

**WETON CALCULATION AND LOCAL WISDOM IN JAVANESE TRADITIONAL WEDDINGS IN KARANG TANJUNG, LAMPUNG**Karsiwan<sup>1)\*</sup>, Lusi Handayani<sup>2)</sup>, Lisa Retno Sari<sup>3)</sup><sup>1,2</sup>Universitas Islam Negeri Jurai Siwo Lampung, Indonesia<sup>3</sup>Fakultas Keguruan dan Ilmu Pendidikan, Universitas Lampung, Indonesia\*Correspondence author: [karsiwan@metrouniv.ac.id](mailto:karsiwan@metrouniv.ac.id)**ABSTRACT**

This study analyzes local wisdom in weton calculation in Javanese traditional wedding traditions in the Karang Tanjung Village community, Padang Ratu District, Lampung. The purpose of this study is to determine the meaning of local wisdom of *weton* calculation in Javanese traditional wedding traditions, the factors that still use weton calculation in society, and to analyze the form and meaning of *weton* calculation in Javanese traditional wedding traditions in Karang Tanjung Village. This study uses qualitative methods, data collected through in-depth interviews, and literature studies, analyzed with the theory of social action. The results of the study show that first, *weton* calculation is not just a method of divination, but also reflects local values such as mutual cooperation, simplicity, kinship, and mutual respect, which are manifested in the preparation and implementation of Javanese traditional weddings in which the village community actively participates. Second, the factors that encourage the people of Karang Tanjung Village, Central Lampung, to continue using *weton* calculation in wedding traditions are local customs and culture, belief in the results of *weton* predictions, and personal experience. Third, *weton* calculations, which refer to the combination of days and markets in the Javanese calendar, play an important role in determining auspicious days for wedding events and rituals, involving the use of the Javanese calendar, monitoring the lunar cycle, and interpreting the symbolic meaning of each combination of days and markets.

**Keywords:** Local Wisdom, *Weton* Calculation, Javanese Wedding, Social Action**ABSTRAK**

*Penelitian ini menganalisis kearifan lokal dalam perhitungan weton pada tradisi pernikahan adat Jawa di masyarakat Desa Karang Tanjung, Kecamatan Padang Ratu, Lampung. Adapun tujuan dari penelitian ini yaitu, untuk mengetahui makna kearifan lokal perhitungan weton dalam tradisi pernikahan adat Jawa, faktor masyarakat masih menggunakan perhitungan weton, serta menganalisis bentuk dan makna perhitungan weton dalam tradisi pernikahan adat Jawa di Desa Karang Tanjung. Kajian ini menggunakan metode kualitatif, data dikumpulkan dengan cara wawancara mendalam, dan studi literatur, dianalisis dengan teori Tindakan sosial. Hasil penelitian menunjukkan pertama perhitungan weton tidak sekadar metode ramalan, melainkan juga mencerminkan nilai-nilai lokal seperti gotong royong, kesederhanaan, kekeluargaan, dan saling menghormati, yang terwujud dalam persiapan dan pelaksanaan pernikahan adat Jawa di mana masyarakat desa turut serta aktif. Kedua, faktor-faktor yang mendorong masyarakat Desa Karang Tanjung, Lampung Tengah, untuk tetap menggunakan perhitungan weton dalam tradisi pernikahan adalah kebiasaan dan budaya lokal, kepercayaan pada hasil ramalan weton, serta pengalaman pribadi. Ketiga, perhitungan weton, yang merujuk pada kombinasi hari dan pasaran dalam kalender Jawa, memainkan peran penting dalam menentukan hari baik untuk acara dan ritual pernikahan, melibatkan penggunaan kalender Jawa, pemantauan siklus bulan, dan interpretasi makna simbolis dari setiap kombinasi hari dan pasaran.*

**Kata Kunci:** Kearifan Lokal, Perhitungan Weton, Pernikahan Jawa, Tindakan Sosial

## INTRODUCTION

Indonesia is a country rich in ethnic, cultural, linguistic, and even religious diversity. This diversity not only serves as social capital but can also pose a challenge, giving rise to conflict that could jeopardize national integration (Lim, 2008; Syakhrani & Kamil, 2022; Auliwan, 2020). Its multicultural ethnic groups stretch from Aceh in the west to the Asmat ethnic group in the east of the Indonesian archipelago. The cultures spread throughout the archipelago are inseparable from the traditions passed down from ancestors since ancient times (Koentjaraningrat, 2015; Andrew, 1999). One example of a rich and diverse culture is that of the indigenous Javanese people. The highly diverse culture of Javanese society is characterised by a shared identity, both physically and in more abstract terms (Hasanah, 2021). Physical similarities in identity can be seen through the physiognomy of a tribe/clan and cultural products, while abstract similarities include outlook on life, way of thinking, social structure, beliefs, and so on (Mumuh & Bambang, 2014). The similarities in worldview and beliefs among Javanese society can be seen in traditional wedding ceremonies (Simamora et al., 2022).

Javanese society considers marriage to be a sacred event, because marriage can bring goodness, blessings, prosperity, welfare and even bad luck and destruction if it is not carefully considered in its implementation. The traditions and cultures spread throughout Indonesia form a unity known as local wisdom (Koentjaraningrat, 2020). Local wisdom is a worldview and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs (Ariyanti, 2017). The scope of local wisdom is quite broad and diverse, making it difficult to limit by dimensions of space and time (Ramadhayani et al., 2024). The culture of Javanese society is very interesting, from traditional arts and culture to traditional ceremonies, which are included in local wisdom because they are activities that are often carried out by the Javanese people.

Javanese society has traditions that in many ways reflect local wisdom, such as *slametan*, *suroan*, *sepasaran bayi*, death ceremonies, wedding ceremonies and so on (Woodward, 1988; Keesing, 2018; Nasir, 2019). Even Javanese traditional wedding traditions have many aspects that contain local wisdom and have deep meaning for Javanese society (Angelin, 2015). There are several things that need to be prepared before getting married in order to achieve true happiness, including choosing the best prospective husband or wife as recommended by religion (Nafi'ah & Setyawan, 2022). A person who has strong faith and belief in their religion and possesses good character can guide their partner and family towards paradise in this world and the hereafter (Koentjaraningrat, 2018).

A marriage must be based on careful consideration and must not deviate from the norms and rules that apply in society. Javanese society is very selective in determining prospective partners. In determining prospective partners, Javanese society does not only look at their lineage and wealth, but also takes into account the *weton* (birth date) of both bride and groom (Nafi'ah & Setyawan, 2022). The tradition of marriage is an important aspect of Javanese society. Marriage is not merely a series of formal ceremonies, but is considered a sacred event that brings blessings and good fortune to the bride and groom and their families (Simamora et al., 2022). In the context of marriage, *weton* calculations or determining auspicious days play an important role as a guide in setting the wedding date. In fact, it is not uncommon for a marriage to fail if the calculation results are not as expected.

Myths in marriage and beliefs in *weton* calculations have a very strong influence in determining the community's view of adhering to the tradition of *weton* calculations as the basis for determining the date of marriage (Nafi'ah & Setyawan, 2022). This belief states that *weton* can influence luck and happiness in various aspects of life, including marriage (Anggrani & Karsiwan, 2024). Therefore, Javanese people believe that holding a wedding without calculating the *weton* will bring bad luck to the family and the bride and groom.

*Weton* is a Javanese astrological concept used to determine auspicious days for various activities, including marriage (Trio Meinarsono, 2023). This concept is rooted in the Javanese people's worldview and belief in the relationship between an individual's birth time and the natural energies that influence one's destiny (Nur et al., 2023). The Javanese tradition of marrying off one's children is based on the assumption, view, and belief that the wedding procession must be carried out on a day that is considered auspicious to ensure smooth sailing and happiness in married life (Rizaluddin et al., 2021).

The community of Karang Tanjung Village, Padang Ratu sub-district, Central Lampung regency, has a diversity of ethnic groups such as Javanese, Lampung, Sundanese and other ethnic groups. The majority of the population is also Muslim. Furthermore, the majority of the population in Karang Tanjung Village is Javanese, so there are many Javanese traditions that are still preserved, such as determining auspicious days for wedding ceremonies (*weton*), the siraman tradition, midodareni, panggih, and so on. For the people of Padang Ratu in Central Lampung Regency, most of the community still strongly believes in *weton* calculations, but these calculations do not determine whether a prospective son-in-law will be accepted or not (Umam et al., 2022). However, if the *weton* calculations of the prospective groom and bride do not match, then the marriage will most likely not take place. They believe that if the

marriage goes ahead, something bad will happen to them (Nur et al., 2023). The basis used by the community in determining *weton* in marriage is the beliefs of the elders of the past, which have been passed down to their descendants, as well as the customs of the community.

The results of the survey and observations conducted by the author in the village of Karang Tanjung show that the majority of the population is Javanese. The Javanese community in this village still uses the calculation of birth dates or *weton* to determine the wedding day of their sons and daughters, and this is even made a requirement that must be fulfilled before getting married. The community in this village still believes that *weton* calculations determine the auspicious day for a wedding. This is because the community's belief is still strong and has been passed down from their ancestors. They believe that this is a custom that must be carried out before the wedding to see how their household will be in the future.

According to Mr Ngadiso, a resident of Karang Tanjung village who still believes in *weton* calculations to determine wedding dates, if the wedding is held on Naas Tahun (an unlucky day), namely Wednesday wage, it will invite negative energy from the environment, which will inadvertently become a bad omen for the couple (Ngadiso, 2023). The concept of auspicious days for the Javanese community is a way of viewing certain times as good and right as an effort to bring smoothness and safety in carrying out the wedding procession of their children. In Karang Tanjung Village, Padang Ratu Subdistrict, Central Lampung Regency, belief in *weton* calculations is still very strong. The community in this village, which is predominantly Javanese, considers *weton* calculations to be a determining factor that cannot be ignored in setting a wedding date. This is reflected in their efforts to ensure that the wedding has gone through various *weton* calculations and criteria on a day that is considered auspicious.

Several relevant studies have been conducted by researchers, such as a study entitled Analysis of the Form and Meaning of *Weton* Calculations in Javanese Traditional Wedding Customs in Ngingit Tumpang Village (Simamora et al., 2022). The results of the study show that there is a lexical meaning in the form, function and use of *weton* in calculating the compatibility of couples. In addition, this is done to avoid holding weddings on prohibited days (taboo) and to determine auspicious days for weddings to bring good luck. Until now, the people of Tumpang still use and practise these values as a way of preserving the cultural heritage of the Javanese community in the Tumpang region.

Furthermore, there is a study entitled *Weton* Calculation as a Determinant of Wedding Days in the Javanese Community Tradition of Deli Serdang Regency (Reviewed from the

Perspective of 'Urf and Sociology of Law) (Khairan, 2022). The results of the study show that *Weton* is a set of seven days in a week: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, with five Javanese market days consisting of *Legi*, *Pahing*, *Pon*, *Wage*, *Kliwon*. Javanese communities generally use and combine three traditional calendars, namely the Saka calendar, the Sultan Agung calendar, and the Pranata Mangsa farming calendar. *Weton* is also classified as al-'urf al fasid or bad tradition if it is used as a talisman against unlucky days and to avoid bad luck (Meinarsono, 2023).

A study entitled *The Tradition of Weton Calculation as a Determinant of Wedding Days among the Javanese Community in Wonorejo Village, East Luwu Regency* (Sari & Karsiwan, 2024; Meinarsono, 2023). The results of the study and research show that the tradition of *weton* calculation to determine the estimated auspicious day for a wedding in Wonorejo Village is carried out before the proposal process. This is done so that before the wedding takes place, the compatibility between the prospective husband and wife is already known.

The results of the *weton* calculation for each prospective couple become the final reference in determining whether the wedding day is auspicious or inauspicious based on the number of *weton* days according to Javanese tradition (Rizaluddin et al., 2021). Furthermore, the community's perception of the implementation of the *weton* calculation tradition is carried out voluntarily without coercion or obligation to follow the tradition. For those who do not want to follow it, it is okay not to use the *weton* tradition because it comes back to each person's beliefs. Religious leaders also reinforce that the *weton* tradition is permissible as long as it does not conflict with religious norms. Conversely, if there are violations of religious norms that lead to a weakening of the community's faith, then this is certainly not permissible to continue as part of the culture.

Although there have been many studies examining Javanese traditional marriage and *weton* calculations, previous studies have mostly explained the beliefs and views of the community regarding *weton* calculations in Javanese marriage traditions, but none have discussed the meaning and form of *weton* calculations in detail. Therefore, this study is very necessary because it will discuss in depth and detail the form of *weton* calculations and their meaning. This study will dive directly into and observe the *weton* calculation process carried out by the community and community leaders who are accustomed to and trusted to perform these *weton* calculations.

## RESEARCH METHODS

This study will examine in depth the local wisdom of *weton* calculations in the traditional Javanese wedding customs of the Karang Tanjung village community in Central Lampung. This study will discuss the factors that influence the use of *weton* calculations, as well as analyse the form and meaning of *weton* calculations in the context of marriage. Thus, this article is expected to be a meaningful contribution to the literature on culture and marriage traditions in Indonesia, especially among Javanese communities. This study aims to reveal the meaning and role of local wisdom in *weton* calculations in the traditional Javanese wedding customs of the Karang Tanjung Village community. Thus, this study is expected to provide a better understanding of local wisdom in the context of Javanese culture, particularly in wedding traditions. This research is a qualitative study using a case study approach. Case studies are used to analyse and describe specific phenomena, whether from individuals, groups or institutions (Sugiyono, 2017).

The theory used to analyse this study is the theory of social action proposed by Max Weber (Ritzer, & Douglas, 2012). This theory is suitable because the civilized Javanese people in Karang Tanjung carry out *weton* calculations not without reason, but because it has a subjective meaning to the traditions they have believed in. This study uses an exploratory case study model to examine the phenomenon of *weton* calculation as a determinant of wedding days in the Javanese tradition in Karang Tanjung Village, Padang Ratu Subdistrict, Central Lampung Regency.

The data sources for this study consist of primary data involving 10 respondents from the Javanese community in Karang Tanjung Village, including village leaders, traditional leaders, religious leaders, and the general public who are experienced in *weton* calculations. Secondary data consists of books, related research documents, and documentation such as images, audio, and video of activities related to Javanese traditional weddings. Data collection techniques used interviews, observation, and documentation (Nasution, 2023). Interviews were conducted with people who were considered knowledgeable or had experience with *weton* calculations as a requirement for marriage. Interviews were conducted with community leaders, traditional leaders, religious leaders, and seven members of the Karang Tanjung Village community who had experience and competence in *weton* calculations. The validity of the data was ensured through technique triangulation and source triangulation.

The triangulation technique used in this study is source triangulation. Source triangulation is a technique for testing the credibility of data by checking the data obtained through several sources (Moleong, 2019). All data and information are collected from different sources, so that bias in data compilation and analysis can be reduced. Data or

information from one party must be checked for accuracy by obtaining the data from other sources, for example, from the second, third, and so on. Through this method, information about the same thing obtained from various parties can be compared to ensure the level of data reliability. This method also prevents subjectivity that can cast doubt on the research results. Conclusions are drawn after the data from informants has been compiled with the results of documentation reinforced by observations that have similar information. The data analysis technique used in this study is Miles and Huberman's qualitative data analysis. In this model, there are three steps in analysing data, namely data reduction, data display, and conclusion drawing (Miles et al., 2014). The data collected during the research was organised inductively, starting with specific data and then developing it into more general data.

## **RESULT AND DISCUSSION**

### **Local Wisdom of *Weton* Calculation in Javanese Traditional Marriage Customs**

This study was conducted in Karang Tanjung Village, Padang Ratu Subdistrict, Central Lampung Regency. It consists of 10 hamlets and 28 neighbourhood associations with a total population of 3,152 people. The majority of the population in Karang Tanjung Village is Javanese, so their customs and traditions largely follow those of the majority group, including the calculation of *weton* to determine the date of marriage (Yunus, 2014). The *weton* calculation is done by counting the number of days plus the number of market days (*weton*), which is then divided by the *pujangga* formula. The *pujangga* formula has several forms of calculation, such as 3, 5, 7, and 9. If the result of the division is two, it symbolises a pair of bride and groom. However, if the remainder is one according to Javanese calculations, one of them will die first, commonly referred to as '*Tiba Pati*.'

Local wisdom refers to the knowledge, ideas, values, skills, and practices that have developed within a particular community or society. Local wisdom emphasises the importance of understanding and appreciating local knowledge and culture in the context of development and construction (Karsiwan et al., 2017). Local wisdom in its daily practice has several characteristics, namely: (a) It is preserved and passed down from generation to generation. Local wisdom is passed down from generation to generation through various forms of inheritance, ranging from expressions in oral traditions to cultural practices and direct experiences in the community; (b) Related to the local environment and needs: Local wisdom arises in response to environmental conditions, community needs, and unique social conditions in a particular region or community; (c) Diverse and contextual: Local wisdom

varies from one place to another and is highly dependent on the cultural, geographical, and historical context of the community that developed it (Holst et al., 2025).

The Indonesian language dictionary defines tradition as everything such as customs, teachings, and so on, which have been passed down from ancestors. Some sources also state that tradition comes from the word *tradition*, which means everything that is transmitted and inherited from the past to the present (Ayuhda & Karsiwan, 2020). Based on these two sources, it is clear that tradition is essentially a legacy of the past that has been preserved and believed in until today. These traditions or customs can take the form of values, social norms, behaviour patterns, and other customs that are manifestations of various aspects of life (Robertson et al., 2025).

Based on the above explanation, it can be concluded that tradition is an integral part of the local wisdom of a community because it reflects the values, beliefs, and practices that have been passed down from generation to generation. One of the diverse traditions in Indonesia is the tradition of calculating *weton* in Javanese weddings. Javanese culture is rich in local wisdom values that have been passed down from generation to generation. Some of the local wisdom values of the Javanese community (Karsiwan & Pujiati, 2018) include 1) the value of mutual cooperation: The concept of mutual cooperation is strongly emphasised in Javanese culture. The Javanese people believe that by working together and helping each other, they can achieve common goals and overcome challenges more effectively; 2) Harmony with Nature: The Javanese people are highly sensitive to the natural environment. They view nature as an integral part of their lives and strive to live in harmony with nature; 3) Politeness and Humility: Polite and humble attitudes are highly valued in Javanese culture. Javanese society prioritises a polite, courteous, and respectful attitude towards others, especially those who are older or have a higher position; 4) The value of family and harmony: Family plays a very important role in Javanese culture. Values such as respect for parents, harmony in family relationships, and responsibility towards family members are strongly emphasised.

The next value inherent in Javanese tradition is 5) The Value of Purity and Balance: The concepts of purity and balance are highly regarded in Javanese culture. This is reflected in traditional ceremonies that aim to maintain the balance of nature, harmony in social relations, and spiritual purity; 6) Openness to Change: Despite upholding tradition, Javanese culture also has values that appreciate openness to change and adaptation (Susanti & Lestari, 2021). Javanese society is adept at combining traditional values with the needs and challenges of modern times.

Traditional Javanese marriages are often based on considerations of *bibit*, *bebet* and *bobot* as benchmarks for assessment by the community. These terms are used to ensure that married life will be secure (Rizaluddin et al., 2021). When assessing each prospective bride and groom, observations must first be made with the aim that if, during the observation process, things are found to be unsuitable or considered strange, the observation process will be terminated and there will be no continuation. The marriage may even be threatened with failure because the process is not in accordance with what is desired. *Weton* in Javanese comes from the word ‘*wetu*’, which means to be born or to come out, with the suffix ‘*an*’ added to make it a noun. However, some also interpret *weton* to mean a person's birthday with its market day. Meanwhile, the term *weton* is a combination of the solar calendar cycle and the Javanese calendar, which consists of 5 days in each cycle (*legi*, *pahing*, *pon*, *wage*, *kliwon*).

Javanese society usually has a complete set of procedures for conducting a traditional wedding (Lestari et al., 2024). The procedures for traditional Javanese weddings can generally be divided into three parts, namely the procedures before the wedding, the procedures on the day of the wedding, and the procedures after the wedding (Sari & Karsiwan, 2025). In the pre-wedding stage, Javanese people usually begin the ritual with *nontoni* (social gathering), *nglamar* (proposal), *wangsulan* (response), *asok tukon* (giving money from the groom's family to the bride as a form of parental responsibility), and *srah-srahan* (giving gifts from the groom to the bride). The next stages are *nyatri* (the arrival of the groom and his family at the bride's residence), *pasang tarub* (installing a temporary roof in front of the house to provide shade for guests), *siraman* (a flower bathing ceremony), and *midodareni* (a ceremony to ask for God's blessing for the safety of those involved in the upcoming celebration). These rituals and the order of events will differ, especially if the bride-to-be is an only child (Roirike et al., 2015).

Next, on the day of the wedding, there is usually a *boyongan* or *ngunduh* ceremony (a visit by the bride to the groom's residence after the fifth day of the wedding). Marriage is generally one of the biggest and most important events in a person's life (Anggrani & Karsiwan, 2024). Therefore, this event is important and will not be overlooked by anyone, just as they overlook everyday events in life. In the context of Javanese traditional weddings, *weton* calculations can influence the choice of wedding date and are also considered to have deep spiritual meaning. *Weton* is an art of calculation that combines, unites, or adds together a person's day of birth, namely Sunday, Monday, Tuesday, and so on, with the market day,

namely *Legi*, *Pahing*, *Pon*, and so on. In wedding traditions, *weton* is a process of calculating a person's date of birth to determine the compatibility, harmony, and suitability of a couple before they get married (Rizaluddin et al., 2021; Simamora et al., 2022). Thus, the hopes and dreams of a marriage can last long and be in accordance with the ideals of the marriage bond that is carried out through *weton* calculations.

To understand the meaning of *weton* further, the researcher conducted an interview with Mr Ngadiso, a member of the Karang Tanjung village community, about the meaning of *weton* calculations in Javanese traditional marriages. He said, "The tradition of *weton* calculations in Javanese traditional marriages is an effort to determine the compatibility of a couple based on the combination of the birthdays and market days of the bride and groom. *Weton* itself refers to the Javanese calendar system, which divides time into five market days and seven days in a week." *Weton* calculation is a local belief related to compatibility, fortune, and character based on a person's date of birth (Nafi'ah & Setyawan, 2022). This is as stated by Mbah Karni, one of the *weton* experts in Karang Tanjung Village: 'The purpose of *weton* calculation is to see and ensure that the couple who are going to get married are compatible based on local beliefs. With this *weton* calculation, it is hoped that it will bring good luck, ease, and harmony in marriage.'

Furthermore, the research team also conducted follow-up interviews with a religious leader, Mr. Muhammad Ismail, in Karang Tanjung Village. In his testimony, he explained a lot about the history, traditions, and *weton* calculations, which are as follows: "The *weton*, which has developed in Javanese society, has very old roots and originates from animism and ancient Javanese culture before the arrival of major religions such as Hinduism, Buddhism, and Islam in Java. This practice has continued to develop and been passed down from generation to generation as part of Javanese customs and culture in the practice of marrying off their children." Based on the results of the above interview, it can be concluded that *weton* calculations are part of local wisdom because *weton* is the knowledge and worldview of the local Javanese community in answering their various problems, and has existed since the time of their ancestors and continues to develop from generation to generation to this day.

### **Factors Contributing to the Continued Use of *Weton* Calculations in Javanese Society**

There are many factors that underlie and encourage the preservation and continued use of the tradition of *weton* calculations in Javanese marriages. One reason is that the use of *weton* is considered a value that must be preserved and maintained by Javanese society (Alinda et al., 2025). In addition, there are other factors, such as: first, the influence of family

and culture, namely parents and family members who are involved in the process of determining the wedding day, one of which is by performing *weton* calculations. Second, the influence of fanaticism, namely an excessive understanding among traditional communities that things must be monotonous and the same as what has been agreed upon by their ancestors. Third, personal experience, namely because there are people who feel that *weton* reflects the characteristics of events in life (Nur et al., 2023). This is the strongest factor in making people believe in *weton* calculations.

Based on the author's observations of the use of *weton* calculations, it is known that the people of Karang Tanjung Village still hold fast to the tradition of *weton* calculations. This can be seen in every Karang Tanjung Village community that will hold a wedding. Based on an interview with Mr. Kodiran, a resident of Karang Tanjung Village who has used *weton* calculations in traditional Javanese wedding traditions, he revealed, 'Yes, when my child got married, I did ask them to first perform *weton* calculations with Mbah Karni, with the aim of finding out their luck and success in the future after they got married.' This is in line with the statement of Mr Hanafi, the head of RW 07 Karang Tanjung Village, who has used *weton* calculations when he was about to get married. He said, "Indeed, before getting married, I followed my parents' advice to do *weton* calculations first to find out the compatibility between me and my wife. *Alhamdulillah*, the result of our *weton* calculation at that time was that we were a good match, so we were able to proceed with our wedding plans." Based on the above research findings, it is known that the reason why the community still uses *weton* calculations is because it has become a habit and culture, as well as the Javanese community's belief in *weton*'s ability to predict the compatibility of prospective spouses (Meinarsono, 2023).

In addition to the above statement, Mbah Karni, an expert on *weton* in Karang Tanjung Village, added, '*Weton* calculations have been passed down from generation to generation and have become part of Javanese culture, so whenever they are about to get married, they always come to me to calculate their *weton*. Many Javanese people believe in the results of *weton* calculations, while others do not.' The statements from the interviews above are in line with the opinions of Maulani et al., who explain the factors that encourage Javanese people to still use *weton*, namely: first, the influence of family and culture, where parents and family members play a role in determining the wedding date, one of which is by performing *weton* calculations. Second, the influence of fanaticism, namely an excessive understanding among traditional communities that things must be monotonous and the same as what has been

agreed upon by their ancestors. Third, personal experience, namely because there are people who feel that weton reflects the characteristics of events in life ('Aatika et al., 2023). This is the strongest factor in making the community believe in weton calculations.

### **The Form and Meaning of *Weton* Calculations in Javanese Traditional Wedding Customs**

The Javanese community in Karang Tanjung Village still uses weton calculations (Javanese market days based on the day of birth) to determine auspicious days for a series of events and rituals. Weton refers to the combination of days and market days in the Javanese calendar, which is believed to influence the compatibility and harmony between the bride and groom ('Aatika et al., 2023; Nur et al., 2023). To understand the weton calculation method more clearly, the researcher interviewed an expert on weton in Karang Tanjung Village, Mbah Juki, about the series of traditional *weton* calculation processes carried out in Javanese traditional weddings. He explained, "To calculate weton, I must first determine the birthdays of the bride and groom based on the Javanese calendar. Then, I calculate the *weton* of both bride and groom to determine their compatibility and suitability. Only then do I interpret the results of the *weton* calculation, such as whether they are compatible with each other or whether they are in conflict."

The results of the interview above are in line with the opinions of experts who explain that Javanese *weton* (numerology) calculations, or in other words, *neptu*, aim to determine whether the birth dates of the prospective bride and groom are compatible or not (Nafi'ah & Setyawan, 2022). In the community's tradition of *weton* calculation, each number has its own symbolic and spiritual meaning (Nur et al., 2023). For example, certain numbers can be considered to bring good luck, harmony, or fertility to married couples. The following is an example of the meaning of numbers in *weton* calculations carried out by Mbah Karni, a *weton* expert in Karang Tanjung Village: "The *weton* calculation is carried out when someone is looking for a soulmate, and the numbers are calculated using Neptune with the prospective wife or husband. For example, Thursday Wage, the calculation is Thursday 8 Wage 4 and 12, then with Tuesday Pahing the total is 13, so combining 12 with 13 means 25. This means they can have a long life but must be strong in their marital life, so they must be patient and have strong faith." *Weton* refers to the combination of the day and market day in the Javanese calendar, which is believed to influence the compatibility and harmony between the bride and groom (Simamora et al., 2022). The forms of *weton* calculations commonly used in traditional Javanese weddings are as follows (Karvonen, 2025):

**a) Weton of Birth of Prospective Bride and Groom:**

Calculation based on the birthdays of the bride and groom. For example, if the groom was born on Friday Legi and the bride was born on Tuesday Pon, then the wedding weton can be chosen based on the combination of these days. The recommended way to calculate weton is to calculate the value of the weton or birthdays of both bride and groom. Below is an example table of the *weton* calculation for Mr. Pringgo's daughter, Niken, and her prospective son-in-law, Primus.

**Table 1. Weton Calculation**

Description	Niken (Female Child)	Primus (future groom)
Birth	Friday (6) Pon (7)	Tuesday (3) Wage (4)
Calculation	$6 + 7 = 13$ then divided by 9 $13 : 9 = 1$ remainder 4	$3 + 4 = 7$ Cannot be divided by nine, so the remainder is 7

Source: (Tanojo, 2011)

Based on the weton calculations, both Niken and Primus believe that if they get married, they will have a good relationship, prosperity, and a long life together.

**b) Daily Weton**

The use of the Javanese calendar system to determine the combination of days and markets that are considered auspicious for marriage. Weton combinations in the Javanese calendar: Choosing days that are considered auspicious based on the combination of days and markets in a Javanese calendar cycle, such as the *Legi*, *Pahing*, *Pon*, *Wage*, and *Kliwon* markets. The tradition of calculating weton in traditional Javanese weddings in Karang Tanjung Village plays an important role as a means of determining the compatibility of couples before marriage. Weton, which is the calculation of birthdays based on the Javanese calendar, is regarded as a science and way of life by the local community in answering various life problems, including choosing a life partner.

According to an interview with Mr Ngadiso, the tradition of *weton* calculation aims to ensure the compatibility of soulmates based on the combination of the birth days and markets of the bride and groom. This needs to be done to predict the longevity of the

husband and wife's relationship in the future. Additionally, this is a reflection of the efforts of the Karang Tanjung Village community to maintain good fortune and harmony in marriage through *weton* calculations (Interview, 2023).

Mbah Karni explained that *weton* calculations are considered to have a significant influence on the continuity of a marriage, leading to the belief that couples with compatible *wetons* will be more harmonious and successful in their married life (Interview, 2024). The process of calculating *weton* in the Javanese traditional marriage customs in Karang Tanjung Village refers to several ancient practices that are still upheld today. The use of the Javanese calendar as the main basis, which includes market cycles and days, serves as a guide in determining important dates for marriage (Rizaluddin et al., 2021). Each combination of days and markets has its own meaning and symbolism, such as aspects of luck, longevity, prosperity, harmony, and success in marriage. Then, *weton* experts such as Mbah Juki and Mbah Karni, as traditional and cultural figures, play an important role in calculating *weton*. In addition to providing calculation results, they also play a role in advising prospective brides and grooms on their compatibility based on *weton*.

Table 2. Calculation of days and *pasaran*

Day	Pasaran				
	Legi (5)	Pahing (9)	Pon (7)	Wage (4)	Kliwon (8)
Sunday (5)	10	14	12	9	13
Monday (6)	9	13	11	8	12
Tuesday (3)	8	12	10	7	11
Wednesday (7)	12	16	14	11	15
Thursday (8)	13	17	15	12	16
Friday (6)	11	15	13	10	14
Saturday (9)	14	18	16	13	17

Source: (Gunasasmita, 2009)

The calculation of *weton* in marriage has two types, namely *Petung salaki rabi* based on the *neptu weton* of the prospective husband and wife, and *Petung salaki rabi* based on the *neptu* name of the prospective husband and wife according to Javanese script. However, this study will discuss *petung salaki rabi* based on the *neptu weton* of the prospective husband and wife. This calculation is divided into six types, namely the *weton* of the prospective husband and wife are added together, then divided by 9, divided by 4, divided by 10 or 7, and the remainder cannot be more than 7 (seven) (Gunasasmita, 2009). If

divided by 10 (ten), the remainder is more than 7 (seven), it is divided by 7 (seven), divided by 5 (five), divided by 3 (three), and finally the *weton* of the prospective husband and wife are added together, added to the neptu of the month, year and date, then divided by 9 (nine).

In this study, the author will take an example of the *weton* calculation divided by 9 and its meaning, as follows: A and B are a couple who love each other. Their families are very steeped in Javanese traditions, and on the day before the wedding, both families perform the *weton* calculation. In the *weton* calculation, A's birth day is Tuesday (3), Pon (7), resulting in a neptu of 10, while B's is Friday (6), Pon (7), resulting in a neptu of 13. The calculation for A's neptu is  $10 : 9 = 1$  with a remainder of 1, and for B's neptu is  $13 : 9 = 1$  with a remainder of 4. The remainder results for Joko and Arini are 1 and 4, which signify '*akeh bilahine*' meaning they will face many misfortunes. The *weton* calculation divided by 9 can be seen in the following explanation:

Table 3. Weton Calculation for The Prospective Husband and Wife

Summary		Meaning
Husband	Wife	
1	1	Becik Kinasih
1	4	Akeh Belah
2	2	Selamet, banyak rezeki
3	3	Melarat, hidup susah
4	4	Kerep loro
5	5	Tulus Berjaya
6	6	Gedhe Bilahe
6	8	Sugih Satru
7	7	Ingikum maring rabihe
8	8	Kinasih dening wong
9	9	Giras rejeki

Source: adapted from (Tanojo, 2011)

Another example of *weton* division is that the *weton* of the prospective husband and wife are added together, then divided by 5 (five). The remainder of the division has the following meanings: (1) *sri*, (2) *dana*, (3) *lara*, (4) *pati*, (5) *lungguh*. Good results based on this calculation are remainders of 1, 2, and 5, which are *sri*, *dana*, and *lungguh*.

Meanwhile, remainders of 3 and 4 are not good. Then, the sum of the weton of the two prospective spouses is divided by 4, which results in four meanings: (1) *Gentho, larang anak*, ‘evil person’, ‘difficult to have children’. (2) *Gembili, sugih anak*. *Gembili* is a ‘type of tuber’. A marriage that is considered *gembili* is good because it is blessed with ‘many children’. (3) *Sri, sugih rejeki*, “prosperous”, ‘abundant fortune’. (4) *Punggel, mati siji*, ‘cut, broken, broken’, ‘one of them dies’. A *petung salaki rabi* with a *punggel* result will result in a misfortune in the form of the death of one of the spouses.

### c) Calculation Using Primbon

Primbon is a book or record containing predictions, calculations, or forecasts based on the Javanese calendar (Tanojo, 2011). In the tradition of marriage, Primbon can be used to determine auspicious days based on Javanese astrology or other local beliefs.

### d) Consultation with Traditional Experts

Sometimes, families or brides and grooms will consult with experts or elders who are experienced in calculating Weton and determining auspicious days for weddings based on their traditional knowledge. Determining the important date for a Javanese traditional wedding ceremony using weton calculations involves specific rules that require the involvement and consultation of experts or elders to ensure that the date is astrologically and spiritually suitable for both bride and groom. Usually, there are special rituals or ceremonies performed to carry out the tradition of weton calculations in Javanese traditional weddings. This includes communal prayers, consultation with spiritual experts or elders, and the use of traditional tools to determine the harmony and compatibility of the bride and groom based on their *weton*. The recommended method of calculating *weton* is to calculate the value of the *weton* or birth date of both the bride and groom. The following is an explanation of the neptu values for days and markets:

Table 4. Calculation of weton and *pasaran* days

Hari	Neptu	Pasaran	Neptu
Sunday	5	Kliwon	8
Monday	4	Legi	5
Tuesday	3	Pahing	9
Wednesday	7	Pon	7

Thursday	8	Wage	4
Friday	6		
Saturday	9		

Source: (Gunasasmita, 2009)

For more details on the *weton* calculation method still used by the Karang Tanjung community, see the following table. This shows an example of the *weton* calculation for Mr Pringgo's daughter, Niken, and her prospective son-in-law, Primus.

Table 5. Meaning of the calculation and *weton* of the prospective husband and wife

Description	Niken (Female)	Primus (Male)
Birth	Friday (6) Pon (7)	Tuesday (3) Wage (4)
Calculation	6 + 7 = 13 then divided by 9 13 : 9 = 1 remainder 4	3 + 4 = 7 Cannot be divided by nine, so the remainder is 7
Meaning	Based on the results of the <i>weton</i> calculation, the meaning is that they are loyal to their respective partners, but economically they are less fortunate.	

Source: adapted from (Tanojo, 2011)

To gain a clearer understanding of how *weton* calculations are performed, the researcher interviewed an expert on *weton* in Karang Tanjung Village, Mbah Juki, about the series of traditional *weton* calculation processes carried out in Javanese traditional weddings. He explained, "To perform *weton* calculations, I must first determine the birthdays of the bride and groom based on the Javanese calendar. Then, I calculate the *weton* of both bride and groom to determine their compatibility and suitability. Only then do I interpret the results of the *weton* calculation, such as whether they are compatible with each other or whether they are in conflict."

The results of the interview above are in line with the opinions of experts who explain that Javanese *weton* (numerology) calculations, or in other words *neptu*, aim to determine whether the birth dates of the prospective bride and groom are compatible or not (M.

Daruro Amin, 2000). However, before determining the weton calculation, in Javanese society there are various traditional ceremonies before the wedding day, including:

- 1) *Nontoni*; in the past, this was used to introduce the prospective groom to the prospective bride's family, but the *nontoni* ceremony is now rarely performed because the prospective bride and groom usually already know each other in their daily lives.
- 2) *Tangeran* or engagement; held if there is a long interval between the proposal and the wedding day. The aim is to maintain the fidelity of the prospective bride and groom and avoid closeness with other people.
- 3) *Ngelamar*; carried out by a representative of the prospective groom. If the proposal is accepted, a confirmation ceremony is held, witnessed by the local community, close relatives of both prospective spouses, and the neighbourhood association leader.
- 4) *Gethak dina* or determining the day of *ijab Kabul* determines the wedding day according to the Javanese calendar, which is determined by elders or experts in this matter. The day is chosen to hold the wedding ceremony in accordance with the Javanese calendar and the agreement of both parties, although the groom also provides input for this special day (Nur et al., 2023).

Based on the above explanation, it can be concluded that in the wedding tradition of communities that follow Javanese customs, the wedding is planned well in advance. Therefore, before the wedding takes place, there are several traditional ceremonies that must be carried out, such as *nontoni*, engagement, proposal, and finally determining the day of *ijab Kabul* (Simamora et al., 2022). Meanwhile, the *weton* calculation in Javanese traditional wedding customs is only carried out when determining the day of *ijab qabul*. An interview with Mbah Karni, an expert on weton in Karang Tanjung Village, explained that determining the day of *ijab qabul* in *weton* calculations involves "finding a good day to carry out *ijab kabul* by looking for the meanings of days in *wuku* (time calculations) that have good and bad meanings for marriage. There are 30 *wuku* in the Javanese calendar, each of which has its own meaning."

In contrast to the explanation given by Mr Muhammad Ismail, a religious leader in Karang Tanjung Village, he explained that in Islam all days are good, so the day of *the ijab qabul* can be any day (Interview, 2024). Therefore, couples who are getting married can choose any day of the week, although most people choose a day at the weekend, either Friday, Saturday or Sunday. However, among the seven days, there is one day that is considered the best according to Islam, namely Friday. He stated, 'In Islam, there is no tradition that views certain days as better or worse for holding a wedding, except for Friday, which is

recommended for various good deeds and practices, not for astrological reasons. Based on the above interview, it is clear that in Islam there are no bad days; all days are good, and Friday is the best day. This is similar to previous research which explains that among the noble days in Islam is Friday because Friday is the leader of the other days (Meliana Ayu Safitri and Adriana Mustafa, 2021). Based on the above explanation, the tradition of *weton* calculation assigns symbolic meanings and spiritual values to each number. For example, certain numbers may be considered to represent or bring good fortune, harmony, or fertility to couples about to marry.

The process of calculating *weton* in the Javanese traditional wedding tradition in Karang Tanjung Village refers to several ancient practices that are still upheld to this day. The use of the Javanese calendar as the main basis, which includes market cycles and days, serves as a guide in determining important dates for weddings. Each combination of day and market day has its own symbolic meaning, such as luck, harmony, or success in marriage. Then, *weton* experts such as *mbah karni* play an important role in calculating *weton* and providing advice to the bride and groom regarding their compatibility based on *weton*.

### **Technological Developments and *Weton* Calculation Practices**

Technological advances have facilitated access to information and calculation tools, which can influence the way people practise the tradition of *weton* calculation. The modern and technological era has not only had an impact on social life in society but also on existing traditions and cultures in Indonesia. Therefore, in order for Indonesian traditions and cultures to continue to exist, they must continue to adapt to the changing times. This is no exception to the tradition of *weton* calculation. Based on an interview with Mbah Karni, an expert on *weton*, there have been several changes in the tradition of *weton* calculation. He revealed, "Yes, it is true that there have been several changes in *weton* calculation, but these changes are not in the calculation method itself, but rather in the use of technology. For example, in the past, if we wanted to calculate *weton*, we did it manually, using a book and pen, but now we can use a mobile phone. Nowadays, if you want to calculate *weton*, you don't even have to go to the homes of *weton* experts; they can even ask on their mobile phones (Interview, 2024)."

Based on the above interview, it is known that changes in *weton* calculations here are due to the use of increasingly sophisticated and advanced technology. There are several factors that cause changes in *weton* calculations, such as changes in values and beliefs among

the younger generation, who may have different views on traditional values, including the importance of *weton* calculations in marriage (Ramadhayani et al., 2024). Many factors cause a tradition to still be used and preserved by the community that owns it. As for the factors that cause changes in *weton* calculations, the researcher gathered information through an interview with Mr Hanafi, who revealed, "Actually, *weton* calculations are still widely used by the people in this village. As for changes, it is mostly due to the beliefs of young people today, who sometimes think that *weton* calculations are not important and even consider them to be myths. This may be because many of them are influenced by Western teachings (Interview, 2024).

Based on the above interview, the main factors in the change in *weton* calculations are increasingly sophisticated technology and the influence of Western teachings, which are beginning to indoctrinate the younger generation. Despite rapid globalisation, modernisation and technological developments, the younger generation's view of the tradition of *weton* calculations as something mythical or irrelevant may change. Therefore, to prevent further changes and the loss of the *weton* calculation tradition, it is important to take preventive measures. Efforts to preserve the values and meanings in the tradition of *weton* calculation can take the form of campaigns to raise public awareness of the importance of understanding and preserving this cultural heritage. In addition, a collaborative approach between the older and younger generations in society can help in transmitting knowledge about *weton* calculation in an accurate and meaningful way (D. E. Lestari, 2020).

In line with that, according to Weber in the theory of social action, the Javanese people in Lampung carry out social actions traditionally, because they believe that *weton* calculations are carried out because of ancestral customs. People do this without conscious reflection, but rather driven by habit, local wisdom, and adherence to past heritage. Despite the challenges posed by social and technological changes, efforts to preserve and adapt this tradition are an important part of preserving the rich and valuable local culture of the community. Furthermore, the spiritual and symbolic values contained in *weton* calculations remain the main foundation for people in living a harmonious and happy family life.

## CONCLUSION

Based on the results of the research and discussion, it was revealed that several important aspects of the *weton* calculation tradition in Javanese traditional marriages in Karang Tanjung Village, Central Lampung Regency, are still practised by the community. First, the local wisdom of *weton* calculation not only functions as a method of divination, but

also contains values such as mutual cooperation, simplicity, kinship, and mutual respect. These values are reflected in the active participation of the village community in the preparation and implementation of Javanese traditional weddings. Second, the factors that encourage the community to continue using *weton* calculations include local customs and culture, belief in the results of *weton* predictions, and personal experience. Third, the form and meaning of *weton* calculations as a determinant of auspicious days in wedding ceremonies and rituals refer to the combination of days and markets in the Javanese calendar, which are believed to influence the compatibility, harmony, and harmony between the bride and groom. The *weton* calculation method involves the use of the Javanese calendar, monitoring of the lunar cycle, and interpretation of the symbolic meaning of each combination of days and markets for each prospective bride and groom. Thus, the tradition of *weton* calculation is not only a cultural heritage, but also a practice that continues to be maintained in order to preserve the harmony and success of traditional Javanese marriages.

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