

Calculating of Month and Day of Birth Ahead of The Wedding Day in The Javanese Culture: Perspective of Maqashid Al-Syari'ah

Abstract

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Background. Counting the month and day of birth is a ritual; respect for traditions and beliefs that have existed for a long time in society; considered as one way to ensure that the couple starts their new life well and receives blessings from God.

Aim. Examines the role of Javanese culture in calculating the month and day of birth in relation to the upcoming wedding, as well as its relevance from the perspective of maqashid al-shari'ah.

Method. Qualitative approach involving in-depth interviews and participatory observation. Thematic analysis was employed to identify key themes of data and to connect with the theory of maqashid al-shari'ah.

Results. The practice carries values aligned with maqashid al-shari'ah, such as the protection of offspring and the formation of harmonious family relationship; provides spiritual and social reinforcement for the Javanese community; fostering mutual respect and strengthening the bonds between individuals and their traditions and beliefs.

Keywords: Javanese Culture; Day of Birth; Marriage; Maqashid al Shari'ah; Traditional Values

INTRODUCTION

Marriage is one of the fundamental aspects of social life that is expected to bring happiness and blessings. In Javanese culture, the marriage process is not only a bond between two individuals, but also involves various rituals and traditions that are expected to increase harmony and the welfare of the couple. One of the practices that is often carried out before marriage is calculating the month and day of birth to determine the most appropriate time for the event. This practice shows how deep the relationship between culture, time, and belief is in the lives of Javanese.¹

Why do Javanese pay so much attention to time in determining the wedding day? What are the values contained in this practice? How is it understood from the perspective of *maqashid al-shari'ah*?, which emphasizes the goals and intentions of Islamic law in maintaining the welfare of humankind? In addition, this study will also discuss how relevant theories can help explain this cultural phenomenon as well as the contribution of previous research in understanding the relationship between local culture and sharia principles.

In Javanese tradition, time and astrology play an important role. Each day is considered to have its own characteristics, which can affect the fate and luck of the couple who are going to get married. Therefore, many parents and prospective brides and grooms consult astrologers or use certain calendars to determine good and bad days for marriage. This practice reflects people's belief in the influence of the cosmos and the cycle of time in everyday life.²

Theoretically, the analysis of the practice of calculating the month and day of birth can be linked to *maqashid al-shari'ah*: a concept promoted by a number of Islamic thinkers, including Abū

¹ Thomas Schweizer, Elmar Klemm, and Margarete Schweizer, "Ritual as Action in a Javanese Community: A Network Perspective on Ritual and Social Structure," *Social Networks* 15, no. 1 (Maret 1993): 19–48, [https://doi.org/10.1016/0378-8733\(93\)90020-L](https://doi.org/10.1016/0378-8733(93)90020-L).

² Schweizer, Klemm, and Schweizer.



al-Ma'ālī al-Juwaynī, al-Ghazālī, and al-'Izz ibn 'Abd al-Salām, which emphasizes the purpose and intent of the sharia to achieve the welfare of humankind. In this context, the practice of calculating the right time for marriage can be seen as an effort to protect and maintain important aspects of life, such as family harmony and good fortune in the household.

The values contained in this cultural practice also reflect the community's efforts to create an environment for the development of children in the future. Calculating the month and day of birth is not only a ritual, but also reflects respect for traditions and beliefs that have existed for a long time in society. This practice can be considered as one way to ensure that couples start their new lives well and receive blessings from God.³

The study combines local cultural studies with the principles of *maqashid al-shari'ah* for understanding of interaction tradition and sharia in marriage. The study explores the values contained in the practice of calculating the month and day of birth, and how this practice can contribute to the welfare of society as a whole. With this approach, it is hoped that new perspectives can be found on the importance of preserving cultural traditions in a society that continues to develop and modernize, and how these traditions can be integrated with religious values in a broader context.

Analysis of the practice of calculating the month and day of birth in Javanese Culture will be carried out by considering the context of *maqashid al-shari'ah*. This study aims to explore more deeply the values contained in the practice, as well as how Javanese society understands time and its role in married life. This study is expected to provide a significant contribution to the understanding of the integration between local culture and sharia principles, as well as highlight the importance of appreciating and preserving tradition in an increasingly modern society.

LITERATURE REVIEW

Javanese Traditional Marriage

Marriage is a physical and emotional bond between a man and a woman as husband and wife, with the aim of building a happy and eternal family. Marriage is considered sacred, noble, and historic for each couple. It is hoped that this relationship can last a lifetime. The marriage process is considered a ritual that involves the terms and symbols of life, especially for those who follow traditional customs. Marriage is a social tradition that is recognized in various cultures and societies. Although the meaning of marriage varies, in general, almost all cultures consider it a formal event where prospective husband and wife meet in front of religious leaders, witnesses, and several guardians to be declared legitimate through certain ceremonies and rituals.⁴

Javanese society covers Central Java, East Java, and the Special Region of Yogyakarta. Yogyakarta and Surakarta are the centers of Javanese culture. Most Javanese are Muslim, and the interaction between Javanese customs and Islam is very strong. Wedding ceremonies in Java tend to be dominated by Javanese customs. In East Java, marriage is interpreted as a symbol of the meeting between a beautiful bride and a handsome groom in an arrangement that has been passed down from generation to generation by the Javanese. Marriage is a universal phenomenon, where each society has a distinctive culture even though it differs in form and style.⁵

Tradition (*turats*) is the entire heritage from the past that still exists in our culture. *Turats* is not only about historical aspects, but also about the contribution of the era at various levels.⁶ Tradition

³ Mahendro Prasetyo Kusumo et.al., "A Qualitative Study to Explore the Perception of Patients towards Diet in Javanese Culture," *Enfermería Clínica* 30 (Oktober 2020): 183–87, <https://doi.org/10.1016/j.enfcli.2020.06.041>.

⁴ Amir Syarifuddin, *Hukum Perkawinan Islam di Indonesia: Antara Fiqh Munakahat dan Undang-Undang Perkawinan*, Ed. 1., cet. 1 (Rawamangun, Jakarta: Kencana, 2006), p.65.

⁵ Alexander Wain, "A History of Islam in Indonesia: Unity in Diversity, by Carool Kersten," *Bijdragen tot de Taal-, Land- en Volkenkunde* 174, no. 4 (20 November 2018): 498–501, <https://doi.org/10.1163/22134379-17404007>.

⁶ "Ethnocultural Empathy in A Pluralistic Society: Inter-Ethnic Relationships of Javanese and Chinese Children in Surakarta," *The Open Psychology Journal* 12 (1 Januari 2019): 95–101, <https://doi.org/10.2174/1874350101912010095>.

can be understood as a legacy of the past that continues to be preserved until now, which includes values, social norms, behavioral patterns, and habits that reflect various aspects of life. Marriage is not just about fulfilling desires, but also a way to continue the lineage based on love and affection, not lust, and to strengthen the relationship between family, tribe, and nation.⁷

In the eyes of society, especially Javanese society, marriage has its own meaning. In addition to obtaining legitimate offspring, marriage also serves to maintain the family tree. In choosing a partner for a child, parents consider three aspects: *bobot*, *bibit*, and *bebet*. This includes the authority of the one who chooses and the one who is chosen, both in finding a match for the child and in accepting a proposal. The implementation of marriage in Javanese customs is full of meaning and cultural symbols that have special meanings. Many Javanese carry out the wedding procession without understanding the meaning behind the symbols; they are more just carrying out the tradition. The wedding procession in Java is divided into two sub-categories, namely Solo and Yogyakarta, each with its own unique arts, culture and rich philosophy, reflecting the characteristics of the ethnic group. Javanese customary tradition is a system of values, norms, views, and rules that are implemented in traditional ceremonies, which basically implement the Javanese way of life. They try to be careful, every word, attitude, and behavior produces safety, happiness, and well-being both physically and spiritually. The surrounding environment greatly influences the daily lives of the community.

Weton means birth. In Javanese, “*Wetu*” means to come out or be born, and with the suffix “-an,” this word becomes the name of an object that refers to the combination of the day and *pasaran* when someone was born. *Weton* is a combination of the day of birth, such as Sunday, Monday, and so on, with the *pasaran*, namely *Legi*, *Pahing*, *Pon*, *Kliwon*, and *Wage*. Every Javanese person has a *weton*, which means their day of birth is in accordance with the *pasaran*. *Weton* in Javanese culture greatly influences daily life. For example, as a reference for finding a good day when getting married, where the day and *pasaran* have their own number patterns. The value of the day and *pasaran* is important in determining the right time to get married.⁸

Theorists of *Maqāshid Al-Shari'ah*

Abū al-Ma'ālī al-Juwaynī was one of the first thinkers to explicitly formulate *Maqāshid al-sharī'ah* in the context of *uṣūl al-fiqh* (principles of jurisprudence). In his work entitled *al-Burhān fī Uṣūl al-Fiqh*, he introduced the concept of “levels of needs” which classifies human interests into three main categories, namely: *Darūriyyāt* (primary needs): Things that are essential for human survival, including protection of religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), offspring (*ḥifẓ al-nasl*), reason (*ḥifẓ al-'aql*), and property (*ḥifẓ al-māl*). These are the *Maqāshid* that must be maintained so that life runs well and harmoniously. *Hājjiyyāt* (secondary needs): Things that are not essential for survival, but are necessary to avoid hardship. If these needs are not met, humans will experience hardship and stress, although their lives will not be threatened. *Taḥsīniyyāt* (complementary needs): Things that complement and beautify life. These needs relate to manners, ethics, and everything that brings comfort and perfection to life, but do not have fatal consequences if not fulfilled. This classification became the basis for a more in-depth discussion of the *Maqāshid* and significantly influenced the next generation of ulemas.⁹

Al-Ghazālī then refined the concept of *Maqāshid* in his famous work, *al-Mustasfā fī 'Ilm al-Uṣūl*. He made it clear that *Maqāshid al-sharī'ah* consists of protecting the five main elements of human life: religion, soul, reason, offspring, and property. Al-Ghazālī emphasized that these goals are imperatives that form the basis of every rule in Islam. He also recognized the importance of *maṣlahah* (benefit) in achieving *Maqāshid* and how *maṣlahah* must be used with careful consideration to protect these goals. Al-Ghazālī emphasized that every action or rule must be aimed at maintaining one of

⁷ Will Kymlicka, *Multicultural Citizenship: A Liberal Theory of Minority Rights*, Repr. in paperback, Oxford Political Theory (Oxford: Clarendon Press [u.a.], 2003), p.124.

⁸ Josephine Roosandriantini, “Pemaknaan Primbon Betaljemur Adammakna pada Arsitektur Jawa Ditinjau dari Aspek Psikologis,” *Nature: National Academic Journal of Architecture* 10, no. 1 (19 Juni 2023): 41–54, <https://doi.org/10.24252/nature.v10i1a4>.

⁹ al-Imam al-Haramain Abul Ma'ali 'Abdul Malik bin 'Abdullah bin Yusuf bin Muhammad bin 'Abdullah al-Naisaburi al-Juwaini, *Al-Burhan fī Ushul Al-Fiqh* (Bairut: Dar Al-Fikr, 1979), p.79.

these five basic goals, and any action that violates them must be considered invalid. *Maqāshid* has a central role in maintaining a balance between individual and social needs in Islamic society.¹⁰

Al-'Izz ibn 'Abd al-Salām, known as the “Sultan of the Ulema,” also contributed greatly to the development of *Maqāshid* theory. In his book *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām*, he emphasizes that all Islamic law is based on the *maslahah* (benefit) for humankind, both in terms of preventing damage (*mafsadah*) or achieving benefits (*maṣlahah*). He classified Sharia laws based on the benefits they produce and defined benefits as everything that improves human welfare in this world and the hereafter. Al-'Izz ibn 'Abd al-Salām emphasized the importance of balance between *maṣlahah* and *mafsadah*. In many cases, he suggests the use of *maṣlahah murlahah* when there is no explicit text from the Qur'an or Hadith. His contribution in emphasizing the concepts of *Maṣlahah* and *Maqāshid* brings a deeper understanding of the objectives of sharia in a social and political context.¹¹

Shihāb al-Dīn al-Qarāfī, one of the great figures of the Mazhab Maliki, continued the development of the *Maqāshid* theory by writing the book *al-Furūq*. al-Qarāfī formulated the concept of *Maqāshid* in relation to the principles of Islamic law; emphasized the need to understand the social context and the purpose of law in implementing sharia; explained the importance of distinguishing between general and specific rules, and: the role of the public interest in determining the relevant application of Islamic law. Al-Qarāfī emphasized that although Islamic law provides detailed rules, the application of law must still pay attention to the social context and the purpose of the law. Islamic law is dynamic and must always be oriented towards achieving the greater *Maqāshid*.

Ibn Qayyim, one of Ibn Taymiyyah's students, also made an important contribution to the development of *Maqāshid*. In his work *I'lām al-Muwaqqi'in*, Ibn Qayyim explained that the main objectives of the sharia are to achieve justice, mercy, welfare, and wisdom. He argued that the sharia should be used to protect these objectives, even if it means overriding some rules that seem to contradict the principle of *maslahah*. According to Ibn Qayyim, Islamic sharia does not only function to regulate worship and rituals, but must also pay attention to social justice and the welfare of society. He emphasized that the seemingly rigid laws of the sharia must be interpreted in the context of achieving the greater objectives of justice and *maslahah*.¹²

Al-Shāṭibī is one of the most important figures in the history of the development of *Maqāshid al-sharī'ah*. In his monumental work, *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, he formulated a comprehensive theory about *Maqāshid*. Al-Shāṭibī emphasized that all sharia law functions to achieve the benefit of humankind in this world and the hereafter. He introduced the systematization of *Maqāshid* and emphasized the importance of protecting primary, secondary and complementary needs as discussed by al-Juwaynī and al-Ghazālī. One of al-Shāṭibī's greatest contributions was his holistic approach to *Maqāshid*. For him, *Maqāshid* is not only related to certain legal aspects, but covers all dimensions of human life. Al-Shāṭibī also developed the concept that sharia law can change and adapt to different situations and conditions, as long as the main objectives of sharia remain fulfilled.¹³

METHOD

Qualitative research with a phenomenological approach to understand the experiences and meanings contained in the practice of calculating the month and day of birth in Javanese culture before marriage. Data were collected through in-depth interviews and participant observation. Researchers interacted directly with prospective brides and grooms, parents, and community leaders who play a role in the process of determining the time of marriage.¹⁴ Semi-structured interviews provide flexibility in gathering information, and allow respondents to share their views and experiences freely. Questions asked include the reasons behind choosing a particular time, beliefs related to time, and the

¹⁰ Abu Hāmid Muhammad al-Ghazali, *al-Mustasfa min 'Ilm al-Ushul* (Beirut: Mu'assasat al-Risālah, 1417), p.76.

¹¹ Abu Muhammad 'Izzuddin Abdul Aziz bin Abdus Salam al-Salami, *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām* (Bairut: Dar al-Ma'rifah, 1990), p.98.

¹² Ibn Qayyim al-Jauzi, *I'lām al-Muwaqqi'in* (Bairut: Dar Al-Fikr, tt), h. 99.

¹³ Imam Al-Syatibi, *Al-Muwaafaqat fi al-Ushul al-Syari'ah* (Beirut: Dar al-kutub al Islamiyah, 2003), p.76.

¹⁴ Lexy J Moleong, *Metologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1989), p.98.

impact of the practice on marital relationships. Participatory observation was conducted at events related to marriage, such as family gatherings and traditional rituals to gain a more contextual understanding.¹⁵ Interviews and observations data were analyzed thematically. Researchers identified key themes that emerged from the data. The results of the analysis were linked to the theoretical framework of *maqashid al-shari'ah* to reveal the values underlying the practice, as well as its impact on people's lives.¹⁶

RESULTS

Javanese tradition is rich in symbolism, meaning, and deep rituals. Calculation of auspicious days is often used for various big events or weddings. Determining the wedding day that is considered to bring good luck is based on the Aji Saka *Piandel* Formula.

Calculating the Best Day

Aji Saka means something noble and sacred, used to calculate the best day based on the Javanese calendar. The calculation combines the value of the day (seven days in a week) and the *pasar* (five days in the traditional Javanese cycle), and each has a numerical value. Javanese believe that the calculation can determine the "*piandel*" or "fate" that awaits the married couple in the future.

The *Aji Saka* formula is a benchmark for determining the wedding day based on a combination of the day (*dino*) and the *pasar*. Each day and *pasar* has a value that will be added up to obtain a certain result (*piandel*), such as *Sandang*, *Pangan*, *Gedong*, *Loro*, and *Pati*.¹⁷

Table 1. Day values and pasar

Days	Values	Pasaran	Values
Sunday/Ahad	5	<i>Kliwon</i>	8
Monday	4	<i>Legi</i>	5
Tuesday	3	<i>Pahing</i>	9
Wednesday	7	<i>Wage</i>	4
Thursday	8	<i>Pon</i>	7
Friday	6		
Saturday	9		

Adding the day values and pasar

The first step in calculating *piandel* is to add the day and *pasar* values of the two prospective brides and grooms. Each day and *pasar* has its own value in Javanese tradition.

Dividing the result by 5

The second step, after the total number of days and *pasar* values of the two prospective brides and grooms is calculated, and then divide the result by 5. The division is used to determine the remaining results which will lead to the interpretation of the "*piandel*" or fate that will be experienced by the prospective marriage couple.

Determining the Result of the *Piandel*

The third step, the remainder of the division determines the *piandel*, after the result of the division is obtained, the remainder of the division will determine the result of the *piandel*. Interpretation based on the remainder of the division.¹⁸

Remainder 1, *Sandang* (Clothing)

This result means that in the household of the prospective marriage partner will get prosperity in terms of clothing (clothing). Living in prosperity and sufficiency in terms of appearance and fashion.

¹⁵ Janice M. Morse, "Approaches to Qualitative-Quantitative Methodological Triangulation:," *Nursing Research* 40, no. 2 (Maret 1991): 120-123, <https://doi.org/10.1097/00006199-199103000-00014>.

¹⁶ Gary King, Robert O. Keohane, and Sidney Verba, *Designing social inquiry: scientific inference in qualitative research* (Princeton, N.J: Princeton University Press, 1994), p.76.

¹⁷ Bahrul Salam, "Interviews," 10 September 2024.

¹⁸ Imam Bahrodin, "Interviews," 10 September 2024.

Remainder 2, Pangan (Food)

If the result of the division leaves the number 2, it indicates that the prospective marriage partner will get blessings in terms of food or nourishment. Daily needs will always be met, and life will be stable in terms of food availability.

Remainder 3, Gedong (House)

If the remainder of the division is 3, the result of the *piandel* indicates that the prospective marriage partner will have a stable household life, especially in terms of residence. “*Gedong*” symbolizes a sturdy house, and indicates that the couple will live harmoniously with a comfortable and safe home.

Remainder 4, Loro (Sickly)

This result is less favorable; there is a possibility of health problems in household life. The prospective marriage partner may often be sick or face recurring health problems.

Remainder 0, Pati (Death)

Remainder 0 is considered the most undesirable *piandel* result; an indication that there is a risk of death or great misfortune in the life of the prospective marriage partner. Many people avoid wedding dates that result in *piandel* “*pati*.”

Calculation example

The prospective groom was born on Tuesday *Pahing*:

Day value = Tuesday = 3

Pasaran value = *Pahing* = 9

Total value of the man = 3 + 9 = 12

The prospective bride was born on Wednesday *Wage*:

Day value = Wednesday = 7

Pasaran value = *Wage* = 4

Total value of the woman = 7 + 4 = 11

Add the values of the two brides:

Total = 12 (man) + 11 (woman) = 23

Divide the result by 5 = $23 \div 5 = 4$ (remainder 3)

Interpretation of the results, the remainder of the division is 3, the result of the *piandel* is *Gedong*, meaning it is good for building a stable household. The couple is predicted to have a solid and peaceful household life.

The *piandel* formula in Javanese tradition, especially in the context of marriage, is part of ancestral wisdom that is rich in meaning and philosophical value. Each number and remainder of the division reflects hopes and predictions about the future of the couple who are going to get married. The calculation is not absolute. Many Javanese still use it as a guideline to ensure blessings in their household life. Following the *piandel* formula is not just part of a ritual, but a way to connect with the universe and ensure harmony that is in harmony with human life. The *piandel* tradition in the modern era is still alive and practiced by most Javanese, especially in rural areas that uphold traditional values. Not a few consider the *piandel* calculation as part of a cultural heritage that must be preserved and understood from a historical and philosophical perspective, even though they no longer use it in everyday life.¹⁹

Javanese culture is known for its rich traditions and local wisdom values that are still maintained and applied today. An important tradition that is still held tightly by the Javanese is calculating the right time to hold a wedding. The time of marriage is seen as one of the important aspects in determining the happiness and harmony of household life. In addition to the day and *pasaran*, the month in the Javanese calendar is also a factor that is no less important in determining the time that is considered good for marriage.

The calculation of the time of marriage in Javanese tradition basically involves various elements, including *Cokro Kusumo* and *Dewi Sasih*, two concepts that reflect the balance and harmony

¹⁹ Roosandriantini, “Pemaknaan Primbon Betaljemur Adammakna pada Arsitektur Jawa Ditinjau dari Aspek Psikologis.”

between the prospective bride and groom. After the calculation of the day and *pasaran*, the results are considered profitable. For example, if the food yield (2), symbolizes sufficiency in terms of sustenance, then the matchmaking can proceed to the wedding stage. Both families agree to determine the right month to hold the marriage contract.²⁰

The Meaning and Philosophy of “Good” and “Avoidable” Wedding Months

Javanese believe that not all months are considered good for holding a wedding. There are certain months that are considered to bring good luck. Other months are considered to bring disaster or difficulties for prospective marriage partners. There are four months that are considered the best time to hold a wedding. Each month has its own philosophical meaning and hopes for the couple.²¹

Table 2. “Good” Months for Marriage

No.	Months	Meaning and Philosophy
1.	<i>Besar/Haji</i>	Known as the month full of blessings. The philosophy of “ <i>nemu kebunahan</i> ” means that happiness will be found through struggle and effort. Couples will find happiness after various difficulties.
2.	<i>Jumadil Akhir</i>	This month brings sufficiency and prosperity. The philosophy is “ <i>sugeh lan rahayu</i> ” which means that the couple will receive sufficient sustenance and good health.
3.	<i>Rajab</i>	It is known as the month that gives many children and abundant sustenance (“ <i>sugeh anak/brayat</i> ”). The couple will be blessed with abundant offspring and prosperity.
4.	<i>Ruwah/Sya'ban</i>	The meaning of this month is almost the same as the month of Rajab. Known as the month that brings good luck in terms of offspring and abundant fortune.

There are six months that should be avoided according to Javanese tradition, especially in the context of holding a wedding.²²

Table 3. Months of “Avoided” Weddings

No.	Months	Meaning and Philosophy
1.	<i>Syawwal</i>	It is believed to bring a lot of debt to the couple. Although in Islam this month is considered good after Ramadan, in Javanese tradition it is more often avoided.
2.	<i>Dzulqa'dah (Selo)</i>	It is believed to bring a sign that the couple will often be sick after marriage. Therefore, this month is often avoided.
3.	<i>Muharram (Suro)</i>	<i>Suro</i> is considered an unlucky month. Getting married in this month is believed to bring conflict or fighting between the bride and groom.
4.	<i>Safar</i>	Believed to bring burdens to the families of either bride or groom, especially in the form of debt, this month is often avoided for weddings.
5.	<i>Rabiul Awwal (Mulud)</i>	Getting married in this month is believed to bring death to one of the bride and groom, this month is almost always avoided for weddings.
6.	<i>Rabiul Akhir (Ba'da Mulud)</i>	It is believed to bring unwanted incidents between the bride and groom or their parents, so this month is rarely chosen as a wedding time.
7.	<i>Jumadil Awal</i>	Getting married in this month is believed to bring regret to one of the bride and groom, so this month is often avoided in Javanese tradition.

Calculating months in Javanese wedding traditions is local wisdom full of meaning and symbolism. Good months such as *Besar*, *Jumadil Akhir*, *Rajab*, and *Ruwah* are seen as the right time to get married, because they are believed to bring blessings in the form of happiness, sufficiency, health, offspring, and fortune. Months such as *Shawwal*, *Dzulqa'dah*, *Muharram*, *Safar*, *Rabiul*

²⁰ Salam, “Interviews.”

²¹ Suhandan, “Interviews,” 15 September 2024.

²² Bahrul Ulum, “Interviews,” 20 September 2024.

Awwal, *Rabiul Akhir*, and *Jumadil Awal* are considered to bring various kinds of difficulties and disasters, so they should be avoided.²³ The tradition of calculating the month is a reflection of Javanese society's respect for harmony, balance and ancestral wisdom in managing various aspects of life, including marriage.

Neptu Setting Up a Wedding Tent

Setting up a wedding tent in Javanese tradition has a deep meaning related to spirituality and symbolism. The process of setting up a tent includes various rituals and calculations that are very important for the wedding to run smoothly. One aspect that is very important is the calculation of *Neptu*: a number obtained from the addition of days and months in the Javanese calendar. Each number has a certain meaning that can affect the fate of the wedding that will be held.²⁴

Table 4. *Neptu* sets up a wedding tent

No.	<i>Neptu</i>	Meaning and Explanation
1.	7 or 13	<i>Ayem Tentrem lan Becik</i> : Indicates peace and goodness. A wedding held on this <i>Neptu</i> is believed to bring happiness and peace to the bride and groom and their families.
2.	8 or 14	<i>Seluman Lanang Olo</i> : Interpreted as the presence of a man with a bad character; indicating that there may be interference or negative influence from outside parties that could destroy the happiness of the marriage.
3.	9 or 15	<i>Dodok Acung Olo</i> : Indicates that there will be unpleasant information. If the marriage is carried out on this <i>Neptu</i> , there is a possibility that unexpected problems or challenges will arise in the couple's life journey.
4.	10 or 16	<i>Temen Lan Luhur, Becik</i> : Representing truth, nobility, and goodness. This <i>Neptu</i> indicates that the marriage will be blessed with high quality in both relationships and daily life.
5.	11 or 17	<i>Seluman Wadon Olo</i> : It is interpreted as the presence of a woman with bad character; there is a negative influence from women in the life of the couple, which may have a negative impact on the relationship.
6.	12 or 18	<i>Bencono, Olo</i> : Indicates danger and a very bad omen. If a marriage takes place on this <i>Neptu</i> , there is a high possibility of major problems that will disturb the well-being of the couple.

Neptu 7 and 13 are considered as numbers that bring goodness and peace. Marriages held on this *Neptu* are believed to prevent couples from conflict and problems. Prospective couples will have a harmonious life, support each other, and experience many happy moments. A marriage blessed with this *Neptu* is the hope of every couple, love and affection will grow in a sacred bond. *Neptu* 8 and 14 have negative connotations, indicating the incarnation of a man with bad character. Marriages that occur on this *Neptu* can indicate the potential for interference from a third party with bad intentions. Interference can be physical or emotional, such as disharmony in the household or problems caused by the negative influence of others. Javanese often choose to avoid marriage on this *Neptu*.²⁵ *Neptu* 9 and 15 indicate unpleasant information. There are problems or challenges that arise after marriage. Couples who marry on this *Neptu* are advised to remain vigilant and ready to face various obstacles that may come. Courage and mutual support between partners are essential to overcome problems that may arise. *Neptu* 10 and 16 are highly recommended; carry the meaning of truth and nobility. The couple will have a good and quality life; find common goals and fill each other's shortcomings; grow into a better person in personal life and in social interactions. *Neptu* 11 and 17 indicate the negative influence of women who behave badly as a warning for couples to be more careful of outside influences, especially from women. This *Neptu* is avoided to avoid problems that may arise due to competition or negative influences coming from other women. *Neptu* 12 and 18 are least expected. If marriage is carried out on this *Neptu*, there will be major problems and dangers; there is serious

²³ Suhandan, "Interviews."

²⁴ Ulum, "Interviews."

²⁵ Ulum.

conflict, disturbed health, or even separation. Prospective couples avoid marriage on this *Neptu* in order to live a more peaceful and happy married life.²⁶

Setting up a wedding tent in the Javanese tradition should not be ignored. Determining *Neptu* reflects the hopes of the Javanese to have a happy and lasting marriage. Each *Neptu* carries a different meaning and sign; it can affect the life journey of the couple after marriage. It is very important for couples to pay attention to this calculation in every wedding plan. By understanding the meanings contained in *Neptu*, couples can direct their married life to a better path. Of course, in addition to considering traditional aspects, other factors such as communication, mutual understanding, and affection also greatly influence the success and happiness of marriage. The combination of spiritual and practical aspects gives hope that the marriage²⁷ that is held will bring blessings and happiness to both the bride and groom and their families.

Date to Set Up a Wedding Tent

The choice of a good date (day) to set up is also believed to affect the wedding. There are atmospheres and circumstances that accompany the dates in the month. The choice of day to set up a wedding tent is very important. Every date from 1 to 30 has a certain connotation that can affect the atmosphere of the event. *Wawaton tibaning* (when the time/day arrives) is a guideline that is followed by many people in planning various events, including weddings.

Table 5. Setting up a tent based on Javanese traditional calculations

Dates	Condition (Atmosphere)
1, 6, 11, 16, 21, 26	Queens are usually disturbed by demons (spiritual beings, the <i>semara</i> of the earth), and their desires cannot be achieved.
2, 7, 12, 17, 22, 27	There is a male figure who always brings bad luck (<i>nangdang misery</i>), will often lose.
3, 8, 13, 18, 23, 28	There is a woman who brings bad luck and often loses money.
4, 9, 14, 19, 24, 29	will be safe and fortune will continue to flow.
5, 10, 15, 20, 25, 30	The situation will be something sad, whether male or female (<i>pati lanang pati wadon</i>).

Dates 1, 6, 11, 16, 21, and 26, the atmosphere that may occur is the presence of disturbances from spirits. This is believed to result in the couple's wishes or hopes not being achieved. The days on these dates carry a negative aura, it is advisable to avoid setting up a tent on these dates.²⁸ Dates 2, 7, 12, 17, 22, and 27 are identified as having male figures who bring bad luck, often associated with loss. Holding a wedding on these dates is considered unlucky; there is the potential for problems to arise in the form of financial or emotional difficulties. Dates 3, 8, 13, 18, 23, and 28 are associated with female figures who bring bad luck. Bad luck has the potential to cause loss, or problems in the couple's life after marriage. It is highly recommended to avoid these days in event planning. Dates 4, 9, 14, 19, 24, and 29, the situation is considered positive. Couples who hold a wedding on these dates are believed to receive safety and continuous flow of sustenance. The days on these dates have an aura of good luck and are expected to bring happiness to the household. Dates 5, 10, 15, 20, 25, and 30 are considered to bring a sad atmosphere for both men and women; serve as a warning for couples to reconsider their choice of date, as it could potentially lead to sadness in the future.

Form of Thanksgiving (*Selamatan*) for the Bride and Groom

Javanese tradition pays great attention to the spiritual aspect in every event planning, especially weddings. Choosing the right date to set up a tent is not only related to practicality, but also to hopes and prayers that the event will run smoothly, happily, and full of blessings. Javanese believe that choosing good days can minimize potential problems and maximize happiness in married life. There are various forms of *selamatan* for the bride and groom (*penganten*), including the types of food served and their meanings.

²⁶ Ulum.

²⁷ Bahrodin, "Interviews."

²⁸ Bahrodin.

Table 6. Form of thanksgiving for the bride and groom

No.	Types of Food	Description
1.	<i>Apem Ketan</i>	<i>Apem</i> made from sticky rice, is often served at celebrations as a symbol of good luck.
2.	<i>Sego Adem</i>	Cold rice served with vegetables and boiled egg, without salt, a symbol of simplicity and harmony.
3.	<i>Sego Golong Lulut Lemeck Endok Dadar</i>	Rice that is rounded and covered with an omelette, reflects togetherness in marriage.
4.	<i>Nasi Kebuli</i>	<i>Kebuli</i> rice with whole side dishes, fried whole shallots, gives a distinctive taste to the event.
5.	<i>Ketan Salak</i>	Steamed sticky rice, usually served with coconut milk and sugar, a symbol of togetherness.
6.	<i>Ikan Panggang and Opium</i>	Grilled fish dish cooked with opium spices, adds to the deliciousness of the celebration.
7.	<i>Ketan Salak and Telur Ayam Kampung</i>	Salak sticky rice cooked with sugar and coconut milk, served with boiled kampung chicken egg, depicts fertility.
8.	<i>Kolak Kencono</i>	Whole banana kolak with the skin, symbolizes wealth and gratitude.
9.	<i>Ketan Punar</i>	Sticky rice coated with grated coconut and sugar, layered with an omelette, a symbol of prosperity.
10.	<i>Dawet</i>	A traditional drink made from rice flour, usually served cold.
11.	<i>Rujak Degan</i>	Young coconut fruit salad, a symbol of freshness and diversity.
12.	<i>Ketan Moncowarna</i>	Sticky rice decorated with five colors, symbolizes diversity in marriage.
13.	<i>Arang-Arang Kambang</i>	Kring rice fried with sugar and coconut milk adds flavor to the celebration.
14.	<i>Jangan Pandamara</i>	Water spinach with fish, cooked with various spices, depicts family harmony.
15.	<i>Tumpeng Robyong</i>	<i>Tumpeng</i> decorated with vegetables-eggs; a symbol of gratitude and hope.
16.	<i>Nasi Walimah</i>	Nasi punar served in the form of tumpeng, symbolizes the hope for happiness.
17.	<i>Jenang Piringan</i>	<i>Jenang</i> with various colors, a symbol of the sweetness of married life.

The *selamatan* event is not just about serving food, but also accompanied by prayers and hopes that the newly married couple can live a harmonious, mutually supportive, and blessed life. The *selamatan* tradition also reflects gratitude to God for the blessings that have been given, as well as the hope that the ancestors will give their blessings and protection to the couple in building a household.

“Good” and “Bad” Months of *Ijab Qabul*

The month represents “good” and “bad” and needs to be taken into consideration when making a decision to hold an *ijab qabul* ceremony.²⁹

Table 7. “Good” and “bad” months for *Ijab qabul*

Months	Good/Bad	Description
<i>Suro</i>	Bad	Not good for <i>ijab qabul</i> because it is often marked by quarrels and damage.
<i>Shafar</i>	Bad	Often shortages and debts, so it is advisable not to perform the <i>ijab qabul</i> .
<i>Maulud</i>	Bad	Not recommended because there is often sad news, such as death.
<i>Rabuul Ahir</i>	Good	Considered good, because it is believed to bring wealth and success in work.
<i>Rojab</i>	Good	Rojab brings good hopes in terms of offspring and safety for the couple.
<i>Syakban</i>	Good	Believed to provide safety in all matters, suitable for the <i>ijab qabul</i> .
Ramadhan	Bad	Considered to bring disaster and Allah’s wrath, not recommended
<i>Syawwal</i>	Bad	Often marked by shortages and debts, it is best not to hold the <i>ijab qabul</i> .
<i>Dulqo’dah</i>	Bad	Can bring trials in the form of illness and betrayal from friends.
<i>Dzulhijjah</i>	Good	Believed to bring wealth and happiness.

²⁹ Salam, “Interviews.”

The months of the Islamic calendar have certain meanings and implications in Javanese tradition, especially in the context of *ijab qobul*. The month of *Suro*, for example, is considered bad because it is often associated with conflict and destruction, while the month of *Rabuul Ahir* is considered good because it is believed to bring success and blessings. In the months of *Rojab* and *Ruwah*, the hope for safety and offspring strengthens the belief to carry out the *ijab qobul*. The months of Fasting and *Shawwal* are considered to bring shortcomings and debts, so it is not recommended to carry out the *ijab qobul*. This tradition emphasizes the importance of choosing the right time to hold a wedding, with the hope that the newlyweds can live a harmonious and blessed life.

Form of offerings or *cokbakal*

The offerings or *cokbakal* that accompany an event, in Javanese tradition, have meaning in each component contained in them.³⁰

Table 8: Form of offerings or *cokbakal*

Component of <i>Cokbakal</i>	Meaning and Philosophy
<i>Kluwek</i>	<i>Kluwek</i> symbolizes a sweet and cheerful face, derived from the word “ <i>kholwon</i> ” in Arabic; describes the attitude of welcoming guests with joy.
Egg	Egg symbolizes the hope that the bride and groom will soon be given offspring. This shows the desire to build a happy family.
Betel leaf	<i>Betel leaf</i> has the meaning that everything must be faced happily; signifies readiness to welcome guests and face various challenges.
<i>Gamping</i> (Limestone)	<i>Gamping</i> symbolizes a positive attitude; do not get tired of welcoming guests; reminds us to always think positively of all those present.
Red Onion and Cab	The combination of shallots and chilies indicates an invitation to the guest to enjoy the prepared dish; emphasizing the spirit of sharing.
Glass	Glass symbolizes an apology to all guests for any shortcomings that may have occurred, both in the food and in the welcome.
Small change	Small change has a deep meaning as a symbol of blessing and hope to always be in a state of sufficiency; symbolizes respect for guests.
<i>Gambir</i>	<i>Gambir</i> in offerings shows the hope of getting sweetness in life, both in marriage and in social interactions.
Banana	Bananas symbolize prosperity and abundance, a symbol of hope that the couple's life will always be in good luck and prosperity.

Cokbakal, as part of Javanese tradition, is a traditional concoction placed in a takir made of banana leaves; it is a symbol of respect and celebration in an event, especially in a wedding. Each component in *cokbakal* has a deep meaning and is expected to bring blessings and happiness to the bride and groom.³¹

Kluwek, for example, is not just an ingredient, but depicts a cheerful mood when welcoming guests; important in a social context; friendliness and openness are core values in Javanese tradition. Eggs, as a symbol of hope for offspring, show that marriage is not only about two individuals, but also about the family that will be built in the future. Betel leaves remind us that life is full of challenges, but must be faced with a smile and a positive attitude. *Gamping* as a symbol not only reminds us to welcome guests well, but also to maintain harmonious social relationships. Shallots and chilies invite all guests to feel together through the dishes served, creating a bonding shared experience. The glass symbolizing an apology shows an awareness of shortcomings, so that there is a sense of empathy and mutual understanding among all present. Small change, with the philosophy of blessing, signifies the hope to always be in good condition financially and in relationships with others. *Gambir* and bananas add meaning, showing the hope for sweetness in life and abundance in good fortune.³² *Cokbakal* is not just an offering; it is a symbol of the values of life that are held firmly by the Javanese; togetherness, friendliness, and hope for a better future are the main focus.

³⁰ Suhandan, “Interviews.”

³¹ Bahrodin, “Interviews.”

³² Bahrodin.

Processions and Meanings in Javanese Wedding Traditions

Processions in Javanese weddings are not just rituals, but also hold deep meanings that reflect local wisdom values. Each element is interconnected, creating a beautiful series full of symbolism. From bringing a hero as a symbol of courage to setting up a wedding stage that depicts affection, everything aims to prepare the couple for their new life together.³³

Table 9. Procession and meaning in Javanese wedding traditions

Elements of Tradition	Description and Meaning
Grab the Champion (<i>Rebut Jago</i>)	The groom carries a colorful rooster as a symbol of courage. The rooster ransom process shows the seriousness of the marriage bond. The crowing of the rooster signifies excitement and new spirit.
Wedding Stage (<i>Kuade</i>)	The stage is decorated with flowers that represent love. The philosophy emphasizes strong intentions and thorough preparation in living a married life.
Stepping on Eggs	This procession symbolizes the breaking of virginity and the transition of the groom into adulthood; a symbol of hope to achieve happiness and maturity in facing the challenges of the household.
Drink Water	Fed by the mother-in-law, this procession symbolizes acceptance and togetherness in the new family. The water drunk from this lake has the meaning of cleansing the heart and soul.
Pouring Small Change	Combining coins and nuts signifies cooperation in household life. The results of this cooperation must be managed for daily needs and saved for the future.
Bow down (<i>Sungkeman</i>)	The bride and groom kneel before their parents to ask for forgiveness and prayers for their blessings. This procession emphasizes the importance of parental blessings in building a household.
<i>Mayang</i> Flower (<i>Kembang Mayang</i>)	A series of flowers paraded as a symbol of hope. Thrown on the roof of the house represents prayers and blessings for the newly married couple.
Young coconut	The curved coconut leaves in front of the canopy signify the arrival of light that illuminates the couple's new life; a symbol of hope and prayer for a household full of blessings.
King Banana Tree (<i>Tuwuh</i>)	Depicting the hope to strengthen the bonds of brotherhood. Banana heart and fruit symbolize the hope for the presence and prayers of relatives at the wedding ceremony.
Discourse Response (<i>Tanggap Wacono</i>)	Greetings from the representatives of the bride and groom's families. Representing the hope that the bride and groom will be treated like their own children and receive a good education in building a household.
Dissemination (<i>Ular-Ular</i>)	Good advice given to the bride and groom is often inspired by the stories of the Prophets. This provides exemplary examples in building a happy and harmonious household.

The meaning contained in each procession also teaches the importance of relationships between families, mutual respect, and maintaining good communication. Tradition involves all elements of society, creating a strong bond between the bride and groom's families and the surrounding community. The simplicity and complexity of the rituals show how important the values of togetherness, love, and prayer are in building a harmonious and sustainable household.

DISCUSSION

Analysis of the position of Javanese culture in calculating the month and day of birth before the wedding can be carried out from the perspective of *maqashid al-shari'ah*, by referring to the thoughts of great ulemas, especially Abū al-Ma'ālī al-Juwaynī. *Maqashid al-shari'ah* is the aim and purpose of Islamic sharia which was formulated to achieve the benefit of humankind. This concept

³³ Salam, "Interviews."

focuses on protecting the five main elements of human life: religion, soul, reason, offspring and property. The practice of calculating the month and day of birth can be linked to *maqashid al-shari'ah*, especially in the aspect of protecting offspring and family harmony. al-Juwaynī, a great thinker in Islamic history, one of the figures who first formulated *maqashid al-sharī'ah* in *uṣūl al-fiqh*. Al-Juwaynī in *al-Burhān fī Uṣūl al-Fiqh*, explains that human needs can be classified into three main categories: *Ḍarūriyyāt*, *Hājjiyyāt*, and *Taḥsīniyyāt*. Classification is an important basis for understanding cultural practices, such as calculating the month and day of birth, can function to meet the basic needs of society.

The practice of calculating the month and day of birth in Javanese culture is often considered a form of *Ḍarūriyyāt*, especially in the context of maintaining harmony and stability of the household. Every day in Javanese tradition has certain characteristics that are considered to bring good luck or vice versa. Determining the right time to get married is very important so that the bride and groom can start their new life well. This practice also reflects *Hājjiyyāt*, society tries to avoid difficulties and pressures that may arise due to choosing the wrong time. For example, if a couple chooses a day that is considered inauspicious, they may face challenges or difficulties in their married life. Calculating the month and day of birth serves to minimize risks and reduce uncertainties that can disrupt family life.

The practice of calculating the month and day of birth in Javanese Culture from the perspective of *Taḥsīniyyāt*, shows an effort to beautify and improve the quality of life. Determining a good time to get married is not only seen from the aspect of luck, but also as a way to show respect for existing traditions and social values. Javanese society highly values manners and ethics in every aspect of life, including marriage. Calculating the month and day of birth can be seen as an effort to create beautiful and memorable moments in the lives of the bride and groom and their families. This Javanese Cultural Practice in the context of *maqashid al-shari'ah* can be understood as one form of *maṣlahah*, namely everything that brings goodness and benefits to humankind. Al-Ghazālī in *al-Mustasfā fī 'Ilm al-Uṣūl*, emphasizes that the purpose of sharia is to protect the five main elements of life. The practice of calculating the month and day of birth not only considers individual luck, but also tries to maintain family harmony and welfare; is part of the purpose of sharia itself.

Al-'Izz ibn 'Abd al-Salām in *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām* emphasized the importance of welfare in Islamic law. The practice of calculating the month and day of birth can be understood as an effort by society to achieve welfare in married life. This is in line with the principles of sharia which prioritize the protection and welfare of humankind. The tradition of calculating the month and day of birth in Javanese culture has historically existed for a long time and has been passed down from generation to generation. This practice is not only limited to marriage, but also includes various other aspects of life, such as birth, death, and other important celebrations. The existence of this practice shows that Javanese society has its own way of understanding time and its role in human life.³⁴

The study of the position of Javanese culture in the context of *maqashid al-shari'ah*, it is important to consider the broader social and cultural context. Heterogeneous societies, such as in Indonesia, often have diverse beliefs and practices that influence each other. Understanding *maqashid al-shari'ah* cannot be separated from the influence of existing local cultures. al-Qarāfī in *al-Furūq* emphasizes the importance of understanding the social context in implementing the law. al-Qarāfī suggests that Islamic law must be dynamic and able to adapt to existing conditions. The practice of calculating the month and day of birth in Javanese culture can be seen as a form of adaptation and integration between local values and the principles of Islamic law.

Ibn Qayyim al-Jawziyyah emphasizes the importance of justice and welfare in society. Family harmony can be pursued through practices that create a sense of mutual respect and understanding between married couples. Calculating the month and day of birth is one way to create justice and welfare in husband-wife relationships to create an environment that supports the growth and development of children in the future.

³⁴ "Ethnocultural Empathy in A Pluralistic Society."

CONCLUSION

The position of Javanese culture in calculating the month and day of birth before the wedding day has strong relevance in the context of *maqashid al-shari'ah*. This practice reflects society's efforts to achieve benefit and protect important aspects of life, such as family harmony and luck in marriage. The thoughts of ulemas, such as Abū al-Ma'ālī al-Juwaynī, al-Ghazālī, and al-'Izz ibn 'Abd al-Salām, provide a strong basis for understanding how local cultural practices can be integrated with the principles of Islamic law. Local culture and traditions in a broader context can function as a valuable source of values and wisdom in religious life, as long as they remain in harmony with the main goal of the sharia to achieve goodness and benefit for humankind.

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