

## **Analysis of Generation Z's Understanding of the Lolik Lalen Fedak Fena symbol on Educational Development in Namrole District, South Buru Regency**

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### **Abstract**

This research is a qualitative descriptive study that aims to find out the meaning of the lolik lalen fedak fena symbol for generation Z, to find out the Z generation's understanding of the lolik lalen fedak fena symbol and to find out the relationship between the lolik lalen fedak fena symbol and the development of education in Namrole District, South Buru Regency. This research was conducted in Namrole District. Primary data collection was carried out through interviews with a number of informants who were considered to be directly involved. Data collection techniques used are observation, interviews and documentation. The results of this interview can show that the lolik lalen fedak fena symbol which is a unifying symbol for the people of Namrole District has a very important meaning and significance for the life of the people of Namrole District. Where the meaning of this symbol is to unite the heart to build the country. The implied meaning behind this symbol is to remain united in heart, hand in hand, in building the country regardless of race, ethnicity, religion and culture. This symbol is a unifying principle for the people of Namrole, just as Pancasila is the way of life for the Indonesian people, the people of Namrole Subdistrict, whose culture is still so strong that it makes Namrole Subdistrict an area that adheres to culture and continues to maintain and preserve what has become the pride of the community as a community. rich in culture. A culture that both want to build without having to look at each other's backgrounds or differences. This symbol is present in the midst of existing diversity or diversity as a unifying symbol.

**Keywords:** Analysis, Generation Z, Lolik Lalen Fedak Fena, Education



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### **INTRODUCTION**

Indonesia is the largest multicultural country in the world which can be seen from its complex, diverse and broad sociocultural and geographical conditions. Indonesia's diversity occurs in various aspects of life, including ethnic, religious, racial and inter-group diversity. The diversity of the Indonesian nation is bound in the principle of unity through the national motto "Bhinneka Tunggal Ika" which means different but still one. The diversity possessed by the Indonesian nation is a national wealth if it is based on the principle of unity and a sense of acceptance which is carried out consciously. This is because diversity can be likened to two sides of a coin, where on the one hand diversity is a gift from the nation, on the other hand diversity is a challenge to the nation.

Likewise with various regions spread throughout the Indonesian archipelago, each Regency/City has certain symbols which are referred to as mottos. These symbols have very deep philosophical meanings and meanings with the hope that the district or city can provide progress, prosperity, in various fields of life as the symbols/philosophy that were instilled during the formation of the district or city, especially in Namrole sub-district, Buru Regency. South, and the symbol can have a positive impact, not just in one area of life. but the positive impact has benefits for all areas of life.

Indonesia as a country with a high level of progress in a very strategic geopolitical aspect has a very important impact on the development of generation Z, especially generation Z who are in Namrole sub-district, southern Buru district, where geographically the island of Buru has a very strategic natural aspect and is known by the people of Indonesia and the world. For example, such as culture, and tourist attractions. This condition greatly triggers immigrants with diverse cultures who will influence the lifestyle of Generation Z, and also have a pattern of digital life. But in the form of living together, the motto *lolik lalen fedak fena* which forms a separate philosophy for the life of the southern Buru community in general, Generation Z is no exception.

Namrole District is a sub-district located in South Buru Regency, Maluku Province. This sub-district is also the capital of South Buru Regency, where South Buru Regency, which has its capital in Namrole, is a district formed based on Law Number 32 of 2008 concerning the Expansion of Buru Regency. South as a new autonomous region that broke away from Buru Regency. The motto or symbol of South Buru Regency is *Lolik Lalen Fedak Fena* which means *Unite Hearts to Build this Country* which has an impact in various fields of life, of course this is a joint responsibility of the regency city government and the entire community in realizing the motto/motto of *Lolik Lalen Fedak Fena* which has been determined since the beginning of the expansion of the district. However, in the life of society as a whole, they cannot understand the meaning and significance of the Motto *Lolik Lalen Fedak Fena*. Especially for the Z generation in the southern buru district.

This generation has been familiar with this technology since birth, a generation capable of creating a more global character than previous generations. Therefore, when viewed in terms of character and values, this generation does have a character tendency to dare to "go against the traditional direction". Technology has clearly influenced changes in social values and changed many ideas about the environment in which this generation lives. Generation Z dares to break through traditional mindsets to be re-interpreted into new values (Adam in Khasali, 2017).

The change in society towards modern times is a cultural transformation, even more than that, President Soekarno views it as a multi-dimensional revolution. Culture is the whole of the results of human life in society which contains actions towards fellow human members as members of society which are intelligence, beliefs, art, morals, laws and customs. One of the functions of the school includes social functions. Schools in carrying out social functions must be able to socialize students, so that they can later change themselves and change society. Society is a place where humans live, grow, develop and change. So that schools cannot be separated from humans, because humans are members of society and become supporters of the culture that is in it. In principle, the direction of cultural development is to improve the quality of life of humans and society, namely the fulfillment of their needs, both material, ethical and aesthetic, as well as facing the world of globalization and anticipating the future, with all its problems and challenges. The cultural heritage of the past is still important and meaningful, but it must be added with new values, as well as creative new interpretations, and especially aimed at the integrity of views, in order to stem the emergence of divisions and contradictions in this pluralistic society (Soedijarto: 2003). is to improve the quality of human life and society, namely the fulfillment of their needs, both material, ethical, and aesthetic, as well as facing the world of globalization and anticipating the future, with all its problems and challenges. The cultural heritage of the past is still important and meaningful, but it must be added with new values, as well as creative new interpretations, and especially aimed at the integrity of views, in order to stem the emergence of divisions and contradictions in this pluralistic society (Soedijarto: 2003). is to improve the quality of human life and society, namely the fulfillment of

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The development of education in Namrole District, South Buru Regency, is always in line with the rapid development of science and technology (science and technology) resulting in rapid changes in the culture of society, changes in the culture of society will bring about changes in education. Conversely, the development of education will bring changes to people's lives. Education in general in every region is a process of inculcating the values and character of the nation in every citizen. in accordance with the values developed in cultural education and national character. The development of science and technology has had an impact on the social system. Technology has entered all areas of people's lives without comparison. This condition makes people's lives very dependent on technology.

## **RESEARCH METHODS**

This study uses a qualitative approach. Bogdan and Taylor (1982) state that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior; the approach is directed at the background and individuals holistically (Zuchri Abdussamad, 2021: 30). Data collection techniques that researchers use include: Observation, and interviews. The data analysis technique that the researcher uses is the data analysis technique of the Miles and Huberman models. It has three stages, namely data reduction, data presentation, and conclusion.

## **RESEARCH RESULTS AND DISCUSSION**

### **The Meaning of the Cultural Symbol of Lolik Lalen Fedak Fena for Generation Z**

Culture is something that is inherent in a society that is passed down from generation to generation from generation to generation. People who live in an area certainly have their own culture in carrying out every activity of daily life. This culture will become a way of life for some or even all living people, because culture has been born a long time ago, where culture will be a reflection of the life of the local community. Indonesia itself, which is rich in culture, has certainly become a source of pride because of the cultural wealth possessed by the Indonesian nation which makes Indonesia a country rich in culture, and that is one of the hallmarks of our nation, the Indonesian people.

As a multicultural country rich in culture, South Buru, more specifically Namrole Subdistrict, also has its own culture which is still embedded in people's lives, and has even been used as a way of life for the community, not just a symbol/symbol but can be used as a reference in every aspect of life. especially in developing education in Namrole District, one of which is the culture of lolik lalen fedak fena. Lolik lalen fedak fena is one of the cultures that is inherent in society and is used as a philosophy to remain united to build the country which is still firmly attached to the life of the people of Namrole District. This symbol of lolik lalen fedak fena has a deep meaning and meaning for the life of the people of Namrole District. Based on the results of the researchers' observations that the meaning and meaning of lolik lalen fedak fena is a spirit that needs to be lived, a spirit that needs to be interpreted in the context of the life of the basudara people in South Buru Regency. The meaning of the word Lolik lalen fedak Fena itself is to unite the heart to build the country, in every community's life. This symbol or motto has a very important meaning in every aspect of life, namely as a unifier of all the diversity in every generation in Namrole District, South Buru Regency. So that lolik lalen fedak fena is a unifying

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According to Mr. Fentino Kelen, Umar Fakaubun and Ongen Solissa who are part of the Namrole community that aThe meaning of lolik lalen fedak fena is to unite hearts to build the country, which means that all the people of Namrole sub-district and administratively the people of South Buru Regency must live hand in hand and unite together in developing the area.Mr. Arter Lesnusa, Ronald F. Solissa and Mr. Isak Seleky, also said that the meaning and meaning of the lolik lalen fedak fena symbol is in accordance with the lives of the people of South Buru who have various religions, ethnicities, races. In this case diversity must go hand in hand within the framework of brotherhood, namely uniting hearts to build the country.

From the results of the interviews submitted by several informants above, it can be analyzed that the symbol lolik lalen fedak Fena has a very important meaning for the life of the people of Namrole District, where according to the people of Namrole that lolik lalen fedak Fena means where lolik (unite), lalen ( liver), fedak (building) and fena (country) when combined, namely uniting hearts to build the country. So the meaning of this symbol lolik lalen fedak fena is to unite hearts to build the country. Apart from the meaning, there is also a very deep meaning in which the Namrole people explain that every society must have differences be it ethnic, religious, racial and cultural differences, with the lolik lalen fedak fena symbol, the people are united in heart, shoulder to shoulder,

This symbol or motto has a very important meaning in every aspect of life, namely as a unifier of all the diversity in every generation in Namrole District, South Buru Regency. So lolik lalen fedak fena is a unifying symbol which implies the unification of various kinds of patterns into one whole and harmonious whole. This is also supported by (Sapteno, 2010, 1) that the realization of unity and integrity consisting of many ethnic groups is supported by the existence of culture, therefore these various conditions are not differences that are contradictory to each other, but differences that are actually an attraction towards cooperation of unity and unity, so that all diversity is realized in a noble cooperation, namely the unity and unity of the nation (Sapteno, 2010, 1). The local culture of lolik lalen fedak fena is widely known by the people of

South Buru, especially the people of Namrole District where lolik lalen fedak fena has become the spirit and spirit of community life that unites all people from various diversity and pluralism as expected and aspired to by their ancestors in country (lolik lalen fedak fena) to love each other, live in harmony and peace with a high sense of brotherhood. Based on the results of the researchers' observations that the lolik lalen fedak fena symbol is very important for the life of the local community, especially in developing education in Namrole District. Education is something that can lead and educate the younger generation in a better direction and can become the nation's successor who can bring this nation into a more advanced nation, of course with the support of parents and the community. Thus, according to the people of Namrole District, lolik lalen fedak fena can be a guide in developing education that still adheres to the existing culture.

According to Mrs. Siska Seleky, Mr. Isak Seleky, Mrs. Merlin Unity and Mr. Arter Lesnusa, who are residents of the Namrole District, said that the lolik lalen fedak fena symbol is very important for people's lives, as has been explained that this lolik lalen fedak fena is an appropriate symbol. with the foundation of our country, namely the third Pancasila that unites Indonesia, and for the development of education it is the same because culture and education are two things that are interrelated, as long as these cultures contain values that are not contradictory to the life of the nation and state. Also conveyed by Mr. Fentino Kelen, Mesak Nurlatu Ongen Solissa and Mr. Umar Fakaubun that the lolik lalen fedak fena symbol is very important for people's lives both in terms of religion, government, education and customs because this symbol has a good positive value in the life of the nation and state in accordance with Pancasila values.

Based on the results of the interview above, it can be analyzed that lolik lalen fedak fena is a unifying symbol for the people in Namrole District in developing all aspects of community life, one of which is developing education. The people of Namrole consider that this symbol of lolik lalen fedak fena can be a unifying principle for building the country, especially for building education. Education and culture are two aspects that cannot be separated because these two things are very related. The inculcation of local cultural values in formal educational institutions is also very necessary for every generation, therefore culture has an important role in education as well as education which plays an important role in culture, because education is related to maintaining culture in a particular area. is the preservation of the maintenance of national culture in a country. As supported by (Normina, 2017: 27) in his writings about education in culture he says that education and culture are mutually integrated things, education always changes according to cultural developments, because education is a process of transferring culture and as a mirror of cultural values (Normina, 2017: 27).

### **Generation Z's Understanding of the Symbol of Lolik Lalen Fedak Fena**

*Lolik then fedak fenais* one of the cultural symbols in South Buru Regency which still exists today and has even become a cultural symbol that can unite all the people of South Buru. Lolik lalen fedak fena becomes a marker, namely as an identity for the supporters of the culture in question. Not only that, the lolik lalen fedak fena symbol is even a source of inspiration that can shape the mental, moral and ethical character of individuals and society, a source of motivation that always directs or underlies individual and community actions within the social structure. Regarding the symbol of lolik lalen fedak fena, the younger generation or generation Z should also be able to understand and implement this symbol in their every life. Generation Z is an internet generation that uses the internet and technology to live their lives. Generation Z has the advantage of being able to do multitasking, alias being able to carry out various activities at one time, for example using a computer, playing social media, and listening to music at the same time. This is because generation Z has encountered technology since birth so they are able to

apply technology to the fullest. Generation Z has several characteristics that indicate that they are children of that era. The most visible characteristics of the Z generation include: Familiarity with technology One of the main characteristics of the Z generation is being used to things that smell of technology or also known as tech savvy. and listen to music at the same time. This is because generation Z has encountered technology since birth so they are able to apply technology to the fullest. Generation Z has several characteristics that indicate that they are children of that era. The most visible characteristics of the Z generation include: Familiarity with technology One of the main characteristics of the Z generation is being used to things that smell of technology or also known as tech savvy. and listen to music at the same time. This is because generation Z has encountered technology since birth so they are able to apply technology to the fullest. Generation Z has several characteristics that indicate that they are children of that era. The most visible characteristics of the Z generation include: Familiarity with technology One of the main characteristics of the Z generation is being used to things that smell of technology or also known as tech savvy.

Based on the results of the researchers' observations that it is very important for generation Z to better recognize and understand the meaning of this philosophy, because according to the people of Namrole District, lolik lalen fedak fena is a unifying symbol for the local community. Thus, Generation Z is also invited to have to understand the meaning of this symbol. One thing that must also be known is how Generation Z understands the symbol of lolik lalen fedak fena. Following are the results of interviews with researchers from Mr. Ronal Solissa, Arter Lesnusa and Mrs. Merlyn Unity that there are many references that serve as learning material for generation Z to get to know and understand the symbol of lolik lalen fedak fena as in the mass media, from stories obtained from family and other figures. custom.

From the information submitted by the community, it can be analyzed that generation Z, as a generation that always relies on the internet, must also be able to understand the meaning of the lolik lalen fedak fena symbol. Which is where this symbol is a philosophy that can build the country through the unity and unity of society. Then how or in what way does Generation Z understand the symbol of lolik lalen fedak fena. According to the people of Namrole and according to generation Z themselves, there are many ways and places where they can learn and get to know and know more about the symbol of lolik lalen fedak fena, such as through lessons at school, also through teaching parents so that young people do not only recognize the outside world through the internet which is a tool for their dependence but are also able to understand and better recognize their own culture, and the last is to learn it via the internet, where, as we know, the internet is one of the technologies that has been integrated and has even become ingrained with generation Z as the generation of gadgets. This was also conveyed by (Syukri Syamaun, 2019: 85) in his journal that culture, with various types and forms, is always passed down and taught by the older generation to the younger generation, either through education (both formal, informal and non-formal education). or through the arts, it can also be through religious teachings, through customs and traditions (Syukri Syamaun, 2019: 85).

In addition to understanding and learning, Generation Z is also required to be able to apply and carry out the meaning of the symbol lolik lalen fedak fena, which is to unite in building the country. Why is that, so that lolik lalen fedak fena is not only a mere symbol but is able to bring changes towards a better direction in developing the country. Based on the results of the researchers' observations that some of the Z generation have been able to apply and carry out the meaning of the symbol lolik lalen fedak fena in everyday life. One clear proof is that Generation Z is able and able to live in the midst of diversity of ethnicity, religion, race, Generation Z is able to maintain peace and live in tolerance without taking sides with one

another. This interdependence between one and another proves that the symbol of one heart to build this country has been implemented in society from the previous generation, generation Z, until now. As the meaning of the symbol lolik lalen fedak fena is to remain united in developing the country. Apart from that, there are also Generation Z who have not been able to apply or carry out the meaning of the lolik lalen fedak fena symbol, because Generation Z is more interested in foreign culture than their own culture, so they forget the importance of learning their own culture.

To find out whether Generation Z has implemented and carried out the meaning and meaning of the symbol lolik lalen fedak fena following the results of interviews with Mr. Mesak Nurlatu, Arter Lesnusa and Steven Nacikit, he said that Namrole District has been occupied by residents who are not only native people but are occupied by people from various ethnicities and religions, for example the Buton tribe, the Seram tribe, the southeast and so on. This dependence on one another proves that the symbol of one heart to build this country has been implemented in society from the previous generation, generation Z, until now." Other comments from researchers can also be from Mr. Sandi, Fentino Kelen and Mrs. Merlyn Unity that generation Z has not maximized or has not really implemented or carried out the meaning of the symbol lolik lalen fedak fena, because generation Z is more interested in foreign culture than their own culture, so they forget the importance of learning their own culture.

Almost the same opinion from Ms. Merlin Seleky, Mr. Ronald Solissa and Isak Seleky who argue that some of the Z generation have implemented it and some have not, because there are things that can be seen that this Z generation is more focused on the internet so that the application of lolik lalen fedak fena This has not been implemented in its entirety, but some have implemented it, for example activists who sometimes hold demonstrations because the wheels of government do not work according to the development motto, namely Lolik Lalen fedak fena.

Based on the results of the interview above, it can be analyzed that lolik lalen fedak fena, which is the philosophy of South Buru culture, must be understood and able to be practiced in everyday life, so that this symbol can live and truly become a reference for the development of an area. It is not only lolik lalen fedak fena, but other cultural symbols are also expected to be truly capable and applicable so they don't just become mere decorations. Generation Z, as the younger generation who always and often blends with the internet, must also be able to practice the culture of lolik lalen fedak fena, not only being able to study foreign cultures. According to the Namrole Community, some of the Z generation have been able to apply and carry out the meaning of the symbol lolik lalen fedak fena in everyday life. namely by continuing to maintain peace in the midst of diversity, living interdependently even though they have different religions, races, ethnicities and still being able to maintain tolerance, that is one of the proofs that Generation Z is capable and has implemented the culture of lolik lalen fedak fena. Because as the meaning of lolik lalen fedak fena itself that not only unite hearts to build a country in a broad sense, but through unity and want to live in peace amidst diversity is an example of the application of the symbol of lolik lalen fedak fena. This is also supported by (Tati Sunarti, 2022: 85) that the younger generation is the hope for the future, therefore it is on the shoulders of the younger generation that the fate of a nation is at stake. A nation, if the younger generation has superior quality and a strong spirit to create a regional culture based on faith and noble character, then the nation will be great. But it cannot be denied that there are still some of the z generation who have not been able to realize the meaning of the lolik lalen fedak fena symbol because according to the Namrole people that the z generation is more interested in foreign cultures due to technological developments/globalization developments that are so rapid that it makes generation Z know more about foreign cultures which indirectly makes them more

interested in learning them so that in the end they forget their own culture. The influence of globalization on young people is so strong. The influence of globalization has made many young people lose their individuality as Indonesians. Here we see that the younger generation prefers to follow modern, westernized culture compared to our culture which is more civilized and civilized. If the younger generation pays more attention to local culture, then the local culture of a nation will not become extinct in this globalization era. Because local culture greatly influences the behavior of the younger generation (Tati Sunarti, 2022: 85).

Generation Z as the nation's next generation is also expected to be able to take a role in developing culture, not only proficient in technology but also capable and reliable in implementing culture both for themselves and for many people so that they continue to care for and continue to cultivate Indonesia's cultural wealth, because culture is one a forerunner that can unite and can shape the character of society in social. Behavior, ethics, morals can determine how and what our culture is like. So that culture has become ingrained in every life of the Indonesian people, because culture cannot be separated from the life of the Indonesian people. As a young generation who is said to be the next generation of the nation, it is also hoped that they must be able to make culture a reference in acting, speak ethical words, because our morals determine what and how our culture is like. Based on the results of the researchers' observations that the role of generation Z so that this lolik lalen fedak fena symbol can be implemented is very important. The role played by Generation Z is of course through concrete actions so that the lolik lalen fedak fena symbol really becomes the basis of reference for the Namrole people. One of the roles of Generation Z is how to be ethical, have good morals in building relationships with the local community because through small actions like that one can create security, especially in the midst of existing diversity. That is one of the real proofs that this lolik lalen fedak fena symbol can be a reference for the local community.

### **The Relationship between Lolik Lalen Fedak Fena Symbol and Education Development in Namrole District, South Buru Regency**

Education and culture are two things that are interrelated, namely education can form cultured humans or people, and culture can also guide people to live in accordance with the rules or norms that serve as guidelines in living life. Education always changes according to cultural developments. Because education is a process of transferring cultural values (education is reflective). Education is progressive, that is, it always experiences changes in development according to the demands of cultural development. These two properties are closely related to one another. Culture becomes a mirror for the nation, makes a difference in the system, content and teaching education as well as being a mirror of the level of education and culture. Education and culture are interrelated,

Education and culture are mutually integrated matters, education always changes according to cultural developments, because education is a process of cultural transfer and a mirror of cultural values (education is reflective). Education is also progressive, that is, it always experiences changes in development according to the demands of cultural development. The two properties are closely related and integrated. For that we need formal and informal education. Cultural differences become a mirror for other nations, make differences in systems, content and teaching education as well as being a reflection of the level of education and culture. The role of education is as a transfer of cultural values or as the most effective way of transferring cultural values is by way of the educational process, because the two are very closely related. Culture and education are very closely related, both are mutually sustainable and cannot be separated because they are mutually dependent and need each other.

Likewise with lolik lalen fedak fena as a philosophical culture of South Buru also has a relationship with the development of education. As explained above, culture and education are



two things that cannot be separated because education and culture are two things that are interrelated, that is, education can form cultured humans or human beings, and culture can also guide people to live according to the rules. or norms that serve as guidelines in living life. Based on the results of the researchers' observations that the lolik lalen fedak fena symbol has benefits for educational development. one example where in the educational environment of course there are many students who come from different backgrounds, both religion, ethnicity, race, well, the culture of lolik lalen fedak fena takes a role in shaping the attitudes and morals of the nation's children so that they maintain kinship among each other amidst the existing diversity, culture indirectly takes part in shaping the character of the nation's children. As explained above, culture and education are two things that cannot be separated, but two things that are interrelated with one another.

According to Mr. Arter Lesnussa, Christian Oikoil and Mesak Nurlatu that Education and culture are two things that cannot be separated as long as these cultures have positive values. Before entering a formal educational institution, at least every child has been taught cultural values such as good habits so that unwanted things do not happen, such as insulting each other's ethnic religions and so on. Another opinion was also from Ms. Merlin Seleky and Yan Nacikitthat *lolik then fedak fenais* very important for education because it can unite every difference in children and teachers in the school environment as a formal educational institution.

From the results of interviews with researchers, it can be analyzed that the culture of lolik lalen fedak fena has very important roles and benefits for the people of South Buru, one of which is helping to develop education, because education and culture are two things that are interrelated. Education will always change along with the times and culture will continue to be inherited even though humans as cultural supporters have become extinct. According to the Namrole people, this lolik lalen fedak fena culture can contribute to the development of education, namely through lolik lalen fedak fena culture it can teach about how to socialize, respect diversity, and the point is that through culture, character, morals, ethics a person can be formed through education in order to create intelligent and high moral children of the nation, this is supported by (Syukuri Syamaun, 2019: 85) that culture with its various varieties will shape, strengthen and change attitudes and behavior both individually and socially in the cultural environment concerned, for example through education, teachers as implementing formal education functions as an intermediary in a process of cultural inheritance. The learning process in the context of culture is not only in the form of internalization of the knowledge system acquired by humans through inheritance, through the formal education system in schools or other formal institutions, but also obtained through the learning process from interacting with their natural and social environment. Through cultural inheritance and internalization of each individual, education is present in the form of cultural socialization,

## **CONCLUSION**

Based on the data analysis that has been done, it can be concluded that the lolik lalen fedak fena symbol, which is a unifying symbol for the people of Namrole District, has a very important meaning for the life of the people of Namrole District. Where the meaning of this symbol is to unite the heart to build the country. The implied meaning behind this symbol is to remain united in heart, hand in hand, in building the country regardless of race, ethnicity, religion and culture. This symbol is a unifying principle for the people of Namrole, just as Pancasila is the way of life for Indonesian people. the people of Namrole Sub-District, whose culture is still so strong that it has made Namrole Sub-district an area that still adheres to culture and continues to maintain and preserve what has become the pride of the community as a culture-rich society.

A culture that both want to build without having to look at each other's backgrounds or differences. This symbol is present in the midst of existing diversity or diversity as a unifying symbol. Because the people of Namrole have the belief that without unity there will be no progress. Besides that, the lolik lalen symbol fedak fena has a very important role in every aspect of people's life, one of which plays an important role in developing education. Because education and culture are two things that are interrelated, namely education can form cultured humans or people, and culture can also guide people to live in accordance with the rules or norms that serve as guidelines in living life. Education always changes according to cultural developments. Because education is a process of transferring cultural values.

From the facts that have been stated above, the author's hopes for the future in this research are as follows. For the people of Namrole in general; to always hold fast to the lolik lalen fedak fena symbol as a local cultural philosophy, in developing the country. Make the culture of lolik lalen fedak fena a guide and reference for life and continue to maintain and preserve culture so that it does not become extinct in the midst of the swift currents of globalization. As the meaning of this symbol is to maintain brotherhood in the midst of diversity, so there is great hope that the lolik lalen fedak fena symbol can truly live and be able to be implemented by all people, and not just a symbol but can be realized through concrete actions. For generation Z and young people in general; in order to continue to study, maintain and preserve the existing cultural wealth. Because culture is part of society's self-reflection, culture will shape behavior, the character of every nation's children. In the midst of globalization, generation Z as the generation of gadgets is expected to be able to filter outside culture and still love local culture and make local culture a pride in itself as the nation's children and successors of the nation.

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