

THE TRADITION OF PREGNANCY AND BIRTH IN BANJAR AND LAMAHOT TRIBES

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Abstract

Indonesia is one of the most densely populated countries in the world. It also has culture groups and diverse ethnicities of more than 1,340. Each has held cultural values and forms a belief persisted down throughout generations. These cultural values form a local wisdom that struggles to survive. This article aims to discuss the traditions and ritual ceremonies related to pregnancy and birth of Banjar tribe in Borneo and Lamahot tribe in East Nusa Tenggara. This study used a literature review discussing life and traditions existing in Borneo and in East Nusa Tenggara. Furthermore, the writer examined the local wisdom and preservation of a natural environment in various regions in Indonesia. In addition to the data collection, the interviews with traditional leaders of Borneo and East Nusa Tenggara were carried out in a workshop. The main outcome of this paper is to highlight the need of better understanding on how the ritual stages of pregnancy and birth in those two regions are still preserved and carry deep meaning for their communities.

Keywords: Banjar Tribe, Lamahot Tribe, Pregnancy Tradition, Ethno parenting

INTRODUCTION

A cultural system existing in a society is created with the values it adheres to. A culture can be interpreted as a unique information system believed to provide benefits, and become a life goal as well as a guideline for regulating and controlling a daily life in a particular group or community (Zahran, 2011; Bornstein 2012). The cultural values existed in an area tend to influence a parenting method (Bornstein, 2012). This results in differences of the parenting patterns in each region due to their diverse cultural value systems. Indonesia is one of Southeast Asia countries forming an archipelago with approximately 17,000 islands. According to the 2010 BPS census, Indonesia has its diversity of around 250 indigenous ethnic groups with 1,340 of them living side by side. The more ethnic groups in Indonesia, the more local wisdoms we would find.

Rahyono (2009) confirms the local wisdom is obtained through experiences from society in a certain ethnic group. The local wisdom takes place very strongly over a long interval. Even though this era is modern, several regions in Indonesia still adhere to their local wisdom, including East Nusa Tenggara and Borneo. The writer did not obtain much data regarding the existing parenting in Borneo and East Nusa Tenggara. Some of its information regarding the local wisdom obtained include the research related to natural management in the two areas such as a whaling in Lamalera (Kurniasari & Reswati, 2011), a management of protected forests in Kampung Wae Rebo (Uju, Bhuja, & Lete, 2019), a local culture in natural resource management in Lembata Regency (Firdaus, Djatmika, &

Amirudi, 2017), an effort of natural environment preservation by paying attention to the local wisdom (Niman, 2019), and a forest management in Dayak Kanayatn community (Soni, 2012). This article is going to focus on description of the local wisdom with regard to the rituals and ceremonies of pregnancy and birth moments of Banjar tribe in Borneo and Lamahot tribe in East Nusa Tenggara.

RESEARCH METHOD

This study used a qualitative approach through a literature review analyzing the data and information related to the rituals and ceremonies throughout the pregnancy of the Banjar tribe in Borneo and the Lamahot tribe in East Nusa Tenggara. The data analysis process was started by describing traditions and rituals of pregnancy held by the Banjar tribe in Borneo, followed by describing the traditions and rituals of pregnancy held by the Lamahot tribe in East Nusa Tenggara. The next stage was a comparison between the two tribes and a discussion based on the perspective of ethno parenting theory. Apart from reviewing some literature, the writer carried out interviews with representatives from Borneo and East Nusa Tenggara regions in a workshop of Ethno parenting in 2019.

RESULT AND DISCUSSION

People and Culture of Borneo

Borneo is one of the five biggest islands in Indonesia. This island has an area of 743,330 km², three state areas, and consists of five provinces. Based on the 2010 BPS census, there were two major ethnic groups in Borneo; the Dayak Tribe and the Banjar Tribe. Furthermore, there are many other tribes with a small population, such as the Kutai, Paser, Tidung, and Berau tribes.

Of all the tribes in Borneo, the Banjar Tribe or well known as "*Urang Banjar*" in Southern Borneo is discussed in this study. The majority of the people are Muslims, reaching more than 97%. They are quite devout in worship which can be seen from the active mosque constructions for praying, the number of useful activities during a very solemn fasting month. They always share *zakat* and try to be able to go on pilgrimage (Daud, 1997).

The Banjar people still hold various traditions including the ceremony performed when someone is married, pregnant, and giving birth. Those are commonly referred to "life cycle ceremony" (Hadi, 2015). This ceremony is held once in a lifetime called a tradition.

The life cycle ceremony is not only performed by the Banjar tribe which is dominant with its Islamic belief, but this ceremony is also performed by people in Bali whom hold Hindu belief (Suardana, 2019). The life cycle of Hindu went through several stages, starting from newborns, weaning, childhood, adolescence, puberty, post-marriage, pregnancy, ageing and death (Koentjaraningrat, 1976). In addition, the Sundanese and Javanese tribes hardly recognize the life cycle ceremony. The Sundanese life cycle ceremony is divided broadly into five stages, starting from pregnancy, birth, childhood, and death (Hadiati, 2016). The same as in the Banjar tribe, the Sundanese rituals are closely related to Islam. Meanwhile, the life cycle ceremony of Javanese is a definite sign of a person's maturity starting from birth, marriage, and death (Ekowati, 2008; Sedyawati, 2006).

Although the process of performing life cycle ceremonies in Banjar, Bali, Sunda and Java tribes shows considerable differences, its purpose in performing this ceremony remains the same such as an expression of gratitude towards God (Rachmawati, 2017), asking for prayers to run the birth well and avoiding the accidents and bad luck for family life.

The Pregnancy Tradition of Banjar Tribe

The pregnancy tradition of Banjar tribe is held when the pregnancy turns three months and seven months (Hairina, 2016). According to its belief, a pregnant woman smells good, so the evil spirits continue to harass the mother and the baby. Even the odd numbers such as three, seven, and nine are times considered sacred. This tradition is performed

with the aim of protecting pregnant woman, her baby and family against calamities to be always safe (Syarifuddin, 1982).

"At three months of pregnancy, a Batapung-tian tawar ceremony is performed, which is held on a day that has been determined as a good day for performing the ritual. It is on Friday at 07.00 AM. In this ceremony, the elder woman gives a prayer of salvation while sprinkling oil on the pregnant woman's head. The oil used is made from wanyi wax, coconut oil, fragrance wood, and blood from the crests of boiled chickens, known as baboreh likat oil" (Hairina, 2016).

Furthermore, at the age of seven months of pregnancy, a *mandi tian mandaring* ceremony known as *bapagar mayang* is performed which is especially for pregnant woman for the first time.

"This ceremony requires several items such as a fence, mayang areca, sugarcane stalks and spears for fence posts, flower water, asai temu giring, mayang water, and a glass of water that has been recited a prayer. The water is splashed into the mother's body by the elder" (Hairina, 2016)

The Birth Tradition of Banjar Tribe

A ritual of welcoming a baby is a manifestation of the prayers offered. This ritual is held in accordance with child development (Ideham, 2005). When the baby is born, the father immediately calls for prayer (*adzan*) and *iqamat* with the hope that his child always obey the religion. Meanwhile, a child's placenta is placed in banana leaf stem and saved in a basket made of salted clay. The basket is planted in the burial ground, and then a small piece of bamboo is attached to the top of the ground pile. The people hope that the child will be healthy, dignified, and respected (Hairina, 2016). The ritual was then continued to perform at night by inviting close relatives to recite Al-Qur'an together. If the baby is a male, the chapter recited is Surah Yusuf; while if the baby is female, the chapter recited is Surah Maryam. Calling for prayer (*adzan*) and *iqamat* as well as reciting Surah Yusuf or Surah Maryam in this tradition is the influence of Islam, because the majority of Banjar community are Muslims. Therefore, it is not surprising that Islam influences the traditions (Hiliadi, 2016).

After the previous ceremony is performed, it continues with a *bapalas bidan* ceremony. This ceremony is performed as a sign of gratitude to the *paraji* (child shaman) who has helped the birth process of the mother. Even though the birth delivery process is not assisted by the *paraji*, this ceremony must still be performed to avoid children getting sick (Daud, 1997).

The same is also held by the Baduy community after assisting the birth of a mother, the *paraji* or *indung beurang* will get some food such as *tumpeng* (Indonesian ceremonial dish of yellow rice served in a cone shape), chicken, and the others as gifts from families that they have been assisted of the childbirth process (Supriatna, 2012).

The next ritual is giving the name for the child known as *mangarani anak* ceremony (Hairina, 2016). The name is a very fundamental aspect due to a child's identity, a prayer and hope for a good and happy life. This causes parents often ask for help to the tribal leader or the elder to determine it. This *mangarani anak* ceremony is usually performed in the ceremony of *aqiqah* and *tepung tarwar*. It is a process to wipe a child's forehead with *tutungkal* water. It is a form of water mixture, spices, and pulp oil as a symbol of giving blessings to the child (Shapiyah, 2015). The instinct of parents is to protect their children against the harms. The parents in Banjar perform the activities believed to be able to drive away the evil spirits to avoid the disturbance for their children, including keeping several items placed near by the baby's head for 40 days such as *surah yasin*, onions, limes, mirrors, and *jeringau* leaves (Ideham, 2005).

The Community and Culture of East Nusa Tenggara

East Nusa Tenggara is one of 34 provinces in Indonesia. Located in the eastern part of Indonesia, it has about 550 islands with an area of approximately 48,718 km². The majority of the people in this area are Christian, around 90.51% (Central Bureau of Statistics, 2019). Flores Island, West Timor Island and Sumba Island are the three main islands in East Nusa Tenggara. Several people hold the belief of supernatural spirits and their ancestors powers (Adonis & Djoko, 1997).

Of several ethnic groups in East Nusa Tenggara, one discussed in this paper is the Lamaholot tribe in East Flores. For the people in East Nusa Tenggara; "Children are a great hope and blessing from the ancestors" (TB PM interview, 04 December 2019). They see children are entrusted by God who are a source of fortune for the family. Thus, it is an obligatory for the family to celebrate the presence of children as the manifestation of immeasurable gratitude. Also, the birth of a child is courteously greeted with several rituals consisting of various stages with their own philosophies.

The Pregnancy Tradition of Lamaholot Tribe

In the regional cultural documentation regarding the traditional ceremony of East Nusa Tenggara (1984), the two ceremonies were held by the Lamaholot Tribe related to the pregnancy tradition. They are *maring hapeng* and *hoing teinodok* ceremonies. The *maring hapeng* ceremony is held to ask to the highest form name of community's belief

called *Rera Wulan Tana Ekan* for protecting the pregnant woman in the pregnancy through the birth process with the hope to run well. This ceremony is held in the three months pregnancy.

"Several food preparations in this ceremony are tumpeng (Indonesian ceremonial dish of yellow rice served in a cone shape) and chicken, coins, brass bracelet, tobacco, arrack, betel nut, one or two days old chicks, and chicken eggs that are about to hatch". If the ceremonial time is agreed by the tribal leader, the husband of the pregnant wife goes to the roke or holy pillar in a traditional house called korke to put the coins or brass bracelet which has been prepared as a symbol of binding a promise with Rera Wulan Tana Ekan. Also, the husband prays to safe his wife and his child in the birth process (Ministry of Education and Culture, 1984).

The prayer is a great deal of effort to prepare for welcoming and providing children's indirect educational provisions, since the true process of children's education begins in the womb (Abdullah, 2017). The parents are trying to provide various educational stimuli even though the children are still in the womb.

The next ceremony is *maring hapeng* requiring the blood of a rooster to be rinsed in several corners of the house. Then, the ceremony of *makan sirih pinang* and *boa* is held. It is delivering dishes served for the ancestors in the form of the chicks or chicken eggs kept in several sacred places such as forests and large rocks (Ministry of Education and Culture, 1984).

The next ceremony is *huke*. It is served with a wonderful meal for the spirits of the ancestors (Darnys, 1991) such as *tumpeng* (Indonesian ceremonial dish of yellow rice served in a cone shape), chicken meat, betel nut, and tobacco.

When the pregnancy turns nine months old, *hoing temodok* ceremony is held to admit all the past mistakes of family. This is a self-purification ceremony for pregnant woman from all her past mistakes, while the hope to not make the same mistakes when having children (Solot, 2018). The husband should be ready for a table full of specially prepared food for the next ceremony. It consists of cotton tied with red threads called *braha brika*, a rooster, betel nut, arack, candlenut, brown rice, the hatched chicken eggs or chicks, and tobacco. The tribal leader in this ceremony determines a good morning for the husband to beg for forgiveness for all his sins to the *Rera Wulan Tana Ekan* in the traditional house called *korke*. The next is *hoing teinodok* ceremony held by the *Marang* (ceremonial priest) taking place at the tribal leader's house. The *Marang* (ceremonial priest) takes the *braha brika* and sweeps it over the mother's body while reciting

a prayer. The *braha brika* then is thrown away outside the village. Meanwhile, The *Marang* brings the hatched eggs or chicks as offerings to the ancestors to the sacred places. After serving the dishes in several places, the place where the mother gave birth called *warada* is rinsed with the blood of the rooster. It continues with food preparation of the candlenuts to be chewed together with betel nut which will later be attached to the forehead and limbs of the pregnant woman. It keeps the mother to be strong and safe in delivery time (Ministry of Education and Culture, 1984).

A closer look at the aforementioned explanation, the process is remarkably similar to prenatal education, but in the local version. At this time, the amount of efforts are required to educate parents to encourage a growing awareness of starting life with the children. When the children are born, they look their parents as role models in the future, while the parents educate them properly to be useful and expected by the community (Abdullah, 2017).

The Welcoming Baby Tradition of Lamaholot Tribe

Coming from the same source in the regional cultural documentation regarding the traditional ceremony of East Nusa Tenggara (1984), there are six stages of the ceremony when the baby is born:

First, the ceremony of *tilu kebek*

After the baby is born, the *paraji* cuts the baby's umbilical cord and then bathes and wraps the baby carefully in a cloth. The parents will prepare a place made of woven palm leaves to save the baby's placenta.

The food preparations needed for this ceremony are brown rice, a pot, and a shell spoon. In the morning, the eldest brother of the baby's father known as *opu weruin* cooks a porridge for four days every morning and evening to the new mother. In the first day, there is a little ritual called *toto dulat* held by giving the porridge to the mother, the forehead of the child, and the placenta in the pot. The porridge was made previously at the tribal leader's house. The mother and the baby must stay at home for these four days, while the family must still prepare pandanus leaves to *make doko*. It is used for the mother to provide shelter from an urgent situation that requires her to get out of the house (Ministry of Education and Culture, 1984).

Second, the ceremony of *agu-at*

This ceremony is held when the baby turns four days old. It is as an expression of gratitude for the mother giving birth to her baby safely. Also, it marks the appointment of *Rera Wulan Tana Ekan* made by the husband when he was in the *korke* during the mother's pregnancy. This ceremony requires a variety of food preparations such as betel nut, arrack, tobacco, *tumpeng* (Indonesian ceremo-

nial dish of yellow rice served in a cone shape), eggs and chicks, a goat or pork (Darnys, 1991).

Third, the ceremony of *helet kebote*

This is a ceremonial form held to protect the placenta. It is hung at a tree in the forest near by the village usually engaged in the afternoon. The Lamaholot tribe does not bury the placenta, yet puts it in a high place, the higher the better (Ngebu, 2018). If the baby is a male, the family prepares the bow, arrow and man weaving sarong; however, if the baby is a female, what is needed is a weaving tool called a *menuhu* and a women's woven sarong. After the placenta is hung, the fourth ceremony is held, called *tali gelang* (bracelet) ceremony intended to give a gift for a newborn baby. This ceremony is performed in the afternoon and in a large scale since it involves all villagers. The important things for preparation are a lontar leaf mats basket to save *wajak nemu* (betel nut), tobacco, rice, arrack, goat and pork. In addition, the family prepared *keleka* (a woven palm leaves basket) as a place to save a gift set of bracelets, beads, or coins received from the villagers to baby families (Ministry of Education and Culture, 1984).

Fifth, the ceremony of *ohong*

This ceremony is performed by washing the hair of the baby's mother according to customary procedures. It aims for self-purifying and regaining the newly born mother's strength in order to produce a lot of breastmilk. It is usually performed in the morning. The food preparation needed are coconut fruit, medicinal ingredients, brown rice, dried fish, coconut shell, pot made of clay (Ministry of Education and Culture, 1984).

Sixth, the ceremony of *lodong a na*

This ceremony is held when the baby turns 40 days old to be inaugurated as a new member of the religion or belief. The food preparation needed are rice, fish, chicken, and fresh coconut (Ministry of Education and Culture, 1984).

The comparison between Pregnancy Tradition and Birth Tradition of the Banjar Tribe in Borneo and the Lamaholot Tribe in East Nusa Tenggara

Of the information relating to the rituals of pregnancy and birth in the Banjar and the Lamaholot Tribes, we can see that the local wisdom is still being preserved in several regions in Indonesia. They perform the rituals as a form of obedience and belief to the custom and belief they adhere to. Furthermore, the tradition preservation is held as a considerable effort to save the children and be protected by God.

The expression of Gratitude

It is fairly easy to find forms of birth ceremonies expressed in various cultural forms throughout the Indonesian archipelago (Soebadyo, 2002).

While the majority of people of the Banjar Tribe in Borneo are Muslims and the Lamaholot Tribe of East Nusa Tenggara are Christians, both show a sense of gratitude towards God Almighty. This is clearly seen from several kinds of ceremonies performed to be grateful for everything God gives. Interestingly, the tradition of thanksgiving, *Selamatan* (the expression of gratitude to God) or pregnancy and birth ceremonies is found in several areas such as in Banda Aceh (Fajri, 2020), Lampung (Alimah, 2017), the Sunda area (Prawiro, 2015), Java area (Widyaningrum, 2017), South Sulawesi (Ramli, Getteng, Amin, & Susdiyanto, 2017), Bali (Swastika, 2012), Dayak (Kuenna, 2015) and the other areas in Indonesia.

The Education of Unborn Baby

The comparison between the pregnancy tradition held by the Banjar and the Lamaholot Tribes bears similarities and differences. They believe an odd gestational age is quite sacred. It is clearly seen by performing various kinds of existing rituals. The Banjar tribe holds the ceremony when the woman turns three months and seven months pregnant, while the Lamaholot tribe holds it when the woman turns three months and nine months pregnant. When the pregnancy reaches three months, they share the same food preparation-chicken blood. The Banjar tribe uses blood from a chicken crest to mix with *likat baboreh* oil which will be sprinkled on the pregnant woman. Meanwhile, the Lamaholot tribe uses the blood of a rooster used to rinse the sacred pillar in the *warada* (a place where the mother gives birth). This animal blood is generally used in traditional ceremonies as a symbol to neutralize the relationship between creatures and humans from bad things (Kuenna, 2015).

As the aforementioned explanation, at the age of seven months pregnancy, the Banjar tribe bathes the pregnant woman by using several prayer recited objects, such as flower water, *asai temu giring*, *mayang* water and a pot of water. Unlike what the Lamaholot Tribe perform, they merely wash the hair of a mother who has given birth by using coconuts and medicinal ingredients. Both are the symbols aimed to purify, refresh and regain the mother's strength. Apparently, the ceremony for bathing a mother who is seven months pregnant is also held in the Sundanese and Javanese Tribes (Suliyati, 2017; Hadiati, 2016). In the Sundanese tribe, the water is mixed with seven kinds of flowers. First, the mother is bathed by the *indung beurang* followed by the female elders in turns. The water was poured out seven times, and there were seven pieces of cloth provided. Each splash of the cloth are replaced with the dry one "(Rusnandar, 2017). A quite same as the Sundanese people, Javanese performs this ritual bathing for pregnant women by using the water from seven sources added seven kinds of flowers. Seven women respected in the

area take turns watering the mother's body (Hadiati, 2016). According to the beliefs of the Sundanese, Javanese and Banjar people, if the ceremony is held, the mother is predicted to give birth safely, and get a beautiful and kind child as expected. Interestingly, the involvement of the community and the elders is clearly seen in this ceremony. The tribal leaders, parents or elders generally lead this ceremony. The community involvement process takes place in it. Parenting is not only a concern for parents but also for the elders and the local community. It can easily be found in many cultures, including in the Sundanese tribe living in Kampung Naga, West Java, where the pregnancy ceremony process involves the elders (Rachmawati, 2017).

The Banjar and the Lamaholot tribes have prepared the education of unborn baby known as prenatal education. Prenatal period is also well known as the period before giving birth (Ministry of National Education, 2000). The tradition of praying for pregnant woman carried out by the local community, as well as the tradition of the pregnant woman encouraged to pray a lot, wishing the best for her children. The atmosphere of silence, acceptance, gratefulness and serenity in the moment of praying build positive emotions towards children. According to Bornstein (2012), it is needed for the parents to continue socializing positive values since the children are in the mother's womb up till growing into adulthood. It aims particularly for the children having social provisions to participate in life. In addition, the pregnant woman always tries to maintain their food. Therefore, her children can be healthy and strong. The maintenance, provision, and arrangement of these foods are generally controlled by the traditions in villages holding strongly the customs (Rachmawati, 2017).

The joy of Welcoming a Baby

The Banjar and the Lamaholot tribes welcome the baby with joy and happiness. The community also takes part in looking after children, as what the people of Kampung Naga perform in West Java (Rachmawati, 2018). The tradition held in the Banjar and the Lamaholot areas is a form of respect and gratitude towards God as well as the reception of humans who will be born. The parents hope their children are supposed to bring good fortune and benefit for many people. The tradition held is believed to be able to build children's lives good when they are born in the world.

Many people believe that the placenta of a born baby is its magical sibling. Hence, a ceremony should be performed to treat it equitably (Putra, 1988). The two tribes show quite striking differences in terms of how to save the placenta. The Banjar tribe keeps the placenta in the basket then plants it in the burial ground and sticks a small piece of bamboo over the pile of land. This is the same as what Javanese and Sundanese people usu-

ally carried (Widyaningrum, 2017; Isnendes, 2016). In contrast to the customs of the Banjar Tribe, the Lamaholot Tribe does not bury the placenta, instead saves it in a basket and places it in a high place, for example hanging on a tree such the tradition of people in Bayung Gede Traditional Village in Bali (Arta, 2011). This puts in a considerable effort to keep the baby healthy and avoid a state of disorders.

The last but not least is giving the name, because it is a prayer, hope, and child's identity. The parents in the Banjar and the Lamaholot tribes often ask for help to the elders to give the name for their children to build a fairly good life quality for children.

The Belief of Islamic Religion

Islam influences the culture existing in the Banjar community, because as previously explained the majority of people are muslims. In line with Abbas and Muchtar (2013), *Urang Banjar*, Islam, and Indonesia are three quite strongly interrelated things. The number of religious activities in the community such *Baayun Mulud* (Hiliadi, 2016) has made them to be deeply religious persons. Further, the large number of mosque-building constructions are more creating the Banjar area to be known as *seribu langgar* (thousand mosques). Kuntowijoyo (in Jamalie, 2014) argues that the religion and the culture are related and seem to powerfully influence one another. A value from the religion enables the culture to form. The local traditions existing in the Banjar community are not entirely disappeared by the development of Islam, but these religious values allow the existing culture to enter and merge (Hiliadi, 2016). If a tradition consists positive values, it deserves to maintain and preserve.

The Belief in Ancestral Traditions

In contrast to the traditions existing in the Lamaholot tribe that tends to be more influenced by the ancestral traditions (interview with TB PM, 04 December 2019). Based on BPS data for 2010, the people of East Nusa Tenggara have various beliefs in religion; Christianity (90.51%), Islam (9.28%), Hindu (0.20%), and Buddhism (0.01%), though the traditions of their ancestors are still maintained. The worship of ancestral spirits is a very prominent thing (Soh, et al., 1985). The megalithic tradition has barely survived in East Nusa Tenggara. It is highly seen by the existence of hundreds and even thousands years of old buildings considered sacred as places to honor and give thanks to their ancestors (Adonis & Djoko, 1997). The existence of buildings or places of megalithic traditions used for worship processions proves that the people are one with nature in living and understanding the meaning of life (Ministry of Education and Culture, 1984). Kinds of ceremonies from birth to death are

closely related to the ancestral traditions. Another interesting aspect is the tradition of hunting, weaving, farming, gardening, opening land or harvest, even making weapons and any items from metal or clay (Uju, Bhuja, & Lete, 2019), the Lamaholot tribe has complex and magical rituals.

CONCLUSION

The findings of this paper reveal that in the current era of globalization, traditional culture is still preserved. This is indicated by the existence of areas holding traditions or traditional rituals related to parenting starting from pregnancy to the birth of baby. These traditions or traditional rituals are an obedience and belief hereditary. The rituals held certainly varied since the culture, environment, and history of each region is different. However, all parents basically always hope the best for their children in the future. The local wisdom maintained is a proof that the community still adheres to several matters relating to customs to have a good quality and blessed life.

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