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THE COSMOLOGY OF TIME AND THE SPIRITUAL OF LIFE IN THE JAVANESE-ISLAMIC TRADITION

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Abstrak

Kata Kunci:

Tradition, Java-Islam, Primbon, and the cycle of time

Penelitian ini bertujuan untuk melihat dan menganalisis relasi kosmologis waktu dan kehidupan spiritual dalam tradisi Jawa-Islam. Secara filosofis, sistem kalender Jawa pranotomongso (siklus waktu) diyakini memiliki keterkaitan yang kuat dengan pengetahuan tentang waktu dan dimensi spiritual kehidupan yang melingkupinya. Berdasarkan kajian literatur Jawa (primbon) dan pandangan Islam tentang kosmologi waktu, penelitian menunjukkan bahwa dalam budaya dan literatur Jawa, waktu tidak hanya dilihat sebagai siklus alam, tetapi juga sebagai makhluk hidup. Oleh karena itu, orang Jawa sangat mementingkan menjaga hubungan baik dengan waktu. Model hubungan yang dibangun bersifat simbiosis-mutualisme. Sementara tradisi Islam melihat bahwa alam semesta dan keteraturan waktu diciptakan oleh Allah SWT untuk kebaikan umat manusia. Di sinilah terlihat jelas bahwa baik tradisi Islam maupun Jawa menempatkan waktu sebagai simbol kesatuan manusia dengan penciptanya. Meskipun pengetahuan yang berhubungan dengan waktu sangat dipengaruhi oleh waktu, di mana manusia bergantung pada siklus alam, namun nilai pengetahuan tentang waktu itu sendiri bersifat lintas generasi.

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Abstract

Keywords:
Tradition,
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the cycle of
time

This study aims to see and analyze the cosmological relationship between time and spiritual life in the Javanese-Islamic tradition. Philosophically, the *pranotomongso* (time cycle) system is believed to have a strong relationship with knowledge of time and the spiritual dimension of life that surrounds it. Based on the study of Javanese literature (*primbon*) and Islamic views on the cosmology of time, this study shows that in Javanese culture and literature, time is not only seen as a natural cycle but is also positioned as a living being. Therefore, the Javanese believe in the importance of humans in maintaining good relations with time. The relationship model must be symbiotic mutualism. At the same time, the Islamic tradition sees that Allah Almighty created the universe and the regularity of time for the good of mankind. So, it is clear that both the Islamic tradition and the Javanese tradition place time as a symbol that shows the unity of man and his creator. Although time greatly influences human knowledge of time in which humans depend entirely on natural cycles, the value of knowledge about time itself is cross-generationall.

Introduction

Human relations with the metaphysical nature of time are closely related to traditional practices, worship, cultural expressions, religious views, and spiritual life. Philosophically, the term "time" in the Javanese tradition is related to the cosmological belief in the relationship between humans and other humans and the relationship between humans and God Almighty.¹ In many traditions, this relationship is considered sacred and exciting and preserved through narration, imagery, and ritual. The symbolic narrative depicts the occurrence between the reconciliation of related Javanese and Islamic cosmological beliefs relationship between humans, space, and time.² In Javanese tradition, there is the ancient knowledge of *pranotonomongso*, which means 'circle of time'. Javanese people used this knowledge to determine the right time for farming and harvesting, selling and buying, and doing or not doing religious activities. *Pranotomongso* is considered a sacred circle of human life for religious rituals

¹ Mohamed Haj Yousef, *Ibn 'Arabi–Time and Cosmology*, 1st edition. (London and New York: Routledge Taylor and Francis Group, 2007), 10.

² Endraswara Suwardi, *Mystic Kejawaen: Syncretism, Symbolism and Sufism in Javanese Spiritual Culture* (Yogyakarta: Narration, 2004).

and has a vital position in the daily life of the Javanese.³

In carrying out religious activities, Javanese people have long considerations in choosing a particular time to carry out religious *sermons and rituals, especially in* religious rites, such as circumcision, marriage, and death. The ⁴most common religious activities, such as salvation, are held by considering the exact time based on the calculation of time in the Javanese calendar. The Javanese believe that the circle of time concerns date order and religious and spiritual significance. In determining the time, the Javanese usually use a number counting system or so-called *petungan*; resulting from counting days and day pairs (market), commonly referred to *weton*. Both *petungan* and *weton* are very important in Javanese traditions and rituals because they are believed to be closely related to the good and or evil characters of that day.

Today, time knowledge has become problematic since modernism, revivalism, and Islamic populism.⁵ Knowledge of time is now widely regarded as a heretical practice as it has become part of modern academic discourse. In the early modern tradition, the anthropological study of Javanese religion, Geertz stated that the counting system was considered significant only by nominally Muslim groups (*abangan*); variants of socio-religious groups focus more on Javanese rituals and pay less attention to practice. These circles of Javanese time are believed to have bad luck. As experienced by one of the Dutch, besides having bad luck, he died a few months after moving from the sky at an inopportune time. Geertz noted that such practices and beliefs are often opposed by traditional-modernist Islamic groups (*santri*) and puritanical Muslims because they are considered a form of deviant traditional practice rooted in pre-Islamic ancestors.⁶ In

³ Koenjaraningrat, *Rites of Transition in Indonesia*, 2nd edition. (Jakarta: Balai Pustaka, 1993), 13.

⁴ AG Muhaimin, *Cirebon Islamic Traditions: Worship and Customs among Javanese Muslims* (Canberra: ANU Press, 2006), <https://library.oapen.org/handle/20.500.12657/33710>, 61.

⁵ Stewart Sutley, "Civil Islam: Muslims and Democratization in Indonesia by Robert W. Hefner," *Pacific Affairs* 74, no. 3 (2001): 459–460, <https://www.jstor.org/stable/i369378>.

⁶ Clifford Geertz, *The Religion of Java* (Chicago: University of Chicago Press, 1976), 33.

addition, followers of the *abangan* group experienced a decline.⁷ Not even a few are under pressure to enter and follow the religious practices of Sunni Muslim groups.⁸

In contrast to Geertz, Woodward⁹ and Ricklefs¹⁰ found that the practices associated with *petungan* and *weton* as Early Islamic traditions in Java, where the practice of mystical Islam is the nature of the influence of the Hindu tradition, mainly related to the cosmological view. Both argue that the worship tradition during the Kingdom of Java was more precisely on the inner experience (*batin*) or mystical experience rather than outward experience (physical) and Islamic normative experience (*Shari'a*). Historically, the contestation between the normative and the mystical is rooted in the cosmological understanding of the relationship between man (*kawula*) and the Almighty (*Gusti*), especially in the idea of *manunggaling kawulo gusti* (unity of being and the creator). This cosmological problem is the root of the problem between the Nominal Islam (*abangan*) and Muslim groups in modern Islam. From this, it can be seen that the cosmological understanding becomes a contestation field between the world paradigm and indigenous religion, where the conception of religion is limited through the relationship between humans and divinity. The relationship of man and spirit, apart from divinity and nature, is called animism, which is excluded from religion.¹¹

⁷ Michel Picard, "Religion", "Adat", and Pancasila," in *The Politics of Religion in Indonesia Syncretism, Orthodoxy, and Religious Contention in Java and Bali*, ed. Rémy Madinier Michel Picard (London: Routledge, 2011), 1–20, <https://www.taylorfrancis.com/books/edit/10.4324/9780203817049/politics-religion-indonesia-michel-picard-remy-madinier>.

⁸ MC Ricklefs, *Islamizing Java, History of the Islamization of Java and Its Opponents; from 1930 to Present*, first edition. (Jakarta: Serambi Ilmu Semesta, 2013).

⁹ Mark R. Woodward, *Javanese Islam: Normative Piety Versus Kebatinnan* (Yogyakarta: LKiS, 2008), 23.

¹⁰ M. Alie Humaedi, "Islamizing Java: The History of Islamization of Java and Its Opponents from 1930 to the Present, by MC Ricklefs," *Harmoni: Journal of Multicultural and Multireligious* 14, no. 1 (2015): 184–197.

¹¹ Samsul Maarif, "Being a Muslim in Animistic Ways," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (14 AD): 149–174, <https://aljamiah.or.id/index.php/AJIS/article/view/52107>.

Modern Western construction of religion, different understandings in cosmological terms and various mystical practices in human relations with nature in Islam are often classified as irrational practices from pre-Islamic traditions, which are referred to as superstition, heresy, and even polytheists.¹² This contestation as a starting point, this research focuses on the context of understanding the sacred circle of time in the Javanese tradition.

It is a literature study where the data are taken from various kinds of literatures related to Java, about the numerology system, especially the so-called *primbon*. *Primbon* is a book that explains the cosmological view of Java, which was collected by the court figures of the Ngayogyakarta sultanate in the early 19th Century. There are many *primbon*, but the shortened version is called '*Primbon Betal Djari Adamakna*'. This version was written by Kanjeng Pangeran Harya Tjakraningrat from Ngayogyakarta Hadiningrat. *Primbon* does not contain not only Javanese interpretations of *pranotomongso*, but also mystical views on rites and rituals, characteristics of the day and *weton*, and the motion of celestial bodies (zodiac or *falak al-bury*), but also the future possibilities of any natural-social phenomenon, like the arrival of Ratu Adil (the messiah figure in Javanese oral tradition) and the arrival of the Queen of Java (*Sultanah*), who will rule the Javanese kingdom. The book discusses the emergence of various natural events such as the sun, storms, earthquakes, etc. Almost the same as the book of *prophecy*, in which signs of time, place, and direction are carefully predicted for *waskito* people (understand *sakdurunge winarah* ; able to know before the occurrence of an event).

Primbon, as Javanese Muslims have widely used prominent literature, Horoscope considers a source of religious knowledge, although drawn from pre-Islamic traditions.¹³ *Primbon* also has a version in Javanese-

¹² Michel Picard, "Religion", "Adat", and Pancasila," in *The Politics of Religion in Indonesia Syncretism, Orthodoxy, and Religious Contention in Java and Bali*, "

¹³ De Graaf; and Pigeaud, *the Islamic Kingdom of Java; The transition from Majapahit to Islamic Mataram* , ed. 1 (Jakarta: Graffiti, 1989), 19.

Islamic literature. Such as the *mujarobat* translated into Javanese by Abdur Rahman bin Abdul Aziz; a book or book written in the language of *pegon* (Javanese with Arabic script) that explains the numerology system of everyday human life. What distinguishes the word *raobat* from *primbon* is the Qur'anic verses and their focus on human needs, such as medicine and wealth. In Islamic boarding schools, the more widely known *primbon*-type book is Kanzu *al-Najah wa al-Surur fi al-Adiyyah al-Lati Tasyrabu al-Sudur*, which describes the character of the day based on the prophetic tradition. Because it is similar to *primbon*; explains the cosmology of time; this book is often regarded as the 'book of apostasy,' and Muslim puritan groups prohibit its use. So what exactly is the relationship between Islam and the Javanese cosmological view?

Many scholars have studied the practice of the Javanese time circle. Janet Cochrane has investigated the relationship between Javanese conceptions of space and time and local tourism sites in Indonesia. Many scholars have studied the practice of the Javanese time circle.¹⁴ Puryandi found that the Javanese have a special day regarding stock returns in the economic field. Puryandi found that the Javanese have a special day regarding stock returns in the economic field.¹⁵

While Martin Van Bruinessen, when conducting research on Islamic mystical Javanese texts during the colonial period, he found that many of these texts were written in Dutch, including *primbon*, which contained much information about the characteristics of Javanese temples and holy people who influenced the mystical order of the colonial period. The Javanese order, which beliefs in magical things, also determines the daily life of the Javanese people. As in determining a business trip, moving house, opening a new business, arranging marriages, to marriage prevention. This kind of mythology is heavily influenced by Javanese-

¹⁴ Janet Cochrane, "Introduction," in *Asian Tourism: Growth and Change*, ed. Janet Cochrane, first edition. (London: Routledge, 7 AD), 8.

¹⁵ Robiyanto and Siti Puryandani, "The Effect of the Javanese Lunar Calendar on Indonesian Stock Returns," *Gadjah Mada International Business Journal* 17, no. 2 (15 AD): 125–137, <https://jurnal.ugm.ac.id/gamaijb/article/view/6906>.

Islamic mysticism about cosmogony.¹⁶ From this relationship model, it will be seen the *inter-subjective relationship* between humans and time. So it becomes essential to see and narrate it correctly so that the relational concept can be placed proportionally in the context of the cosmology of Javanese tradition.

Concept of Inter-subjective Relations

Human relations with the cosmology of time is related to the cognitive view of relations with 'other'. Cosmology has its roots in the early tradition of European scholars in defining religion, which comes from the word *religare*, which is only limited to the human relationship with God. A view that is ontologically delimited hierarchically through the categories of divinity, humanity, and nature.¹⁷ The terrestrial and celestial beings in the universe are called 'nature'. At the same time, people who perform rituals for nature are called 'spirit worshipers' or animists who believe in the existence of supernatural spirits that inhabit nature. This view reduces the concept of religion, and places human relations with other than God as a non-religious relationship. Morrison saw, This academic view is still ongoing today, where anthropologists often misunderstand the spiritual-cosmological dimension of local communities as an irrational dimension of human life.¹⁸ Because in the modern philosophical tradition, anthropocentrism places humans at the center of the universe who has the privilege of controlling others.

Ojibwa, a Native American, Morrison questions the Western concept of religion, which views Ojibwa's practice concerning nature as non-religious. Morrison also proposed inter-subjective relation as a fundamental concept in seeing human relations with non-humans. For

¹⁶ Martin Van Bruinessen, "Studies of Sufism and the Sufi Orders in Indonesia," *Die Welt des Islams, New Series*, 38, no. 2 (1998): 192–219, <http://www.jstor.org/stable/1570744>

¹⁷ A. Irving Hallowell, "Ojibwa Ontology, Behavior, and World View," in *Teaching from the American Earth: Indian Religion and Philosophy*, ed. TB Tedlock (New York, 1960), 78.

¹⁸ Kenneth Morrison, "The Cosmos as Intersubjective: Native American Other-Than-Human Persons," in *Indigenous Religions: A Companion*, ed. Graham Harvey (New York: Cassell, 2000), 78.

Ojibwa, humans do not live alone on a terrestrial planet; but rather live together with non-humans and share common strengths. Non-human beings, such as animals, trees, rocks, stars, and thunder are considered as "persons" who are also independent, with identities and intentions. Non-human beings can have good characteristics that are beneficial to human life or evil characters that are harmful to humans. *Ojibwa* builds on the concept of reciprocity, in which humans not only take but also give and share with non-humans. This sharing relationship became the foundation for *Ojibwa's* socio-religious life.¹⁹

Apart from *Ojibwa*, the inter-subjective relational concept is also found in the *Ammatoan* community in the highlands of Sulawesi. This community has a similar cosmological view. Even though the Ammatoans have embraced Islam and claim to be Muslims, they still see non-human beings, such as trees or animals, as 'personal'. The similarity lies in the non-human ability to make rules or as socio-religious actors. Like the Ojibwa, the Amatoa community also shapes knowledge from myths, dreams, and visions that influence inter-subjective relationships between the 'personal' and 'non-personal'. For the *Ammatoan* community, non-human beings who have socio-religious roles are called *ruppana* or a kind of 'species'; who can share knowledge, power, and life. This *ruppana* has various forms; some are good, and some are bad. For *Amatoan*, the existence of humans and non-humans in the universe has the same character.²⁰

Islamic View of Time and Intersubjective Relations

In Islamic tradition, the conception of living beings other than humans has been widely discussed in the disciplines of theology and philosophy. Ibn Arabi,²¹ Fazlur Rahman,²² and Sayyid Hossain Nasr,²³ for

¹⁹ A. Irving Hallowell, "Ojibwa Ontology, Behavior, and Worldviews."

²⁰ Samsul Maarif, "Being a Muslim in an Animistic Way."

²¹ Ibn Arabi, *Fusus Al-Hikam*, ed. 'Abdur Razaq Al-Qossani, first edition. (Cairo: Turast, 1997), 22.

²² Fazlur Rahman, *Main Theme of the Qur'an*, first edition. (Chicago: University of Chicago, 1988), 56.

²³ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (Mandala;

example, give the same emphasis that all living things in the universe, including those other than humans, such as stones, trees, animals, wind, sun, clouds, moon, and others are 'Muslims' (without capital letters of m); which means surrendering to God and obeying His commands (Surah Yasin [36]:39-40).²⁴ Through this verse, God commands the moon and sun, night and day, to harmoniously orbit in their respective circles.

In *Fusus al-Hikam* (Bezels of Wisdom), Ibn Arabi narrates that the cosmos and all creatures, human and non-human, are the self of God to His creatures. It is written in the *hadith Qudsi*, “ I am a hidden treasure, I ‘want to be known’, I created beings to 'be known'.” According to Ibn Arabi to show that all living things are signs of God's presence.²⁵ Through the hadith the revelation, the cosmos, and all creatures reflect the nature of God. Thus, all humans are subject to the same relationship, to surrender to God. In other words, living beings who can receive inspiration,²⁶ are not only human but also non-human, such as trees, time, and the universe, which in the modern world view are classified as natural objects, while in the Qur'an are all subject to the rules of animals. Not a few in the Qur'an the name of the letter, refers to animal species. Like *al-Baqarah* (cow) [2], *al-An'am* (cattle), *al-Nahl* (bee) [16], and *al-Naml* (ant) [27].

The word *ahwa* in the Qur'an, which means to express inspiration, is also used to show God's revelation to the prophets (Q.S. 19:11), the mother of Moses (Q.S. 28:7), and the angels (Q.S. 8:12). Thus, the word *ahwa* means that God does not only communicate with humans, but also with all living things other than humans. This communication is vital to see that all creatures, including living things, are servants of God (*abd*). So it becomes clear that Allah has subjected the sun, moon, night, and day to human life. That is, the entire contents of this universe 'subject or submit'

New Edition, 1990), ix.

²⁴ Abdullah Yusuf Ali, *Meaning of the Qur'an: New Edition with Revised Translation; Recently Compiled Comments and Index*, 11th ed. (Beltsville: Amana Publications, 2005).

²⁵ Ibn A rabi, *Fusus Al-Hikam*, 23.

²⁶ Abdullah Yusuf Ali, *Meaning of the Qur'an: New Edition with Revised Translation; Recently Compiled Comments and Index*.

to follow God's rules. The cosmos is embodied and presented as 'Muslim'; surrender and obey God's commands for the good of humankind.

Only humans are the only creatures created as representative of God (*khalifa*) and given trust (*amanah*) by God on earth. The aim is none other than the success of norms and ethics on earth.²⁷ By giving this privilege, humans are formed and prepared as the most advanced beings (*fa ddhalma*), physically, intellectually, emotionally, and spiritually. Besides animals, God calls non-human beings and personifies them. Allah SWT also lends in the name of fruits, such as *ara* (tin seeds) and *zaytun* (Q.S. 95), or borrows in the name of the circle of time; morning (*dhuba*: Q.S. 93), evening (*al- Lail*: Q.S. 92), dawn time (*al-Fajr*: Q.S. 89), senaj (*al-'Ashr*: Q.S. 103) and others. All creatures are subject to God's commands. With the view that humans are representatives of God (*caliph*) on earth, humans have the responsibility to maintain and maintain the balance of the relationship between humans and non-humans, considering maintaining sacred relationships and always remembering God's time.

Anthropologically and theologically, the relationship between humans and non-humans in the cycle of time, like *Ojibwa's* ontology on grandfather, *Ammatoan* on *ruppana*, and Java on the timing system, have similar concepts and views. In other words, the concept of a person is not limited to humans, but also to non-humans of different classes and forms. The 'circle of time' is also a creature of God that relates to humans as promised by Allah SWT in the Qur'an in the name of time because time has a significant impact on humans. Because of that, the relationship between all creatures on earth is not reciprocal but also interrelated.

Counting System on *Pranotomongso*

Ibn 'Arabi emphasized the relationship between time and cosmological order as a divine manifestation. Ibn 'Arabi stated that *badith*,

²⁷ Zainal Abidin Bagir and Najiyah Martiam, "Islamic Norm and Practices," in *Routledge Handbook of Religion and Ecology*, ed. Mary Evelyn Tucker & John Grim Wilis Jenkins, first edition. (London and New York: Taylor & Francis, 2017), 79.

which says that the world was created in "six days" (from Sunday to Friday), and Saturday is called "the day of eternity", or according to some narrations, as a symbol of the 'seven levels of heaven and hell',²⁸ with a focus on the 'oneness of being' is conceptually closely related to the cosmological system of the universe. The unity and existence of the universe is an essential element in creating an understanding of the existence and reality of beings.

Recognizing living beings outside of humans in the Javanese calendar and seeing the day as a human is closely related to the Javanese worldview and spiritual life. This relation is closely related to cosmological narratives, cognitive maps, symbolic universes, and Javanese moral order. It can be seen when carrying out religious ceremonies. For example, it is recommended that humans be careful in choosing a day.²⁹ Many days are part of a significant time loop (*pranotomongso*). Such as, *dino passaran*, *talwangke*, *samparawangke*, *wekasan*, and so on. Days have a unique character, such as a good day as an intense day (*dino becik*) that works well and benefits other creatures. On the other hand, there are also bad days (*dino olo*) that bring bad luck, evil, and bad luck. In Javanese time, these 'bad' days are classified as *dino na'as* (unlucky days), during which humans are not allowed to perform sacred activities.

Pranotomongso stimulated Javanese economic, social, and religious activities. In the *primbon* it is explained that choosing a good day is very necessary when carrying out socio-economic and religious activities, such as building and buying houses, buying and selling animals, growing rice, harvesting, opening a new business, circumcision, and getting married, etc. This religious activity is an activity where a person, for the first time, seeks to meet needs and obtain mutual benefits from others, both human and non-human.

For example, building or moving houses is classified as a religious

²⁸ Mohamed Haj Yousef, *Ibn 'Arab – Time and Cosmology*, 89.

²⁹ Harya Pangeran Tjakraningrat, *Book of Primbon Betalsun Adammakna*, 12th edition. (Yogyakarta: Soemodidjojo Mahadewa, 2001).

activity. Because one wants to share the benefits with other beings living in that house, when one builds a house at the same time, or on a day that is believed to be wrong, the other living beings in the house will be angry, and the house will be full of misfortune and misfortune. In addition, to choose a good day, residents also do salvation for the evil nature of the non-humans who inhabit the house. It is permission from humans to live together with non-humans living in that place. In the calculation system, the number (*neptu*) of the day will be juxtaposed with the number (*neptu*) *pasaran*. Numerological calculations can be seen in the table (1):

Table (1) : *Neptu* and *pasaran* according to the Javanese Lunar Calendar

Weekday	<i>Neptu</i>	<i>Pasaran</i>
<i>Neptu</i>		
<i>Jemuwab</i> (Friday) 9	6	<i>Pahing</i>
<i>Sabtu</i> (Saturday) 7	9	<i>Pon</i>
<i>Abad</i> (Sunday) 4	5	<i>Wage</i>
<i>Senin</i> (Monday) 8	4	<i>Kliron</i>
<i>Seloso</i> (Tuesday) 5	3	<i>Legi</i>
<i>Rebo</i> (Wednesday)	7	
<i>Kemis</i> (Thursday)	8	

The beginning of the day in the Javanese lunar calendar system begins with sunset and the beginning of twilight. In Javanese cosmology, activities are based on the cycle of time and considerations about the character of the day. There are *da dino* (*day*), *neptu* (numbers), and *pasaran*. If the count of *neptu hari* and *neptu pasar* is considered good, it is permissible to carry out religious and essential activities, including religious rituals. Because *neptu* that *day* is believed to be helpful, however, when the character of the day is terrible, it must be avoided because the character is evil. For example, when the day is *Jumuab* (Friday), and *the neptu* for *Jumuab* is “6”. *Jumuab* has a *pasaran* as an accompaniment, the *pasaran* is *wage*, and the *neptu* for *wage* is “4”. So, the total *number wage* is "10". In the Javanese

time loop, *Jumuah* is considered an auspicious day to share beneficiary.

In addition to driving Javanese religious-economic activities, such as *pasaran* elections and religious sermons, *pranotomongso* also plays a role in the spiritual journey of the Javanese. As a sector of the economy, *pasaran* plays a vital role in economic circulation. Therefore, following the *pasaran* calculation system and the market peak season, it is also based on the calculation system.³⁰ *Pasaran*, like *Kliwon* have a peak season in *Kliwon* and many markets whose peak season is based on calculations. *Pasaran* identification by *neptu* is part of the acknowledgment that the day is a subject that can share beneficiaries for every kind of human activity. These economic activities will be carried out in accordance with the distribution of beneficiaries in the market today because it has behavior and moves in four directions. Here is why the Javanese people are accustomed to shifting from one market (a place to share beneficiaries) to another to pursue Indonesian fortune of *dino pasaran*.

The description of numerology or *petungan* above shows that the circle of time is essential in Javanese rites and rituals. According to Koenjaraningrat, the circle of days in Javanese rites and rituals is about the communal acknowledgment of the *sangkan paraning dumadi* philosophy (Where humans came from, who they are now, they will return to God).³¹ This philosophy asserts that there are conditions of the time that will return periodically as the cycle of human life, and humans must understand the behavior of that day. This view is that there is a tricky concept in understanding the narrative of the oppressed Islam and the existing local culture about the relationship between humans and non-human.³²

Petungan provides a calculation system to find the best time to start an activity. Also month and year are used as *petungan*. The names of the

³⁰ Robiyanto and Siti Puryandani, "The Effect of the Javanese Lunar Calendar on Indonesian Stock Returns."

³¹ Koenjaraningrat, *Rite of Transition in Indonesia*, 32.

³² Mitsuo Nakamura, *Cultural and Religious Identity of Javanese Muslims, Conceptualization Problems* (Jakarta: LP3ES, 1984), 34.

months are taken from local Islamic traditions, as shown in table (2).

Table (2). Month, Year and *Neptu*

Month	<i>Neptu</i>	Year	<i>Neptu</i>
<i>Suro</i>	2	<i>alif</i>	3
<i>Sapar</i>	2	<i>Ebe</i>	2
<i>Mulud</i>	1	<i>Jemawal</i>	2
<i>Bakda Mulud</i>	1	<i>Je</i>	1
<i>Jumadilawal</i>	5	<i>Dal</i>	5
<i>Jumadilakir</i>	5	<i>Jadilah</i>	5
<i>Rejep</i>	4	<i>Wawu</i>	4
<i>Ruwah</i>	4	<i>Jimakir</i>	3
	<i>poso</i>	3	
	<i>Sawal</i>	3	
	<i>Selo</i>	2	
	<i>Besar</i>	2	

Months in the Javanese calendar are taken from the Arabic lunar calendar, and the years are ordered from the Arabic alphabet of the months. The year rotation is based on the *windu* cycle (eight-year cycle) and was established by Sultan Agung Mataram as an adaptation of Hindu culture to Islam.³³ Previously, the beginning of the year always fell on Wednesday (*Rebo*), and the *pasaran* was *wage* and year *alif*. This counting system is known as *Aboge*; stands for (*A*)*lif*, *Re*(*bo*), *Wa*(*ge*). Because the calculation must be adjusted to the Islamic calendar system, *Aboge* moved to *Asapon*; which stands for *Alif*, *Sabtu*, *Pon*. Although there have been changes, the calendar system based on *Aboge* has been deeply rooted in Javanese society. Following *Aboge*, if it is followed by the month (*sapar* or *sofar* in Arabic) and the end of the year also falls on a Wednesday (*Rebo*), it is called *Rebo Wekasan* (Wednesday at the end of *Sapar* month). In the Javanese time circle, it is said that the day in *Rebo Wekasan* brings evil characters, misfortune, and bad luck. So humans are advised to seek protection from evil characters that day.

As with days, months are also calculated for specific purposes. Such as building a house, marriage, and circumcision. All months have a good

³³ Dee Graf and Pigeaud, *Islamic Kingdoms in Java; The Transition from Majapahit to Islamic Mataram*, 23.

character, for all activities except two months, *Suro* and *Selo* (equivalent to *Muharram* and *Dhul Qo'dah* in the Islamic lunar calendar). These two months are avoided because they are believed to have an evil nature (*penaasan*) or *respati*, which can lead to loss and misfortune. The Javanese people rationalize this belief by taking the history of Islamic teachings. For instance, the bad luck of the month of Suro is adapted to the tragedy of Karbala; in which Husain, the grandson of Prophet Muhammad SAW, died on the way. Also the month of *Selo*, following the mourning day of the Prophet Muhammad after losing the battle of *Uhud*. Within Islamic history, *primbon* rationalizes and interprets today's characters as bad and good characters.

In Javanese tradition, if the planned ritual falls on an inappropriate month, it can be negotiated. That is, one can 'manipulate' the counting system by changing directions or delaying activities. People do not have to wait until the arrival of a good month but can choose empty months, such as *Sapar* and *Mulud* (*Sofar* and *Rabi'ul awal*) in the Islamic lunar calendar, which is considered harmless.

Islamic View of the Cycle of Time

Al-Qur'an explicitly mentions that Allah SWT owes in the name of time, such as *al-Asr* (afternoon) and *al-Lail* (night). This matters because it is essential for humans and as a reminder of the human essence on earth; namely worshiping God in a short time.³⁴ Many verses of the Qur'an also emphasize that time, like the creator and man, is to maintain the universe. Allah SWT also dictates the circle of time, keeps it safe for mankind, and protects the universe from the chaos.³⁵ All of that, in addition to the good of humans and a sign of worship.

Day, time and the universe are symbolic gifts from the God Almighty. Many mystical Sufis tell that on certain days many *bala'* (bad

³⁴ MF Al-Raz, *Tafsir al-Fakhr al-Razi al-Musytabir bi al-Tafsir al-Kabir wa Mafatih al-Gayb* (Cairo: Maktabah al-Shahwah al-Islamiyyah, 1998), 198.

³⁵ A badullah Yusuf Ali, *Meaning of the Qur'an: New Edition with Revised Translation; Recently Compiled Comments and Index*.

luck) are sent down to earth, and they come on Wednesday, at the beginning of the year (in Javanese, it is called *Rebo Wekasan*).³⁶ When *bala'* is sent down to earth, Muslims are encouraged to recite prayers by seeking from the evil characters that come on that day and benefits in the following years. Based on this narrative, Muslims take this view as an essential element of their mystical beliefs and practice prayers as a means for spiritual connection between *mortal* and *immortal beings*.

Understanding the day is mutually exclusive in both the Islamic and Javanese spiritual traditions. As in the Islamic tradition, *primbon* also mentions the day's behavior to indicate a specific time that is very dangerous and beneficial. In great detail, Javanese literature describes a set of days called *pranoto dino*. There is *candi kalla*, *kalla sunya*, dan *betara kalla*, all of which have their behavior. *Candi kalla* is known as the *surup* period, a state in which the universe is at the *liminal* stage; the world is neither wholly dark nor entirely in light. The Javanese believe that time has an evil nature and is close to evil spirits. Unlike the *candi kalla*, *kalla sunya* means the time of nothingness, the time in which the universe shares the beneficiary humans. When time is explained in detail, man must regard it not only as a time to seek meaning but also as a time to seek the relationship between man and the God Almighty.

Here, it becomes clear that the understanding of the day (*dino*) and the numerological system (*petungan*), written in *primbon*, according to Islamic tradition, is a meaningful narrative. It is essential to see the relationship between humans—as caliph—and the universe that was conquered (*sak'hara*) by God for the sake of humankind. While in the *primbon* itself, the counting system (*petungan*) is a human effort to follow and interpret the cycles of nature. This effort is reasonable because the ancestors of the Javanese invented the counting system; at the time, human life depended on natural cycles.³⁷

³⁶ Abdul Hamid bin Muhammad, *Kanẓu al-Najah wa al-Surur fi al-Adīyah al-lati Tasyrahu al-Sudur*, 2nd edition. (Mecca, 1935), 23.

³⁷ Muhaimin AG, *Cirebon Islamic Traditions: Worship and Customs among Javanese*

Conclusion

From an Islamic perspective, in order to understand the Javanese literature, several essential things need attention; *first*, the decline in the use of Javanese literature, which coincided with a decline in belief in local awareness of *pranotomongso*, closely related to the modern hegemonic worldview of human relations with God and nature. *Second*, Javanese literature states that the person is not only human but also non-human, including time personified having evil and beneficial properties. Because of that, everyone agreed to start activities, such as building houses and doing religious activities on the day. On the other hand, when time has an evil character, people are forbidden to start any activity. Islam accepts the conception that time is a manifestation of the God Almighty.

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