

Factors of belief *Petung Weton* tradition in Javanese weddings

Desi Fitriana^{1*}, Eva Rizkika², Nur Aziz Afandi³, Goutam Majhi⁴

^{1*}IAIN Kediri, Indonesia

²IAIN Kediri, Indonesia

³IAIN Kediri, Indonesia

⁴Sadhan Chandra Mahavidyalaya, India

¹fitrianadesi45@gmail.com; ²riskikaed@gmail.com; ³nurazafandi@gmail.com;

⁴goutammajhi78@gmail.com

*Correspondent Author

KEYWORDS

**Belief
Marriage
*Petung Weton***

ABSTRACT

The pre-wedding tradition in Javanese custom has wide varieties, one of which is *petung weton*. *Petung weton* is a process of merging, gathering, unifying, or summing up a person's birthday and *hari pasaran*, which is carried out before marriage and this process originates from the knowledge of the Javanese people obtained from their ancestors and passed down from generation to generation based on the Javanese calendar. This study aims to reveal the factors of a belief that exist in today's society regarding the *petung weton* tradition. The research data were obtained through interviews with 3 informants from Ngletih village, East Ngletih hamlet, Kandat district, Kediri district, and 3 informants from Sumberejo village, Ngasem district, Kediri district as residents who carried out the *petung weton* tradition before the wedding. Based on the study's results, it was found that among the factors of belief in *petung weton* in the traditional Javanese wedding tradition. The *petung weton* tradition had become a tradition, as evidenced by the many marriages that occurred after the *petung weton* was carried out. The marriage relationship that comes from the result of *petung weton* is perceived as harmonious even though it is not free from problems and difficulties, based on the experiences of other people who ignore *petung weton* before marriage will encounter many problems and difficulties during the marriage. In addition, *petung weton* is also believed to be able to get rid of bad luck in marriage. Another belief factor is that *petung weton* has been carried out for generations, from both sides of the bride's family carrying out *petung weton* before the wedding.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



Introduction

The implementation of marriage is one of the cultures that follow human culture's development. Marriage is very much needed in social life to carry on human life and maintain humanity's existence on this earth. With marriage, a small community will be created in the form of a family, and from there, several tribes and nations will be born.

Allah regulated marriage according to Islamic law as a high honor and respect for the dignity given by Islam, specifically for humans, among other creatures. So from marriages that

take place in society, the rules that apply in society arise. So the culture of carrying out marriage and the rules that apply in a society or a nation cannot be separated from the influence of culture and the community environment and community relations, which are influenced by knowledge, experience, beliefs, religious beliefs, and local customs.

Applying the customary law of marriage depends on the pattern of the arrangement of the traditional community. Therefore, it is not easy to know the marriage law without knowing the composition of the indigenous peoples concerned. According to the theory, it is known as patrilineal, matrilineal, parental, and territorial genealogical arrangements of indigenous peoples. However, this does not mean that every indigenous people who adhere to the paternal lineage, for example, will apply the same customary law. There is a possibility of being together.

The pre-wedding tradition in Javanese custom has many varieties, one of which is *petung weton*. Javanese calculations originate from folklore or fairy tales, namely about Aji Saka, which developed in society and used by the ancestors to make it easier to start calculating caka dates. The word Aji Saka already shows a conogram or *sengjala*, a king has a value of one (1), so Aji Saka also means 1 Caka (Amelia Fitriani al, 2019). According to the history of the calendar in Java, it is marked with the first year as history, so the *weton* calculation is in accordance with the Javanese calendar in one year or one caka.

Weton counting culture is a hereditary culture from generation to generation. The knowledge of *weton* calculations has three cultural forms regarding ideas, ideas, values, and norms. The second form is patterns of community action, and the third is the work of humans in the form of objects (Dimiyati, 2018). Apart from marriage, Javanese calculations are still carried out in several other activities, including building a house, looking for a mate, choosing a job, seeing the nature of people, and others.

In Javanese calculations, the Javanese Islamic calendar is used. The Javanese Islamic calendar combines the Saka calendar and the Hijri calendar. The Saka calendar begins in 78 AD, namely during the coronation of Aji Saka as king of India, known as the legacy of Saka. This calendar is based on the orbit of the earth around the sun. The Saka or Javanese calendar began to be used between 1633 AD or in 1544. The Javanese calendar underwent changes starting from Friday legi, 1 Suro in the year Alip 1555, more precisely 1 Muharram in 1043 H or 8 July 1633 (Mulyana, 2006).

Until now, the *petung weton* tradition is still being carried out. Implementing this tradition is, of course, based on the beliefs of the Javanese people. This belief has existed from generation to generation. Various things influence each individual's belief in this tradition. This study aims to determine factors underlying individual beliefs in the *petung weton* tradition.

Method

This descriptive qualitative research aims to describe or reveal a natural object, the researcher being the instrument (Sugiyono, 2018). Using a qualitative approach, presenting actual data about what happened and why something happened in the organization (Michael D Mayers, 2013). Data mining in this research used interview techniques with six informants. Three informants came from Ngletih village, Kandat district, Kediri district, and three others came from Sumberejo Joho village, Ngasem district, Kediri district. According to Miles & Huberman, the analysis consists of three streams of activities that occur simultaneously: data reduction, data presentation, and drawing conclusions/verification (Milles and Huberman, 1999). This research used time triangulation, namely conducting repeated interviews with the same questions until data certainty was found.

Result and Discussion

Weton can be interpreted as the day of birth, *weton* itself comes from the Javanese language, namely "*wetu*" which means to come out or be born. *Weton* combines the day and the *hari pasaran* when the baby is born into the world (Hardian, 2016 in Farid Rizaluddin et al). *Weton* aims for marriage to run smoothly without any disturbances and disasters. While Islam itself does not discriminate, all days in Islam are good (Ranoewidjojo, 2009). It can be concluded that *weton* is the amalgamation, accumulation, unification, or the sum of one's birthday with the *hari pasaran*. *Weton* is sometimes called *petung weton*. Every day in Javanese calculations has its own value. The values are:

Table 1. Orientation and Values

No	Day	Mark	Orientation	No	Day	Mark	Orientation
1	Monday	4	West	5	Friday	6	East
2	Tuesday	3	Northwest	6	Saturday	9	South
3	Wednesday	7	North	7	Sunday	5	Southwest
4	Thursday	8	Northeast				

(Farid Rizaludin et al, 2021)

In Javanese calculations using *Neptu* days, namely Sunday = 5, *Neptu* Monday = 4, *Neptu* Tuesday = 3, *Neptu* Wednesday = 7, *Neptu* Thursday = 8, *Neptu* Friday = 6, *Neptu* Saturday = 9 and *Neptu hari pasaran*, *Neptu Kliwon* = 8, *Neptu Legi* = 5, *Neptu Pahing* = 9, *Neptu Pon*=7, *Neptu Wage* = 4

Table 2 Javanese Day and Value

No	Market	Mark
1	Pahing	9
2	Kliwon	8
3	Wage	4
4	Pon	7
5	Legi	5

(Syafitri & Mustafa, 2021)

Every Javanese must have a *weton*, because *weton* means the day of birth according to the *hari pasaran*. *Hari pasaran* is a Javanese day, *hari pasaran* consists of five days namely *Kliwon*, *Legi*, *Pahing*, *Pond* and *Wage*. *Hari pasaran* itself is the name to determine the market opening for traders. The mention of the five *hari pasarans* comes from the names of five spirits, namely *Batara legi*, *Batara paing*, *Batara pon*, *Batara wage*, and *Batara kliwon*. The five spirits are an essential part of the human soul, which has become a knowledge and belief of the Javanese people from ancient times to the present (Nuha in Rizaludin et al, 2021).

Hari pasaran is usually also called *Sedulur papat lima pancer* because the name is taken from the human soul's name. From the past until now, Javanese people have an instinct to use the names of the five markets as a guide for someone according to the *hari pasaran* they were born. *Sedulur papat lima pancer* are the cardinal directions, namely *Wetan*, *Kidul*, *Kulon*, *Lor* and *pancer* (middle). *Tengah* is the center of the commission (universe) of Javanese people. This Qibla direction can also be related to the journey of human life, in which *sedulur papat lima pancer* always accompanies life.

Sedulur papat interpreted as *kawah*, *getih*, *puser*, and *adhi ari-ari*. Meanwhile, *pancer* is defined as ego or man himself. The location of *sedulur papat* is in line with the qibla direction of the Javanese people. The word *kawah* is white, located to the east (*wetan*, *witan*). The day is interpreted as starting the birth, or he is the opening of the way. *Getih* the red one is located in the south, *puser* the black one is located in the west. And the yellow *adhi ari-ari* is in the north. While the one in the middle is *pancer*, which is interpreted as Mar or Marti, who came out through the *margahina*, outwardly (Nuha in Farid Rizaludin).

The *Weton* tradition is a Javanese traditional ceremony which has another name *wedalan*. This tradition is preserved today, especially for the Javanese people, and is well known in Central Java and East Java. In Javanese society, compatibility in *petung weton* is a condition that must be met and cannot be abandoned. Marriage is automatically not carried

out if in the *weton petung* there is a *weton* incompatibility between the bride and groom. If the marriage is still carried out, it is feared that bad things will happen. For example, if one of the bride and groom dies in a short period, the marriage will experience difficulties, there will often be fights, and the marriage will not last (Conscience Tabloid Edition 238, 2005).

Javanese people mostly use feeling than common sense. They are very submissive and obedient against the inheritance of his ancestors. They strictly adhere to the *weton* tradition because this experience has been carefully considered. Because life is revolving, the principle of *ati-ati lan waspodo* (careful and vigilant) must be adhered to (Safitri & Mustafa, 2021). *Petung weton* is actually part of an effort but must be implemented to eliminate regrets in the future.

Implementing this tradition is certainly inseparable from the obedience individuals possess. Individuals comply with the rules and norms that have existed from their ancestors. Darley and Blass in Hartono stated that compliance is an attitude of individual behavior, which can be seen by its aspects of believing, accepting, and doing (acting) something at the request or order of another person. Believing and accepting are compliance dimensions related to individual attitudes while doing or acting, including aspects of a person's behavior.

Compliance is a phenomenon similar to adjustment. The difference lies in the aspect of legitimacy (as opposed to coercion or social pressure), and there is always an individual, namely the authority holder (George Boeree, 2008). Obedience (compliance) is defined as an attitude of discipline or obedient behavior toward an order or set of rules, with full awareness. Compliance as a positive behavior is assessed as a choice. This means that individuals choose to do, obey, and respond critically to rules, laws, social norms, requests, or desires from someone who holds authority or an important role (Rahmawati, 2015).

Among the three compliance factors, one's belief significantly influences compliance. A behavior displayed by individuals is mainly based on the beliefs they hold. The attitude of loyalty to their beliefs will influence individuals in making decisions. An individual will more easily obey the rules indoctrinated by his beliefs. Obedient behavior is based on the beliefs held by individuals.

Almost the same as the belief of the Javanese where good things will be obtained by avoiding bad things. This means that believing in *weton*, which aims to avoid various kinds of misfortune, it will certainly make life better and easier to pass. And vice versa, life can be passed easily by not ignoring the disaster.

1. Informant Profile 1

The informant, Suhadi is 54 years old and a father of three children, two girls, and one boy. Informants are hardworking individuals, strong in convictions, by living a simple life. The experience of getting married young, without the provision of doing it with parental advice. The young marriage caused the informant's household life to experience quite severe problems. This made informants to be careful when discussing child marriage. The informant's first child was married using the *weton* calculation, but upon closer examination, there was one thing that was overlooked, namely, in the *weton* calculation, it was not allowed to allow a distance between the couple's birthdays, namely one day.

The informant believed in the *weton* calculation because he had experienced an unpleasant experience where the woman's parents were sick after the wedding day due to not paying enough attention to the *weton* calculation in determining the wedding day. The informant believes that the analysis of the *weton* is important because the day has good and bad things, which can be seen from the *weton*. In line with the *weton* calculation, it provides an understanding of the predictions of what will happen after carrying out the *weton* match. So the informant believes this in the hope that an excellent married life will be lived.

Apart from that, basically, the informants believe that not all days are good in Islam. They also discuss this. So in, determining a mate or wedding day also requires good calculations. The informants did not deny that the *weton* was inherited from generation to generation but also believed that it was real, seen from the many incidents that occurred due to ignoring the *weton*'s calculations.

2. Informant Profile 2

The informant named Mudawamah is 49 years old who is a housewife. The informant is a friendly person. She has 3 children, two of whom are girls and one boy. The informant's first child is married. At the wedding of his first child, the informant used a *petung weton* before the wedding.

According to the informant, the Javanese must pay attention to the *weton* in starting or initiating an activity. This is because the *petung weton* is a tradition inherent in Javanese society. At an informant's wedding, she abandoned this tradition. A few days after the wedding occurred, an unpleasant incident happened to the informant, namely the informant's parents, namely the informant's father died. The community around the informant said the death of the informant's father was caused by ignoring

the *petung weton* tradition at his daughter's wedding. Based on this experience, the informant believed and used this tradition when starting or initiating an activity. Informants have hope that doing *petung weton* before marriage can eliminate the troubles in married life.

At the wedding of her first child, the informant also performed *petung weton* for her first child, and *petung weton* went well. However, a mistake in the calculations made his daughter's marriage experience many tests at the beginning of the marriage. Even though according to the results of *Petung Weton*, her first child will experience a smooth and happy life.

3. Informant Profile 3

The informant, named Kusnadi is 58 years old. The informant is a father of three children. One of them was a boy and two girls. His three children are still studying at university. The informant works as a farmer in his own paddy field. The informant is a person who is friendly to everyone but does not easily believe or open conversations with new people. The informant is a descendant of a wealthy family. In addition, the informant is also a person who is firm, stubborn, and not easily influenced.

Informants fully believe in *petung weton* because the family itself strongly believes in *petung weton*. According to the informant, *Petung Weton* is important in his life. The informants thought that *petung weton* provided knowledge based on previous people's experiences in various aspects of life because this *weton* became an important calculation before starting anything new. *Petung weton* itself has become something that informants have understood since they were teenagers, coming from parents who taught it so that informants know how to calculate *weton* very well.

Belief in *petung weton*, according to the informant, is relatively understandable because not everyone believes in *weton* calculations. These differences make it impossible to say that belief in *weton* is necessary because people who do not believe in *weton* do not think they will experience difficulties. According to the informant, not all Muslims understand and believe in *petung weton*. The informant emphasized that *weton* only predicts what will happen in life, and destiny is still in God's hands. So according to the informant, *petung weton* is more relative and not a necessity.

4. Subject Profile 4

The informant's name is M Abdul Aziz K, and currently, the informant is 23 years old. The informant is a native of the village of Sumberejo Joho, working as a self-employed employee. Informants are people who are pretty friendly and often help their

neighbors. Currently, the informant is married and expecting his first child's birth. Before marrying his wife, the informant did a *weton* calculation first, where the result of the *weton* calculation between the informant and his wife was 26. According to the *weton* calculation table, the results obtained were good.

The informant has lived in Java since birth and believes in many Javanese traditions, one of which is *petung weton*. The informant has studied *weton* since childhood because both of his parents believed *Petung Weton*. Then the informant knows *weton* from his parents. In addition, according to the informant, because he comes from Java, he believes in existing traditions, such as *petung weton*.

According to the informant, *petung weton* is important because it is part of the tradition. The informant used *petung weton* before he married his wife. Apart from the fact that the informant believed in the *petung weton* tradition, he chose to use the *petung weton* because he was afraid that at the time of his wedding, no one would help run the event. Previously, the informant had heard stories that some people chose not to believe in the *petung weton* and did not use it before the wedding. When the wedding took place no one helped the person.

5. Informant Profile 5

The informant named Santoso is a private employee who is currently 26 years old. Informants are friendly people. Besides that, informants are also people who like to play games. The informant is the second child of six siblings. The informant is currently not married.

The informant is a native of the village of Sumberejo Joho, both of the informant's parents are Javanese. Because the informant is originally from Java, he has lived many traditions, one of which is *petung weton*. Informants believe *petung weton* as a guide in action. Prior to the occurrence of marriage in the Javanese tradition, *petung weton* is carried out between the bridegroom and the bride. Informants from childhood already knew about the *petung weton* tradition. This was known to the subject from their environment.

According to the informant, *petung weton* is important, because, according to him, *petung weton* can describe how the informant's married life will be. This description gives hope to informants about their future married life. In addition, the experiences of people who do not believe in *weton* around them affect the informants' belief in the *petung weton* tradition. The other people who get married without using a *petung weton* have experienced many difficulties during their marriage. However, the

informant believes in *petung weton* because he lives in Java. According to him, if he does not live in Java, the informant does not believe in the *petung weton*.

6. Informant Profile 6

The 23 year old informant, named Ilham Brian Setiawan. The informant works as a warehouse staff at a shipping service company. The informant is the first child of two brothers. The informant is a person who is ignorant and tends not to care about his surroundings. He likes to play online games.

Informant k is a native of the village of Sumberejo Joho, and both of the informant's parents are Javanese. Because both of the subject's parents are Javanese, the informant is familiar with the existing tradition. One of them is the *petung weton* tradition. The informant knows about this tradition from his parents. He believes in this tradition because it is his family's hereditary tradition.

According to the informant, this tradition guides him in choosing a partner. Informants argue that this tradition is important, and of course, if the Javanese must carry out this tradition. This tradition will be used as an informant and a guide before carrying out the wedding. In addition, this tradition gives hope to informants about their future married life because this tradition can describe how the informant's marriage will be and whether the partner he will marry is suitable.

Table 3 Table of Confidence Factors

No	Name	Gender	Factor
1	S	L	Having experienced unpleasant experiences due to not paying attention to <i>weton</i> calculations, the hope is that <i>weton</i> can help provide an overview of married life.
2	M	P	Personal experience and hope that this tradition can eliminate marriage troubles
3		L	The experiences of other people and families who believe <i>weton</i> .
4	MAAK	L	Part of the tradition and experience of other people is that at the time of the wedding there was no one to help run the event.
5	S	L	Hope for the description of her marriage later the experience of other people who marry without using a <i>petung weton</i> experience many difficulties during their marriage and also because she lives in Java
6	IBS	L	The hereditary traditions used by her family and expectations regarding how her marriage will be and whether the partner she will marry is a suitable match.

Implementing the *petung weton* tradition is based on someone's belief in this tradition. Belief, according to Lewicki and Wietoff (2000), is an individual belief and willingness to act on the words, actions, and decisions of others. Things that can cause a person to believe others are

developing a belief system through one's life experiences, rules or norms that exist in institutions or society, and experiences when establishing relationships (Deutsch & Coleman, 2006).

Hope is the factor that most underlies the informants' belief in the *petung weton* tradition. The hope in carrying out the *petung weton* tradition is that future marriages will not experience difficulties and can avoid marriage calamities. Hope is desired. By carrying out this tradition, the informant hopes that marriage will be kept away from disaster and will not experience many difficulties. The *petung weton* tradition can provide an overview of how married life will be in the future, this description gives birth to the informants' hopes which are the basis of their beliefs. This is in line with what Deutsch said (in Yilmaz and Atalay, 2009), belief is individual behavior that expects positive benefits from something he believes in. The positive benefits expected from this tradition are marriages that are kept away from difficulties and misfortunes. The higher the expectations individuals have of something, the higher their belief.

In addition to expectations which are the underlying factors for the *petung weton*, the experience gained or experienced by the personal subject and the experience gained by other people is an informant factor in carrying out the *petung weton* tradition. The experiences of other people and personal experiences underlie the beliefs of the informants, where when the informants see other people's experiences or have directly experienced part of this tradition it tends to influence the informants to act similarly. This aligns with Lewricki's statement that one factor influencing individual beliefs is an actual experience (Deutsch & Coleman, 2006). This experience can be personal or other people's experiences. Informants believe in this tradition because of other people's experiences and personal experiences. The majority of marriages that use the *petung weton* tradition have a life that experiences a few difficulties and is kept away from disaster (disaster) during the wedding. In addition, many marriages experience difficulties during their marriage because they ignore this tradition.

The next factor that underlies the belief in informants is hereditary traditions. The *petung weton* tradition has been carried out since ancient times, this tradition has always been passed down and carried out from generation to generation. Likewise, the belief in this tradition is passed down from generation to generation. The *petung weton* tradition is a tradition passed down from generation to generation. Informants' belief in this tradition is based on hereditary heritage. Informants believe in this tradition because the informant's parents also believe in it. This tradition is passed down from generation to generation, where each generation tells the next generation that the *petung weton* tradition must always be used

to avoid difficulties during marriage. Harsojo stated that belief is a belief system or something believed to exist or be true by a group of people that stands on the basis that explains sacred stories related to the past (Nasrimi, 2021).

This hereditary inheritance forms a social system in society. In this case, Parson explained that the social system is formed from habits that occur over a long time for generations and are maintained (Setyawan, 2012). Soerjono Soekanto explained that customs or traditions function as a provider of historical heritage fragments that we view as useful (Susfenti and Febriantini, 2022). The benefits of the *petung weton* tradition were felt by the informants. This made this tradition maintained and carried on from generation to generation. This tradition is maintained and carried out from generation to generation to form a social system that the community believes. In line with what Kramer (1999) said, belief is a more general attitude or expectation about other people and the social system in which they exist (Ryan et al., 2013)

In addition, belief in this tradition is also influenced by where the informant lives. The social environment in which the informant lives influences the beliefs he has. Informants live in the land of Java, where the social system at their residence believes in this tradition. Javanese people, especially in East Java and Central Java, believe in this tradition, where *petung weton* will be held first before the wedding. The informants' belief in the *petung weton* tradition is influenced by the place of residence, which has a social system that uses the *petung weton* before the marriage is carried out. In this case, Kramer states that belief is a more general attitude or expectation about other people and the social system in which they exist (Ryan et al., 2013).

Conclusion

Petung weton is tradition ahead of the wedding in Javanese custom, *petung weton* itself is the amalgamation, collection, unification, or the sum of one's birthday with the *hari pasaran*. Individual belief in this research is influenced by the expectations held, other people's experiences, place of residence and hereditary heritage. This tradition can provide an overview of how married life will be in the future, but not all descriptions are in accordance with the existing reality. How future married life is also depends on how the individual lives it.

References

- Amelia Fitriani, I., Agung Gde Somatanaya, A., & Muhtadi, D. (2019). Ethnomathematics: Operating systems numbers in Javanese community activities. *Journal of Authentic Research on Mathematics Education (JARME)*,1(2),1- 11.
- Anita Dwi Rahmawati. (2015) Compliance of santri with rules in modern Islamic Boarding Schools, *Thesis*. Muhammadiyah University Surakarta
- Deutsch & Coleman. (2006). *The Handbook Of Conflict Resolution: Theory And Practice*. Columbia: John Wiley & Sons,.
- George Boeree (2008) *Social Psychology*, trans. Ivan Taniputra.Yogyakarta: Ar-Ruz Media, 2008, 139.
- Hartono. 2006. Compliance and independence of students (Psychological Analysis). *Journal of Islamic and Cultural Studies*. 4(1)
- Michael D. Myers (2013), *Qualitative Research in Business & Management California*. Sage.
- Milles dan Huberman(1992), *Analisis Data Kualitatif*, Jakarta: Universitas Indonesia Press.
- Mulyana (2006). Kejawen. *Journal of Javanese Culture. Yogyakarta Narration*,1(2),152.
- Nasrimi (2021), Myths in community belief. *Serambi Akademica Journal of Education, Science and Humanities* 9(11)2109-2116
- Rahman, R., Sakti, AW, Widya, RN, & Yugafiati, R. (2019). Elementary education literacy in the era of industrial revolution 4.0. *Proceedings Of The Second Conference On Language, Literature, Education, And Culture (ICOLLITE)*. Doi: 10.2991/Icollite-18.2019.41
- Ranoewidjojo, Father RDS (2009) *Present Primbon*, Jakarta: Bukune.
- Ryan, Cooper, & Tauer. (2013). Paper Knowledge . Toward a media history of documents, 18(2), 12-26.
- Rizaluddin farid, et al. (2021). The concept of *weton* calculation in marriage according to the perspective of Islamic law. *Yudisia: Journal of Islamic Law and Legal Thought* 12(1).
- Safitri, MA, & Mustafa, A. (2021). *Weton* calculation tradition in Javanese marriage in Tegal regency; Comparative study of customary law and Islamic law. *Shautuna: Scientific Journal Student Comparison of Schools and Law*.
- Setyawan, Dodiet Aditya. (2012). *Social System & Cultural System*. Bandung: Refika Aditama
- Sugiyono (2018) *Quantitative, Qualitative and R&D Research Methods*. Bandung : Alfabeta.
- Susfenti,N. Erna Marlia & Rini Febriantini. (2022). Munjung tradition in marriage in Koranji village, Pulosari district, Pandeglang regency - Banten. *Tazkiyya: Journal of Islam, Society and Culture* 23 9(2), 99-122.
- Conscience Tabloid Edition 238, Year IV, 14-20 July 2005
- Yilmaz, A. and Atalay, C. (2009). A theoretical analyze on the concept if belief in organizational life. *European Journal of Social Sciences*, 8(2), 341-352