the people of southern Java, especially the Banyumas Regency, is so strong, making the Process of Islamization in this area display a unique pattern of religious expression. When Islam comes into this area, then there was a process of dialogue with the local Javanese culture, which will give birth to a ‘*syncretist*’ model of uniformity by displaying Islam that is behaving and Javanese style, which is often called *Abangan* Islam. This is different from the Islamic character of the northern Central Java community known as Islam santri.⁸

One of the products of dialogue between Islam and local Javanese culture in South Central Java is the existence of a kejawen Islamic community in Pekuncen village, Kec. Jatilawang, Banyumas Regency. The ancestral figure who became a role model and where they asked for something was Kyai Bonokeling whose tomb became the center of activities when *the Nyadran* ritual was carried out. Another ritual activity is a *slametan* activity usually carried out on every *jemuah pon*, which is carried out in *Pasemuan*.⁹

⁵ Mohamad Abdun Nasir, “Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication,” *Al-Jami’ah: Journal of Islamic Studies* 57, no. 2 (2019): 329–58.

⁶ Irga Safira and Alemina Br Perangin-angin, “Acculturation of Javanese and Malay Ethnic Marriage,” *ELS Journal on Interdisciplinary Studies in Humanities* 4, no. 2 (2021): 161–68.

⁷ Arif Sarwo Wibowo and Shiro Sasano, “Historical Assessment of the Saka Tunggal Mosque in Banyumas: Study on the Single Column Mosque on Java Island, Indonesia,” *Journal of Asian Architecture and Building Engineering* 15, no. 3 (2016): 373–80.

⁸ Muqoyyidin, “Dialektika IsLa Dan Budaya Lokal DaLam Bidang SosiaL Sebagai Salah Satu WajaH Isla Jawa.”

⁹ Sandrias, “No Title” (Banyumas, 2021).

Pekuncen is one of the villages located in the Jatilawang District area of Banyumas Regency. The village is very familiarly heard by the surrounding community because this village community has beliefs and ritual traditions that are different from other Muslim communities. In addition, this village is also known to have the tomb of a famous kejawen flow figure, Ki Bonokeling is one of the banyumas cultural sites that is maintained maintained by the Banyumas Regional government as one of the cultural reserves. According to Sumitro, and several other informants found the fact that adherents of this kejawen school in pekuncen jatilawang village, almost 95% of the villagers are followers of this community. (Sumitro, n.d.)

One of the exciting traditions associated with the religious traditions of this community is the tradition of marriage. By basing on Islamic legal procedures, the tradition of marriage is based on the local Javanese values combined with a touch of religion. The marriage tradition of the *Kejawen* community is based on the teachings of oral ancestors, and there are no written documents. Research focuses on tracking the origin, value system, and process of transmitting teachings about marital traditions for generations.

B. Research Methods

The research is conceptually based on a theoretical framework Blumer calls symbolic interactionism, with three premises as the foundation of theory. *First*, man does something based on the meaning that something gives him. *Second*, the meaning arises from one's social interaction with others. *Third*, these meanings are understood or modified through the process of interpretation used by the perpetrator concerning the problem they are facing.

This research is a type of ethnographic research. It studies cultural events, which present a *view of life (point of view)*, beliefs, interaction patterns, physical *setting* meanings, and ritual activities of research subjects. His research subjects are figures of this belief, such as Kyai Kunci, the Kyai Kunci Representatives, and the followers Kejawen community.

Data excavation uses ethnomethodology to describe how the social behavior of the community is related to what is done (cultural behavior), what is believed and known (cultural knowledge), and what things are made and used (cultural artifact) by the community of Adherents of Islam kejawen. In addition, it also uses the Participant Observation and interview methods to explore the world of the behind-the-scenes meanings that appear in their cultural symbols. The data

analysis method used is Symbolic Interaction to interpret every expression of the cultural symbol of the kejawen community related to the tradition of marriage.

C. Dialectics of Religion and Culture

When measured from the farthest point, Java is an island that has a length of more than 1,200 km and a width of 500 km. The island is located on the southern edge of the Indonesian island, approximately seven degrees south of the equator. The distinctive character of this island is the old geological formations it has, in the form of rows of mountains from the Himalayas and the Mountains of Southeast Asia. The area of this island is only 7% of the entire territory of the Indonesian archipelago. However, surprisingly, he has a population of almost 60% of the entire population of Indonesia.

Meanwhile, what is meant by *Javanese or Javanese* according to Magnis Suseno is a person who uses Javanese as the mother tongue and is a native of the central and eastern parts of Java island. While Tony Whitten, as said by Roehayat Soeriatmadja and Suraya Afiff, *The Ecology Java and Bali* (1996) said that the first indigenous people of Java island were similar to aboriginal people in Australia. They are called *Austroloids*. However, then they were eliminated by migrants from Southeast Asia. They cannot live in Java, but today their descendants can be found in the Anak Dalam or Kubu tribes in Central Sumatra or eastern Indonesia. (Triani, 2018)

According to Kuntjaraningrat in *Javanese Culture* (1985), as alleged by Bintoro Gunadi, about 3,000 -5,000 years ago, the next flow of migrants called *proto-Malay* came to Java.¹⁰ Their descendants can currently be found in the Mentawai Islands of West Sumatra, Tengger in East Java, Dayak in Kalimantan, and Sasak in Lombok. After that, a wave of so-called *Austronesian* or *deutro-Malay* immigrants from Taiwan and South China came by sea to Java Island about 1,000 - 3,000 years ago. Many of his descendants live in western Indonesia with expertise in rice farming, irrigation, making pottery/glassware and handicrafts from stone.

Before Hinduism came to Java, Javanese people already had their own culture. With the arrival of the Hindu nation, the so-called Javanese Hindu culture was born as a result of the fusion of local Javanese culture with Hinduism. In the context of social relations, Javanese people have strong family ties. With

¹⁰ Bayu Ady Pratama and Novita Wahyuningsih, "Pernikahan Adat Jawa Di Desa Nengahan, Kecamatan Bayat, Kabupaten Klaten," *Haluan Sastra Budaya* 2, no. 1 (2018): 19–40.

this principle, Javanese culture has a degree of adaptation in the context of social change. Javanese culture has a pretty good defense from outside penetration with this momot principle.

One of the prominent characteristics of the structure of Indonesian society, especially in Java during the Hindu-Buddhist period, is based on the rules of customary law and its religious system, namely *animism-dynamism*, which is the core of culture and coloring all the activities of people's lives.¹¹ In Javanese society, the deification and supposition of the spirit of the ancestors gave birth to the worship of the spirit of the ancestors (*ancestor worship*), which eventually gave birth to customary law and its supporting relations. The art of puppetry and gamelan is used as a means of religious ritual ceremonies to bring the spirit of the ancestors. In this ritual tradition, the spirit function of the ancestors is considered to be the protector of the living family.¹²

A prominent characteristic of Javanese culture is the centric palace which is still sticky with the tradition of animism-dynamism. In addition, another prominent feature of Javanese culture is full of symbols or symbols as a form of expression of abstract ideas so that they become concrete. Because there is only symbolic language, everything is not clear because the meaning of the symbols is *interpretive*.¹³ The religious expression of the kejawen community is more condensed with religious understanding and patterned symbolically and mystically.¹⁴

Mutual acculturation between Islam and Javanese culture is visible by accommodating their respective interests. In this interaction process, the entry of Islam in Java did not form a new community that was completely different from the previous period. Instead, Islam tried to enter into the structure of Javanese culture and infiltrate the teachings of kejawen with Islamic nuances.¹⁵

The nature of Javanese culture, the tradition of puppet worship as a cultural

¹¹ Noor Cholis Idham, "Javanese Islamic Architecture: Adoption and Adaptation of Javanese and Hindu-Buddhist Cultures in Indonesia," *Journal of Architecture and Urbanism* 45, no. 1 (2021): 9–18, <https://doi.org/10.3846/jau.2021.13709>.

¹² Hynek Böhm, "The Influence of the Covid-19 Pandemic on Czech-Polish Cross-Border Cooperation: From Debordering to Re-Bordering?," *Moravian Geographical Reports* 29, no. 2 (2021): 137–48.

¹³ Ridwan Ridwan and Muhammad Fuad Zain, "Religious Symbol on Determining the Beginning and End of Ramadan in Indonesia," 2020, 1–9.

¹⁴ Nasir, "Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication."

¹⁵ Idham, "Javanese Islamic Architecture: Adoption and Adaptation of Javanese and Hindu-Buddhist Cultures in Indonesia."

instrument full of mystical nuances, is often symbolized as a picture of human life in finding his God.¹⁶ The story displayed is the teachings of Islamic shari'a to bring the audience to a religious nuance. Therefore puppetry is considered part of religious events to teach divine teachings. A puppeteer is personified as a 'God' who can play the role and fate of people (puppets). This painting is interpreted orthodoxy as a poetic description of *taqdir*. The talk of religious and traditional relations became an interesting theme by many experts in cultural, legal, and theological perspectives.¹⁷

The situation of people's religious life in Java before the arrival of Islam is very heterogeneous. The Javanese have embraced important beliefs and genuine beliefs.¹⁸ Before Hinduism and Buddhism, prehistoric Javanese people had embraced beliefs patterned with animism and dynamism. The view of Javanese life leads to the formation of *numinous* unity between the real nature, society, and supernatural nature, which is considered sacred.¹⁹

D. Result

Marriage Orientation Perspective of Kejawen Community

Marriage, according to the kejawen community, does not necessarily mean a bond between a man and a woman as a husband and wife to obtain offspring and build and foster a household family life, but also means a relationship that concerns relatives on the part of the wife and from the husband's side. The occurrence of marriage means enacting kinship bonds to help each other and support kinship relationships that get along well and peacefully.

The expectation social of marriage event is the hope of obtaining offspring that will be the successor of the genealogy of parents and relatives, according to the paternal line or the mother line or the parent line. Genealogy describes a person's position as a member of a relative and is a barometer of the origins of

¹⁶ Muqoyyidin, "Dialektika IsLa Dan Budaya Lokal DaLam Bidang SosiaL Sebagai Salah Satu WajaH Isla Jawa."

¹⁷ Erwati Aziz, Mohammad Dzofir, and Aris Widodo, "The Acculturation of Islam and Customary Law: An Experience of Minangkabau, Indonesia," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020): 131–60, <https://doi.org/10.21043/QIJIS.V8I1.7197>.

¹⁸ Usfatun Zannah, "Makna Prosesi Perkawinan Jawa Timur Sebagai Kearifan Lokal (Pendekatan Etnografi Komunikasi Dalam Upacara Tebus Kembar Mayang Di Desa Jatibaru Kecamatan Bungaraya Kabupaten Siak Provinsi Riau)," *Jom FISIP* 1, no. 2 (2014): 1.

¹⁹ Agus Salim, "Javanese Religion, Islam or Syncretism: Comparing Woodward's Islam in Java and Beatty's Varieties of Javanese Religion," *Indonesian Journal of Islam and Muslim Societies* 3, no. 2 (2013): 223–66.

good and orderly offspring. If no offspring is obtained from marriage, the family is considered “broken offspring.” If a wife does not get offspring, the relatives can urge the husband to find another woman or raise an adopted child from a relative member to be the successor of the family life concerned.

In the perspective of indigenous peoples, Marital events have their purposes, both general and specific purposes. In general, marriage aims to create a safe, peaceful, and prosperous society. Berbagai rituals, offerings and various requirements that are carried out are believed to be the determining factors for the future of the bride and groom’s life in the future that will lead to the family’s happy and prosperous life.²⁰

Marriage is a religious, social institution to build kinship to maintain and pass on offspring according to the fatherly or maternal or maternal lines for domestic happiness.²¹ Because the system of descent and kinship between Indonesian tribes is different from one to another, including the environment and religion that are embraced differently, the purpose of customary marriage for indigenous peoples also differs between one ethnic group and another, as well as the consequences of the law and the marriage ceremony.

In societies that use the patrilineal system, marriage aims to maintain the father’s lineage. The eldest son must carry out the form of marriage and take the wife. After the marriage, the wife participates in the husband’s kinship and releases his customary position in the kinship arrangement of his father.²² Whereas in a matrilineal society, marriage aims to maintain the mother’s lineage, so that the daughter (eldest) must carry out the form of marriage take husband (*semenda*) where after the marriage, the husband participates in the kinship of the wife and releases his customary position in the kinship arrangement of his parents.²³

Javanese wedding traditions are born from the tradition of palace marriage. In the past, the traditional procedures of Javanese marriage greatness could only

²⁰ Zannah, “Makna Prosesi Perkawinan Jawa Timur Sebagai Kearifan Lokal (Pendekatan Etnografi Komunikasi Dalam Upacara Tebus Kembar Mayang Di Desa Jatibaru Kecamatan Bungaraya Kabupaten Siak Provinsi Riau).”

²¹ Aprilia Hening Puspitasari, Ismi Dwi Astuti Nurhaeni, and Widodo Muktiyo, “Conformity of Javanese Cultural Values in Early Marriage: Case Study of Farmer Family Communication,” *International Journal of Multicultural and Multireligious Understanding* 6, no. 2 (2019): 1–7.

²² Septin Lovenia Indrati, “Philosophical Values and Local Wisdom in Java Panggih Traditional Ceremony Language,” *PAROLE: Journal of Linguistics and Education* 7, no. 2 (2018): 93, <https://doi.org/10.14710/parole.v7i2.93>.

²³ Paul Horton and Helle Rydstrom, “Reshaping Boundaries: Family Politics and GLBTQ Resistance in Urban Vietnam,” *Journal of GLBT Family Studies* 15, no. 3 (2019): 290–305.

be done within the palace walls, *courtiers* (servants of the king) or people who still have offspring with the king (*priayi* / nobleman).²⁴ Javanese traditional wedding ceremony procedures have several stages that are usually passed: the initial stage, the preparation stage, the peak stage of the event, and the final stage. However, not all the person who organizes the wedding party is always carried out.

Javanese marriages never peeled from ceremonies such as siraman, midodareni, ijab kabul, sungkem, and others. At the ceremony, the bride's parents or appointees representing the parents usually give advice or advice that javanese customary *datam* is realized in expressions that the Javanese people have understood.²⁵

The meaning of Javanese Traditional Marriage can be seen in various rituals – cultures, namely (1) Siraman: Cleaning yourself before the big event, (2) Midodareni: Symbol of a good night to pray, (3) Injak telur: Interpreted hope and symbol of loyalty, (4) Sikepan sindur: A tight and inseparable love rope, (5) lap: sharing a just love, (6) Kacar Kucur: Symbol of domestic well-being, (7) Dulang-dulangan: Mutual help and get along well, (8) Sungkeman: Devotion to parents or elders, (9) Janur kuning: Hope to get good light, (10) Kembar mayang: The meaning of every good hope for the household later, (11) Tarub: Prosperity and hope.²⁶

Meaning of a Matter of Days in Couple Determination

This research setting is the kejawen community in Pekuncen village, Jatilawang district, Banyumas regency, Central Java province. This community network is also growing in Cilacap regency, which borders Banyumas.²⁷ In Pekuncen village, about 90% of residents follow this kejawen flow. Various religious and cultural rituals become routine activities, both incidental and annual. This kejawen community has a tradition of marriage that unites starting from before, the procession, and post-marriage.

²⁴ Jumino Jumino, "Symbolic Meanings in Marriage Ceremony of Javanese Culture (Semiotic Analysis)," 2019, 120–24, <https://doi.org/10.4108/eai.13-8-2019.2290211>.

²⁵ Bhattacharjee, Bora, and Beypi, "Interaction between Great and Little Tradition: The Dimension of Indian Culture and Civilization."

²⁶ Muqoyyidin, "Dialektika IsLa Dan Budaya Lokal DaLam Bidang Sosial Sebagai Salah Satu WajaH Isla Jawa."

²⁷ Andri Imam Fauzi and Dwi Puspitorini, "Dialect and Identity: A Case Study of Javanese Use in WhatsApp and Line," in *IOP Conference Series: Earth and Environmental Science*, vol. 175 (IOP Publishing, 2018), 12111.

Marriage in the tradition of the kejawen community is carried out through arranged marriage by their respective parents. The matchmaking initiative is carried out actively by the male family. The marriage stage begins with stealing the day of birth carried out by the bridegroom’s parents to find out the weton of the bride-to-be, namely by finding out the day of birth and the day of the market.

After the male family obtains information about his weton (birthday), the next stage is to calculate the match rate of the couple based on the Aboge count. This stage of counting weton days is critical because it concerns the family’s belief in its survival.²⁸ The decisive stage continues or even cancels the matchmaking plan if it turns out that the results of the calculation show results that are not encouraging with confidence in the breakdown of the marital relationship.

The numbers symbolize some beliefs about the meaning of the count result from the numbers 1 to 7 for which each number has a meaning. Berfollow these numbers and meanings behind the numbers to show a good choice of day for the sustainability and future of the bride and groom:

NO	Number	Mystical Meaning
1	1	Siji means Pati: shows a bad meaning because it is believed that the bride-to-be of his husband and wife’s relationship is not long because of the death of one of the parties.
2	2	Loro means Karo: shows a good meaning because it is believed that the bride-to-be of this husband and wife relationship is indeed a good match to make the relationship harmonious (guyub and get along well). Karo shows the unification of two different people into one because it is her soul mate.
3	3	Telu means Padu: shows a bad meaning because it is believed that the bride-to-be couple of the husband and wife relationship is always beset by disputes or continuous quarrels that will threaten the integrity of the household.
4	4	Papat means Pegat: shows a bad meaning because it is believed that the bride and groom couple’s husband and wife relationship is not long because it will end in divorce.

²⁸ Niken Wahyu Utami, Suminto A. Sayuti, and Jailani, “Math and Mate in Javanese Primbon: Ethnomathematics Study,” *Journal on Mathematics Education* 10, no. 3 (2019): 341–56, <https://doi.org/10.22342/jme.10.3.7611.341-356>.

- 5 5 Five meanings Down Feeling: shows a bad meaning because it is believed that the bride and groom of the husband and wife relationship will feel tasteless because it is not overwhelmed by feelings of sincere love that threaten the harmony of the husband and wife relationship.
- 6 6 Enem means Pedaringan Kebek: shows a good meaning because it is believed that the bride and groom of his wife’s relationship will be successful in his life marked by a prosperous life with easy sustenance so that the prosperous life of his household.
- 7 7 Pitu means Lungguhing Ratu: shows a good meaning because it is believed that the bride and groom of his wife’s relationship will be endowed with happiness with a high rank and position in the midst of society.

In the community’s belief, the numbers that should be avoided are 1, 3, 4, and 5, indicating a signal of wrong meaning. At the same time, the expected number is the numbers 2, 6, and 7, which indicate a good sign of meaning for the continuity of a husband and wife relationship.

As for how to calculate the bride and groom’s weton to determine a suitable number signal and therefore the matchmaking plan can be carried out is to use the meaning of the day and the market. Every day and market, there are different value numbers. The counting of the day starts on Friday. Here are the number of days and the meaning of the numbers:

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
Meaning of Numbers	6	9	5	4	3	7	8

The same thing is also the formula for calculating the market by calculating the day market and the meaning of the numbers in each market. For the market, the Calculation starts from the Kliwon market. Here is a calculation of the market and the meaning of the numbers:

Pasaran	Kliwon	Manis	Pahing	Pon	Wage
Meaning of Numbers	8	5	9	7	4

Here is the simulation to make it easier to understand the Calculation of matchmaking as the formula above. For example, a man who will find a soul mate with his birthday Monday and his market Pon and based on the results of nyolong weton it is known that the woman who was given his birthday wife Wednesday with the Kliwon market. Here is a simulation of the Calculation:

The Birthday of a Man:

Monday : That means he's at 4

Men's market:

Pound : means he's at 7

Then the first calculation result is: $4 + 7 = 11$

The first Calculation of days and markets is a calculation to produce TETEK (capital) numbers that will later be accumulated by calculating the day based on the day formula and the market as different numbers. Finding the number of days is done by sorting the days starting from Friday and stopping the count on the day he was born. If the male candidate is born on Monday then the day count is as follows:

Day	Friday	Saturday	Sunday	Monday	Sum
Number	1	2	3	4	4

As for finding different numbers from the market count, the market calculation starts from the Kliwon market and ends on the day of the groom's market, namely the Pon market. Here is a simulation of the betrayal:

Market	Kliwon	Sweet	Pahing	Pon	Sum
Number	1	2	3	4	4

From the data of the results of the calculation of the bridegroom's day, then the final count of the male candidate

No	Counting Stages	Number of Numbers
1	Preliminary Calculation based on Birthday and Market	11
2	Birthday Counting	4
3	Market Calculation	4
	Total Amount	19

The same counting process is also carried out on the bride and groom. Based on the results of nyolong weton it is known that the woman presented by his wife on wednesday with the Kliwon market. Here is a simulation of the Calculation:

Birthday of a Woman:

Wednesday : That means he's at 7

Women's Market:

Kliwon: means he is at 8

Then the first calculation result is: $7 + 8 = 15$

Bride-to-be's day tally

Day	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Sum
Number	1	1	1	1	1	1	6

The calculation of the bride-to-be market starts from the kliwon market. Because of the Kliwon bride-to-be market, the number is 1.

Market	Kliwon	Sum
Number	1	1

From the data of the results of the calculation of the bride's day, then the final count of male candidates

No	Counting Stages	Number
1	Preliminary Calculation based on Birthday and Market	15
2	Birthday Counting	6
3	Market Calculation	1
	Total Amount	22

Based on the results of the calculation of wetons, the two brides-to-be are known, namely:

Bridegroom = 19

Bride = 22

Then the numbers of the two are summed up so that the result is

$$19 + 22 = 41$$

To determine the last number as the determining number of the final result, the number 41 as a colloquial number of the bridegroom and female

will then be divided by 7. If the divided number cannot be divided by seven, look for the nearest number divided by seven. Therefore, a number close to 41 is the number 35. The final result of weton's Calculation is to calculate the rest of the number 41 minus the number 35 so that the last number to determine weton is the number 6.

From the formula of the meaning of numbers, it is known that the bride and groom weton shows a good number, namely the number 6 which means Enem means Pedaringan Kebek: showing a good meaning because it is believed that the bride-to-be of the husband and wife relationship will be successful in his life marked by a prosperous life with easy sustenance so that the prosperous life of his household.

According to Sandrias, the Calculation to find a good day for the future of the continuity of family life in the future is an ajran that must be held and implemented. Breaking this rule will result in the misery of life and the family's future. On the contrary, the match of the birthday of the bride and groom becomes the belief and essential capital for achieving the goal of marriage, namely a happy family and giving birth to children who are helpful to family, community, and nation.

Discussion

Pre- and Post-Marital Traditions

The tradition of marriage in Javanese society has different variations and variations. The existence of marital traditions in indigenous peoples is caused by the influence of local culture and religious teachings that dialogue with each other and provide sublimation of cultural and religious values.²⁹ In addition, economic variables also have a spirit towards the form of marriage implementation. Various traditions and rituals will always accompany the implementation of marriage by performing rituals both before and after the marriage.

In the view of the Javanese indigenous community, all affairs have eyes count. Indigenous leaders carry out the counting and determination of good days. The count is important because it concerns the long-term future

of life. Concerning marriage, they believe that the husband and wife are many, but the soul mate is few. Otherwise, a soul mate may be divorced in the Religious Court.

²⁹ Jumino, "Symbolic Meanings in Marriage Ceremony of Javanese Culture (Semiotic Analysis)."

In the tradition of the kejawen community, before the marriage contract is carried out, the bride and groom first make a pilgrimage to eat father/mother or grandparents to ask for prayers restu so that The marriage process is launched. As for the amount or amount of dowry, there is no definite provision but based on the parties' ability who will hold the marriage.

Marriage in the tradition of the kejawen community is carried out through arranged marriage by their respective parents. The matchmaking initiative is carried out actively by the male family. The marriage stage begins with stealing the birthday (*nyolong weton*) carried out by the parents of the bridegroom to find out the bride-to-be weton, namely by finding out the day of birth and the day of the market.

After the male family obtains information about his weton (day), then the next stage is to calculate the match rate of the couple based on the Aboge count. The stage of counting weton's day is very important and decisive because it concerns the beliefs of the family life of the bride and groom in the future. The results of the calculation of good days become the determinant for whether to decide whether the plan is made. Marriages are either annulled or annulled. The results of perhitungan are believed to be sacred and must be respected for the happiness and continuity of family life.

After the results of the calculations are obtained and produce conclusions that show good meaning, then the matchmaking relationship can be continued to the next stage, namely gotek or proposal or fiancé. The stage of gotek or proposal is the family of the groom expressing the will that he intends to propose to the daughter who is favored by the groom-to-be to be used as a future wife.

The party who took the initiative to apply was the male family. Usually, the male family sends a representative of the family, generally four people consisting of 2 men and two women. The main purpose of gotek or application is to ask the bride-to-be's family whether someone has applied or not. When the male side came to propose to the female family, the luggage carried by the male family was the leaves of the suruh and jambe as Nginang material wrapped in banana leaves and tied with lawe thread (white thread). Banana leaves (*gedang*) means two people who will bind themselves in marriage are expected to be a harmonious and loving family building the family ark.

After the female family receives the male application, the next stage is for the female family to make a reply visit by appointing a representative and usually accompanied by senior figures (agreements)." In the meeting, various

things were discussed related to the preparation of the implementation of the marriage contract. The most important thing about the meeting was determining the day of the implementation of the *ijab* and *Kabul* wedding (*dina ijaban*). The *dina ijaban* (marriage contract day) is done to determine a good day. As for the benchmark of calculating *dina ijaban* is the *wetone* (birthday) of the groom and *wetone* leg guardian (guardian of the bride).

The final count results of the groom-to-be will then be summed up in the formula numbers, namely the numbers 28, 26, 22, and 18. Indigenous elders are free to take additional numbers from 28, 26, 22, and 18 to be summed up by the number of the results of the bridegroom count. If simulated elders choose the number 22, for example, then the final result of the matchmaking calculation for the number of prospective bridegrooms is $19 + 22 = 41$. The number 41, as the final result of the sum was divided by the number 7. If the number divided cannot be divided by 7, then look for a number that can be divided by 7. Because of the number 41 as the final number of the bridegroom, the closest number that can be divided by 7 is the number 35.

Before the marriage contract is carried out, if the bridegroom and bride are still bachelors (virgins) and virgins (girls), both are required to sowan to the tomb of Bonokeling and clean the graves of the ancestors to ask for blessing prayers. If the one who wants to marry is not a virgin bachelor (widower or widower), then there is no need to sowan to the ancestors because it is considered dirty.

The implementation of *kejawen* community marriage is the same as the Muslim community, which is carried out in the Office of Religious Affairs (KUA) through Islamic marriage. KUA officers carried out the marriage; among others, the bride and groom said two sentences of the *shahada*. The *shahada* reading is the same. It has just translated in *Javanese* “*Ingsun neksine satuhune land that hardens kang Allah, who is legitimate, single, kang dinadekaken this nature, Iingsung neksine one of the people of the prophet Muhammad is the messenger of Allah, make sure tayapah prevents the dinadeaken nature in all people.*”

After the marriage contract process is carried out, the bride's family holds a diving ritual at the bride's house with a line ceremony. In the evening, *solawatan* was held by reading the book of *al-Barjanzi* (*Perjanjen*). In the tradition of the *kejawen* community, the place where the bride and groom live follows the bridegroom (*lanang melu wadon*). In other words, post-marriage, the life of a new family couple follows the bride's parents until they become an independent family. Therefore, making a home for a new couple is the responsibility of the

bride's family. In the concept of the kejawen community, the son-in-law is a child and marriage gives birth to a new relationship, namely the addition of the child, namely the son of mantu. Children are helpful to the kejawen community, such as biological children (dewek children).

One of the characteristics of the kejawen community is the number of rituals in each life cycle. Rituals in the form of prayers become traditions as a bridge of human communication with the creator to ask for the good of life in every stage of life. One of the rituals that accompany the life cycle of the kejawen community is keba diving prayer when a woman is 7 months pregnant. Keba diving is implemented on the 27th at the age of 7 months of pregnancy. The food served when as fast as Keba is Tumpeng which contains welut (eel), or bajing or brush bird, Segaliwet, Ambeng, Segalipunar and Kupat Lepet.

After the child is born, the ritual tradition is carried out, namely puputan tradition or often called gawe jeneng event (giving a name). Puputan ritual is carried out when the baby's belly button usually comes off on the seventh day.³⁰ The name in the beliefs of the kejawen community is significant, The name is prayer (asma pinangka donga). Accompanying the *puputan* ritual event, the baby's parents gave gifts to the baby shaman, namely 7 kilo grams of rice and basic food (basic food packages).

The snacks prepared during the puputan event are *bubur abang putih* (red and white porridge) and *ambeng loro*. The prayer that is prayed to the creator is the *doa selamat*. Then on the fortyth day (40 days) held the tradition of *wisub* (washing) and shaving baby hair and the handover of baby management from the baby shaman to his parents.

Various ritual processions that accompany the marriage traditions of the Kejawen community are the legacies of the ancestors that must be maintained in the secretarial. For the kejawen community, the event of marriage dalag sacred events as the foundation of the birth of a new generation and the next generation of the community; it must be done based on the rule of customary law. The immunity of the authority. Islamic da'wah is seen from its interaction with the local socio-cultural environment, developing two non-compromising approaches and a compromising approach.

³⁰ Hidayati Hidayati, "Local Wisdom of Kembar Mayang in Wedding Tradition of Jawa Ethnic," *LANGUAGE LITERACY: Journal of Linguistics, Literature, and Language Teaching* 2, no. 1 (2018): 17–27, <https://doi.org/10.30743/ll.v2i1.552>.

The non-compromising approach is Islamic da'wah by maintaining religious identities and not accepting outside cultures unless the culture is in accordance with Islamic teachings.³¹ While the compromising approach (accommodative) is an approach that seeks to create an atmosphere of peace, tolerance, and coexistence with religious and religious practitioners. Other traditions are different without sacrificing their respective religions and religious traditions (*cultural approach*).

The dialogue between local Javanese culture in Pekuncen Banyumas Central Java with Islamic da'wah is visible using a compromise-accommodative approach. Therefore, acculturation between cultural and religious value systems runs naturally based on growing local wisdom and is believed to be shared by all community members. Kejawen. Dialogue of local cultural values with religious values is two-value worship that eventually gave birth to a new cultural and religious format, namely syncretism culture.³²

The implementation of traditional marriage traditions is currently shifting and tends to begin to be abandoned by the younger generation. According to Sumitro, young people who continue their education to a high level tend to reject some rituals. Likewise, pekuncen village children who go out of the village and migrate and work in big cities also experience a shift in acceptance of hereditary local traditions. Thus, the educational factor that forms the rationality of thinking and urbanization to the city with contact with communities outside the village becomes a determinant factor for shifting perceptions and acceptance of tradition. Sociologically, the kejawen community experiences the exclusion and marginalization of traditions and modernization. The strength of the Kejawen community is in the ability to maintain a family genealogical path that is bound by spiritual ties by being connected to community leaders called Kyai Kunci and vice kyai kunci (*bedogol*).

E. Conclusion

All religions must be born not in a vacuum of culture. Each religion will dialogue with the old cultural system or religious beliefs present in the new religion. The process of dialogue between religious values and local culture will run creatively to influence each other, and there is a contestation of values scrambling

³¹ Hadi Pajariantio, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022): 7043.

³² Muqoyyidin, "Dialektika IsLa Dan Budaya Lokal DaLam Bidang Sosial Sebagai Salah Satu WajaH Isla Jawa."

for dominance space in the public space. When Islam is present in the Java region of Indonesia, Islam engages in dialogue and produces acculturation of religious values over culture or vice versa. Cultural values are more dominant over religious values.

The dialogue between religion and cultural systems occurs in the Java region, especially in the village of Pekuncen Banyumas, Central Java. The tradition of marriage with various traditions that accompany it is evidence of cultural and religious dialogue and the realization of a new culture, namely syncretic culture as a form of fusion of two value systems. That. Kejawen Banyumas Community of Central Java believes that all traditions inherited by ancestors must be obeyed and implemented to achieve happiness in life, including in it. It is necessary to do careful calculations with the Aboge dating model, namely finding the suitability of the prospective partner's birthday and determining the day of Marriage. The central orientation of this tradition is the firm belief that the correct counting of days following the teachings inherited by the ancestors will determine the future.

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