

## **Actualization of Religious Moderation Value towards Moderate Attitude of Plandi Village Community, Wonosari District, Malang: Case Study of Weton Calculation in Marriage**

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**Abstract:** Indonesia is known as a multicultural nation because of the diversity of cultures, races, religions, and ethnicities within it. This diversity becomes a special and harmonious thing when one can accept it with an open mind. However, it can be a boomerang if the thought of diversity cannot be accepted and leans to focus on its own culture, race, religion, or ethnicity without seeing the differences implied in the surrounding life. Leaning on one's own thoughts without seeing and trying to know others can cause division and even hostility. Diversity that was originally special because of the peacefulness of differences becomes a place to debate and blame each other because there is no sense of acceptance. Often religious differences become a matter of endless debate as well as cultures that are often alluded to far from religious values are also debated and blamed for each other's beliefs. Therefore, religious moderation comes as a middle way to lead someone to think moderately or can be called neutral thinking. Where moderation teaches to practice the teachings of their religion in a good way, not radical and not extreme. The purpose of this research is to provide an overview of the moderate attitude of the people of Plandi Village, Wonosari District, as the social environment of Plandi Village is still strong in culture and religion. So that this research will describe how the community's belief in existing culture, especially the weton culture and how the impact occurs on cultural beliefs when the value of religious moderation has entered people's lives. This research uses a qualitative approach with interview techniques. The results of this study are the community's belief in the weton calculation culture in marriage and the impact of the actualization of religious moderation values on community attitudes in the calculation culture.

Keywords

**Keywords:** Religious Moderation; Weton Culture; Impact

### **A. INTRODUCTION**

Indonesia is a pluralistic nation that contains a variety of ethnicities, cultures, languages, and customs. This diversity makes Indonesia a country rich in culture. This diversity must be maintained and preserved. Most Indonesian people who still uphold these customs are rural communities, especially Javanese people who still hold tightly to several traditional ceremonies such as at the time of marriage, birth, and death. Basically, all traditional ceremonial activities still adhere to long-established norms. One of them is the weton calculation which is still often used in weddings (Yahya et al., 2022).

Javanese people are familiar with the term “weton”. Weton is widely used by Javanese people as a prediction to determine a person's personality, even weton is also used as a benchmark for whether or not a person's relationship will be good in the future before marriage. If the weton is good, then the couple who will get married is predicted to get luck

and happiness in their marriage relationship. Conversely, if a bad weton falls, then the couple who will get married is predicted to get bad luck such as an inharmonious relationship, get a lot of bad luck, and is even believed to bring someone to death, which in fact only Allah SWT knows a person's death (Rizaluddin et al., 2021).

Someone who violates weton can even be reviled, receive many reprimands, and the worst risk leads to ostracism. Of course, not all people who practice weton do this. However, in some areas where customs are still strong, these things can happen. It should be understood that the initial intention was good, namely to be able to get protection by God and always be kept away from danger. However, this can be a boomerang if the adherents have an excessive nature in living the existing customs and rejecting everything that is different from their beliefs. This is where the seeds of intolerance begin to grow in a person due to superiority and fanaticism (Haidar, 2020).

Religious moderation is present as a mediator between the differences between religious people and other people who have different beliefs. Religious moderation is not just an individual problem, religious moderation can also have an impact on groups, communities and countries. Especially with the diverse differences that Indonesia has. Religious moderation emphasizes several values including national commitment, tolerance, non-violence, and accommodating local culture. The value of accommodating local culture is one of the interesting values to be discussed further (Khoiruddin & Khulwah, 2023).

The value of accommodating local culture is related to the weton tradition. An accommodating attitude towards local culture can provide a view that religion does not come to destroy existing cultural values (Khoiruddin & Khulwah, 2023). The interaction between these two values can provide new understanding to individuals that they can live the values that exist without being forced to believe in one of the values. Diversity in society can be a big problem if not faced with the right attitude. Other values such as national commitment, tolerance, non-violence are no less important in responding to existing problems. Indeed, diversity is a gift from Allah SWT. As Allah SWT says in Surah Al-Hujurat verse 13:

أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning:

*“O people, We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing, the All-Absorbing.”*

According to tafsir ibnu katsir, the above verse means that all mankind, both Adam and Eve have the same glory. Made them diverse so that they know and understand each other between tribes. While what distinguishes his degree on the side of Allah SWT is only devotion and not descent (Abdullah, 2004).

Based on the verse above, it can be understood the relationship between the value of accommodating local culture and various existing customs and traditions, especially weton customs in Java. That there is no need to overdo it in practicing the teachings especially if intolerance arises. Basically, all existing diversity is equal and equal in the view of Allah SWT, only devotion to Allah SWT makes our degrees different.

The community of Plandi Village, Wonosari Subdistrict, Malang Regency is one example of a place that still practices weton culture. The use of weton in determining good and bad luck is still widely used. Therefore, researchers want to know whether someone who has such an understanding can behave or even become a moderate person. Again, this is where this research puts forward the actualization of the value of religious moderation towards the moderate attitude of the community to be examined more deeply.

## B. METHODS

This research is a type of ethnographic research that focuses on phenomenological studies using a descriptive qualitative approach. Research is conducted directly by going to the field to obtain data that will be used for research results. Qualitative research using a phenomenological approach is characterized by examining or understanding the meaning of an individual's actions. Research subjects were selected based on authority in the mastery of customs and religion as well as community experience. This research was conducted by becoming a village as the object of research for the case that became the focus of our research, which is located in Plandi Village, Wonosari District, Malang Regency.

## C. RESULT & DISCUSSION

### *Plandi Village community beliefs about weton.*

Plandi Village is a village in Wonosari Subdistrict, Malang Regency, East Java Province. Of the many villages scattered in Malang Regency, Plandi Village is a village that is still thick with local traditions and culture. Plandi Village is located in the southwestern part of Malang Regency with conditions in the form of plains and hills. These conditions make the agricultural sector one of the main livelihoods in Plandi Village. The majority of the people in Plandi Village are Javanese and Javanese is the daily language of the community there. The latest data shows that Plandi Village has a population of around 7001 people. In line with Mr. Sutrisno's statement as the village head of Plandi Village:

*"The majority of occupations are agriculture and farm laborers. The farmers here are farmers with small plots of land. Farmers with large plots of land are probably only 10%. Most of the large rice fields here are owned by outsiders, such as people from Kluwet, Ngadirejo, etc."*

One tradition that is still strong in the community is weton calculation. Weton calculations are used in various aspects of life in society, one of which is in marriage. Weton is used as the basis for various Javanese calculations, such as calculations for building a house, harvesting, boyongan (moving house), calculating good days for marriage, and so on (Maulidia & Maskhorin, 2024).

In Javanese, weton comes from the word Wetu which means out or birth. Weton is not just a day of birth, weton is the calculation of a person's day of birth with market days. Birthdays are Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. While the market days are pon, kliwon, wage, legi, and pahing. The calculation is useful as a good and bad calculation of one's life. If it is found that a person's calculation is bad, the impact is that the marriage is better canceled in order to prevent various bad luck that is believed to come. Weton for the Javanese community is a benchmark in determining the good and bad of a relationship, soul mate, and the day of marriage. (Simamora et al., 2022) As stated by Mr. Muhammad Ali Imron as a person who understands weton who said that:

*"Weton is the day of birth, like the day of birth. It's just that weton is associated with 'there is a benchmark', usually births are only dates-months-years while weton days and markets. Starting from Sunday, Monday, Tuesday, etc. then there is Pon, Kliwon, Wage, etc. from the market there are only 5 while there are 7 days so every day meets what market, there is a count. When it comes to weton, it only stops at days and markets. However, some people relate it to the interests or desires of the person concerned. For example, if I want to get married, I will look for the weton of my child, the candidate and*

*my weton to find a lucky day. But if we only talk about weton, then the definition of weton is day and market.”*

Calculation Table of Neptu and Day Market in Javanese Calendar (Faruq, 2019).

Neptu Dino	
Senin/Monday	4
Selasa/Tuesday	3
Rabu/Wednesday	7
Kamis/Thursday	8
Jum'at/Friday	6
Sabtu/Saturday	9
Ahad/Sunday	5

Neptu Pasaran	
Kliwon	8
Legi	5
Pahing	9
Pon	7
Wage	4

Weton Calculation Summation Result Table (Shofi'atun & Said, 2021).

Result	The Count	Meanings
<i>Pisang Punggel</i>	1, 8, 15, 22, 29, 36	Broken in the middle of the road/not lasting
<i>Nunggak Semi</i>	2, 9, 16, 23, 30	Keep growing/sustenance always flows
<i>Lambung Gumuling</i>	3, 10, 17, 24, 31	Spills/sustenance is easily exhausted
<i>Satrio Lelaku</i>	4, 11, 18, 25, 32	Inconsistent/frequent cheating
<i>Pendeto Mukti</i>	5, 12, 19, 26, 33	Sufficient/have enough sustenance
<i>Sanggar Waringin</i>	6, 13, 20, 27, 34	Peace, quiet and prosperity
<i>Daringan Kebak</i>	7, 14, 21, 28, 35	Much sustenance and lasting

The results of the interview explain that weton is a calculation system of 2 calendars, namely the Javanese calendar (market) and the Gregorian calendar. The result of the calculation is believed to have an influence on the course of one's life in the future, both in matters of marriage, boyongan, and various other activities. In addition to weton, there are also various traditional ceremonies and several religious rituals that are routinely carried out in Plandi Village, such as mitoni, slametan, tahlilan, and megengan. The majority of people in Plandi Village embrace Islam, but they still respect the long-established traditions of the community.

The belief of the people of Plandi Village regarding weton calculations is very strong. The belief in weton calculations has been passed down from ancient people to the people of today. The elders of the community, shamans, and traditional leaders play an important role in maintaining weton beliefs within the Plandi Village community. The three figures are

considered as people who have a deep understanding of weton calculations and are often used as a reference by people who want to know a good day, one of which is to ask for a good day for marriage. Parents also play an important role in teaching weton beliefs to their children.

Of course, this is motivated by Javanese beliefs about marriage. The ancestors of the Javanese people were animists. This influences the view of the Javanese people. Marriage is not only interpreted by the people getting married, but the ancestors of each couple also have a role. The whole family asks for the blessing of the ancestors (Anggraeni & Suryanto, 2024). This is reinforced by the statement of a couple who married with weton, namely Mr. Dendy Prima Aditya and Mrs. Leili Fatihah:

*"Believe it. Because my family is strict, I'm afraid that if it doesn't match .... like the count of 25 it can't be said, fortunately I and his mas met 26 or 29 like that."*

In addition, there are other statements that support this, namely the couple Mr. Ngateno and Mrs. Sholikah:

*"Use it, Javanese people use weton. In terms of his father's family, Javanese rules are still followed, Javanese customs are still used, Javanese rules are believed. Like, the days are still believed."*

Based on the expression of the informant above, the calculation that results in 26 has the weton Pendeto Mukti while the calculation that results in 29 has the weton Pisang Punggel. Pendeto Mukti means that the couple will be well-off/have sufficient sustenance. Pisang Punggel means that the couple will break up in the middle of the road / not lasting. Meanwhile, if the couple gets a count of 25, according to the weton count, they will get the Satrio Lelaku weton, which means inconsistent/frequent infidelity in the household.

The belief in weton is also reinforced by the community environment itself. There are still many villagers who seek advice and ask for the calculation of a good day to the village elders. This has an impact on the beliefs of the people in Plandi Village, namely they believe that the good day will bring sustenance, harmonious households, and prosperity. Conversely, the perpetrators who ignore or get a bad count result in bad suggestions to themselves. Worse, if the perpetrator still insists on the bad count, then all the bad things in the person's future become a conversation among several people and associate it with the bad count.

### ***The Actualization Process of Religious Moderation***

A person's moderate attitude cannot be formed directly. It is necessary to instill the value of moderation from religious leaders to the community. On the other hand, there are circumstances that make a person will be encouraged to be moderate. This situation can be in the form of community environment, culture, and customs. (Naim, 2018, p. 217) Especially cultural conditions that cannot be separated from people's lives. The emergence of moderation in society is due to the plurality or diversity that exists in society. (Aksa & Nurhayati, 2020, p. 348) In this diversity they unwittingly coexist with people who have different backgrounds. both from religion and character and habits. (Junaedi, 2019) While the attitude of religious moderation can be indicated by an attitude of promoting acceptance or respect (Safi'i - et al. 2023, 538). Judging from how the people of Plandi village do not worry about the differences that exist, but living side by side with differences has led to an attitude of moderation because of the differences that are present in their social life. This was expressed by Mr. Muhammad Ali Imron as a resident of Plandi village:

*"Here the community has applied a moderate attitude indirectly, such as the example of the mushola near the house of the village head. When carrying out congregations, they*

*do not fight over religious beliefs in prayer practice activities. However, they accept whoever wants to be the imam by bringing his teachings, then the congregation will follow the imam's movements without debating the differences that are seen in it."*

One element of diversity that still echoes in people's lives is culture, where their belief in culture still goes hand in hand and is strongly embedded in people's lives. However, the Plandi community's belief in culture and customs that are still very thick does not prevent the loss of religious activities carried out by the community, based on village data related to the religion adhered to by the Plandi community, it states that the majority of people are Muslims, so that the religious activities carried out by the community are mostly about Islamic activities. Some of the routine activities of the Plandi village community are the result of cultural flexing by incorporating Islamic values. In this flexing process, there is a religious figure of the Plandi Village community who is famous for embracing the community's culture and not rejecting but directing it, namely the late Kyai Anis who was the father of Kyai Anas Suaidi (the current religious figure). The moderate attitude shown by the late Kyai Anis made the community accept his preaching well. This was able to make the community educated and instilled the values of religious moderation from daily activities. (Jamaluddin, 2022, p. 11) This can be seen from how the community realizes religious activities in which religious values and cultural values have been acculturated. These activities become a bridge for the community to instill the value of moderation in themselves. As stated by Mr. Drs. Sutrisno, M.Pd as the head of Plandi village, that:

*"The people of Plandi Village always carry out tahlil routines, as well as sometimes held diba'an in nearby mosques and mushollas, several times the community also invited major Islamic figures to fill the recitation here. But the culture is not abandoned either, such as weton which is still often used in community activities."*

So from the exposure of the interview data, it can be concluded that the Plandi Village community carries out several community religious activities in being moderate, including:

1. Tahlil

An activity that often exists in the social life of the Plandi Village community is tahlil. Tahlil can be described as an activity that contains the recitation of verses from the Qur'an, dhikr, and sending prayers to ancestors. (Khoiruddin & Khulwah, 2023, p. 17) The tahlil activity comes from the animist belief ceremony in Hinduism that the spirit of the deceased will come on the 3rd, 7th, 40th, 100th, 1 year, 2 years, and 1000th night. And it is said that if there are no people crowded in the funeral home by giving offerings and saying some mantras, then the spirit of the deceased will possess the body of someone who is still alive (Mas 2017, 89).

This tahlil activity is proof that the value of adaptive moderation of local culture has entered the community environment and is well accepted by the people of Plandi village. They are able to practice cultural activities that have incorporated Islamic values in them and leave cultural values that lead to polytheism.

2. Diba'an

Diba'an, which is known as the activity of chanting the Prophet's prayer in order to glorify the name of Allah and glorify the Prophet Muhammad SAW to obtain his peace in the future (Sugiantoro, Khairi, and Wahyudianto 2023, 29). Without realizing that diba'an which is carried out regularly once a week in mosques and musholla by the people of Plandi village contains Pancasila values. Such as:

a. The 1st Precept: Belief in One God

The people of Plandi village gather with the aim of chanting the Prophet's sholawat where the Prophet is the lover of Allah, so they have the same goal to the same God and one.

b. 2nd Precept: Fair and Civilized Humanity

The people of Plandi Village do not discriminate against the status or ethnicity of worshipers who participate in activities, and chant sholawat properly and orderly. Diba'an because they actually have the same goal to sing sholawat.

c. 3rd Precept: Indonesian Unity

The people of Plandi village sit together in chanting sholawat and do not heed a person's status, race, or wealth.

d. 4th Precept: Democracy Led by Wisdom in Consultation or Representation

The series of diba'an activities will run if there is one person who leads, the people of Plandi village follow the activities with coherence and wisdom while being led by someone who is appointed.

e. The 5th Precept: Social Justice for All Indonesian People

Every time the diba'an activity is completed, the people of Plandi village always prepare gifts for the congregation. The gifts are distributed thoroughly and contain the same, not differentiated.

3. Majelis Ta'lim

It can be said that the ta'lim assembly is an activity that is a means of fostering Muslims to explore religion (Munawaroh and Zaman 2020, 386). This ta'lim assembly is held in the mosque or mushola of the residents, several times the residents also invite famous religious figures. Kyai Anas Suaidi as a religious leader in Plandi village expressed his response regarding the ta'lim assembly, that:

*"Majelis ta'lim can be a means of da'wah for villagers to cultivate religious knowledge and the values it contains. A person is able to be moderate if the knowledge he has increases. In a series of ta'lim assemblies, the opportunity is given for residents to ask questions about the theme of the study to deepen their understanding of the studies presented."*

So that from the studies given by Kyai Anas to the residents of Plandi village, it is able to foster a sense of tolerance due to the knowledge and deepening that enters the community, because in the process of actualizing the values of religious moderation requires education and an institution that can instill human values, tolerance, and harmony in religion (Sutrisno 2019, 344).

These activities are able to actualize the value of religious moderation in sacred activities that do not leave the essence of culture in it.

***The Impact of Actualizing the Value of Religious Moderation on Community Attitudes in the Calculation of Marriage Weton***

Novianus Isang and Silpanus Dalmasius stated that the implementation of local wisdom can be used as a development of religious moderation practices (Saragih 2022, 317). While Muhammad Nur mentioned that culture is able to foster the dynamics of moderation.

This can be proven from a culture that does have noble values that give rise to the benefits of life principles, as is the case in the culture that exists in the Pakpak-Aceh tribe, namely the mesale tradition (gotong royong) or the principle of moinstuwu which is called the feeling of someone who feels the distress of others, either in the form of money or goods or food. From these cultural examples, it can be said that local wisdom contains values that are able to provide benefits in the social life of the community so that it can maintain a harmonious life between its people and its cultural values (Saragih 2022, 315).

Similarly, the cultural thickness that exists in the Plandi Village community is evidence that local wisdom can be a development of religious moderation practices. It can be seen that the people of Plandi Village have an attitude of tolerance and accommodation within themselves as well as applying national values in their daily lives. According to Kyai Anas Suaidi as a religious leader in Plandi Village, that

*“The people of Plandi Village have gradually practiced an accommodating attitude towards local culture, as they carry out tahlil where the activity is the result of acculturation of religion with culture.”*

The consistency of residents in the implementation of culture or custom can have an impact on the attitude of the people of Plandi Village after consciously or unconsciously the value of religious moderation is actualized in people's lives by several activities of local religious leaders which can be seen from various sides, including:

1. Ibadah

The worship behavior of the Plandi community is still running and does not interfere with or eliminate the existence of the culture that was born in the village of Plandi. Worship behavior that is very attached and still survives until now in the cultural activities of the community is the existence of selamatan. Selamatan is usually identical to someone after or about to build a house or plant seeds that will be sown in the fields. Under these circumstances, the community asks for a good day to plant the foundation or plant seeds for the first time. With the hope that the development runs smoothly and the plant seeds sown produce satisfactory results. In this situation, the community distributes gifts in the form of rice and side dishes in the form of chicken and vegetables to the surrounding community. These activities are indeed cultural but also contain elements of almsgiving, with alms that are identical to selamatan in the community environment can lead to a harmonious life between neighbors and a sense of kinship between one another.

2. Faith/Believe

Based on observations that have been made to the people of Plandi Village. It can be explained that the weton calculation culture of the Plandi Village community is divided into 2 groups, namely

- a. Some people of Plandi Village believe that weton calculation is very important as a preventive effort for the community. They believe that paying attention to weton calculations will prevent couples from several problems that exist in marriage relationships. The basis of this belief leads to a family environment that strongly believes in weton calculations and is accustomed to living with these thoughts and beliefs. Likewise, they believe because some families or relatives around them experienced unpleasant events when they violated weton calculations.
- b. Some people in Plandi Village believe that this weton calculation does not have any impact on the next life, but still undergo the weton culture as a form of custom. The basis of this belief leads to the perpetrators seeing several



couples who are fine when the couple gets a weton count that is not suitable. Likewise, they believe that the actual marriage is determined by the two actors, not the weton calculation.

### 3. Morals

The strong belief in weton culture in the Plandi Village community has an impact on the individual morals of the community, where some people give prejudice because of some people who do not follow the weton calculation tradition. Mr. Muhammad Ali Imron mentioned that:

*“When there are couples who do not do weton calculations, some people will talk about it and give unfavorable speculations.”*

## D. CONCLUSION

The Javanese weton culture, which is interpreted as a person's day of birth, is a culture that is very attached to the Javanese community, especially for the people of Plandi village. Weton itself has calculations in carrying out sacred activities and one's work. However, weton is often used in calculating weton in marriage as a determination of compatibility between couples. This indicates that weton for the people of Plandi village is a good or bad benchmark in determining a relationship, soul mate, and the day of marriage. From interviews conducted with several couples, it is indicated that weton calculations in marriage are still carried out and the community's belief in these calculations is strong. The community believes that if the results of the calculation are good, the household life will be peaceful and happy, while if the results of the calculation are bad, the future household life will be miserable. Likewise, when forced to continue the marriage, it is believed that there will be consequences.

The strength of the Plandi village community's belief in weton calculations in marriage, which has become a culture, is still accompanied by activities that contain religious moderation values. Such as tahlil which includes adaptive moderation values to local culture, diba'an which contains Pancasila values, and majelis ta'lim which is a means of instilling religious moderation in the community through studies submitted to Plandi village religious leaders. The process of actualizing the value of religious moderation has an impact on the community, which can be seen from the aspect of worship, where the villagers lightly give alms to the surrounding residents in the context of celametan from the results of the weton count and the success of the weton count in their lives. From the aspect of belief, the people of Plandi village are divided into two groups, namely those who believe that weton affects their lives and believe in weton as a preventive effort but has no effect on their lives. Meanwhile, from the moral aspect, the villagers tend to talk about couples who violate or do not use weton counts and give unfavorable speculations about them.

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