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Petung Weton and the Negotiation of Local Tradition and Islamic Belief among the Javanese Muslim Community in Terteg Village, Pati

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ABSTRACT:
Background: The Petung Weton tradition is a Javanese cultural practice that uses birth and market days as the basis for determining the timing of various important events. In Muslim communities, the continuity of this tradition demonstrates the interaction between local culture and religious beliefs.
Aims: This study aims to analyze the practice of the Petung weton tradition in the lives of the Javanese Islamic community in Terteg Village, Pucakwangi District, Pati Regency, and to understand its implications for the religious beliefs of the community.
Methods : The study employed a qualitative approach with a field research design and a phenomenological approach. Data were obtained through interviews, observation, and documentation involving eight informants: village officials, religious leaders, weton experts, and community members. The data were analyzed phenomenologically to understand the participants' experiences and interpretations of the tradition.
Result: The research results show that petung weton is still used to determine the timing of weddings, circumcisions, house construction or renovations, and other activities. The community interprets it as a form of effort, caution, cultural preservation, and an effort to achieve safety and smooth running. From the perspective of Al-'Adatu Muhakkamah, this tradition is acceptable as long as it does not conflict with Islamic principles and is not believed in unconditionally. The findings also indicate that excessive faith in the results of petung weton has the potential to influence religious orientation.
Conclusion: *Petung weton*In the Terteg Village community, it represents a process of negotiation between local traditions and Islamic beliefs. This tradition can be maintained as a cultural identity and a form of endeavor as long as the results of the calculations are not viewed as absolute certainties that replace belief in God's power.

Keywords: Petung Weton; Javanese Islamic Society; Phenomenology

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INTRODUCTION

Javanese Islamic society developed in a social space that brought together religious teachings with cultural systems that had been passed down from generation to generation (Basri, 2025; Hasni, 2024)This encounter demonstrates that religious practices do not always exist separately from local customs and traditions, but often exist in a unified relationship. One important aspect to consider in this relationship is the beliefs of the Muslim community, as these beliefs form the basis for determining how a cultural practice is accepted, interpreted, and placed within religious life (Ilyas, 2023; Ramadhani & Ervan, 2023)In Javanese society, openness to tradition allowed various ancestral customs to persist after the spread of Islam, including the practice of determining days based on specific calculations. This is important to examine because the persistence of traditions not only demonstrates cultural preservation but also demonstrates how Muslim communities negotiate religious beliefs with local cultural knowledge and practices in their daily lives. In the context of Terteg Village, the predominantly Muslim community maintains a number of ancestral traditions as an important part of their social life.

Islamic communities should place belief in Allah as the main basis for understanding life, including looking at safety, luck, disaster and the future (Adelia et al., 2025; Aisyah et al., 2024; Saleh, 2023)However, the social reality in Terteg Village reveals a more complex situation. Petung weton is still used to determine the timing of various important events, such as weddings, circumcisions, house construction or renovation, and other activities (Fitriana et al., 2023; Sujari & Bawono, 2023). People approach those who understand weton calculations to obtain advice on auspicious days, hoping that events will run smoothly and avoid untoward incidents. At the same time, they assert that these calculations are merely a form of effort and should not be relied upon implicitly, as the final outcome remains in God's hands. This gap between religious principles that place God as the primary source of provisions and the ongoing practice of calculating days creates a crucial space for understanding how people define the boundaries between tradition, effort, and belief.

This phenomenon is increasingly relevant to research because petung weton is amidst a period of social change. On the one hand, this tradition is no longer as widely used as it once was, and some younger generations are beginning to understand it less or even disbelieve it. However, on the other hand, the tradition is still maintained for a number of important events, such as weddings, circumcisions, and house construction or relocation. In fact, field findings in documents indicate that the majority of Terteg Village residents still use it, and some individuals with Islamic boarding school education backgrounds continue to practice the tradition after returning to their communities. This situation opens up research opportunities to view petung weton not merely as a cultural legacy, but as a cultural practice that continues to be negotiated within the context of contemporary Muslim society. Terteg Village thus becomes a relevant empirical context for understanding how a local tradition can survive, change, and gain legitimacy amidst evolving religious understandings and intergenerational change.

Several previous studies have examined weton from different perspectives. According to the researchPermadi & Yantari, (2023) focusing on the existence and rituals of petung weton in society, Khoirurrozi, (2023) examine the existence and use of weton and pasar calculations in the lives of modern Javanese society. Alisa & Susilo, (2022) examine the form, meaning, function and level of belief in weton, while research Arista, (2023) examines the views of Muslim communities on weton, especially in the context of matchmaking. Although providing an important foundation for understanding weton, these studies have not specifically focused on how the practice of petung weton for various life purposes relates to the beliefs of the Muslim community in Terteg Village. Therefore, the novelty of this research lies in combining two dimensions that previously tended to be studied separately: the practice of petung weton as a cultural tradition and its implications for the

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religious beliefs of the Muslim community, which are understood through the experiences and interpretations of the community in the local context of Terteg Village.

The selection of the Petung Weton tradition as the primary phenomenon is based on its position not only as a cultural heritage but also as a practical reference in the community's decision-making process. Petung Weton is used as a consideration in selecting days for various events, with the goal of achieving safety, good fortune, and avoiding potential harm (Danianta et al., 2025; Rohmah & Nurcholis, 2022). This position becomes even more interesting because the community simultaneously identifies the practice as an endeavor and maintains faith in God. The findings in the document even indicate that the community can trust the results of petungan as a consideration without placing it on a par with belief in God. Thus, petung weton was chosen because it provides analytical space to understand the boundaries between cultural preservation and the authority of religious belief. This issue is also relevant to the principle of Al-'Adatu Muhakkamah and the idea of indigenization of Islam, which places local culture and normative Islamic teachings in a relationship that does not have to be mutually exclusive, as long as cultural practices do not replace fundamental principles of faith.

Based on these issues, this study aims to analyze the practice of the petung weton tradition carried out by the Javanese Muslim community in Terteg Village in determining various important events and understanding its implications for the community's religious beliefs. This objective is consistent with the focus of the original research, which was directed at understanding the practice of petung weton and its impact on the beliefs of the Muslim community. Theoretically, this study is expected to enrich the study of the relationship between Islam and local culture by showing how religious beliefs are negotiated in living traditional practices. Empirically, this study provides an overview of the continuity of petung weton in Javanese Muslim society at the local community level, while practically, the results can serve as a basis for maintaining cultural values without placing the results of weton calculations as absolute truth. This is important because the research document confirms that petung weton can be placed as a form of effort, while excessive faith in the results of calculations has the potential to cause problems with faith.

METHOD

Research Design

This study employed a qualitative approach with a descriptive field research design and a phenomenological approach. This design was chosen to deeply understand the experiences, meanings, and views of the community regarding the practice of the petung weton tradition in the lives of Javanese Muslims in Terteg Village, Pucakwangi District, Pati Regency. The phenomenological approach allows the phenomenon to be studied based on the experiences and perspectives of participants within the social and religious context in which the tradition takes place, without separating the phenomenon from the lives of the people who experience it.

Participants

The research participants consisted of eight informants with varying positions and experiences in the social, religious, and cultural life of the Terteg Village community. These informants included one village secretary, two religious leaders, one person who understands and practices weton calculations, and four community representatives, one of whom was also the neighborhood association (RT) head. The diversity of informants' backgrounds was intended to gain perspectives on the practice of petung weton from the perspectives of village government, religion, practitioners or experts in tradition, and the community who experience or use the tradition.

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Population, Sampling, and Instrumentation

The context of the research population is the community of Terteg Village, Pucakwangi District, Pati Regency, specifically the Muslim community living in a social environment where the petung weton tradition is still practiced. The original document does not explicitly mention the name of the sampling technique; however, informants were selected based on the relevance of their roles and knowledge to the phenomenon being studied, including village officials, religious leaders, people who understand weton calculations, and the local community. Interviews were directed at exploring the meaning of weton, the reasons for the continuation of the tradition, the context of its use, calculation procedures, and its implications for the beliefs of the Muslim community. Examples of questions used include: "What is the meaning of the petung weton tradition in your opinion?", "What is the background to the continued use of the petung weton tradition?", "How do you calculate weton in determining an event?", and "How does the petung weton tradition influence your beliefs?".

Instrument

The primary instrument in this qualitative research was the researcher, supported by interview guidelines, field observations, and documentation. The interview guidelines were structured differently depending on the characteristics of the informants. Questions for village officials focused on community conditions and the existence of traditions; questions for religious leaders covered the relationship between traditions and Islamic teachings and their influence on beliefs; questions for weton experts focused on the use and calculation mechanisms; while questions for the community focused on their experiences using traditions, reasons for maintaining traditions, and perceptions of their impact on beliefs. Observations were used to obtain a picture of the general state and religious conditions of the community, while documentation included written sources, photographs, and other relevant documents.

Procedures and Time Frame

Data collection was conducted directly in Terteg Village through observation, face-to-face interviews, and documentation. Observations were used to understand the social and religious context of the community, followed by interviews with informants based on their respective roles and knowledge regarding petung weton. Primary data came from interviews and observations, while secondary data were obtained from books, articles, journals, documents, and other relevant written sources. Based on interview notes in the document, the documented interview process took place from August 30, 2022, to January 1, 2023, involving the village secretary, religious leaders, petung weton experts, neighborhood unit (RT) heads, and the Terteg Village community.

Analysis Plan

The data were analyzed using qualitative analysis with a phenomenological orientation. Data obtained from interviews, field notes, observations, and documentation were first collected and organized into categories related to the research focus. Next, relevant information was described, connected, and synthesized to identify patterns of interpretation regarding the practice of petung weton, the reasons why the community maintains it, and its relationship to religious beliefs. Phenomenological analysis was used to seek understanding of participants' experiences through observation, open-ended interviews, and relevant documents. The interpretations were then directed towards two main research themes: the practice of the petung weton tradition in determining an event and the implications of this tradition for the beliefs of the Muslim community in Terteg Village.

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RESULTS AND DISCUSSION

Result

The research results show that the petung weton tradition remains a part of the social and cultural life of the Javanese Muslim community in Terteg Village. Informants described weton as a birthday that needs to be known and remembered because it is used as a basis for consideration in various important events. This practice is found primarily in determining the timing of marriages, circumcisions, building or renovating houses, moving house, and starting jobs or businesses. Although not all members of the community share the same level of understanding and belief, the tradition is still maintained as an ancestral heritage. In fact, interviews showed that some people with Islamic boarding school education backgrounds continue to practice petung weton when they return to their social environment because the practice has become a custom passed down from generation to generation.

The implementation of the petung weton generally involves a petung shaman, a person who is considered to understand the Javanese calendar system and is the community's go-to person when determining the date for an event. Before performing the calculation, information regarding the individual's weton related to the event is first obtained. In circumcisions, for example, the calculation uses the weton of the child to be circumcised, while in weddings, the weton of the bride and groom are used. This practice demonstrates that the petung weton is not performed in a uniform manner for all events, but is tailored to the type of event and the individuals involved. The community typically consults a person who understands petungan to obtain recommendations on a suitable day before deciding on the event.

Fieldwork also reveals a specific calculation method used to determine the day. According to the explanation of a weton (petung weton) expert, days in the local calendar are understood to be paired, namely Monday with Thursday, Tuesday with Friday, and Wednesday with Saturday, while Sunday has no pair. In addition to the day, the Javanese market is also considered in determining the time. For example, as found in the study, a child with the weton Rabu Legi who will be circumcised in the month of Shawwal can be directed to a Wednesday or Saturday by considering the pairing of the day and the market; the options given include Rabu Pahing or Sabtu Legi. These findings indicate that the day is selected through a combination of the birth date, market, type of activity, and traditional knowledge possessed by the petung expert.

The primary reason people maintain petung weton is related to efforts to achieve safety, goodness, smoothness, good fortune, and avoid various undesirable events. Informants view the selection of a day as a form of caution before holding important events, especially weddings, which are considered sacred events. People also hope that the use of petung weton can be part of efforts to obtain sustenance and a good life. In addition to these goals, the implementation of the tradition has a cultural preservation dimension because people consider it a legacy from their ancestors that must be maintained as long as it does not conflict with their religious beliefs. Thus, the use of petung weton is not only driven by considerations of auspicious days, but also by a desire to maintain the continuity of local traditions.

Regarding religious beliefs, the research results indicate variations in interpretation among the community. Some use the results of petung weton as a guideline or consideration, but do not consider them to be absolute certainties. For this group, petung weton is understood as a form of endeavor, while safety, good fortune, and the final destiny of life are still believed to come from God. Informants also emphasized that all days are fundamentally from God and are good, so calculation is only one form of human effort in choosing. On the other hand, the research noted that not all communities use petung weton; some younger generations and some people from Islamic boarding schools have a lower understanding or do not use it. However, according to informants, the practice generally remains quite strong in the lives of the people of Terteg Village.

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Overall, the research findings demonstrate a negotiated boundary between cultural and religious beliefs. While communities may accept the petung weton as a tradition and trust its results for practical purposes, they do not always interpret it as a belief equivalent to faith in God. Community informants stated that implementing this tradition does not diminish their faith, as the petung weton is primarily positioned as a means of preserving customs and endeavors. However, the research also found risks when the petung weton results are believed in unconditionally. Under such circumstances, the petung weton can shift from a mere cultural consideration to a belief that has the potential to influence faith. Therefore, the research findings clearly distinguish between the use of the petung weton as a tradition and endeavor and excessive trust that places the petung weton results as the absolute determinant of life.

Discussion

Research findings indicate that the petung weton in the Javanese Muslim community of Terteg Village does not merely function as a day-calculation system, but as a cultural practice that gains meaning through the relationship between ancestral heritage, endeavors, and religious beliefs. The community uses the petung weton to determine the timing of weddings, circumcisions, house construction, and other activities (Nurholishah et al., 2025; Oktiasasi, 2016). However, most informants still placed the final decision in the hands of Allah. This condition is relevant to the principle of Al-'Adatu Muhakkamah, namely that customs can be taken into consideration as long as they are accepted by society, provide benefits, and do not conflict with the Qur'an and Hadith (Desmuliati et al., 2025; Ikram et al., 2025; Suparmin, 2021). This finding can also be explained through Abdurrahman Wahid's (Gus Dur) idea of the indigenization of Islam, which places religion and culture as two realms that can interact without having to lose their respective identities.(Islami et al., 2023; Usman, 2019)Gus Dur viewed the intersection of religion and culture as an ongoing process that can enrich people's lives. The implication is that preserving the weton petung does not have to be directly at odds with a community's religious beliefs as long as the tradition is positioned as a cultural consideration and endeavor, not as a source of certainty that replaces belief in God (Khoiruddin et al., 2024; Sari & Ningtias, 2021).

This research contributes by expanding the study of weton beyond simply discussing its existence, function, or calculation procedures to an understanding of how Muslim communities negotiate traditions and beliefs in everyday life. This contribution is significant because it demonstrates two concurrent positions: Petung weton remains important as a cultural heritage and a precautionary mechanism, but its authority is limited to prevent it from becoming an absolute belief. Theoretically, these results reinforce the relevance of Gus Dur's indigenization of Islam, which explains that religion and culture do not have to compete with each other but can be reconciled through contextual patterns of religiosity. Methodologically, the phenomenological approach also contributes because phenomena are understood through the experiences and meanings of participants; within a phenomenological framework, the subject's experience becomes the basis for discovering the essence of a phenomenon (Ansori et al., 2025; Nurhayati & Suhardin, 2020). Thus, the main contribution of this study lies in explaining that the continuity of Petung weton in Javanese Muslim communities is more appropriately understood as a process of negotiation between cultural identity, social experience, and the boundaries of religious belief rather than simply as a dichotomy between tradition and religion.

Based on the research design used, several limitations can be identified. First, the study was conducted only in one community, Terteg Village, so the findings are closely tied to the local socio-cultural context and cannot be generalized to all Javanese society. Second, the study involved eight informants from village officials, religious leaders, petung weton experts, and the community, so it did not capture the full range of views based on age, education, gender, or level of religiosity. Third, the phenomenological approach yielded in-depth understanding but relied heavily on the

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experiences and narratives of participants, so it was not intended to quantitatively measure the level of community belief in weton. This limitation is significant because the study found a variety of attitudes, ranging from those who still use petung weton to younger groups or those with Islamic boarding school backgrounds who have relatively little understanding or do not use it.

Future research is recommended to expand the research location to several Javanese communities so that we can compare how petung weton is interpreted in different social and religious settings. This aligns with the recommendation in the original study that subsequent studies should seek information from individuals who truly understand the tradition and expand the research area. Future research could also compare younger and older generations, communities with Islamic boarding school (pesantren) and non-Islamic boarding school (pesantren), and groups that still use and those that have abandoned petung weton. For the community, local traditions can be preserved as cultural identity, but the results of the calculations should be viewed as considerations rather than absolute certainties. This recommendation is consistent with the limitations emphasized in the study: petung weton can be understood as an endeavor, while excessive reliance on petung results has the potential to shift religious orientation and weaken faith in God. Thus, cultural preservation needs to go hand in hand with strengthening religious understanding so that local traditions and Islamic beliefs can remain in balance.

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CONCLUSION

This research shows that the tradition of petung weton is still maintained and practiced by the Javanese Muslim community in Terteg Village, Pucakwangi District, Pati Regency, especially in determining the timing of various important events such as weddings, circumcisions, house construction or renovation, and other activities. The implementation of this tradition generally involves people who understand the weton calculation to determine an auspicious day based on birth days and Javanese market days. For the community, this practice not only functions as a cultural heritage, but also is interpreted as a form of caution and effort to achieve safety, smoothness, good luck, and avoid undesirable things.

In relation to Islamic beliefs, petung weton is generally acceptable as long as it is not believed in absolutely and remains viewed as a form of endeavor, not as the primary determinant of life. Research findings show that people maintain their faith in God even while practicing these traditions. From the perspective of Al-'Adatu Muhakkamah and the indigenization of Islam, local traditions can coexist with religious teachings as long as they do not conflict with basic Islamic principles and do not shift belief in God. However, excessive belief in the results of petung weton has the potential to raise issues regarding faith. Therefore, the sustainability of petung weton needs to be positioned proportionally as part of cultural identity and social considerations, while certainty regarding life remains believed to lie in God's provisions.

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AUTHOR CONTRIBUTION STATEMENT

AR contributed to the conceptualization of the study, data collection and analysis, and drafting the initial manuscript. M. contributed to supervision, validation of results, methodological review, and editing and refining the final manuscript.

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