

# ***Krenah*: The Middle Ground in the Face of the Impasse of Calculating Dates and Days at Weddings**

Sarif Hidayat, M. Nurkholis Setiawan, Nawawi

UIN Prof. K.H. Saifuddin Zuhri Purwokerto

DOI: <https://dx.doi.org/10.47772/IJRISS.2024.801091>

Received: 28 December 2023; Accepted: 05 January 2024; Published: 07 February 2024

## **ABSTRACT**

Marriage is an important moment in human life. In various tribes and nations, marriage is a sacred moment carried out through a series of rituals or wedding processions according to the culture in the environment. In Javanese culture, especially in Selakambang Village, Purbalingga Regency, marriage is an important day that must begin with a calculation to determine the day and date of marriage by village elders in order to find the meaning of the day with good connotations. This tradition has been carried out for generations by the people of Selakambang Village, Purbalingga Regency in determining the celebration day. Interestingly, unlike in other parts of Java, this counting tradition has a middle ground when it comes to deadlocks in determining good dates and days. This research will describe *krenah* (ritual saving the day and date of marriage), the purpose, ritual process, and conditions for carrying out *krenah* (*krenah*). This research uses descriptive qualitative methods by conducting a phenomenological approach. This research data was obtained from observations and interviews conducted on communities, elders, traditional village heads, and community leaders in Selakambang Village, Purbalingga Regency. The results in this study explain narratively the description of the *Krenah*, the reasons and purposes, the ritual process, and the conditions for doing the *krenah* so that it is revealed why the *krenah* is called a middle way when the counting does not find the meaning of a good day and date and continues to be carried out until now (this research was conducted).

**Keywords:** *krenah*, weton counting, marriage, selakambang purbalingga traditional village

## **INTRODUCTION**

Marriage is a form of ritual worship wrapped in culture. Various cultures in Indonesia and the world arrange the marriage process according to the traditions carried out. Apart from being a form of meeting biological needs such as affection and having children, marriage is an effort to unite two large families in different social and cultural environments into one family.

Marriage and culture are two things that take different forms, but have one slice in common. Marriage is a very important event in human life. The foundations of marriage are formed by the natural elements of human life itself which include biological needs and functions, bearing offspring, the need for affection and fraternity, nurturing such children into perfect members of society. Marriage itself has an important meaning in human life, because in it there are elements of rights and obligations of each party, regarding family life issues that must be fulfilled, both the rights and obligations of husband and wife and the existence of marital status, children, wealth, inheritance and population factors in the order of social life (Kamal, 2014).

Culture in marriage is a form of application that is carried out based on customs that apply within the context of a certain region. Adat is defined as a way (behavior) that has become a habit. The second custom

is defined as the form of cultural ideas consisting of cultural values, norms, laws, and rules that are related to one another into one system. Customs can include value systems, views on life, and ideologies. The cultural value system, is the highest and most abstract level of customs. This is because cultural values are concepts about what lives in the mind of most of the citizens of a society about what they consider valuable, valuable, and important in life, so that it can serve as a guide that gives direction and orientation to the lives of the citizens of that community. In every society, both complex and simple, there are a number of cultural values that are related to each other until they constitute a system, and that system guides the ideal concepts in culture and gives a strong impetus to the direction of life of its citizens (Koentjaraningrat, 2009).

Culture in representation is a form of application of the incorporation of traditions in marriage rites in various regions. One of the cultures in the marriage rite in Indonesia that is quite well known is marriage which is carried out by counting days and dates (weton) in Java. In various places (cities) in Java (especially Central Java, East Java, and the Special Region of Yogyakarta) the counting of days and dates (weton counting) is a tradition carried out before marriage. In determining the day and date carried out through the calculation of the weton, it is not uncommon for the bride and groom to cancel to carry out the wedding because it is considered that the results of the calculation of the day and date of the wedding and the weton are not suitable and have a bad connotation if the wedding is carried out.

This condition illustrates that in fact in an increasingly advanced and modern era, it is not an obstacle for the tradition to continue to run in people's lives (Hakim & Hakiki, 2022). These ancestral traditions continue to be sustainable for people who still plant beliefs and beliefs in the culture left by ancestors long ago. As a concrete example in the majority of Javanese society today, the tradition of calculating dates or days is good related to marriage, birth, merantau day, and so on. Tradition is often synonymous with order that is the result of ancestral inheritance regarding rules, customs, culture, or property (Bratawidjaya, 1988). This tradition is a form of local wisdom culture that becomes unique to a certain place and community that is sustainable and integrated with the social life of the community in the form of traditions or wealth of a particular region (Nawawi, 2017).

Cultural traditions in local wisdom are manifested in a form of culture in the social culture of people in Java which until now exists in the community, namely the tradition of calculating days and dates to determine the implementation of important days in the Javanese calendar. Traditional calculation science, commonly referred to as weton, is basically a good way of calculating times and dates (Setiadi & Imswatama, 2017). The calculation of days or weton can be interpreted as the count of birth days based on the day and market. The calculation of the day itself in Javanese society is widely used as a reference or foundation when going to do hajjat or work (Efendy & et. All, 2022). This calendar is usually used as a benchmark in determining an important event, such as weddings, circumcisions, digging wells, building houses, and other events.

For Javanese people, marriage is a sacred activity whose implementation must be based on inherent traditions. The petung weton tradition to this day is still believed by many Javanese people. Petung weton is based on the Javanese calendar which is knowledge obtained by the Javanese people from ancestors and passed down from generation to generation (Nafi'ah & Setyawan, 2022). This weton calculation is a reference in determining whether or not a relationship is good. Calculations are made to choose a good soul mate, the implementation of marriage to a good day to hold a wedding (Rizaluddin et al., 2021).

This weton calculation is based on the day and date in the calendar used by the Javanese people. The Javanese calendar, especially Islam, is Hijri. The Saka calendar corresponds to the circulation of the earth around the sun, which began in 78 AD, namely at the time of the coronation of Aji Saka as king of India known as the Saka relic. This Javanese or Saka calendar began to be used in 1633 AD or in 1544 (Afrilia, 2019; Maftuhah, 2018; Ridwan & All, 2008).

Petung weton in determining good days is knowledge possessed by the Javanese people, sourced from

previous relics (ancestors), and passed on to each subsequent generation. Petung weton is authentic evidence of a local intelligence passed down by ancestors until now. This local wisdom is a form of culture in the form of knowledge or ideas that are part of the form of cultural traditions. Knowledge as an idea, refers to the forms of local intelligence of certain communities in determining choices and rules in the lives of people in certain regions, one of which is petung weton or Javanese calendar calculation in determining the wedding day.

Various villages on the island of Java use the tradition of counting weton as an effort to preserve ancestral traditions, one of which is Selakambang Village located in Kaligondang District, Purbalingga Regency, Central Java Province. This tradition has become a custom carried out by the people in most villages. Even the Purbalingga Regency government through the Regent Decree has designated six villages as traditional villages. The six villages include; Panusupan Village, Rembang District, Selakambang Village, Kaligondang District, Onje and Cipaku Villages, Mrebet District, Bokol Village, Kemangkon District, Kaliori Village, Karanyar District.

Endraswara revealed that village society is a form of society that is ethnically homogeneous, disciplined, and serene in social interaction, open, accepting, avoiding disputes or conflicts, and rejecting updates that are not in line with the truth (Endraswara, 2003). This picture is conceptually the same as that of indigenous village communities. People in traditional villages tend to care for and maintain local wisdom inherent in the community, such as the application of Javanese counting in every activity of daily life. Such as calculating the date when you want to hold a wedding party, circumcision, traveling, and when looking for fortune for example.

Interestingly, unlike in other areas, researchers often find failures in marriages due to the incompatibility of the days of the two people. The Muslim community of Selakambang Village has a middle way, namely by holding a '*krenah*' ritual which is carried out when the counting of days for two people who want to get married gets a bad count (pegat, sujana, etc.). Along with the development of times and technology, the tradition of petung waton has also changed. Not a few people then violate these traditions under the pretext that there are still rituals that can be carried out when violating. Or there are other influences related to certain religious teachings. The decline of Javanese culture is because the younger generation no longer wants to learn and understand Javanese and its culture.

The *krenah* ritual discussed in the previous paragraph is a peculiarity in the tradition of counting weton on marriage affairs in the Muslim community of Selakambang Village that is not found in other areas. That is what prompted researchers to conduct research on weton counting rituals in which also on *krenah* as a middle ground when the wedding day is categorized as a day that is considered not good.

Unlike other studies that discuss the counting of days and dates in Javanese cultural weddings using weton, this study aims to reveal *Krenah*, a middle way ritual aimed at congratulating the bride and groom carried out by the people of Selakambang Village, Purbalingga Regency when the calculation of the day and date of marriage has a bad meaning or connotation.

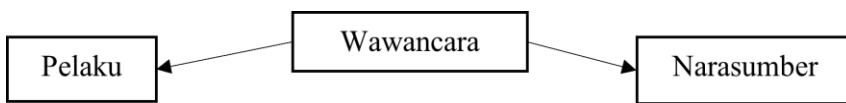
## RESEARCH METHODS

This research is included in the type of field research with a qualitative paradigm. This qualitative research reveals data by extracting information through data that has been collected and described through words or narratives that describe (Zuriah, 2007; Taylor & Bogdon, 1984). The approach used in this study is a phenomenological approach. The purpose of the historical approach is the approach shown in research on the past that not only tells events but also explains these events by studying them in depth from the side of causality (Endraswara, 2012; Koetjaraningrat, 2020). That is, events that occurred in the past are analyzed in depth, both in terms of causal factors or their clauses, conditional, contextual, and various elements that are

components and exponents of the history studied (Abdurrahman, 2000; Kuntowijoyo, 2013).

Data sources in this study consist of primary data sources and secondary data sources. Primary data is data obtained directly from actors in the Selakambang village community by interviewing people conducted by *Krenah* during his marriage. Interviews were conducted with husband/wife couples. The purpose of the interview is to find out: 1) the calculation of the day and date and 2) the ritual of the *krenah* performed. Researchers also made observations aimed at directly observing the condition of the Selakambang community in carrying out the *Krenah* ritual.

The research data was then given validity by triangulation techniques. Hardani, et al explained that triangulation is defined as a technique for data collection, data reduction, and conclusion/verification. Data presentation is a combination of various data collection techniques and existing data sources (Hardani, 2020). In this study, the techniques used by researchers are observation, interview and documentation techniques. The flow of obtaining valid data can be illustrated in the chart image as follows:



**Gambar 2.** Triangulasi Sumber Hardani (2020: 154-156)

## RESULTS AND DISCUSSION

The results and discussions contained in this research describe and formulate a plan as a middle way in dealing with the deadlock in calculating the day and date of marriage in Selakambang Village, Purbalingga Regency. The results and discussions are in the form of data obtained from in-depth interviews and observations made by researchers based on narratives and observations from traditional village leaders, elders, and communities who carry out *Krenahs*. The results and discussion section will describe (1) calculations that have poor meaning and meaning, (2) the implementation of the *Krenah*, and (3) the meaning of violations when not carrying out the *Krenah*.

### Weton Calculations That Have Poor Meanings and Meanings

In matchmaking, residents of Selakambang village, Kaligondang District, Purbalingga District, Central Java still use the calculation of days and dates for men and women. Evidence for this use is obtained from several sources, namely interviews with perpetrators, and people who can be used as sources calculate the day and date of the arranged marriage. Based on etymology neptu means value. While in terms of neptu is the calculation of days and markets on the Hijra / Javanese calendar (Siregar et al., 2020). To find out the number of numbers in days and neptu is contained in the following table.

Table 1. Neptu days and markets on the Javanese calendar (Sumaryo, 2023)

Day	Neptu	Pasaran	Neptu
Sunday	5	Manis/ Legi	5
Monday	4	Pahing	9
Tuesday	3	Pon	7
Wednesday	7	Wage	4
Thursday	8	Kliwon	8
Friday	6		
Saturday	9		

Based on the table above, it can be explained if Sweet Sunday neptunya calculation as follows: Sunday neptunya 5, Manis neptunya 5. Thus, the number of neptu days and the *Legi Sunday pasaran* is 10 (the sum result is 5+5) (Soemodidjoyo, 2008). To add up the weton of a person we can add up the value of the day and the market. The results of these calculations can be seen in the following table:

Table 2. Day Value and *Pasaran* (Sumaryo, 2023)

Number	Category	Number	Category
1	<i>Pegat</i>	19	<i>Jodo</i>
2	<i>Ratu</i>	20	<i>Topo</i>
3	<i>Jodo</i>	21	<i>Tinari</i>
4	<i>Topo</i>	22	<i>Padu</i>
5	<i>Tinari</i>	23	<i>Sujana</i>
6	<i>Padu</i>	24	<i>Pesthi</i>
7	<i>Sujana</i>	25	<i>Pegat</i>
8	<i>Pesthi</i>	26	<i>Ratu</i>
9	<i>Pegat</i>	27	<i>Jodo</i>
10	<i>Ratu</i>	28	<i>Topo</i>
11	<i>Jodo</i>	29	<i>Tinari</i>
12	<i>Topo</i>	30	<i>Padu</i>
13	<i>Tinari</i>	31	<i>Sujana</i>
14	<i>Padu</i>	32	<i>Pesthi</i>
15	<i>Sujana</i>	33	<i>Pegat</i>
16	<i>Pesthi</i>	34	<i>Ratu</i>
17	<i>Pegat</i>	35	<i>Jodo</i>
18	<i>Ratu</i>	36	<i>Topo</i>

Table 3. The Meaning of Weton Summation Numbers (Satibi & Sumaryo, 2023).

Categorization	Meaning
<i>Pegat</i>	It means that later in the household or family the couple will often or many get problems or problems that result in separation or divorce.
<i>Ratu</i>	It can be interpreted to mean very suitable. In the future, the family of the couple can be greatly appreciated by others and those around them. Family harmony will also be an example (role model) for people like the family and around it.
<i>Jodoh</i>	It can be interpreted that the two people are very suitable. The match can later appreciate the advantages and disadvantages of each. The family will also be harmonious until grandparents or the end of life.
<i>Topo</i>	It can be interpreted that later the family will have many trials or tests at the beginning of marriage. However, the family can end up with blessings and kindness because of his persistence. That's why it was given the term <i>Topo</i> or <i>tapa</i> (meditate).
<i>Tinari</i>	can be interpreted as <i>Pedaringan Kebek</i> or the rice storage area is full, that is, this family will be given facilities regarding fortune and far from living in need.

<i>Padu</i>	It can be interpreted that later there will often be disputes or debates about various things in the family and household. However, the argument or dispute does not lead to divorce or separation.
<i>Sujana</i>	It can be interpreted that there will come many problems or problems related to infidelity, both from women, men, and even both parties.
<i>Pesthi</i>	It can be interpreted that later in the family will get peace and harmonious harmony until old age (grandparents). Although there was a slight problem in the running of the household, it did not destroy the peace of the household.

Based on the data that researchers found in the field, the Muslim community of Selakambang traditional village, uses the formula for calculating dates and weddings as above in general. Furthermore, researchers snowball sampling looked for data from the Muslim community of Selakambang indigenous village who were married based on the results of these calculations. The following are the results of interviews with the perpetrators as follows.

Table 4. Pair Data based on Weton.

<b>Name</b>	Kuswan (male)
<b>Usia</b>	50 years old
<b>Religion</b> <b>(Islamic Mass Organizations)</b>	Islam (Muhammadiyah)
<b>Weton</b>	Wage Thursday
<b>Name</b>	Warijah (female)
<b>Age</b>	47 years old
<b>Religion</b> <b>(Islamic Mass Organizations)</b>	Islam (Aboge)
<b>Weton</b>	Pon Friday

The data describes the community on behalf of Kuswan (husband) and Warijah (wife) who are both residents of Selakambang village, therefore their marriage needs to be calculated or petung by Selakambang village elders. Kuswan was born on Thursday Wage, if referring to the table or calculation formula weton Thursday has a value of 8 and Wage has a value of 4, so Kuswan has neptu 12. While his wife, Warijah was born on Jemuah (Friday) Pon, Friday has a value of 6, and in the Pon market has a value of 7, then the neptu of Warijah is 13. From the second Neptu, then added up, namely 12 male neptu and 13 female neptu so that the number is 25. If we look at the Day Value Table and its Market, then 25 means Pegat or Divorce, which is believed that one day marriage will lead to separation or divorce.

According to the calculations of tiyang elder (parents) can not be forwarded to the aisle. But already in love, then proceed to marriage. We just follow it, all for safety and harmony (Kaswan & Warijah, 2023).

Facing this problem, the cultural tradition of calculating dates and days in determining the wedding of the Muslim community of Selakambang village has a middle way called 'Krenah'. So, village elders are given insight in the form of dates that can be used in weton Kemis Wage weddings (weton Pak Kaswan) that are suitable are neptu 7, 12 and 17, namely the birth of Monday Kliwon, Tuesday Wage, Tuesday Pahing, Wednesday Legi, Thursday Pahing, Thursday Wage, Saturday Kliwon, or Sunday Pon. Meanwhile, the birth

of Mrs. Warijah is Friday Pon with a neptu number of 13, so “*Krenah*” must be done so that in a household they are always given safety and blessings in raising a family (Kaswan & Warijah, 2023).

Table 5. Weton table to determine the auspicious day of marriage (Sanwasis, 2023).

Days (Weton)	Pon (7)	Wage (4)	Kliwon (8)	Legi (5)	Pahing (9)
Sunday (2)	9	6	10	7	11
Monday (4)	11	8	12	9	13
Tuesday (3)	10	7	11	8	12
Wednesday (7)	14	11	15	12	16
Thursday (8)	15	12	16	13	17
Friday (6)	13	10	14	11	15
Saturday (9)	16	13	17	14	18

The calculation in determining the day in determining the implementation of the marriage of Mr. Kaswan and Mrs. Warijah is by adding the neptu of the bride and groom ( $12 + 13 = 25$ ) added with a good number (the number used in the addition of weton divided by 5 leaves 3). So, the determination of the wedding day of Mr. Kuswan and Mrs. Warijah is  $(25 + 13:5) = 7.6$ , where the 38 lifts if divided by 5 will be left 3. So, to be able to determine the marriage look for neptu numbering 13 (according to the good number). In neptu 13 obtained several days, namely Friday Pon, Saturday Wage, Thursday Legi, and Monday Pahing. Finally, the wedding took place on Friday Pon, which happened to be the same as the weton owned by Ibu Warijah.

After the wedding day is found to be on Friday Pon, in the month of Besar (Dzuhhijjah) because it is considered that in that month there is a lot of salvation, then the process of Tembung *krenah* (word *krenah*) means that it can be carried out on the same day every year, namely on Friday Pon, the bride and groom must do *krenah* as a request because at the beginning of the calculation the bride and groom have a pegat value. Until 2023 M/ 1445 H, Mr. Kuswan and Mrs. Warijah have carried out 26 years of *krenah* which marks 26 years of their marriage age.

### Implementation of *Krenah*

The implementation of *krenah* or ritual when important dates and days are obtained or have a poor neptu value is carried out in accordance with the weton or counting of Petung Feet which chooses a good day to carry out the wedding procession. In its implementation, *krenah* begins or begins according to the calculation of weton obtained when the bride and groom have neptu or wetong value that is considered not good.

For example, as contained in the third data, namely Mr. Sarikin and Mrs. Titin. Sarikin was born on Tuesday Legi, if referring to the table or calculation formula weton Monday has a value of 3 and Legi has a value of 8, so Sarikin has neptu 11. While his wife, Titin was born on Tuesday Legi, Tuesday has a value of 3, and in the market Legi has a value of 8, then the neptu of Titin is 11. From the second Neptu, then added up, namely male neptu 8 and female neptu 11 so that the number is 22. If we look at the Day Value Table and the Market, then 22 has the meaning of Solid can be interpreted that later there will often be disputes or debates about various things in the family and household. However, the argument or dispute does not lead to divorce or separation.

Based on calculations made by pitakonan elders (elders who are usually questioned) the value of the two

neptu Sarikin and Titin is Padu, because it has a connotation or meaning that is not good for both, it is necessary to do *krenah* as a middle way to save their marriage through these traditions or rituals. In addition, the same weton in the Muslim community of Selakambang traditional village, is also named with the term 'Pring sedapur' this term sulks at the same weton owned by the bride and groom. Because of this similarity and the connotation of neptu is not good, Mr. Sarikin and Mrs. Titin have to hold *krenah* every year.

After the counting of weton and neptu Mr. Sarikin and Mrs. Titin, was completed, then there was also a calculation in determining the marriage of the two. The calculation in determining the day in determining the implementation of the marriage of Mr. Sarikin and Mrs. Titin is by adding the neptu of the bride and groom ( $11+11=22$ ) added with a good number ((the number used in the addition of weton divided by 5 leaves 3). So, the determination of the wedding day of Mr. Sarikin and Mrs. Titin is  $(11 + 12:5) = 4.6$ , where the number 23 if divided by 5 will be left 3. So, to be able to determine the marriage look for neptu which is 12 (according to the table of good numbers). In neptu 12 there are several days, namely, Sunday Pon, Thursday Wage, Monday Kliwon, Wednesday Legi, and Tuesday Pahing. Finally, the wedding was held on Wednesday Legi of the month of Ruwah or in the hijri calendar called Shaqban, in 2008 AD or 1430 H. So that on Legi Wednesday in the month of Ruwah or Shaqban every year the couple Sarikin and Titin must hold a *krenah* as an effort to meet for their second marriage.

The *krenah* process carried out by this community is like commemorating a dislameti wedding day so that the bride and groom are always given the atmosphere of harmonis, sakinah, mawaddah, warohmah (Kusno, 2022). The *krenah* process has requirements that start from having to use kampong chicken, as a food ingredient whose natnya will be slaughtered by Kaki Petung according to Islamic law, then the kampong chicken is specially seasoned, or referred to by the term dirasuli as a form of solawat practice to the Prophet Muhammad saw., after that, the chicken is cooked as usual, and will be served as food during the tahlilan process and the recitation of the wunan prayer by Kaki Petung or village kasepuhan Selakambang.

In addition to kampong chicken which is a mandatory requirement so that the *krenah* ritual process can be carried out, there are also treats in the form of snacks consisting of market snacks, but the use of market snacks is not mandatory or can be replaced with other foods such as sponge cakes or fruits to be eaten together when the tahlilan process and the recitation of the wunan prayer by Kaki Petung or Selakambang village kasepuhan have been carried out.

In its implementation, *krenah* can begin with tahlilan led by Kaki Petung or kasepuhan Selakambang village, with tahlil members who are men who as a whole are an odd number (Kaki Petung or Kasepuhan Selakambang village counts). The odd number is expected to bring blessings and bring joy to both husbands who perform *krenah*. This, if drawn from Islamic literature, will be found a quote from the book written by Sheikh Mahmud Al-Aini, in 'Umdatul Qari Sharh Shahih al-Bukhari' about indications that Allah prefers odd numbers.

يفضله في الأعمال وكثير من الطاعات ولهذا جعل الله الصلوات خمسا والطواف سبعا وتندب التثليث في أكثر الأعمال  
ة خلة، السمة ات سعاة الأ، صبر، سعاة غير ذلك

“.. God favors odd numbers in many ways, as well as many ways of worship. Allah makes five daily prayers, tawaf with seven rounds, and the exhortation to perform various sunnahs three times (such as ablution). Also God created the seven-tiered heavens of the earth, and so on...”(Al-Aini, n.d.)

The *krenah* ritual begins with the reading of Al-Fatihah letter addressed to the Prophet Muhammad, then continues with Al-Fatihah to the companions, martyrs, tabi'in, Sheikh Abdul Qodir al-Jaelani, and scholars, as well as ancestors of the Selakambang traditional village community led by Kaki Petung or Kasepuhan Selakambang traditional village. After the process of tahlilan by reading Surah Al-Fatihah, Ayat Kursi, verses in Surah Al-Baqarah, and Surah Al-Falaq, Al-Ikhlash, and An-Nass is completed, after that reading the



dhikr is called the dhikr of wunan. This dhikr is a reading handed down by the ancestors of the Selakambang community which has been carried out for generations until now (Kusno, 2023). The recitation of the dhikr is found in the following table.

Table 6. Dhikr Quartering

Order	Dhikr Recitation (Arabic)	Dhikr Recitation (Latin)	Many
1	لا إِلَهَ إِلَّا اللَّهُ	<i>Laa Ilaaha Illallah</i>	100
2	إِلَّا اللَّهُ	<i>Illallah</i>	100
3	اللَّهُ	<i>Allah</i>	100
4	اللَّهُ	<i>Allahu</i>	100
5	هُ	<i>Hu</i>	165

After the tahlil procession and dhikr of wunan have all been read in the order and amount as specified, then the prayer of wunan is offered by Kaki Petung or Kasepuhan of Selakambang traditional village. This prayer is a prayer that indicates blessings, salvation, and goodness to the two married couples during married life, then closed by reading the prayer of congratulations, reading Al-Fatihah, and finally the visit of the prophet.

### The Meaning of Violations in the *Krenah* Tradition in the Selakambang Community

The counting of days and dates that cause the existence of *Krenah* is a sign of a tradition of sustainable community culture. However, sometimes there are also some people who are reluctant or do not use this tradition as a determinant of important events or activities carried out, especially in the wedding process. Several cases in the Muslim community of Selakambang indigenous village, there are also violations (Kusno, 2023).

These violations are relatively few forms of action, because in general the Muslim community of Selakambang traditional village is a model or variety of people who have firmness and faith in the traditions and culture that have been carried out and inherited by their ancestors. Because of the preservation of traditions from these ancestors, one of the strong reasons why this village is made as a Traditional Village by the Purbalingga Regency Government and becomes a Cultural Heritage Village by the Ministry of Tourism and Creative Economy (Kusno, 2023).

Apart from the establishment of Selakambang village as a traditional village or cultural village, the calculation of weton in determining the day and date in the implementation of this hajatan is a tradition commonly used in Javanese society in general. In the petung tradition in this Selakambang traditional village, these violations are interpreted as karmic laws or punishments given by Allah Almighty, through this universe. The violator is socially not sanctioned by the community in Selakambang village, nor is it related to the attitude that will be given or shown by the elders, because they (Selakambang traditional village elders) believe that the violator will get karmic law or punishment given by Allah Almighty, through the universe (Sumaryo, 2023).

The term punishment that exists when the petung tradition is not carried out can be known from the calculation of the weton, berbda weton or the number of neptu produced is different terms.

*“Ndilalah, kados niku lamun petang-petunge ora dilakoni, ana bae sing aneg-aneh nekani tibane penganten, utawa tibane wong tuwane, ndilalah.”* (Sumaryo, 2023)

“Incidentally, if that’s the tradition of counting not done, there is something strange that happens beyond the logic of going to the bride or her parents, by chance.”

When viewed from the narration of Mr. Sumaryo as Kaki Petung and the elder of the Selakambang traditional village, that the law of karma in question is in the form of strange events or beyond reason. In addition to the law of karma, there is also the term *Ilaran*. *Ilaran* is different from the law of karma, but it is like a taboo that cannot be done by the Muslim community of Selakambang traditional village with certain *neptu* or *weton* conditions in their marriage. The declaration is guarded by the Muslim community of Selakambang traditional village with certain *neptu* or *weton* conditions as an effort to *amri slamet sing sambekala* (to maintain safety) (Kusno, 2023). The forms or types of karma laws and violations of traditions in the traditional village of Selakambang, especially in *petung* are as follows.

### **Tiba Gotong**

*Tiba Gotong* is an incident beyond reason believed by the Muslim community of Selakambang traditional village when there are people who violate or do not carry out *petung* traditions in determining the day and date in carrying out the wedding ceremony. Suddenly *gotong* is described as ‘*tiba*’ or falling and ‘*gotong*’ which means carried or lifted, which can briefly be said to be death.

More broadly, *tiba gotong* as an incident beyond reason believed by the Muslim community of Selakambang traditional village when there are people who violate or do not carry out *petung* traditions in determining the day and date in carrying out the *hajatan*. Arriving *gotong* is related to the incident in the form of ‘dying young’ which will later be experienced by the bride or her parents.

“*Nek sing uwis kejadian niku, esih nom uwis sedo. Misale nembe nduwe anak siji uwis sedo. Utawa tibane neng wong tuwane, nembe nduwe putu siji uwis sedo.*” (Sumaryo, 2023)

“If it has happened, the young man has died. For example, just had one child has died. Or the fall to his parents, just had one grandson already died.”

*Tiba gotong* This applies if the bride and groom who want to get married have a poor *weton* calculation, Mr. Sumaryo said that there used to be people with *weton* Monday Wage (men) and Wednesday Legi (women) who married without going through the *petung* tradition. Both are native Selakambang residents who are Muslims (Aboge). If referring to the calculation of *weton* through the club, the number of *neptu* from Monday is 4 and the Wage market is 4 then Monday Wage has *neptu* 8, the number of *neptu* from Wednesday is 7 and the Legi market is 5 then Wednesday Legi has *neptu* 12, if totaled then the *neptu* of the bride and groom has *neptu* 20 which can be interpreted as *Topo*.

*Topo* can be interpreted later the family will have many trials or tests at the beginning of marriage. However, the family can end up with blessings and kindness because of his persistence. That’s why it is given the term *Topo* or *tapa* (meditate) (Sanwasis, 2023). Because it has a connotation or value that is not good, then the couple should do a *Krenah*.

*Krenah* which should have been done as an effort to worship God’s *Gusti* was not made, so that efforts to *amri slamet sing sambekala* (to maintain safety) were not made, so that disaster occurred the *tiba gotong*.

### **Pisang Punggel**

*Pisang punggel* It is a form of karma or the universal law of separation. *Punggel* bananas are also called *pinugel* which means loose/broken up/ or divorced (Kusno, 2023). *Pisang punggel* in another sense can also be interpreted as breaking or loose in the middle of the road, or not lasting (Shofi’atun & Said, 2021). In

addition to having an impact on divorce that occurs in the middle of a household, *pisang punggol* can also occur because one of the husbands or wives will die (Sumaryo, 2023).

More broadly, *pisang punggol* is defined as an incident beyond reason believed by the Muslim community of Selakambang traditional village when there are people who violate or do not carry out petung traditions in determining the day and date in carrying out the wedding ceremony. *Pisang punggol* is related to the incident in the form of 'divorce' that will later be experienced by the bride. This *pisang punggol* occurs because it is related to the hitugan day and date which indicates the number of neptu which when calculated has the meaning of pegat and sujana.

In one example found, there was once a Muslim community in a traditional village that had weton Minggu Legi (male/husband) and weton Friday Pon (female / wife). If referring to the weton calculation, the man or husband has the number of neptu Sunday = 5 and Legi = 5 then the number of neptu is 10, while the woman or wife has the number of neptu Friday = 6 and Pon = 7, then if the sum is 23 which has a meaning that has a bad connotation, namely sujana.

Sujana can be interpreted that there will be many problems or problems related to infidelity, both from women, men, and even both parties (Sanwasis, 2023). Because it has a connotation or value that is not good, then the couple should do a *Krenah*.

*Krenah* which was supposed to be done as an effort to worship Gusti Allah was not carried out, so that efforts to amri slamet sing sambekala (to maintain safety) were not made, so that the *pisang punggol* disaster occurred which resulted in the two divorce, and even according to Mr. Kusno's narration, the two people now no longer live in the Selakambang traditional village area.

### Pring Sedapur

Unlike the two terms in the previous two numbers which have unfavorable connotations in the form of the law of death karma and separation, Pring Sedapur is more of something believed by the Muslim community of Selakambang traditional village when there are people who carry out petung traditions in determining the day and date in carrying out the same weton marriage hajat. Pring Sedapur is a condition where the male weton is the same as the female weton.

In the example of the data found, for example in the data of Mr. Sarikin (husband) and Mrs. Titin (wife) who are both residents of Selakambang village who were born on Tuesday Legi, if referring to the table or calculation formula weton Monday has a value of 3 and Legi has a value of 8, so Sarikin has neptu 11. While his wife, Titin was born on Tuesday Legi, Tuesday has a value of 3, and in the market Legi has a value of 8, then the neptu of Titin is 11. From the second Neptu, then added up, namely male neptu 8 and female neptu 11 so that the number is 22. If we look at the Day Value Table and the Market, then 22 has the meaning of Solid can be interpreted that later there will often be disputes or debates about various things in the family and household. However, the argument or dispute does not lead to divorce or separation.

Based on calculations made by pitakonan elders (elders who are usually questioned) the value of the two neptu Sarikin and Titin is Padu, because it has a connotation or meaning that is not good for both, it is necessary to do *krenah* as a middle way to save their marriage through these traditions or rituals. In addition, the same weton in the Muslim community of Selakambang traditional village, is also named with the term 'Pring sedapur' this term sulks at the same weton owned by the bride and groom. Because of this similarity and the connotation of neptu is not good, Mr. Sarikin and Mrs. Titin have to hold *krenah* every year.

In the condition that the couple who is labeled as getting the term Pring Sedapur has a ban or taboo in the form of not being able to cook food sourced from or bamboo shoots (young bamboo shoots). This reasoning

or abstinence is a form of provision that has existed in ancient times. If this arrangement from Pring sedapur is violated, it will have an impact on the mix or condition of households that have a lot of 'fighting' or 'arguing' which leads to the absence of tranquility in the household.

According to Mr. Sumaryo (Petung feet and elders of Selakambang traditional village) Ilaran in the condition of the kitchen pring only applies when a husband and wife, or wife, or husband in the household 'cooks bamboo shoots', then there will be a mix or household condition that has a lot of 'fighting' or 'arguing' which leads to the absence of tranquility in the household. However, the two husband and wife can still eat or enjoy bamboo shoots by buying them. The ban just can't cook it.

## CONCLUSION

Based on the results of research and discussions conducted related to *krenah* as a middle way in dealing with the deadlock of calculating the date and day of marriage, it can be concluded that *krenah* is a form of selamatan (rescue) of a couple who will get married, but both have the number of weton and meaning that connotes are not good. As the path taken, the rite of pernikahan through this *krenah* begins with fasting, four rakaat hajat prayers, remembrance of wukr. Then every one year a ceremony is held to commemorate the date of marriage. In addition, there is also a meaning in the form of karma law related to violations of *krenah* in Selakambang traditional village, Purbalingga Regency which makes the tradition sustainable.

## BIBLIOGRAPHY

1. Abdurrahman, D. (2000). *Metode Penelitian Sejarah*. Logos Wacana Ilmu.
2. Afrilia, N. S. (2019). Sistem Petungan Jawa Pada Masyarakat Desa. *Sabda: Jurnal Kajian Kebudayaan*, 14(2), 148-157.
3. Al-Aini, S. M. (n.d.). *Umdatul Qari Syarh Shahih al-Bukhari*. Dar Ihya Turats. [http://catalog.uinsa.ac.id//index.php?p=show\\_detail&id=5072](http://catalog.uinsa.ac.id//index.php?p=show_detail&id=5072)
4. Bratawidjaya, T. W. (1988). *Upacara Tradisional Masyarakat Jawa*. Pustaka Sinar Harapan.
5. Efendy, & et. All. (2022). "Tradisi Perhitungan Weton untuk Menentukan Hari Nikah dalam Perspektif Hukum Islam (Studi Kasus di Desa Argosuko Kecamatan Poncokusumo)". *Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam*, 4(2), 177-187.
6. Endraswara, S. (2003). *Budi Pekerti dalam Budaya Jawa*. Kanindita.
7. Endraswara, S. (2012). *Metode Penelitian Budaya*. Gajahmada Press.
8. Hakim, A., & Hakiki, M. K. (2022). Penentuan Hari Baik Pernikahan Menurut Adat Jawab dan Islam (Kajian Kaida Al-Addah Al-Muhakkamah). *Jurnal Nizham*, 9(1), 76-89.
9. Hardani. (2020). *Metode Penelitian Kualitatif & Kuantitatif*. CV. Pustaka Ilmu Group.
10. Kamal, F. (2014). Perkawinan Adat Jawa dalam Kebudayaan Indonesia. *Jurnal Khasanah Ilmu*, 5(1), 35-46.
11. Koentjaraningrat. (2009). *Pengantar Ilmu Antropologi*. PT Rineka Cipta.
12. Koentjaraningrat. (2020). *Pengantar Antropologi*. Rineka Cipta.
13. Kuntowijoyo. (2013). *Pengantar Ilmu Sejarah*. Tiara Wacaran.
14. Maftuhah, L. (2018). *Pandangan Masyarakat Islam Terhadap Dasar Tradisi Weton sebagai Perjodohan di Desa Karangagung Glagah Lamongan*. Universitas Islam Negeri Sunan Ampel Surabaya.
15. Nafi'ah, Z., & Setyawan, B. W. (2022). Peran Tradisi Perhitungan Weton Perkawinan Ditinjau dari Perspektif Hukum Islam (Studi Kasus Dusun Lemah Jungkur, Desa Keniten, Kecamatan Mojo, Kabupaten Kediri). *Jurnal Studi Agama Dan Masyarakat*, 18(1), 46-56.
16. Nawawi. (2017). *Kajian Kearifan Lokal*. STAIN Purwokerto Press.
17. Ridwan, & All, E. (2008). *Islam Kejawaen*. STAIN Purwokerto Press.
18. Rizaluddin, F., Alifah, S. S., & Khakim, M. I. (2021). Konsep Perhitungan Weton dalam Pernikahan Menurut Prespektif Hukum Islam. *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam*, 12(1).

19. Setiadi, D., & Imswatama. (2017). Pola Bilangan Matematis Perhitungan Weton dalam Tradisi Jawa dan Sunda. *Jurnal Adhum*, 7(2), 75–86.
20. Shofi'atun, U., & Said, A. A. (2021). Perhitungan Weton dalam Pernikahan Jawa (Studi Kasus di Desa Kendalrejo Kecamatan Bagor, Nganjuk). *Jurnal Ilmiah Spiritualis (JIS)*, 7(2), 189–203.
21. Siregar, M., Meilanie, S. M., & Purwanto, A. (2020). Pengenalan Ecoliteracy pada Anak Usia Dini melalui Metode Bercerita. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(1), 719. <https://doi.org/10.31004/obsesi.v5i1.700>
22. Soemodidjoyo. (2008). *Kitab Primbon Lukmanakim Adammakna*. Soemodidjoyo Mahadewa.
23. Taylor, J., & Bogdon, S. (1984). *Introduction to Qualitative Research Methods: The Search for Meaning*. John Wiley an Son Inc.
24. Wawancara bersama Bapak Kaswan dan Ibu Warijah di kediamannya, pada 2 Agustus 2023.
25. Wawancara bersama Bapak Kusno (Ketua Adat Desa Selambangkan) dan Bapak Sumaryo (*Kaki Petung*/ SesepeuhDesa Adat Selakambang) di kediaman Bapak Sumaryo pada 2 Agustus 2023.
26. Wawancara bersama Bapak Kusno (Ketua Adat Desa Selambangkan) di kediamannya pada 2 Agustus 2023.
27. Wawancara bersama Bapak Kusno (Ketua Desa Adat Selakambang) dan Bapak Sumaryo di kediamann Bapak Sumaryo pada 8 Agustus 2023.
28. Wawancara bersama Bapak Kusno (Ketua Desa Adat Selakambang) di kediamannya pada 12 Juli 2022.
29. Wawancara bersama Bapak Kusno (Ketua Desa Adat Selakambang) di kediamannya pada 2 Agustus 2023.
30. Wawancara bersama Bapak Sanwasis (pelaku *Petung*) di kediamannya pada 20 Juli 2023.
31. Wawancara bersama Bapak Sumaryo (*Kaki Petung*/ SesepeuhDesa Adat Selakambang) di kediamannya pada 2 Agustus 2023.
32. Wawancara bersama Bapak Sumaryo (Sepepeuh desa adat Selakambang dan pelaku *petung*) di kediamannya pada 28 Juli 2023.
33. Wawancara bersama berbagai sumber: Pak Kusno (Ketua desa adat Selakambang), Pak Satibi & Pak Sumaryo (sesepeuh dan pelaku *petung*). Di balai desa adat Selakambang, 20 Juli 2023.
34. Wawancara bersama Sanwasis (Sesepeuh desa adat Selakambang) di kediamannya, pada 20 Juli 2023.
35. Zuriah, N. (2007). *Metodologi Penelitian Sosial dan Pendidikan*. Bumi Aksara.