

The Law and Tradition of Weton Calculation in the Javanese Community of Jombang East Java

(Study in Balong Besuk Village, Diwek Jombang)

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Abstract

This study aims to determine the paradigm of weton calculation in marriage in Balong Besuk Village, Diwek District, Jombang Regency. In addition, it is also to find out what factors cause the calculation of weton in the community. This research includes field research using qualitative methods. The data collection uses interview, observation, and documentation methods. The data sources consist of Primary Data: Primbon Jawa Books, interviews with local community leaders, and the people involved, as well as Secondary Data sourced from books and scientific works. The conclusion from the conclusion is that the weton calculation that occurred in Balong Besuk Village, Diwek District, Jombang Regency is still being carried out. The factors that influence one of the most prominent is to maintain the legacy of the ancestors or ancestors. From the phenomena that occur. Giving rise to pros and cons, more or less there are people who practice and some do not. From the results of the research above, the researcher concluded that the calculation of weton in marriage from an Islamic law perspective is permissible if it does not conflict with the Qur'an and Sunnah and prioritizes the benefit of the community as well as tolerance in behavior.

Keywords: Marriage; Tradition Weton



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INTRODUCTION

Marriage is a pure Sunnah of Allah and applies to all His creatures, whether human, animal or plant. It is the method chosen by Allah as a way for his creatures to reproduce. Marriage becomes important after each partner agrees to play a positive role in achieving the goals of marriage (Abidin & Aminuddin, 1999). The goal is to form a family that functions as an implementer of non-formal education.

God created humans with different cultures and traditions, as well as when performing a wedding or marriage. Traditions in one area must be different from other areas (Ambarwati & Mustika, 2018). In the Java area before carrying out a marriage there is a tradition of weton calculation, weton is the calculation of the day of birth of the bride and groom. Javanese calculations or predictions have existed since long ago and are ancestral relics recorded in primbon. Primbon means save or store, primbon contains calculations that are passed down from generation to generation. Javanese culture has a belief in using calculations to do things such as marriage, harvest, and others. In petungan there is such a thing as weton. Weton is the calculation of the day of birth of the bride and groom. However, this calculation does not

determine whether the prospective son-in-law is accepted or not. It is more often understood as a prediction of the future fate of the bride and groom (Faruq, 2019).

According to the author, the Javanese Primbon calculation has not been fully proven to bring benefits or avoid bad things, because whether a family is happy or not generally depends on each individual who has married. This view can be seen from the experiences of both couples who perform or use the Javanese Weton Calculation and couples who do not use the Weton Calculation as done by most Javanese people regarding life after marriage. These facts are just an example, it is said that couples who do not carry out Javanese weton calculations in their lives after marriage are very happy and lucky. But for those who believe in this tradition, at least they have tried to prevent bad things from happening in the future.

Historically, Javanese wedding customs originated from the palace, and Javanese wedding procedures could only be performed within the palace family and courtiers. When Islam entered the palaces in Java, it influenced many aspects, including marriage customs. Since Islam entered the Javanese palace, Javanese wedding customs were combined with local religious teachings such as animism and dynamism. This combination is still used today and passed down to the next generation. Many Javanese traditional customs are still used before marriage, for example the calculation of the wedding day, usually when the second fiancé calculates the compatibility of the two prospective brides, it will be carried out. If they are not suitable, in the end they will not get married, but will get the blessing of the second parent. The bride and groom cannot receive blessings due to weton incompatibility (Husniyyah, 2020).

In the context of Islamic law, weton calculation in marriage is not directly regulated by Islamic teachings or sharia law. Weton itself is a Javanese term that refers to the combination of day and market in the Javanese calendar, which is believed to have an influence on a person's nature and fate. Although this concept has more to do with local Javanese beliefs than Islamic religious teachings, some communities may still consider it important in their culture (Syafaq, 2014).

In Islam, marriage is mostly regulated by sharia principles, which include provisions regarding the validity of marriage, the rights and obligations of husband and wife, and marriage procedures. Islamic teachings emphasise justice, mutual understanding, and harmony in marriage (Asman et al., 2023). The valid conditions of marriage in Islam include the consent of both parties, a legal guardian (wali), fair witnesses, dowry, and a clear contract. In carrying out marriage, married couples are expected to respect each other, work together, and live a household life in accordance with the teachings of Islam (Sumbulah, 2007).

Thus, in marriage in the context of Islamic law, weton calculation has no direct relevance or influence. It is more important for couples to understand and implement the Islamic principles of domesticity, as stated in the Quran and the hadith of Prophet Muhammad SAW. Islamic marriage law emphasises more on the spiritual, moral and ethical aspects of married life than on factors of luck or fate that may be related to weton calculations (Zubaidah, 2019).

The belief in weton calculation also occurs in Balongbesuk Village, Diwek Sub-district, Jombang Regency. This weton tradition is still used today in various activities, especially marriage. The community there believes that marriage between male and female wetons, if there is a mismatch, it is better not to be carried out so that nothing unwanted happens, because the residents still maintain the customs of the ancestors.

The belief in the Weton calculation has no basis in Islamic teachings. Although some people adhere to this tradition as part of their cultural heritage, the principles of Islam emphasise faith in Allah and Tawakkul over belief in weton calculations or predictions based on certain myths. In addition, it is important to remember that human life is always under the control of Allah, and happiness and hardship are determined by deeds and devotion to Allah, and not based on weton calculations and myths that determine the good or bad fate of a person.

Based on Meliana Ayu Safitri's previous study (Safitri & Mustafa, 2021) states that the tradition of weton calculation in Cenggini Village is something that absolutely must be done for people who are classified as less educated and according to Islamic law review is an endeavour as part of muamalah not worship. Meanwhile, according to Khairul Fahmi Harahap et al (Harahap et al., 2021), the weton calculation tradition is included in al-'urf al-fasid or bad traditions if it is believed to be an antidote to bad luck and a way to avoid bad luck and is included in the term Thathayyur or believing in bad luck in Islam because it is feared that it will fall into shirk. In this study, the difference lies in the research method, as well as the object of research and the village under study, the emphasis in this study is on the law of implementation according to sharia.

Based on a glimpse of the background above, the researcher is interested in examining the relationship with religious and social activities that are very complex, especially regarding weton marriage in Balongbesuk Village, Diwek District, Jombang Regency, so it is necessary to conduct research on the tradition of weton calculation in this marriage which is reviewed in the perspective of Islamic law.

RESEARCH METHODS

This research includes field research or field research which is carried out directly in the field. This type of research is qualitative research because the data needed is in the form of words not numbers. There are two sources of data, namely primary which comes from the results of interviews with informants and secondary which comes from library materials that are in accordance with the discussion. To collect data, researchers used observation, interview, and documentation methods.

To get conclusions that are easy to understand, researchers analyse data using the inductive method where the results of observations are drawn in the form of general statements and descriptive methods which describe the data that has been taken and collected as it is without intending to make general conclusions or generalisations (Sumadi, 1992). By using a phenomenological and empirical juridical method approach.

RESULTS AND DISCUSSION

The Existence of the Weton Marriage Calculation Tradition in Javanese Society

The area of Balongbesuk Village is 2,17 hectares, which consists of rice fields, settlements, dry land, roads and cemeteries. To go to Balongbesuk Village, you can take public transport such as bentor, len and private vehicles. Balongbesuk Village has two hamlets, namely, Balongbesuk Hamlet and Mojosongo Hamlet. Balongbesuk Village has 8 Community Associations and 29 Neighbourhood Associations with details:

1. Balongbesuk Hamlet with a total of 5 RW and 19 RT.
2. Mojosongo Hamlet with 3 RW and 10 RT.

The boundaries of Balongbesuk Village are:

- a. The north is bordered by Plandi Village, Jombang Sub-district.
- b. South of the border is Diwek Village, Diwek Sub-district.
- c. The west is bordered by Pandanwangi Village, Diwek Sub-district.
- d. The east is bordered by Kedawing Village, Diwek Sub-district.

The population of Balongbesuk Village is 5,368 people, with 1,849 households. The male population of Balongbesuk Village is 2,706 people, and the female population is 2,662 people. All residents of Balongbesuk Village are, on average, residents of Balongbesuk Village.

The people in Balongbesuk Village are mostly Muslims and some are Christians, Catholics, Buddhists, and Confucianists. Places of worship in Balongbesuk Village are 2 mosques, and 3 mushollas. According to data obtained from the official website of Balongbesuk Village, people who are Muslims are 98.60%, Christians are 1.04%, Catholics are 0.28%, Buddhists are 0.06%, and Confucianists are 0.02%.

The majority of the population in Balongbesuk Village has a relatively high education, out of the total population of 5,368 people, 1,485 people have a high school education, then 996 people have elementary school education, 905 people have junior high school education, 1,087 people are not or not yet in school, then 560 have not graduated from elementary school, 223 people have S1 education, 58 people have D3 education, 28 people have S2 education, 25 people have D1/2 education, and finally 1 person has S3 education.

Balong Besuk villagers all use weton calculations, based on the results of interviews with Mbah Jan (2023), the village elder and weton calculator. As well as good or sacred days for the implementation of activities are also different, for example in Central Java the sacred day is Friday Kliwon, while in Balongbesuk Village is Friday Legi. In weton calculations, for example, the bride-to-be was born on Thursday pon, and the groom-to-be was born on Sunday legi, if the sum is then Thursday pon (8+7) the result is 15, then Sunday legi (5+5) the result is 10 and the result is found selawe. In Javanese primbon, it is explained that if the couple when the weton is calculated meets selawe or with the term sapi sak pasang, they do not dare to carry out the marriage because if they marry a couple who meets selawe they believe that their parents will die if they continue the marriage.

The Reason Javanese People in Jombang, East Java Still Use Weton Calculation

The calculation of weton in the Javanese tradition as described comes from ancestral heritage, mainly found in primbon books that are used as guides for various aspects of life, including marriage. In this tradition, people believe that weton, which is a combination of day and market in the Javanese calendar, has an influence on one's fate and fortune. The weton calculation example given is a way to determine the compatibility of a couple based on their weton.

The weton calculation used is the value of the day and market numbers, each day has its own number and value, as well as the market. The following researchers describe the numbers of days and markets, as a reference in weton calculations (Harya Tjakraningrat, 2001):

1. The Value of Day Seven:
 - a. Sunday has value: 5.
 - b. Monday has a value of 4.

- c. Tuesday has a value of 3.
 - d. Wednesday has a value of 7.
 - e. Thursday has a value of 8.
 - f. Friday has a value of 6.
 - g. Saturday has a value: 9.
2. Value of Day Five:
- a. Hari Legi has a value: 5.
 - b. The eastern day has a value of 9.
 - c. Pon day has a value of 7.
 - d. Wage day has a value of 4.
 - e. Kliwon Day has a value of 8.
3. Explanation of according to the sum of the weton:
- a. Pegat (1,9,17,25,33): The household will encounter many problems leading to divorce.
 - b. Ratu (2,10,18,26,34): They are well-matched, respected by others, neighbours, and many envy their harmony.
 - c. Mate (3,11,19,27,35): This couple is very compatible, can accept strengths and weaknesses, and the household is smooth until old age.
 - d. Topo (4,12,20,28,36): In the beginning there are many problems, but at the end there are many pleasures.
 - e. Tinari (5,13,21,29): Easy to find sustenance, never lives in want, and gets a lot of luck.
 - f. Padu (6,14,22,30): Frequent quarrels about any issue, but not divorce.
 - g. Sujanan (7,15,23,31): Often has the problem of infidelity, either both or one of them.
 - h. Pesthi (8,16,24,32): The household is harmonious, peaceful, there are a few problems but they do not spoil the harmony.

The above explanation that researchers have described describes or predicts the prospective bride and groom in undergoing the household ark in the future (R. Gunasamita, 2009). An example of weton calculation to determine compatibility, first by knowing the birthdays of the two prospective brides. For example: the prospective bridegroom was born on Saturday pahing, while the woman Wednesday pon.

L: Saturday has a value of 9

P: Wednesday has a value of 7

So combined $9 + 7 = 16$

Both market days

L: Pahing 9

P: Pon 7

Then combined $9 + 7 = 16$

Then add up the results of the first and second counts, $16 + 16 = 32$. The result of this weton 32 calculation shows the prediction "PESTHI" (8,16,24,32), which means that the household is harmonious, peaceful, there is a little problem but it does not destroy harmony.

Another example, the bride was born on Thursday Pon and the prospective groom was born on Sunday Legi, then the weton calculation results can be summed up. In this example,

the results are 15 for Thursday Pon and 10 for Sunday Legi, which when added together results in 25 or in Javanese terms called "selawe".

In Javanese primbon, ketemu selawe predicted by "PEGAT" or also called sapi sak pasang is considered a bad omen. People believe that getting married if the weton of the couple meets selawe can bring bad luck, even with the belief that the marriage can have a negative impact on the couple's parents. This myth implies that the parents' survival will be threatened if the marriage is performed at a time that is considered bad according to weton calculations.

In Balongbesuk village, Diwek sub-district, Jombang district. This weton tradition is still used today, in various activities, especially marriage. According to Mr Ali Masrukin as mudin in the village, this weton calculation is still used because the residents still maintain the customs of the ancestors, he explained that this weton calculation is still used by the community in various activities, especially marriage, between the wetons of men and women whether there is a match or not, if there is a mismatch then it is better not to carry it out for fear of disasters, calamities, divorce, getting accidents (Ali Masrukin, 2023).

In addition to weton calculations, Balongbesuk Village is still very thick with traditions and customs inherited from the ancestors of the community there. Among these traditions is the tradition of celametan where there are rules that apply. Nevertheless, if there are people there who change or do something not in accordance with local customs, the village elders there still tolerate. For example, there was a resident named Pak Jan, a villager who became a community leader who carried out village celebrations or village alms, Pak Jan wanted to change the existing traditions from ancient times such as holding celebrations at the village punden, but the community and elders there did not immediately forbid it, the old people who still existed were visited, saying "Pak Jan, please if you hold celebrations or village alms, do not ask for the petilasan mbah sumber in the middle of the village" (Ali Masrikin, 2023).

In Javanese tradition, especially in the past, weton calculation plays an important role in the matchmaking process. People would ask about the weton of the bride and groom, and if the calculation results showed "selawe" or met selawe, this was considered a bad omen that made the marriage considered impossible. However, with the times, this approach began to shift, and ta'aruf or the process of getting to know each other became prioritised in forming a household. The ta'aruf approach allows couples to get to know each other better before deciding to get married. This process covers various aspects such as character, values, future vision, and compatibility between the two parties. The concept of "yassiru wala tu'assiru" from the hadith of the Prophet Muhammad, which means "make it easy and not difficult," provides direction to simplify the marriage process without creating unnecessary obstacles.

A 2016 case illustrates how beliefs based on primbon can influence marriage decisions. Mr Sadji, a party to the wedding, believed that the marriage contract should be done at 7pm and not later than 8pm because of the term "ketemu pati" which was interpreted as a sign of death. However, it should be noted that such beliefs are cultural and have no basis in Islamic teachings. The hadith of the Prophet, which advocates simplifying matters, reflects the importance of practicality and clarity in life. Decision-making in marriage, as the hadith suggests, should be based on sound judgement and truth, without paying too much attention to beliefs or traditions that have no solid basis.

Thus, through a ta'aruf approach that prioritises getting to know each other, and by considering the values and teachings of Islam, it is hoped that the marriage process can take place better and in accordance with the principles of truth and justice.

Based on the results of interviews with Mrs Nurul Jannah (2023) explained that weton calculations in marriage, there are still people who believe and carry out these calculations, then she continued if in the calculation there is a mismatch then the marriage should not be carried out, if it is still carried out it is feared that a problem will occur, such as for example the family will not become a *sakinah mawaddah warahmah* family. Then he added that for now do I believe in the weton calculation then the answer is no, but in the past my parents still used weton calculations for now not. The village elder of Balong Besuk, who is known as a weton calculator, also said that in the village, weton calculations before marriage are always carried out.

Meanwhile, based on the information of Mbah Jan (2023), a village elder as well as a weton calculator, he stated that each village has a different way of calculating weton, for example, the prospective bridegroom was born on Thursday Kliwon, and the prospective bride was born on Wednesday Kliwon, the result is 31. According to the *primbon*, the count is not suitable, so in order to continue the marriage, in that village the count can be increased or decreased by two numbers to make it fit, if in another village, the count can be three, four, and so on. Then he continued, if the two prospective couples meet *selawe*, which if continued, bad things will happen to his family. However, if the couple is firm and in love with each other and wants to continue to the level of marriage, then a *selametan* must be done on each day of the contract. For example, the day of the contract is Monday Kliwon, so every year on the day of the contract, namely Monday Kliwon, *selametan* must be done to anticipate bad things from happening. If it is related to sharia, it is just a tradition, those who still use the tradition are welcome, and those who do not use it are also welcome, but everything is still left to Allah SWT.

From the interviews that researchers obtained, there is no written data regarding the number of people who use weton calculations. According to the explanations of several resource persons whose marriages use weton calculations in Balong besuk Village with details, Balong Biru Hamlet all use weton calculations, Mojosoongo Hamlet only partially.

The tradition of calculating weton is very difficult to eliminate and is a heritage tradition, and a legacy of our predecessors that has been passed down from generation to generation. Javanese people who still respect the traditions of their ancestors believe that without the Weton calculation before marriage, the sacredness of marriage will be lost. For some people, the Weton calculation is absolute (Utami & Sayuti, 2019).

Java itself is a large island with a variety of customs and cultures that are still maintained and preserved. Tradition can be defined as the heritage or legacy of our ancestors, such as places, norms, and customs. The tradition of counting days or wetong itself is indeed one of the many traditions of the Javanese people which is a benchmark in determining the date of marriage (Hidayati et al., 2023). Calculating weton days can be understood as calculating birthdays based on the market. In Javanese society, the calculation of the day itself is often used as a reference or basis in conducting business and professional activities such as building houses and trading. Islam and culture are inseparable. Because one way to enter the teachings of Islam

is through culture. Likewise, in the period when Islam began to penetrate Java, the Wali Songo did not simply erase the culture that had been carried out by the people at that time, the community embraced the flow of Islam and changed values that were contrary to the teachings of Islam. Because of these teachings, people easily grasp Islamic law, and these teachings are considered friendly and flexible. In addition, the tradition of calculating weton is a legacy of our ancestors and is a custom or tradition when holding a wedding party, so it has been around for a long time and is difficult to eradicate (Efendy et al., 2022).

There are two different perspectives on the weton calculation tradition in Balongbesuk Village, namely the perspective that sees it as an effort to anticipate calamities and the perspective that sees it as a tradition that has been carried out since long ago.

The first point of view, from the perspective of a resident who stated that weton calculation is an effort to anticipate bad things or calamities after marriage, can be interpreted that the local community views marriage as a big step in life that requires special consideration. By using weton calculations, they try to ensure that the couple in question has a compatibility or compatibility of fate that can prevent them from potential calamities. This reflects the community's belief in superstition or the belief that factors such as weton can influence fate and luck.

Meanwhile, the second perspective, namely the perspective of Mudin from Balongbesuk Village, shows that weton calculation is considered a tradition that has been carried out since long ago and is considered a natural thing in their lives. In this perspective, weton calculation becomes an integral part of the culture and customs of the local community, passed down from generation to generation. This view emphasises the aspect of cultural continuity and the sustainability of local traditions as part of the identity of the Balongbesuk Village community.

It is important to note that in both perspectives, there is no indication that the weton calculation is seen as a step that is against religious law. The second perspective even emphasises that the tradition is acceptable as long as it does not violate Islamic religious principles. This reflects in line with the understanding that local cultural practices can survive within the boundaries that are in accordance with religious values.

The weton calculation is not only about marriage, but also about the calculation of planting time. For example, rice plants count, sri, witri, dono, liyu, pukah, if other plants count, simpar, sandu, polo, pendem. Then he added, tradition and religion are sometimes incompatible, but religion must remain as a guide and handle, everything is still left to Allah Swt.

In Islam, the principles of law and religious teachings have the main purpose of providing guidance for people to live in accordance with the will of Allah SWT. The Qur'an and As-Sunnah (traditions of the Prophet Muhammad SAW) are the main sources of Islamic law, and both emphasise the importance of submitting to religious teachings and avoiding practices that are contrary to Islamic values (Rhamadanty & Fauzi, 2023). Calculating weton or fortune-telling using certain traditions before marriage is not recommended in Islam, as Islamic beliefs emphasise tawakal (complete trust in the will of Allah) over fortune-telling or belief in superstitious factors. The Qur'an itself asserts that only Allah knows the future and that humans are commanded to put their trust in Him (Salamah, 2018).

Islam recognises developments in society, and the principles of Islamic law are timeless and can be applied in different times. However, the methods of implementation can be adapted

to suit the times, but must still be in accordance with the basic principles of Islam. Therefore, while society undergoes changes, the principles of Islam remain relevant and can provide guidance for Muslims in their daily lives (Ayatollah, 2022).

The principles of Islamic law involving the welfare of the people and happiness in this world and the hereafter teach moral values, ethics, and justice. By practising these principles, Muslims are expected to achieve ultimate happiness and build a just and compassionate society. Therefore, it is important for Muslims to always refer to the primary sources of Islam, namely the Qur'an and As-Sunnah, in making decisions and living their lives (Helmy Syamsuri & Muhammad Yusuf, 2024).

The belief in weton calculations is cultural and localised, and has no basis in Islamic teachings. While some people may adhere to this tradition as part of their cultural heritage, the principles of Islam emphasise trust in Allah and tawakal, not belief in fortune telling based on weton calculations or specific myths. Moreover, it is important to remember that human life is always under the control of Allah, and happiness or hardship is not only determined by wetons or myths, but by actions and piety towards Him.

In conclusion, the analysis of the weton calculation tradition in Balongbesuk Village reflects the complexity of the dynamics between local beliefs, cultural heritage and Islamic religious values. While the community tries to maintain their traditions, it is important to continue to ensure that the practice does not violate the principles of religion and justice, as well as open up space for dialogue and deeper understanding between local traditions and Islamic religious values. In order to respond to the various traditions that exist in society, Islamic law needs to be addressed wisely and can be applied to various conditions of the times and different patterns of society, but still be guided by the principles of the Qur'an and As-Sunnah and not deviate from the Sharia teachings of Islam.

Perspective of Islamic Law on the Tradition of Calculating Weton Marriage in Javanese Communities in Jombang, East Java

The calculation of the wedding weton is not a determinant of whether or not the bride and groom are accepted, but rather a forecast of the future fate if they are already living in a household. If the calculation is not suitable, the marriage is cancelled for fear of bad things happening, but if the calculation is suitable, the marriage is continued. Weton calculations are also carried out with a lot of consideration, not merely about maintaining tradition, but rather to anticipate so that no calamities or bad things happen to the bride and groom.

In Surah Al-Isra' verse 12 explains:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۖ فَمَحْوَنَآ آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّبَنَاتِنَا ۖ فَضَلَّآ مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

Meaning: And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

The tradition of calculating weton in Balongbesuk Village, if analyzed within the framework of Islamic law by referring to Surah Al-Isra' verse 12, can be interpreted as part of the cultural and local heritage that is valued by the local community. This verse emphasizes the

importance of understanding natural signs as guidance from Allah. In this context, weton calculations can be interpreted as an effort to seek guidance or blessings from God in everyday life.

In the analysis of Islamic law, the weton calculation tradition needs to be considered critically. Although this tradition is considered part of the cultural heritage, it should not conflict with the basic principles of Islam. This verse emphasizes a clear understanding of the signs of Allah's greatness, and in the context of marriage, decisions should be based on reasonable considerations, justice, and Islamic values (Shihab, 2002). If this tradition is understood as a means of tawakal or complete dependence on Allah, then this can be considered in line with Islamic values which emphasize that everything is under His control and will. However, it is important to ensure that weton calculations do not become a form of superstition or blind belief without deeper rational consideration.

In the perspective of justice and equality, the principles of Islamic law emphasize that in marriage, both parties should be treated fairly and equally. Therefore, weton calculations should not be used as a basis for rejecting marriage without further consideration of the compatibility, character, and values between the couple (Wibowo, 2018). Overall, the weton calculation tradition can be accepted in society if it is applied wisely, does not conflict with Islamic teachings, and is not used as a discriminatory tool. The importance of opening space for dialogue between local values and religious teachings is the key to maintaining a balance between cultural heritage and Islamic values, ensuring that these traditions are carried out with full understanding of the principles of Islamic law which encourage wisdom, justice, and equality in all things. aspects of life, including the marriage process.

Apart from that, this verse also talks about the benefits obtained from the existence of day and night, namely the benefits obtained by indicating the number of years and counting months, days, trading periods, and everything that brings profit. And we have explained everything in detail and clearly so that everything becomes convincing evidence for you. The word "Ayatein" is a dual form of Ayah, or symbol. The word refers to night and day, and the word is understood by some people asaya al-layl/night sign, andaya al-nahal which means come in. Login On the day of this incident. The loss of the spirit of the night is understood in the sense of the loss of light, so that the night loses its light and what previously seemed hidden becomes dark. On the contrary, Allah makes the signs of that day shine as brightly as if the day itself saw them. Some scholars also understand the word "ayatan" to mean sun and moon, because they believe there are words that are deliberately not mentioned in many poems. Proponents of this view say that this verse seems to say: We made day and night a light, the moon a light at night, the sun a light during the day. Both are two signs of the greatness and power of Allah SWT. Then We show the signs of the night, in this case the moon. That is, we extinguished its light, but We did not make it like the sun. The noon sign means the sun continues to shine and is visible to everyone during the day. Or it could be said that the sun, which is a sign of the day, always shines because its rays and light come from itself, and never experiences darkness, in contrast to the moon which shines not from itself but from the reflection of the sun's light.

That calculations that can be carried out by humans are calculations that are permitted in Islam, namely calculations regarding time, such as day, night, determining the beginning of the month, and year. This is in accordance with Islamic principles which encourage its followers to

have a good understanding of time as part of trust and obedience to Allah. However, calculations related to predictions of future fate are considered not to exist in Islamic law and are the absolute right of Allah SWT. This view emphasizes that humans should not speculate or rely on certain calculations to predict the future, because a person's final decision and fate are completely determined by Allah.

Then, the statement details Islam's views on mate determination, especially for women. In Islam, the Prophet Muhammad SAW gave guidelines that when looking for a life partner, main attention should be given to four criteria: heredity, beauty, wealth, and religion. However, the Prophet Muhammad emphasized that the most important criterion among the four is religion. This shows the importance of diversity, and the assessment of religion as the main basis for choosing a life partner. This principle reflects Islamic values which prioritize faith and piety as the basic foundations of happiness in the household.

This statement also reminds us of that prejudice or belief in Allah should always be good. In Islam, people are taught not to speculate or have negative prejudices against Allah (Anganthi, 2020). On the contrary, they are invited to have the good opinion that Allah is Most Merciful and Generous. This view reflects Islamic teachings which emphasize trust and complete trust in Allah's wisdom and justice in regulating human destiny and life. Overall, the statement summarizes Islamic views on calculation, fortune telling, determining one's soul mate, and prejudice against Allah, by emphasizing trust, diversity, and faith as the main foundations for living life according to Islamic teachings.

According to Islamic law, pre-nuptial weton calculations are permitted if they are consistent with Sharia. And in its implementation in accordance with the Al-Qur'an and As-Sunnah, paying attention to the welfare of the ummah, being able to adapt to changing times and promoting a tolerant attitude towards changes occurring in society.

CONCLUSION

The tradition of calculating weton in Balongbesuk Village, Diwek District, Jombang Regency, as historically has been done since ancient times and is a legacy of previous ancestors, carried out by people or figures who understand weton calculations, apart from marriage, they also calculate the time to plant plants, calculating weton before marriage aims to calculate suitability. Whether or not you have a partner, avoid bad luck, achieve success, become a *sakinah mawaddah warahmah* family. The weton tradition is carried out as a form of effort and endeavor which still leaves everything to Allah SWT.

According to a review of Islamic law, the weton tradition is permissible if it does not conflict with the Al-Qur'an and Sunnah, prioritizes the benefit of the community, and prioritizes an attitude of tolerance in responding to changes that occur in society according to current developments.

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