

Building the Religious Character of the Young Generation through Dalian Na Tolu Culture in Panyabungan Mandailing Natal

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ABSTRACT

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Dalian na tolu, a typical Mandailing culture, teaches the values of affection (holong) and togetherness (domu) which play an important role in building the religious character of the younger generation. This research aims to understand how these values in the interaction of dalian na tolu build religious character through family and society. With a qualitative descriptive method, data is collected through observation, interviews, and document analysis, then analyzed thematically. The results of the study show that the values of holong and domu are applied in social relations between mora, kahanggi, and anakboru through the example of parents and the community. These examples include respect for mora, affection for anakboru, and friendship with kahanggi, all of which support the building of religious character based on local culture.

Keywords: Dalian Na Tolu; Cultural Values; Religious Character; Young Generation; Education

ABSTRAK

Dalian na tolu, budaya khas Mandailing, mengajarkan nilai-nilai kasih sayang (holong) dan kebersamaan (domu) yang berperan penting dalam membangun karakter religius generasi muda. Penelitian ini bertujuan untuk memahami bagaimana nilai-nilai tersebut dalam interaksi dalian na tolu membangun karakter religius melalui keluarga dan masyarakat. Dengan metode deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan analisis dokumen, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan bahwa nilai-nilai holong dan domu diterapkan dalam hubungan sosial antara mora, kahanggi, dan anakboru melalui keteladanan orang tua dan masyarakat. Keteladanan tersebut meliputi penghormatan terhadap mora, kasih sayang terhadap anakboru, dan persahabatan dengan kahanggi, yang semuanya mendukung pembangunan karakter religius berbasis budaya lokal.

Kata-kata Kunci: Dalian Na Tolu; Nilai Budaya; Karakter Religius; Generasi Muda; Pendidikan

1. INTRODUCTION

Young generation is facing serious challenges in maintaining morality in the middle of globalization stream. The problems emerge as the result of foreign culture

influences that gradually replace local community high values. This phenomenon is obvious in the young generation of Mandailing, where the values of *dalian na tolu* such as *holong* (compassion) and *domu* (meeting), are increasingly neglected in daily social interactions. These values, which used to be the main foundation in social relations, now have been replaced by behavioral patterns that do not reflect local wisdom. The report of [Center \(2020\)](#) also shows that the participation of the younger generation in traditional religious activities in various parts of the world keeps on declining. This condition further emphasizes the need for effective solutions to build the religious character of the younger generation through a relevant approach ([Chanifah et al., 2021](#)).

Many kinds of effort have been made to build the religious character of the younger generation, especially through school culture. Researches, such as that conducted by [Abbas et al., \(2021\)](#), [Retnasari et al., \(2023\)](#), and [Anindita & Attalina, \(2023\)](#), focus on the role of formal education in building religious character. Religious-based programs are often implemented in school environments with the hope of strengthening the moral and spiritual values of students ([Fatimah & Usman, 2017](#)). However, this approach tends to be limited and has not optimized the potential of local culture as a source of character building. These studies fail to integrate religious values with local traditions which actually have great potential in building religious character.

Dalian na tolu culture is one of the local wisdoms that is rich in spiritual and social values ([Harahap & Hamka, 2023](#)). Besides preserving traditional values, this culture can also be a framework for building religious character ([Ardianto, 2024](#)). [Spivak \(2013\)](#) explains that culture plays an important role in the formation of individual values and beliefs, while the theory of culturalization. ([Poggio, 2006](#)) shows that internalizing cultural values through social interaction can strengthen a person's character. In the context of *dalian na tolu*, the practices and symbolism contained therein not only reflect religious values, but also encourage respect, affection, and friendship as the basis for social relations ([Sudirman et al., 2024](#)).

This research aims to fill the gap in previous studies by exploring the potential of the local culture of *dalian na tolu* as a medium for building the religious character of the younger generation. The *holong* and *domu* values, the core of this culture, offer a relevant approach to the integration of local traditions with religious education. In addition, a local culture-based approach can be an effective strategy to answer the moral and spiritual challenges of the younger generation in the era of globalization.

The main objective of this research is to examine the role of *dalian na tolu* culture in Panyabungan in building the religious character of the younger generation. The results of this research are expected to not only provide a deeper theoretical understanding of the role of local culture in religious education, but also produce practical strategies for developing education based on local wisdom. These strategies

include the use of cultural traditions as a medium of learning and contextual social interventions to support the spiritual growth of the younger generation.

The importance of this research cannot be separated from the need to strengthen religious character as an effort in maintaining the sustainability of religious values in society. In [Besio & Pronzini \(2014\)](#), culture has a strategic role as a medium for moral transformation. Not only providing a means of expressing spiritual values, but culture is also able to facilitate intergenerational dialogue about the meaning of life and moral obligations. Therefore, this research is expected to provide a real contribution in strengthening religious education through a local tradition-based approach, while also answering the challenges of the globalization era that threatens the moral identity of the younger generation.

2. METHOD

This study uses a qualitative method with a qualitative descriptive approach ([Sugiyono, 2016](#)). This approach was chosen because it is able to explore and explain in depth the phenomenon of the Dalian Na Tolu culture, which is the main focus of the study. Through this approach, researchers can understand the application of Dalian Na Tolu cultural values and practices in everyday life and their role in building the religious character of the younger generation in Panyabungan. This approach is very relevant because it allows for interpretive exploration of the experiences, beliefs, and meanings contained in the culture, something that is difficult to explain through a quantitative approach.

Panyabungan was chosen as the research location because the city is not only rich in Mandailing cultural heritage, but also the center of the *dalian na tolu* tradition which is still alive and actively practiced. This tradition plays an important role in building the religious character of the younger generation, especially because its values are in line with religious teachings. In addition, the existence of the Mandailing community in Panyabungan, which consistently maintains this tradition, provides an ideal context for examining how local culture contributes to strengthening religious values amidst social change.

The data in this study were collected through several techniques. Participatory observation was conducted to directly understand the social dynamics and cultural values of *dalian na tolu* in people's lives, especially through observations of traditional events such as parties. This technique helped researchers explore values such as *holong* (affection), *domu* (togetherness), and respect, which are the core of the tradition. In addition, in-depth interviews were conducted with Mandailing traditional figures: *paradat* (traditional figures), *hatobangon* (elders), and *haguruon* (teachers/ustadz), who have a deep understanding of *dalian na tolu* culture. This study also involved document

analysis, such as traditional literature, historical records, and related documentation, to strengthen the findings with theoretical and historical foundations.

The collected data were analyzed using an inductive approach to identify emerging patterns and themes. The analysis process included grouping, coding, and in-depth interpretation of informant narratives. This was done to reveal how the *dalian na tolu* culture contributes to the building of the religious character of the younger generation. With this approach, the relationship between cultural values and religious practices can be identified and formulated into deeper and more meaningful findings.

3. RESULTS AND DISCUSSION

a. Building Young Generation Religious Character Through *Dalian Na Tolu* Culture

Dalian na tolu as a kinship system in the Mandailing ethnic group directly forms a religious character for its people. Religious character is formed through social interactions between elements in *dalian na tolu* which are based on the values of *holong* (affection) and *domu* (unity). Kinship in *dalian na tolu* is built through marriage bonds. The husband's family is called *anakboru*, the wife's family is called *mora*, and friends of the same clan are called *kahanggi* (A. Nasution, 2019). These three things are the elements in *dalian na tolu*. In terms of language, *dalian na tolu* means three stoves, so it becomes a symbol of balance and wholeness in living life together.

Based on findings in the field, the practice of *dalian na tolu* culture for the young generation in Panyabungan is built in family education and social interaction in society. In the family, a father teaches about how to respect the *mora* by not being allowed to order, but must provide the best service. When interacting with the *anakboru*, the attitude and actions that must be shown are to pay attention and it is not permissible to give orders or work that burdens them. Meanwhile, when dealing with *kahanggi*, the attitude taught is to make them close friends in deliberations and find solutions to every problem. At the community level, the younger generation is involved in the traditional procession, both in joy and sorrow such as weddings, entering a new house, the birth of a child, as well as death, accidents and so on. They are given their respective roles in *dalian na tolu* to carry out their respective functions in working. In all these processes, the character of compassion, brotherhood and responsibility in carrying out their respective obligations is formed. This character in Islam is one of the goals of Islamic education to create a Muslim who has an attitude of respect, spreads compassion and helps others.

The religious character values in *dalian na tolu* instilled by parents in the family are rooted in religious teachings that emphasize the importance of respecting the *mora's* party as a form of respect for higher authority, loving *anakboru* as a form of affection and moral responsibility, and establishing friendship with fellow *kahanggi* as an

implementation of the teachings of brotherhood and harmony. These values shape the religious character of the younger generation by instilling an attitude of respect, affection, and harmony that reflects the core of religious teachings in everyday life. In addition, teaching *partuturon* (speech), placing oneself according to one's position in front of others, maintaining silaturahmi with close relatives. The religious character values in *dalian na tolu* that are instilled in the community are mutual cooperation, and building an Islamic society that is obedient in doing worship.

b. Exemplary within Family

Children in the family have been taught to respect *mora* by serving their needs. According to Mr. Rahmat, in practice, service to *mora* is shown during the *horja* (party) procession and other events such as prayers for welfare, *aqiqah* for children and so on. In this case, parents invite all their children to help with *mora*'s needs, materially, morally and physically, so that *mora*'s needs are fulfilled smoothly. The assistance given is entirely voluntary without any strings attached, so that a sense of sincerity is instilled in the children.

Respecting and maintaining the good name of *mora* is basically one of the core values in *dalian na tolu* which is in line with the principles of Islamic teachings regarding respect for parents and leaders. In Islam, respect for leaders and parents is reflected in verses such as the QS. An-Nisa: 59 which emphasizes obedience to *ulil amri*, as well as QS. Al-Isra: 23 which calls for respect for parents. These values not only form harmonious relationships in society, but also educate individuals to have a religious character that respects hierarchy, maintains the good name of the family, and behaves in accordance with Islamic ethics. Therefore, respecting *mora* in the *dalian na tolu* culture becomes a means of internalizing Islamic values that are relevant in the formation of religious character.

In its practice in *Panyabungan*, children are taught to limit respect to things that are normal as humans. Respect does not go as far as absolutely defending the *mora* if they make mistakes and violate religious provisions. This is as stated by Mr. Manan Nasution:

"Sonnari ba di hitaon, inda na dipake masyarakatta be adat na songon na joloan. Songon tu hadop mora niba, inda pala godang sangat hormat niba tu halai tu na marmasyarakat. Anggo naso didalankon halai do agama, toruk dei hormat niba tu halai".

Meaning: Now in this village, our people no longer carry out customs as before. Like the relationship to the *mora*, there is not much respect for them in social life. If they do not observe religious provisions, respect for them is low.

The above explanation can be understood as a natural process of social changes and cultural values acculturation. Islam as the religion of the majority in *Panyabungan* has strong influence in forming community paradigm through educational process.

Cultural values are implemented as long as they do not go over conditions in Islamic teachings understood by the people.

Caring for *anakboru* is taught by parents in the family by paying attention to women which is not only interpreted as a form of affection, but also as an implementation of religious values. In the context of *dalian na tolu culture*, this attention reflects the practice of religious values, such as respecting, protecting, and treating women with justice and love. This is in line with Islamic teachings which emphasize the importance of maintaining good relationships and providing women with proper rights, so that these values become the basis for the formation of religious character in the family.

In *dalian na tolu*, the *anakboru* party starts from the sister and her husband's family later when she is married (S. Nasution, 2021). This form of affection is also manifested by generously giving advice and necessities. Mukhlis says, formally, advice is always given during the party procession. The advice is about living a good life, obeying customs and carrying out religious provisions. Meanwhile, in everyday life, helping each other in working is generally depicted in the daily life of the Panyabungan community.

Character education given by parents to form an attitude of friendship towards fellow *kahanggi* is by instilling values of togetherness that are in line with Islamic teachings about brotherhood and mutual assistance (*ukhuwah and ta'awun*). This is reflected in the Mandailing proverb "*salumpat saindege sagas-gas sa ria-ria*", which literally means "jump together, stand together, and come from the same origin." In the context of religious character formation, this proverb contains the meaning that loyalty, brotherhood, and solidarity in facing joy and sorrow are manifestations of Islamic values, such as maintaining social harmony and supporting each other in goodness. This attitude not only strengthens the horizontal relationship with human beings, but also becomes a form of obedience to Allah as they implement the Islamic principles in daily life.

Friendship of younger generation in Panyabungan is often seen in joint activities such as going to the rice fields and farms to help their parents economically. In Mandailing culture, family unity is considered the basis of civilization and is an indicator of whether someone is considered civilized or not. This can be seen from the extent of the unity between siblings. However, based on observations, this unity is still limited to relationships between siblings, and does not include relationships within one clan (*kahanggi*). In fact, in the practice of friendship that is in accordance with the values of *dalian na tolu*, this friendship should be built with friends of the same clan, not just siblings.

The character taught by parents to the younger generation in accordance with the values of *dalian na tolu* involves the introduction of *partuturon*, which is a form of

speech practiced in the family. This *partuturon* includes how to speak well when dealing with other people, as taught in the hadith of the Prophet: "Whoever believes in Allah and the Last Day, let him say good things or it is better to keep silent (if he is unable to say something good)" (HR: al-Bukhari and Muslim). The forms of *tutur* in Mandailing customs can be seen in Table 1 below.

Table 1. *Partuturon*

<i>Kahanggi</i>	<i>Anak boru</i>	<i>Mora</i>
• <i>Amang/Damang</i> (father) • <i>Amang menek</i> (husband of mother's little sister). • <i>Amang tobang</i> (husband of mother's brother)	• <i>Amang boru</i> (husband of father's sister) • <i>Anak namboru</i> (child of father's sister) • <i>Angkang mulak</i> (grandfather's sister)	• <i>Amang na poso</i> (father's sister to his son) • <i>Amang naposo mulak</i> (father's sister to his grandchild)
• <i>Amang tua</i> (abangnya bapak) • <i>Amang uda</i> (uncle)	• <i>Bayo laki-laki</i> (husband's father) • <i>Bere</i> (sister's child)	• <i>Eda</i> (husband's sister) • <i>Iboto</i> (male) (brother)
• <i>Anak</i> (child) • <i>Anak mulak</i> (brother's son)	• <i>Bere mulak</i> (sister's grandchild) • <i>Boru mulak</i> (sister's grand-daughter)	• <i>Iboto pamere laki-laki</i> (a man's term for a woman whose mother is a sibling) • <i>Inang tulang</i> (wife's mother)
• <i>Anak tobang</i> (child of mother's sister) • <i>Anggi</i> (little brother or sister) • <i>Angkang</i> (abang laki-laki)	• <i>Eda</i> (husband's sister) • <i>Iboto perempuan</i> (sister) • <i>Iboto mulak</i> (sister's child)	• <i>Inang tulang mulak</i> (<i>tunggane's</i> daughter) • <i>Mora ni mora</i> (brother of in-law's wife) • <i>Ompung dongan</i> (male) (father of mother's brother)
• <i>Bujing</i> (mother's little sister) • <i>Inang/dainang</i> (mother)	• <i>Iboto pamere</i> (female) (woman to man whose mother is her mother's sibling) • <i>Inang boru</i> (husband's mother)	• <i>Tulang</i> (wife's father) • <i>Tulang mulak</i> (wife's brother)
• <i>Inang bujing</i> (mother's little sister) • <i>Inang mulak</i> (daughter of brother's child) • <i>Inang tobang</i> (mother's elder sister) • <i>Inang tua</i> (wife of father's elder brother) • <i>Inang uda</i> (wife of father's little sister) • <i>Ompung</i> (father of mother and father) • <i>Ompung mulak</i> (father's grandfather) • <i>Pahompu</i> (male) (child's grandson) • <i>Pahompu mulak</i> (child's grandchild) • <i>Pareban</i> (wife's cousin)	• <i>Inang boru mulak</i> (grandchild's daughter) • <i>Lae</i> (man who takes sister) • <i>Pahompu dongan</i> (<i>amang boru's</i> daughter) • <i>Pisang raut</i> (husband of female <i>bere</i>)	• <i>Tulang na poso</i> (son of wife's brother) • <i>Tunggane</i> (tulang's son)

source: (Pulungan 2018)

Table 1 presents the results of the analysis based on groups in the *dalian na tolu* system, consisting of the *kahanggi*, *anakboru*, and *mora* groups. In the *kahanggi* group there are 22 *tutur*, the *anakboru* group 16 *tutur*, and the *mora* group 13 *tutur*. The use of appropriate *tutur* shows that the speaker understands his position in the *dalian na tolu* system. This is important so that each individual, especially children, can understand their rights and obligations in social relations in society. Based on the results of the study, parents in Panyabungan teach the use of correct *tutur* in family interactions. When gathering with the family, parents not only mention the appropriate *tutur*, but also provide examples of attitudes and actions that are in accordance with these values.

The building of religious character through the *dalian na tolu* culture enforced by parents in the family seems to have a positive impact on the young generation of Mandailing. This can be seen from how well they speak to other *dalian na tolu* elements and do the function of *dalian na tolu* in every job by doing their respective rights and obligations. The attitudes of respect for *mora*, paying attention to *anakboru* and getting themselves close to *kahanggi* are applied gradually according to their levels of knowledge. This is effective because it is supported by the community that preserves existing cultural values and a community environment that loves Islam.

c. Exemplary in Socialization

The building of religious character through *dalian na tolu* is done by the community for the lives of the younger generation through two things. First, building a mutual cooperation system and second, practicing Islamic values. The implementation of mutual cooperation in society is formed through the development of the *naposo nauli bulung* group (youth organization). *Naposo nauli bulung* is a group of young men and women that is formed automatically when there is a *huta* (village). They have a function which is called *pagar ni huta*, which means the fortress of a village (Putra et al., 2023).

Culturally, the legitimacy of a village in Mandailing requires three different clans to inhabit a village. Because the three clans are a representation of *dalian na tolu* (Kusor, 2021). If a village does not have the three number of clans required, then according to tradition, *naposo nauli bulung* cannot be formed. Activities in the *naposo nauli bulung* group in Panyabungan include social and religious activities. They are guided with advice, examples and special training to handle an activity. This is a form of implementation of the values of *sa anak sa boru* (all young people are considered their own children) in the *dalian na tolu* culture (P. Nasution, 2015).

For party purposes, the young generation is trained to voluntarily help with everything related to the needs in the kitchen. The young women are trained to voluntarily help with everything related to decorating the house or party stage. The party, in its various forms in the *dalian na tolu* culture, is a large non-formal educational institution in the process of character building for the Mandailing people (Fata et al., 2024). The success of a party is a symbol of the success of character building carried

out by community leaders towards their people. There are two types of parties in Mandailing customs: *siriaon* (joy) and *siluluton* (sorrow). The form of party in *siriaon* is a wedding, entering a new house, the birth of a child, and so on. While the party in *siluluton* is praying for people who have died, and people who are experiencing disasters, such as illness and accidents. The party that is full of character education processes is at a wedding party.

According to Jasman Batubara, the wedding procession in Mandailing culture is a moment where the nature and behavior of each person are formed in such a way according to the prevailing customary provisions. This is as he said:

“The process of character building in this wedding party has actually been carried out since the beginning, where the family of the groom who will become the *anak boru* visits the house of the family of the bride who will become the *mora* with the intention of proposing which is called *manyapai boru*. Then, after being accepted, there is a process of giving a dowry (*patibal sere*). After the proposal is accepted, the family of the bride with her *kahanggi* will hold a big discussion and prepare everything needed to hold the party procession. Then the *anakboru* who are already there will help with everything needed”.

All the preparation moments in the party procession involve the *naposo nauli bulung* group. They are shown directly how to play the role of *anakboru*, *mora* and *kahanggi*. So that gradually they can understand and are able to practice it without being taught specifically. In addition, they also jointly help the process needed to prepare for the meeting between the families of both parties. Through the coaching process carried out by the community above, a high sense of mutual cooperation and togetherness is formed as well as a sense of responsibility for a joint activity, especially in the party procession. This is a value that they cannot leave behind even in the midst of the current modern culture.

Mutual cooperation in various kinds of work is also facilitated through the *parkahanggian* group formed by the community. As a culture, *dalian na tolu* has a characteristic of openness to the presence of other ethnic groups. *Parkahanggian*, according to custom, was originally a group consisting of a combination of people of the same surname. However, considering the development of the era that allows for the movement and combination of people between ethnic groups, the *Panyabungan* community made *parkahanggian* open for different ethnic groups. Thus, there are Javanese and Minang ethnic groups that join the *parkahanggian* of the Nasution, Lubis, Harahap, and various other clans. This aims to establish friendship, provide attention, and carry out shared responsibilities among fellow citizens. This is as conveyed by Mr. Monang Pulungan:

“*Anggo di hita on, parkahanggian, inda na angkon alak samarga sude. Angkon bisa dei alak na asing gabung di si. Ima gunana anso bisa hita marmasyarakat, marsitolong-tolongan, dohot marsibotoan*”.

Meaning: For us, *parkahanggian* doesn't have to consist of people with the same surname. It has to be open for other ethnicities to join. The benefit is that we can live in society, help each other and get to know each other.

From the perspective of Islamic Education, the relation between *parkahanggian* with its openness to other ethnics to join has the good value of unity. In QS Ali Imran (3:103) it is stated "Adhere all of you to the rope (religion) of Allah, do not be divided, and remember Allah's favor upon you when you were enemies, then Allah united your hearts so that by His grace you become brothers" (QS. 3:103). In this case, Lubis also emphasizes that the Islamic education process wants social education to occur where every citizen is responsible for ensuring the formation of a good social environment for anyone for the sake of unity and togetherness (Lubis, 2021).

The second form of character building in society is the development of Islamic values in society. This Islamic culture is built on a deep awareness of the importance of Islamic teachings (Siregar & Rohman, 2023). The form of practice begins with holding regular religious studies in mosques. Based on the data, religious studies in mosques in Panyabungan are held after every Maghrib and Subuh prayers. *Kiai* from Islamic boarding schools are invited to lead the religious studies. The younger generation and the general public are seen attending religious studies together with various fields presented.

The habituation of praying in congregation and provision of religious education for the younger generation is the actualization of religious character education implemented by the Panyabungan community. This is as stated by Mr. Dedi Rangkuti as follows:

"For us, religious education is the basis that has to be first fulfilled in living this life. There we are taught anything we must to do and anything we must leave, as that is the way leading us to be safe in this world and the hereafter. With so many Islamic boarding schools in our area, we are grateful that our young people here can easily get religious education."

Based on the above explanation, it can be understood that knowledge is the basis for them to carry out social interactions that are in accordance with religious values. From there, it can be seen that society's efforts in practicing Islamic teachings to emulate the values of goodness to the younger generation.

It can be concluded that the building of religious character for the young generation in Panyabungan is rooted in the social interaction of *dalian na tolu* which is manifested by exemplary behavior that is in line with religious teachings. This exemplary behavior is reflected in the harmonious relationship between *mora*, *kahanggi*, and *anakboru*, which reflects the principles of togetherness, respect, and responsibility. Exemplary behavior in respecting *mora*, for example, is shown by parents and the community by serving the needs of *mora* according to their abilities, such as providing food or other needs in traditional events. In addition, they maintain

the good name of the *mora* by not talking about or spreading their shame, so that this value of respect becomes a real example for the younger generation. Exemplary behavior towards *anakboru* is realized by giving attention and affection, and not giving them tasks or jobs that burden them, such as physical work that more than their abilities. Instead, they are invited to participate in traditional activities in a light and educational way, so that they feel appreciated and involved in a positive way. The way to socialize with the *kahanggi* is exemplified by making them close friends to discuss with and to find solutions to various problems. Parents and the community show the importance of establishing close brotherhood with the *kahanggi* through deliberation, sharing, and supporting each other in every life situation. Through this real exemplary, young generation learn to apply religious values, such as respect, affection, cooperation, and brotherhood in daily life.

4. CONCLUSION

This research shows that the *dalian na tolu* culture has an important role in building the religious character of the young generation in the Mandailing community. Through the existing kinship system, values such as respect, compassion, unity, and responsibility are taught to the young generation, which are in line with Islamic teachings. These values are passed on through family education, social interaction, and active involvement of the young generation in traditional and social activities. The religious character formed reflects the goals of Islamic education, which teaches the importance of respect, compassion, and harmony among others. *Dalian na tolu* culture is not only an ethnic identity, but also serves as a means to unite local cultural values with Islamic teachings, producing a young generation that is just, harmonious, and obedient to religious teachings. This research also reveals that despite social changes and external cultural influences, *dalian na tolu* can still adapt without losing the meaning or application of its customs as long as it does not conflict with Islam. Thus, this culture is very relevant in the building of religious character in Islamic education and contributes to a society that prioritizes religious and cultural values. Further research is recommended to explore more deeply the influence of *dalian na tolu* culture on the development of personality and religious attitudes of the younger generation, both in the context of formal and informal education. Further research can also focus on how this culture adapts to the challenges of modernity and globalization, in order to remain relevant without losing the core of the cultural and religious values contained within.

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