

Fate or Folklore? Resolving Neptu-Based Marriage Conflicts Through Mediation in Dayu Village

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Abstract:

This study examines the resolution of problematic *neptu* marriage in Dayu Village, Blitar Regency, where Javanese cultural traditions remain central to maintaining household harmony. In local belief, incompatible *neptu* combinations, numerological values derived from traditional Javanese calendars, can lead to persistent family conflict, misfortune, and even divorce. Using an empirical juridical method with an anthropological juridical approach, this research draws on interviews with ten key informants, including traditional and religious leaders, village officials, and community members. Secondary data were obtained from literature and legal sources. The findings reveal that *neptu* prohibitions are divided into two categories: absolute prohibitions, where certain *weton* combinations (e.g., Senin Wage–Selasa Legi, Jumat Legi–Selasa Legi) strictly forbid marriage, and conditional prohibitions, which permit marriage only after performing traditional rituals such as *ruwatan*, *digauak-ditemu*, and *gembolan tujuh rupa*. Crucially, the study demonstrates that the resolution of *neptu* conflicts aligns with the core principles of mediation philosophy, confidentiality, voluntariness, empowerment, neutrality, and unique solutions, particularly in cases of conditional prohibition. This reflects a culturally embedded form of facilitative mediation that emphasizes community-based conflict resolution. The study contributes to the discourse on indigenous conflict resolution by proposing a framework that integrates local customs with mediation theory. It offers valuable insights for scholars in anthropology, sociology, and legal studies, while promoting awareness of peaceful and sustainable approaches to family conflict rooted in local wisdom.

Keywords: Conflict resolution; Marriage; Mediation Philosophy; Problematic *Neptu*



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Introduction

Marriage derives from the word *nikah* (نكاح), which linguistically means to unite, to engage in intercourse (*wathi*'), and to enter into a marriage contract.¹ Marriage is a

¹ Abdul Rahman Ghazaly, *Fiqh Munakahat* (Jakarta: Prenadamedia Group, 2019), 5.

fundamental aspect of life that unites not only two individuals but also their extended families. In Islamic law, marriage aims to form a household that is *sakinah, mawaddah, warahmah*, which is a life that is peaceful, loving, and happy physically and mentally.² Marriage does not only function as a legalization of the relationship between husband and wife, but also includes physical, emotional, and social aspects of domestic life.³

This aligns with Article 1 of Law Number 1 of 1974 on Marriage which states that “Perkawinan ialah ikatan lahir dan batin antara seorang pria dan seorang wanita sebagai suami istri, dengan tujuan untuk membentuk keluarga (rumah tangga) yang bahagia dan kekal, berdasarkan prinsip Ketuhanan Yang Maha Esa”.⁴ The Compilation of Islamic Law (KHI) also explains the definition of marriage in Article 2, which states that, “Perkawinan menurut hukum Islam adalah akad yang sangat kuat (*mitsaqan ghalidzan*) untuk menaati perintah Allah dan melaksanakannya sebagai bentuk ibadah.”⁵ Thus, marriage is not only a bond between two individuals, but also a form of devotion to God that involves moral, social, and spiritual responsibilities to build a family that is *sakinah, mawaddah, warahmah*.

As social beings, humans live in a system of cultures and traditions that regulate various aspects of life, including choosing a partner. In Indonesia, particularly in Javanese culture, *neptu* calculation is used as a method to determine marriage compatibility.⁶ *Neptu* calculation is seen as a way to achieve balance and harmony in the household and avoid conflict. The application of *neptu* calculation in marriage not only affects the choice of spouse, but also the way the couple faces challenges and builds happiness in domestic life. The tradition of *neptu* calculation has been passed down from generation to generation in Javanese society. Before marriage, couples usually calculate *neptu* compatibility based on the day and *pasaran* of their birth in the Javanese calendar, which includes *pasaran* such as Pahing, Wage, Pon, Kliwon and Legi. *Neptu* is a Javanese calculation of day, *pasaran*, month and year.⁷

Meanwhile, *weton* is the result of calculations based on the day and *pasaran* when a person was born. In Javanese, the word “wetu” means out or birth, and with the addition of the suffix “-an,” the word turns into a noun.⁸ *Neptu* is very important in Javanese life. Almost every need must use calculations, for example in determining the day of marriage, many Javanese people refer to the seven days of the week and five *pasaran*. Each day and *pasaran* has a special pattern that is used to determine the right time.⁹

² Gema Rahmadani, Muhammad Faisar Ananda Arfa, dan Muhammad Syukri Albani, “Konsep Perkawinan Sakinah Mawaddah dan Warahmah Menurut Ulama Tafsir,” *Jurnal Darma Agung*, no. 1 (2024): 221, <https://dx.doi.org/10.46930/ojsuda.v32i1.4171>

³ Meliana Ayu Safitri dan Adriana Mustafa, “Tradisi Perhitungan *Weton* dalam Perkawinan Masyarakat Jawa di Kabupaten Tegal; Studi Perbandingan Hukum Adat dan Hukum Islam,” *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab dan Hukum*, no. 1 (2021): 160, <https://doi.org/10.24252/shautuna.v2i1.16391>

⁴ Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan Lembaran Negara Republik Indonesia Tahun 1974 Nomor 1

⁵ Buku I Kompilasi Hukum Islam di Indonesia tentang Hukum Perkawinan

⁶ Andika Simamora dkk., “Analisis Bentuk Dan Makna Perhitungan *Weton* Pada Tradisi Perkawinan Adat Jawa Masyarakat Desa Ngingit Tumpang (Kajian Antropolinguistik),” *Jurnal Budaya FIB UB*, no. 1 (2022): 44, <https://jurnalbudaya.ub.ac.id/index.php/jbb/article/view/44>

⁷ Gunasasmitha, *Kitab Primbon Jawa Serbaguna* (Yogyakarta: Narasi, 2009), 1.

⁸ Bagus Eka dan Kukuh Sinduwiatmo, “Persepsi Desa Lebo Terhadap Tradisi Perkawinan *Weton*,” *Indonesian Culture and Religion Issues*, no. 2 (2024): 3, <https://doi.org/10.47134/diksima.v1i2.22>

⁹ Gunasasmitha, *Kitab Primbon Jawa*, 1.

Some Javanese people interpret *neptu* as a *pasar* day that is inherent since birth. They often hold thanksgiving on *weton* days as a form of gratitude to God. *Weton* is also used in various activities, such as planting, traveling, and determining the day of marriage. To determine the compatibility of prospective couples in marriage, the days and markets of each couple are added up. The results of the calculation are then matched with certain categories, namely *pegat*, *ratu*, *jodoh*, *topo*, *tinari*, *padu*, *sujan*, and *pesthi*.¹⁰ Although most Javanese people are Muslim, many still practice this tradition.¹¹ However, over time, views on the calculation of *neptu* have evolved. Some still maintain this tradition, while others tend to be more rational and have less faith in its influence on household happiness and resilience.

Study related to the calculation of *neptu* have been done, some of these studies were conducted by Farah Aqilah, Siti Nur Qolisah, Afrohatul Laili, Aisyatul Azizah, and Siti Khodijah Nurul Aula,¹² Eko Setiawan,¹³ Cholil, Amriana, and Zora Rizkyta Anindini,¹⁴ M. Abdul Aziz Dawaamu Aliyuddiin, Dzulfikar Rodafi, and Dwi Ari Kurniawati,¹⁵ and Janeko, Uzlah Wahidah.¹⁶ This study has similarities with previous study that discuss the *weton* tradition in marriage. However, the difference is in a more focused focus, namely solving problems related to problematic marriage *neptu*, with an approach that emphasizes the perspective of the five basic mediation philosophies. This study also contributes a nuanced understanding of how mediation philosophy can be systematically integrated with indigenous issues. It enriches the academic literature by providing a case study in which cultural practices are not only preserved, but also critically evaluated for their contemporary applicability.

Therefore, this study will focus on Dayu Village, Blitar Regency, where many people still apply *neptu* calculations in marriage. Based on the results of the pre-research, a couple whose *neptu* is considered problematic was found, but they are still married by fulfilling certain conditions set by the elders or those responsible for calculating *neptu*. These conditions include the implementation of *ruwatan* and special

¹⁰ St Nor Hidayati dan Muhammad Luthfilhakim, "Tradisi Perhitungan Weton Dan Pengaruhnya Terhadap Keharmonisan Rumah Tangga Di Desa Sidomulyo Dalam Perspektif 'Urf," *Jurnal EL-QANUNIY: Jurnal Ilmu-Ilmu Kesyariahan dan Pranata Sosial* 10, no. 1 (2024): 36, <https://doi.org/10.24952/el-qanuniy.v10i1.10943>.

¹¹ Isnaini Nur Nabila Firdaus dan Nizar Zulmi, "Kultur Perkawinan Jawa Dalam Hitungan Weton Perspektif Hukum Islam," *JASNA: Journal for Aswaja Studies*, no. 1 (2023): 96, <https://ejournal.unisnu.ac.id/j-asna/article/download/4547/pdf>

¹² Farah Aqilah dkk., "Tinjauan Makna dan Implementasi Adat Pemilihan Weton dalam Perkawinan Perspektif 'Urf," *Fakta: Forum Aktual Ahwal Al-Syakhsyah*, no. 2 (2023): 58–70, <https://doi.org/10.28926/fakta.v1i2.1347>

¹³ Eko Setiawan, "Larangan Perkawinan Weton Geyeng Dalam Adat Jawa," *Journal of Urban Sociology*, no. 2 (2022): 81–90, <https://doi.org/10.30742/jus.v5i2.2431>

¹⁴ Cholil, Amriana, dan Zora Rizkyta Anindini, "Pemilihan Pasangan Perkawinan Berdasarkan Weton (Studi Fenomenologi Nilai Bimbingan dan Konseling Pada Tradisi Masyarakat di Desa Sepande Sidoarjo)," *al-Tazkiah*, no. 1 (2021): 21–38, <https://journal.uinmataram.ac.id/index.php/altazkiah/article/view/3422>

¹⁵ M. Abdul Aziz Dawaamu Aliyuddiin, Dzulfikar Rodafi, dan Dwi Ari Kurniawati, "Weton Sebagai Syarat Perkawinan Perspektif Hukum Islam," *Hikmatina: Jurnal Ilmiah Hukum Keluarga Islam*, no. 4 (2022): 1–18, [https://jim.unisma.ac.id/index.php/jh/article/download/17990/13648#:~:text=Dalam%20Hukum%20Islam%2C%20pada%20dasarnya,kekhawatiran%20terhadap%20ramalan%20masa%20depan.&text=Aeini%2C%20LN.,\(2020\)](https://jim.unisma.ac.id/index.php/jh/article/download/17990/13648#:~:text=Dalam%20Hukum%20Islam%2C%20pada%20dasarnya,kekhawatiran%20terhadap%20ramalan%20masa%20depan.&text=Aeini%2C%20LN.,(2020))

¹⁶ Janeko dan Uzlah Wahidah, "Tradisi Perhitungan Weton dalam Perkawinan Adat Perspektif 'Urf," *HOKI: Journal of Islamic Family Law*, no. 1 (2024): 61–72, <https://doi.org/10.55352/hki.v1i1>

rituals. However, there are consequences for couples who remain married despite having a *neptu* that is considered problematic, such as frequent domestic conflicts, calamities, death of one of the partners, or divorce. Some *weton* combinations that are traditionally considered unsuitable for marriage include Wage dan Pahing, Kamis Pon dan Rabu Kliwon, Minggu Kliwon dan Senin Kliwon, Senin Wage dan Selasa Legi, serta Jumat Legi dan Selasa Legi.

In indigenous societies, where there is a diversity of rules that apply in each region, disputes that arise are often resolved through family or kin courts based on the principles of harmony and peace.¹⁷ Mediation has long been part of the traditions of Indonesian society, seen in customary law which appoints the customary chief as an arbiter to resolve conflicts in a peaceful and familial manner, in order to maintain the peace of life together.¹⁸ The mediation process is designed to ensure that the mediator creates a safe environment so that the parties involved can explore their issues without fear. In cases such as adoption or disputes between neighbors, the mediator plays an important role in helping the parties understand the negotiation process in a fair and solutive manner. The mediator helps clients find win-win strategies and see each other as partners. The mediator acts neutrally, observes differences in negotiation styles, and helps both parties understand each other. In addition, the mediator creates creative solutions to overcome communication barriers and conflicting strategies, allowing an agreement to be reached.¹⁹

In his book, John Michael Haynes presents the idea of the basic principles of mediation, later known as the five philosophies of mediation, which were introduced by Ruth Carlton. Although these principles are not explicitly explained as points in the book. This idea was later clarified and formulated by Syahrizal Abbas into five basic principles of mediation, namely Although these principles are not explicitly explained as bullet points in the book. This idea was later clarified and formulated by Syahrizal Abbas into five basic principles of mediation, namely confidentiality, volunteer, empowerment, neutrality, and unique solution.²⁰

Method

This study employs an empirical juridical method (field research) aimed at examining how customary law regarding *neptu* compatibility in marriage is practiced within the community of Dayu Village, Blitar Regency. A juridical-anthropological approach is used to explore the intersection between law and local social phenomena, particularly how communities adapt customary legal norms to align with cultural values and social realities. Primary data were collected through semi-structured interviews with 10 key informants, comprising traditional leaders, religious figures, village officials, and community members who have experienced marriage involving problematic *neptu* combinations. Snowball sampling was employed to identify and reach these informants,

¹⁷ Hilman Hadikusuma, *Hukum Perkawinan Adat dengan Adat Istiadat dan Upacara Adatnya* (Bandung: PT. Citra Aditya Bakti, 2003), 13.

¹⁸ Siti Nur Umariyah Febriyanti dan Widya Kusuma Ningasih, "Tinjauan Filosofis Terhadap Mediasi di Luar Pengadilan Sebagai Alternatif Penyelesaian Sengketa," *ADIL: Jurnal Hukum*, no. 1 (2024): 5-6, <https://academicjournal.yarsi.ac.id/index.php/Jurnal-ADIL/article/view/3632>

¹⁹ John M. Haynes, Gretchen L. Haynes, dan Larry Sun Fong, *Mediation: Positive Conflict Management*, SUNY Series in Transpersonal and Humanistic Psychology (Albany: State University of New York Press, 2004), 16.

²⁰ Syahrizal Abbas, *Mediasi dalam Perspektif Hukum Syariah, Hukum Adat, dan Hukum Nasional* (Jakarta: Kencana, 2009), 28

ensuring that participants were selected based on their direct relevance to the study's focus.

Secondary data were obtained from relevant laws and regulations, as well as academic sources including books, peer-reviewed journals, and scholarly papers. These materials served as a theoretical foundation and provided contextual support for interpreting the empirical findings. Data were analyzed using a descriptive-analytical method, involving processes of data editing, classification, verification, and thematic analysis. The analysis was further guided by the five core principles of mediation philosophy—confidentiality, voluntariness, empowerment, neutrality, and unique solutions—to evaluate the cultural mechanisms for resolving *neptu*-based marital conflicts. This approach enables a comprehensive understanding of how customary and philosophical dimensions interact in community-based conflict resolution.

Discussion

Concept and Practice of Marriage *Neptu* Prohibition in Dayu Village, Blitar Regency

The tradition of the marriage *neptu* prohibition is one of the customs that is still strongly maintained in Dayu Village, Blitar Regency. In the midst of increasingly modern times, the people of Dayu Village still maintain this tradition as an important part in determining the continuity of marriage. According to Javanese tradition, *neptu* is the result of calculations made based on the *weton* or date of birth of the bride and groom. If the results of the *neptu* calculation do not match, it is believed that it will bring problems to the couple's household life. Therefore, before getting married, many prospective brides and grooms must go through this *neptu* calculation process. However, if there is a problem in the calculation of *neptu*, the people of Dayu Village have certain ways to solve it. The following are interviews with several informants to better understand the concept and practice of the *neptu* prohibition tradition.

1. Concept of Marriage *Neptu* Prohibition in Dayu Village

The concept of the prohibition of *neptu* in marriage in Dayu Village was explained by Mbah Marsono, a local traditional leader, through an interview that delved deeper into the values and beliefs that developed in the community. Based on his information, the *neptu* prohibition in marriage is divided into several categories with different requirements and consequences.

Wage Pahing, in Javanese beliefs, this couple should not get married because the result is 13 and the number 13 is an odd number which according to the sayings of the ancient Javanese people is a place of no blessing, so people now can only follow the sayings of the ancients.²¹ The prohibition of marriage based on the number 13 in Javanese tradition reflects the strong influence of hereditary beliefs. This tradition was passed down orally and continues to influence individuals' decisions in choosing a life partner, even in the modern era.

Kamis Pon and Rabu Kliwon (Thursday Pon and Wednesday Kliwon), for this *neptu* combination has a calculation result of 30, which is interpreted as a symbol of the *persatuan ratu*. Marriage in this combination is allowed, but with the condition that in the procession of *temu manten* there must be an umbrella to protect the couple so that the marriage will be blessed and lasting.²² In Javanese tradition, marriage is not merely a bond between two individuals but also a process

²¹ Marsono, interview (Desa Dayu, 15 Desember 2024)

²² Marsono, interview (Desa Dayu, 15 Desember 2024)

that involving spiritual and symbolic aspects to ensure a blessed and enduring household. Rituals such as the use of umbrellas during *temu manten* and the principle of choosing good things reflect the depth of Javanese traditional thinking about a harmonious and protected marriage.

Minggu Kliwon and Senin Kliwon (Sunday Kliwon and Monday Kliwon), for this *neptu* combination has a *neptu* calculation result of 25, which if divided by three will leave the number one. According to community belief, couples with this *neptu* combination may marry, but will face many obstacles in marriage. Therefore, a condition that must be fulfilled is to bring *gembolan tujuh rupa* during *ijab qabul* until 40 days after the marriage.²³ This tradition emphasizes that marriage is not just a relationship between two individuals, but a challenging journey that requires physical, mental and spiritual readiness. The calculation of *neptu* indicates the presence of obstacles, while the condition in the consent of marriage serves as a symbolic and spiritual effort to prepare the couple for domestic life.

Senin Wage and Selasa Legi (Monday Wage and Tuesday Legi), for this *neptu* combination has a calculation result of eight meets eight, which is considered unqualified because the minimum number of *neptu* allowed is 21. In this case, Mbah Marsono emphasized that a marriage with this combination could not be done because the distance was insufficient.²⁴ In Javanese tradition, *neptu* is an important indicator in determining the feasibility of a marriage. If the *neptu* calculation does not meet the ideal number, then the marriage is considered risky and will most likely face major challenges, both in terms of luck and household harmony.

Jumat Legi and Selasa Legi (Friday Legi and Tuesday Legi), this *neptu* case has the same *neptu* calculation result is 19. Therefore, marriage in this combination is also prohibited because the number of *neptu* is less than the minimum limit.²⁵ *Neptu* is a decisive aspect in Javanese tradition to determine the feasibility of a marriage. If the couple's *neptu* calculation does not meet the ideal number, then the marriage is considered risky and not recommended to continue, given the potential difficulties and challenges that will be faced.

In Dayu Village, the *neptu* prohibition tradition in Dayu Village does not entirely prevent couples from marrying. Couples with *weton* combinations such as Wage Pahing, Kamis Pon dan Rabu Kliwon, serta Minggu Kliwon dan Senin Kliwon can still get married as long as they fulfill certain conditions set by traditional leaders. However, couples with the Senin Wage dan Selasa Legi, and Jumat Legi dan Selasa Legi are prohibited from marrying because the number of *neptu* is less than the minimum required. In contrast, in Ngoran Village, Kemloko Village, and Bangsri Village, the prohibition of marriage *neptu* is more strict. Couples with *neptu* numbers that do not reach a predetermined number are not allowed to marry at all. In these three villages, the calculation of *neptu* that is less than the required number is considered an absolute reason to prohibit marriage.

From the various views, it can be concluded that the tradition of *neptu* marriage prohibition in Dayu Village is more flexible than in the other villages. The community still provides solutions in the form of certain conditions so that marriages can still take place without ignoring the customs that have developed for

²³ Marsono, interview (Desa Dayu, 15 Desember 2024)

²⁴ Marsono, interview (Desa Dayu, 15 Desember 2024)

²⁵ Marsono, interview (Desa Dayu, 15 Desember 2024)

generations. This approach shows a balance between tradition and the needs of modern society in maintaining social harmony.

2. Practice of Marriage *Neptu* Prohibition in Dayu Village

To understand more deeply, the following discussion will elaborate on the application of the *neptu* prohibition practice in the traditions of the people of Dayu Village, Blitar Regency. The results of interviews with informants provide an overview of how the *neptu* prohibition is applied in the lives of the people of Dayu Village, Blitar Regency.

a. Phases of life in Dayu Village

Results of an interview with Mbah Marsono, as a Traditional Leader,²⁶ provide an in-depth description of the practice of *neptu* prohibition in the Javanese tradition. Before a marriage takes place, a calculation of *neptu* is made between the prospective groom and bride. This calculation is associated with the concept of *poncosudo*, which reflects the five phases of human life, namely birth, clothing needs, food needs, illness, and death. The number five in *poncosudo* has a deep meaning in one's life journey.

For example, if the groom's *neptu* is 12 and the bride's is 11, the total is 23. This number is then divided by 3, and the remaining number is 2. In this tradition, the remaining number 2 symbolizes the compatibility of the couple, so the marriage is considered appropriate. The marriage ceremony in this case is recommended to be held on Senin Kliwon. Meanwhile, if the groom's *neptu* is 12 and the bride's is 13, the total number becomes 25. After dividing by 3, the remainder is 1, which in traditional belief is considered unfavorable because it symbolizes imbalance in the relationship.

The number 3 in this calculation symbolizes the harmony between father, mother and children as the main foundation of the family. If a couple goes ahead with the marriage even though the *neptu* calculation shows an imbalance, it is believed that there is a risk of a disharmonious relationship or even ending in separation. However, despite the *neptu* calculation being part of a strong traditional belief, the final decision to marry still depends on the will of God, who is the ultimate decider in domestic life.

b. Marriage prohibition

In the tradition of the Dayu Village community, there are several *weton* combinations that are prohibited from marrying. These prohibitions are divided into two categories, namely absolute marriage prohibitions and conditional marriage prohibitions. This prohibition is based on *neptu* calculation, regarded as a crucial factor in determining marital compatibility according to local customary beliefs.

1) Absolute marriage prohibition

Senin Wage and Selasa Legi (Monday Wage and Tuesday Legi), based on an interview with a traditional leader in Dayu Village, couples with these *neptu* are not allowed to marry because the sum of their *neptu* does not meet the minimum limit. The traditional leader stated that there was no way to allow the couple to get married. Therefore, he did not have the courage to

²⁶ Marsono, interview (Desa Dayu, 15 Desember 2024)

give permission to the couple, given the *neptu* requirements that must be met in the local tradition.

Jumat Legi and Selasa Legi (Friday Legi and Tuesday Legi), couples with this *neptu*, based on interviews with traditional leader in Dayu Village, were declared unable to get married because their *neptu* did not meet the minimum threshold. The traditional leader also emphasized that they did not have the courage to allow the couple to marry, as there was no way to allow them to do so, given the incompatibility of their *neptu* numbers.

2) Conditional marriage prohibition

In the tradition of *neptu* calculation in Dayu Village, there are three *neptu* pairs that are prohibited from marrying, namely Wage Pahing, Kamis Pon dan Rabu Kliwon, and Minggu Kliwon dan Senin Kliwon. However, couples with incompatible *neptu* can still get married by performing certain conditions.

Ruwatan, this requirement is considered a spiritual effort to eliminate bad luck or negative aura, so that the marriage can take place smoothly and full of blessings. Ruwatan is usually done through consultation between the bride's family and the *manten* shaman. The event takes the form of a celebration or *genduren* to pray for the ancestors, as well as the distribution of symbolic objects as a form of gratitude and hope for blessings.²⁷ In the face of *neptu* discrepancies, deliberation is an important aspect to ensure the readiness of both parties. If the couple still wants to get married, then a better day will be sought, and ruwatan is recommended to remove bad luck and ask for blessings so that marital life is more peaceful.²⁸ In addition, Ruwatan is a purification ceremony performed to free someone from a curse that can bring bad luck or danger. Ruwatan is performed so that the relationship remains harmonious and peaceful, without sacrificing the happiness of the couple.²⁹ This shows that in addition to the spiritual aspect, joint efforts in managing household dynamics are also very instrumental in maintaining marital integrity.³⁰ Ruwatan is not only done for couples with incompatible *neptu*, but also for children with certain conditions, such as only children or children who have a certain birth order in the family. After the ruwatan event there is usually a distribution of various household and agricultural equipment as a symbol of life and blessings.³¹

Diguak and ditemu, this tradition serves to overcome the discrepancy in the calculation of *neptu* so that the marriage can still take place. In Islam, the most important thing is the fulfillment of the conditions and pillars of marriage, but Javanese people still pay attention to customs such as *weton* calculations. If the *neptu* is considered incompatible, a *diguak-ditemu* procession is performed, wherein one of the prospective spouses is symbolically “discarded” to remove the *neptu* influence, then “retrieved” by the couple’s families. This procession is only done on the day of *temu manten*, so the calculation of *neptu* is no longer valid. This tradition reflects

²⁷ Ismiatun, interview (Desa Dayu, 29 November 2024)

²⁸ Siswanto Edi, interview (Desa Dayu, 29 November 2024)

²⁹ Suparman, interview (Desa Dayu, 2 Desember 2024)

³⁰ Khoiriyah, interview (Desa Dayu, 5 Desember 2024)

³¹ Marsono, interview (Desa Dayu, 15 Desember 2024)

the combination of religion, customs and social values of Javanese society.³² This tradition aims to remove bad luck so that marriage brings blessings, longevity, and happiness to the couple. This ritual reflects the Javanese belief that spiritual and symbolic aspects have a major influence on the success of a marriage.³³ In addition to tradition, good understanding and communication within the couple is also key to a successful household.³⁴

Gembolan tujuh rupa, this is a tradition believed to be a form of protection for the married couple even though their *neptu* calculations do not match. *Gembolan tujuh rupa* is a special handle that is carried by the bride and groom from the consummation of marriage until 40 days after the wedding as a means of warding off bad luck. *Gembolan* consists of seven objects with symbolic meanings, namely *kunir* (beauty of life), *gamping* (purity), *welat* or *bambu tipis tajam* (resilience), *jarum jahit* (intelligence), *arang* (daily life), *beras* (basic needs), and *garam* (life dynamics). These items are mixed in small amounts and carried by the bride and groom as a symbol of readiness and strength in living the household. This tradition is not just a ritual, but also a prayer and a wish for a lasting, harmonious marriage, and to avoid danger.³⁵

Resolution of the Problem of *Neptu* Bride-to-be in the Marriage of the Dayu Village Community, Blitar Regency Perspective of the Five Foundations of Mediation Philosophy

In the context of resolving the bride-to-be's *neptu* problem, the five basic mediation philosophies can be an effective solution to build harmonious communication and find common ground between the bride-to-be, her family, and the traditional leaders involved. Based on the interviews conducted, the five basic mediation philosophies mentioned earlier can be analyzed by looking at the results of interviews in the field. The following is an analysis of each principle with reference to the interviews:

Confidentiality, this principle in mediation is very important to maintain that any information discussed during the mediation process is not disseminated to outside parties.³⁶ In the tradition of marriage *neptu* prohibition in Dayu Village, the principle of confidentiality is strictly maintained. The calculation of *neptu* and the determination of auspicious days are private, known only to the bride and groom, their families, and traditional leader. This principle aims to maintain the harmony and sacredness of the marriage and to respect the privacy of the family. Decisions are made internally without involving outside parties, strengthening the relationship between the family and traditional leader, and ensuring that the results of deliberations are based on careful consideration without external influence.

Volunteer, in every mediation it is very important for the parties involved to be present with their own intentions and will, without any coercion or pressure from outside parties. This voluntary presence ensures that any decision taken is purely based

³² Sholikin, interview (Desa Dayu, 2 Desember 2024)

³³ Marsono, interview (Desa Dayu, 15 Desember 2024)

³⁴ Nur, interview (Desa Dayu, 5 Desember 2024)

³⁵ Marsono, interview (Desa Dayu, 5 Desember 2024)

³⁶ John M. Haynes, Gretchen L. Haynes, dan Larry Sun Fong, *Mediation: Positive Conflict Management* (Albany: State University of New York Press, 2004), 16; Syahrizal Abbas, *Mediasi dalam Perspektif Hukum Syariah, Hukum Adat, dan Hukum Nasional* (Jakarta: Kencana, 2009), 29.

on the will and consideration of both parties.³⁷ In Dayu Village, if the *neptu* of the bride and groom is deemed unsuitable, they are given time to reflect and discuss with their families and traditional leader. This process ensures that marriage decisions are made consciously, without coercion, through mutual agreement. This approach takes into account rational, emotional and social aspects, making the decision more harmonious and in line with local wisdom. This tradition shows how customs are still respected in modern life without sacrificing the freedom to choose a partner.

Empowerment, this principle focuses on strengthening the ability of individuals or groups to solve their own problems and achieve their desired goals, without relying too heavily on external parties.³⁸ In the tradition of *neptu* prohibition in Dayu Village, empowerment is realized through the opportunity for the bride-to-be and her family to negotiate the best solution. They are given the space to discuss without outside interference, strengthening their sense of responsibility and awareness of the consequences of their decisions. This process increases self-confidence, strengthens family relationships and reinforces social cohesion. With decisions made thoughtfully and together, marriages are more harmonious and sustainable.

Neutrality, this principle in mediation requires the mediator to be impartial to one of the parties and only facilitate the mediation process.³⁹ In the tradition of the marriage *neptu* prohibition, traditional leader act as mediators who ensure that the deliberations are smooth and balanced. They do not make decisions, but provide guidance based on local wisdom and traditional values. When there is a discrepancy in *neptu*, traditional leader provide informative advice without imposing a decision. The final decision remains with the bride-to-be and her family, so they can consider the advice within the context of their own culture and family values.

A Unique Solution, this principle recognizes that each mediation may result in a solution that does not necessarily follow established standards or rules, but rather prioritizes creative solutions that suit the needs and conditions of the parties involved.⁴⁰ One of the characteristics of this practice is the unique and flexible solution, which is tailored to the abilities and situation of the bride and groom's family. The existing traditions in Dayu Village are not bound by standard legal rules, but rather prioritize creativity and beliefs that develop in the local community. The solutions found can take various forms, such as finding a better wedding day, conducting a *ruwatan* event, or carrying out the *diguak dan ditemu* traditions, as well as bringing *gembolan tujuh rupa* to remove bad luck. All of this shows that the solutions given prioritize suitability to the needs and beliefs of each party, without having to follow the same or standardized pattern. Thus, mediation in this context is more easily adapted to local conditions and beliefs prevailing in the community.

In the tradition of *neptu* prohibition in Dayu Village, five mediation principles combine to maintain harmony and local wisdom. The principle of confidentiality is applied by keeping the *neptu* calculation information private. The principle of volunteer is reflected in giving time for the bride and groom to consider the decision without pressure. Empowerment is seen in the freedom of families to discuss and determine their own solutions. Neutrality is maintained by traditional leaders who provide impartial advice. Unique solutions emerge through creative approaches to tradition,

³⁷ Haynes, *Mediation: Positive Conflict Management*, 16; Abbas, *Mediasi dalam Perpektif Hukum*, 29.

³⁸ Haynes, *Mediation: Positive Conflict Management*, 16; Abbas, *Mediasi dalam Perpektif Hukum*, 29.

³⁹ Haynes, *Mediation: Positive Conflict Management*, 16; Abbas, *Mediasi dalam Perpektif Hukum*, 30.

⁴⁰ Haynes, *Mediation: Positive Conflict Management*, 16; Abbas, *Mediasi dalam Perpektif Hukum*, 30.

such as the choice of a wedding day or specific rituals. The facilitative mediation approach allows the bride-to-be and family to discuss openly without coercion, emphasizing decisions based on mutual agreement.

The mediator's role in facilitative mediation is focused on providing a structured framework that allows the parties to optimally explore and formulate sustainable solutions.⁴¹ The mediator does not make direct decisions, but guides the conversation, explores the interests of the parties concerned, and helps find common ground. In the issue of marriage *neptu*, mediators facilitate an open dialogue between the bride and groom and their families to discuss concerns in depth. They also help balance customary values with the aspirations of the couple. With a clear mediation structure, the resulting solution not only respects tradition but also supports the sustainability of the marriage relationship. Facilitative mediation in this context is an effective approach that emphasizes independence, dialogue and deliberation.

Conclusion

The concept of marriage *neptu* prohibition in Dayu Village is based on *Poncosudo* as a guideline for the phases of life, while the division of three in the *neptu* of the prospective couple refers to the *Trisudo* philosophy (father, mother, and child). This prohibition is divided into two categories: absolute marriage prohibition and conditional marriage prohibition. The absolute marriage ban applies to couples with certain *weton* combinations, such as Senin Wage dan Selasa Legi, and Jumat Legi dan Selasa Legi. Meanwhile, the conditional marriage ban includes *weton* combinations such as Wage Pahing, Kamis Pon dan Rabu Kliwon, and Minggu Kliwon dan Senin Kliwon, which can be overcome through traditional rituals such as *ruwatan*, *diguak dan ditemu*, and *gembolan tujuh rupa*. The resolution of the marriage *neptu* problem in Dayu Village adheres to the five basic mediation philosophies principles, namely confidentiality, voluntariness, empowerment, neutrality, and unique solutions. In addition, the mediation approach used is also in line with the facilitative mediation model, which focuses on empowering the parties involved to reach a fair agreement by local cultural values. This study underscores the implementation of the five basic principles of mediation philosophy in the resolution of problematic *neptu* marriage. The study is expected to increase society's understanding of the importance of maintaining local traditions and to create awareness of peaceful and sustainable family conflict resolution. The study also develops a framework that bridges local customs with modern theoretical paradigms, offering insights for scholars interested in comparative conflict resolution, anthropology, and sociology. In conclusion, the five basic mediation philosophies can be an alternative solution in resolving marital conflicts that is more inclusive and harmonious.

This study is limited by its narrow geographic scope and qualitative approach, which relies heavily on interviews with a relatively small number of informants within a single village. As a result, the generalizability of the findings to other Javanese communities or ethnic groups may be limited. Furthermore, the study does not explore the legal recognition or formal institutional integration of these customary practices. Future research could expand by conducting comparative studies across different regions that also practice *neptu* traditions, and by examining how traditional mediation

⁴¹ Abbas, *Mediasi dalam Perpektif Hukum*, 32-33.

models can be harmonized with formal legal frameworks. Investigating the perceptions of younger generations toward these practices may also offer insight into their continuity and transformation in modern society.

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