


Utilization of the Javanese Islamic Calendar System for Determining Auspicious Days: A Case Study of Wedding Traditions in Jombang, East Java

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Article Info	ABSTRACT
<p>Article History Received 02-02-2025 Revision 08-02-2025 Accepted 18-02-2025</p> <p>Keywords: Dhuha Prayer Isyraq Prayer Sun</p>	<p>The calendar which is also called taqwin, tarikh, or almanac is a system of time calculation created by humans to mark certain times such as determining the time of worship, holiday's celebrations, farming periods, and others. This research employs a qualitative case study approach to explore the practical application of the Javanese Islamic Calendar within the Jombang community. The data for this study were collected through a combination of fieldwork and literature review. Primary data were obtained through semi-structured interviews with key informants, including local elders, community leaders, and practitioners who specialize in Javanese calendar calculations. The beginning of the date calculation system was influenced by the ongoing civilization or culture and the leaders who had authority at that time. The Javanese Islamic calendar is the result of the acculturation of Javanese people who used the Javanese Calendar or Saka Calendar with the entry of Islam which introduced the Hijri Calendar calculation system. This paper is the result of the author's case studied on the implementation of Islamic Javanese Calendar in Jombang's society with the aim of knowing the history, the Islamic Javanese Calendar calculation system that used by the society, and the muslim's prespective on the faith of other muslim who belived on the calculation system. This is an open-access article under the CC-BY-SA license.</p> 

I. Introduction

Calendar is a system created by humans to measure and organize time. It serves as a crucial tool for determining days, months, and years, facilitating the planning of activities, rituals, and significant events. The diversity of calendar systems worldwide is primarily due to the different astronomical foundations used as their reference points. Some calendars, like the Gregorian calendar, rely on the earth's revolution around the sun (solar calendar), while others, such as the Islamic Hijri calendar, are based on the moon's revolution around the earth (lunar calendar). The choice of a calendar system often reflects the cultural, religious, and historical contexts of the society that adopts it. Wherever human civilization exists, there will always be a system to track time according to the community's needs and beliefs.

One unique calendar system that stands out, especially in Indonesia, is the Javanese Islamic Calendar. This calendar is not solely based on the lunar revolution, like the Hijri calendar, but also incorporates elements of ancient Javanese traditions and cultural philosophies. The Javanese Islamic Calendar represents a synthesis of three calendar systems: the Hindu-Buddhist Saka Calendar, the Islamic Hijri Calendar, and the traditional Javanese timekeeping practices. This combination creates a distinct method for determining not only dates but also auspicious days for various activities, such as weddings, housewarmings, and other significant life events.

Historically, the creation of the Javanese Islamic Calendar can be traced back to the reign of Sultan Agung of the Mataram Sultanate. To unify the Javanese people and reduce tensions between followers of indigenous Javanese beliefs and Islam, Sultan Agung introduced the Javanese Islamic Calendar in 1633 AD (corresponding to 1555 Saka or 1043 Hijri). He abolished the Saka lunisolar calendar and replaced it with a calendar system based on the Islamic lunar calendar while retaining Javanese cultural elements. One notable change was the renaming of Hijri calendar days using Javanese names. This adaptation ensured that traditional celebrations and cultural practices could continue without contradicting Islamic principles. As a result, the Javanese New Year, known as "1 Sura," always coincides with the Islamic New Year, "1 Muharram."

The Javanese Islamic Calendar is a unique synthesis of Islamic and Javanese traditions. Although it follows the lunar system like the Hijri calendar, it also incorporates aspects of Javanese numerology, astrology, and indigenous wisdom. The calculation of time in this calendar follows the wuku cycle, derived from ancient Javanese traditions, and the pasaran system, which consists of five market days (Legi, Pahing, Pon, Wage, and Kliwon). These elements allow Javanese society to maintain their cultural heritage while adapting to the Islamic framework.

This integration not only preserved the cultural identity of the Javanese people but also facilitated the continuation of traditional practices, such as determining "good days" (hari baik) for important life events. Many aspects of Javanese life, including agriculture, business, and religious ceremonies, are still influenced by the calculations of this calendar. One of the most significant applications is in the determination of auspicious days for weddings and other major life events. The selection of these dates is

often guided by a combination of Islamic teachings, Javanese numerology, and ancestral wisdom passed down through generations.

In particular, the Javanese community in Jombang, East Java, continues to use this calendar as a guide for making decisions in both personal and social matters. Local elders and religious leaders often play a crucial role in advising families on the most suitable dates for marriage, house-moving, and other significant events. This practice highlights the enduring influence of the Javanese Islamic Calendar in contemporary society, demonstrating its role not only as a timekeeping system but also as a means of preserving cultural identity and social harmony.

In this study, the author aims to explore how the Javanese Islamic Calendar is applied in the daily lives of the Jombang community, with a specific focus on how they determine auspicious days for weddings and other significant occasions. By examining these practices, the study seeks to understand the calendar's impact on cultural continuity, social decision-making, and the interplay between religious beliefs and local traditions.

II. Method

This research employs a qualitative case study approach to explore the practical application of the Javanese Islamic Calendar within the Jombang community. Through this method, the study aims to provide an in-depth understanding of how the calendar is used to determine auspicious days, particularly for wedding ceremonies. The data for this study were collected through a combination of fieldwork and literature review. Primary data were obtained through semi-structured interviews with key informants, including local elders, community leaders, and practitioners who specialize in Javanese calendar calculations (commonly known as *dukun* or *orang pintar*). These individuals possess extensive knowledge of traditional Javanese timekeeping and its cultural significance.

In addition to interviews, secondary data were gathered from various sources, including historical texts, academic journals, and books related to the Javanese Islamic Calendar, Javanese cultural practices, and the influence of Sultan Agung's calendar reform. The qualitative approach allows for an in-depth exploration of cultural practices, beliefs, and values associated with the calendar. Data analysis was conducted through thematic coding, where patterns and themes related to the determination of auspicious days were identified, categorized, and interpreted.

The primary objective of this study is to understand how the Javanese Islamic Calendar continues to play a significant role in the daily lives of the Jombang community. Specifically, it seeks to uncover the rationale behind the selection of specific days for important events, the methods used in the calculation process, and the cultural significance attributed to those chosen days. By examining this practice, the study not

only highlights the enduring relevance of the Javanese Islamic Calendar but also sheds light on how traditional knowledge systems continue to shape the social and cultural fabric of Javanese society in the modern era.

III. Results and Discussion

History of the Javanese Islamic Calendar System

Culture is a manifestation of ideas, behaviors, and the results of behavior from a life. A culture will be born following the existing civilization. One of the things that has a great impact on the civilization of Javanese society is the power of the government and the habits in the daily life of the ruling kingdoms. Among the many kingdoms that lead, here are some of the kingdoms in Java that are the rulers of the government in their respective regions.

Starting from the kingdom that may be the oldest kingdom in Indonesia, namely the Salangkanagara Kingdom led by Dewawarman is the oldest kingdom on the island of Java which even predates the Kingdom of Kutai. Geographically and culturally, Salakanagara is the ancestor of the Sundanese Tribe. This kingdom has a relic in the form of the Salakanagara Clock which is in Sundanese. This kingdom ended in 363 AD which was then under the rule of Tarumanegara where the founder was the son-in-law of King Dewawarman VII, Jayasinghawarman [1]. The Tarumanegara Kingdom is a Hindu Kingdom that was established in 358 AD and ended in 669 AD. Inscriptions were also found on the northern coast of Central Java which are evidence of the glory of the Kalingga Kingdom led by Ratu Shima.

Then there is the Kanjuruhan Kingdom, established in the 8th century which has one of the famous kings, namely Gajayana. Then the Ancient Mataram Kingdom was born in Central Java which was a continuation of the Kalingga Kingdom. However, in the 10th century, there was an eruption of Mount Merapi which caused the center of government to move to East Java. The decline of the Ancient Mataram Kingdom was due to natural disasters and threats from the enemy, namely the Srivijaya kingdom. Around the 11th to 12th centuries, the Kediri Kingdom was established which was led by Bameswara, Jayabaya, Sarweswara, Aryyeswara, Gandra, Kameswara, and Kertajaya. Then the Singosari kingdom was established in Malang and continued with the Majapahit Kingdom in 1293. At that time, Islamic teachings originating from Gujarat began to enter Indonesia.

With the entry of Islam into Indonesia, there was an Islamic kingdom in Indonesia. Around 1500, the kingdom of Demak was established in Indonesia which was the first Islamic kingdom on the island of Java where the first king was Raden Patah. According to local history in Java, the collapse of Majapahit occurred around 1478 which was marked by Candrasengkala, namely Sirna Ilang Kertaning Bumi which means it occurred in 1400 Saka (the collapse of Majapahit is still enshrined in the Great Mosque of Demak). In 1568, the kingdom of Pajang was established with its king, Sultan Hadiwijaya (Jaka Tingkir)

after defeating Arya Penangsang and moving the center of the Demak kingdom to Pajang. Then in 1586, the Islamic Mataram kingdom was established [2].

The Islamic Kingdom of Mataram was born at the end of the 16th century. Sultan Agung Hanyakrakusuma became the king of Islamic Mataram at the age of 20 or in 1613-1635. Sultan Agung has the title Sultan Agung Hanyakrakusuma Senapati Ing Ngalanga Ngadurrahman. It was during the time of Sultan Agung that the Islamic Mataram kingdom reached the peak of its glory. This can be seen from the vastness of the territory of the Kingdom of Mataram which covers almost the entire island of Java, except Batavia and Banten, as well as various areas outside Java such as Palembang (on the island of Sumatra) and Sukadana (on the island of Kalimantan). Sultan Agung was also a cultural scholar and jurist. Sultan Agung had the ambition to unite the island of Java under the kingdom of Mataram. Although there are areas that have not been controlled by Mataram such as Batavia, the Sultanate of Banten (which was occupied by the VOC). However, Sultan Agung was considered to have united the island of Java, because many of the expansions of Java became the territory of the Mataram kingdom.

Islamic da'wah reached its peak during the time of Sultan Agung (1613-1645). The Javanese people at that time adhered to the religion of the king as the religion of the people. Sultan Agung also assessed that the mystical traditions that were still carried out by the people of Mataram at that time must be maintained. Because the community has not been able to leave the Majapahit heritage ritual. Therefore, Sultan Agung chose the path of collaborating the tradition of Islamic culture as a form of Islamization efforts in Java. Sultan Agung tried to acculturate the original Indonesian culture with Hinduism and Islam.

Cultural acculturation carried out includes Garebeg which is adjusted on the day of Maulud of the Prophet Muhammad SAW, Eid al-Fitr and Eid al-Adha. Known as Garebeg Maulud, Garebeg Fasting and Garebeg Besar. During this period, the Year of Java (Java Islam) was also born. Through Sultan Agung Hanyakrakusuma, the Hijri calendar used on the North coast combined with the Saka calendar which is still used in the interior, the Javanese Islamic calendar was created as a unifier for the people of Mataram [2].

Previously, the Javanese people used the Hindu Calendar or Saka Calendar and the Pranatamangsa Calendar. The Saka calendar is a calendar system based on the circulation of the sun around the earth. The beginning of the Saka year is Saturday (March 14, 78 AD), which is one year after the coronation of Prabu Syaliwahono (Aji Soko) as king in India. Meanwhile, the Pratomangsa calendar system is a calendar used by farmers to mark the seasons, used after being established by Sri Susuhunan Paku Buwono VII in Surakarta. Then after Islam came, the Hijri calendar of Arabic origin began to be introduced. The dating system is based on the revolution of the moon against the earth.

In other literature, it is explained that in the pre-Islamic period, Muslims actually used these two calendars. The Hijri calendar is used to determine the schedules of worship and the big days of Muslims. Meanwhile, the Javanese calendar by some people is used as a heritage of the customs of their Hindu ancestors which are usually used to determine good days in daily activities such as trade. This is evident from the existence of market names

in accordance with the markets they adhere to such as Wage market, Kliwon market and Legi market [3].

Another opinion says that the Javanese Islamic calendar was actually not designed by Sultan Agung because in *Serat Widya Pradhana* by Ronggowarsito, the Javanese Islamic calendar existed long before Sultan Agung, precisely during the reign of Demak[4].

In the era of Sultan Agung's reign, the relationship between Mataram and several leaders around Surabaya was not harmonious. However, Sultan Agung tried to build relations with other Islamic kingdoms in East Java, such as Gresik led by Sunan Giri. Sunan Giri is a figure who is considered the sacred leader of all Islamic kingdoms in the East Coast. In fact, he has written a book on Astronomy that has been adapted to the nature and mind of the Javanese people. The relationship between Mataram and Gresik can be seen from the change in the names of the days used in Javanese in the Hijri Calendar[5].

In 1633 AD (1555 Saka or 1043 Hijri), Sultan Agung abolished the Saka lunisolar calendar from the island of Java, then created the Javanese Calendar which followed the Hijri lunar calendar. As a result, until now, the beginning of the Javanese new year always coincides with the Hijri year. The integration of the Saka calendar (Solar System) with the Hijri Calendar (Lunar System) has certainly shifted because the number of days of the two calendars is not the same. However, the dominant calendar in Javanese society is Hijri. But at least the merger of the two calendars is a very good political policy because it can reduce the chaos of the time system among the general public[5].

Javanese Islamic Calendar

The Javanese Islamic calendar, which is an acculturation of two calendars, makes it inseparable from pre-existing calculations. It includes cycles such as the daily neptu cycle, market neptu, windu cycle, and 120-day kurup cycle. In other literature, kurup is also called Naktu or Neptu where Neptu days are seven days and market neptu amounts to five days. This cycle has been used in the Ottoman Turkish caliphate during the time of Sultan Mehmet I. This cycle is named the Rusname calendar table and was formulated by Darendeli Mehmet Efendi, an Ottoman astronomer. While the 8-year cycle refers to Cleostratus of Tenodos, Ancient Greece[4].

Then there is the windu cycle or the 8-year cycle where each year has different names. Starting in the year of Candra Sangkala Java 1443 (Saka) during the Demak Kingdom, Sunan Giri II formulated the Arabic calendar with an 8-year cycle so that every 8 years the beginning of the month of Muharram falls on the same day and market as the formulation of Kurup Alip, He, Jim, Je, Dal, Be, Waw, Jimakir. The names of the year of the tiger are all derived from Arabic. The unity of time in the wind is equal to 8 years. This unity is still detailed in a larger unit, namely the unity of the tiger in 4 times, namely: 8 years of Adi wind, Kunthara wind, Sancaya wind, and Sengara wind. The unity of time is also divided by the mash of the tiger which is a multiple of the unity of 32 years, namely 64 years, 96 years (three years) and so on. Then the unity of the tiger time in one year is 12 months which in the original language is "Kasa, Karo, Ketelu, Kapat, Kalima, Kanem, Kapitu, Kawolu, Kasanga, Kadasa, Apit Lemah, Apit Kayu"[6].

Furthermore, in the calculation of the 1st of Muharram in the first year of Java, namely 1443 Saka when formulated by Sunan Giri II, the neptu day is calculated from Saturday, the market neptu is calculated from the pahing, so it is called Kurup Sabtiyah the pahing market. 64 years later it changed to Kurup Jam'iyah Legi Market. Since the year of Alip in 1507, Javanese Islam, namely during the time of the Pajang Kingdom until the Kingdom of Mataram, still used Kurup Jam'iyah. Then 120 years later, in 1627 Javanese Islam changed Kurup Kamsiyah to the kliwon market. Furthermore, since that year, the 1st of Muharram was counted Neptu Thursday, this kliwon market was valid from the Kartasura Era to the beginning of Surakarta. When the year of Alip 1747 changed to Kurup Arba'iyah, the wage market, was used since the leadership of Sinuhun Kangjeng Susuhunan Pakubuwana V in Surakarta, which coincided with the year Ehe, with the number 1748. This is the so-called 120-year kurup system[4].

Every 120 years there is a reduction of one day. This reduction occurs at the end of the year of the 8-year cycle (windu) where the 8th year of the Big Moon (jimakir) which should be 30 days old (leap) becomes 29 days (basithah). This is because the course of the lunar rotation is calculated in each month by one minute. This means going back one minute.

During the time of Sunan Giri II, the Javanese Islamic calendar used Arabic names to name the months in the calendar. Furthermore, Sultan Agung made the Islamic calendar system as the State calendar, starting in 1555 Saka or 1633 AD to 1555 Java and 1 Suro coincided with the year of Alip Jumat Legi. The names of the months and days have been jawanized into Suro, Sapar, Mulud, Bakda Mulud, Jumadil Awal, Jumadil Akhir, Rejeb, Ruwah, Poso, Sawal, Selo, and Besar. The names of the days that previously used Sanskrit were changed from Radite to Sunday, Soma to Senen, Fencing to Seloso, Buddhism to Rebo, Respati to Kemis, Sukra to Jemuwah, and Saniscara to Setu [7].

The Sunan Giri Calendar or the Sultan Agung Calendar is an Arithmetic calendar, where the determination of the beginning of the month does not use Ru'yatul Hilal as in the Arabic tradition but uses mathematical calculations. The Sultan Agung calendar system functions to determine the time that is considered good and bad related to several activities such as building a house, marriage, traveling, and so on [8].

How to Determine the Day and Market of the Javanese Islamic Year

The year system in the Javanese Islamic Calendar sets the number of days at $354 \frac{3}{8}$ days. If in the previous Saka calendar 1 year amounted to 365 days, then it was changed to the Javanese Islamic calendar in one year, namely 354 days for Basithah and 355 days for Leap Calendar. The calculation of the remaining $\frac{3}{8}$ day each year is overcome with every 8 years there are 3 long years. However, in a 120-year cycle, it will jump by 1 day. So the calculation is

- one year of the tiger is $(8 \times 354) + 3$ days = 2835 days;
- a 120-year cycle has $120 / 8 = 15$ winds;
- Every 15 tigers have $15 \times 2835 = 42525$ days.
- the Hijri year cycle is 30 years with 11 days of leap years, then in 30 years it has $(30 \times 354) + 11$ days = 10631 days;

- then every 120 Hijri years $4 \times 10631 = 4524$ days.

From the calculation above, Hijri is 1 day behind the Javanese year, which is why in 1 time for every 120 years the two calculations must be re-equalized, namely by moving one leap year shown table 1.

Table 1. The 8-year cycle in the Javanese Islamic Calendar has the following explanation

Year Order -	Year Name	Symbol	Year Type	Number of Days	Day	Pasaran
1	Alip	ا	Basithah	354	1	1
2	Ehe	ه	Kabisat	355	5	5
3	Jim Awal	ج	Basithah	354	3	5
4	Ze	ز	Basithah	354	7	4
5	Dal	د	Kabisat	355	4	3
6	Be	ب	Basithah	354	2	3
7	Wawu	و	Basithah	354	6	2
8	Jim Akhir	ح	Kabisat	355	3	1

The Trust of the People of Jombang in the Calculation of the Javanese Islamic Calendar in Determining Good Days

The Javanese people, especially the Jombang area, are still thick with the use of primbon or the traditional Javanese Islamic calendar system in daily activities. They had known him when Islamic civilization entered. This belief was also passed down and applied diligently by his successors. Causing these calculations not to decrease in the slightest even though the reality of understanding calculations is only possessed by a few people who have studied it. Those who want to carry out or organize an event often ask for opinions and come to people who understand this Javanese Islamic calculation. This ability is usually passed down by people who are considered to be higher in rank to their descendants in order to inherit it. In addition, many also deliberately want to learn this calculation which they will then apply [9].

This Javanese Islamic calculation is no different from the Javanese kejawen. The calculation is about primbon and ruwatan. Certain days are considered taboo to carry out important activities including Tuesday Wage, Rebo Legi, Thursday Pon, Saturday Kliwon, and Ngat (Sunday) Pahing. The prohibition is also intended for people born in a certain year, for example a person born in the year of Alip, so he is encouraged not to do *hajatan* on Thursday Pahing.

This Javanese primbon can also be used to determine work, grow crops, build houses and so on based on the suitability of the cardinal direction. For example, people born on Sunday when looking for luck should head to the South as well as Monday if looking for a job and so on, they should go to the North to get great sustenance. Meanwhile, on Wednesday, if you want to find a job and others, you should avoid the South because according to his belief you can get a disaster or hardship. All of these beliefs continue to flow and are carried out by the community in Jombang so that until now this belief still exists and has not been shifted by the times [9].

Wedding Day Calculation

Before looking for a wedding day, there is a calculation in matching a soul mate [10] or partner through the compatibility of the couple's weton.

Day	Neptu
Ahad	5
Senin	4
Seloso	3
Rebo	7
Kemis	8
Jemuwah	6
Setu	9

Month	Neptu
Suro	7
Sapar	2
Mulud	3
Bakda mulud	5
Jumadil Awal	6
Jumadil Akhir	1
Rejeb	2
Ruwah	4
Poso	5
Syawal	7
Selo	1
Besar	3

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

The calculation is carried out by adding up the daily neptu and the market. For example, Rebo Legi, then the neptu is 7 plus 5. The result is divided by 9, then the rest is taken. The rest of the two couples will have meaning and indicate whether they are married or not.

Sisa Neptu	Meaning	Sisa Neptu	Meaning	Sisa Neptu	Meaning
1 and 1	Good, love each other	2 and 8	Cheap fortune	5 and 5	Stay lucky
1 and 2	Good	2 and 9	A lot of fortune	5 and 6	Cheap fortune
1 and 3	Strong, but fortune is far away	3 and 3	Poor	5 and 7	There's always work

1 and 4	Many woes	3 and 4	Many woes	5 and 8	Many obstacles
1 and 5	Divorce	3 and 5	Quick divorce	5 and 9	Murah rejeki
1 and 6	His life was difficult	3 and 6	Getting an aura	6 and 6	Many woes
1 and 7	Lots of enemies	3 and 7	Many woes	6 and 7	Harmony, peace, peace
1 and 8	Suffering	3 and 8	One of them died first	6 and 8	Lots of enemies
1 and 9	Shelter	3 and 9	A lot of fortune	6 and 9	Suffering
2 and 2	Congratulations, a lot of fortune	4 and 4	Frequent illness	7 and 7	Punished by the wife
2 and 3	One of them died first	4 and 5	Lots of temptations	7 and 8	Woe to yourself
2 and 4	Lots of temptations	4 and 6	A lot of fortune	7 and 9	The matchmaking lasts
2 and 5	Many woes	4 and 7	Poor	8 and 8	Loved by others
2 and 6	Get rich fast	4 and 8	Many obstacles	8 and 9	Many woes
2 and 7	Many of his children died	4 and 9	One loses	9 and 9	Hard fortune

The calculation of the months to perform a marriage or akad is as follows[10]:

It	Moon	Description	Information
1	Suro	Swap the mix, find the damage	Not good to implement
2	Sapar	Shortcomings, a lot of debt	Not well implemented
3	Mulud	Die one	Not good to implement
4	Bakda mulud	Often gossiped about by people	Not well implemented

5	Jumadil Awal	Often deceived, lost, many enemies	Not well implemented
6	Jumadil Akhir	Rich in possessions	Good to implement
7	Rejeb	Congratulations as well as many children	Good to implement
8	Ruwah	Congratulations and always at peace	Good to implement
9	Poso	Will have an accident	Not good to implement
10	Shawwal	Shortages and a lot of debt	Not well implemented
11	Cello	Often sick, quarrels with neighbors	Not good to implement
12	Big	Rich and will find happiness	Good to implement

The months and information above explain the results or what we will get when carrying out the marriage in those months.

In addition to the steps that have been explained above, many other terms and conditions must be done and fulfilled by a bride. Javanese culture which is very thick is a wealth that must be preserved. However, the beliefs of the Jombang people regarding this calculation often cause several problems such as the non-implementation of marriage. So even though most of people believe in this, the reality is that some others still do not care and do not believe in this calculation. All remain back to their respective beliefs.

IV. Conclusion

The history of the Javanese Islamic calendar system reflects the cultural and religious evolution of Java, shaped by the influence of Hindu, Buddhist, and Islamic civilizations. Initially, the Javanese people used the Hindu-based Saka calendar and the agricultural Pranatamangsa calendar. However, with the spread of Islam, Sultan Agung of the Mataram Sultanate integrated the Hijri lunar calendar with the existing Saka calendar in 1633 AD (1555 Saka), creating the Javanese Islamic calendar.

This new calendar retained traditional elements, such as the neptu and windu cycles, while aligning with the Islamic lunar system. It introduced Arabic month names, which were adapted into Javanese terms like Suro, Mulud, and Rejeb. The calendar also

incorporated the kurup system, a 120-year cycle used for synchronization with the Hijri calendar, ensuring accuracy over time. The Javanese Islamic calendar became more than a timekeeping system; it influenced cultural practices, such as determining auspicious days for significant events, including weddings and agricultural activities. Even today, communities like those in Jombang continue to rely on these calculations for daily life, reflecting the enduring cultural significance of this calendar system.

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