

Cultural Tradition of Calculating Dates and Days in Determining Wedding Events in Muslim Communities Selakambang Traditional Village, Purbalingga, Central Java



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ABSTRACT: Weton is a special day owned by every human being that can be counted in Javanese society. The petung weton tradition to this day is still believed by many Javanese people. Petung weton is based on the Javanese calendar which is knowledge obtained by the Javanese people from ancestors and passed down from generation to generation. This weton calculation is a reference in determining whether or not a relationship is good in determining a good day. This research is a cultural research that will describe the practice of counting weton (petung) in weddings in Muslim communities in Selakambang village, Purbalingga, Central Java. This research is a type of field research with the type of data analysis using descriptive qualitative types. The data obtained are the result of in-depth observations and interviews with experts or elders who are considered qualified in calculating days and dates in Selakambang village, Purbalingga. The data is then reduced and classified based on type and classification until finally analyzed and searched for meaning and then described in the form of narratives. The results of this study show certain patterns in determining the wedding date based on the calculation of the bride and groom's weton that contain certain meanings in each waeton.

KEYWORDS: Weton, Important Date of Marriage, Muslim Community, Selakambang Traditional Village

I. INTRODUCTION

Indonesian society is famous for its people who highly uphold the traditions and customs that have been passed down by their ancestors or ancestors since ancient times. Besides being famous for its customs and traditions, Indonesian society is famous for its religious society, and religious or upholding the religious values it adheres to. This cultural and religious collaboration, not infrequently in Indonesian people combines customs and religions that already exist in their lives. In various aspects of life such as marriage, birth, death, building a house, occupying a house, or others, it is inseparable from the customs he adheres to.

Culture or culture is born to be understood by humans and can provide great benefits for human life (Sumarto, 2019). The cultured Indonesian society is famous for its culture that is very closely held and preserved. The conditions of the increasingly advanced and modern era are not an obstacle for this tradition to continue to run in people's lives (Hakim and Hakiki, 2022). These ancestral traditions continue to be sustainable for people who still plant beliefs and beliefs in the culture left by ancestors long ago. As a concrete example in the majority of Javanese society today, the tradition of calculating dates or days is good related to marriage, birth, merantau day, and so on. Tradition is often synonymous with order which is the result of ancestral inheritance regarding rules, customs, culture, or treasure (Bratawidjaya, 1988).

The tradition that exists on the island of Java that until now exists in the community is counting and days in the Javanese calendar. Traditional calculation science is commonly referred to as weton, basically a good way of calculating times and dates (Setiadi & Imswatama, 2017a). The Javanese still cling to petung and neptu derived from the primbon book. The science of petun weton is still very believed, as a relic of Javanese ancestors who look simple but actually contain extensive benefits. This science is believed to be born through a fairly heavy spiritual process and combined with titen science that was firmly held by Javanese ancestors in the past, and is still used today. The calculation of days or weton can be interpreted as the count of birth days based on the day and market. The calculation of the day itself in Javanese society is widely used as a reference or foundation when going to do hajjat or work (Efendy & et. All, 2022). This calendar is usually used as a benchmark in determining an important event, such as weddings, circumcisions, digging wells, building houses, and other events. Mulder terms that the Javanese have a unique tradition of thought, metaphysical and attached to mysticism (Mulder, 2001). Endraswara (2015) states that this unique tradition of thought is applied in everyday life, so that it becomes a unique culture, both matrial and non-material. Culture in the form of ceremonies, *ngupati traditions*, *mitoni*, *puput puser*, *tedaksinten* is still very attached as a series of pregnancies to give birth to a child.

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Some time ago, when researchers served in the Office of Religious Affairs (KUA), the practice of using weton was often encountered. Many events make researchers feel curious. Even in determining the time of holding the hajjat that is quite njlimet for the marriage contract event which must be determined a certain day and a certain time or time. In fact, it is not uncommon for someone to finally fail to marry because the weton count or club is not appropriate. This becomes a uniqueness when studied.

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

This weton calculation is based on the day and date in the calendar used by the Javanese people. The Javanese calendar, especially Islam, is Hijri. The Saka calendar corresponds to the circulation of the earth around the sun, which began in 78 AD, namely at the time of the coronation of Aji Saka as king of India known as the Saka relic. This Javanese or Saka calendar began to be used in 1633 AD or in 1544 (Afrilia, 2019; Maftuhah, 2018; Ridwan & Et. All, 2008). At that time Sultan Agung Hanyakrakusuma was the king of Islamic Mataram, and was known to be a devout person using Islamic beliefs, he was a king who was an expert in the field of Falak and during his leadership, the Javanese calendar was revolutionarily used as a calendar reference in community life in Mataram and later throughout Java. This Javanese calendar change starts from Friday Legi, the 1st of Suro in the year Alip 1555, more precisely 1 Muharam in 1043 H or July 8, 1633 (Rizaluddin et al., 2021).

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

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

Endraswara revealed that village communities are a form of society that is ethnically homogeneous, disciplined, and serene in social interaction, open, accepting, avoiding disputes or conflicts, and rejecting updates that are not in line with the truth. (Endraswara, 2003) This picture is conceptually the same as that of indigenous village communities. People in traditional villages tend to care for and maintain local wisdom inherent in the community, such as the application of Javanese counting in every activity of daily life. Such as calculating the date when you want to hold a wedding party, circumcision, traveling, and when looking for fortune for example. Indigenous peoples have essentially undergone changes in terms of social, such as the petung weton tradition for example which still exists today. This tradition is a tradition that is commonly done to count auspicious days and is based on the day of one's birth. This calculation is also based on the Javanese calendar, such as market days and neptu. This calculation is fully believed by all indigenous peoples. The existence of this tradition is able to condition the community to be obedient and orderly in carrying out the beliefs of customs. No one can violate the rules in the custom.

Interestingly, unlike in other areas, researchers often find failures in marriages due to the incompatibility of the days of the two people. The Muslim community of Selakambang Village has a middle way, namely by holding a 'krenah' ritual which is carried out when the counting of days for two people who want to get married gets a bad count (pati, pegatt, etc.).

Along with the development of times and technology, the tradition of petung waton has also changed. Not a few people then violate these traditions under the pretext that there are still rituals that can be carried out when violating. Or there are other influences related to certain religious teachings. The fading of Javanese culture is because the younger generation no longer wants to learn and understand Java and its culture. Based on this description, the researcher is interested in conducting research with the focus of the title "*Cultural Tradition of Calculating Dates and Days in Determining Wedding Events in the Muslim Community of Selakambang Village, Purbalingga, Central Java.*"

II. RESEARCH METHOD

According to Faruk, the research method is a way to obtain knowledge about a particular object and therefore, must be in accordance with the nature of the existence of that object as stated in theory (Faruk, 2012; Suryabrata, 2010). This research is included in the type of field research with a qualitative paradigm. This qualitative research reveals data by digging deep information through the data that has been collected (Zuriah, 2007). According to Taylor and Bogdan, qualitative methodology

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refers to research procedures that produce descriptive data in the form of written words from researchers or spoken words of observable behavior (Taylor & Bogdon, 1984).

The approach used in this study is a historical and phenomenological approach. The purpose of the historical approach is the approach shown in research on the past that not only tells events but also explains these events by studying them in depth from the side of causality (Endraswara, 2012; Koetjaraningrat, 2020). That is, events that occurred in the past are analyzed in depth, both in terms of causal factors or clauses, conditional, contextual, and various elements that are components and exponents of the history studied (Abdurrahman, 2000; Kuntowijoyo, 2013). Historical research is also carried out in order to make an objective and systematic reconstruction of the past by collecting, evaluating, verifying and synthesizing evidence to be able to take facts and obtain strong conclusions (Suryabrata, 2010). In this case, researchers attempt to interpret and analyze cultural events in the form of calculating dates and days in determining important events.

Data sources in this study consist of primary data sources and secondary data sources. Primary data is data obtained directly from actors in the Selakambang village community by interviewing people using weton calculations at the location. More than one perpetrator with different cases is attempted. Secondary data is data collected, processed and presented by other parties, for example by interviewing resource persons using weton calculations.

In this study, the method used by looking for the elements, characteristics, and properties of a symptom in the Selakambang community in the use of day and date calculations based on Javanese cosmology. According to Suryana, this activity is called the descriptive method (Suryana, 2010). The steps of the method include: collecting data, analyzing data and expressing it. It is further explained that the descriptive methods of techniques used are: surveys, case studies, comparative studies, time and motion studies, behavioral analysis and documentary studies. By referring to these opinions, in this study the data collection techniques used are: 1) interviews, 2) observations, and 3) documentation studies. This is in line with Arikunto's opinion that instruments are tools when researchers use a method (Arikuto, 2014).

Documentation method, which is looking for data about things or variables in the form of records, transcripts, books, newspapers, magazines, and so on (Arikuto, 2012). Interviews were conducted with husband/wife couples. The purpose of the interview is to find out: 1) the calculation of days and dates, 2), activities that use the calculation of days and dates based on Javanese cosmology. Observation aims to directly observe the condition of the Selakambang community in using day and date calculations.

III. RESULT AND DISCUSSION

In Javanese society, there is an important culture that is still maintained in holding a marriage. The holding of a wedding is a sacred and special event. Thus the wedding will be held after the calculation of the date of birth. Calculation of date of birth to find out the destiny of the two couples who will marry (Simamora et al., 2022). The calculation of the date is called weton. The weton calculation has become a tradition for Javanese people in interpreting a relationship so that the calculation becomes the basis for a marriage (Safitri & Mustafa, 2021). When parents will receive a prospective man-in-law, the elders of the family will match the birthday of the bride and groom with the market day in the Javanese calendar starting from pahing, mage, kliwon, and manis to be able to assure the bride and groom of their lives away from bad things and kept away from misery when married. For Javanese people, marriage is not just a fulfillment of *hajat* and is a meaningful event for the living, but for the ancestors of the couple who have passed away. After calculating the arranged marriage of men and women according to expectations, the wedding day was determined based on calculations.

THE TRADITIONAL PRACTICE OF COUNTING DATES AND DAYS IN SELAKAMBANG VILLAGE

1. Day and Date Calculation Based on Neptu and Weton

Based on etymology neptu means value. While in terms of neptu is the calculation of days and markets on the Hijra / Javanese calendar (Siregar et al., 2020).

Table 1. Neptu days and markets on the Javanese calendar

Days	Neptu	Pasaran	Neptu
Sunday	5	<i>Manis</i>	5
Monday	4	<i>Pahing</i>	9
Tuesday	3	<i>Pon</i>	7
Wednesday	7	<i>Wage</i>	4
Thursday	8	<i>Kliwon</i>	8
Friday	6		
Saturday	9		

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Based on the table above, it can be explained if Sweet Sunday neptunya calculation as follows: Sunday neptunya 5, Manis neptunya 5. Thus the number of neptu days and the Sunday Manis market is 10 (5 + 5) (Soemodidjojo, 2008). Besides there are neptu days and markets, the Javanese lunar calendar also has a neptu calculation, as shown in the table below.

Table 2. Neptu Day and Market on Javanese Calendar

Month	Neptu	Month	Neptu
<i>Sura</i>	7	<i>Rejeb</i>	2
<i>Sapar</i>	2	<i>Ruwah</i>	4
<i>Rabingulawal</i>	3	<i>Pasa</i>	5
<i>Robingulakir</i>	5	<i>Sawal</i>	7
<i>Jumadiawal</i>	6	<i>Dulkaidah</i>	1
<i>Jumadilakir</i>	1	<i>Besar</i>	3

Based on the neptu month table above, there are months that have the same neptu, namely;

- 1) Jumadilakir and Dulkaidah neptu 1.
- 2) Sapar and Rejeb neptu 2
- 3) Robingulakir and Pasa neptu 5
- 4) Sura and Sawal neptu 7

For Javanese people, weton is not a foreign term. Weton refers to the day of birth because this term is taken from the Javanese language wetu which means out or born. Weton is a combination of days (Sunday, Monday, Tuesday, etc.) and the market when the baby is born. The market day consists of five days, namely kliwon, legi, pahing, pon, and wage (Setiadi & Imswatama, 2017b).

This Weton is then used to find out a picture of a person's life. In the view of Javanese society, humans are born with their own energy potential. This energy is then seen from the image of a person's disposition. To find out, one needs to add up the wetons.

This calculation system is also used to determine a decision, planting period, harvest, fate, and mate. In fact, some people claim their love affair had to run aground because of weton. Neptu weton birth also greatly determines a person's character, and disposition. With this disposition can also be a suitable job guide for weton owners.

In matchmaking, residents of Selakambang village, Kaligondang District, Purbalingga District, Central Java still use the calculation of days and dates for men and women. Proof of this use is obtained from several sources, namely interviews with perpetrators, and people who can be used as sources calculate the day and date of the arranged marriage.

2. Matchmaking Count

In matchmaking, residents of Selakambang village, Kaligondang District, Purbalingga District, Central Java still use the calculation of days and dates for men and women. Proof of this use is obtained from several sources, namely interviews with perpetrators, and people who can be used as sources calculate the day and date of the arranged marriage. The results of the interview with the perpetrator are as follows:

Name	: Kuswan
Religion	: Islam (Muhammadiyah)
Weton	: Kamis Wage

Male name Kuswan, female name Warijah. Kuswan was born Thursday Wage. Thursday 8, wage 4 neptu amount 12. Warijah was born Jemuah Pon, Jemuah neptunya 6, pasar pon 7 total neptu 13. Then the neptu men and women are summed, men 12 and women 13 total 25. According to the calculations of tiyang elder (parents) can not be passed on to the aisle. But already in love, then proceed to marriage. We just follow it, all for safety and harmony. Weton Kemis Wage suitable matches are neptu 7, 12 and 17, namely the birth of Monday Kliwon, Tuesday Wage, Tuesday Pahing, Wednesday Legi, Thursday Pahing, Thursday Wage, Saturday Kliwon, or Sunday Pon. While the birth of Mrs. Warijah Jemuah Pon neptu 13, so it must be fixed so that in a sane household. Tembung krenah (the word krenah) means so that nothing happens. Calculations that violate these calculations must be corrected with every wedding day, namely Friday Legi (Jemuah Manis) held slametan. Slametan ritual by inviting neighbors to tahlilan, and eating together. This has been done for 28 years of marriage, and has been blessed with two children, with the age of 26 years in the first child.

Likewise, a married couple named Edi and Sarikoh also did the same thing, because according to the calculation of the day and date of neptunya there was a violation, it must be fixed by slmaetan on each day and date of marriage, based on the Javanese calendar (hijrah).

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3. Determining the Day of Celebration

Determining the day of celebration, most celebration owners do not count themselves. There are people who have more ability in determining the day of celebration. One of the people who became the source of questions (pitakonan), namely Ardjo Sumarjo. According to him, "Aja ngilangna adat; There are all kinds of tumindak ana petunge, lelara ana sambetan dan obate, pageblug ana ritual, all ana pigunane." (Do not abandon custom, in order to be safe every action counts, disease has a deterrent and cure, disaster has a way of prevention, all have benefits).

The determination of the day of celebration (marrying) according to Ardjo Sumarjo is calculated by means of the day and the market (neptu) of male and female candidates is summed. He gave the example of the bridegroom born Monday Kliwon, Monday neptunya 4, kliwon 8 nemtu men 12. The bride was born Slasa Wage, Tuesday neptunya 3, wage 4 number neptu women 7. The number of neptu bride and groom 19. The number of neptu is calculated by: 1 penganten, 2 gugon wali, 3 wong liya. If the count of 1 guardian means good to continue, the count of 2 guardian gugons, then one of the parties will always obey the words of the parents. Even though a family, the element of parental intervention is reduced, so it is not good if it continues. The count of 3 elections, means that other people (wong liya) family life will have the intervention of others. The family situation became uneasy.

In addition to finding the day for the wedding celebration considering the calculation of the number of neptu days and the market of the two prospective brides, there is still another calculation, namely by considering the good day and the message of the two brides and grooms by taking the count of karo, kapat, and kanem (the second, fourth, and sixth days based on weton. For example, the groom is Monday Kliwon, then the karo is Sweet Tuesday, the kapat is Thursday Pon, the kanem is Saturday Kliwon. Thus, based on the calculation of the male weton Monday Kliwon, the suitable male ijaban pengatin days are on Sweet Tuesday, Thursday Pon, and Saturday Kliwon. In addition to that day, it is the day of ordering the groom-to-be. As for female candidates with weton Tuesday Wage, the days that can be for ijaban are the day with Rebo Kliwon, Kapatnya Thursday Pahing, Kanemnya Saturday Wage. In addition, the day is a message for prospective female workers. With this calculation example, to choose the right day for the wedding celebration on Monday Kliwon and Tuesday wage, the following table can be made:

Table 3. Celebration Day Determination Calculation

Bride-to-be	Born	Karo	Kapat	Kanem	Information
Man	Monday Kliwon	Tuesday Manis	Thursday Pon	Saturday Kliwon	There is no suitable day for celebration
Woman	Tuesday Wage	Wednesday Kliwon	Thursday Pahing	Saturday Wage	

Based on table 4.1 above, there is no suitable day for celebration with weton penganten Monday Kliwon of the groom and Tuesday Wage of the bride based on the calculation of karo, kapat and kanem days. If there is a case like this, then there is another calculation to determine the day of celebration, with the fix that is sought galihing dina (core day) as follows:

Monday	= 4	Pon	= 4
Tuesday	= 5	Wage	= 5
Wednesday	= 6	Kliwon	= 1
Thursday	= 7	Manis	= 2
Friday	= 1	Paing	= 2
Saturday	= 2		
Sunday	= 3		

Provided that the rank is crossed as follows:

Bride	Weton	Disilang
Man	Senin Kliwon	Senin Wage
Woman	Selasa Wage	Selasa Kliwon

By crossing the ranks, you will meet the celebration day of Monday Wage or Tuesday Kliwon. With the following calculation: Monday galihing dina 4, Wage 5 amount 9 or Tuesday 5 Kliwon 1 amount 6. With this calculation, it turns out that by using galihing dina the number of neptu men 9 and women 6 the number 15, if the count falls on the election. If using calculations using galihing dina still has not found the right day, then it must be fixed. The shape and type of krenah are adjusted according to the case, based on the instructions of kasepuhan (one who understands and masters the calculation of neptu days and dates).

In using the calculation of days and dates in matchmaking and determining the day of celebration is a hereditary tradition, no source has been found derived from religious books based on the revelation of Allah. The main source is the Book of Primbon

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Lukmanakim Adamarti or kasepuhan which has mastered the calculation of neptu days and dates. This conclusion is based on the following opinion: Kejawen culture is a tradition that is passed down from generation to generation orally, through literature that is considered sacred and moralistic (Koentjaraningrat, 1984).

4. Rituals performed by Selakambang residents

1) *Tolak Pojok*

Tolak Corner is in the form of installing offerings in every corner of the house, namely front right and left, back right and left, and at the entrance or on the main pole of the house. Almost every house in Selakambang village installs Tolak Corner on every night of Friday Kliwon and Tuesday Kliwon before entering the month of Sura. Corner corner as an offering so that life is safe from the threat of life danger. The salvation of life is symbolized in the form of offerings. Here are pictures of Tolak Corner offerings obtained from several houses.



Figure 1. Installation of Reject Corner on most houses in Selakambang traditional village.

Completeness of tumbal offerings *Tolak Pojok*:

- (1) *kupat slamet*
- (2) *janur kuning*
- (3) *kayu tua*
- (4) *godong salam*
- (5) *tolak jalak*
- (6) *suket jampang piyas*
- (7) *sambetan wurung (bawang, jahe, lempuyang) kurang dlingo dan bengle.*

The meaning of tumbal *tolak pojok*:

Kupat slamet, ngaku lepat mugi slamet (Admitting Mistakes to Be Safe)

Nglebetipun sambetan wurung (People who harm us don't become /*wurung*)

Kayu tua jadi orang berwatak *temuwa* (be mature)

Janur kuning: Ja = sedya, Nur = harapan, ku = lumaku ning = wening (Seeking Divine Light with Wening/Calm)

Daun salak tolakan bilahi (*Mara Danger*)

Diikat lawe wenang = atas kersane Gusti Allah saged rahayu urip gesangipun (God's will saved his life).

The fastener changes annually.

The mantra of setting offerings *Tolak Pojok*:

Kaki Syeh Tungguljati among raga

Maningkem kulebeng lumineng

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*Mardidando amekung jatining karno
Amubo amisesaning pasti
Pasti sajroning tulis
Nihil intri winaca jalmo Gusti bandoro lukdanto
Wingit sajroning budi.*

The essence of the mantra, ask for protection to those who ngemong the land of Java (in Srandil) to be safe from the pangamuke Samara Bumi, who will kill the Javanese. According to one of the corner-repelling installers, named Wasis, that Syeh Subakir or Syeh Tungguljati or Semar was the cuddle (protector) of the Javanese from the target of the murder committed by Samara Bumi. Every house that puts up a corner rejection is a sign that the residents of the house have protection from Syeh Subakir, because between Syeh Subakir and Samara Bumi has made a covenant not to kill Syeh Subakir's followers.

2) Burning Kemeyan

One of the traditions of Selakambang villagers, performing the ritual of burning kemeyan. This ritual is carried out on the night of (1) Tuesday Kliwon, neptunya Tuesday 3 kliwon 8 number neptu 11, (2) Friday Kliwon, neptu Friday 6, kliwon 8 number neptu 14, (3) Weton Himself. According to Wasis, one of the perpetrators of ngobong meyan said that: *"Ngobong meyan is not musrik, because every request is addressed to Gusti Alloh, the Prophet, and Wali. This era has been damaged, because of the ancient paths, many were abandoned. The earth knows no old, the old is the thinker (way of thinking) of the person. Everything is decisive, we try to be calm and calm. The condition is rahayu slamet, panarima (accept according to circumstances), not open dakwen (to support everything you see, just to reject fortune sethithik (do not reject a little fortune, nrima ning aja mbrengkuning (accept but do not damage)."*

Mulder terms that the Javanese have a unique tradition of thought, metaphysical and attached to. This unique tradition of thought is applied in everyday life, so that it becomes a unique culture, both material and non-material (Mulder, 2001). The installation of Tulak Pocorner, so that life is safe and secure, is symbolized by kupat (claiming to be lepat), Nglebetipun sambetan wurung (people who harm us do not become / wurung). By admitting mistakes and apologizing awakens people to forgive mistakes made, so they don't become angry. Old wood becomes a person with a temuwa (mature character). Mature attitudes are able to overcome life problems without causing new problems, wise and wise. Janur kuning: Ja = sedya, Nur = hope, invites us to always have lofty ideals. Ku = Lumaku Ning = Wening (seeking divine light with wening/calm) with a calm way of life, not rushed. Leaves salak repulsion bilahi (mara danger) so as to avoid mara danger, safe the world and akherat, Tied lawe authority = on kersane Gusti Allah saged rahayu urip gesangipun (the will of Gusti Allah saved his life). This kind of behavior, the more abandoned by the current generation of humans, maybe also future generations. If this culture, is preserved, there may be no more power struggles, corruption, and other bad behavior.

IV. CONCLUSIONS

Based on the results of research and discussion, it can be concluded that the use of day and date calculations based on Javanese cosmology of the people of Selakambang village, Purbalingga Regency is still a tradition and culture. Days and dates are used for matchmaking activities. The use of day and date calculations in the Selakambang village community is a culture / culture because it is the result of human creation and charities carried out for generations, not a religion. Because the limitation of religion is that it contains three main elements / elements characteristic of religion, namely: the existence of an element of belief (belief) in the existence of supernatural forces; certain rituals that do not change the way they are performed; as well as the standard rules that must be obeyed when doing so. Although in the use of calculations and days there are religious elements, such as seeking salvation of life, tranquility, there is tahlilan, and his prayers mention Gusti Allah, prophet, wali, mumin at the ritual of burning kemeyan every night Tuesday and Friday Kliwon, and his own birthday.

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