

## Political Culture Of “Papaseki” (Uncle Bladder) In Lio Ethnic Traditions Ngalukodja Village Maurole District In Ende Regency

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**Abstract:** The aim of this study is to describe the political culture of *Papaseki* (uncle bladder) in Lio ethnic traditions in Ngalukodja village Ende regency. The method used is qualitative with descriptive data analysis holistic.

The results showed that, political culture of *Papaseki* (uncle bladder) in Lio ethnic tradition was implemented in various aspects of life. *Papaseki* in Lio ethnic is the leader of the family members consisted of some families in one descent, and the one who served as *papa seki* must be a male heir. Lio society believes that the position of men is higher within the family relationships. Family members who are under the shade of *papa seki* must honor, respect and uphold the values of customs, even though *papa seki* has errors, mistakes. Position of *papa seki* which is regarded as parents (ancestors) makes its position very strategic and powerful to be in every single event done by a particular group of family known in Lio language as *Pijepu'u rate* “tree at the bottom close to its roots”, the phrase has the highest philosophical value “tree roots seen as part of a living tree or in an earlier paired in uncle bladder. While, branches and leaves referred to a family member. Therefore, *papaseki* is very respected and appreciated by customary group and in daily life of Lio society more fearful and obedient to *papa seki* than their biological parents.

**Key Word:** Political culture of Papaseki (uncle bladder)

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### I. INTRODUCTION

In essence, humans are interdependent with each other, help each other and live in groups. The urge to live in groups and always in contact with other humans, cause entanglement between the individuals in the group as well as between individuals or groups in the environment they live in. To guarantee the basic needs then social institutions was created to regulate the relationship among individuals in the group. There are traditions or customs among those institutions that have been institutionalized in society.

Society as a social system according to Parsons (1957), Craib, Ian. (1986). must have at least four functions at the same imperatives that are characteristic of a system. All four were related to system actions (*action systems*). The fourth imperative functions known as AGIL stand for A (*Adaptation*); G (*Goal Attainment* = achievement of objectives); I (*Integration*); dan L (*Latent Pattern Maintenance* = fiduciary system). The function of adaptation is a system to retain key resources in the system to face external demands. The function of aim achievement (*goal attainment*) as the function when the system prioritize goals and mobilize resources to achieve the goal. The function of integration is the processes occurred in the internal systems coordinating *inter-relationship* of various subsystems (system units). Meanwhile, the maintenance function patterns (*latency*) is the process when the system maintain motivation and social agreement by means of *internal tensions* (*social control*).

Despite of being in equilibrium (*ekuilibrium*), every social system has possibility to experience social change. Only in view of the structural-functional, such changes take place gradually and impact the various adjustments made by each element of the system. When viewed from its source term, the change may come from outer (*external*) or intern (*internal*), such as changes in population genetic components that influence behavior and social roles. Sources can change politically organized, such as wars, inter-state relations, cultural diffusion.

If the challenge of the trend towards an imbalance between two or more units of the system to be quite large and can not maintain the control mechanism of conformity, the efforts of the system is to avoid a split

structure. In facing these problems, there are at least three alternative, which are (1) resolution: restoring conformity with normative expectations; (2) isolation: even full conformity is not reached, but there are some acceptable accommodation; (3) changes in social structure.

Therefore, to realize the purpose of life to become a better, more secure, more prosperous, then social institutions and customs are formed to host them. The patterns are habit (*habits*), over time, become a custom (*customs*), then become social norms (*mores*), finally becomes law (*laws*). Cooperation among individuals in society generally is *antagonistic cooperation*(cooperation between the parties with principled opposition). As a result, people attach great importance to the group and himself or others. Thus was born the sense of *ingroups* or *wegroups*are opposed to a sense of *outgroups* or *theygroups*which leads to an ethnocentric attitude (Daeng, 1986).

Sumner in Vegar (1990) stated the term ethnocentric. By that attitude, then each group feels their folkways most superior and right. As stated by Sumner (1960),Sumner ethnocentrism theory has three terms, they are: (1) some people have a number of social life characteristics that can be hypothesized as a syndrome, (2)the ethnocentrism syndromes is functionally related to the composition and presence also competition among groups, and (3) the generalization that all groups showed the syndrome. He mentioned that syndrome such as : intra group safe (*ingroups*) while another group (*outgroups*) underestimated or even unsafe.

Zastrow(1989) mentioned that every ethnic group has a high ethnic attachment through an attitude of ethnocentrism. Ethnocentrism is a tendency to view the norms and values within cultural groups as the absolute and used as a standard to measure and act toward all other cultures. So that, ethnocentrism gave rise to prejudice and negative stereotypes toward ethnic or other groups.

Liliweri (2001 : 334-335) said that ethnic viewed from five aspects namely;*first*;refers to the ethnic group that is assumed as a group of fanatics their ideology.Social scientists analogize ethnic groups as groups that have a common cultural traits, such as language, customs, cultural attitudes, cultural characteristics and history. *Second;etnisitas (eticity)*, refers to the ethnic classification based affiliation. *Third;etnosentrisme(ethnocentrism)* an emotional attitude of ethnic groups, ethnic, religious or ethnic groups who feel superior to the other ethnic. *Fourth;etnografi (ethnography)* is one of the fields of anthropology that studies are descriptive of a particular ethnic group.*Fifth;etnologi (ethnology)*, comparative study of contemporary culture and the past of an ethnic.

The concept of ideasabove, show that race or ethnic groups are: *First*; a social group that has a tradition of culture and the same history, and because of the similarity that they have an identity as a sub-group within a broader society. The members of an ethnic group that is different from the culture of the people mostly only because they have a specific cultural characteristic of other community. Ethnic group may have its own language, its own religion, customs that differerent from other social groups.

*Second*;A group of individuals who have different cultures, among its members feel have the same sort of sub-culture, the idea of the different ethnic groups with ethnic race because better reflect the values, norms, behavior and language, which is often also seen from their physical appearance.

*Third;an ethnic is a group that has certain dominant called the ethnic domain.* Suzane Langer (in Kuper and Kuper, 2000), said that these ethnic groups oftenhave a role and form of the same symbol, has the form of art or similar meaning created in space and their time, so there is similar imagination or architecture, which describe themselves, their relationships with others, form a system role, functions and relationships, the structure and social system as well.

Generally, debate in ethnonationalism can be grouped into two perspectives (Kuper and Kuper, 2000:309). *First*, primordialist perspective that sees ethnic groups rooted in sentiment "primordial", cultural awareness derived from the works of the most basic institutions such as family, clan, group trust, and community. This perspective considers that ethnonationalism evolved as a continuation of an ethnic group through a process of *self-contained process*. In this process the idea of ethnicity is inherited from generation to generation by utilizing the medium of language, literature, tied to the homeland, geneologis same descent, share a certain historical memory, and religion (Kellas, 1998: 47).

*Second,constructed manipulated*perspective (construction manipulation) which interprets the issue of ethnicity as a communal movement is a response to the treatment of favoritism. So they play politics with ethnic symbols based on practical reason as an effective means to inflict emotional support. This perspective emphasizes the role of the elite in the construction of ethnic identity through political mobilization and economic resources.Agree with the above view, Barth (1996) considers that an ethnic categories applied to groups in the community and collectivity. Habitually, by category and common traits, humans are grouped into various races. When the race is associated with their cultures, ethnic groups are formed. Each man becomes one of the races and ethnic groups. While, Yinger (1981) assumes a discrepancy between the physical and social (race) in ethnicity. Mentioned that the physical differences "*race*" detail explained in theory, but in reality the lines between physical "*race*" becomes unclear. Groups of people are phenotypically indistinguishable. Social

Science defines *race* as ethnic groups seen by himself or by other groups that have different biological characteristics with or without the reality of different biological groups shape.

Every region in Indonesia has its own culture and customs, one of them is culture and customs of Lio ethnic in the Ngalukodja village Ende regency until now still firm and solid in their applicability. Ende is the city of regency located in the middle part of Flores island, East Nusa Tenggara Province (NTT), Indonesia. In Ende there are two (2) ethnics who inhabit the area, they are Ende ethnic and Lio ethnic. In general, Lio ethnic live in mountainous areas. The location is approximately on the northern of Ende. And the Ende coastal population is, the southern, northern and eastern Ende. Basically, both cultural forms are almost the same rate, which sets it apart is the result of mixing the culture or acculturation. Lio tribal culture is a mix of tribal areas Lio with Catholic Christianity, brought by the Dutch. While the tribal of Ende culture is a blend of native of Ende culture with Islamic culture brought by traders from Sulawesi, namely Makassar. Because of the inclusion of Islamic teachings brought by the merchants of Makassar is living location of Ende ethnic is located in the coastal areas. Given the connecting line to the outside area at that time only through sea transport, then it is also linking trade lanes, and with an attitude of Ende ethnic society open in new things; by itself the traders feel that his arrival welcome. (<http://LioEndediakses> 20 januari 2015) so naturally people are Ende ethnic majority Islam religion while in Lio ethnic are predominantly Catholic.

One aspect of social interaction Lio ethnic culture is still powerful maintained and inherited from generation to generation, and held firm until now this is the culture of *papa seki* (uncle bladder). Literally meaning of *papa seki* is a combination of two words ie, "papa" which means the side or part and "seki" which refers to the part of the handle or the handle for holding, the two words are ideally just spoken to name the parts on machetes, knives, and so the word *papa seki* itself has a philosophical meaning very high for Lio ethnic communities, the person who is in control in lives of Lio society. From the description can be concluded that in part of machete called "seki" that part where the handle or grip or in other words it is a buffer tree sharpened metal that serves to cut, whereas seki is the brains or driving. Thus the term 'papa seki' is used by Lio ethnic society to say parents and their offspring leader.

The important role performed deep-rooted social and cultural hundreds of years and have the power and the influence is very strong and adhered to communities by uncle bladder in mythology *papa seki*, here I crystallize in a theme called the political culture of uncle bladder as *papa seki*. The political culture (political culture) puts an important role for an individual as a member of the political community and the socio-cultural community or nation). Thus, it can be described that the unit of analysis of political culture is individual behavior and social interaction culture. Because of political science "borrow" ideas of psychology to categorize the level of human understanding of social objects in the environment. In psychology, human analyzed in its growth process. Human knowledge will grow by hearing, taste to know, understand and grasp an object of social. Through the concept of psychology does adapted political science to explain the orientation (understand) a political person who is a result of the transfer of political and cultural values espoused.

According to Rahman (2002), political culture includes the issue of legitimacy, power settings, government policy-making process, the activities of political parties, the behavior of state officials, and the fluctuation of the community against the powers that govern. Political activity also entered the world of religious, economic and social activity, private and social life is widely. The political culture is a system of values and beliefs that are shared by the community, but every element of society different from political culture, as among the general public by the elites, the customary fellowship group leaders.

In addition to the specific community groups political culture is the politics of values which consists of systems, knowledge, customs, superstition and myth. All of which are known and recognized by most people. The political culture provide rationale to reject or accept the values and other norms as contained in Ngalukodja village is entrenched value system regard to the role of uncle bladder in *papa seki* culture. This was in line with the confirmed further by Albert Widjajathat political culture is the political aspect of the system of values that consists of: ideas, knowledge, customs, superstition and myth. All this is well known and recognized by most people. The political culture of giving rationale to reject or accept the values and other norms.

## II. RESEARCH METHODS

The political culture of *Papa Seki* (Uncle Bladder) by the known of the author has never been done in any other research and for the first time I do this research and publish it through scientific journals.

Based on the description subject matter above, the research methods used in this study is the qualitative research methods. Qualitative research as stated by Bogdan and Taylor (in Moleong 2002: 2-3) defined "qualitative methods as a research procedure that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed. According to Bogdan and Taylor (1975 : 3) qualitative approach directed to the individual background and holistic (whole). So in this case should not isolate individual or organization into a variable or hypothesis, but it needs to be looked at as part of a wholeness. The method may explain and describe qualitatively political culture of *papaseki* (uncle bladder) in Lio ethnic tradition of Ende

regency. Political culture of papa seki referred in this article is an informal political culture conducted by papa seki (uncle bladder) which has a very strong power and influence in a variety of social and cultural life of Lio ethnic.

### **III. RESULTS AND DISCUSSION**

Ngalukodja village , located on the north coast in Ende regency, the distance from the center of Ende for about 93 Km, an expansion area of the Aewora village. Socio-economic life of society is a farm with traditional processing systems and subsistence. Religious life consists of Catholicism and Islam with social and cultural patterns of interaction is very good.

#### **1.1. Political Culture of Papa Seki As a Form of Parental**

In Lio ethnic *papa seki* is a leader of family members of some families who are still in the descent and who served as papa seki itself a descendant of boys, Lio people believe and trust that the position of men more involved in family relationships and in any case, therefore the position of men from the offspring that are inevitably served either his (papa seki), as families under the shade of papa seki. Family members who brought the auspices of papa seki should respect and uphold the values of tradition, even though papa seki has errors, mistake and so on as members of the group in the shade *papa seki* expected to be patient and not allowed to respond directly or respond violently, because some of it is believed to be metaphysically has a direct impact to the individuals concerned, particularly about the success, health, pleasure and comfort in daily life.

Position of *papa seki* regarded as being of parents makes its strategic position and the powerful influence when the show what is being done by a group of family in Lio language called *Pijepu'u rate kamu* "tree at the bottom close to its roots, philosophical meaning of the phrase is very widely if we associate with the life of this world, roots and tree then branches, twigs and so on, *papa seki* is at the root and the tree while members are in the relationship with a very important role and wide for uncle bladder as papa seki, the writer refers to it as the holder of political power has been entrenched in a civilized social and kinship families. Because in reality that papa seki (uncle bladder) has power in the life start a family wedding, building a home, circumcisions, births and deaths as well as in matters of education and social culture related to the involvement of many people's existence of papa seki be a part that is in need. Political culture of uncle bladder (papa seki) also has an important role in the regulation of individual behavior patterns and orientation to the future of family life. Political culture of uncle bladder in mythology of papa seki also regulate the politics of values consisting of system, knowledge, customs, superstitions and myths. All of which is known and recognized by family members and most people who are still in the same kinship. Political culture of uncle bladder (papa seki) provide rationale to reject or accept other values and norms that may damage the cultural and customs.

#### **1.2. Political Culture of Papa Seki in Marriage**

In the marriage ceremony in the community of Lio community *papa seki* plays a very high role, especially in decision-making of, "*wiwibaru Riagarebarumbe'o*" which means big mouth new talk out" literal meaning of the statement we had a big mouth, the way we already know, it arises because papa seki seen as parents who are raising descendants (not biological parents) in fact papa seki just as uncle but in practice Lio ethnic put forward papa seki or uncle bladder than biological parents. In the wedding ceremony papa seki position on the part of women and men equally, if he represents a man then he is responsible for the conduct *belis* and deliver to the women, whereas if the *papa seki* of the woman then papa seki the first to receive *belis*. In relation to *belis* received, generally greater than the amount received by the biological parent, either in cash or the number of animals (such as cattle, horses and buffalo).

#### **1.3. Political Culture of Papa seki of the Woman.**

In receiving applications from male, female parent must submit to papa seki who as leader of a large family, to gather together family members wanted consulted together with regard to the arrival of the man to apply for descendants. In deliberation accept the proposal or not depends on *papa seki*. If the proposal is accepted and agreed upon by family members then *papaseki* will determine everything that will be done on her wedding ceremony. Starting from the reception "NgawuDhau" which means to accept *belis*. After the wedding ceremony is completed, the customs or culture of the Lio called "wuru where" meaning each other in this regard *belis* received will be distributed to papa seki in advance, if *belis* not much then just papa seki who receive it, a form of appreciation of Lio community to papa seki that believed to be a parent accomplished.

### **3.4. Political Culture of Papa seki of the Man**

At the time of applying for female, male family will convey to papa seki to attend and ask opinion whether to agree or not to apply for women. And when papa seki agree to applying it then everything is going to be provided it is commonly called "mbana Ale atafai" meaning would apply for women, in the process of applying if accepted, the next step papa seki gather family members together to raise funds (belis) to be escorted to the women, or so-called "ngawundha'u". This means dropping belis and who became a spokesman is *papa seki*.

Mythology of *papa seki* in marriage of Lio people, such as the description above position papa seki role higher than the other family members, it relates to the belief of Lio that papa seki is a manifestation of the parents who hold the breath of life that had been mentioned papa seki like roots and tree, if the Lio people override *papaseki* the new family will have the misfortune of marriage, family uneasy, insecure and many receiving the disaster even with death.

### **3.5. Political Culture of Papa seki in Circumcision ceremony**

In the ceremony of circumcision or circumcision papa seki position as well as at a wedding, but here not receive or give belis but its presence was preferred (*Riwu Benungasu*) sit together if the event was not told to papa seki or not present then the rate of Lio used to call "*bebosewo Penokelo, kelo guess lengkung adoria do larabewaiwaiwa do Keku*" which means that the child is big and grow on its own without parents, parents in question is *papa seki*, This language is an oath so that Lio people would appreciate and fear that if papa seki not follow the event. Besides, papa seki in the implementation of mandatory circumcision customarily provide clothing, whether clothes for a party that is intended when the circumcision. When the circumcision ceremony has been completed and the circumcision is healed, then the family will transfer money and animal to papaseki as a form of recognition of its social status. Even in Lio ethnic tradition, more afraid of papa seki compared with biological parents.

Therefore papa seki in a circumcision ceremony as well as the wedding but in circumcision in general children aged twelve and under, if the event does not involve papa seki or without the knowledge of papa seki it is believed that the child is unhealthy and sick even age is not long, and have difficulty to survive.

## **IV. POLITICAL CULTURE IN BUILDING A HOUSE AND ENTER DWELLING HOUSES**

In the activity of building / work house new house or get in a new home, a position of *papa seki* be there and sit down together, it is like that contained in the quote "*ebemaiwa long experienced ebeKekoiwapongga*" which means that papa seki come not with empty, he did not give stupid way, existence of *papa seki* then everything will run safely because Lio ethic believes there are things unseen attached to papa seki so we were as children must respect and honor him as our parents. The role of papa Seki (uncle bladder) start of the stages in the making "plaster sa'o" which means homes. In general, if Papa seki not come when there is an invitation to attend the process and stages of making a house, believed to be causing any disasters of the family will suffer pain and even death. So generally, the construction of houses to do the blessing of papaseki. Papa seki will recite mantras or customary language, which essentially support the development of the house and begged the ancestors and God in order to always keep the family, live safe, healthy, prosperous and longevity.

### **4.1. Weluwatu/The Laying of the Foundation Stone.**

Laying the foundation stone, *papa seki* should be in front to do the *stone nau* or customary prayer of Lio, The prayer is pleading with the ancestors for to maintain and provide comfort to people living in the house and always watch day and night, live healthy and long life. Papa seki role here is to put the first stone, then followed the others. When the process of laying the first stone house has been done, then papa seki will be heading to his home and family here obliged to give money and also livestock as a form of homage to papa seki.

### **4.2. Wake sa'o / Established the Framework of the House**

Established the framework of the house (House on stilts), *papa seki* role here as a very important person in Lio called "*o jalamuludeo papa kaju lake raja mo'o tau darilepasa'o*". Which means papa seki who had formerly held the wood for the establishment of a home. The wood in question is at the center of the wood in a home or in Lio language commonly called "Lakeraja" which means that wood king (King Pole).

Political culture of *papa seki* in Lio ethnic tradition especially in the manufacture of the house has a very important meaning, because the house is a residence and the other civilizations also be done at home. Therefore, Lio ethnic believes in their *papa seki* are on prayer, ritual customs, it will get kindness, comfort, and a lot of sustenance or vice versa if it does not involve papa seki or papa seki does not bless it will be a lot of disasters like the sickly, was not successful even Dead. When the process of establishing the framework of the house has been completed, then Papaseki will soon return to his home, and the family is still obliged to give money and cattle as tribute.

#### **4.3. Political Culture of papa seki in Entering Into New Home.**

As has been stated above, that the enormous power of a papa seki not only in the process of building a house alone, but also when entering a new home. Families still have to invite and sit at the very front, as well as be treated for food. Papa seki's role here is to provide advice, prayers to ancestors, traditional rituals so that those who live in the house get happiness, safety, comfort and welfare. If the activity has been completed, then papa seki will soon leave the house and the family is still obliged to give money and farm animals as a form of tribute to papa seki.

### **V. 5.CULTURE OF PAPA SEKI IN THE EVENT OF GRIEF (DIES)**

In the ceremony of grief / death of Lio, papa seki governing all of the smallest to the biggest one of them perform ritual prayers and supplied with offerings for the ancestors and ask for a favor and reject all the ugliness as contained in the following quote "*batunaupaiguatabapu atamatakapesasama-samamaibhondoboumbhondoriungasu, o re'e-re'embana no kai o jie-jie no kami*". Which means when the dead will be buried then papa seki began to pray to ancestors in the eyes of Lio is not just pray the fire calls all ancestors to eat together, and when it was papa seki ask abstain from bad and invoke the protection of the ancestors to get the good stuff. While these rituals papa seki accompanied by their children and the parents of the deceased, if the parents die, the children of parents who accompany to perform prayer ceremonies and summons the spirits of ancestors. There are some steps being taken by papa seki in mourning ceremonies (*ata eye*) as follows:

#### **5.1.The First Stage of patikaatamata/Give offerings to the Dead Body**

The ceremony is conducted by papa seki to provide food to the spirits of the dead, on the first stage in circulating the myth that the deceased person will travel far it needs to be given food to make provision in its journey, not only there in the event of death killed animals such as pigs, goats, cattle, horses and buffaloes, Lio people believe that the animal will be taken by the spirits of the dead and maintained the world. In line with the kelimutu answered with a thousand myth that people who die particular Lio ethnic would stay in the lake kelimutu, it is uncommon things unseen found on Flores as the spirits of the newly deceased, people around the mountains kelimutu see the spirits that brought animals were slaughtered when the funeral, was brought in by the spirits into the lake kelimutu.

#### **5.2. Ceremony of tokapetiatamata Closure Coffin**

In the second stage is toka crate that is closing the coffin, the person who is entitled to close the coffin cover is papa seki, has previously explained that papa seki is a manifestation of the parents believed by Lio as the owner of the dead person. In Lio language is expressed as follows "*Ma'eweelonggono'o papa seki, ma'edarilonggono,o papa seki, ma,ekirakelono'o papa seki*". Literally the phrase above refers to a request from the family that the person who has died do not turn away from papa seki, do not count the mistakes made by papa seki, but the deceased and the family or the biological parents must accept the fact.If we break with the stipulation, then we'll get reinforcements in Lio language "*matare'elorangorodhokowanghamurimeraiwaboumbhondo*". Literally the phrase is an expression of the oath, which means if we break it we will die as well as our lives do not develop.

#### **5.3. Ceremony of lo atamata/ Pull Out the Bodies From the House**

This stage is the stage where the bodies are removed from the house to the grave usually preceded by papa seki in Lio languages "*tauperaJala*" or Street sign. Lio people believe that papa seki is a manifestation of a parent who is able to designate which way is better in Lio language "*miumbana kami ndu demi latuwatukobaajemiu pate miupoke*" means you (the old road in advance we come from the back of malicious you cut and kicked away) of these myths is representasi of manifestation of the Parent or Ancestors represented by papa seki, People Lio believes has given way in this life.

#### **5.4.Ceremony of kawelelonggono'oatamata**

The last stage is "*kawelelonggo*" in this stage the bodies had been buried and above the tomb held rituals with offerings led by papa seki. "*kawelelonggo*" literally means farewell dinner with the bodies that have been buried. Lio People believes that people who have died by naked eyes we are unseen but those who have died there beside us who are still alive, and therefore held that stage, even after sitting down and eating with the food rations for the spirits of the deceased still as usual, however the lio believe the offerings have been eaten by the spirits. After "*kawelelonggo*" the farewell dinner, papa seki will pray again that in Lio language called "*batuna'u*" in this quotation "*kai o mbana o iwa do no kita o jie-jie no kita o re'e-re'endhokowangha no kai*". Literally means that prayer is a prayer in which the deceased person is no longer in our lives, then it is not good to go with him whereas either let stay with us is still alive. Lio People believes that the worst side in this

life is death if it happens then it is considered a calamity twichis very bad therefore, the Lio hope that people who die should we put behind but the Lio also wished death do not happen again, especially the family of a dead person or bodies mentioned.

## VI. CONCLUSION.

1. The political culture of papa seki is a system of values and beliefs by Lio ethnic communities in Ngalukodja village Ende regency whose existence is kept maintained and believed by the community and the family for hundreds of years until today.
2. The political culture of papa seki (uncle bladder) has the power and authority very large in people's lives Lio ethnic, including the activities of marriage / wedding, build a house and into a new home, birth and death, and therefore, to respect family very high against papaseki position and and trying to not make mistakes either verbalistic and behavior.
3. His position was very high and respected cause any statement, words and prayers customs (rituals) may not be wrong, if wrong in doing so the stretcher would be fatal, the family experienced hardship, often experience pain, difficulty in employment , difficulties in the welfare of life, suffering and even death.

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