



Sumang Gayo as Stimulation of Moral Development in Early Childhood

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Abstract

Stimulation of early childhood development can be done in various ways. This includes the development of children's moral values and character, which is currently decreasing, and the moral damage that occurs causes a negative impact on themselves and their environment. This study uses the Library Research Study. Data analysis in this study uses data reduction, data display, and conclusion. Research results show that there are four *sumang* that can stimulate the development of children's morals and character, namely: *Sumang Penengonen* (Vision), *Sumang Pelangkahan* (Running rules), *Sumang Kenunulen* (Sitting rules), *Sumang Perceraken* (Rules of speaking). The impact of *sumang* stimulation on children's moral development and character is that children understand better how to behave correctly, such as being polite and courteous. Children will have a character that cares about others. Children will have a gentle character. Increase children's self-awareness. Improve children's language skills. Children behave independently, have mutual respect for others, can solve problems, have a sense of responsibility, and can adapt to new people.

Keywords: Early Childhood, Moral Development, Sumang Gayo.

Introduction

Indonesia is a tropical country stretching from Sabang to Merauke. It has many tribes, is rich in culture, and has various religions across each island. As well as the Aceh, Gayo, Jawa, Sunda, Betawi, Batak, Dayak and so on (Csaji, 2023). This diversity is what makes the Indonesian people different from other nations. Each of these cultural and ethnic groups is different from one another and has its uniqueness in terms of language, customs, and habits, which have been inherent from the time of their ancestors to the present (Reseñas, 2023). Culture is behavior that has become a habit that is carried out continuously. Habits in terms of culture include religious activities, regional arts activities, morals, and customary law regulations carried out by a group of people in a specific area (Eliza, 2022).

Along with the times, the culture inherent in humans began to fade. Changes that occur are caused by the implications of global change, which are increasingly growing rapidly; this encourages changes in community groups and the wider audience (Munir, 2023). Of course, changes in this globalization era affect culture and human behavior. So it is also clear that the development of a new culture will be more visible so that the culture and habits of the people

experience a shift. Also, the emergence of sophisticated technological devices in society causes low public interest in introducing culture and customs to the next generation. This causes indifference and indifference in individuals to maintain existing cultural values. (Muslikh, 2022).

The rise of non-compliance with the rules and behavior of local cultural customs has led to a lack of concern for the community to continue to defend them (Noval & Harly, 2023). This is due to the need for more public awareness of the urgency of maintaining culture and customs and reflecting them on existing generations. So young people need to learn and understand more about the culture and customs around them. Zulkarnain and Elliyil said that *sumang* in the local community is highly valued (Zulkarnain et al., 2019). Maintaining customary rules is urgent; this is caused by a lack of understanding of parents and society about the importance of implementing traditional behavior for character building, including the moral values and character of the younger generation.

As is happening today, many young people still lack moral and ethical behavior, for example, a lack of moral attitude, courtesy, friendliness, and respect for others. What should happen is that good behavior, good morals, and good manners must still be entrenched in individuals so that a generation that is not easily shaken by outside cultural influences can create a culture that can shift local cultural customs. Therefore, early knowledge about abstinence or *sumang* customs is needed in everyday life. One of them is to introduce and provide understanding to children about good and correct behavior following religious norms and to introduce culture to preserve local customs (Dewi, 2022).

Sumang is a rule of behavior that is based on habits that are carried out. This is in the form of rules bound by activities our ancestors have continuously carried out until now (Prameswari, 2022). Therefore, this *sumang* behavior should be inherent in oneself and make it a guide in carrying out daily life because *Sumang* is a behavior that reflects decency and obedience, as well as being moral and religious, as well as having good character. *Sumang* behavior is often associated with daily actions. Starting from sleeping and waking up again (Putri, 2022). This indicates how important the position of *Sumang* is in the midst of people's lives. The implementation of *sumang* behavior can also indicate that the good and bad behavior displayed is very closely related to the morals and character inherent in a person. Therefore the need for follow-up that can minimize the occurrence of moral deviations in each individual (Lenga et al., 2023).

The damage to the moral values and character of the current generation is influenced by several factors, ranging from associations that do not know the direction and reflect bad character behavior in individuals (Vesterren., 2023). Moral values and ethics in fellow humans seem forgotten, as if the earth swallowed them up. Rakkhmatiah said that moral values and ethics stored for a long time in a person would impact him in the future (Rakhmatiah, 2020). This statement shows the importance of forming moral values and character from an early age. Through stimulation, that can be used as a reference to train development and shape one's character. Therefore it is necessary to provide stimulation so that generations avoid immoral behavior, especially in the Gayo community, where *sumang* must be inherent in themselves

and applied wherever they are. Therefore, to avoid and reduce the occurrence of moral and ethical deviations in oneself, it is necessary to improve and stimulate children from an early age.

The formation of moral values and character from an early age is the first step that can be taken to help prevent the occurrence of things that can disrupt children's development (Gofar, 2022). At the age of kindergarten, development stimulation should be carried out so that children understand and have provisions for the future. Also, avoid bad behavior and always be in good condition. Have polite behavior and good manners. Children who are said to have successful development always show suitable behavior (Nasution, 2023). Good behavior reflects the good stimulation given. Instilling moral values and character from an early age is the task of teachers and parents in children's daily lives. However, in implementing behavior in *sumang* rules to stimulate the development of moral values and character in children in depth are parents and their environment. Because the actual first place of education that children get is from their parents, to anticipate this, it is necessary to make serious efforts to maintain customs and culture in everyday life.

Literature Review

According to Sudirman, Sumang is a norm regulating public relations treatment in an association. The association in question is between men and women, both teenagers and adults (Sudirman, Essi Hermaliza, Harvina, Kodrat Adami, 2019). In this case, Sumang behavior refers not only to the behavior of men and women but to everyone, namely fellow social beings, both young and old, even though other theories show that Sumang is also included in the rules of behavior intended to prevent promiscuity. Adultery, rape, and sexual harassment of women (Bujangga, 2022). Then *sumang* is a customary behavior that must be understood and obeyed to avoid negative behavior and adverse effects on oneself and others (Nawawi, 2022).

Sumang is a behavior that reflects obedience and adherence to local customs, norms, and culture (Susana, 2022). Sumang behavior is also a habit passed down from generation to generation from the time of our ancestors, whose essence is based on the positive, valuable, and culturally specific behavior that can lead to good behavior. According to Lestari, sumang is a custom that regulates how a person maintains an association with community groups and how to interact with others (Evanirosa. Ramsah Ali, 2020). This is in accordance with the opinion of Zulkarnain and Eliyyil that sumang is a rule that guides behavior and the basic pattern of developing kharimah morals and is the basis used as a reference for controlling daily actions (Zulkarnain et al., 2019).

Another theory that explains sumang is that culture is loaded with knowledge, beliefs, values, rules, and laws, which are a reference for behavior in the life of the Gayo people. The implementation of sumang values in daily behavior is a character that must be possessed by a person, in which sumang is relevant, spiritually valuable, and oriented towards akhlakul karimah, maintaining self-esteem, family, and community dignity (Syukri, 2018). Not only

that, but sumang is also oriented to one's moral values and character. Especially in early childhood, it is highly recommended to introduce and apply it to early childhood.

According to Piage and Kohlberg in Pupung, morals are behavioral attitudes that accompany cognitive development. Good moral behavior begins with good stimulation (Ardini, 2017). Another theory says that morals are actions that originate from habits in a person. Morals can also be a benchmark in assessing one's actions toward others (Ardini, 2017). Besides that, morals are customary values that originate from habits carried out by someone for a long time in the community (Andi Sadapotto, 2023). Therefore the stimulation given to someone should be positive. Thus positive morals have more reasonable value in front of other people.

Moral is everything that concerns how someone acts around him well (Ediyono, 2022). Moral behavior shows how one should behave toward others. Like who one should be and how one should act toward others. This shows the importance of good moral behavior in everyday life. Moral values are good behavior shown by someone positive (Azzahra, 2022). Moral values are also habits that can benefit others. Moral values can also affect a person's positive attitude. In addition to providing a positive atmosphere, it also shows the quality of oneself in someone. Besides that, some manners must exist in everyday life. Budi Pekerti is a behavior related to a person's customs, norms, manners, and ethics (Hidayat, 2018).

In early childhood, moral values and manners should be applied early on so that children can recognize and understand well related to positive value behavior in children so that what children get will be applied to them until the child enters adulthood (Zaimah, 2022). This shows the importance of stimulating valuable moral behavior and good manners in early childhood by introducing and continuing to attach themselves to sumang gayo as a form of traditional and cultural preservation. It can be used as a stimulus for positive behavior.

Methods

This study uses the Library Research Study method. This research was conducted to collect information in the form of notes and a literature review on related titles. The content is in accordance with Azzahro's opinion, which said that library research is the form or method used by researchers in collecting information in the form of data as a form of reference (Azzahro et al., 2022). Material data collected is in the form of books related to the title, results of review articles or results of previous studies that are in accordance with the title of this study, in the form of brief notes, as well as various journals related to the problem to be resolved. Data collection activities are carried out systematically, starting from collecting, processing, and collecting data (Mufti, 2023).

The data collection technique in this study was to collect several journals, articles, research results, books, and other records to help answer the formulation of the problem in this study. Then recording some of the important points used in this study, then the final stage is verification or data collection, where data storage is carried out in stages according to the problem formulation. Data analysis techniques in this study also use the Miles and Huberman model analysis techniques, namely in the following figure.

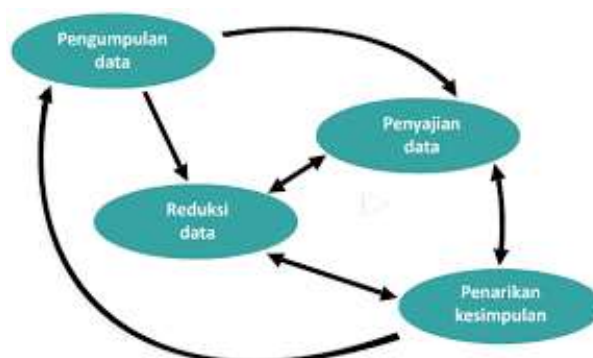


Fig. 1. Miles and Huberman Model Data Analysis Techniques

From the picture above, data analysis activities are carried out interactively so that the data obtained becomes saturated data (Sugiono, 2021). In the picture, it is clear that at first, the researcher collected data before making data reduction; after making data reduction, the next step is to present the data and then provide conclusions. The subject of study in this study was early childhood. This research will discuss *Sumang* Gayo as stimulation of moral values and character development in early childhood.

Result/Findings

History of Sumang Gayo

Sumang is a form of customary rule attached to the Gayo tribe. Talking about the beginning of the appearance of sumang, no historical records tell about the appearance of this sumang. However, it should be noted that sumang has become a custom that grows and develops within the Gayo community, which needs to be obeyed and carried out in accordance with established norms and provisions. In its journey, sumang is usually in the form of oral, which is passed down from generation to generation to the next generation.

The birth of sumang in the Gayo community has two different versions. According to Wiradnyana and Setiawan in Sufandi et al. said that :

“Since prehistoric times, the Gayo people have known ethics and behavior towards others by referring to sumang behavior towards others. Also, the people at that time already knew how to treat humans well and could distinguish between treating humans and animals. This treatment is close to the ethical picture that they have had since ancient times. Therefore this ethics becomes a collective agreement to be a form of sumang gayo. Even though sumang was still simple, not all the behavior shown was included in sumang” (Iswanto et al., 2019)

Then the history of sumang in the second version is that many say that sumang has existed since the Gayo community existed. This opinion is more about the beginning of the kingdom in Gayo in 416 H / 1025 AD, namely the Linge kingdom in Isaq. According to Paeni in Sufandi et al. said that :

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the kingdom in Gayo in 416 H / 1025 AD, namely the Linge kingdom in Isaq. According to Paeni in Sufandi, et al. said that” (Iswanto et al., 2019).

In the Linge kingdom, there are several groups within a clan. Alternatively, there was already a division of the village at that time. Where each group already has Reje, Petue, Imem, and Rakyat. The four sequences are called sarak opat. In Sarak Opat, it is poured in the shape or symbol of the Gayo Kerawang motif (Iswanto et al., 2019).

From some of the historical studies above, the researchers concluded that sumang was one of the customary rules that had existed since ancient times. The traditional elders of the Gayo community emphasized good behavior and ethics as a provision for the character of the Gayo community at that time. The ancient elders also used their minds and minds to avoid deviant behavior in social life. *Sumang* in the Gayo community is an indiscriminate behavior. *Sumang* applies to every circle of Gayo society at that time without choosing a social stratum.

All kinds of Sumang Gayo

Sumang Pelangkahen

Sumang Pelangkahen is all behavior related to walking attitude. Regarding this matter, the Gayo community defines sumangpelaeng as a rule of walking. The way of walking in question is the procedure that is good and right, by not stomping the ground hard so it does not make a sound that is uncomfortable to hear, walking slowly with slow steps.

Sumang Pelangkahen Gayo people have a lot of attention and opinions. As in every group or clone, the Gayo community interprets it in several versions.

“First, according to Hasimi in mawaddah, the Gayo people say that sumang pelangkahen is a rule or a rule in traveling. In this case, the Gayo people emphasize that the trip in question is when choosing a destination. The point is that men and women can maintain honor by not going to places with negative values that are not worthy of being traced. Especially for girls. As the Gayo people respect women and protect women. This shows that rules are made solely to protect and maintain personal honor to avoid disgraceful acts” (Mawaddah, 2018)

Then the meaning of the second version of *sumang pelangkahen*, according to Syukri, is as follows :

“Sumang Pelangkahen in Gayo society is when men and women travel or travel without a mahram. Even if someone goes on a trip and intentionally separates himself from the group that is traveling intending to walk to a negative place, he also has the intention to do negative things that can harm himself and others” (Syukri, 2018)

From the two versions of the opinion above, the researcher concludes that *sumang pelangkahen* are customary rules that must be owned and obeyed by all individuals. Not only in the scope of the Gayo community but also can be a guideline for good behavior by people with other different cultural customs. Purpose of implementation *sumang pelangkahen* This rule can change individual behavior, especially walking or traveling. Another goal is to provide understanding to individuals to constantly protect themselves from negative actions that can harm themselves and others.



Fig. 2. Documentation Examples of behavior in *sumang pelangkahan*

From the picture, it is explained that the behavior that arises from *sumang pelangkahan* for children is to stimulate the development of children's character and morals from an early age. The picture shows that in *Sumang Pelangkahan*, children should teach or get used to stepping with their right foot first; Gayo people believe that this behavior shows that the child is polite and has good character. In addition, *sumang pelangkahan* is also implemented in early childhood by associating behavior with procedures for entering and leaving the house, school, or places of worship as a form of respect and respect for the place that is being stepped on.

Sumang Penengonen

Sumang Penengonen is the customary rule in the form of procedures or rules on individual vision. According to Syukri, the Gayo people think that *Sumang Penengonen* is a rule that must be obeyed and carried out in order to avoid disgraceful glances (Syukri, 2018). The way of seeing or looking is included in the *sumang penengonen*, which is the movement of one's eyes toward the object being seen. In the view of the Gayo people, *Sumang Penengonen* is also indicated from a religious basis, in which the Gayo people believe that in order to create generations that respect each other and protect themselves from disgraceful actions, the Gayo people emphasize each individual to always follow the rules in the form of *Sumang Penengonen* (Alida, 2022). In addition, *sumang penengonen* is also a customary rule in terms of seeing, such as deliberately seeing something that is not good to see and show. So this can lead to moral damage and self-harm (Ningsih, 2021).



Fig. 3. Documentation of the Behavior Example of *Sumang Penengonen*

The picture above is an example of the behavior of *sumang penengonen*. The previous study explained that *sumang penengonen* aims to see good things that benefit oneself and others. In early childhood, *Sumang Penengonen* is more about appreciating friends showing something and asking to be seen together. In the picture, it can be seen that the child has the initiative to see what his friend wants to show. It aims to respect each other.

Sumang kenunulen

Sumang Kenunulen is one of the customs in Gayo society. Which *sumang* this applies to all circles. *Sumang kenunulen* is a custom in sitting rules. According to Ningsih, *sumang kenunulen* is the prohibition of sitting between a man and a woman who are not husband and wife in a closed or open place, which is suspected to be wrong and raises suspicion (Ningsih, 2021). In this case, *sumang kenunulen* also means one of the customs regulations that emphasize the prohibition or ethics of how to sit according to where and with whom he sits. For example, let us say that a girl is forbidden to sit in front of the door, and parents should sit in a higher seat. The point is that older people are prioritized to sit on their skin (not close to the door). This is still attached to the Gayo community. Even *sumang kenunulen* still needs to be applied as a form of respect for parents and elders (Octarizka, 2021). *Sumang Kenunulen* has traditional values in the Gayo community. Aside from being a customary rule, *Sumang Kenunulen* can also change a person's behavior in everyday life (Awlawi, 2021). This includes the inherent traditional values instilled by ancient ancestors so that they can be appropriately implemented in their children and grandchildren.



Fig. 4. Documentation Example *Sumang Kenunulen*

The picture shows that the difference between the sitting of boys and girls in the Gayo community is different. Boys are prioritized to sit cross-legged, or in the Gayo language, it is called *semile*, which shows they are leaders. Then for girls, it is prioritized to sit by following the folds of the knees towards the right or maybe towards the left, and in the Gayo community, this type of sitting is usually called *mile/timpuh*; this indicates that girls must maintain honor and sit politely when with fathers, uncles, nor brother.

Sumang Perceraken

Sumang Perceraken is a rule of speech. According to Iswanto, *sumang perceraken* is someone's words that should refer to the way of speaking and good speech (Iswanto et al., 2019). Apart from that, *Sumang Perceraken* also regulates how one speaks with older people. Precisely in the language used, for example, children have conversations with parents, teachers, students, peers, and even fellow human beings in the social sphere of the Gayo community (Fachry Purnama, 2019). In the Gayo community, usually, children who talk to other people or older people must have speech or speech. Speaking is a designation, call, or form of greeting in the Gayo community. Speech is also a term in kinship that can strengthen brotherhood in Gayo society (Silfita Yani, Rajab Bahry, 2019).

Sumang perceraken also, as a customary rule that has existed until now, places more emphasis on the attitude of speaking to other people. By having to pay attention to the other person you are talking to, you do not necessarily have to say harsh words that are uncomfortable for other people to hear. In everyday life, children are taught not to say rude and arrogant words such as *mice*, *ogoh* (dirty, dirty), etc. (Fauzi, 2020). Thus, *sumang perceraken* is a grammar or a person's way of speaking to others properly and politely.



Fig. 5. *Sumang Perceraken* Behavior Documentation

The picture above shows that the behavior of *sumang perceraken* in children is more about the ethics of talking to other people, older people, and peers. In the picture above, a boy listens to a grandmother talking to him. In the Gayo community, it is highly emphasized that talking to other people must use speech or narrative or also by calling, not using the person's name directly but replacing it with a more polite greeting such as grandma, grandfather, *ama* (father), *Ine* (mother), sister, brother, brother, *Ipak* (calling girls), *Uwin/wen* (calling for boys).

Sumang stimulates the development of Morals and Characteristics of Early Childhood.

Sumang Gayo custom is formed from the existence of a policy that actually can provide a good understanding of a person's character. Not only in changing behavior but also in preserving customs and culture that should be inherent in oneself as a guide for daily living. (Qatrunnada, 2022) Apart from that, *sumang* in the Gayo community is considered a rule based on religion that can be used as a reference in living life in the future.

In early childhood development, *sumang* is one of the choices that can stimulate the development of children's morals and character (Yaulandari, 2022). Evidenced by the presence of positive values in *sumang*. *Sumang*, a rule or a person's way of behaving, can support children's moral development and character (Paryana, 2022). *Sumang* can be applied in everyday life with the aim that children have the character of *akhlakul karimah* as a guide for life in the future. Like in *sumang pelangkahan*, children are taught how to walk correctly by walking slowly, not stomping the ground, and walking politely when meeting someone older to respect the elders.

In *Sumang Penengonen*, children will pay more attention to their views by not seeing anything negative and harming them. *Sumang penengonen* in early childhood emphasizes the rules of seeing things. Children will understand what things need to be seen and what things should not be seen. Like not seeing places that have a terrible impact on children (Hikmah, 2019). In *Sumang Penengonen*, children should be accompanied by their parents more so that the stimulation given can be firmly attached and become the foundation of their life in the future.

Stimulation of *sumang kenunulen* in developing morals and manners in early childhood is seen in how children understand how to sit properly and politely (Cahaya, 2021). This shows that each treatment should refer to knowledge and understanding. Children who understand how to sit correctly find it easier to implement independently. As children will invite older people to sit upstream (*uken*) as good behavior while respecting others who are older. In addition, when a child understands *sumang kenunulen*, the child will have more morality which is caused because the child knows how to sit correctly, not cross-legged in front of parents, sit politely, and not show nakedness that should not be seen (Evanirosa, 2020). Therefore *sumang kenunulen* is prioritized to be maintained so that children have good morals and manners as guidelines for forming children's character.

Sumang perceraken as a stimulation of child development to teach children about reasonable language procedures by not using harsh words towards others. *Sumang perceraken* in early childhood should be taught from an early age to teach children how to say good things, in addition to supporting children's ways of speaking (Dwi, 2019). *Sumang perceraken* is also a stimulus for developing morals and character by always practicing it wherever the child is. Children will understand more about how to speak good words. Like *sumang perceraken* in the Gayo community, children are taught to *betutur* (nicknames for other people), such as calling *Ama* (father), *Ine* (mother), father/mother to both parents, then brother and sister to older people, as well as to peers (Intan Permata, 2018). Therefore *sumang perceraken* can be a stimulus for children's development of morals and character by referring to good character, courtesy, and respect for each other.

Discussion

The impact of Sumang Gayo on the moral development and character of children *Sumang* can positively impact children and stimulate the development of children's morals and character. Children will be given knowledge about *sumang* in their daily lives (Sukiran, 2020). *Sumang* has values based on religion, so *sumang* can be said to be a behavior that can cause and affect a person's character, including one's morals and character, depending on the understanding given. In addition, *sumang* is a rule that can be used as a guide in acting in a song so that one's character and personality are well formed (Hartani, 2018).

Children's morals and character will develop when they understand *sumang* well; for this reason, reasonable assistance is needed in its implementation. The impact of *sumang* on the moral and ethical development of early childhood is: 1) children better understand how to behave appropriately, such as being polite and courteous. 2) children will have a character that cares about others. 3) the child will have a gentle character. 4) Increase children's self-awareness. 5) Improve children's language skills, 6) Children behave independently, 7) Have a sense of mutual respect for others, 8) Can solve problems, 9) Have a sense of responsibility, 10) Can adapt to new people. In this case, the impact of *sumang* has a positive effect on children depending on the assistance provided by parents to children. Back again, parents have an essential role in introducing *sumang* to children; therefore, parents need to provide an understanding of *sumang* to children.

The role of parents in introducing *sumang* to children is urgent as the house becomes the main madrasah in children's education. Moreover, the role of parents is needed to continue to foster and guide children. In other matters, parents also play a full role in the child's development process. Parents must continue to train their children consistently through the habituation method at home (Widyatri et al., 2023). As the saying goes, "It is okay because it is normal" that habituation at home can also be done by parents so that children have good character, morals, and good manners.

In other theoretical studies, the character will be formed through the activities carried out by a person in daily life, repeated and continuously carried out (Gross et al., 2023). Not only that but character is also formed from behavior that arises from experience as a form of early education possessed by children (Widyatri et al., 2023). According to Piaget, a child's good development does not come from what the child has but from what the child does. (Metin, 2023) From some of the above theories, it is concluded that habituation methods in children can form character, morals, and manners.

Sumang Gayo is a custom that must be inherent in children. *Sumang* can be implemented in everyday life through the habituation method (Bungsu, 2021). This is done so children can easily remember and understand *sumang* and its impact on themselves and others. In this case, the role of parents is very much needed because parents have to continue to introduce and teach children about *Sumang Penengonen* (Vision), *Sumang Pelangkahen* (Running rules), *Sumang Kenunulen* (Sitting rules), *Sumang Perceraken* (Rules of speaking). The impact of *sumang* from several *sumang*, parents must introduce and provide understanding to children by practicing it every day, and parents must accompany children properly so that children's morals and character are well formed. Especially for children in the Gayo tribe, who must always apply it in everyday life to form a generation that loves the customs and customary rules of the Gayo tribe. As well as a form of behavior respecting the customary rules formed by the ancestors of the Gayo tribe (Sempena, 2022).

Conclusion

Based on the results of the study, it can be concluded that there are four *sumang* that can be applied by children in everyday life, namely 1) *sumang pelangkahen*, 2) *sumang penengonen*, 3) *sumang kenunulen*, 4) *sumang perceraken*. The benefits of *sumang* aya's behavior, besides shaping character in *sumang* children, can also improve one's morals and character, especially towards children in the Gayo community. *Sumang* Gayo, as a driving force for the moral and ethical development of early childhood, is evidenced by positive values that impact the development of moral values and children's character. Namely, 1) Children understand better how to behave correctly, such as courtesy and courtesy. 2) Children will have the character of caring for others. 3) The child will have a soft character. 4) Increase children's self-awareness. 5). Improving children's language skills, 6) Children behaving independently, 7) Having mutual respect for others, 8) Being able to solve problems, 9) Having a sense of responsibility, 10) Being able to adapt to new people. In addition, the role

of parents is also needed to continue to explain to children that sumang is a customary rule in the behavior of Gayo people in everyday life.

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