

## KEJAWENSCIENCE IN JAVANESE MARRIAGE AND ITS IMPLICATIONS FOR HOUSEHOLD HARMONY HOUSEHOLD HARMONY

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### ABSTRACT

This article discusses the application of kejawen science in marriage. The purpose of writing this article is why some Javanese people still believe and practice kejawen science, especially in marriage, whether kejawen science has an impact on household harmony. Type of qualitative article, object of research in Kotabaru Village, Central Lampung, phenomenological study approach method, primary data sources are parents of married couples, religious leaders and community leaders. Data collection techniques through observation, interviews and documentation. The results showed that the Javanese community still believes and applies kejawen science in marriage. The reason is that it is believed that married couples have different wetons, have conflicting characters and traits, so the implication is that marriage is full of conflict and ends in divorce. Believing in Islamic divination is contradictory and forbidden for the reason of polytheism.

**Keywords:** Kejawen Science, Marriage, Household Harmony.

### A. INTRODUCTION

Islam regulates so clearly about the concept of marriage, both legally, the requirements of the pillars, the procedures, even in Islam, marriage occupies a position as a very sacred event (Abdullah A. G., 2002). Although marriage is a civil event (Tarigan, 2006). but in essence Islamic salam marriage is an event that contains the value of worship, because it is related to the implementation of religious teachings (Ghaza, 2003). Even in Islam, marriage is an event that contains a very strong agreement, so strong that Islam is referred to in the Qur'an *asimistaqan ghalizhan*, namely "*a very strong agreement*" (Abdullah M. A., 2004).

The purpose of marriage itself is to form a prosperous family, a family that is peaceful, full of love and affection (Mustofa, p. 2007). *mawaddah wa rahmah* can be realized (Hidayat, 2009). Islam defines marriage as a contract or bond that binds a man and a woman to make their relationship halal and achieve satisfaction in family life, which includes a sense of peace and love

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brought by the grace of Allah. In Article I of Law Number I of 1974 concerning Marriage, which states that marriage is a physical and mental bond between a man and a woman which is intended to form a happy family based on God Almighty, (Basyi, 1999).

So great is a marriage bond, so the terms and conditions are clearly regulated, both in Islam and in Indonesian legislation (Anwar Nawawi, 2022). To be considered a valid marriage in the eyes of the law, the marriage must first fulfill the conditions, namely material requirements and formal requirements. Material requirements are marriage requirements that fulfill elements as regulated in Islam such as guardians, witnesses, dowries, Ijab Qabul and so on, while formal requirements are marriages that are registered by the state (Waluyo, 2020, p. 195).

But in fact, some people until now, especially Javanese people, even though marriage has fulfilled both material and formal requirements, in practice marriage cannot be carried out, if the preparation process or the process of determining the prospective bride has not fulfilled the elements of kejawen science considerations. As in this study, the application of kejawen science believed by some Javanese people in determining marriage occurs in Kotabaru Village, Padang Ratu Subdistrict, Central Lampung Regency. In some Javanese communities, especially in this village, the determination or calculation of kejawen science in marriage becomes a very important benchmark, even a strong belief that in marriage should not be violated. This kejawen science is a form of belief that must be carried out in determining marriage, both the bride and groom and the day of the marriage contract.

Among the kejawen knowledge that has become the belief and consideration of the Javanese community in the village are the prohibition of marrying in the month of Suro, the prohibition of marrying if the bride and groom's houses face each other, the prohibition of marrying if the bride and groom's houses are *Ngalor Ngulon*, the prohibition of marrying the first child with the third child in Javanese language called *Jilu = Siji Karo Telu* marriage, prohibited from marrying their children if the calculation of the weton match and market of the bride and groom does not match. From these various taboos or kejawen prohibitions, if they are still violated, the Javanese community in the village believes that the marriage that is carried out will not last or end in divorce, not only that, the belief is also related to the difficulty or ease of making a living when later building a household.

The calculation of kejawen science in Javanese marriage is interesting to do in-depth research, considering that in Islam and in Indonesian legislation, the concept of kejawen science does not become an argument in marriage, instead Islam itself explains that Allah created men and women so that they can get to know each other, (Q.S. Surat Ar-Rum (30) Verse 21). The

fact is why the science of kejawen in some Javanese communities is still a belief, whether there are noble values in kejawen science, then how Islam responds to the kejawen belief.

Thus, based on the background described above, the researcher is interested in researching related to the determination of the marriage day in kejawen science where in modern times at this time, where they still apply and hold fast to the kejawen customary tradition when carrying out the marriage process for their sons and daughters. This is because according to them by maintaining, preserving and carrying out what has been passed down by their ancestors is a form of respect for their ancestors, that way they will also believe that marriage by applying the traditions of this custom will bring couples always in a bond of love and can always be protected from everything that endangers them in the household.

From the review of previous research, several studies have been found that examine kejawen in marriage. Among them is research conducted by Mardiani, this research examines the application of Javanese primbon which is associated with Islam. The conclusion is that if Javanese primbon does not clash with Islam, then the custom can be accepted, (Mardiani, 2017) Furthermore, research by Wahyunia, this research analyzes marriages that apply Javanese primbon, this research was conducted in the Mojokerto community. The results of the study reviewed the advantages and disadvantages of using Javanese primbon in the village and how the study of Islamic law is counterproductive to the use of Javanese primbon. (Maghfiroh, 2016) Another study by Zubas Arief, (Hakim, 2007) which discusses how the concept of calculating weton in Javanese marriage and whether the concept is justified in Islamic teachings. The results of this study explain that there are no prohibitions or recommendations for calculations based on weton. The similarity between this article and some of the above studies is that they both discuss kejawen science or Javanese primbon calculations. The difference is that this study explores the meaning of kejawen science in marriage and its implications for the household. Researchers are motivated to explore the relationship between kejawen science and household harmony.

From the above background, the problem formulation in this article is why do Javanese people in Kotabaru Village, Padang Ratu Subdistrict, Central Lampung Regency still apply kejawen science in marriage? What are the implications of the application of kejawen science in marriage on household harmony?

## **B. METHODS**

This type of article is qualitative, the purpose of qualitative analysis is to reveal the reasons why some Javanese people in Kotabaru Village still believe in kejawen science as a

consideration in the concept of marriage. The object of extracting data is field research or field studies, which are carried out in a part of the Javanese community in Kotabaru Village, Padang Ratu District, Central Lampung Regency. The approach in writing this article is a phenomenological approach, which is to reveal a phenomenon about the belief in kejawen science that is still applied by some Javanese people. To obtain data in accordance with the research problem, the data collection technique is through observation, interviews and documentation.

## **C. FINDINGS AND DISCUSSION**

### **I. Islam and Javanese Science as Guidelines for Javanese Society**

Quoting the page Indonesia.(Habib Shulton Asnawi, 2012) Go.id, the Indonesian Information Portal, explains that kejawen science in Javanese society is seen as a teaching that has values sourced from religious teachings, in which it contains manners and contains rules about balance in life for the better.(Habib Shulton Asnawi, 2015) Although kejawen science is considered to have religious values, it is not a religion. Kejawen science is more of an art, culture, tradition, ritual and life guide for Javanese people.

The meaning of kejawen science is to devote oneself to the Divine, this meaning in Javanese society is referred to as 'Sangkan Paraning Dumadhi', or has the meaning of 'where the servant of God comes from and returns to'. in its development, kejawen science develops in line with the religious beliefs adopted by its adherents. Therefore, in Indonesian religions, the terminology of kejawen is known as Kejawen Islam, Kejawen Hinduism, Kejawen Buddhism and so on. In practice, Kejawen cultural customs are implemented on the condition that they do not conflict with the religion they believe in.

Kejawen science which is specifically correlated in marriage practices is prohibited from marrying in the month of Suro, the prohibition to marry if the prospective husband and wife's houses face each other, it is also prohibited if the house of the two prospective husband and wife faces Ngalor Ngulon which means (north and west), the prohibition of marriage for the first child with the third child, and what is often practiced in Javanese kejawen tradition is weton calculation, in this weton calculation if the bride and groom's weton counts do not match, then usually the marriage is often avoided.

In addition, in general, the existence of kejawen science is widely practiced by some Javanese people, such as nyadran, mitoni, tedhak siten, and wetonan. Nyadran is a tradition practiced by Javanese people before Fasting arrives. The form of practice is to make a pilgrimage to the tombs and sow flowers. Then metoni, this tradition is where a woman is seven months

pregnant. The form of the tradition is the ritual of sprinkling. Next is tedhak sinten, a ritual tradition that in practice prepares a child with the aim of living life in the future to be safe, successful and always under God's protection. Another tradition in Javanese kejawen is the wetonan tradition, the practice is a birthday, this wetonan in ritual practice adjusts the time instructions according to the Javanese calendar.

One of the customs adopted before the wedding is Javanese, which includes choosing the wedding date using the Javanese calendar (Kewawen) and analyzing the days and months to determine the ideal time to hold the wedding. This is expected to bring safety and prosperity. The Javanese month, which is 12 months long, is arguably equivalent to the Islamic month. However, it is the meaning of the months that sets them apart from each other. Although inspired by the Islamic months, the Javanese months give each month greater meaning, (Purwadi, 2005) There is one month in the Javanese calendar that is considered unsuitable for carrying out an intention, especially the intention to get married. Similar to the last month of Jumadil, if a wedding is held on Tuesdays and Fridays in the months of Rajab, Ruwah, and Besar, it will go very well. However, if there is no second day in these months, the wish can be fulfilled in other months, such as Sapar, Rabiul Awal, Jumadil Awal, or Shawwal. If the month is available, this can be done. For Tuesday Kliwon or Friday Kliwon there is a substitute, (R.Gunasasmita, 2009)

From the description above about kejawen science which is used as a guideline for some Javanese people in lower marriage, then how does Islam view this phenomenon. Quoting Muhammad Talqiyuddin, even the teachings of Islam itself refute the notion that a person's compatibility with a partner depends on their wedding day or date of birth. The main problem with choosing the day of marriage based on kejawen information is that if the weton of each prospective bride and groom is considered appropriate, the process will continue by looking for a different day, carrying out the conditions of the marriage contract is appropriate. The agreement in this case is considered the basis of marriage. (Alfaruq, 2014)

Islam does not oppose traditions and even accepts them as long as they are in accordance with the teachings of Islamic law and do not contradict Shara'. However, when it comes to divination, this is contrary to Islamic law (Habib Sulthon Asnawi, 2011). Therefore, anyone who seeks comfort from a shaman has usurped Islam in a selfish way. As the Prophet Muhammad said:

مَنْ اقْتَبَسَ عِلْمًا مِنَ النَّجْوَمِ اقْتَبَسَ سُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ

*"Whoever takes up astrology has taken up one of the branches of magic; it will increase and continue to increase."*

Weton calculations should not be applied if the bride-to-be is in doubt. Given that Allah SWT regulates destiny in human life. Because occult knowledge is only a privilege, it has been explained in the Qur'an that everyone who agrees with it is among the kaahin (fortune tellers), as well as those who associate with it. As in Surah an-Naml verse 65 reads:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

*Say: "No one in the heavens and the earth knows the unseen except Allah", and they do not know when they will be resurrected." (Q.S. An-Naml:65).*

From the verse above, it can be explained that only Allah SWT has the ability to know things that are ghoib. This means that maintaining or even believing in divination or believing in it, you disbelieve in the Qur'an. The Prophet SAW said:

مَنْ أَتَى كَاهِنًا أَوْ عَرَافًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَيَّ مُحَمَّدٌ

*"Whoever goes to a witch doctor or a fortune teller and believes him, then he has disbelieved in the Qur'an that was revealed to Muhammad."*

From this hadith, it can be explained that the law is clearly forbidden according to this hadith, and if the prospective husband and wife adhere to this custom, they want to match the bride's weton because the kejawen calculation when getting married is essentially a kind of endeavor. Although all the commands that Allah has set for His servants can be said to be accurate, the traditional context of determining the wedding day is a type of community prudence.

## **2. Application of Kejawen Science in Javanese Marriage in Kotabaru Village**

Based on the results of the research, it was found that in Javanese society, especially in Kotabaru Village, there are two Kejawen sciences that are specifically practiced in marriage, namely the prohibition of carrying out the marriage procession in the month of Shuro and the prohibition of marrying off their children if the calculation of the weton of the mate and the market of the bride and groom does not match (Habib Sulthon Asnawi., 2023).

Regarding the technicalities of not holding a wedding in the month of Shuro, it is guided by dates that are considered sacred, starting from the 6th, 11th, 17th, 27th, and 14th on

Wednesday Pahing. Javanese people believe that there will be a lot of negative energy and temptation if the wedding is held at that time (Nawawi, 2022).

While the second kejawen science, namely the weton count does not match, in practice the Javanese community in Kotabaru Village also does not dare to perform marriage rituals. The weton does not only match the market weton of the bride and groom, but also the implementation of the market at the time of the marriage contract party (Ismail, 2020). In its implementation, first, the calculation of the day and market of birth of the two prospective bridal couples is carried out, this is more of a belief in divination, this divination emphasizes the compatibility of the couple (Habib Shulton Asnawi, 2018). To see whether the couple is suitable or not, a calculation will first be made related to the weton jodoh, the calculation method is to add up the birthdays of the prospective groom and bride.

Finding an appropriate and suitable day to hold a wedding is the goal of the Javanese tradition in choosing a wedding day to ensure the safety and blessing of the bride's household. Conversely, if the marriage occurs on an unfavorable day and month, according to Javanese calculations, unfavorable things will happen to the family in the future (Habib Shulton Asnawi dan M. Anwar Nawawi, 2022).

At the time of engagement or exchange of rings, it is customary in kejawen to determine the day of marriage. Usually, a man will ask a woman what month she wants to get married. If the month chosen according to the Perjangga is a good month, then it is permissible to get married. Likewise, if the month is considered unlucky, then it is not allowed to get married in that month. Instead, look for a good day to hold Ijab Qabul, (Fitriana, 2021)

The day of birth or market is used to calculate the weton or neptu of the bride and groom who are getting married, which is then added to determine the day of marriage in Javanese science. Then, in accordance with Javanese beliefs, looking for a good month and day. A person's behavior is linked to weton or neptu. Finding a wedding date involves finding meaning in wuku (time calculation), which is said to have a positive meaning for marriage.

There are 30 wuku in the Javanese calendar, and each has a unique meaning. Of these 30 wuku, wuku rigan, wuku tambir, wuku langkir, and wuku bolo are the four that are not recommended to be used at weddings and should not be used when taking vows. According to Javanese understanding, there are 7 days in a week and 5 market days. Combined, these days have their own meaning and do not necessarily have positive or negative qualities.

In some Javanese communities in Kotabaru Village, all aspects of the main marriage rituals cannot be separated from the auspicious days and months determined by weton and pasar.

This is because the Javanese calendar has its own meaning and purpose, not only as a reminder of days, dates, and months, but also as a foundation and component of Jawi rites that require balance calculations. It can be interpreted that good and bad are represented by symbols or characters of each day, month, day, and year, (Selamet, 2023).

Every Javanese has a weton which according to the market signifies the day of one's birth. Five days make up a market day, in the following order: kliwon, legi, pahing, pon, upah. These five days are referred to as market days because each name has been used since ancient times to identify when the market opens for traders, ensuring that there will be many visits from sellers selling their goods and a large number of buyers at the designated place. The names of these spirits are: batara legi, batara paing, batara pon, batara upah, and batara kliwon. The above-mentioned kejawen beliefs are the main aspects of the human soul, which have developed into the ancestral knowledge and beliefs of the Javanese people from ancient times to the present. (Hadiekoesoema, 1958).

### **3. Reasons for the Use of Kejawen Science in Javanese Community Marriages in Kotabaru Village, Padang Ratu District, Central Lampung Regency**

Based on the research findings as above, the Javanese community in the village only practices kejawen science in two ways, namely conducting marriage ceremonies in the month of Shuro and the prohibition of marriage if the market weton of the bride and groom do not match.

Javanese people in the village believe that the month of Shuro, which in Islamic calendar coincides with the month of Muharram, is considered a very sacred month, so sacred is the month of Shuro, let alone conducting a wedding party, many Javanese people do not dare to build a house in the month of Muharram. The reason is because in the month of Shuro is a month that should be used as a month full of worship values, and self-approach to God, so that Javanese people feel embarrassed if they will perform a marriage ceremony in that month, what's more marriage is an atmosphere of happiness, so Javanese people consider marriage in the month of Shuro something that if done feels not beautiful. This was stated by the Head of Kotabaru Village:

"In our village, during the month of Shuro, no one dares to hold any party activities, including wedding parties, because in our village during the month of Muharram, there are many recitation events, many religious activities, not events that are luxurious and full of happiness, I know enough, because when residents will hold a wedding party, previously report / permit notification to me as the Village Head ". (Sugiyono, 2023)





Mr. Indra Kusuma Aji Kotabaru Village Head

However, not all people in the village understand that the month of Shuro is a month full of the majority of Javanese people believe that it is forbidden to perform marriage ceremonies in the month of Shuro, because this is a hereditary belief that comes from ancestors. So that if this is still violated, there will be calamities, disasters, disasters, such as many debts, illnesses that are difficult to cure until death. This belief is used as a guide to life in Javanese society, especially in Kotabaru Village.

As for the calculation of market weton in marriage, the Javanese community in Kotabaru Village believes that the soul mate is the one who regulates God, but the weton count determines. The reason is because weton determines the character, nature and character of a person. So that weton as an indicator of whether or not the soul mate and fortune.

In general, the reason why some Javanese people in the village believe in these two kejawen sciences is because if they continue to violate them, a person will get natural consequences, this consequence means that the child is believed to get bad luck or badness in his life (Selamet, 2023) The Javanese community in the village believes that the marriage that is carried out will not last or end in divorce, not only that, the belief is also related to the difficulty or ease in making a living when later they have built a household.

#### **4. Implications of the Application of Kejawen Science on Household Harmony**

The results of interviews with research sources, stated that Javanese people believe that if someone has a certain weton and neptu, then there are taboos that must be obeyed, so people do not dare to violate, because if they violate it, it is believed that the marriage that is built will have a bad impact, and cannot find harmony in the household. Because a person's weton contains a person's character and nature. When the characters are opposite to each other, it is difficult to unite the harmony that is being built in the household. For example, someone who has a Wage weton, it is not good to pair up with someone who has a Pahing weton.

The two wetons have conflicting characters, like the Wage weton as oil and the Pahing weton as water, the two elements will not be able to be united, so in building a household, a

married couple who has two characters of character as mentioned, will also be difficult to unite, because they have very different natures. If there is coercion, then the consequence is that it will not be harmonious, full of arguments, and even end in divorce. As the results of the interview:

"It is true that the *weton* difference between husband and wife in our village is not harmonious. This is due to the conflicting characters and dispositions of the two. However, the household dispute cannot be ascertained whether it is due to *weton* or other factors." (Tarhidi, 2023)



Aki Tarhidi, Elder of Kotabaru Village (Interviewee)

According to the author's understanding, the calculations in Javanese science are not completely accurate to bring positive influence or reject negative influence because everyone who gets married has a direct impact on household harmony or discord. Whether they use *kejawen* scientific calculations or not, this is what couples face in their post-marital life. As an illustration, consider the fact that some couples who do not use *kejawen* scientific calculations in their post-marital life can be considered happy and lucky. However, those who adhere to this custom at least try to prevent negative things from happening in the future. Although *kejawen* knowledge does not always promote the good or forbid the bad, there are many who are calculated with *kejawen* knowledge because the purpose of every marriage is to obtain ease in obtaining sustenance, happiness, and wealth.

Although it has become a habit for all Javanese people to use it as a reference based on Javanese customs, the determination of the auspicious day and month is not regulated by Islamic law. Although it has become part of Javanese customs, Islamic law does not view the practice of choosing the wedding day as a tradition that must be followed by all people if they want to get married. Because this tradition is a Javanese custom, according to 'Urf, Islamic Sharia does not explain how to determine the day of marriage. Finding a lucky day and month to get married is the purpose of 'Urf, which is the same as the purpose of the ritual of determining the wedding

day in Javanese science. This is because worshiping it can lead to shirk, which is considered contrary to sharia in Islamic law and results in 'urf fasid or wrong actions.

The tradition of choosing a wedding day according to Javanese lore can be followed by the community in question, as long as it does not violate Islamic law or allude to polytheistic concepts with the intention of being cautious in every Javanese environment. However, if the tradition has been followed and refers to polytheistic notions, then it is not allowed. Thus, if the ritual has only a mystical meaning, then in Islam it is considered a superstitious belief that people believe about bad luck, and if the custom is prohibited or corrupted (fasid) from the perspective of 'urf.

#### D. CONCLUSION

From the analysis above, it can be concluded that some Javanese people in Kotabaru Village still believe and practice kejawen knowledge in marriage. What is believed in marriage taboos is the prohibition of marriage in the month of Shuro (Muharram), and the prohibition of marriage if the prospective bride and groom have conflicting wetons. The reason for using kejawen science is because, to avoid badness and destruction in building a household, if the weton matches then the marriage will continue and if the weton after being calculated does not match or contradicts then it will be avoided. The belief and practice of kejawen science is the same as believing in prophecy, in Islamic teachings, this is prohibited and contradictory, because this can cause someone to polytheism. The implication of kejawen science in fostering households is that couples whose wetons do not match, the households built are full of conflicts and there is no household harmony, it can even end in divorce. Although the disharmony of the household cannot be ascertained whether the difference in weton is not suitable or due to other factors.

The author's recommendation is that counseling efforts are needed from religious leaders (KUA) in collaboration with village officials to conduct socialization or guidance on the education of prospective brides. It is necessary to understand religiously, that the disharmony in the household is not caused by the mismatch of waton between husband and wife, because in Islam itself weton calculations have no text or evidence that explains, precisely this belief can plunge someone into shirk.

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