

Celebrating Birthday Based on Weton Calculation by the People of Blitar, East Java

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ABSTRACT

Keywords: blitar; islam; javanese; weton. One of the interesting things about the Javanese calendar is its weapons. There are several ways to commemorate birthdays based on wetness in the Blitar community, such as making red and white porridge/jenang, making blessings, and fasting wet. This research is carried out with a qualitative approach through literature research, namely research conducted using library data, both in the form of articles and books and theses. The results of this study The assumption of Kejawen as a clinic and shirk is certainly uncomfortable for most Javanese people. Therefore, a reasonable explanation of Kejawen is needed to dismiss these small assumptions. Conclusion The Javanese people, especially in the areas that were once under the rule of the Mataram kingdom, have distinctive characteristics in terms of dating. The combination of the saka calendar and the Hijri calendar gave birth to the Javanese Islamic calendar initiated by Sultan Agung of the Mataram kingdom.



Introduction

Indonesia is home to all kinds of diversity, whether it is from the diversity of its people or the diversity of its flora and fauna. Starting from Sabang to Merauke, from Timor to Rote island, all have their uniqueness and characteristics. Everything is united in one beautiful frame, namely Bhineka Tunggal Ika more or less meaning "different but still one". In this frame, there are various races, tribes cultures, of course, religions as well. And Islam is a religion that is mostly embraced by the Indonesian people (Ustikorini & Ishaq, 2023).

As a religion that came after Hindu-Buddhism in Indonesia, Islam continues to undergo transformation and change over time. At the beginning of its arrival, Islam was immediately well received by the Indonesian people because the approach used by the spreaders of Islam seemed more humanistic. Among the approaches used by the scholars at that time was the cultural approach. The Sunans at that time did a lot of acculturation and cultural assimilation as a way for Islam to quickly spread in society, especially on the island of Java.

The Javanese people, who are mostly Muslims, have not been able to abandon their Javanese traditions and culture, although sometimes these traditions and cultures are contrary to Islamic teachings. There are indeed several Javanese traditions and cultures that can be adapted and continue to be held without having to go against the teachings of Islam, but there are also many cultures that are contrary to the teachings of Islam. Javanese people who hold the teachings of Islam firmly (kaffah) can certainly choose and sort out which Javanese culture can still be maintained without having to deal with Islamic teachings. Meanwhile, the Javanese people who do not have enough understanding of Islam, are more likely to preserve the heritage of their ancestors and practice it in their daily lives, even though it is contrary to the religious teachings they follow. This phenomenon continues to this day. One example of a legacy of cultural acculturation that still exists today is a calendar with a combination of Islam and Java. This was done by Sultan Agung, a king of the Mataram kingdom. Not without reason, Sultan Agung wanted the celebration of Islamic religious holidays and royal celebrations to run at the same time, so Sultan Agung made a calendar that is commonly called the Islamic-Javanese calendar.

Studies on weton culture have also been carried out by several previous researchers with various conclusions. A study concludes that in Javanese society, the calculation of wet days is still often carried out. They believe that the celebration of Weston brings benefits to the children who are celebrated. (Yahya, Faizah, & Soliqah, 2022) Other research concludes that culture has an important role in the life of the Javanese people, especially in the marriage procession which is considered very sacred. One of the traditions that are still firmly held is the calculation of good days through Primbon to determine the wedding date. Research in Kumbang Sari Village shows that the local community still holds firmly to this custom. The author focuses on the analysis of Islamic law and customary law related to marriage traditions based on the ribbon, finding that these customs are still preserved amid village communities (Haris & Marzuki, 2023) Then another study stated that marriage in Javanese society is often influenced by hereditary traditions that include various taboos and prohibitions, such as weton geyeng marriages. This tradition prohibits marriage between people who have a ton wage and the paying market because it is believed that it will result in a marriage that does not last. Culture in Kalipait Village reveals that this tradition is respected as a form of respect for ancestors and is carried out because of cultural motivations and fear of bad consequences if not obeyed. (Setiawan, 2022) Further research revealed that marriage is an important institution in Islam to form a harmonious family. Some Javanese people use the calculation of days such as wet and good days, which are recorded in ribbon, to determine the time of important events such as weddings. This tradition, which originated from the Hindu-Javanese calendar, was passed on and changed by Sultan Agung in 1633 AD. Javanese people still believe in and use petunias, or traditional calculations, for various activities, as it is considered to bring good influence based on ancestral experience. (Faruq, 2019) The latest research stated that the people of Sumur Geneng Village

understood the calculation of weton as part of human effort, while the final result was left to God's will. (Ustikorini and Ishaq 2023).

Research Methods

This research is carried out with a qualitative approach through library research, which is research conducted using library data, both in the form of articles and books and theses. The first step taken is to determine the theme or background of the research, then make the main problem to be discussed, collect data by maximizing sources from books, articles, and the internet, then analyze the findings related to the culture of celebrating birthdays based on weton calculations in Blitar Regency using the study of living hadith as an analytical knife, then conclude the tradition of celebrating the Weton calculation. The definition of the literature method itself is the process of searching for research information data through reading, understanding, and recording activities that are relevant to the research being carried out, then presented in the form of descriptive writing (Riyanto & Bustam, 2022).

Results and Discussion

About Blitar Regency, East Java

Blitar Regency is one of the regions located in the southern part of East Java Province which according to its geographical location is between 111°40'-112°10' East Longitude and 7°58' – 8°9'5" South Latitude. Meanwhile, administratively, Blitar Regency is directly bordered by Tulungagung Regency and Kediri Regency to the west, to the north by Malang and Kediri Regency, to the east by Malang Regency and to the south directly meets the Indonesian Ocean. This makes Blitar Regency a fairly calculated area because considering the diverse natural conditions of Blitar Regency, which consists of mountainous, lowland, river, and coastal areas in the South.



Sumber: Rencana Kerja Pembangunan Daerah 2016

Figure 1: Map of Blitar Regency

The majority of the people of Blitar Regency work as farmers with various types of plant variants. Among them are rice, chilli, and corn. In addition, Blitar Regency is also known as the largest supplier of eggs from East Java. On the south side, the people of Blitar Regency work as fishermen because Blitar Regency is directly adjacent to the Indian Ocean. That way, the people of Blitar Regency still rely on nature as a support for their daily lives.

According to history, the Blitar Regency was one of the important areas in ancient times. This is evident in inscriptions in the form of several temples spread across several areas in Blitar Regency, such as Penataran Temple in Nglegok District and Kotes Temple in Gandusari District. On some of these inscriptions, there are numbers written 1222 Saka and 1223 Saka, in other words, the inscriptions were established during the government of the Majapahit kingdom which at that time was centred in the Mojokerto area. This is proof that Blitar Regency has become one of the areas whose existence is taken into account.

In terms of culture, the people of Blitar Regency still have traditions that are still sustainable today. An example is the culture of puppet puppetry and lumping horses commonly known as jaranan. Usually at certain times, such as village cleaning events or commemorations of the anniversary of Blitar Regency, events such as puppet puppets and jaranan are held. In addition, some traditions are still closely held by the Javanese people. Namely the use of the Javanese Islamic calendar which is still using the market. Another name is Weston. Weton itself is the sum of the day and the market. In every activity or event, it will not be separated from the calculation of wet days. This aims to find a good day so that the activities or events held run smoothly and there are no obstacles.

Weton in Javanese Culture

Weton can be interpreted as the day of birth. The word weton comes from the Javanese language "Wetu" which means out or born., then gets a suffix which makes it a form of noun. The so-called weapon is a combination of the day and the market when the baby is born into the world. So the word weapon is a combination, gathering, unification, or addition of a person's best-selling days, namely Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday with market days, namely kliwon, legi, paying, pon, and wage. Weton is sometimes called Petung Weton (Rizaluddin, Alifah, Khakim, & Geertz, 2021).

Weton or birthday in Javanese culture is a very important thing. In Javanese calculations, the traits and journey of a person's life can be read from the Weston or the day of birth. In Javanese philosophy, the knowledge or record about this is also called "Ilmu Titan" or the cool language "Observation Science" or the knowledge obtained and compiled by the ancestors of the Javanese people in the past from the results of observations and then recorded, and become a kind of life guide for the Javanese people today (Ashari, 2020).

The calculation of weapons which is based on Javanese heritage is also a form of inherited tradition. The tradition of calculating weapons is also carried out in an event to commemorate the day of birth. The tradition of calculating Weston is still widely practised by the Javanese people, although not all people follow this culture and believe in the celebration of birthdays and the selection of good days (Jihan' Aatika, Maulani, & Rifqi, 2023).

The Javanese Islamic calendar is a combination of the Saka calendar and the Hijri calendar. The Saka calendar is based on the earth's circulation around the sun, which began in 78 AD, during the coronation of Aji Saka as the king of India, known as the Saka legacy. The Javanese or Saka calendar began to be used in 1633 AD or 1544. At that time, Sultan Agung Only Krakusuma was the king of Mataram and was known as a person who was obedient to Islam, he was also an expert in the field of Falak, the Javanese calendar in a revolutionary way. This change in the Javanese calendar starts from Friday Legi, 1 Suro in the year of Alip 1555, more precisely 1 Muharam in 1043 H or July 8, 1633.

Every Javanese must have a weton because weton means the day of birth according to the day of the market. Market Day is a Javanese day consisting of only 5 days, namely Kliwon, Legi, Pahing, Pon, and Wage. These five days are commonly called Market days. It is called the market day because in the past each of these names was used as a name to determine the opening of the market for traders, so that on the day it was set a market there would be many visits by traders to sell their goods, and there were very many buyers who visited and shopped in the market. When revealed from ancestors in ancient times, the mention of the name of the 5 days of the market was taken from the name of 5 spirits. The names of the spirits include Batara Legi, Batara Paing, Batara Pon, Batara Wage, and Batara Kliwon. These five spirits are the main part of the human soul which has become

a knowledge and belief of the Javanese ancestors since ancient times until now (Simamora et al., 2022). In the day and market, each has its input, as shown in the table below:

Table 1
Neptune Dhino

No	Day	Neptu
1	Your	4
2	Selasa	3
3	Wednesday	7
4	Kamis	8
5	Jum'at	6
6	Saturday	9
7	Sunday	5

Tabel 2
Neptu Pasaran

No	Day	Neptu
1	Legi	5
2	Paying	9
3	Put	7
4	Wage	4
5	Kliwon	8

In daily activities, Weston has the following functions and roles, (Maysarotin 2021):

1. To Determine a Mate

According to the Javanese people, before the two brides-to-be carry out the wedding, they need to calculate their market days, both from the groom and the bride-to-be. From this calculation, a number will appear that indicates symbols, usually, the number indicates whether the pair is suitable or not. If it is suitable, the marriage will continue, if not, it will have to be stopped so that unwanted things do not happen in the future.

2. Determining a Good Day

With the existence of weton, the Javanese people believe that weton can determine a good day for someone. For example, a good day to determine a job. Usually, the Javanese people do slametan by using red and white porridge so that the work to be done gets pleasure from the creator.

3. To Build a House

In building a house, the Javanese people also need a good day. The Javanese people believe that in building a house, they must avoid several things such as, if their parents have died, then they must avoid the day that their parents die where the community often

calls it *geblag*. The Javanese people believe that if they hit it, it will cause bad luck for life.

4. Starting Farming

In farming, the Javanese people are not at will in choosing the day. They believe that the day chosen to start farming has an impact on the future. Therefore, farmers in Java flock to look for good days for maximum yield later when harvesting.

Birthday Celebration Based on Weston by the People of Blitar and Its Review in Living Hadith

In terms of tradition, the people of Blitar have a habit of celebrating every activity. Both personal and public. One of them is to celebrate birthdays based on the calculation of *weton*. There are several series of events when a person celebrates a birthday. Among them are the following:

1. Making Porridge

The people of Blitar are no strangers to this food called porridge or *jenang sengkolo*. *Sengkolo* porridge is made from rice mixed with palm sugar and coconut milk. *Sengkolo* porridge consists of two types. First, rice porridge is mixed with palm sugar which is then known as red porridge. While other rice porridge is mixed with coconut milk more familiarly known as white porridge (Editor, 2020).

Based on an interview conducted by the researcher with Mr. Kaseno who is one of the village elders, the tradition of making porridge / *jenang sengkolo* is still carried out by the people of Blitar to this day. This porridge / *jenang sengkolo* also has philosophical values. The porridge/*jenang sengkolo* made consists of three types, namely: (1) porridge/*jenang sengkolo* which is red, (2) porridge/*jenang sengkolo* which is white, and (3) porridge/*jenang sengkolo* which is red on top of which is put porridge/*jenang sengkolo*.

Each of these has its meaning. First, red porridge or *Penang* has the meaning of an ovum or egg from the mother. Second, white porridge or *jenang* means sperm water from the father. Third, red porridge or *jenang* on which white porridge or *jenang* is placed means the meeting between sperm cells and egg cells which ultimately gives birth to a child into the world.

It is called *jenang sengkolo* because it has a very deep meaning. The meaning of *jenang sengkolo* itself is, "*guwak sekabehane sengkolo. Sengkolo zinc sampun dumawah landeso bumi sapitu. Zinc dereng dumawah wangsul dateng sky sapitu*". It means, "to throw away all danger or resentment". Danger or ball that has fallen, sinks to the seventh earth. He who has not fallen, return to the seventh heaven"

Sometimes it is also added in the form of water in which talon flowers or flowers consist of three types, namely roses, *ylang-ylang* flowers, and *kan til* flowers. The purpose of this procession is to give wages to four brothers or what is commonly called the secular four. The four brothers are (i) *Kakang crater* 'brother old crater', which comes out of the mother's *garba* cave before the fetus. It is located in the East and is white; (ii) *Adi ari-ari* 'adik ariary', who comes out of the mother's *garba* cave after the fetus is born. It is located in the west and is yellow; (iii) 'blood' blood, which comes out of the mother's *garba* cave

at the same time as the birth of the fetus. It is located in the south and is red; and finally, (iv) the 'navel' puer, which is cut off after the birth of the fetus. It is located in the north and has a black robe. In addition to the four brothers above, the other is the Kalima Pancer 'fifth pancer' which is a physical body. They are called *sedulur papat kalima pancer*.

2. Said

In addition to making porridge/*jenang sengkolo*, in celebrating the birthday of the people of Blitar also make blessings. The blessing itself is food or part of it that is served to the congregation or distributed to neighbors after the feast. The stuffing in the blessing certainly has certain special features. To commemorate the day of birth, the blessing is filled with one of the blessings. *Urap-ancap* itself is a symbol of life.

It is different from blessings for the deceased. A blessing devoted to feast activities for the deceased. The filling in the blessing is one of the most iconic foods, namely open cake. The apex cake itself is taken from the Arabic word "عفو" which means "sorry". This is intended to apologize to the deceased if the deceased has made a mistake.

3. Weton Fasting

As the Prophet Muhammad PBUH fasted on Monday which was his birthday, the Javanese Islamic community also fasted in order to celebrate his birthday. Of course, this fast is intended as a form of gratitude for being born into this world. The wet fasting procedure itself is the same as fasting as usual. There are no special procedures in the implementation of *weton* fasting.

This fast is also carried out by parents who are aimed at their children. This is done as a form of effort so that children are devoted to their parents and become righteous or righteous children and are safe in the world and the hereafter.

Then if you look further, there is no intersection between the culture of commemorating birthdays that takes place in Javanese society, especially in Blitar and Islamic religious law. Of course, this is still based on the intention of each person who celebrates. Like the hadith of the Prophet Muhammad PBUH in the book *Saheeh Muslim* No. 1673 which discusses almsgiving.

صحيح مسلم ١٦٧٣: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح وَ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبَّادُ بْنُ

الْعَوَامِ كِلَاهُمَا عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ عَنْ رَبِيعِ بْنِ جَرَّاشٍ عَنْ حُذَيْفَةَ فِي حَدِيثِ قُتَيْبَةَ قَالَ قَالَ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَقَالَ ابْنُ أَبِي شَيْبَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ مَعْرُوفٍ صَدَقَةٌ

Saheeh Muslim 1673: Narrated to us Qutaibah bin Sa'id Narrated to us Abu Awanah (in another way) and narrated to us Abu Bakr bin Abi Shaybah Narrated to us Abbad bin Al Awwam from Abu Malik al-Ashja'i from Rabi bin Hirasy from Hudzaifah (in the hadith of Qutaibah), he said: Your Prophet (peace and blessings of Allaah be upon him) said: Ibn Abu Shaybah said: From the Prophet (peace and blessings of Allaah be upon him), he said: "Every good deed is charity."

Of course, giving alms to neighbors around is a form of glorification and also a means of friendship. As the hadith of the Prophet Muhammad PBUH Saheeh Muslim 67.

صحيح مسلم ٦٧: حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَىٰ أَنبَأَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ أَوْ لِيَصْنُمْتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

Saheeh Muslim 67: Narrated to us that Harmalah bin Yahya reported to us Ibn Wahab he said: Narrated to me Jonah from Ibn Shihab from Abu Salamah bin Abdurrahman from Abu Hurairah from the Messenger of Allah (peace and blessings of Allaah be upon him), he said: "Whoever believes in Allah and the Last Day, let him speak good words or be silent. And whoever believes in Allah and the Last Day should glorify his neighbor. And whoever believes in Allah and the last day, let him glorify his guest."

Then it is related to fasting which is carried out on the day of birth. The Prophet Muhammad PBUH himself gave an example of fasting that was done on the day of his birth. As the hadith found in Saheeh Muslim 1978.

صحيح مسلم ١٩٧٨: و حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ عَيَّلَانَ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ الرَّمَاطِيِّ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ الْإِثْنَيْنِ فَقَالَ فِيهِ وُلِدْتُ وَفِيهِ أَنْزَلَ عَلَيَّ

Saheeh Muslim 1978: And he narrated to me that Zuhair bin Harb narrated to us Abdurrahman bin Mahdi narrated to us Mahdi bin Maimun from Ghailan from Abdullah bin Ma'bad Az Zimani from Abu Qatadah al-Anshari (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allaah be upon him) was asked about fasting on Monday, and he replied: "On that day I was born, and on that same day revelation came down upon me."

Then regarding the fasting of parents' weton as a form of ikhitar for success and prayer so that the child becomes a righteous person and the righteous person also does not experience contact. As the hadith explains people who fast are not rejected in prayer.

مسند أحمد ٩٣٦٦: حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا سَعْدَانُ الْجُهَنِيُّ عَنْ أَبِي مُجَاهِدٍ عَنْ أَبِي مُدَلَّةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُرَدُّ دَعَاؤُهُمُ الْإِمَامُ الْعَادِلُ وَالصَّائِمُ حَتَّى يُفْطِرَ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْعَمَامِ يَوْمَ الْقِيَامَةِ وَيُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ وَيَقُولُ الرَّبُّ عَزَّ وَجَلَّ بَعْزَتِي لِأَنَّصْرَتِكَ وَلَوْ بَعَدَ حِينٌ

Musnad Ahmad 9366: Narrated to us Waki' narrated to us Sa'dan Al Juhanni from Abu Mujahid from Abu Mudillah from Abu Hurayrah said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "There are three groups whose prayers are not denied: the righteous leader, the one who fasts until he breaks his fast and the prayer of the one who is wronged, on the Day of Resurrection Allah will lift him in the clouds. And the gates of heaven were opened to him and Rabb 'azza Wajalla said: 'For My glory's sake, indeed I will help you even if it is some time.'

As a form of effort to maintain the practice of celebrating this birthday, it is necessary to reinterpret the symbols used during the celebration. Because indeed, the traditions that have survived until now are the result of acculturation between local culture and Islam. Kejawen contains a high philosophy, which does not invite humans to polytheism but utilizes human prana to achieve perfection in life. His delivery using symbolism has made the meaning of *banchan weton* deeper and more meaningful. The symbols used in birthday celebrations also translate them differently. The existence of demonic flower materials, *jenang*, and others, is considered *demit feed*. The existence of this difference in meaning is a consequence of the use of symbols that can be interpreted differently by each person. Here, the tradition of *bancaan weton* is associated with the assumption that this practice is considered a *clenic* or *shirk* due to the translation of the symbols in *bancaan weton* that are "different" by certain people (Pradanta, 2015).

The assumption of Kejawen as a *klenik* and *shirk* is certainly uncomfortable for most people in the Javanese community. Therefore, reasonable explanations about Kejawen are needed to dismiss these minor assumptions. For this reason, an effort and at the same time an explanation is needed to arouse the awareness of the Javanese people to return to carrying out their traditional customs.

Conclusion

The Javanese people, especially in the areas that were once under the rule of the Mataram kingdom, have distinctive characteristics in terms of dating. It is a combination of the saka calendar and the Hijri calendar that gave birth to the Javanese Islamic calendar initiated by Sultan Agung of the Mataram kingdom. This is intended so that the celebration of Islamic and royal holidays is carried out at the same time. Also one of the interesting things about this Javanese calendar is the existence of *weton*. *Weton* is the sum of the day and the market. *Weton* had a very great influence on the Javanese tribe. Every activity that is being or will be carried out can be ensured based on the calculation of *weton*. Therefore, there is a culture to celebrate birthdays based on *Weton* as a form of gratitude for having been allowed to be born in this world. There are several ways to commemorate birthdays based on *weton*, such as making red and white porridge/*jenang*, making blessings, and fasting *weton*.

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