

***Petangan Jawa:* Installing traditional values in names**

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ABSTRACT

This research contributes to investigate a cultural continuity, particularly naming practice, in a homogenous Javanese community installing *Petangan Jawa* (Javanese Calculations). However, common Javanese slowly ignore it. This study employs a descriptive qualitative approach with fieldwork to investigate the intention behind the name. Therefore, two varieties of *Petangan Jawa*, namely, a calculation based on calendar properties and a calculation based on Javanese script values, are still consistently used. In addition, this study paves the way for future research on the causes of the gradual abandonment of *Petangan Jawa* among common Javanese and how the perspective of religious beliefs about *Petangan Jawa* is used to predict the future.



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I. INTRODUCTION

Javanese culture is characterized by various traditions that touch on every element of life. This way of life is still believed in and has been practiced in everyday life, even today which is a modern era of positivism and science. *Petangan Jawa* (Javanese Calculation) is an example of the tradition with full of life philosophies found in naming practice. It is about how they employ calculations based on the Javanese *neptu* and calendar value for a variety of purposes, including naming practice, in order that their expectations are met. As time proceeded, however, the tradition is gradually abandoned since it is deemed old-fashioned (Aribowo & Herawati, 2016). To be considered citizens of the modern world, a large number

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of Javanese people adopt names that are seen to symbolize the era. Do they have to leave the tradition to be considered modern?

Human intellect has spurred the invention of several scientific notions concerning nature and the universe. These scientific notions have experienced fast changes, which have given rise to various more particular scientific fields such as astrology, geography, mathematics, astronomy, and even horoscopy. The Arabic, Chinese, Babylonian, Indian, and Greek countries were the forerunners and pioneers of these scientific advancements until they reached the Malay region and the Island of Java (Widodo & Saddhono, 2012, p. 1168). Throughout civilization, the Javanese, as a member of global society, have continuously had to contend with various calculations.

Tjahyadi & Anshori (1996, p. 16) call *Petangan Jawa*, a "cognitive minority" in the face of various "cognitive majorities" in terms of scientific landscapes in this globalized era. Alfian (2017, p. 47) notes that *Petangan Jawa* is a product of Javanese cosmology's interaction with Islam, which has been thoroughly assimilated into various aspects of Javanese society, such as birth, marriage, health, sustenance, and even the death of someone (Widodo & Saddhono, 2012, p. 1165-1166) and personal or social matters such as about climate, *pranatamangsa* (Masruhan, 2017) which is commonly used in agriculture.

Therefore, *Petangan Jawa* is a Javanese idea that embodies a way of life, knowledge, emotion, thoughts, and natural symbols as a means of being united with the cosmos, connected to nature as the center of existence and God the Creator as the source of life (Javanese Cosmology or *kejawen*). According to Radjiman (2001), the objective of this calculative idea is to evade all types of divine retribution. However, this *Petangan Jawa* devotees misunderstand this aim by placing man at the center of the cyclone of life rather than the cosmos. Accepting one's fate, "*narimo ing pandum*," has been modified to accommodate human want and passion (Widodo & Saddhono, 2012, p. 1168).

In the context of naming practice, *Petangan Jawa* is essential for the life of name bearers. A name is the symbolic manifestation of a human passion (Tur, 2022). Thus, the *Petangan Jawa* serves as a means of identifying appropriate names that are acceptable in our common sense and appropriate on moral, ethical, and artistic grounds. Widodo & Saddhono (2012, p. 1170-1171) underline the Javanese people's belief in the idea of calculation for the future benefit of life, which is expressed in a name. The name was chosen based on the *neptu pasaran* calculation of the day of birth, and the calculation is tied to the name. For instance, if a Javanese infant is born on *Pasaran Pon*, a proper name must have aspects or syllables from *pa*, *dha*, *ja*, *ya*, and *nya*. Parents may pick a suitable name for their offspring, such as ***Pamungkas Adi Candra***, ***Kundaru Sadhana***, ***Jaya Lesmana***, ***Teja Gumilang***, ***Hoyan Bhakti Nuswa***, and ***Nyata Gunawan*** (Widodo & Saddhono, 2012, p. 1170). While the society does not install the *Petangan Jawa* in naming, there is no penalty but moral and social consequences that name givers cannot ignore since they do not incorporate the *Petangan Jawa* in the name bearers' names if their future fate does not turn out as planned.

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Petangan Jawa is varied in terms of its variants, forms, and categories. The manuscript *Kitab Primbon Betaljemur Adamakna* is one of the most popular and comprehensive textual sources since it offers prophecies concerning several facets of life (Soemodidjojo, 1994 in Widodo & Saddhono, 2012, p. 1173), including naming practice. This research reveals two variants of *Petangan Jawa*: the calculation based on the Javanese calendar and the Javanese alphabet.

The calculation uses the Javanese calendar, a combination of the Saka year system, the acculturation of the Javanese system with Hindu-Buddhist, and the Hijri year developed by Sultan Agung (Masruhan, 2017, p. 63). The Javanese calendar is calculated using *Taun Wolu* (year names in an eight-year cycle) which is referred to *Alip, Ahe, Jimawal, Je, Dala, Be, Wawu, and Jimakir*; and *Windu Papat* (*windu* (eight-year cycles) names in four periods) which is referred to as *Adi, Kuntara, Sengara, and Sancaya* with their own *neptu* and character (Azhari & Ibrahim, 2008, p. 140; and Masruhan, 2017, p. 65).

The integration of the Javanese system and Hijri Year in creating the Javanese calendar is intended to integrate the two calendars in the spirit of integrating *syari* traditions and demands, with the hope that the Islamic holiday which is celebrated in the *Karaton* as "grebeg" can be carried out on the right day and date according to the provisions in the Hijri Calendar (Azhari & Ibrahim, 2008, p. 140). One year calendar consists of twelve (12) months that are *Sura (Muharam), Sapar (Safar), Mulud (Rabiul Awal), Bakda mulud (Rabiul Tsani), Jumadilawal (Jumadil awal), Jumadilakir (Jumadil akhir), Rejeb (Rajab), Ruwah (Sya'ban), Poso (Ramadhan), Sawal (Syawal), Selo (zulqa'dah) and Besar (Zulhijjah)* (Azhari & Ibrahim, 2008, p. 141; and Masruhan, 2017, p. 64).

The Javanese calendar does not only function as a time marker of an event but also functions as a prediction of the continuity of personal and social life, which is determined through Javanese counting based on a dual Javanese calendar system which contains respectively the day, month, *pasaran, wuku, and year*. Each of these components has its *neptu* "own numerical values," and character (Marsono, 2008) contained therein using the concept of *Petangan Jawa*.

II. METHODOLOGY

This research design employs a qualitative approach that (Cresswell, 2014) investigates and comprehends the significance that individuals or groups attribute to a social or human problem. The research process comprises emerging questions and procedures, data typically collected in the participant's environment, and data analysis that builds inductively from particulars to broad themes (Fitria & Tur, 2019). The data are names of the offspring of *prajurit karaton Yogyakarta* and their intension in naming regarding the *Petangan Jawa*. The data were got from fieldwork in form of interviews with *prajurit karaton Yogyakarta* with their consent to use the names for publication. Then, the data were validated by consulting to experts in Javanese preservation community (Karkono, Maulida, Rahmadiyahanti, 2020). The last, the validated data were analyzed and concluded.

III. RESULTS AND DISCUSSION

Javanese people believe in several variants of *Petangan Jawa* formulated by pieties and ordered in form of books to guide Javanese people (Widodo & Saddhono, 2012).

a. The calculations based on calendars' properties

Soemodidjojo in Widodo & Saddhono (2012) proposed a calculation concept determining the days in Gregorian calendar consisting of seven days combined with *Pasaran*, the days in Javanese calendar consisting of five days cycle. Each day of those calendars have *neptu* (values) and been believed in representing certain powers.

Table 1. Name of Days in Gregorian Calendar

(Adapted from Soemodidjojo in Widodo & Saddhono, 2012, p. 1169; Masruhan, 2017, p. 63)

Name of Days			Neptu
English	Islam-Javanese	Saptawara-Padinan	
Sunday	Ahad/Ngat	Radite	5
Monday	Senen	Soma	4
Tuesday	Selasa	Anggara	3
Wednesday	Rebu	Budha	7
Thursday	Kemis	Respati	8
Friday	Jumu'ah	Sukra	6
Saturday	Sabtu	Tumpak/Saniscara	9

Table 2. Name of *Pancawara* in Javanese Calendar

(Adapted from Soemodidjojo in Widodo & Saddhono, 2012, p. 1169; Masruhan, 2017, p. 63)

Pancawara-Pasaran	Neptu	Javanese Alphabet
Kliwon (Kasih)	8	All twenty letters
Legi (Manis)	5	ha, na, ca, ra, ka
Paing (Jenar)	9	da, ta, sa, wa, la
Pon (Palguna)	7	pa, dha, ja, ya, nya
Wage (Kresna/Langking)	4	ma, ga, ba, tha, nga

Neptu pasaran is the five-day cycle calculation. It differs from the Gregorian calendar, which has a weekly cycle of seven days (one week has seven days). In the Javanese calendar, a period of five days is called *sepasar*, "one *pasaran*." Each day is believed to have its power and represented by the Javanese alphabets (Widodo & Saddhono, 2012, p. 1169).

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Table 3. Name and Cycle of Wuku in Javanese Calendar
 (Adapted from Tjakraningrat, 2017)

Name	Time	Name	Time
<i>Sinta</i>	<i>Ahad Paing – Sabtu Pon</i>	<i>Pahang</i>	<i>Ahad Paing – Sabtu Pon</i>
<i>Landep</i>	<i>Ahad Wage – Sabtu Kliwon</i>	<i>Kuruwelut</i>	<i>Ahad Wage – Sabtu Kliwon</i>
<i>Wukir</i>	<i>Ahad Legi – Sabtu Paing</i>	<i>Marakeh</i>	<i>Ahad Legi – Sabtu Paing</i>
<i>Kuranti</i>	<i>Ahad Pon – Sabtu Wage</i>	<i>Medangkungan</i>	<i>Ahad Pon – Sabtu wage</i>
<i>Tolu</i>	<i>Ahad Kliwon – Sabtu Legi</i>	<i>Tambir</i>	<i>Ahad Kliwon – Sabtu legi</i>
<i>Gumbreg</i>	<i>Ahad Paing – Sabtu Pon</i>	<i>Maktal</i>	<i>Ahad Paing – Sabtu Pon</i>
<i>Warigalit</i>	<i>Ahad Wage – Sabtu Kliwon</i>	<i>Wuye</i>	<i>Ahad Wage – Sabtu Kliwon</i>
<i>Warigagung</i>	<i>Ahad Legi – Sabtu Paing</i>	<i>Manail</i>	<i>Ahad Legi – Sabtu Paing</i>
<i>Julungwangi</i>	<i>Ahad Pon – Sabtu Wage</i>	<i>Prangbakat</i>	<i>Ahad Pon – Sabtu wage</i>
<i>Sungsang</i>	<i>Ahad Kliwon – Sabtu legi</i>	<i>Bala</i>	<i>Ahad Kliwon – Sabtu legi</i>
<i>Galungan</i>	<i>Ahad Paing – Sabtu Pon</i>	<i>Wugu</i>	<i>Ahad Paing – Sabtu Pon</i>
<i>Kuningan</i>	<i>Ahad Wage – Sabtu Kliwon</i>	<i>Wayang</i>	<i>Ahad Wage – Sabtu Kliwon</i>
<i>Langkir</i>	<i>Ahad Legi – Sabtu Paing</i>	<i>Kulawu</i>	<i>Ahad Legi – Sabtu Paing</i>
<i>Mandasiya</i>	<i>Ahad Pon – Sabtu Wage</i>	<i>Dukut</i>	<i>Ahad Pon – Sabtu wage</i>
<i>Julungpujud</i>	<i>Ahad Kliwon – Sabtu legi</i>	<i>Watugunung</i>	<i>Ahad Kliwon – Sabtu legi</i>

Wuku refers to 30 weeks. The thirty *Wuku* are family members of *Prabu Watu Gunung*. He was from the kingdom of *Giling Wesi*, and his spouses were *Dewi Sinta* and *Dewi Landep*. The beginning of this cycle is April 26, 408. The first *wuku* to be designated *Wuku Sinta*. Seven days later, the name *wuku* is changed to *Wuku Landep*, which is altered weekly according to

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the birth order of *Dewi Sinta's* children. The final *wuku* is *Watugunung*, and after $30 \times 7 = 210$ days, the cycle resumes with *Wuku Sinta*. The calculation of *Wuku* is known as *Pawukon* in Javanese. It is to determine a person's characteristics based on the time of their birth.

Referring to the first variant of *Petangan Jawa*, name givers construct a name using birth time indicators. These markers are utilized alongside the slicing method. This strategy is viewed as a means of preserving Javanese traditions while adapting to changes in the social context, particularly in naming practices, to make the names appear more modern and globally recognizable. K. A. **Waklindianova** and E. **Triasela H. Z.** are their names. "Wa" is for 'Wayang', "klin" is for 'Kliwon', "dia" is for 'dua' (two), and "nova" represents 'November'. *Wayang* is one of the 30 recognized *wuku* in Javanese culture. *Kliwon* is one of the days in the *pancawara* (one week consists of five days) or more commonly known as *Pasaran*, due to its close association with the ancient economic activities of the Javanese people. Furthermore, *dua* (two) and November indicate the birth time on the Gregorian calendar. Then, the name indicates that the infant was born on November 2 in the Gregorian calendar, corresponding to *Kliwon* as the *pasaran* and *Wayang* designated as the *wuku* in the Javanese calendar. The name giver believes that his children born on that date will have a favorable disposition and destiny. Coupled with the *Wuku Wayang*, believed to be guarded by the God of the Earth, *Bethari Sri*, the name accentuates attractiveness and affluence. These characteristics are then embedded in the appellation as a reminder.

Then, E. **Triasela H. Z.** possesses a *Petangan Jawa* pattern similar to the preceding example but with a different order. The *Petangan Jawa* includes the Javanese calendar and the Gregorian calendar's time markers. *Triasela* is comprised of "tri" (three), "a" for 'Wage,' "se" for 'September,' and "la" for 'Langkir' as the *wuku*. As stated in the preceding paragraph, the *wage* is one of the *Pancawara* that the Javanese believe in and use primarily for economic activities, whereas *Langkir* is *wuku*. The Javanese believe *pawukon* can predict a person's future health, sustenance, and good or poor fortune. The name donor believes that the Javanese calculation will bring the name bearer *neptu* and character that will benefit his or her life. To ensure that the meaning of the calculation is eternal, it is incorporated into the name bearer's name so that the name bearer's life is preserved and his fate is following the *Petangan Jawa* regarding work, spouse, health, and good fortune.

b. The calculations based on Aksara Jawa values

In adopting the *Petangan Jawa* naming system, *Prajurit karaton* also used the Javanese alphabet. According to Widodo & Saddhono (2012, p. 1170), the incorporation of Javanese Alphabet phonological features into the name serves to predict the future life of the name bearer and to pray for a happy life. In addition, Rajiman (2001) states that twenty *Aksara Jawa* (Javanese letters) exist in the Javanese alphabet. Each letter contains a numeric value that can be used to ascertain a person's good (*utama*), bad (*nistha*), or average (*madya*) character. These are the characters that comprise the Javanese alphabet.

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Table 4. Aksara Jawa and Their Numerical Values
 (Adapted from Widodo & Saddhono, 2012, p. 1170)

Ha : 1	Na : 2	Ca : 3	Ra : 4	Ka : 5
Da : 6	Ta : 7	Sa : 8	Wa : 9	La : 10
Pa : 11	Dha : 12	Ja : 13	Ya : 14	Nya : 15
Ma : 16	Ga : 17	Ba : 18	Tha : 19	Nga : 20

Understanding the characteristics of the name-bearers requires numerical values (Tur, 2019). In addition, the result can be used to decipher life's mysteries and puzzles from a person's past, present, and future by examining the following remainders.

Table 5. Three Symbols of Remainders
 (Adapted from Poerwadarminta, 1939 in Rajiman, 2001)

Remainder	Symbol	Meaning and Characteristic of Symbols
1 (one)	<i>Jarak Lanang</i>	to bring victory, glory, peace, and dignity
2 (two)	<i>Jarak Manten</i>	fertile and having a lot of children. <i>Jarak manten</i> is often called <i>jarak jodho</i> , which means always bringing harmony in every aspect of life.
0 (zero)	<i>Jarak Rampas</i>	Wasteful, bad, extravagant, lacking discipline, careless, disorganized, unable to look after things well

Rajiman (2001) exemplifies the *Petangan Jawa* with *Sumartoyo*, which contains the four Javanese alphabets *sa*, *ma*, *ta*, and *ya*. These four alphabets are then added to equal 45 (8 + 16 + 7 + 14). The result of dividing the result by three is 0 (zero). Consequently, the name *Sumartoyo* is associated with the symbol "*Jarak Rampas*," which signifies a person incapable of managing his finances or family, as well as his possessions. It will be believed to be significant for his economic aspects. Further, the economic aspect is one of important manifestation in naming (Aribowo, 2017).

Regarding remaining, Soemodidjojo (1994) in Widodo & Saddhono (2012, p. 1171) proposes the following concept, which complements the preceding symbol.

Table 6. Five Symbols of Remainders
 (Adapted from Soemodidjojo, 1994 in Widodo & Saddhono, 2012, p. 1171)

Remainder	Symbol	Meaning and Characteristic of Symbols
1 (one)	<i>Sri</i>	Good looking, wealthy, lucky, noble, successful
2 (two)	<i>Lungguh</i>	Holding a high position, honorable, charismatic
3 (three)	<i>Gedhong</i>	Prosperous, honorable, leader, well-known
4 (four)	<i>Lara</i>	Suffering, sickly, unlucky, miserable
5 (five)	<i>Pati</i>	Short life, bankrupt, death of family member

Based on the remainder quantity, the table of five symbols is used to calculate the value of the remaining number from one down. If the residual exceeds five, the procedure must be

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repeated beginning with step one. For example, if the remainder after division is seven, the symbol "*lungguh*" will be displayed. If the number is nine, it will land on the "*lara*" symbol. If the number is twelve, it will land on "*lungguh*" again. Once the name begins with a vowel, the value is set to zero. Therefore, the calculation commences with the second alphabet and proceeds this way. For example, the name *Inawati* can be calculated as i ($ha=0$) + na ($na=2$) + wa ($wa=9$) + ti ($ta=7$), resulting in the sum of 18 ($0+2+9+7$). When the sequence is followed, "*gedhong*" is reached, indicating that the individual will ultimately become wealthy, honorable, a leader, and well-known (Widodo & Saddhono, 2012, p. 1171).

The following names are examples of offspring of *prajurit karaton* according to the *Petangan Jawa* models discussed previously. The name givers believe that including the *Petangan Jawa* results in the name will serve as a reminder and a descriptor of attitude. Among the names are *H. Marwanto*, *Parmiatun*, *Bandiono*, and *Kuswita*. *Marwanto* consists of the alphabets ma ($ma = 16$), wan ($wa = 9$), and to ($ta = 7$). This calculation with the *Poerwadarminta* model yields a residual of 2, representing "*Jarak Manten*," a sign of wealth, fecundity, and social adaptability. Using the *Soemodidjojo* model, the computation yields remainder 2, which signifies "*lungguh*" and corresponds to a character similar to "*Jarak manten*." The name giver calculates the name to have a rhythmic significance and confers benefits on the name bearer.

However, not all name givers know *Poerwadarminta* and *Soemodidjojo*'s models. Consequently, they only hire *Petangan Jawa*, whom they know and trust. *Parmiatun*, for instance, is composed of the letters par ($pa=11$), mi ($ma=16$), a ($ha=1$), and tun ($ta=7$). The name giver associates *Petangan Jawa* with *Poerwadarminta*'s model, which uses a three-digit divisor with remainders of zero, one, and two. In this model, the numeric value 35 is divided by 3, yielding a residual of 2. The residue is referred to as "*Jarak Manten*," which represents fertility and wealth and is straightforward to implement in public life.

By merely referencing *Soemodidjojo*'s model, the person named *Bandiono* and *Kuswita* did the same thing. *Bandiono* is composed of ban ($ba=18$) + di ($da=6$) + o ($ha=1$) + no ($na=2$), which equals 27. The number is calculated in the prescribed order and concludes with the symbol "*Lungguh*." It indicates that the prospective owner of the name will have power, influence, and wealth. Likewise, the moniker *Kuswita* is identical. By calculating kus ($ka=5$) + wi ($wa=9$) + ta ($ta=7$) = 21, the name-giver ensures that the name-bearer will have a beautiful face, a prosperous existence, and a wealthy face. The symbol "*Sri*" follows the numerical value.

This investigation also uncovered the use of *Petangan Jawa* to represent the condition of the name-giver at the birth of his child. The same was true for the name *Muhaji*. The father chose the moniker for his child because he was experiencing sadness. A parent of his has passed away. The name's alphabetic components are mu ($ma=16$) + ha ($ha=1$) + ji ($ja=13$) = 30. He only comprehends and accepts *Soemodidjojo*'s *Petangan Jawa* model and employs it to explain this condition. The count concludes with the "*Pati*" symbol, which signifies death, sadness, or insolvency.

Combining the *neptu* of the day and the *neptu* of the *pasar* is another prevalent naming practice in Javanese culture. The worth of an infant born on Tuesday *Pon* equals Tuesday (3) plus *Pon* (7), which equals 10. The numerical value of the Javanese alphabet in the given or

forthcoming name can be added to the final result. It is then divided into three to ascertain whether the individual belongs to the *jarak lanang*, *jarak manten*, or *jarak rampas*. Widodo & Saddhono (2012, p. 1171) provide the following calculation for *Megawati*, born on Thursday *Legi*, as an example in this *Petangan Jawa*. The value of the name is $ma(16) + ga(17) + wa(9) + ta(7) = 49$, and the value of its *Neptu Pasaran* is Thursday (8) + *Legi* (5) = 13. 49 plus 13 plus 62 divided by three yields 20 with 2 remaining. The remainder is the responsibility of "*Jarak Manten*," who foretells that *Megawati* will be an affluent, fertile woman who will maintain harmony in all aspects of her life.

These calculations are also included in this study. *Ginanjari Wicaksono* is an illustration. The name encompasses *Petangan Jawa*, which is respected by the name giver, as well as the significant meaning of the name lemma. The name is derived from the Javanese alphabet: $gi (ga=17) + nan (na=2) + jar (ja=13) + wi (wa=9) + cak (ca=3) + so (sa=8) + no (na=2) = 54$, and his birthday is Wednesday *Pon* ($7 + 7 = 14$). Combining 54 and 14 yields 68, divided by 3 to yield a remainder of 2, which is the "*Jarak Manten*". *Turiyawan Hari Purnomo* is a second illustration. The name giver explains that *Turiyawan* is derived from *Petangan Jawa*, while *Hari* and *Purnomo* are natural birthmarks of a full moon. *Turiyawan* is composed of the letters $tu (ta=7), ri (ra=4), ya (ya=14), and wan (wa=9)$, and he was born on Sunday (5) plus *Legi* (5), which equals 10. The remainder, two, is the "*Jarak Manten*" after dividing the sum of the two numbers by three. In both instances, *Petangan Jawa* conveys an identical result. The name-givers believe that by using this calculation, their children will have a favorable future, as predicted by this calculation.

As evident from the preceding description, *prajurit karaton* speakers express *Petangan Jawa* in various ways. Some utilize Javanese calendar markers, the Javanese alphabet, or both. The pattern also leads to the use of phonological or morphological aspects. Each employed and calculated facet is assigned a numeric value representing a set of characteristics believed to influence the future lives of the name bearers. Properness in naming practice is defined as value built by the name givers (Coates, 2012).

IV. CONCLUSION

Petangan Jawa is one of the Javanese traditions that is fading away, particularly among common Javanese. Despite this, *prajurit karaton* Yogyakarta continue to use *Petangan Jawa* as a naming practice. Even though a person's fate has been predetermined from a religious perspective, *prajurit karaton* believe that this fate is manifested in everything associated with name bearers, including names. Through the *Petangan Jawa*, they continue to give their children names regarded as good according to their beliefs. The results of this study initiate a discussion that will become the following research topic on why the *Petangan Jawa* is vanishing from Javanese everyday life. Examining religious beliefs regarding *Petangan Jawa* concerning its use to predict the future is also intriguing.

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