

PHENOMENOLOGY OF WETONAN TRADITION IN JARAK VILLAGE, PLOSOKLATEN, KEDIRI, THROUGH THE LENS OF ISLAMIC TRADITIONALISM

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Abstract: Weton tradition is a tradition to commemorate a person's birthday based on the Javanese calendar with its markets, such as Legi, Pon, Pahing, Wage, and Kliwon. One of the traditions that the Javanese people continue to preserve is the wetonan tradition. The wetonan tradition is a tradition of calculating the day of birth to be used as a reference for determining certain events such as; weddings, circumcisions, moving houses or building houses, and other events. On Weton day, the family will prepare various treats as a form of Gratitude. The meaning of the wetonan tradition is to pray for the baby to avoid danger and be given a long life and blessings. The wetonan tradition is generally carried out when the baby is 35 days old. In Javanese calculations mention selapan. Calculations in the Javanese calendar are also based on a combination of Gregorian calendar calculations and calculations of days in the Javanese calendar. In this study we used the Qualitative Descriptive method. The reason researchers choose Qualitative Descriptive Research is because researchers want to describe the situation that will be observed with Qualitative Descriptive Method is a research method based on facts and there is in fact a natural object and occurs in the village of Jarak Plosoklaten Kediri as the object of research. The purpose of this research is to examine more deeply how the wetonan tradition phenomology that occurs in the village of Jarak Plosoklaten Kediri. The result of this research is all the activities that exist are the meaning of Wetonan Weton or Wetonan Tradition is a birthday party that is held every 35 days. The purpose of the Weton tradition.

Keywords: Weton, Islam, Society

A. Introduction

Indonesia is a country consisting of various ethnic groups who live in harmony as neighbors with different environmental conditions and different geographical conditions of residence. Indonesia has a colorful life resulting from its own culture as a legacy from each previous generation. Apart from these elements, there are also elements of foreign culture which later entered Indonesia and the broadcasting of modern religions throughout Indonesia, and this is what led to a process of acculturation and assimilation and increased cultural diversity in Indonesia. We can see this in everyday life starting from the aspect of religion, customs, livelihoods, traditions, arts and so on which are in accordance with the characteristics of these tribes (Widiastuti, 2013). Java is one of the regions where Islam spread, and it entered Indonesia through various routes, including through trade, marriage, preaching, and so on. Before studying Islam, Javanese people first believed in Animism, Dynamism, Hinduism and Buddhism. The Javanese people accepted Islam well, even after they became acquainted with Islam, their lives finally shifted towards a better direction because Islam was introduced peacefully without any violence. But it cannot be denied that the Javanese people cannot completely abandon the culture or traditions of their ancestors and they are still implemented today. This condition makes society Java seems to adhere to two religions, namely the previous belief and Islam which were then brought together to become a new culture (Sulthon, 2000). Javanese society is a group of people who are bound by norms of life, both because of religion and tradition. Javanese society, namely people who live in the Java area and use Javanese in their daily lives, leads to each individual introducing themselves as individuals who always appreciate and respect the characteristics of their ancestors and of course the culture that the

Javanese people have (Sulthon, 2000), both people living in Java and outside Java. Javanese people are people who live in Central Java and East Java, and also people who come from Central Java and East Java. Javanese society can also be said to be a group of people who are bound by rules of life due to history, tradition and religion .

The characteristics of Javanese society include being tolerant and accommodating to new beliefs and cultures, but this has both negative and positive impacts. Where the negative impact is syncretization and confusing Islam with beliefs other beliefs. But the positive impact is that the syncretized teachings have become a link that can facilitate the Javanese people in justifying Islam as their new religion. Another sign is belief in God. Javanese people have always had beliefs that they believe in. The meeting between original Javanese religion and modern religion manifests an interesting and certainly special model of knowledge in Javanese religion (Zaini, 2002). Meanwhile, in the Islamic view, society is a tool or means for implementing Islamic teachings regarding living together. That is why society must become the basis for the framework of worldly life for the unity and cooperation of the people towards a human growth that realizes equality and justice. Community development must start and from the individual, each person is obliged to take care of themselves, improve the quality of life, so that in life in society they can be useful for society and not harm other people. It is this view regarding the status and function of the individual that Islam provides him with complete moral rules. Moreover, these complete moral rules are based on a religious system, including: devotion, self-surrender, truth, justice, compassion, wisdom and beauty, which can strengthen Islamic life based on the auspices of Islamic society, namely social life that is directed by Islamic creeds (Kaelany, 1992).

Tradition in this sense is part of culture. According to epistemology, tradition originates from Latin which means tradition, while the meaning is a habit, where the meaning is similar to the meaning of culture and customs. Meanwhile, in the Big Indonesian Dictionary (KBBI), tradition is a habit that has been passed down from generation to generation or a custom that is inherited from ancestors and is still preserved by the community, and considers this habit to be the most correct (Rofiq, 2019).

One of the traditions that the Javanese people continue to preserve is the wetonan tradition. The wetonan tradition is a tradition of calculating the day of birth to be used as a reference for determining certain events such as; weddings, circumcisions, moving houses or building houses, and other events. This wetonan tradition is also still preserved by the people of Distance Plosoklaten Village, Kediri. The people of Distance Village still believe in this tradition and it is still very important for the local community, so that the community adheres to their customs or traditions. Village communities from long distances are not allowed to violate customary or traditional regulations, because when people violate the Weton traditional regulations, an undesirable disaster will happen to them in the future.

Petung weton is currently less popular, but is only used for a few events such as determining a beautiful day for holding a wedding, building and moving a house, circumcision. Because, in ancient times, the Petung Weton tradition used this tradition in almost all aspects. Nowadays, many young people do not understand the Petung Weton tradition and even no longer believe in the tradition that has existed since ancient times. Therefore, the petung weton tradition must continue to be carried out and introduced to the younger generations in modern and advanced times like

now. Because, the younger generations are the spearhead of the struggle or the nation's next generation who will continue the existing traditions.

The author is interested in Memeter Weton (birthday) research because it fits a lot of insight into religion and is not like the whole of local culture, giving birth to local culture. Javanese culture is slowly starting to experience disintegration and will end. Apart from that, this goes hand in hand as time goes by, there are many modern and advanced ones starting abandoned this tradition because it retained metroron weto (birthday) as its name according to old traditions and not according to their teachings. Even though the tradition of metri weton (birthday) is an ancestral heritage that must be included in preserving it for the current generation.

The Wetonan ceremony is a Javanese ceremony which has another name, wedalan. This ceremony is still preserved today, especially for Javanese people and is popular in Central Java and East Java. Wetonan means coming out, in this ceremony it is a commemoration of someone's birth. This warning is intended to pray for the baby to be protected from various dangers and pray for a long and blessed life. "Slametan iki kanggo dongakne wong sing di toni ben slamet, sane, intelligent lan opo wae sing dilakoni iso fluent" matter has a meaning in Indonesian, namely slametan wetonan has the meaning or purpose of praying for (the person who is celebrated or commemorated on the birthday so that God The Almighty gives an abundance of safety, personal health, intelligence and hope that things or whatever is done can run smoothly without any obstacles. The general meaning is that the slametan means a prayer for a condition or circumstance for someone whose birthday is celebrated or commemorated. have a situation and condition that is prosperous, peaceful and free from obstacles (Wahyudi, 2021) or interference from

invisible creatures or visible creatures, this will give rise to a condition that can be safely called or in Javanese, namely slamet.

The Wetonan Slametan in this activity is carried out on birthdays every 35 days. For Javanese people, it is tradition (Hatsin, 2007). This is very necessary to know the weton of someone who was born, this can be seen from the Javanese calendar. Javanese people need to know the date, month and year of birth, whether they look at it on the calendar (Nasihin, 2019) AD or Javanese calendar because this is to see the date as a sign of a person's Weton. The day and date of a person's birth in the Javanese calendar, or what is called weton, occurs in the eighth day. Javanese people usually perform this wetonan ceremony after six in the afternoon. This is related to Javanese people's belief that the calendar system is seen from the lunar calendar system.

In Javanese society, birthdays are also called Wetonan, but they are different from birthdays which are held once a year. The Wetonan or Slametan ceremony can occur from 9 to 10 times a year. In accordance with the previous paragraph, the wetonan date is calculated in the lunar system calendar or Javanese calendar. This cycle in the Javanese calendar takes place every 36 days. In the Javanese calendar there are 5 days, namely Pon, Wage, Kliwon, Legi and Pahing. So in the Gregorian calendar there are days, namely Monday Wage, Tuesday Wage, Tuesday Legi and so on. If you are born on Kliwon Saturday, there will be a weton day on that day every 36 days of the Javanese calendar. Every day in the Javanese calendar, Javanese people have their own beliefs about each character on that day. This is sometimes similar to the characteristics of a zodiac. It is not known when Slametan Wetonan started, this is because this tradition grew from ancient Javanese society or from Javanese ancestors, this belief grew in a belief which is usually called the Kejawen belief.

The implementation of this wetonan has a custom that has different characteristics from each region, although in fact the value and purpose of this wetonan ceremony is the same, namely asking for salvation. In some areas, wetonan celebrations are celebrated by meditating, by praying to God Almighty through meditation and silence. There are also small celebrations by inviting neighbors or close friends to serve food, like celebrating birthdays, namely eating together. In some areas or some families, there are also celebrating Wetonan with big celebrations such as inviting relatives, friends and neighbors who are known to one village, like guests at a wedding party for Javanese people. Some areas celebrate Wetonan by meditating and praying to Wetonan. To Almighty God through meditation and silence. There are also parties on a small scale, inviting neighbors or close friends to eat sweets, it's like celebrating a birthday, namely eating together. In some areas or in some families, wetonan is also celebrated at a big party, such as inviting relatives , friends and village neighbors. This is known as Javanese wedding guests. There are also social events, namely sharing stories, listening to each other, giving input or suggestions and laughing with each other. .

Some ancient Javanese or traditional Javanese people believe that wetonan refers to a ceremony or slametan to meet their 9 siblings who were born from a mother's womb. The ninth is the first to fourth facing the Qibla, the fifth and sixth sedulur tuwo and kawah Putih (babies born into the world), the seventh the placenta, the eighth the body, the ninth the soul. In certain areas this ceremony is also called apostolic which means Wetonan Ceremony or Slametan Wetonan. The wetonan ceremony not only prays for safety and smoothness in future life, but also gratitude for the birthday given by God Almighty and commemorates the memory of

the birthday. In the wetonan ceremony there are several food offerings that are generally served to guests invited to the wetonan event including tumpeng, bananas, ingkung chicken, warehouse made from vegetables and pelas as well as jenang abang, white also for the soul and body. Javanese people commemorate this wetonan event internally as a means of preserving Javanese tribal customs, although some Javanese people have forgotten this wetonan event. This wetonan event is also interpreted as a means of giving alms. There is also a belief that if the Javanese people do not commemorate the wetonan ceremony then something undesirable will happen, such as something bad. In order to avoid bad events and as a bulwark or repel evil, the Javanese people hold a wetonan event. However, along with the times and the development of religion, as in the sentence in the previous statement, wetonan became a means of alms. Wetonan for Javanese people is a factor that has meaning in recognizing the existence of God Almighty because there is belief in praying to ask for convenience or safety and blessings.

Wetonan has a connection with Javanese cosmology. In this case, it means Endraswara which has a description of weton in relation to the Javanese numerology numbering seven, then called dina pitu, and the market numbering five is called the five market. Or often called Dina Limadina Pitu. Both of them will determine the weton dina (day life and market). In Javanese celebrations, the number seven is also synonymous. This is connected or related to the synergy with pitulungan, namely the hope for help from God Almighty because pitulungan has the first sequence of the word pitu which means seven. The number seven has applications such as there are seven types of porridge in a celebration such as red porridge, white porridge, red porridge with white cross, white porridge with red cross, white porridge overlapping red, red porridge

overlapping white, and baro-baro, namely white porridge placed on a comb (slices) brown sugar and grated coconut to taste. Apart from that, there are also 7 kinds of vegetables, namely, long beans, kale, cabbage, long sprouts/bean sprouts, carrots, kenikir leaves, and spinach. Next, prepare market snacks such as, wajik which means being brave in the truth (wani tumindak becik), gedhang ijo, breadfruit which means to be in harmony with each other (so that they get along well), pineapple which means living people should not be careless in eating things or act arbitrarily (wong urip aja nragas), dhondong means don't be too big or talk too much (aja is too loud), guava means don't talk about something bad (ojo ngudal barang sing wis mambu), oranges means inside and out must be good or appropriate (jaba jero kudu mathuk) (Yahya, 2022).

The word traditionalist comes from English, tradition, which is translated into Indonesian as tradition (Echols, 1979). In the General Indonesian Dictionary, the word "tradition" is defined as customs, beliefs, customs, teachings and so on that have been passed down from generation to generation from ancestors. In Arabic, the word tradition is usually identified with the word sunnah which literally means path, tabi'at, way of life. Sunnah in this sense is in line with the meaning of sunnah contained in the hadith of the Prophet which means: "Whoever adopts a good habit, then that person will receive a reward, and a reward for the person who carries out this habit. (Baharuddin, 1993)."

Generally, scholars define good habits as thinking and creativity that can bring benefits and benefits to the people. The tradition referred to here is celebrating the birthday of the Prophet Muhammad, Isra' Mi'raj, Hijriyah New Year and so on. The word sunnah is a term that refers to everything that comes from the Prophet, whether in the form of words, actions or

decrees (Rahman, 1981). Muhadditsin scholars from both ancient (salaf) and modern (khalaf) circles equate the meaning of sunnah with al-hadith, al-akhbar and al-atsar. So orientalist think that people who adhere to the Sunnah of the Prophet Muhammad are considered traditionalists. In subsequent developments, traditionalism is not only aimed at people who adhere strictly to the Qur'an and al-Sunnah (textual understanding), but includes "products" of thought (the results of ijtihad) of scholars who are considered superior and solid in various scientific fields such as fiqh (Islamic law), tafsir, theology, Sufism and so on. The thinking of scholars in various fields is essentially the result of reasoning from the Koran and Sunnah, so the results of reasoning are not something that cannot be changed. Thus, traditionalists do not differentiate between the teachings contained in the Qur'an and al-Sunnah and the teachings that are the result of understanding both (Nata, 2001).

Traditionalism is a philosophical and theological teaching that rejects the ability of humans to find their own truth. They argued that all truth must be revealed through divine revelation. Traditionalism was once a reaction to the views of rationalism and materialism of the 19th century in the West, which absolutized the autonomy of reason, with attempts to return to traditionalist religious, moral, social and political conditions . In a more general sense, traditionalism means excessive respect for tradition, and everything that happened in the past (in science, art, beliefs and customs). Traditionalism is also considered to be the basis for the emergence of conservative thought. (Conservative literally comes from the English conservative which means old-fashioned, old-fashioned. Meanwhile, in the commonly used sense, conservative refers to a condition or characteristic of something that is fixed and does not want to follow change even though circumstances require such change. This arises from

an attitude that is too careful in accepting new things because they are worried that these new things will be detrimental to life (Shadily, 1984).

Thus, traditionalism is an ideology that adheres firmly to the Qur'an and al-Sunnah and maintains the results of the *ijtihad* of previous scholars without any in-depth analysis and interpretation. This term originates from Western language, which has become a label for forms of thought and movements in the reality of Islamic history from past to present. The movement of traditionalist thought is not only in the Middle East, but has reached Indonesia

B. Research Methods

In this research, our researchers used a qualitative descriptive research method. The qualitative descriptive research method is a research method that uses a problem formulation that guides research to explore or photograph the social situation that will be researched thoroughly, broadly and in depth.

The data source for this research is focused on the Wetonan tradition in Islamic traditionalism towards the people there, this tradition has existed since ancient times and has been inherited from the ancestors, while other data sources are from online journals, books, theses, and articles that are still related to the research theme. The object of this research is the people of Distance Plosoklaten village, Kediri.

This research data collection technique uses observation and interview techniques. For the type of observation in this research, the researcher used Participant Observation. Researchers took an active role by directly attending the wetonan activities.

C. Results and Discussion

1. Get to know the culture and society of Distance Plosoklaten Village, Kediri

Before moving on to understanding Javanese culture, an understanding of the culture itself must first be formulated. The word "culture" comes from the Sanskrit language buddhayah which is the plural of "buddhi". reason or thought. Culture is defined as "things that are of concern for a reason or with a reason. The definition of culture is the result of the work, feelings and creations of the entire community. The work of society produces technology and material culture (culture) that society needs to survive and manage the natural environment. Taste includes the human soul, which includes all social rules and values governing social affairs in a broader sense, including religion, ideology, mysticism, art, and all elements resulting from the expression of the human soul as a society. Creativity is a mental ability, namely a person's way of thinking which, among other things, produces philosophy and science. Culture is part of society that is acquired through learning beliefs, customs and norms that arise in society. We are talking about Javanese culture, as you know, Javanese culture has existed since the Javanese have existed since the Javanese have a progressive image that expresses their work through culture.

culture is an emanation or embodiment of the Javanese human mind which contains desires, ideals, ideas and enthusiasm for wealth and security and happiness in life physically and mentally. Javanese culture was first born and developed on the island of Java, namely this island is more than 1,200 km long and the outer edge is 500 km wide. It is located on the southern edge of the Indonesian archipelago, about seven degrees south of the equator. Javanese culture is syncretic,

combining pre-Hindu, Hindu-Javanese and Islamic elements as well as animism. Javanese culture in its development still remains at its basic foundation. Several Javanese classical books and other heritage can be briefly formulated as follows;

- a. Javanese believe and believe in Yang, the Supreme Creator, the reason for the existence of all life, the world and the entire universe and there is only one God, the Beginning and the End
- b. Javanese believe that humans are part of nature. Men and nature always influence each other, as well as humans must be able to fight against nature in order to realize their desires, ideals or fantasies about a safe and prosperous life and happiness inside and outside. The value of struggle (against nature) means progress and knowledge of the environment or society. So there is coexistence and living in harmony with mutual respect, tolerance, nobility, peaceful harmony.
- c. Harmony of peace means physical and spiritual order that regularly gives rise to noble and human qualities. Javanese respect high trust, the motto *memayau Hayuning Bawana* which means cultivating world prosperity. The foundation of Javanese culture includes many elements, including general manners, etiquette, social rules (ethics), literature, art, beauty (aesthetics), mysticism, divinity, philosophy, anything including elements of culture in general. Based on the information above, it can be concluded that Javanese culture or what is often called the Javanese, follows the traditions of its ancestors. Contains pre-Hindu, Hindu-Javanese and Islamic elements, as well as animistic customs or cultural rules

created in the name of the welfare of human life, especially the Javanese or Javanese language.

Javanese life is closely related to tradition and culture. Javanese cultural traditions not only provide nuance in the realm of government, but also have a significant impact on beliefs and the implementation of religious practices. One tradition that is still preserved in Javanese society is the wetonan tradition. This tradition is still carried out today by the people of Distance Village, Plosoklaten District, Kediri Regency. In general, this wetonan tradition is carried out on birthdays every 35 days. This tradition has been carried out from the time of our ancestors until now. In the people of Distance Village, this tradition has quite deep meaning. With a society that upholds tolerance and gratitude. The majority of the village community are farmers, who have a high sense of gratitude for the produce of their land, namely by sharing it with others by cooking porridge (wetonan) as a reminder of the gift that Allah SWT has given them.

2. Weton Tradition, Distance Village, Plosoklaten, Kediri

The origin of Weton emerged in the minds of ancient Javanese people, namely that Weton people were created based on current events, dates or events in people's lives. Note these events, the contents of the used veto refer to Javanese cultural predictions. Use Weton is a birthday party based on the number of days of the Javanese calendar, 1 week 7 days taken from the Islamic calendar and five Javanese market days, weton is time or time in the language. In Indonesia, this veto right actually exists on the island of Java. The presence of the Javanese calendar. In the history of Javanese culture, it has been preserved since the Sakai calendar, the spread of Hinduism

to the island of Java in the early stages of 78 AD using Sakai as the date. At that time, the island of Java was mixed with animist and dynamism culture.

This combination could be used in various fields in Java until the founding of the Mataram kingdom, when Mataram was founded with the arrival of Islam. The official calendar begins with the Saka calendar, the Islamic calendar and the Julian calendar, a combination brought by immigrants from the west which is considered the Javanese calendar. The Javanese calendar consists of 7 days, 5 market days, online days, 30 internal lunar days and there are 12 months. The names of these months come from Arabic, Sanskrit and Malay.

1 month averages 30 days, Weton holidays every 35 days due to a combination of the normal 7 day cycle and the 5 day pancawara/market cycle, namely Pahing, Pon, Wage, Kliwon and Legi. Use it during the five Javanese days for example as a sign of waiting for the market on certain days. The market which is held every Pahing day is called Pasar Pahing. different methods, formulas, rules, spirits calculated from generation to generation as guidance or for the benefit of believers, e.g. Someone born on Saturday is considered to have an arrogant nature. Someone with Weton Kliwon is likely to have talent in the spiritual field or be a scientist in current affairs, because the market is considered sacred or sacred.

Then we read Old Saturday and Weton Pahing. This is done in several communities to achieve great grace. Java still has strong traditions. If you predict, you are playing watching characters and everything that already has its own standards, even though it is said to be a prediction, the similarities can only be found with the help of an

almanac or calendar. And once the standards or regulations are known, ordinary people can understand them because the strength of the Weton philosophy is the same ancestral heritage as other cultural products. Weton is also used to calculate suitable days for weddings and is used to match couples suitable for marriage in the sense that there are obstacles in getting married or not, or with someone who both comes from Java or one of them is Javanese. Find a suitable wedding date using Weton match *Nog ke dino*, if that makes sense, then the parents will calculate the Weton wedding date, but if the result If the match results are not good, it is better not to continue with the marriage or look for a suitable Weton candidate in addition. The Javanese calendar is also used to celebrate birthdays, collect debts, dreaming, traveling etc. Various bets or predicting the meaning of Java calculus in calculations and maps since Weton have automatically taken root from generation to generation.

Javanese tradition is a rich tradition and is gathered from literature spanning at least a thousand years from ancient Sangskrit sources to centuries-old stories and legends of ancient kingdoms such as Pararaton and *Negarakertagama*, the history of Mataram. which is recorded in the mystical text *Babad Tanah Jawa* and There are so many religious groups whose influence of Islam is slowly growing to rank first, up to the *Serat Centhin* encyclopedia and works of the 19th century which are very influential through the works of 20th century thinkers such as *Ki Hadjar Dewantara* and *Ki Ageng Soerjomentaram*, contemporary writer.

Javanese people have the characteristic of *Sepi Ing Pamrih*, namely. they are not leaders of selfish goals in the sense of putting the interests of others first because of personal interests. So, it is not

surprising that if we live in villages, the villagers are very friendly towards their neighbors towards other Javanese, but from other Javanese tribes. For example, this kind of understanding has been applied to Javanese people from the past until now, building houses, building mosques, cleaning villages and immediately they are very enthusiastic and do it sincerely without even hesitating to demand payment. A person feels certain that he has received a gift from God, feels joy and is of course grateful to the Creator. For example, being promoted to governor, village head, administrator, etc. Javanese people certainly like small ceremonies. In other words, traditionally it is done by holding a straw, this is an expression of gratitude for the gift given by God. For Javanese people it always refers to the circle of life, among others; before birth, after birth and always after death traditional ceremonies take place.

According to Koentjaraningrat, slametan is the main or basic ceremony of all the rituals and ceremonies of the Javanese religious system, it is the most important in general. By holding a traditional Javanese ceremony, it is proof of compliance with the rules that have existed for generations. So at the birth ceremony the process is clear, this is proven by its implementation. The birth ceremony contains views about the rules that are not allowed to be ignored so that the baby and the child's mother receive safety. The people of Distance Village, Kediri Regency still have strong traditions passed down from their ancestors which are considered sacred and binding on preserving existing cultures. Regarding several traditions carried out by the people of Distance village, such as: Tedak So, Tingkeban and Wetonan.

Selameta Weton has been made by everyone in the village from early childhood, teenagers, even the elderly. They are directly involved in the procession and there are also participants who take part in the revival of this tradition. Children's participation is not only limited to encouragement, but also as an indirect activity, children get to know each other. Selameta Weton has long been a tradition. The meaning of the Weton ceremony itself is "Ngopahi sings momongi", because Javanese people believe and many understand that there are people who become mothers (pamong) or metaphysical "sister and mentor." His job is to lead and direct without any missteps.

3. Analysis of Traditions in Distance Plosoklaten Village, Kediri through the Lens of Islamic Traditionalism

Among the traditions that still remain in Javanese society are traditions related to birth. Since the baby is still in the womb, Javanese traditionalists have carried out a procession called tingkeban. This procession is carried out when the fetus is seven months old in the womb. After the fetus which is still in the mother's stomach approaches birth, the procotan ceremony is carried out. Of course, the performance of this ceremony is accompanied by the intention that the birth of the baby will be blessed with safety. Congratulations to the mother, also congratulations to the baby. In fact, a belief has developed among some people that if someone wants a handsome male offspring, the mother is encouraged to always read Surah Yusuf. If he wants beautiful female offspring, he is advised to read Surah Maryam. In Javanese society, birth is a very valuable moment. The presence of a child is an immeasurable blessing. Because of this, treatment during the birth procession is very important for some Javanese people.

Brokohan, one of the birth traditions in Javanese society. Brokohan, which is said to come from the word blessing, is a tradition held when the baby is born. Neighbors are invited to pray well for the baby. Another form of tradition, the procession to bury the placenta. This tradition is also called aruman or embing-embing (mbing-mbing). For Javanese traditionalists, this procession is motivated by the growing belief that the placenta is the sibling of a born baby. Therefore, it must be cared for and looked after as best as possible. The form of treatment is that the placenta is put into a kendil which is tightly closed at the top, then wrapped in mori cloth. After that, the placenta and kendil which had been wrapped in mori cloth were buried.

The wetonan tradition is a tradition that is often carried out by the people of Distance Village to this day, because this is a tradition from their ancestors that has been carried out from generation to generation. A Javanese custom or tradition that is maintained and preserved by the people of Distance Village until now is the petung weton tradition in determining certain events. Weton is a guide to child birth. Weton has become a Javanese cultural tradition that has been passed down from generation to generation, because from birth to marriage people will also wear weton. There are still many Javanese people, including the people of Distance Village, who still use the petung weton tradition in determining an event. Usually this tradition is used in activities such as circumcisions, weddings, building or renovating houses, setting up businesses, and many more. This tradition is still held tightly by the people of Distance Village because this is a tradition from their parents or ancestors which should continue to be preserved (Suryono, 2023). Weton is very important,

therefore weton must be remembered forever. This is because almost all daily activities use weton, such as weddings, building houses, etc. Therefore, weton must be remembered throughout life, because weton can be said to be one of the keys that Javanese people must understand.

However, a Muslim is required to practice the Islamic teachings brought by the Prophet sallallaahu 'alaihi wa sallam. The attitude that must be shown by a servant of Allah - when he believes in Islamic values as true teachings is to embody them in his daily life. Beliefs that are not taught and are contrary to Islam must be abandoned. Because, a Muslim must have an attitude of submission, obedience and obedience to Allah and His Messenger. A Muslim must uphold monotheism and eradicate shirk, revive the sunnah and abandon heresy. All traditions left by our ancestors that conflict with sharia values must be buried. It is not appropriate for a Muslim to still be struggling with traditional values that will diminish oneself and society. Allah subhanahu wa ta'ala says "Is it the law of ignorance that they want, and whose (law) is better? than (the law of) Allah for those who believe?" (al-Maidah: 50). Thus Allah ordered His servants to abandon all provisions that conflict with His Shari'a. Allah subhanahu wa ta'ala also said , "We have sent down to you the Qur'an with the truth, confirming what was before, namely the books (which were revealed previously) and as judges of the other books, so decide their matters according to what Allah has revealed and do not follow their desires by abandoning the truth that has come to you." (al-Maidah: 48).

Islam is perfect religion. Islamic teachings cover all aspects of people's lives. Islam regulates matters of birth, death, marriage, divorce, raising children, managing household life, buying and selling, and government affairs. Islamic teachings cover everything . In the

matter of the birth of a baby, Islam guides its followers to imitate the Prophet sallallaahu 'alaihi wa sallam. One of the characteristics of Islamic law is that it is easy for its followers to fulfill. Doesn't complicate things or make things complicated. Simple, practical, and feels light, not burdensome. Allah subhanahu wa ta'ala said , " We have not sent down this Qur'an to you so that you will be in trouble." (Thaha: 2) His words, "Allah desires ease for you, and does not desire hardship for you." (al-Baqarah: 185)

D. Conclusion

Based on the research above, the author can draw several conclusions as follows: The meaning of the Wetonan tradition. Weton or Wetonan is a birthday party held every 35 days. For traditional Javanese people, it is very important to know the veto right according to the Javanese calendar. Knowing the date, month and year of birth according to the Gregorian calendar can determine a person's veto rights. According to the Javanese calendar, or veto, birthdays occur every eight days. Wetonan is similar to a birthday, but wetonan can occur 9-10 times a year based on the Javanese calendar. The purpose of holding the Wetonan tradition is to preserve the traditions of Distance village and celebrate someone's birthday. Even though the implementation is different, they have the same goal, namely to remember love for God and give thanks to God during life in the world, to obtain food and physical health, and to convey prayers (requests) for goodness to God. and give to God. people some food as alms. The purpose of giving alms is to share happiness with relatives and close neighbors because someone has received grace or success according to what they aspire to. And the meaning of the weton ceremony itself is "ngopahi singing momong" because Javanese people believe and understand that metaphysically every person has a momong (pamomong) or "sister and mentor". His job is to guide and direct him so that he doesn't take the wrong steps. What Pamomong means here is Sedulur Patat Limo Pancer then in Islam.

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