

Overseas Javanese: Determining a Good Day to Get Married

Anwar Hakim¹, Kiki Muhammad Hakiki²¹anwarhakim@iaincurup.ac.id, ²kiki.hakiki@radenintan.ac.id

Article Info

*Corresponding

Author:

Name: Anwar Hakim

Email:

anwarhakim@iaincurup.ac.id

Abstract

Indonesian people are very famous for their customs and culture. In all aspects of life, whether related to worship rituals or any muamalah ritual, it is very closely related to customs that have existed for generations passed down by the ancestors of the Indonesian nation. Especially the Javanese people who are very close to the customs and culture that they have embraced. As an example of a custom that is still maintained today is to determine a good day to hold a marriage contract using the method of calculating the market day related to the birthday (weton) of the prospective bride and groom. This is when it is associated with marriage in Islam, it often causes polemics related to the law of determining the auspicious day of marriage based on the Javanese calculation formula.

Keywords:

Good Day, Wedding, Islamic Law

Introduction

Indonesian people are known for their high regard for their existing customs, which have been passed down by their ancestors since ancient times. Although Indonesian society is famous for its religious society, and religious or upholds the religious values it adheres to, it still does not leave the customs that already exist. In all aspects of life such as marriage, birth, death, building a house, occupying a house, or others, and in the midst of an increasingly advanced and modern era is still inseparable from the customs adhered to. As a concrete example in the majority of Javanese society today related to marriage, both in determining a mate and determining the wedding day still use the perhitatan of good days associated with the birthday of the bride and groom. Although the majority of Javanese people are Muslim and have sufficient education, they still hold the traditions of their ancestors.¹

This is evidenced by the existence of *Javanese petung* which until now is still practiced by most Javanese people. When viewed from the goal to be obtained in the Javanese petung tradition is only an effort to avoid ugliness in life in the future.² *Javanese Petung* in terms of determining the good day of marriage can

¹ Personal interview with Mr. Darmono, one of the elders of the Javanese community on June 17, 2023 in Air Rami District, Muko-muko Regency, Bengkulu.

² Personal interview with Mr. Santoso, one of the elders of the Javanese community on June 18, 2023 in Air Rami District, Muko-muko Regency, Bengkulu.

also be said to be a pattern of tradition guidelines that are believed to be true by the Javanese people in an effort to obtain happiness living in the world.

Associated with marriage in Islam, marriage itself has been arranged in such a way starting from the procedures and conditions of harmony and its purpose. Marriage is an effort to unite two human beings in the marriage bond with the aim of achieving a happy family based on the Almighty divinity or in society often called *sakinah*, *mawaddah* and *warohmah*. Marriage is also seen as a worship performed by Muslims everywhere. However, in reality marriage is not only about worship, but in a society that closely embraces ancestral culture, the wedding feast is seen as a ceremony of the form of happiness of a family which certainly will not be separated from the elements of custom or tradition in it.

On the one hand marriage is a religious commandment, but on the other hand there are cultural elements inherent in it, one of which is the determination of a good day in carrying out the wedding party. Two interesting things from the discussion of this tradition are: *First*, *Javanese petung / petung dino pasar* is a tradition that is still held by most Javanese Muslim communities while carrying out Islamic teachings as a legacy of their ancestors in the midst of modern life as it is today. *Second*, the existence of *petung dino pasar* is still a controversy both related to its existence that grows and develops in Javanese society which is predominantly devout Muslims and also seen from the aspect of legal legality which is still a pro and con in academic circles.

Result and Discussion

The Origin of the Tradition of Determining the Good Day of Marriage In The Javanese Community (Market Day)

Related to the history of the birth of the tradition of petung wedding day (petung hari pasar) Javanese people believe that the tradition of calculating this good day is the teaching of the walisongo who preached Islam in Java, which was then inherited by their ancestors, down to their parents (elders) until now. This reason makes this tradition very deeply rooted in the life of Javanese people in the past until now. Walisongo's da'wah spreading Islam to Java can be said to be successful without eliminating existing traditions.³

In another version, Javanese people believe that the true tradition of calculating the good day of marriage is a kejawen tradition that has existed since before Islam came to Java. Since ancient times, days in Javanese society have a very important meaning because it can be known a person's character based on his birthday. This certainly cannot be denied because Javanese society is a society that is very rich in culture and cultural sacredness which contains high philosophical values. As evidence of the high philosophical value in the Javanese tradition, it is contained in the poem or Hanacaraka script of *sawala data on the*

³Personal interview with Mr. Santoso, one of the elders of the Javanese community on June 18, 2019 in Air Rami District, Muko-muko Regency, Bengkulu.

glory of *maga bathanga*.⁴ The lyrics have a high *philosophical* value where if described one by one, the lyrics contain a deep meaning about the nature of life, in the sense that life is controlled by God (ingsun), therefore humans must always be *eling* to God. A person who always remembers God will have his life saved. Life should put the main character first, always be kind to others. This is the provision of *ahirat* happiness.⁵

Another script known in Javanese society which became a very important work in the history of Javanese life is the *Momana script*. *Momana script* is a script that contains the names of the years that are now the Javanese year as many as eight and is called the year Windu. The *Momana script* is further used in the calculation of Javanese years, the names of those years will characterize Javanese traditions in every aspect of life.⁶

Further are *Rukmala literature* and *Candhisari literature* by Prabu Giri Murti. *Candhisari literature* is: *Radite* (ngaad), *Soma* (senen), *Anggara* (tuesday), *Buda* (rebo), *Respati* (Thursday), *Sukra* (jumuah), *Saniscara* (setu). Then what is even more popular is *pancawardana literature*, namely: *Cemengan* (wage), *Mulya* (kliwon), *Manis* (legi), *Kenanga* (paing), and *Limengan* (pon).⁷ The names of *Candhisari literature*, in Javanese tradition are often called *Dina Limo* (day five) and *Dina Pitu* (day seven). In the calculation of *primbon* is often called *Pancawara* and *Saptawara*. Usually the names of the days numbering seven and five, are often used in determining any calculation in the Javanese year.⁸ This is the basis in Javanese tradition often referred to as *Dino Pasar* or *Javanese petung*.

Javanese *petung science* is a concept produced through research and observation, then compiled into data and theories that are studied by many people. Because at that time people did not know many things so they only depended on what they could see, namely the surrounding nature.⁹ People are encouraged to pay more attention and observe what is around them. Like observing leaves, the surrounding nature which is then written into objects that are expected to help his life at that time. Javanese *petung science* was initially based on various kinds of events that experienced continuous repetition, then from these patterns a general pattern was made and given meaning and summarized into a formula so that it became the basis for the wedding day.¹⁰

Market *dino* calculation is one of the traditions owned by the Javanese people. This tradition is generally used to find a good day of marriage, find the day of *na'as / apes*, know whether or not marriage is good based on *weton*,

⁴ Suwardi Endaswara, *Filsafat Kejawen Dalam Aksara Jawa*, (Yogyakarta : Gelombang pasang, 2006) h. 30

⁵ Suwardi Endaswara, *Filsafat Kejawen Dalam....*, h. 33

⁶ Suwardi Endaswara, *Filsafat Kejawen....*, h. 15

⁷ Suwardi Endaswara, *Filsafat Kejawen....*, h. 16

⁸ Suwardi Endaswara, *Filsafat Kejawen....*, h. 16

⁹ Yudi Arianto, *Tradisi Hitungan dino Pasaran Dalam Perkawinan Desa Klotok Kecamatan Plumpang Kabupaten Tuban*, (tesis S2 Fakultas Hukum, UIN Maulana Malik Ibrahim Malang, 2016) h. 130

¹⁰ Yudi Arianto, *Tradisi Hitungan dino Pasaran Dalam Perkawinan....*, h. 132

benchmarks for building a house, formulas for starting a business, starting farming and to find out one's character based on the day of birth and weton.¹¹ The term *dino pasaran* has the same meaning as the word *weton*, which is the day of birth. In Javanese, *weton* comes from the word *wetu* meaning out or born, then added *ahiran-an* to convert it into a noun, so *weton* is a combination of day and market when the baby is born into the world.¹²

Dino pasaran Each of them has a number count, also called *neptu*. The *neptu dino* are Sunday (five), Senen (four), Tuesday (three), Wednesday (seven), Thursday (eight), Friday (six) Saturday (nine) and *neptu* market or market day value *Sweet/legi* (five), *Paing* (nine) Pon (seven) *Wage* (four) *Kliwon* (eight). This market *dino* is the basis for the birth of the standard formula made as a guideline in determining or choosing a good day for marriage in Javanese society, and avoiding bad days based on the market *dino* formula.¹³

The provision of meaning and meaning in the calculation of the wedding day does not intend to precede God's destiny, but only limited to human efforts to be able to achieve *benefit* and avoid evil, because basically Javanese people believe that everything is based on the will of Allah.

Determination of Good Time for Marriage Through Javanese Customs

Javanese people believe that basically all days are good days, but according to Javanese tradition among the good days there is the best day to hold a wedding with the aim of avoiding the bad that befalls in the future.¹⁴ The determination of the wedding day is closely related to the birthday of the bride and groom, so that various days and dates have been arranged that must be avoided in order to achieve good for the bride and groom's family. The calculation of Java, *neptu*, *dina*, *market*, *sasi* and year according to Javanese poets is as follows :¹⁵ Good timing is usually done by finding the best day. The best days will be used for weddings. The method is to find a day or date or month that must be avoided, as stated in the formulas of days to avoid and months that must be avoided to carry out a wedding party, which are as follows:

1. *Dina ala/ Ugly day*

The month of Jumadil ahir, Rajab, Sha'ban: (Friday), Ramadan, Shawwal, Dhul-Hijjah: (Saturday, Sunday), Dhulka'dah, Muharam, Safar : (Monday, Tuesday), Mawlid, Rabiul ahir: (Wednesday and Thursday). On the days mentioned above are not used for weddings or other events.¹⁶

¹¹<https://yudiarianto1988.wordpress.com/2017/02/01/tradisi-perhitungan-dalam-perkawinan-masyarakat-jawa/> diakses pada tanggal 20 Maret 2019 .14:20

¹²Romo RDS Ranoewidjojo, *Primbon Masa Kini*, (Jakarta :Bukune, 2009) h. 17

¹³Romo RDS Ranoewidjojo, *Primbon Masa Kini.....*, h. 18

¹⁴<http://hitunganharipasaran.blogspot.com/2009/03/petung-hari-pasaran.html> diakses tanggal 20 Maret 2019. 14:16

¹⁵Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon Lukmanakim Adamakna*, di himpun oleh Ny Siti Woerjah Soe, adijah Noeradya, (Solo:CV Buana Raya 2013) cet II h. 69-70

¹⁶ Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon Betaljemur Adamakna*, dihimpun oleh R. Soemodidjojo (Yogyakarta: Cv Buana 1965) h. 18

2. *Dina sangaring sasi*/A scary day of the month

Ramadan, Shawwal, Dhul-Hijjah: (Friday), Dhulka'dah, Muharam, Safar:(Saturday, Sunday), Mawlid, Rabiulawal, Jumadil ahir:(Monday, Tuesday), Jumadil ahir, Rajab, Sha'ban:(Wednesday, Thursday). On the days mentioned above are not used for weddings or other events.¹⁷

3. *Na'asing para Nabi*/the fateful day of the Prophets

Month	Date	Reason
Muharam	13	Prophet Ibrahim was burned by King Namrud
Maulid	3	The prophet Adam was sent down to earth
Rabiul ahir	16	The prophet Joseph was put into the well
Jumadil awal	5	Noah was given a great flood
Ramadan	21	Moses at war with King Pharaoh
Dzulhijjah	24	The prophet Jonah was eaten by Nus's fish
Dzulka'dah	25	Nabi Muhammad masuk ke Gua

Note: On the above date may not be used to carry out weddings or other events.¹⁸

4. *Na'asing tanggal*/ the fateful date

month	Date
Muharam	11, 6
Safar	1, 20
Maulid	10, 20
Rabiul ahir	10, 20
Jumadil awal	1, 11
Jumadi ahir	10, 14
Rajab	2, 14
Sya'ban	12, 13
Ramadan	9, 20
Syawal	10, 20
Dzulhijjah	9, 13
Dzulka'dah	12, 10

¹⁷Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon...*,h. 19

¹⁸Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon...*,h. 19

Note: The above dates should not be used for weddings or other events.¹⁹

5. *Sangaring tanggal/ tanggal yang menyeramkan*

Month	Date
Muharam	18
Safar	10
Maulid	8
Rabiul ahir	28
Jumadil awal	28
Jumadiahir	18
Rajab	18
Sya'ban	26
Ramadan	24
Syawal	2
Dzulhijjah	8
Dzulka'dah	-

Note: The above dates should not be used for weddings or other events.²⁰

6. *Bangas padewan*

Month	Date
Muharam	11
Safar	20
Maulid	1, 15
Rabiul ahir	10, 20
Jumadil awal	10, 11
Jumadil ahir	10, 14
Rajab	13, 27
Sya'ban	4, 28
Ramadan	7, 20
Syawal	10
Dzulhijjah	2, 22
Dzulka'dah	6, 20

Note: The above dates should not be used for weddings and if they are still violated, they may encounter difficulties.²¹

7. *Tali wangge*

Month	Days
Dzulhijjah, Jumadil awal	Senin kliwon

¹⁹Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon...*,h. 19

²⁰Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon...*,h. 20

²¹Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon...*,h. 20

Dzulka'dah, Jumadil ahir Muharam, Rajab Safar, Sya'ban Maulid, Ramadan Rabiulahir, Syawal	Selasa <i>manis</i> Rabu <i>pahing</i> Kamis <i>pon</i> Jum'at <i>wage</i> Sabtu <i>kliwon</i>
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Note: The above day should not be used for weddings and other events.²²

8. *Ala beciking sasi kango ijabing penganten*/ good or bad month for marriage

Month	Information
Muharam	Often fight, get trouble (don't be violated)
Safar	Cons, a lot of debt (wearable)
Maulid	Die one of them (don't violate)
Rabiul ahir	Often demonized by people and gets bad judgment (don't be violated)
Jumadil awal	Frequent loss, cheating (wearable)
Jumadil ahir	Many treasures (recommended)
Rajab	Many children and survivors (recommended)
Sya'ban	Prosper everyone (recommended)
Ramadan	Big woe (don't wear it)
Syawal	Cons, a lot of debt (do not wear)
Dzulhijjah	Poor, often can be difficult (do not wear)
Dzulka'dah	Rich, well-being (highly recommended)

Description: Months that contain good information are recommended for performing weddings, while bad ones should be avoided.²³

Marriage in Islam

Marriage in Islam has been arranged in such a way starting in the stages of finding a partner, recognizing (ta'aruf), then asking, as well as the procedures for implementing the marriage contract itself. With regard to the day and procession of the wedding, by looking at this, of course, the main principle is not to contradict the principles of *maqosid sharia*, especially in terms of maintaining religion, and achieving benefits for humans. In this case, the practice in detail follows customs or traditions. This indicates that Islam gives freedom regarding when to perform the marriage contract and that it is given freedom based on community customs as long as there is no prohibition on marriage and obeying the conditions and pillars of marriage is considered sufficient by the Shari'a.

The prohibition of marriage in Islam is understood as something that cannot be done marriage contract between a man and a woman because of mahrom

²²Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon...*, h. 21

²³Kanjeng Pangeran Harya Tjakraningrat, *Kitab Primbon...*, h. 21

(people who are haram to marry) or other reasons that are different creed (musrik).

As for what is related to mahram due to several things including:

1. Haram due to nasab or family relationship. The persons who are unlawful to marry are mothers and grandmothers, daughters either of their sons or daughters alone, sisters of either paternal or maternal siblings, nieces, nephews, or granddaughters of their sisters, nieces and nephews of brothers and granddaughters of their brothers, aunts either on the father's or mother's side, milk brothers, father's wives and grandfather's wives, his child's wife or his grandchildren's wife and so on down, his mother or grandmother down, his wife's children or granddaughters if she has had intercourse.²⁴
2. The woman who is li'an against the man who looks at her. A woman accused of adultery by her husband, then after both of them swear an oath and curse each other, then the law breaks the bond of their marriage forever.
3. A woman who is haram to marry because she gathers two brothers means that it is forbidden for a man who has married a woman to marry his brother.
4. A woman who has not expired her iddah, this means that she can marry the woman when her iddah has expired. The wisdom of this prohibition is to find out whether the woman is pregnant or pregnant from her previous husband.
5. The woman or man who is in ihram as mentioned in a hadith, "it is not legal to marry a person who is performing ihram, nor is he married, circumcised or begged (HR. Jama'ah except Bukhari)²⁵
6. Milk relationship. It is unlawful to marry both a brother and a sister with whom he is married, this haram is like the haram to marry a brother who is related by blood. As mentioned in Surah An-Nisa verse 23, "*Mothers who breastfeed you, sisters, mothers of your wives,*". Then the verse is confirmed by a hadith:

يُحْرَمُ مِنَ الرِّضَاعِ مَا يُحْرَمُ مِنَ النَّسَابِ

"It is forbidden for women who are breastfeeding as it is forbidden for women who are related by blood" (Mutafaq Alaih)²⁶

7. Mushahah relationship (relative relation)

As mentioned in surta An-Nisa verse 23, above, then, it is detailed as follows: a) The woman's in-laws, the wife's grandmother and so on either the maternal or paternal line; b) Stepchildren, provided that there has been sexual intercourse between the husband and the child's mother; c) Son-in-law, i.e. wife, child's wife, grandchildren's wife, and so on; d) The stepmother i.e. the father's ex-wife, for this it is not required that there must be sexual relations between the mother and father.²⁷

²⁴Saleh Al-Fauzan, *Fiqh Sehari-hari*, (Jakarta: Gema Insani 2006), h. 656

²⁵Saleh Al-Fauzan, *Fiqh Sehari-hari...*, h. 658

²⁶Saleh Al-Fauzan, *Fiqh Sehari-hari...*, h. 655

²⁷Abdul Rahman Ghazali, *Fiqh Munakahat*, (Jakarta: Prenada Media Group 2008) h. 108

Apart from those mentioned above, there is no prohibition on marriage, in the sense that marriage is permissible. With regard to the conditions for marriage harmony, broadly speaking, the legal conditions of marriage are divided into two: 1) The prospective bride is lawful to be married by a man who wants to make her a wife; 2) The marriage certificate is attended by witnesses, it is required that the marriage be attended by two witnesses. As mentioned in a hadith from Imran Bin Husayn that the Holy Prophetsa said: "It is not legal to marry except with a guardian and two witnesses."²⁸

Meanwhile, Ahmad Rafiq in his book entitled Islamic law in Indonesia states that there are five legal requirements for marriage, namely: 1) The prospective bridegroom must be Muslim, the man is clearly the person, can give consent, there are no obstacles to marriage; 2) The bride-to-be has the condition that she is religious, truly a woman, clearly the person, can be asked for her consent, there is no obstacle to marriage to her; 3) The requirements for a marriage guardian are male, adult, have guardianship rights and there are no obstacles to guardianship; 4) Marriage witnesses are required to be at least two male witnesses, present in *ijab qabul*, people who can understand the meaning of the contract, people who are Muslim and have grown up; 5) *Ijab qobul* the condition is that there is a marriage statement from the guardian, a statement of acceptance from the groom, using the words *nikah* or *zawaj* or a translation of the word *nikah* or *zawaj*, between *ijab* and *qabul* continuous and clear meaning, the person related to *ijab* and *qabul* is not performing *umrah*, the *ijab* assembly is attended by at least four people, namely: the prospective groom or his representative, the guardian of the bride, and two witnesses.²⁹

As for the pillars of marriage, Jumhur Ulama agreed that the pillars of marriage or marriage consist of: 1) The existence of prospective husbands and wives who will perform marriage; 2) The presence of a guardian on the part of the bride-to-be. This is based on several hadiths as follows: **First**, "the hadith narrated by Arbaah and Nasai which states that any woman who marries without the permission of her guardian is void". **Second**, "the hadith narrated by Ibn Majah and Daruqutni which reads: Let no woman marry another woman, and let no woman marry herself". **Third**, "a hadith from the companions of Imran Bin Hussain which reads: it is not legal to marry except with a guardian and two witnesses"; 3) The presence of two fair witnesses; 4) *Sighat akad nikah*, i.e. *ijab* and *qobul* pronounced by the guardian or his representative on the woman's side, and answered by the groom.³⁰

Review of Urf in Assessing the Law of Determining the Good Day of Marriage According to Javanese Customs (Review of Al-Adah Al-Muhakkamah Rules)

In Islam, one of the instruments used in assessing customs prevailing in society is to use Urf surveys based on rules *العادة محكمة*. Urf or customs considered *shahih* or *fasid* must first be weighed according to this rule. In Islam, Urf is

²⁸ Abdul Majid Khon, *Fikih Munakahat, Nikah dan Talak*, (Jakarta: Amzah 2011) h. 100

²⁹ Abdul Majid Khon, *Fikih Munakahat, Nikah dan Talak....*,h. 101

³⁰ Ahmad Rofiq, *Hukum Islam di Indonesia*, (Jakarta: PT Raja Grafindo Persada 1998) h. 50

recognized as one of the considerations in establishing Islamic law, especially with regard to customs prevailing in society. The word *Urf* comes from the word *arafa*, *ya'rifu* which is often interpreted with *al-ma'ruf* with the meaning of "something that is known", this known sense is closer to the understanding of "being recognized by others".³¹

Urf is something known by the crowd and has become their tradition, it is also called: custom. According to the term sharia experts there is no difference between *urf* and custom. So *urf* that is deed is like human mutual understanding of buying and selling.³² This means that *adat* or *urf* is an act that is well known in the community, carried out repeatedly and thoroughly.

The classification of *urf* is viewed from several aspects:

1. In terms of material that is usually done, *urf* is divided into two types, namely:
 - a. *Urf qauli*, which is the prevailing custom in the use of words or speech.³³ Like the word *waladun* which in Arabic custom is used only for boys and not for girls, so to understand the word *walad* sometimes used *urf qauli*. For example, we understand the word *walad* in Sura an-Nisa verse 176: Through the use of 'urf Qauli, the word *kalalah* in the verse is interpreted as "one who leaves no sons".³⁴
 - b. *Urf Fi'li*, which is the custom that prevails in deeds. For example, (one) the habit of buying and selling goods that are light (cheap, less valuable), transactions between sellers and buyers are enough to show goods and handover money or goods without saying any transaction contract.³⁵
2. In terms of the scope of use, *urf* is divided into two, namely:
 - a. *Urf Am* (general *urf*), which is a custom that has been commonly applied everywhere, almost all corners of the world, regardless of state, nation, and religion.³⁶ For example, nodding the head of the sign of approval and shaking the head of the sign of uplifting.
 - b. *Special Urf*, which is a habit carried out by a group of people in a certain place or at a certain time, does not apply in all places and at any time. For example, the custom of drawing the line of descent through the maternal or female line (matrilineal) in Minangkabau and through the father (patrilineal) among the Batak Tribe.³⁷
3. In terms of good and bad judgments, *adat* or *urf* is divided into:

³¹Amir Syarifuddin, *Ushul Fiqh dua*, (Jakarta : Kencana Media Group 2009) h. 387

³²Abdul Wahhab Khalaf, *Ilmu Ushul fiqh*, di terjemahkan oleh Moh Zuhri dan Ahmad Qarib, (Semarang: Dina Utama 1994) h. 123

³³ Amir Syarifuddin, *Ushul Fiqh dua...*,h. 390

³⁴Amir Syarifuddin, *Ushul Fiqh dua...*,h. 391

³⁵Amir Syarifuddin, *Ushul Fiqh dua...*,h. 391

³⁶Amir Syarifuddin, *Ushul Fiqh Dua...*,h. 391

³⁷Amir Syarifuddin, *Ushul Fiqh Dua...*,h. 391

- a. *Shahih urf*, that is, a custom that is repeatedly practiced, is accepted by many people, does not contradict religion, manners, and noble culture. For example, giving gifts to parents at certain times and holding *halal bihalal* (gathering) events during holidays.³⁸
- b. *Fasidic urf*, which is a custom that applies in a place even though it is evenly implemented, but is contrary to religion, state laws, and manners. For example, gambling to celebrate an event and party by serving hard menuman.³⁹

Scholars distinguish *urf* into two groups: *sahih urf* and *fasidic urf*. *Urf sahih* is something that is mutually known to people, and does not contradict the propositions of the Shari'a, does not justify something that is forbidden, nor does it cancel something that is obligatory as is their habit of doing a contract of manufacturing services (production). *Urf fasid* is something that is a human tradition, but that tradition contradicts the law of shari'a, justifies something that is forbidden, or cancels something that is obligatory. For example, human customs in the event of the ceremonial birth of children and at the time of grief, the tradition of eating usury and gambling.⁴⁰

The review of Islamic law on a tradition that prevails in society which then that tradition can be used as a basis for legal considerations, must be fulfilled several aspects in it in order to gain the legitimacy of *shara'*, if some aspects are not fulfilled, then the tradition cannot be used as a legal basis (غير محكم). Also included in relation to the custom of determining the good day of marriage in Javanese society. Some of these considerations are as follows:⁴¹

First, custom or *urf* is of benefit and acceptable to common sense. In this case it means that if the tradition or custom does not contain benefits for society, then it is unacceptable, for example the habit of a wife who is left dead by her husband to be burned alive with the burning of her husband's body. This kind of custom is unacceptable to reason, so it is automatically rejected. Relating to the tradition of calculating the wedding day in Javanese society is considered to provide benefits considering that this tradition comes from a deep reasoning and understanding, then poured into a calculation concept and written into a formula that is easy to understand as a guide in determining the good day of marriage. Javanese people believe that one of the efforts made to obtain *benefits* and reject *the mafsadat* that has been done by the old people in the past, one way is with this method, and Javanese people also believe that the good and bad of everything still depends on the will of God.⁴² This means that this method is only limited to human matters whose results are still based on the provisions of God Almighty.

Looking at such reasons, it is in line with Islamic law in accordance with the rules: (درء المفا سد مقدم عل جلب المصا) "Preventing damage takes precedence over

³⁸Amir Syarifuddin, *Ushul Fiqh Dua...*,h. 392

³⁹Amir Syarifuddin, *Ushul Fiqh Dua...*,h. 392

⁴⁰ Abdul Wahhab Khalaf, *Ilmu Ushul fiqh*,.....,h. 123-124

⁴¹Amir Syarifuddin, *Ushul Fiqh dua*, (Jakarta : Kencana Media Group 2009) h. 393

⁴² Wawancara pribadi dengan bapak Santoso salah seorang sesepuh masyarakat Jawa tanggal, 18 Juni 2019 di Kecamatan Air Rami, Kabupaten Muko-muko, Bengkulu

bringing *trouble*". Another rule also means that preventing something bad from happening takes precedence over bringing something good, although preventing something bad actually aims to bring good too, because the purpose of preventing bad in order to get good.

Another faith that is in line with the above faith is: ⁴³الضرار يزل "Harm must be eliminated." This rule results from the hadith of the Prophet which reads *la dharara wa la dhirara* "cannot do harm and avenge harm to others". Ibn Atsir who said that *la dharara* means *la rajulu al-rajulu al-rajulu* (it is not permissible for a person to do harm to his brother which causes his rights to be reduced).

Second, *Adat* or *urf* applies generally and evenly among people who are in the customary environment, or among most of its citizens. In this regard as-Suyuti says: ⁴⁴العادة اذا اطر دت فان لم يطرد فلا 'انما تعتبر' Surely the customs that are taken into account are those that are generally applicable. If it is chaotic, it will not be taken into account."

In this second condition scholars differ in opinion, some *Hanafi* scholars such as (Ibn Nujaim and Ibn Abidin) and some *Shafi'iyyah* scholars such as (Ibn Hajar al-Haitami) require *urf* to be general, so special *urf* according to them is not considered (غير معتبر). The number of *Malikiyya* scholars and some *Hanafiyyah* and *Shafi'iyyah* scholars do not consider it a condition, this means that special *urf* can be applied, as the *urf* of Medina experts is also one of the foundations of *sharia* law although it is special.⁴⁵

Third, the *urf* on which the law depended was already in existence at that time, not the *urf* that appeared later. This means that *urf* must have existed before the enactment of the law, if it comes later then it is not taken into account. In this case there are rules:

العرف الذي تحمل عليه الا لفاظ انما هو المقارن السابق دون المتأخر

It means: "The *urf* imposed on a lafaz (legal provision) is only that which comes hand in hand or precedes, and not that which comes later."⁴⁶

The calculation of good days as a tradition has existed since before the existence of Islam in Java. The *market day petung* carried out in Javanese society has already existed, as a concept of science passed down from generation to generation from the ancestors of the Javanese community.⁴⁷

⁴³Toha Andiko, *Ilmu Qawaid Fiqhiyyah Panduan Praktis Dalam Merespon Problematika Hukum Islam*, Teras h. 109

⁴⁴Amir Syarifuddin, *Ushul Fiqh Dua...*, h. 401

⁴⁵Adi Bin Abdul Qadir, *al-Urf*, cet I (Makkah : al-Maktabah al-Makiyyah 1997) h. 93-94

⁴⁶Amir Syaroifudin, *Ushul fikih Dua*, (Jakarta: Kencana 2009) h. 401

⁴⁷ Suwardi Endaswara, *Filsafat Kejawen Dalam Aksara Jawa*, (Yogyakarta : Gelombang pasang, 2006) h. 35

Fourth, Adat or *urf* does not contradict and abandon the existing propositions of sharia or contradict definite principles. As is true of a rule⁴⁸.

كل عرف ورد النص بخلا فيه فهو غير معتبر

Meaning: "Any general custom contrary to the provisions, *nash* is then deemed invalid.

This rule is also an affirmation that, custom must not contradict the Qur'anic postulates and the hadith of the Prophet. In the absence of sharia propositions governing the act, it is returned to custom. As a rule:

الاصل في المعاملة العفو فلا يحظر منه الا ما حرما الله

It means: "the original law in muamalah is forgiveness, nothing is forbidden except what is forbidden by Allah SWT.

If there is a tradition of a group of people drinking alcohol at an event and accompanied by musical entertainment and there are scantily clad female singers, then celebrations to commemorate certain days with mystical activities in which lead to shirk, etc. then this kind of custom is forbidden in Islam because it is clear that the prohibition is based on the *nash* of the Qur'an, so it is not followed.

Another example is the custom of serving pork as a mandatory meal in an event carried out by certain tribes, so in this case it is not accepted. Because it is clear that it is forbidden to eat meat contained in the Qur'an. By looking at some of the principles above, it can be said that the tradition of determining the good day of marriage in Javanese society is classified as a *shahih urf* or a good *urf* that does not contradict Islamic law.

Pendapat Ulama Terkait Menghususkan Hari Tertentu Sebagai Bentuk Kehati-Hatian Dalam Melangsungkan Pernikahan

Some scholars who specialize in a particular day may or may not do something. This specialization does not mean to be an absolute basis that it is a day that can definitely be done or avoided, but a consideration in setting good days that are felt to provide comfort for those who will carry out the wedding. As found in the book *Quratul Uyun Syarah Nazham* by Ibn Yamun. Ibn Yamun hints at things to avoid when entering marriage: leave Wednesday, and do not use it if it falls at the end of the month, as well as the thirteenth, fifteenth, and thirteenth, twelfth, two-one, two-four, and sixteenth.⁴⁹ In the explanation, you should avoid a certain day when you will enter the marriage, which is the last Wednesday of each month, because there is a hadith "the last Wednesday of every month is forever the day of na'as."⁵⁰

⁴⁸Toha Andiko, *Ilmu Qawaid Fiqhiyyah Panduan Praktis Dalam Merespon Problematika Hukum Islam*, Teras h. 154

⁴⁹Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun Syarah Nazham Ibnu Yamun*, Trj www. Muhibbin. Com 2012. TT. h. 10

⁵⁰Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun....*,h.10

Imam As-Suyuti in the book *Jami' al-Shaghir* explains that the days in question are the threeth, fiveth, thirteenth, sixteenth, two, one, two, four, and two-five in each month. One should stay away from these eight days in doing important things such as marriage, traveling, digging wells, planting perennials, and so on. As narrated by Ali Bin Abi Talib (r.a) who was *nazhamed* by Al Hafiz Ibn Hajar in the form of *bahar thawil* which reads:⁵¹

تَوَقَّ من الايام سبعة كوا ملاً : فلا تبتدى فيهنّ امراً ولا سفر
ولا تشتري ثوباً جديداً او خلة : ولا تنكح انثى ولا تعرس الشجر
ولا تحفرن براً ولا داراً تشتري : ولا تصحب السلطان فالحذر الحذر
ثلاثاً وخمناً ثم ثلث عشر : يتبعها من بعد ذا السادس عشر
والحادى والعشرون اياك شؤمه : والرابع والعشرون والخامس والعشرون
ويوم الأربعاء وكل يوم : نهيتك عنه فهو نحس قد استمر
روينا عن بحر الغلوم حقيقة : علي بن عمّ المصطفى سيدالبشر

Meaning: "Stay away from seven days perfectly, don't start anything and don't leave, don't buy new clothes and jewelry, don't marry daughters and don't plant trees, don't dig wells or buy houses, don't be friendly with the king and beware, the third, fifth, then thirteenth. The next dates are the sixteenth, the twenty-first, fear the ugliness, as well as the twenty-four, and twenty-five, every Wednesday of the end of the month, and every day that I forbid is an ill-fated day forever. I narrated all this information from the ocean of knowledge, namely Ali Bin Ammil Mustafa, the leader of the people.

Including the day to be avoided is Saturday because having been asked by the Holy Prophet (peace be upon him) about that day, he replied: "Saturday is a day of deceit and deceit, because it was on that Saturday that the Quraysh gathered in the meeting hall to find a way to kill the Holy Prophet (peace be upon him)." Similarly, Tuesday was a bloody day, because on that day Sayyidah Aisha (r.a) bleeds menstruation, the day of the killing of the son of Adam (as) by his brother Jirjis, Zacharias and Yahya (as), the sorcerer of King Pharaoh, Asiyah Bint Nazahin (wife of Pharaoh) and the slaughter of the cows of the Israelites.⁵² It is for that reason that the Prophet resolutely prevented the abstinence on Saturday, the Prophet said "on Saturday there is a time when there is no blood, and on Saturday the hell of Jahannam was created, Allah gave power to the angel of death to take the life of Adam's posterity, Prophet Ayyub received temptations from Allah Almighty, and Prophet Moses and Prophet Aaron (as) died.⁵³

Regarding Wednesday, the Holy Prophet (peace be upon him) was asked and he replied "Wednesday is an ill-fated day, on which Pharaoh was drowned with his followers including the Tsamuds, and the people of the Prophet Shaleh (as) were destroyed. "So is the last Wednesday of every month, because it was

⁵¹Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun*..., h. 10-11

⁵²Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun*..., h. 11

⁵³Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun*..., h. 11

the ugliest day.⁵⁴ According to the information in the book of *Ina*, on that day it is not permissible to cut the nails, because it can cause striped disease. While in the book of *Nashihah* there is information not to do anything such as cutting hair, cutting nails, sleepiness, traveling, and so on, on forbidden days in order to avoid harm that will befall people who do it on that day.⁵⁵

However, Ibn Yunus says based on the information of Imam Malik: "that there is no obstacle to doing massage with oil and doing drowsiness on that day, as well as traveling and performing marriage contracts, because all those days belong to Allah Almighty. Ibn Yunus even denied the existence of a hadith that explains it, when he was asked about it he replied "You should not be hostile to those days, for they will be hostile to you." It means don't believe that those days will cause you danger, even if they do happen, it is because they happen to coincide with the will of Allah Almighty."⁵⁶

Sheikh Khalil in his *Jami* strongly warns: "Do not leave some specific days to do a deed, because all days belong to Allah Almighty, giving no harm and benefit. Imam Nawawi said, "The conclusion is to stay away from Wednesday because belief in evil based on belief in astrology is haram, because all days belong to Allah Almighty, cannot benefit but the days themselves, so staying away from them does not give danger and is not to be feared."⁵⁷

The difference of scholars in judging the above information is a sign that there is no one information that specifically describes a specific day in Islam for performing marriage, but that there are rumors about days to be avoided in an effort to seek benefit is true. Therefore, in the principle of actions related to muamalah there are no certain restrictions and are returned to custom, as long as they do not contradict the Qur'anic and Sunnah.

Conclusion

Marriage is a muamalah event related to one's life, therefore the principle of muamalah also applies which means "everything related to muamalah is permissible, as long as it does not contradict the proposition of shara". According to Islamic law, determining the best day for marriage is permissible with the aim of bringing benefits and avoiding madhorot (evil). Including the determination of the good day of marriage in Javanese society is something that is allowed in Islam. This ability is a consideration born on the basis of *urf* surveys in *Islam and based on urf* criteria set by scholars. In practice, the determination of this good day is only limited to *ihtiar* or human effort in achieving the goodness of life while still relying on the will or destiny of God.

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⁵⁴Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun....*, h. 11

⁵⁵Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun....*,h. 12

⁵⁶Muhammad Attihami Ibnul Madani Kanu, *Qurratul Uyun....*,h. 12

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