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Traditional Social Glue: A Comparative Study of Toraja and Lamaholot Solidarity Amidst the Wave of Indivualism

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Abstract

Solidarity is a social value that lives in Indonesian society and is realized in the spirit of mutual cooperation. This study analyzes how social solidarity is lived in the Toraja and Lamaholot communities through the ethical advice "Pada Rondong, Pada Lando" and "Bano Nao, Bano Ema". In this study, the main problem to be examined is how local advice functions as a social glue amidst modernization that increasingly makes people become individualistic. The purpose of this study is to understand the philosophical meaning contained in the advice, analyze the implementation of social solidarity in everyday life, and observe and compare the forms of solidarity of the two cultures. In this study, the method used is qualitative-comparative. This method combines several ways to obtain data, namely literature studies, library research, and interviews. The collected data are used to explore the meaning and practice of social solidarity reflected in these advice. The results of this study show how the Toraja community displays social solidarity by prioritizing collective equality and mutual cooperation in various ceremonies and traditional activities. Meanwhile, the Lamaholot community builds solidarity by emphasizing family ties and a spirit of togetherness, embodied in the symbol "One Boat, One Paddle." This adage illustrates the importance of cooperation in maintaining unity as a community. This research is relevant to examining the importance of preserving local wisdom as a foundation for maintaining culture in the modern era. This research illustrates that traditional values remain relevant as a foundation for strengthening social and cultural resilience amidst increasing individualization.

Keywords

Mutual Cooperation, Cooperation, Local Wisdom, Lamaholot, Ethical Advice, Solidarity, Toraja.

INTRODUCTION

Indonesian society is rich in diversity. One of the defining characteristics of the Indonesian nation is its diverse culture, which encompasses the values andphilosophical meanings of its regional communities. This demonstrates how

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deeply ingrained and inseparable culture is from the community. One such culture that is deeply rooted in Indonesian culture is the spirit of mutual cooperation (gotong royong). This spirit of mutual cooperation is one of the philosophies of the Indonesian nation that has enabled it to endure through the past, present, and future.[1]The culture of mutual cooperation that exists within Indonesian society profoundly fosters social solidarity. This social solidarity then becomes the glue that binds together brotherhood among the people.

The rapid development of modernization and globalization presents challenges to the implementation of this value of social solidarity. These global changes are making society increasingly individualistic. The resulting social changes are straining interpersonal relationships. Solidarity, which was initially mechanical, is shifting into organic solidarity.[2]. The increasingly threatened social solidarity of this society demands that interpersonal relationships continue to be built amidst complex diversity. In addition to the value of social solidarity, increasingly modern societies also bring changes that alter social structures. Society is now beginning to be influenced by outside cultures, which are causing the value of togetherness to fade and society to become increasingly individualistic.[3] In the face of these challenges, local wisdom values are needed to rebuild positive value within society. One example is through the wisdom found in each community. Local wisdom in Indonesian society is passed down from generation to generation, both orally and in writing. Beyond mere local wisdom, this wisdom also carries philosophical meaning and values associated with the local community. The Toraja and Lamaholot communities are examples where these ethical wisdoms are still preserved. For example, the Toraja adage "pada rondong, pada lando" (to be on the side of the land) and the Lamaholot adage "bano nao, bano ema" (to be on the side of the land). Both adages share the same meaning: maintaining social solidarity and cooperation within the community. This community solidarity is then manifested in the form of mutual cooperation

[1]Mayangsari Imelda Arief, Listyo Yuwanto." Gotong Royong Sebagai Budaya Bangsa Indonesia Ditinjau Dari Teori Nilai (Basic Human Values Theory)" *Jurnal Cahaya Mandalika* ISSN 2721-4796 No. 2 (2023): 490-491.

[2] Tamrin Fathoni. "Konsep Solidaritas Masyarakat Modern Perspektif Emile Durkheim" *Journal of Community Development And Disaster Management* Vol 6 No.2 (2024): 130-131.

[3]Annysa Gea Putri, dkk." Dampak Globalisasi Terhadap Kebudayaan Lokal Pada Era Modernisasi" *Jurnal Pendidikan Sosial Indonesia* Vol 2 No.3 (2025):98

(gotong royong) with all members of the community. This mutual cooperation culture is highly valued in both cultures. Traditional communities still maintain these values of solidarity, such as kinship, brotherhood, mutual cooperation, and so on.[4]

Studies on the solidarity of local wisdom in Indonesian society are currently quite numerous. However, these studies appear to focus only on one ethnic group. This research offers something new: a comparative study of adage. This study conducted a comparative analysis of adage from Toraja and Lamaholot and identified the philosophical meanings between the two. This comparative study was conducted considering the paucity and limited nature of cross-cultural studies. It also recognized the importance of such comparative studies in determining whether differences in living environments produce different or similar ethics.

Reinstilling public awareness of the importance of preserving local wisdom is crucial for sustainable solidarity in Indonesia. To achieve this, the first step is to develop the younger generation to strengthen their character as citizens of the nation and state.[5] Young people are the future of society and determine the sustainability of values within local communities in Indonesia. The introduction of local wisdom to the community, especially in the Toraja and Lamaholot communities, serves to maintain harmony in communal life. The Toraja community then demonstrates this social solidarity by working together in traditional ceremonies, such as rambu solo' (death ceremonies). In this tradition, the Toraja people teach mutual care and assistance to those in mourning and to society in general.[6]The Lamaholot community also demonstrates this social solidarity by working together to build houses, catching and sharing fish, and helping those in need.

This research formulates three main questions that form the basis of this writing. These questions are:

(1) How does the philosophical meaning of the Toraja and Lamaholot communities shape solidarity in these communities?

[4] Alhafizh Mahardika. "Penanaman Karakter Bangsa Berbasis Kearifan Lokal di Sekolah" *Jurnal Pendidikan Kewarganegaraan* Vol 7 No.2 (2017): 18-19.

[5]Mahardika. "Penanaman Karakter Bangsa Berbasis Kearifan Lokal di Sekolah", 19

[6]Ofzyah Suliono, Hamdi Gugule, Sang Putri Sidik. " Solidaritas Tolong Menolong Masyarakat Toraja dalam Pelaksanaan Ritual Rambu Solo' di Desa Rano Utara Kecamatan Rano Kabupaten Tana Toraja*" ETIC* (*Education and social science journal*) Vol 1 No.3 (2024): 202-203

(2) What is the practical implementation of these two pieces of advice, especially in the field of social practices and community traditions?
(3) What are the similarities and differences between these two pieces of advice? What factors contribute to this?
(4) How does this advice serve as a guideline in facing the challenges of individualism?

METHOD

This study employed a qualitative-comparative research method. This method combines several methods of data collection, including literature review, library research, and interviews. The collected data were used to explore the meaning and practice of social solidarity reflected in these adages. The data sources used were websites with credibility in providing accurate information. This literature review was used in this study to examine how social solidarity has become a relevant issue for discussion in recent years. The interview method was then employed in this study, considering the limited written sources and only oral transmission. This interview was conducted with a traditional leader from the Lamaholot community who provided supporting information for this study. This informant was chosen because of his in-depth knowledge of Lamaholot culture and competencies related to this research. This interview was conducted online due to the distance that prevented offline interviews. Qualitative methods were also used in this study to delve deeper into the philosophical meaning of the two adages, resulting in a comprehensive review for readers. A comparative approach is essential in this study to identify and analyze the similarities and differences between the two adages.

CONTENT

Philosophical meaning of advice

The adage "Pada rondong, pada lando" (Only for the rondong, on the lando) is deeply rooted in Torajan society. This adage has been passed down orally from generation to generation, reflecting the sense of togetherness that exists within Torajan society. A community filled with diverse activities requires solidarity to complete these activities. One example of Torajan community working together is the Rambu Solo' ceremony. Rambu Solo' is a funeral ceremony performed by the Toraja people as a tribute to the deceased. Rambu Solo' is generally carried out in several

stages, requiring lengthy preparation, often months. In preparing for the ceremony, the bereaved family cannot do everything alone. They need the help of the community to assist them. What's particularly interesting is that even without being told, the community already knows what needs to be done and what needs to be done. They take the initiative and sense of responsibility to assist the bereaved family. From the day of the death until the funeral, the family home is always filled with people. The community comes to help build the hut, prepare food, and prepare various traditional rituals for the ceremony. Some also come simply to comfort the grieving family. These are usually elderly people who can no longer work, so they offer encouragement by accompanying the family. This advice conveys the meaning that as a community, in various situations, we must support, assist, and support each other for the common good.

The Torajan people, who live by unique cultural traditions, require a spirit of solidarity to maintain harmony and peace. Beyond traditional practices, this adage is also present in various other situations. For example, during the rice planting and harvesting seasons, neighbors will come to help in the fields, making the work easier and faster, as the rice is planted by hand. This relationship continues when neighbors plant their crops, and other neighbors will help in return. Although seemingly transactional, this sense of togetherness has endured for decades and has proven to be a key ally in the Torajan community.

This is also the case for the Lamaholot people who inhabit East Flores, Lembata, Adonara, and Solor in East Nusa Tenggara. This region is characterized by an archipelagic geography that makes the sea an integral part of daily life. The Lamaholot people are known as skilled sailors, resilient fishermen, and tenacious farmers on dry land. In their daily lives, mutual cooperation and solidarity are key to survival amidst harsh natural challenges. The Lamaholot people's maritime traditions are not only economic but also a matter of cultural identity. The sea is a living space that unites the community. Through it, they establish trade relations, inter-village marriages, and cultural exchanges. It is in this context that the phrase "Bano Nao, Bano Ema" becomes particularly relevant: it stems from the collective experience of a maritime community that can only survive if everyone works together.

Philosophically, 'Bano Nao, Bano Ema' teaches that the journey of life is like a journey on a boat. Everyone in it has a responsibility to row together. Without cooperation, the journey will not be successful. The advice of 'Bano Nao, Bano Ema' is

lived by the Lamaholot community from generation to generation. Traditional elders, religious figures, and parents in the family have an important role in maintaining and passing on this value in maintaining and passing on this value. The simplest way that the Lamaholot community does is by retelling this expression in traditional ceremonies, wedding ceremonies, large family gatherings and social activities that involve many people. Small children are always accustomed to hearing and seeing directly the practice of the expression carried out by adults, for example working together in mutual cooperation such as building a house, catching fish together or helping neighbors who are experiencing difficulties. In addition, young people in the Lamaholot community become guardians of this value. Through cultural festivals, youth organizations, and promoting it through social media with the intention of being revived more creatively. Therefore, the values of togetherness contained within it must continue to be preserved and adapt to increasingly modern developments so that they are not forgotten or even disappear.[7]

For the younger generation living in this rapidly evolving era, they tend to live in the midst of the rapid currents of globalization, urbanization, and modernization, which will bring many changes to their thinking, lifestyle, and the values they embrace. These challenges often create a distance between them and their cultural roots.[8] However, the legacy of the adage "Bano Nao, Bano Ema" remains a reminder of the importance of maintaining togetherness and solidarity amidst these changes. The values contained within it provide direction so that the younger generation is not uprooted from their cultural identity, but is able to use it as a foundation in facing the dynamics of the modern world. Preserving and reviving the meaning of "Bano Nao, Bano Ema" requires concrete efforts, not just empty words, that are integrated into various aspects of life. For example, in the world of education, teamwork-based learning can be implemented with the aim of instilling a spirit of mutual cooperation from an early age. Furthermore, it can be done through teaching customs passed down orally or through cultural rituals that need to be continuously preserved, so that the younger generation can directly experience the values of togetherness that have

[7]Blasius Lebe Ruron (tokoh masyarakat Lamaholot), wawancara oleh Theofilus Ruron, via WhatsApp, 18 September 2025

[8] Bintan Auliya Qurrota A'yun, Syarifah Nur Aini, Rahmatullah Assyihabi, dan Benni Setiawan, "Transformasi Makna Budaya Tradisi Nguras Enceh pada Generasi Milenial," *Humanika: Kajian Ilmiah Mata Kuliah Umum* 24, no. 1 (Maret 2024): 1–18.

been lived by their ancestors. More concretely, youth communities or organizations can become a forum for those who practice these values, such as community service and social projects, or other collective activities.

The role of local governments and traditional leaders is also crucial in strengthening the sustainability of these values. This includes cultural festivals and the use of social media to popularize the phrase "Bano Nao, Bano Ema" in a language and style that is easily understood and accessible to the current generation. In this way, the values, originally born from the maritime experiences of the Lamaholot community, not only survive as a legacy of the past but also grow and evolve to meet the developments and needs of the times. Ultimately, "Bano Nao, Bano Ema" is not simply a traditional proverb, but a bridge connecting tradition and modernity. It presents a harmony between ancestral heritage and contemporary challenges, and serves as a guide for the younger generation to remain grounded in togetherness in living life. This philosophy also makes Lamaholot's cultural identity a legacy that is relevant across generations and can provide universal inspiration for living together in the future.

Practical Implementation of Solidarity

In their practical lives, the Torajan people always need the wider community to help each other. One example of how the Torajan community demonstrates their solidarity is through the mutual cooperation in building the traditional Tongkonan house. Building this traditional house is not an easy or simple task. Building a house requires cooperation among the community to ensure the house's pillars stand upright. From the initial planning stage of the traditional house construction, the community, especially elders, will provide guidance throughout the construction, right up to the inauguration. The planning process is carried out in stages, starting with the formation of the building committee and determining the location, through to the search and collection of funds, in-kind donations, and the recruitment of construction labor.[9] The construction of traditional houses would not have been possible without the assistance and mutual cooperation of the community. The role of solidarity in housebuilding is crucial because it determines the sustainability of

[9]Yance Rante Lembang, Maryam Lamadirisi, Hamdi Gugule, " Budaya Gotong Royong Etnis Toraja Dalam Pembangunan Rumah Adat Tongkonan Di Lembang Bau Bulian Massa'bu, Kecamatan Sangalla, Kabupaten Tana Toraja" Jurnal Paradigma Vol 1 No. 1 (2020): 22

community traditions. This community solidarity is carried out without any reward or wages, but rather through the principle of mutual assistance. Although this tradition has begun to fade in modern times, it remains strongly held in some areas. This is due to the cultural influence of external factors and an increasingly modern society.

The construction of a traditional house in Lamahala Village, Lembata, is a concrete example of the application of the "Bano Nao, Bano Ema" value in Lamaholot culture. The entire village collaborated collaboratively when a family decided to build a traditional house that would serve as a ceremonial venue and demonstrate the unity of the extended family. Men worked together to gather wood and building materials from the forest, women prepared food for the workers, and young people helped clean the site. All of this was recorded and preserved for the inspiration of future generations. A traditional elder reminded the community of the meaning of the adage "Bano Nao, Bano Ema," which means everyone must row together in one boat to reach their destination. The entire community was driven by the collective spirit embodied in this phrase. Therefore, the traditional house was successfully constructed not only as a building but also as a tangible representation of the solidarity and social togetherness that exist within the community.[10]Through these activities, the younger generation learns that ancestral principles of mutual cooperation and unity remain relevant today. They can also actualize these values through various social activities, such as cultural festivals and social media. Therefore, the philosophy of "Bano Nao, Bano Ema" is not only a historical legacy but also a moral force guiding the Lamaholot community in facing the challenges and hardships faced by people in the modern era.

Comparison and Comparative Analysis

The Toraja and Lamaholot proverbs are proverbs from two distinct cultures. Despite their cultural differences, these two proverbs share nearly identical philosophical meanings. This demonstrates how Indonesian culture shares similar meanings with other cultures.

Similarities between Toraja and Lamaholot Advice

The fundamental similarity found in this adage is its function as a social glue. The Toraja and Lamaholot communities both prioritize collective solidarity over

[10]Blasius Lebe Ruron, wawancara, 18 September 2025.

individual interests. Both adages represent local wisdom aimed at maintaining integrity and harmony within a community. The Toraja and Lamaholot adages share a core value: the importance of mutual cooperation and cooperation for communal life. The activity of rambu solo, or building a traditional tongkonan house, and the construction of a traditional house in Lamaholot share a similar emphasis: that major tasks cannot be accomplished individually. Both cultures emphasize cooperation, not individualism.

Furthermore, these two pieces of advice also serve as a cultural defense mechanism for the community. An increasingly modern society, influenced by individualism, also threatens the resilience of regional cultures. The presence of these sayings can then serve as a societal defense mechanism to stem the spread of individualism. These sayings can serve as a reminder to the community of the importance of togetherness in life to achieve the common good. Thus, the influence of individualism can be prevented by consistently using these sayings as a guideline for the community.

As local wisdom, these two pieces of advice were born and developed orally from generation to generation. Although they lack written records, these two pieces of advice serve as guidelines that continually strengthen the community. The tradition of these sayings is then carried out in various traditional practices, rituals, and also through daily actions. These sayings have become an ingrained part of living together as a community. The solidarity of the Torajan people is evident in the activities of rambu solo, planting rice, and building houses. The Lamaholot community demonstrates this solidarity through cooperation in building houses and also fishing or going to sea together.

Differences between Toraja and Lamaholot advice

Besides similarities, there are also differences between the two sayings. The differences between the two lie more in the socio-ecological context of the community itself. The Toraja people live as an agrarian, mountainous society. Community life is centered around traditional houses and barns where crops are stored. Furthermore, the Toraja people focus more on maintaining social harmony and customary obligations related to the land and their ancestors. Meanwhile, the Lamaholot community has a maritime, archipelagic context. The center of community life is the sea and also boats as their means of survival. Unlike the Toraja community, the solidarity formed in the Lamaholot community is not merely a social

obligation but a necessity for survival. Lamaholot focuses on functional unity to achieve concrete common goals. This difference in philosophical meaning between Toraja and Lamaholot solidarity arises logically from the adaptation of each culture to its ecological environment. Each ecological environment not only shapes how the community forages but also shapes how they think and formulate an ethic of togetherness.

The Torajan people, as an agrarian community in the highlands, have a rhythm of life governed by the cycle of planting and harvesting and the cycle of culture (especially the Rambu Solo'). The primary challenge faced by the Toraja people is not storms at sea but how to maintain the sustainability of this social cycle. The Rambu Solo' tradition is a highly labor- and resource-intensive event. The adage "Pada Rondong, Pada Lando" (supporting each other in equality) is a response to ensure that no single family bears the burden of this ritual alone. Solidarity here serves as both a social and ritual safety net. You help your neighbor today, knowing you will need their assistance for a ceremony in your family in the future. This is an ethic of reciprocity rooted in communal attachment to the land (tana) and ancestors.

In contrast, the Lamaholot people who live in the archipelago (East Flores, Lembata, Adonara, Solor) consider the sea their primary living space. The sea is both a source of life (fish) and a source of danger (storms, waves). To overcome these harsh natural challenges, the most powerful and relevant metaphor is the boat (bano). "Bano Nao, Bano Ema" (One Boat, One Paddle) is a highly pragmatic and functional ethical maxim. In a boat or communal life, social hierarchy or individual wealth become irrelevant before a shared goal. The most important thing is its function, where everyone must row (nao) together. Their solidarity is shaped by an awareness of a shared destiny. Building a traditional house, as explained, is an extension of this boat metaphor: a "boat" on land that can only "sail" (stand firm) if everyone "rows" (works) together. Both cultures value solidarity.

Challenges in the Modern Era

The traditional values of the Toraja and Lamaholot communities face significant challenges due to modern changes. Their local wisdom has long fostered solidarity and communal identity, serving as a social glue. However, these values have largely been eroded by modernization and urbanization. Today's younger generations live in a global climate that prioritizes togetherness over efficiency, competition, and individuality. As a result, they are beginning to feel alienated from the meaning of

brotherhood embodied in the adages "Pada Rondong, Pada Lando" and "Bano Nao, Bano Ema."

Massive urbanization from rural to urban areas is one of the biggest challenges faced. Many Toraja and Lamaholot children migrate to Makassar, Denpasar, Surabaya, or Jakarta for education and work. They adapt to the new urban lifestyle, which often demands extraordinary independence and a focus on personal achievement. To illustrate, research conducted in the Toraja migrant community in Makassar found that high workloads and costs have reduced young people's participation in the traditional funeral ceremony known as "rambu solo." The ceremony no longer unites the community emotionally as it once did, but has gradually become a symbol of social status. A similar situation exists among the Lamaholot community, especially in migrant areas such as Kupang and Bali. The adage "Bano Nao, Bano Ema," which emphasizes cooperation and unity of action, is losing its meaning as the younger generation focuses more on individual achievement. Activities such as "lefo," which means working together to build traditional houses or public facilities, were once important traditions that fostered social connections. Due to changes in contemporary work patterns and a declining sense of collective responsibility, such activities are becoming less common. In some cases, traditional houses are even built by outside contractors rather than the customary community-based mutual cooperation. This fact demonstrates a shift in values from collectivism to individualism. A consumerist lifestyle, a competitive culture, and the influence of social media are widening the gap between the younger generation and their indigenous culture. As a result, the noble advice that once served as a guide to life has become nothing more than a cultural slogan devoid of practical meaning.

On the other hand, there is still hope. Several young Torajan and Lamaholot communities are beginning to revive the value of solidarity through cultural communities, local festivals, and digital social activities. Efforts like these demonstrate that local wisdom should not be abandoned but can be adapted to the current context. Ultimately, the changes occurring in the modern era should not be seen as threats; instead, they should encourage us to revise traditional values to remain relevant. The adages "Pada Rondong, Pada Lando" and "Bano Nao, Bano Ema" should be revived not only as cultural heritage but also as social values that teach Indonesians to live together in an increasingly individualistic world.

RELEVANCE

This research holds significant relevance, particularly within the current cultural context of Indonesia. Increasingly modern culture is eroding social values, making the study of religious advice highly relevant. Increasing individualism is gradually eroding the shared values inherent in regional cultures. This research aims to demonstrate how the local wisdom embodied in the religious advice of the Toraja and Lamaholot communities is not an outdated or outdated legacy or tradition. Rather, through these wisdoms, the values of togetherness come to life and serve as a social glue that strengthens social and cultural resilience. This research also serves as a reflection on one of Indonesia's national philosophies, namely mutual cooperation (gotong royong). This research then provides concrete examples of how this philosophy has become an integral part of community life, particularly in cultural and social practices.

Furthermore, this research is also relevant in the academic world, where comparative studies between two cultures are still very limited. This research can address this limitation. Comparing two cultures from different contexts will certainly provide new and valuable insights. This research can show how the two cultures being compared can provide a new metaphor: ritual/land (Toraja) vs. boat/sea (Lamaholot). These metaphors, although different, demonstrate an important value: the importance of collective solidarity. This research can also contribute to cultural philosophy and applied ethics, as well as a rich theoretical heritage. In the world of education, this research can provide material for character formation based on local wisdom for young people. In addition to building character, young people will also learn how local wisdom unites society. These advice will then be relevant for society in maintaining harmony and communal integrity. These values will serve as a foundation for preventing conflict and nurturing relationships among members of society in an increasingly modern and individualistic world.

CONCLUSION

This research highlights the crucial role of local wisdom as a social glue for the Toraja and Lamaholot communities amidst rising individualism. In today's fast-paced and competitive modern world, shared values are often marginalized. However, for traditional people like the Toraja and Lamaholot, local wisdom is more than just a legacy from their ancestors; it is a moral foundation that helps communities unite and strengthen their community identity. These two communities demonstrate how

solidarity can develop from a philosophical and contextual perspective through wisdom passed down through generations. The Torajan proverb, "Pada rondong, pada lando," meaning "one goal, one step," is still widely used. This expression represents the bonds of heart and action among community members. Various social activities, such as rice planting, the "rambu solo" traditional ceremony, and the construction of the Tongkonan traditional house, illustrate these principles. These are carried out in a spirit of togetherness and shared responsibility towards ancestors and inherited land. This wisdom demonstrates that the relationship between humans, nature, and cultural heritage is an essential part of Torajan life. Mutual cooperation (gotong royong) is a form of respect for the balance between life and tradition, beyond physical labor. However, the Lamaholot adage, "Bano nao, bano ema," meaning "one boat, one oar," remains well-known. This philosophy stems from the experience of living in a harsh maritime environment, where cooperation is crucial for survival. Fishing together, building traditional houses, and helping each other are examples of this culture of solidarity. Through this adage, the Lamaholot people demonstrate that togetherness and mutual trust are the strengths of the community.

Although originating from different cultural contexts, these two pieces of wisdom share a key similarity: prioritizing the common good over personal gain. This wisdom serves as a reminder that humans are essentially social creatures who need others to build meaningful lives. This is crucial amidst the tide of globalization, which often encourages individualistic attitudes. These values also serve as cultural defense, protecting communities from being uprooted from their traditions. Therefore, the local wisdom of the Toraja and Lamaholot communities represents a life ethic that endures to this day, not merely a symbol of the past. It emphasizes that collaboration and cooperation, not competition, are the keys to true progress. To maintain social cohesion and strengthen national identity in an increasingly modern and individualistic world, it is crucial to uphold these values.

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