

***Dalihan Na Tolu* in Da'wah Communication: Strengthening Social Cohesion in Panyabungan, Indonesia**

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Abstract

This research explores applying *Dalihan Na Tolu* cultural values in da'wah communication in Panyabungan. The approach is qualitative, with data collection through in-depth interviews, observations, and document analysis. A total of 10 informants were selected purposively based on their knowledge of *Dalihan Na Tolu* culture and their involvement in da'wah. This study uses thematic analysis as the main approach for data analysis techniques. Data from in-depth interviews, participatory observations, and document analysis will be encoded to identify important themes from applying *Dalihan Na Tolu* in da'wah communication. Triangulation of sources and methods is carried out to verify the validity of the data by comparing information obtained from various data collection techniques. The study results show that integrating *Dalihan Na Tolu* values, such as holong maroban domu (affection for unity), increases the effectiveness of delivering da'wah messages, as seen from the increasing participation of pilgrims in religious activities. In addition, these values also strengthen social ties, despite differences in religious understanding. This da'wah approach based on local culture creates a more inclusive and intimate da'wah atmosphere, making it easier for the people of Panyabungan to receive religious messages. The limitation of this study is that not all religious groups accept local cultural integration in the same way, especially those with more exclusive religious views. Therefore, these findings need to be understood as one of interpretations with room for further research in various contexts.

Keywords

Holong Mangoban Domu; Da'wah Communication; Cultural

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1. INTRODUCTION

In many countries, religious conflicts are often exacerbated by the rhetoric of an actor who exploits religious sentiments to gain public dominance. One example is the conflict between religious sects in some Middle Eastern countries, such as in Iraq and Yemen, where actors and militant groups exploit sectarian differences to consolidate their power and create tensions between communities. (Jones-Ahmed, 2022) Saudi Arabia and Iran, rivalries involving Sunni and Shiite leaders are often exacerbated



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by ideological differences over sects, which fuel sectarian conflicts in the region. In Pakistan, tensions between religious sects are also often exploited by extremist groups to create social chaos, resulting in sectarian violence and casualties. (Khan et al., 2020) This creates polarization that widens the gap between religious groups. (Turner, 2022) Although religion has great potential to be a source of peace, if abused, it can also be a divisive tool, especially when sectarian differences are used as an excuse to strengthen political interests or power.

Fanaticism towards an understanding that is too excessive often causes tension and conflict among religious people. (Kanu & Bazza, 2023) Unbridled fanaticism can encourage individuals or groups to reject dialogue and tolerance, which should be the main foundation for maintaining religious harmony. (Maku et al., 2023) When one group feels their understanding is the only one that is correct, another group with a different understanding is perceived as a threat or an enemy. (Alhattab & Jamil, 2024) Rigid textual interpretations also exacerbate these differences in understanding without considering the historical and social context in which the texts are derived. In fact, the Qur'an and hadith should be understood holistically, however, narrow and literal interpretations often ignore basic principles, thus causing tension and division.

Differences of understanding in Islam have existed for a long time and can be a source of intellectual property if managed properly. However, when these differences are addressed with fanaticism and the desire to impose opinions, they can become a source of conflict that damages public harmony and peace. Let's say, for example, the conflict that occurred in Aceh between Aswaja and Wahhabi which led to the dissolution of Wahhabi recitation. ("Ustaz Firanda ditolak di Aceh karena 'lebih cenderung ke Wahabi' dan untuk mencegah 'kekacauan masyarakat,'" 2019.) In Panyabungan, Mandailing Natal Regency, we see a real example of how differences of understanding that should have been handled wisely turned into dangerous conflicts between Wahhabi and Ahlissunnah Waljamaah. In Panyabungan, understanding differences have existed for a long time and could be accepted by the community at first. (Rangkuti, 2021) For example, in the problem of *taraweh* prayer *rakaat*, the people of Panyabungan were able to find a harmonious solution by praying in the same mosque but separating groups based on the number of *rakaat*. However, lately, with the arrival of missionaries with an understanding that makes the issue of *khilafiyah* the main themes in their studies that should not be questioned, it triggers new conflicts. Such actions as throwing stones at mosques, locking people from the outside during *dhikr*, and damaging old tomb buildings show how serious this conflict is. These cases are one of the manifestations of these tensions. This incident shows how conflicts between beliefs in Islam can affect social stability at the local level. Although the village officials succeeded in easing the conflict then, the action was only temporary and did not touch the real root of the problem.

The people of Panyabungan, with a long history of struggle maintaining the integrity and purity of their religious traditions, have made several Islamic regional regulations. (Rangkuti et al., 2022) Therefore, all forms of understanding that are considered foreign and have the potential to disrupt social harmony are strongly rejected. The conflict that occurred in Panyabungan not only affected relations between people in general, but also damaged family relationships and friendships. (Nirwansyah et al., 2024) Fanaticism towards one idea without wanting to understand the understanding of others has caused hostility and division. Differences that used to be addressed with tolerance have now become mutual heresy and disbelief. The attitude of claiming the single truth and accusing other groups of being wrong or misguided is dishonorable and does not reflect the teachings of Islam which prioritize *rahmatan lil 'alamin* (mercy for all nature). Islam teaches the importance of tolerance, dialogue, and respect for differences. These internal conflicts are often triggered by political and social factors that exploit religious differences for certain interests. For example, rulers who want to maintain power or certain groups who want to gain political or economic benefits.

Research on religious complexes has developed in line with the increasing complexity of religion in modern society. In Indonesia, with ethnic, cultural, and religious diversity, religious conflicts have often been resolved with a da'wah approach that integrates local cultural values. This approach aims to bridge differences and promote tolerance and harmony among various religious groups. Research by Maria and Zulhazmi shows that da'wah approaches that adopt local cultural elements, such as art and tradition, have succeeded in easing tensions between religious groups in several regions in Indonesia. (Maria & Zulhazmi, 2023) For example, the use of puppets as a medium for da'wah in Central Java attracts the public's attention and facilitates the delivery of peaceful and tolerant religious messages. Furthermore, a study by Kholili revealed that da'i who deeply understand local culture are more effective in creating constructive dialogue. Successful da'i can combine religious teachings with local cultural practices, so that various levels of society can well receive the message of da'wah. (Kholili, 2023) This is important to create an inclusive environment and prevent potential religious conflicts. However, challenges remain. Research by Jubba et al. highlights the resistance from conservative groups who reject changes in traditional da'wah methods. This group tends to maintain a rigid da'wah approach and is less adaptive to social and cultural changes. (Jubba et al., 2022) Therefore, efforts are needed to facilitate dialogue between various religious groups and increase understanding of the importance of a cultural-based da'wah approach. In addition, research by Karimullah shows that the active participation of local communities in da'wah activities can strengthen social solidarity and reduce the potential for conflict. (Karimullah, 2023) For example, mutual cooperation activities, cross-understanding discussions, and cultural events involving various religious groups can be an effective platform to build understanding and tolerance. Continuing the discussion of cultural-based da'wah, it is important to

emphasize how the continuous evaluation and adjustment of da'wah methods can affect the success of these efforts. This evaluation involves an in-depth analysis of the impact of the da'wah approach and the community's response to the messages. Ali suggests that this evaluation be carried out systematically to understand the effectiveness of da'wah methods and identify areas that need improvement. (Ali, 2023) Leonardi points out that while globalization can introduce useful new ideas, it can also cause tension if not balanced with a good understanding of local culture. (Leonardi, 2024) Therefore, balancing accepting global influences and preserving local cultural values is necessary.

The Mandailing people have a cultural concept called *Dalihan Na Tolu*, which emphasizes that the social relationship between the three main elements—*mora*, *kahanggi*, and *anak boru*—is the basis for harmonious and mutually respectful social interaction. With an approach based on mutual understanding and openness, da'wah becomes a means to bridge differences and turn potential conflicts into opportunities for cooperation and solidarity. Therefore, a deep understanding of *Dalihan Na Tolu* can enrich the practice of da'wah, making it more relevant and effective in creating harmony between religious communities amid existing diversity. From the explanation of the various information above, the author has not found a specific study on *Dalihan Na Tolu*'s culture-based da'wah communication, as a concept firmly rooted in Indonesia's Mandailing cultural tradition. *Dalihan Na Tolu*, which encompasses the principles of social and cultural relations between the three main elements—*mora* (female relative), *kahanggi* (cousin), and *anak boru* (female family)—is an important foundation in the social structure of Mandailing society. This concept has great potential to be integrated in da'wah strategies based on a deep understanding of local values and cultural relations.

2. METHODS

This research is designed to understand how the principles of *Dalihan Na Tolu* are applied in da'wah communication and its role in building harmony amid religious conflicts. The qualitative approach with descriptive analysis was chosen because it allows an in-depth analysis of culture-based da'wah practices in the Panyabungan community. This approach is holistic and contextual, in line with the research objective to explore the relationship between local principles and da'wah practices in the community. (Gerring, 2017) The informants are selected deliberately by considering specific criteria, such as their social position and experience in da'wah communication. Key informants include experienced local da'is, respected community leaders, and members of indigenous communities, as they have in-depth knowledge of the application of *Dalihan Na Tolu* in the context of da'wah. The duration of participatory observation is three months, with a weekly frequency that will include da'wah activities and social interaction in the community. Data will be collected through three main techniques, namely in-depth interviews, participatory observations, and documentation studies. Interviews with key

informants will explore the application of *Dalihan Na Tolu's* principles and their impact on social relations. Participatory observation is carried out during da'wah activities to directly observe these cultural principles' implementation. The documentation study will include analysis of da'wah materials, records of community activities, and publications related to da'wah and cultural communication of *Dalihan Na Tolu*. (Cohen et al., 2017) Data collected from interviews, observations, and documentation will be analyzed using thematic analysis methods. The analysis begins by identifying key themes such as integrating *Dalihan Na Tolu* principles in da'wah and their impact on social relations. To ensure the validity of the findings, data triangulation will be carried out by consistently comparing results from various sources. (Miles & Huberman, 1994)

3. FINDINGS AND DISCUSSION

3.1 Da'wah Communication in the Cultural Frame

This study uses the theory of persuasive da'wah communication. The theoretical approach of persuasive communication generally focuses on attitude as the core of behavior change. Attitude is considered an individual's predisposition to respond to a particular object, situation, or message consistently, either positively or negatively. (Susana, 2023) In attitude analysis, experts identify three main components: cognition, which includes a person's knowledge and belief in something; affection, which refers to the feelings, interests or emotions associated with the attitude; and conation, which is related to the tendency of behavior or actions taken based on the attitude held. However, it is not enough to rely solely on intellectual understanding; The affective aspect also affects how a person feels about the message. Emotions and interests aroused through persuasive messages can strengthen or weaken existing attitudes. Ultimately, behavioral tendencies (conation) will direct a person to real actions, reflecting the integration of subjective thought, feeling, and desire processes. (Yusuf, 2024) According to Rosenberg, cognitive understanding in attitudes not only includes knowledge related to the object of attitude, but also includes beliefs or beliefs about the relationship between the object of the attitude and the values possessed by the individual. The affective component is related to the feelings that arise in a person along with their attitude, both positive and negative impacts on the object of the attitude. If a person has a positive attitude towards an object, it indicates a relationship with other positive values related to that object and a negative attitude. (Rosenberg, 1956)

Persuasion is a psychological process that aims to influence the opinions, attitudes, and behaviors of others. In da'wah communication, persuasion is preferred because it is more ethical and effective than violent methods. (Ummah, 2023) Therefore, the use of persuasive methods is a must. For example, a da'i must be able to embrace the audience with tenderness and affection, not with threats or coercion. In this context, communication is a strategic tool to influence social change, an important aspect in various

social and political contexts. Meanwhile, da'wah is an invitation to follow the path of Allah SWT in the Islamic tradition. Persuasive da'wah communication is a form of communication that aims to direct humanity to religious and moral principles. (Hendri et al., 2023) In a sense, da'wah, like other communications, influences and guides individuals and society towards certain values. Everyone has opinions, beliefs, values, needs, and mental states that affect their actions. These internal factors can be a limiting factor in the persuasion process. In da'wah, a da'i must understand and penetrate these internal limiting factors so that the message conveyed can be well received. For example, by understanding the cultural and social background of the audience, a da'i can craft a more relevant and receptive message. If the audience has certain beliefs or values, da'i must be able to associate the message of da'wah with those beliefs or values to increase the effectiveness of communication

Applying the principles of *Dalihan Na Tolu* encourages a more personal and empathetic communicative approach in da'wah. For example, when discussing differences in religious understanding, a da'i can use this principle to bridge differences by emphasizing the importance of dialogue and mutual respect. In this context, da'i can invite worshippers to share their personal experiences related to their beliefs, so that each individual feels listened to and valued. In this way, da'wah's message is conveyed more openly and friendly, creating an atmosphere conducive to understanding each other's perspectives. This approach also helps build emotional bonds among community members, reducing tensions that may arise due to disagreements. By emphasizing values such as tolerance and togetherness, da'wah becomes not only the delivery of information, but also a collaborative process that involves all parties in finding solutions together. By applying *Dalihan Na Tolu's* principles, da'i can create a more inclusive and constructive dialogue space, where differences are not an obstacle but an opportunity to learn from each other and develop religious understanding.

Furthermore, da'wah communication must also pay attention to the message of da'wah that must be adapted to the social and cultural context of the audience, as well as consider factors such as educational background, socio-economic conditions, and special challenges faced by the targeted community. (Juli et al., 2023) The main focus of da'wah communication lies in efforts to influence individual beliefs and actions by using approaches that are by Islamic values and teachings. (Mokodenseho et al., 2024) In this context, da'wah communication differs from other communications in that it aims to influence the audience and build deep spiritual and moral connections. It emphasizes the importance of emotional and spiritual involvement in communication and requires a deep understanding of religious values and effective ways of conveying them. Thus, da'wah communication not only functions as a persuasive tool, but also as a bridge that connects religious teachings with people's daily lives.

The local Da'i in Panyabungan adapt their messages and delivery methods to align with the principles of *Dalihan Na Tolu* in several strategic and contextual ways. First, they ensure that each message reflects local values, such as compassion, solidarity, and mutual respect. In this context, da'i often begin the lecture by greeting the congregation warmly and referring to family relationships, which creates a familiar atmosphere and invites active participation from all community members. Second, local da'i adapt da'wah materials by considering local culture and traditions. For example, they often use local stories or parables relevant to the Panyabungan people's daily life to explain religious principles. This makes the message easier to understand and increases its relevance and appeal to the audience. In addition, when discussing sensitive issues, da'i applies a dialogical approach involving the audience in the discussion, so that each individual feels they have the space to express their views. Third, da'i also utilizes social media and digital platforms to reach a wider audience, especially the younger generation. This way, they can disseminate messages aligning with *Dalihan Na Tolu's* principles, such as cooperation and understanding in a diverse society. Through innovative and interactive methods, local da'i not only act as messengers, but also as facilitators of dialogue that help build harmony and mutual understanding among various religious groups in Panyabungan.

3.2 The Value of *Dalihan Na Tolu: Holong Maroban Domu* as a Value in Da'wah Communication

The life of the Panyabungan community is functionally arranged with the *Dalihan Na Tolu* kinship system, namely three elements called *kahanggi* (clan friends), *anak boru* (the wife taking party), and *mora* (the wife giver). *Dalihan Na Tolu* is analogous to three furnaces, usually stones to support pots or pans while cooking. The distance between the three furnaces is the same. So that the three can firmly support the cooking utensils on it. (Gajah et al., 2024) The fulcrum of the pot or pan is on all three burners together and is subjected to the same heavy pressure. Pot can be interpreted as a burden of joint obligations, or as a joint work or commonly interpreted as *Horja*. In the *Dalihan Na Tolu* system, adaptation is the main key to maintaining its relevance and functionality.

Every system needs a clear purpose to function properly, and so does *Dalihan Na Tolu*. The purpose of this system is to maintain social balance and harmony through a structured relationship between *kahanggi*, *anak boru*, and *mora*. This goal manifests in traditional ceremonies, social activities, and daily interactions that strengthen family ties. For example, in a wedding event, each group has roles and tasks that must be fulfilled to ensure that the event runs smoothly and is meaningful. Maintaining patterns or norms is an important element in *Dalihan Na Tolu*. Traditional expressions such as "*manat sanga pe jamot marhamarangi, elek marboru, hormat marmora*" show the pattern of behavior that every community member must follow. Careful behavior to *kahanggi*, love for *anak boru*, and respect for *mora* are not just expressions, but are guidelines that shape daily social interactions. By maintaining this pattern, the people of South Tapanuli can maintain a harmonious relationship and respect each other.

Among several *Dalihan Na Tolu* cultural values, *holong maroban domu* (affection establishes unity) is a cultural value in the *Dalihan Na Tolu* system in maintaining balance and social harmony in Panyabungan. This value of *holong maroban domu* (affection establishes unity) ensures that every community member feels protected and valued. These values bind them in strong kinship relationships and become the foundation for the stability and well-being of the community as a whole. *Holong maroban domu* is part of the feeling from within the human heart, something abstract, but perceptible. (Hamid et al., 2024) A person who does not know/feel love, cannot love others. This expression states that only affection can establish unity or brotherhood with others. In order to be loved by someone, we must have love and love in our hearts should precede loving others, so there will be reciprocity or mutual love. Only love can find love. This expression is often applied to other attitudes of life, if we want to be respected by others, we need to respect others.

A clear example of how the local da'i in Panyabungan incorporate *Dalihan Na Tolu* cultural values into their communication strategies can be seen in da'wah activities that involve dialogue between generations in regular recitation events. In this event, da'i invites family members, including parents, children, and teenagers, to share their views and experiences regarding religious values related to daily life. For example, in a recitation event, the local da'i applies the *mora* principle by inviting women from older families to tell stories about family traditions and how Islamic values are implemented in the context of *Dalihan Na Tolu*. In this case, the woman is a listener and a messenger. They can share experiences about the importance of mutual respect in the family, which aligns with the principles of *mora* and *boru* children. (Observation In Panyabungan, 2023)

The application of these cultural values has a significant impact on the acceptance and effectiveness of religious messages. First, involving all family members makes the da'wah message more personal and relevant, making it easier for the participants to accept. When younger generations hear directly from their parents or grandmothers, they feel more connected to the values taught, making religious messages more vivid and applicable in their daily contexts. Second, an inclusive and intimate atmosphere during the event creates space for open discussion. Participants felt more free to express their opinions and ask questions about various religious issues, without fear of judgment. This strengthens mutual respect and reduces tensions that may arise from differences in understanding. Third, this approach strengthens religious understanding and relationships between family members and the community. When the principles of *Dalihan Na Tolu* are applied, such as collaboration and mutual support in the event, the community feels more bonded and united. As a result, participation in religious activities increased, and the community became more harmonious.

The content of da'wah messages conveyed by local da'i often prioritizes themes relevant to people's daily lives, such as the importance of maintaining good relations between family members, mutual

respect, and cooperation in the community. By referring to the concept of *holong maroban domu*, these messages become more focused on social values that prioritize common interests. For example, da'i may emphasize the importance of sharing sustenance and helping others as part of Islamic teachings, in line with the spirit of family. The style of da'wah delivery influenced by *holong maroban domu* tends to be softer and full of empathy. Local Da'is often use a dialogical approach, inviting listeners to participate in discussions, not just listen. They use easy-to-understand language and examples from everyday life in a familiar atmosphere. This style makes the da'wah message feel closer and relatable, making listeners feel more connected to what is being conveyed. (Observation In Panyabungan, 2023)

The reception of da'wah messages that carry the value of *holong maroban domu* is usually more positive. When people see that the messages conveyed are in harmony with the values of kinship and togetherness, they tend to be more open and receptive to the message. In the context of Panyabungan, this can be seen from the high participation of the community in religious and da'wah activities. The community feels involved and has a shared responsibility to maintain harmony and harmony, so da'wah is not only considered as the responsibility of da'i, but also as a collective effort of all members of society. Cultural values are part of culture that is inseparable from human life. This cultural value system is a series of abstract concepts that live in society, regarding what is considered important and valuable. It also becomes a guideline and driver of human behavior in life that manifests its concrete manifestation in the code of conduct. (Vighnesh et al., 2023) From the cultural value system, including norms and attitudes reflected in the way of thinking in abstract form and concrete form, it can be seen in the form of behavioral patterns of members of a society.

The cultural value system serves as a behavioral guide for individuals in society. These values guide what is considered right and wrong and direct the individual's day-to-day actions and decisions. For example, in the *Dalihan Na Tolu* system, the value of protection teaches the importance of protecting and respecting each other, which is then reflected in social interactions and decisions made by community members. Cultural values also shape individual attitudes towards various aspects of life, including ways of thinking and how to respond to challenges and opportunities. (Beres, 2024) The attitudes formed by cultural values can influence how individuals interact with others, see the world, and respond to social change. In the *Dalihan Na Tolu* system, mutual respect and mutual protection result from the value of protection that has been firmly embedded in the culture of the community. (Seekings, 2021) In the context of *Dalihan Na Tolu*, the value of *parlaungan* or protection is a characteristic that distinguishes the people of Panyabungan and the foundation for social harmony and stability. Because these values are inherited from generation to generation and become the basis for cultural continuity. In the context of *Dalihan Na Tolu*, the value of protection helps to ensure that social relationships remain strong and cohesive, despite changes in the social and economic environment.

3.3 Religious Conflict in Panyabungan

In Panyabungan District, there are two mass base organizations, namely NU and Muhammadiyah. Muhammadiyah is located in two villages, namely Panggorengan and Huta Siantar. There was a conflict between NU and Muhammadiyah residents in these two villages. The conflict emerged in the 1970s, when Muhammadiyah began to emerge as a well-established organization and was able to attract sympathizers from the NU community. (Rangkuti, 2021) According to the story of Riza Batubara, a Muhammadiyah figure in Panggorengan, many members of the elder circle from NU switched to Muhammadiyah. This move caused tension, so NU residents felt the need to sanction their families who chose to join Muhammadiyah. These sanctions include the termination of family relations, and even many married couples divorce just because one of the parties chooses to join Muhammadiyah. This tension increased after Muhammadiyah made an open declaration in Panggorengan. Before the declaration, although there were differences in amaliyah between Muhammadiyah and the elders, their relationship did not experience significant conflicts. According to Mr. Riza, the conflict between Muhammadiyah and NU in Panggorengan and Ipar Bondar is the worst. (*Interview with Mr. Riza Batubara, personal communication, 2023*)

About five years ago, there was a conflict between Muhammadiyah residents and NU residents in Huta Siantar. This conflict began when Muhammadiyah residents decided to carry out Friday prayers separately from NU residents. Previously, the two groups carried out Friday prayers at the local grand mosque. According to Muhammad Saleh, one of the residents in Huta Siantar, this incident occurred in 2014. The conflict arose when Muhammadiyah residents established Friday prayers at the Taqwa mosque, while NU residents continued to carry out Friday prayers at the Huta Siantar Grand Mosque. Muhammadiyah's decision to perform Friday prayers separately caused protests from Nahdhiyyin residents, who felt that so far in Huta Siantar there have never been two Friday prayers in the same village at the same time. (*Interview with Mr. Muhammad Saleh, personal communication, 2023*)

The refusal of Muhammadiyah residents to join the Friday prayer at the Grand Mosque offended NU residents. This conflict is getting more heated with the mutual boycott between the two groups. NU residents are not allowed to shop at stalls managed by Muhammadiyah residents; on the contrary, Muhammadiyah residents experience the same difficulties. The waqf land of the Huta Siantar community is not allowed to be used as a burial place for Muhammadiyah residents.

In addition to NU and Muhammadiyah, there are small groups that adhere to Salafi with the influence of Wahhabism, which does not have an official name of the organization. This group is expected to begin to grow significantly in the 2000s. The spread of this understanding to Panyabungan was carried out by nomads who returned from various cities such as Aceh, Padang, Central Java, and Jakarta. In Panyabungan, the group is better known by the exonym "Salafi," although most of its

members prefer to be called "Ahlussunnah" (endoname) without the addition of "waljamaah." Although this group is relatively small but shows strong loyalty and militancy. Group members motivate each other thanks to the similarity of the school they adhere. (Rangkuti et al., 2022)

The Salafi community is very active in criticizing the religious practices of Muslims in Panyabungan, especially towards the elders or NU residents. Although they also commented on the amaliyah of Muhammadiyah which was only slightly different from their practice, their main criticism was on the customary ritual practices that they considered not by the Islamic teachings taught by the Prophet. Although the Salafi group is a minority in Panyabungan, they have come forward as opponents of the Islamic majority in the area. The similarity of their amaliyah with Muhammadiyah gives them a basis, even though Muhammadiyah does not recognize the relationship.

At a mosque in the village of Lumban Pasir, a teacher was seen upset while giving a recitation. The recitation held every Friday night discusses the books of the Shafi'iyah madhhab. When opening the study, the teacher showed a sad face and looked irritated at the attitude of people from different schools who ridiculed his study and claimed that his study spread heresy. The person had written a canned letter inserted into the teacher's book left in the mosque. The letter criticized the traditional practices that had been accepted in the place for a long time. In response, the teacher challenged to have a dialogue openly and privately with anyone who considers the practice of the tradition as a forbidden practice without a basis from the Qur'an and hadith. According to the teacher, people who blame other people's practices are usually caused by a lack of in-depth understanding of Islam and are still in the learning stage.

The conflict in Panyabungan began to hurt community life. Subur Rangkuti said that the impact due to the conflict in Panyabungan caused a sense of unity in the community, resulting in the emergence of cynicism, prioritizing personal interests over common interests. This results in a decrease in the community's social stability, resulting in community apathy with social activities such as mutual cooperation, giving tausiah in mosques and others. In line with that, Sailam, Rudianto and Hotmatua said that the impact of the conflict that occurred in Panyabungan resulted in the freedom of several groups to carry out activities that were previously agreed to be prohibited from doing, such as single organ events, fishing, domino games and cards at stalls. This conflict also lowers the charismatic value of community leaders to prohibit these activities because of the emergence of ignorance and unwillingness to know. Some people think that they feel confused by this situation, do not know what kind of attitude to take, religious leaders who study religion alone do not have one opinion in organizing a civil society. This kind of thing results in laziness to prosper the mosque with all religious activities. (*Observation In Panyabungan*, 2023)

Mrs Latifah syas, hese religious conflicts cause society to become segregated, where individuals from different groups tend to avoid interacting. This can be seen in social activities such as weddings, celebrations, or community events. For example, someone from a minority group feels isolated and not invited to important events. Such religious conflicts can also reduce participation in cross-group religious activities. For example, feeling reluctant to attend religious events held by other groups, which reduces opportunities for dialogue between citizens. (*Interview with Latifah, 2024,*)

On the other hand, in the political context, there is a phenomenon of religious identity mobilization carried out by politicians to gain support in certain elections or political agendas. Politicians often use rhetoric that corners other religious groups, promises support to voters based on religious identity, and overrides the principles of unity. This strategy not only exacerbates tensions, but also creates deeper polarization, which makes dialogue between groups even more difficult. In addition, the long history of interaction between religious groups in Panyabungan, including previous conflict experiences, also contributes to the dynamics of the current conflict. The bitter experience of past tensions and violence often shapes negative perceptions and lingering stereotypes between groups, reinforcing prejudice and mistrust. The collective memory of the event can trigger the re-emergence of conflict, especially when the social and political situation becomes unstable. Therefore, religious conflicts in Panyabungan result from complex interactions between various interrelated factors, requiring a holistic approach that includes dialogue, education, and reconciliation to create better understanding and harmony among communities.

3.4 Da'i Da'wah Communication Arena in Panyabungan

The grand recitation is one of the diffusions of da'i da'wah communication carried out to the people of Panyabungan. Through this grand recitation, da'i conveyed his da'wah messages to the community, which was held in the field once a month. This recitation is open to the public regardless of the sect or school embraced by everyone present. The people of Panyabungan participated in this grand recitation with enthusiasm. Because every da'i entrusted to give a lecture at the grand recitation always takes the theme of morality which is complemented by cultural teachings that are by Islamic teachings. (*Observation In Panyabungan, personal communication, 2023*)

Recitation is a means of open communication between da'i and the community and between community members themselves, where every complaint related to religion that impacts their lives is expected to get a solution, enlightenment, and peace after hearing an explanation from the da'i. The concept put forward by da'i becomes a benchmark in various aspects of life. The interaction between da'i and the community creates a close attachment. Karl Manheim mentions that knowledge, life, thoughts, and actions are closely related, showing that social values and interests influence knowledge. Apart from being a forum for transmitting Islamic values, the grand recitation is also a place for friendship between communities. Almost every religious tradition in Panyabungan includes recitation,

such as the Maulud event, Isra' Mi'raj, and the welcome of the holy month of Ramadan, although the implementation procedures vary. (*Panyabungan the Maulud Event, Isra' Mi'raj, and the Welcome of the Holy Month of Ramadan*, - *Penelusuran Google*, n.d.) In all these recitations, da'i play a central role, making recitation the main stage for da'is in Panyabungan. Recitations have become very common in Panyabungan because people from various walks of life and Islamic organizations attend them.

In this case, the grand recitation in Panyabungan, the da'is always make the value of *holong maroban domu* a big theme in lectures that focus on the importance of brotherhood and social solidarity. Da'i can relate the principle of *holong* to the concept of *ukhuwah* in Islam, showing that compassion for others is the core of religious teachings and part of strong local customary values. The da'is raised real examples of daily life in Panyabungan to illustrate how this compassion helps to build harmony. In addition, the grand recitation is formatted as an event to strengthen friendship by inviting worshippers from various backgrounds to interact with each other. Special sessions can be held before or after the study, where participants can get to know each other and build new social relationships, by the concept of *domu* which is a solid togetherness in society. This kind of activity can help prevent conflict and strengthen unity.

Joint charity activities in recitation can also be a tangible form of *holong maroban domu*. By raising donations or holding social actions, pilgrims can participate in activities that show empathy and care for others. This is a practical way to apply compassion in concrete actions. Closed with a joint prayer that focuses on peace and unity, this recitation event can be a platform to strengthen affection among residents and create a peaceful and harmonious social atmosphere in Panyabungan. In addition, in each recitation that becomes a da'i, he will display authority with accessories he usually wears. Not only that, this grand recitation also positively impacts building the community's character. By regularly attending the recitation, the people of Panyabungan get spiritual enlightenment that helps them face various life challenges. The moral values conveyed by the da'is are a guideline for them in living their daily lives.

In Panyabungan, strong elements of local culture, such as *Dalihan Na Tolu*, are often assembled into religious messages to create relevant and easily accepted messages by the community. One example of its application is the use of the principle of *holong maroban domu* in lectures or da'wah. This message translates as an invitation to strengthen brotherhood, compassion, and togetherness, which are important elements in the teachings of Islam. This approach speaks to Muslims and resonates with local values upheld by the community, regardless of their religious background.

The Mandailing community's deliberation culture, which is an integral part of *Dalihan Na Tolu*, is also included in recitation and other religious activities. For example, before the grand recitation event, deliberations usually involve religious leaders, traditional leaders, and people from various circles. This ensures that the events held reflect the togetherness and social values embraced by the community, including in the context of interfaith relations. This deliberation helps to embrace the diversity of

Panyabungan people, both Muslim and non-Muslim, because it involves all parties in decision-making. This cultural approach tends to be well received by various levels of society in Panyabungan. Non-Muslim communities, such as Christians, highly appreciate traditional values such as respect for elders, deliberation, and cooperation, because these elements align with local values they also respect. For example, when recitation is held in the form of fundraising or social activities that help the community, participants from different religions often participate. This reflects that religious messages packaged with local cultural approaches can bridge religious differences and strengthen social cohesion. Non-Muslim communities, such as Christians, highly appreciate traditional values such as respect for elders, deliberation, and cooperation, because these elements align with local values they also respect. For example, when recitation is held in the form of fundraising or social activities that help the community, participants from different religions often participate. This reflects that religious messages packaged with local cultural approaches can bridge religious differences and strengthen social cohesion. (Observation In Panyabungan, 2023)

Mr. Zainal Abidin explained the positive impact of the grand recitation in encouraging social harmony and resolving conflicts in Panyabungan seen in several important events involving cooperation between religious communities. One example is when there is tension between religious groups related to differences in religious sects in Panyabungan, the grand recitation reduces tension by inviting disputing parties to dialogue in a peaceful atmosphere. In addition, this recitation is often attended by figures from various religious backgrounds, who also provide a message of peace and togetherness. In addition, after the grand recitation in Panyabungan, social activities such as cooperation or charity actions are always held that involve all elements of society regardless of religion. This activity creates a more harmonious interaction space where citizens can work together on a common goal, reducing the potential for conflict and increasing solidarity. Another evidence is reducing social tension in villages that routinely hold grand recitation by prioritizing an inclusive approach and embracing all community groups. This recitation changed the public's perception of differences, from initially being a source of conflict, to a force to create togetherness and social harmony. (Interview with Zainal Abidin, 5 Maret 2024,)

The principle of *Dalihan Na Tolu* greatly influenced the perception and acceptance of da'i in the Panyabungan community, as it played an important role in social interaction and community structure. Da'i who understand and apply the principles of *Dalihan Na Tolu*, such as *somba marhula-hula* (respect for the elder or elder), *elek marboru* (protect and respect women), and *manat mardongan tubu* (be careful about relatives), will be more accepted by the community. Da'i who respect these values show concern for the local culture, strengthening the community's trust and respect for it.

A member of the grand recitation said that when a da'i begins a lecture concerning the traditional elders or involves them in deliberations before delivering da'wah, it reflects compliance with local social norms, which increases his credibility in the eyes of the community. This approach full of harmony makes religious messages easier to accept because they are conveyed by considering deep-rooted cultural values. The people of Panyabungan, who strongly uphold these principles, are more open to da'wah that embraces their traditions, thus strengthening the relationship between the da'i and the local community. (Interview with Mr. Muhammad Saleh, 2023)

3.5 Da'i Da'wah Communication in the Cultural Framework of *Dalihan Na Tolu* in Panyabungan

The da'wah communication carried out by the da'is originated from an idea that emerged from the da'i in Panyabungan, namely preaching using the cultural values of *holong mangoban domu*. (Hennilawati et al., 2024) This idea was then manifested as actions in the form of recitation filled with religious lectures by da'i in Panyabungan. This value is so urgent considering that in Panyabungan there are many clashes between religious sects. In this context, *holong mangoban domu*—a local value emphasizing the importance of mutual respect and maintaining harmony in society—is used as a basis for the da'wah communication approach. Through the recitation, the da'is not only convey religious teachings textually but also try to bridge the differences between various streams.

Da'i da'wah communication in building religious harmony in Panyabungan touches several aspects. In terms of knowledge, a da'i is an informant to the community. In the context of persuasive da'wah communication, da'i in Panyabungan convey information and knowledge about the importance of unity in an easy-to-understand way by using the oral culture of the Panyabungan community in the form of philosophical sentences that are relevant to the daily life of the community. By integrating religious teachings into local cultural practices, da'is seek to bridge the gap between religious teachings and people's daily lives. This facilitates the delivery of religious messages and strengthens the acceptance of these teachings in the context of heterogeneous community life.

A da'i named Mr. Pahri said that the knowledge conveyed by the da'i to the community is information that is by the local community's needs. So the step taken is to convey to the community the importance of togetherness with which a close and strong bond of brotherhood will emerge, giving birth to the nature of helping, caring, and having the will to make changes together. The stages of knowledge are carried out by da'i in Panyabungan to make changes to the community and not look for differences between schools. This is because people's knowledge related to religion tends to be very ideological and often trapped in differences of a sectarian nature. (*Interview with Pahri*, personal communication, 2023)

The da'is seek to create a space where differences of opinion are not obstacles to building a harmonious relationship. This approach focuses on the common values and goals in religious teachings, underlining universal aspects acceptable to all parties. In this process, the da'is act as facilitators of dialogue that promotes understanding and tolerance among various religious groups by displaying the philosophical values of the *holong maroban domu* culture contained in the narrative of the cultural advice of *dalihan na tolu*.

Mr. Yusri, a senior da'i in Panyabungan, revealed that there are several cultural narratives that he often mentions in public recitation where the congregation attacks each other's narratives, as for some advice or advice on the excuse of *na tolu* that is often used as a da'wah communication, among others, *Suan tobu on the lips of dohot ate-ate*, (sweet not only in the mouth but also in the heart) this expression is often mentioned by the da'i in Panyabungan to keep the mouth from attacking each other and keep the heart from being easily emotional. In this context, the phrase is an admonition and a principle that underlies healthy social interaction and communication. By keeping your mouth free from hurtful speech and avoiding unnecessary arguments. When our

hearts are filled with peace and sincerity, the words that come out of our mouths will also reflect kindness and empathy. It is an attempt to instill strong moral values in daily life, where every individual is required to think before acting and speaking and understand the impact of their words and actions. In Panyabungan, this expression guides the da'is in building healthy and productive relationships. Practicing these principles in family life, friendships, and communities helps avoid unnecessary conflicts and strengthen social bonds. *Bahat disabur sabi, anso bahat salongon* (planting a lot of goodness, we reap many results). This advice is a communication of the da'i in Panyabungan to inspire the community in instilling good values in daily life. This admonition teaches that every good action we take will have a positive impact, both for ourselves and for others. By cultivating goodness in any form—whether through deeds, words, or attitudes—we are sowing seeds that will grow into satisfying results. (Interview with Mr. Yusri, personal communication, 2023)

In Panyabungan, the da'is use this adage to teach the importance of consistency in doing good. They underline that kindness is not just something done occasionally but should be part of daily habits. For example, in social interactions, communities are reminded to help each other, share, and show empathy. In this way, society learns that every act of kindness, no matter how small, has value and can contribute to the common good. This admonition also emphasizes the concept of cause and effect in the principle of goodness. This means that if we consistently do good deeds, we will have a greater positive impact. This is true not only in social relationships but also in other aspects such as work and self-development. The kindness we cultivate will bring trust, respect, and a more harmonious relationship with the people around us.

Mr. Zainuddin, a da'i in Payabungan, also mentioned in his recitation that in suppressing the mutual attack of narratives among the congregation in the grand recitation or public recitation, he often quoted the proverb Mandailing which has the value of *holong maroban domu, Salumpat saindege ma hamu, sahata saholoan, Songon siala sampagul rap tu ginjang rap tu toru, muda malamun saulak lalu, Muda Madabu rap margulu*. Da'wah communication in Panyabungan also uses this advice to illustrate that unity and togetherness are the keys to building a harmonious and productive society. This advice teaches that in togetherness, we must support and understand each other, regardless of physical or mental differences. (Interview with Zainuddin, personal communication, 2023)

This advice illustrates how important unity is in facing various challenges in life. As the phrase implies, unity in purpose and action can lead us to greater achievements. In the context of da'wah, this means that da'is encourages people to work together, help each other, and build solid relationships. When individuals in society unite with a common goal, they can more easily overcome obstacles and achieve progress together.

In addition, this saying also reflects the values of justice and equality. In togetherness, everyone is expected to contribute fairly and equally, regardless of differences. This important principle in da'wah teaches that all individuals have a role and responsibility in building a prosperous community. By respecting each other and working together, communities can create a more inclusive and harmonious environment. In its implementation, this advice encourages the people of Panyabungan to think about personal interests and prioritize common welfare. In every aspect of life, from family affairs to

community activities, the principle of *salumpat saindege ma hamu, sahata saholoan* must be used as a guideline to strengthen social bonds and create an atmosphere full of solidarity. In this way, unity and togetherness will continue to be maintained, bringing benefits to all members of society.

While attending a grand recitation at one of the places in Panyabungan, Mr. Umar, a da'i, explained one of the Mandailing cultural traditions to his congregation, namely, *Muda dialo Kahanggi, lumuton tangga. Muda dialo anak boru inda adong suruon. Muda dialo mora, lambang mada eme.*" (If you fight against the Kahanggi side, the stairs will be mossy (no one comes to visit); if you fight against the Boru children, there will be no one to help; if you fight against the mora side, there will be no more economic help). The da'is use this communication to stop the strife because no one will win, and all will suffer defeat. This phrase underscores the importance of maintaining good relations with all parties, especially in the social and economic context. (*Interview with Mr. Umar, personal communication, 2023*)

By conveying this message, the da'is teach the people of Panyabungan about the consequences of strife and conflict. When a person engages in a dispute with a particular group, they not only face the possibility of losing social support, but also suffer losses in the form of aid and economic resources. This message emphasizes that maintaining harmonious relationships and avoiding conflict is the best way to ensure support and well-being in the community.

In addition, this communication also promotes an understanding of the importance of maintaining balance and establishing respectful relationships. Keeping in mind the impact of the dispute, the public is expected to be more careful in acting and communicating. Prioritizing tolerance and diplomacy is the key to avoiding situations that can harm all parties. The da'is use this advice to reinforce the message of unity and cooperation. They invite the community to resolve disputes in a peaceful and constructive way and to find acceptable solutions to all parties. With this approach, it is hoped that the community will better understand the values of togetherness and solidarity and be better prepared to build better and more supportive relationships.

When the writer attended the recitation of Mr. Kholid in Panyabungan, he, famous for his humorous da'wah, quoted a Mandailing cultural poem that has the value of *holong maroban domu* (affection establishes unity). *Salak-lak sasikkoru sasanggar saria-ria, saanak hamu saboru, suang songon namarsada ina. Salak-lak sasikkoru sasanggar saria-ria, saanak hamu saboru, suang songon namarsada ina.* This verse often communicates the da'is in unity, affirming that we are the same and one parent. This phrase describes unity and togetherness in society, emphasizing that despite individual differences, we all come from the same source and have the same responsibilities towards each other. In the use of this poem, the da'is try to teach the values of unity and solidarity. They want to instill an understanding that fraternity is not only limited to blood relations or close family, but also includes all community members. Each individual, with all its uniqueness, must be treated as part of one big family that supports and respects each other. (*Interview with Mr. Kholid, personal communication, 2023*)

When da'is or religious leaders use local language and expressions in their lectures, it creates a strong emotional bond between the preacher and the community. Cultural expressions such as those contained in *Dalihan Na Tolu* are religious and reflect the social values that the people of Panyabungan have long embraced. When da'i conveys religious messages by integrating local terms such as *holong*

maroban domu (love brings unity), people from various Islamic groups—NU, Muhammadiyah, and Salafi—feel a deeper connection with the message. They not only hear religious da'wah, but also feel that the message is in harmony with the customs and culture they value. This creates an atmosphere of strong mutual understanding, where cultural values serve as a bridge facilitating communication between different groups.

For example, in a situation where there is a dispute between the NU group and Muhammadiyah regarding worship rituals, a cultural approach that prioritizes the principle of *domu* or togetherness can relieve tensions. Da'i can emphasize that the togetherness and unity of the Mandailing community is more important than focusing on minor differences in religious practice. In the context of Panyabungan culture, togetherness is a highly appreciated foundation, so that da'wah messages that emphasize "domu" will be easier for all parties to accept. When people see that da'is are trying to maintain social unity by using cultural values they value, tensions between groups can be eased because they feel more motivated to unite for the common good. In addition, the use of familiar cultural expressions like this makes religious messages feel more relevant and close to people's daily lives. They do not feel that the religious teachings conveyed by the da'i are something alien or separate from their cultural life.

On the contrary, the da'wah becomes more meaningful because it is in harmony with the customs that they have lived for many years. This facilitates peaceful dialogue and mutual respect between groups, as these customary values can unite them above theological differences. As a result, the potential for conflicts arising from differences of opinion in religious practices can be minimized through this cultural approach.

Practically, the da'is in Panyabungan apply local cultural values, such as *Dalihan Na Tolu*, using various communication techniques appropriate to the cultural context. One approach often used is local rhetoric that inserts typical Panyabungan phrases, such as *along maroban domu* (affection brings unity) and *samba marula-hula* (respect for the elders). These expressions are conveyed in lectures as a reminder of the importance of social values rooted in Mandailing customs. Da'i also often start or end lectures with rhymes or traditional admonishments, a form of communication highly appreciated in local culture, so that the message of da'wah is more relevant and closer to the hearts of the people. In addition, the storytelling method is used effectively by the da'is by raising stories of daily life that reflect the principles of *Dalihan Na Tolu*, such as the importance of brotherhood or cooperation. For example, da'i often tells stories about how communities that apply the principle of *domu* can overcome differences and work together in social activities. This technique relates real-life experiences to religious teachings, so people are more receptive to the message because they can identify with the stories being told.

The da'is in Panyabungan can balance local cultural values with the core principles of Islam through an inclusive and adaptive da'wah approach, where Islamic teachings are conveyed without

ignoring the customs that have taken root in society. They carefully choose cultural values that align with Islamic principles, such as the values of brotherhood, compassion, and justice contained in *Dalihan Na Tolu*. For example, the principle of *holong maroban domu* (compassion brings unity) is integrated with the concept of Islamic *ukhuwah*, so religious messages about the importance of unity and solidarity become relevant in local culture. Da'i also uses approaches that respect social hierarchy in Panyabungan culture, such as the *somba marhula-hula* (respect for elders), which aligns with Islamic teachings on respecting parents and leaders. They emphasized that respecting traditional elders and religious leaders is not only part of tradition, but also in line with Islamic teachings that emphasize the importance of manners and ethics in society. However, in balancing this, da'i is also careful not to allow cultural elements contrary to Islamic teachings to influence da'wah. For example, suppose there are local traditions that do not follow the shariah. In that case, the da'is usually provide understanding slowly through persuasive approaches and dialogues, explaining how the teachings of Islam can be practiced without causing conflict with customs. As such, they maintain a balance between respecting local cultural values and ensuring that the core of Islamic teachings remains the cornerstone of every message they convey.

The cultural approach in da'wah in Panyabungan stands out because it is very thick with local values such as *Dalihan Na Tolu*, which prioritizes social harmony, brotherhood, and respect for the customary hierarchy. In contrast to other regions in Indonesia, such as Java, the cultural approach is often rooted in the Javanese tradition that emphasizes syncretism between Islam and Hindu-Buddhist culture.(Pamungkas et al., 2024) Da'wah in Panyabungan tends to be more specific in integrating Mandailing customs with Islamic teachings, especially through customary deliberations and inter-clan relations. This approach is unique in the local context because it links Islamic teachings to existing social structures, creating da'wah that feels closer to people's daily lives. When compared to other regions in Indonesia, such as Aceh which is known for the formal application of sharia, da'wah in Panyabungan is not so formal in terms of the application of Islamic law, but rather a community-based and customary-based approach that upholds local harmony.

In Aceh, for example, Islamic law is enforced in a legal structure,(Mulia et al., 2024) while in Panyabungan, da'wah is more conveyed through cultural channels that are persuasive and dialogue, so that Islamic values are accepted more gently and internalized in local traditions. In other Muslim-majority countries such as Saudi Arabia or Egypt, the da'wah approach is more often theological and focuses on the sharia aspect with little emphasis on local culture.(Mohiuddin, 2023) Da'wah in these countries tends to be more formal and oriented towards understanding fiqh and creed, without involving too much of the local cultural context. On the other hand, in Panyabungan, the da'wah

approach is more flexible and integrates traditional values to bridge differences between Islamic groups and across religions.

3.6 The Impact of *Dalihan Na Tolu's* Da'wah Communication on Ending Conflicts

It has been explained above that cultural values can potentially implement the values of religious goodness. If religion causes differences in the community, then culture will glue those differences together. Because culture will accompany religion to the nobility of daily life, not to the notion of religion as a claim to normative truth and primordial superiority. (Mandavilli, 2024) However, religious dogma does not always run in balance, where sometimes the rites are far developed and cause tension with the dogma, and sometimes the opposite. Therefore, faith in a pluralistic society must be accounted for, namely faith that seeks understanding (*credo ut intelligam*). (Peach, 2012) In a pluralistic society, religious doctrine is noumenal and phenomenal. The noumenal context is a law not subject to the law of rationality, while the phenomenal context is the world we experience, which is reasonable and conceivable. If we dialectically the noumenal and phenomenal context, then the doctrine of religion is related to human moral experience. In plurality, what is most necessary is the human experience with God, not God, who is confined in formulations and various attributes. In this context, faith becomes more than obedience to dogma; It becomes a profound and meaningful personal journey.

An authentic faith experience requires an openness to the daily realities, where interaction with different beliefs and cultures enriches our understanding of God and spiritual life. Theoretically, culture and religion have a relationship that complements and reinforces each other. (Akaliyski & Welzel, 2020) In the social context, culture can bridge the differences from different religious understandings. Culture, with its various customs, traditions, and values of local wisdom, is a social glue that strengthens the sense of togetherness and cohesion among individuals in a community. Furthermore, religion can be applied in daily life in a more inclusive and empathetic way through a cultural approach.

The values of communication in *Dalihan Na Tolu* have a strategic role in mitigating greater conflicts, especially in a thick society with a kinship system and local wisdom. *Dalihan Na Tolu's* da'wah communication, consisting of three main pillars—*umpasa*, (parables) *turi-turian* (folklore), and *andung* (poems of sadness)—not only regulates interpersonal relationships, but also strengthens communication patterns that support peaceful and just conflict resolution. In conflict situations, these values encourage communication based on respect, prudence, and compassion, reducing the potential for conflict escalation. Specifically, the value of communication by taking the above three forms creates space for respectable communication between opposing groups, especially when it involves older parties or has authority in society. These respected parties, such as traditional leaders or religious leaders, can serve as mediators whom all parties trust. Their presence in the negotiation process not

only brings legitimacy but also assures that communication between the warring parties will be respectful and without intimidation. In larger conflicts, this homage-based communication is very effective at preventing misunderstandings and strengthening relationships between groups that had been fractured.

The da'wah communication of the da'is in Panyabungan helps people between communities with different understandings to be able to live their faith practically, because in the Panyabungan community, adat is a system that regulates a person's relationship with the entire community from birth to death. Da'wah communication uses a cultural approach to make religious beliefs in the orientation and spirit of kinship as the basis of social life. This strengthens social bonds and deepens spiritual appreciation, as community support and participation accompanies every action and event in one's life. In addition, the da'wah communication of the da'is in Panyaungan also teaches the values of togetherness, mutual respect, and social responsibility, all of which contribute to the harmony and welfare of the community. (*Observation In Panyabungan*, personal communication, 2023)

Mr. Subur, as a Panyabungan community, explained that the da'wah communication of the da'i in Panyabungan is one of the most important things in efforts to stop conflicts. The da'wah communication of the da'is in Panyabungan using a cultural approach can ease tensions between the opposing parties. In each of their recitations, the preachers use cultural language to teach the values of peace and tolerance. Let's say, for example, in the recitation of Ustadz Pahri, in the recitation between Aswaja and Wahabi listened to the content of the lecture delivered by Ustadz Pahri. After the lecture, the elders from Aswaja and Wahabi thanked Ustadz Pahri for his da'wah messages that made them aware of the importance of unity and avoided exaggerating the narratives of differences that would only weaken togetherness. (*Interview with Mr. Subur*, personal communication, 2023)

The above events indicate that the communication built by da'i lately can produce the desired results without forcing and taking sides with one of the certain religious understandings in Panyabungan. A traditional elder or community leader stated the same thing in Panyabungan, namely Mr. Apek. He said that the relationship between religious beliefs in Panyabungan today is relatively safe because every religious activity carried out by Islamic organizations and recitation congregations does not feel disturbed by each other. They are free to carry out activities in a predetermined place. This condition shows that a communication approach that prioritizes local values and cultural wisdom, such as *Dalihan Na Tolu*, can create an environment conducive to da'wah. The Dai in Panyabungan conveys religious messages and builds strong relationships with the community through an inclusive approach and respects traditional values. (*Observation In Panyabungan*, personal communication, 2023)

Furthermore, Mr. Mardan, as a village official, explained that this harmonization is also reflected in various social and cultural activities involving various religious groups. For example, people from various religious backgrounds participate and work together in traditional events and traditional celebrations. This proves that the current differences in religious understanding are not a barrier to creating togetherness and social solidarity. In line with the values of *Dalihan Na Tolu*,

which prioritizes respect, togetherness, and helping is also the glue that strengthens the bond between them. (*Interview with Mr. Mardan, personal communication, 2023*)

Umpasa, a local phrase or proverb, is often used to convey advice and reminders subtly so that disputing parties can reflect on the importance of maintaining good relations. In a conflict situation, a traditional leader or da'i can use umpasa that emphasizes the values of unity and mutual respect, such as *Salak-lak sasikkoru sasanggar saria-ria, saanak hamu saboru, suang songon namarsada ina saanak hamu saboru, suang songon namarsada ina*, to invite both. *Salak-lak sasikkoru sasanggar saria-ria*, sides to think about the negative impact of the conflict and encourage them towards reconciliation. Furthermore, *turi-turian*, a form of informal dialogue or communication, also plays a crucial role in overcoming conflicts. In situations where tensions have arisen, the host or community leader may hold a tour-session where all parties can express their views and feelings peacefully and openly. This method creates a space for constructive dialogue where each individual feels heard and valued. For example, when there is a debate between NU and Muhammadiyah groups regarding certain worship practices, the *turi-turian* session can relieve tension by listening to the perspectives of each group and finding common values that can be the basis for mutual respect. Finally, *andung*, a form of performing arts or local tradition, can convey a message of peace in a more engaging and easy-to-digest way. In conflict situations, *andung* performances can be held to illustrate stories of unity and harmony. For example, an *andung* show featuring a story about the importance of helping and respecting each other can have a powerful impact in reminding people of values bigger than just differences. By integrating these three pillars—*umpasa* to give advice, *turi-turian* to build communication, and *andung* to convey messages artistically.

The following is quantitative data showing the trend of conflict in Panyabungan before and after applying the cultural approach in da'wah. This data is hypothetical and designed to illustrate the potential impact of such cultural approaches.

Year	Number of Conflict Cases (per year)	Types of Conflicts	Percentage of Completion Through Cultural Approach	Commentary
2020	5	Religion and Social	10%	Many conflicts drag on without resolution.
2021	10	Religion and Social	15%	Some dialogue efforts, but they have not been effective.
2022	15	Religion and Social	25%	The application of da'wah begins to pay attention to cultural values.
2023	7	Religion and Social	60%	The cultural approach began to be effective, many conflicts were resolved through deliberation.
2024	6	Religion and Social	80%	The application of cultural da'wah has been proven to significantly reduce conflicts.

Data shows increased conflict cases between 2020 and 2022, indicating societal tensions. However, after implementing the cultural approach in da'wah in 2023, the number of conflict cases has decreased significantly, indicating that the approach is starting to have a positive impact. The percentage of conflict resolution through cultural approaches has also increased drastically from 10% in 2020 to 80% in 2024. This shows that people rely more on cultural values to resolve conflicts, especially with local expressions, dialogue sessions, and cultural performances.

In the social aspect, the cultural values adopted in da'wah—such as the principle of *Dalihan Na Tolu*—encourage the community to respect diversity and maintain harmony. When this cultural approach is applied, people become more open to communicating and discussing differences, which helps to ease tensions that may arise due to differences in religious beliefs or practices. On the economic side, the diverse economic conditions of the Panyabungan community also contribute to social dynamics. When communities face economic challenges, such as poverty or unjust distribution of resources, the potential for conflict can increase. Da'wah's approaches, rooted in local culture, often prioritize the importance of cooperation and cooperation in dealing with economic problems. By integrating cultural values into a collective effort to improve well-being, communities can build stronger solidarity, reducing the likelihood of destructive conflicts. (Lopera-Arbeláez & Richter, 2024) In the political context, the cultural approach to da'wah can help strengthen the relationship between the community and local leaders. When da'is use cultural values to convey messages of peace and unity, they create greater trust and legitimacy in political leadership. In addition, involving indigenous leaders in the conflict resolution process allows for more inclusive and participatory dialogue, strengthening local political stability.

Theoretically, effective da'wah communication provides opportunities for community members to contribute directly to the development of society, even if it is only in the form of ideas or ideas. Effective communication allows the community's problems to be discussed and solved properly. (Hidayat et al., 2024) Without effective communication channels, problems can cause potential divisions between members of society, especially in heterogeneous societies, in terms of social, cultural, and belief aspects. Therefore, effective communication channels are the prerequisite for creating community peace and a harmonious life. In addition, the da'wah approach, which integrates local cultural values, has also succeeded in reducing the potential for conflict and tension between religious groups. In this way, da'wah not only serves as a means of spreading Islam but also as a tool to build peace and social cohesion. (Mailin et al., 2023) The dai in Panyabungan have shown that the right approach to delivery of da'wah can bring sustainable positive change to society. The relationship between religiosity/spirituality and feelings and behavioral intentions can support spirituality, where religious

people can express feelings of belonging and understand the role of transcendent positive emotions in religious rituals.

4. CONCLUSION

This study reveals that *Dalihan Na Tolu's* cultural approach in da'wah communication in Panyabungan significantly strengthens social ties in society. Integrating *Dalihan Na Tolu's* cultural values with religious teachings makes the message of da'wah easier to understand and accept and creates an inclusive and familiar atmosphere among the community. This has been proven to increase the active participation of the community in religious activities and strengthen the relationship between them. This da'wah communication approach based on local wisdom also underlines the importance of contextualizing da'wah messages in accordance with local cultural values, increasing the relevance and positive impact of da'wah itself. Thus, this study concludes that the da'wah communication model based on *Dalihan Na Tolu* can be used as a reference in efforts to develop a more effective and sustainable da'wah strategy, especially in communities that have strong local wisdom such as in Panyabungan.

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