

Original Research Article

Kutika; Local Knowledge of Muna People in Determining Good Days and Bad Days

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Abstract: The diversity of cultures and traditions owned by the Indonesian nation is one of the most valuable assets. Ethnic diversity is the source of the diversity of cultures in Indonesia. Culture plays an important role in the lives of Indonesian people, influencing the way they communicate, think, and interact on a daily basis. Muna, one of the districts in Southeast Sulawesi Province, has a many diverse culture, including Kutika traditions. The kutika tradition in the Muna community serves as a guideline to determine good and bad times in various activities, such as defoere lambu (building a house), *dopesuaghi lambu bughou* (entering a new house), *kagaa* (getting married), *kampua* (aqiqah), *katoba* (enumeration), *karia* (pingitan), and farming activities (planting and harvesting) and trading (starting a new business). Similar to the tradition of elixir in the Javanese tribe and *koasala-kosali* in Bali. The kutika tradition is a characteristic of the Muna people and is recognized as an ancestral heritage. This tradition not only has noble values that must be upheld, but also has an important meaning in the life of the Muna Community, namely the meaning of success, the meaning of safety, the meaning of preserving traditional culture and the meaning of socio-culture. In addition, *traidisi* also acts as an educational medium that teaches social values, such as responsibility and honesty. Before carrying out important activities, the Muna people usually consult with parents and/or traditional leaders to determine a good day. The accuracy in this determination is believed to affect safety and smoothness in its implementation. Thus, Kutika is not only a tradition, but also an integral part of the identity and daily life of the Muna people.

Keywords: Local Knowledge, Kutika, Symbols and Meanings, Muna Tribe.

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A. INTRODUCTION

Local knowledge is a knowledge inherent in a community, society, or nation that is inherited from ancestors and rooted in the values, norms, and culture of ancestors according to environmental changes. Local knowledge systems or often also called indigenous knowledge or local knowledge are concepts about all phenomena that are seen, felt, experienced or thought, formulated according to the patterns and ways of thinking of a community group. Local knowledge systems relate to a wide range of aspects of people's lives. It can be related to the universe (cosmology), flora, fauna, objects, activities, and events that have occurred, (Rosyadi, 2014).

Local knowledge can also be said to be the local wisdom of the community, a society or nation which is a

view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. In foreign languages, it is often also concentrated as "local wisdom" or "local knowledge" or "local genius". (Abdul Choliq, 2020).

The variety of knowledge possessed by ethnic groups in Indonesia is a wealth of its own for the nation that fights between one ethnic group and another. The local heritage is an ancestral cultural heritage that has been inherited from generation to generation until it has become a tradition rich in value and meaning. One example of local knowledge of the Muna Community can be seen in the knowledge of farmers in utilizing ingredients sourced from nature in order to increase cashew yields. This local knowledge, in addition to knowledge related to the use of organic fertilizers, as

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well as knowledge related to procedures for managing agricultural crops, is based on habits that have been passed down from generation to generation (Syahrin *et al.*, 2023). In addition, one of the local knowledge that is widely inherited by the community is knowledge related to the determination of good and bad days. In the Javanese tribe it is known that there is *Mujarobat* as a traditional book to determine the day of the market and to determine a good day to start an activity, in the Balinese tribe it is known as *Koasala-Kosali*, in the Muna tribe also know a book to determine the good and bad times which is named "Kutika". In the Muna Kutika Tribe, it is used as a guide to determine a good day if you want to do various activities such as building a house, starting the first day of seeking fortune such as trading activities, traveling, starting the day of sowing seeds, the day of marriage and even determining the day to start an attack on the enemy (Abdul Rahman *et al.*, 2019).

Kutika as local knowledge follows the provisions of the state of the day and moon in the sky. In the explanation (Muhamad Alimuddin, 2011), kutika is very often used in various major events, even in kutika science, parents are very adamant in determining a good time when doing all kinds of activities or celebrations. If parents or traditional leaders make mistakes in making decisions in determining good and bad days, it can be believed that it will have fatal consequences for the family that will hold activities or celebrations. Therefore, usually long before the celebration is held, the family concerned will hold a meeting with parents and local traditional officials who are trusted as *pande kutika* to make calculations in determining good and bad days when carrying out events or activities. This functions not only for the smooth running of the party but it is very functional for family members, for example there will be a wedding party, so the determination of this good day is very important for them to live a married life.

The Muna people know that there are three types of kutika, namely kutika war, kutika seeking fortune and kutika for social activities. The three kutika are based on the rotation of the moon around the earth. The Muna people believe that the movement of the moon and other celestial bodies greatly affects human activities and luck every day and even every hour. So from the calculation of the movement of the moon in circling the earth, the Muna Society compiled a book called kutika in which there are various symbols and meanings that are used as human guidelines in determining the good and bad of a day in carrying out activities. Given the importance of a good understanding of the various symbols contained in the kutika book, it is necessary to conduct a study that can explain the meaning contained in each symbol in the kutika so that people can more easily understand and implement it in life.

B. METHOD

The method used in this study is a descriptive qualitative method because this research focuses on

finding out the study of the local knowledge of the Muna community regarding good days and bad days. The determination of informants uses the purposive method, which is to determine core informants who are considered to understand and meet the research criteria. The criteria for informants used to determine the core informants in this study are *pande kutika* and people who have used kutika in determining good days so far, have an understanding of the symbols and meanings in kutika.

Data collection, using interview, observation and documentation methods. Interviews are a process of obtaining information from resource persons. The interview method in this study is a structured interview. The observation method chosen is unstructured observation. Unstructured observation is an observation that is not systematically prepared about what will be observed and is only in the form of question signs. The documentation method is carried out to produce data in the form of photos of kutika symbols used in determining good days so far.

The data analysis technique used in this study was taken according to Miles and Hubberman in (Sugiyono, 2011) which stated that activities in qualitative data analysis must be carried out continuously until completed so that the data is saturated. The data analysis in this study was carried out at the time of data collection within a predetermined time. At the time of the interview, the researcher had analyzed the answers interviewed. If the answer submitted by the interviewee or informant after analysis is considered unsatisfactory, the researcher will continue the question again, until a certain stage so that more credible data or information is obtained. In presenting data so that it is easy to understand, the data analysis steps used in this study are several parts, namely data collection, data reduction, data presentation, and drawing conclusions or verification, (Sugiyono, 2011).

C. RESULTS AND DISCUSSION

1. Local Knowledge of the Muna People About the Types of Kutika

The Muna people who inhabit Muna Island, most of Buton Island and the small islands around the two islands, namely Kadatua Island, Siompu Island and Talaga Islands, have a lot of traditional wisdom that continues to be well preserved until now. One of these wisdom is how to determine a good day to start an activity called kutika.

If in the Javanese tribe it is known that there is a *Mujarobat* as a traditional book to determine market days and to determine good days to start an activity, then the Muna people also know a book to determine good days which is named 'Kutika'. In the Muna people, kutika is used as a guide to determine a good day if you want to do various activities such as building a house, starting the first day of seeking fortune such as trading activities, traveling, starting the day of sowing seeds, wedding days

and even to determine the day to start an attack on the enemy.

Based on that, the Muna people know that there are three types of kutika, namely kutika war, kutika seeking fortune and kutika for social activities. The three kutika are guided by the period of the moon's rotation around the earth. As a guideline to determine the first day of each month, the Muna people still use very traditional ways, namely by looking at the moon by covering their eyes using a thin white cloth. In addition to this method, the Muna people determine the first day of the moon through monitoring the stars in the sky. Although it looks very simple, the method is very accurate and there is never any contradiction in its determination.

The Muna people believe that the movement of the Moon and other celestial bodies greatly influences human activities and luck every day and even every era. So from the calculation of the movement of the moon in circling the earth, the Muna people compiled a book called 'kutika' which is used as a human guide in determining the good or bad of a day in carrying out activities (Muhamad Alimuddin, 2011).

The kutika tradition is a tradition of the ancestral heritage of the Muna people which in general kutika plays a very important role for the Muna community. The kutika tradition is also a capital to eliminate doubts every time you want to carry out activities and as a characteristic that comes from the Muna community. Kutika is a traditional belief that lives and develops in Muna Regency, which has rules of thought and beliefs that are a special deepening. Kutika as a traditional culture follows the provisions of the state of the day and moon in the sky (Muhamad Alimuddin, 2011).

As also said by Alimudin in (Abdul Rahman *et al*, 2019), that kutika is very often used in various major events, even in kutika science, parents are very adamant in determining a good time when doing all kinds of activities or celebrations. If parents or traditional leaders make mistakes in making decisions in determining good and bad days, it can be believed that it will have fatal consequences for the family that will hold activities or celebrations. Therefore, usually long before the

celebration is held, the family concerned will hold a meeting with parents and local traditional officials to determine the day of the celebration, but nevertheless the owner of the celebration will ask for instructions from people who have knowledge that is trusted as pande kutika to make calculations in determining good days and bad times when carrying out events or activities. This functions not only for the smooth running of the party but it is very functional for family members, for example there will be a wedding party, so the determination of this good day is very important for them to live a married life. Based on this, it is very clear that in the Muna community, this kutika is very much used as a benchmark or guideline when you want to start any type of activity.

The kutika tradition in the Muna people is very closely related to the success or failure of an activity to be carried out. The failure of the activities carried out can have an impact on someone's bad luck. The Muna people used to call the word unlucky as "nahasi" in the Muna language. Bad luck is something that brings disaster or a lack of sustenance. Therefore, local knowledge related to astronomy must be known by the younger generation so that the heritage of past traditions can be maintained. People who wear kutika must have differences with the people around them. The difference is based on the rules of following the specified time in the process of using kutika. The benefits that can be obtained when someone uses kutika are to make it more organized and make the user always calm in making decisions about what to do. It should be noted that every day that rotates always has a good time even though there are obstacles in determining the time in carrying out each activity. With time, a person can become money, knowledge, and have the opportunity to work.(Muhamad Nadzir, 2019).

2. Local Knowledge of the Muna People About the Symbol and Meaning of Kutika

2.1 Local Knowledge of the Muna People About Symbols

Kutika in the Muna community is symbolized by a variety of symbols. The symbols embedded in *kutika* are a description of the consequences or impacts caused by the activities or activities carried out. For more details in see the following:

JAM \ HARI	6 - 7	8 - 9	10 - 11	12 - 13	14 - 15	16 - 17	18 - 19
MINGGU	😊	🚫	○	⚡	⚡	📦	🌀
SENIN	⚡	⚡	📦	🌀	😊	🚫	○
SELASA	🌀	😊	🚫	○	⚡	⚡	📦
RABU	○	⚡	⚡	📦	🌀	😊	🚫
KAMIS	📦	⚡	😊	🚫	○	⚡	🌀
JUMAT	🚫	○	⚡	⚡	📦	🌀	😊
SABTU	⚡	📦	🌀	😊	🚫	○	⚡

Keterangan :
 😊 = Selamat 🚫 = Halangan ○ = Kosong
 ⚡ = Celaka / Sial ⚡ = Untung-untungan 📦 = Untung Besar
 🌀 = Bisa dapat

Figure 5.1 Kutika Symbol

Source: <https://formuna.wordpress.com/profil-for-wuna-2/kearifan-lokal-kutika/>, accessed, 27 Juni 2024

The tradition of determining good days and bad days is still very thick in the Muna community. This is very related to trust and belief in whether or not it succeeds in every activity carried out. As previously explained, activities that are directly related to the determination of good and bad days (kutika) in the Muna Community, namely activities related to social, earning a living, education, and activities to fight. However, at this time there are almost no more war activities carried out in the Muna community, except for those whose children pass the selection for Army admission who will then depart to take part in education.

In (Muhamad Alimuddin, 2011) research, kutika is very often used in various major events, even in kutika science, parents are very adamant in determining a good time when doing all kinds of activities or celebrations. If parents or traditional leaders make mistakes in making decisions in determining good and bad days, it can be believed that it will have fatal consequences for the family that will hold activities or celebrations. Therefore, usually long before the celebration, the family concerned will hold a meeting with parents and local traditional officials who are

trusted as pande kutika to make calculations in determining good days and bad times when carrying out events or activities. This functions not only for the smooth running of the party but this is very functional for family members, for example there will be a wedding party, so the determination of this good day is very important for them to live a married life. In Alimuddin's research, it is very clear that in the Muna community, this kutika is very much used as a reference or guideline when you want to start any type of activity, if you look at the research above, kutika is used as a base and a must when you want to do activities or celebrations.

2.2. Local Knowledge of the Muna People About the Meaning of Kutika

1. The Meaning of Success

Every activity carried out by every human being is expected to get good results for the perpetrators or people who have a direct or indirect relationship in the activities or actions carried out. For the Muna people, the success or failure of an activity, work or action carried out is very determined by the symbols in the kutika. As seen in the kutika symbol, for example, there is a symbol as follows:

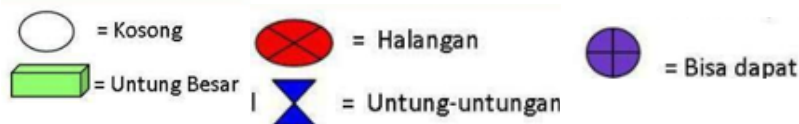


Figure 5.2 Kutika Symbol

Source: <https://formuna.wordpress.com/profil-for-wuna-2/kearifan-lokal-kutika/>, accessed, 27 Juni 2024 (reproduce)

In the method of calculating days in the Muna Community, it is possible to determine whether or not a work or action is carried out. As revealed by informant ZM (65 years old) revealed that the success of a work done by a person can actually be known from these symbols. Therefore, Pande Kutika has provided

information in advance about what will happen from what someone will do.

Based on the study of the symbols displayed in the kutika above, there is a classification of days and times that can be used by the Muna community to carry

out activities or activities. The calcification of the day and time greatly affects the success and failure of an activity or activity to be carried out. The classification is as follows:

1. Sunday, from 4 p.m. to 5 p.m.
2. Monday, from 10 a.m. to 11 p.m.
3. Tuesday, from 6 p.m. to 19 p.m.
4. Wednesday, from 12 p.m. to 13 p.m.
5. Thursday, from 6 p.m. to 7 p.m.
6. Friday, from 2 p.m. to 15 p.m.
7. Saturday, at 8 a.m. to 9 p.m.

Based on the classification of the day and time, the knowledge of the Muna community based on interviews with Informants is said that these times are the right time to carry out activities and activities, because the time based on the symbol on the kutika shows that there is a great advantage that a person gets if he does his activities on that day and time. If the activity is carried out outside of that time, then there are several things that are believed to have an impact on the activities carried out, such as: luck, misfortune, unluck, obstacles, can get empty and so on.

2. Meaning of Safety

Salvation is the hope of every human being. The demand for salvation is a must for every human being in every activity carried out. Whether it is an activity that is blessed with life in the world, or salvation at the end of the day. For the Muna people, the effort to get safety in living life is greatly influenced by the existence of a belief about a tradition known as kutika. Based on previous studies that in the symbols contained in kutika, it is very clear that the symbols indicate safety. These symbols are:



Figure 5.3 Kutika Symbol

Source: <https://formuna.wordpress.com/profil-for-wuna-2/kearifan-lokal-kutika/>, accessed, 27 Juni 2024 (reproduce)

Based on the two symbols shown above, the Muna community in carrying out the selected time activity must be in accordance with the symbol shown by the head of the person with the expression of a smile. The picture indicates a safe situation, the times chosen to get safety in carrying out activities, based on the study of symbols on kutika are as follows:

1. Sunday, from 6 a.m. to 7 p.m.
2. Monday, from 2 p.m. to 15 p.m.
3. Tuesday, from 8 a.m. to 9 p.m.
4. Wednesday, from 4 p.m. to 5 p.m.
5. Thursday, from 10 a.m. to 11 p.m.
6. Friday, from 6 p.m. to 7 p.m.
7. Saturday, from 12 p.m. to 13 p.m.

Based on this time classification, the Muna Community, if they want to get salvation in every celebration or activity carried out, must follow the times that have been determined in the calculation in the kutika. If you choose a time outside the time that has been classified, then Pande Kutika does not recommend doing activities or celebrations. Pande kutika strongly does not recommend doing activities or celebrations, at times symbolized by lightning. The lightning symbol in kutika indicates bad luck for those who do the celebration. The unlucky times in the calculation of kutika are based on the following symbols:

1. Sunday, from 12 to 13
2. Monday, from 6 a.m. to 17 p.m.
3. Saturday, from 14 to 15 p.m.
4. Wednesday, from 8 a.m. to 9 p.m.
5. Thursday, from 4 p.m. to 17 p.m.
6. Friday, from 10 a.m. to 11 p.m.
7. Saturday, from 6 p.m. to 7 p.m.

Based on these two time classifications, the understanding of the Muna people related to kutika can be interpreted as their guideline in obtaining safety in every activity carried out.

3. The Meaning of Tradition Preservation

The kutika tradition is a cultural embodiment that has noble values that should be upheld because this tradition is one of the cultures inherited by the Muna ancestors for their people. Regional culture continues to reach its peak, namely kutika which contains and emits the noble values of the personality of the Indonesian nation, which in this case are values that we are proud of as well as admired and respected by other nations. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, language, utensils, clothing, buildings, artworks and cultural arts. Cultural arts can be said to be the soul of a nation. The nations that we then know as great nations are also large nations whose culture enters the Muna area, Southeast Sulawesi, must not be careless.

The kutika tradition can be interpreted as the work of human thought that contains its own meaning and can be used as a guide or guideline to start any work in the Muna community. The ancestral traditions in Muna have many types when viewed from their development, some are known as the kutika tradition that develops naturally in the Muna community. Culture such as kutika grows and develops in Muna Regency, making kutika an identity and guideline in their daily lives when they want to start activities. The kutika tradition has a high attraction and can function as an educational medium without eliminating the cultural values contained in it. In the kutika tradition, we actually understand various socio-cultural values of the local community, such as values about self-esteem, religion,

responsibility, honesty, and a view of life that humans form to calculate the day first before doing activities.

4. Socio-Cultural Significance

Studies on social meaning have been carried out a lot, especially those related to a tradition such as social meaning in religious traditions (Karomi *et al.*, 2022) and social meaning in performances (Lusiana, 2017). Socio-cultural meaning is a view that is considered good and correct by a community and then used as a guideline in behaving in society. Considering that humans are social creatures who cannot live without the help of others. Likewise, with the socio-cultural meaning contained in the kutika tradition, the Muna people in carrying out social activities or carrying out a social activity in society, always need others, such as calling or asking for help from a kutika pande to help find and determine a good day.

Social activities and social activities in question, such as carrying out a celebration or activity, be it a wedding, building a new house, going overseas, planting, harvesting or other things. The role of the kutika pande is very important to ensure that the implementation of activities does not coincide with a bad or bad day. This is to prevent bad things that are not wanted by the community. In addition, the socio-cultural value in the kutika tradition can also be seen in the activity of communicating and establishing good friendships with other communities, helping each other, this can be reflected when a resident has a certain celebration then other people help each other in completing the work they do. Including Pande Kutika helped determine a good day so that the celebration activities he carried out could run well

D. CONCLUSION

Kutika, is the traditional knowledge of the Muna people in determining good days and bad days in order to carry out their activities and activities, especially those related to the determination to start work, to celebrate, and even for activities to go to war. The kutika tradition has been carried out for a long time, and has been passed down from generation to generation, before the Muna people knew the practice of divination using advanced technological tools like today, until the Muna people were in a situation that was already familiar with the development of modern science and technology.

The Muna people's understanding of kutika is based on symbols that are interpreted based on form and meaning. The forms displayed have messages about good and bad things, which can or should not be done in every activity. Information about this was conveyed by shamans (pande kutika) to everyone who wanted to ask for services in the context of the celebration to be carried out. Kutika, in the Muna community, is a traditional

knowledge owned by the Muna people since ancient times and is a cultural heritage that is a treasure of cultural wealth as the cultural identity of the Muna tribe that distinguishes it from other tribes. Therefore, the kutika tradition must be preserved in order to maintain and preserve the Muna cultural tradition so that it is not easily forgotten by the generation that will date.

In order to maintain and preserve the oral traditions of the community which are increasingly extinct, it is better that the kutika tradition can be used as a teaching material in local content subjects for elementary and secondary school students. Whether it is taught orally or made in the form of a teaching book.

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