The Open House Tradition to Strengthen Friendship In The City of Siantar From George Ritzer Perspective

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Abstract. An open house, in the context of Eid al-Fitr, is a cherished Muslim tradition where the doors of one's home are figuratively opened to welcome family, relatives, neighbors, colleagues, and even the general public. During this festive occasion, guests are treated to a delightful array of foods and dishes while engaging in intimate conversations with the hosts. This time-honored practice, observed every Eid, serves as a powerful tool for fostering bonds of brotherhood and friendship. Through the act of opening one's home, Eid al-Fitr embodies the spirit of renewal and forgiveness, signifying a fresh start and the beginning of a better chapter for all.

Keywords*:* Open House, Eid Al-Fitr, Friendship.

1. Introduction

Eid al-Fitr, also known simply as Eid, is a significant holiday celebrated by Muslims worldwide, typically observed on the first day of Shawwal in the Hijri calendar. As the timing of Eid al-Fitr is determined by the phases of the moon according to the Hijri calendar, its occurrence varies each year when referenced on the Gregorian calendar. Traditionally, the festivities of Eid al-Fitr span over 2 to 3 days. On the first day, Muslims engage in the special Eid prayer, followed by a customary exchange of forgiveness and greetings. This practice fosters a sense of camaraderie and strengthens bonds among neighbours and members of the community.

Additionally, it's customary for each household to offer a variety of dishes and traditional sweets that are synonymous with the Eid al-Fitr holiday. Muslims partake in the tradition of seeking forgiveness from one another during Eid al-Fitr celebrations. These traditions may vary from one year to another and across different regions and countries. One prevalent tradition during Eid al-Fitr is the Open House tradition, serving as a means to strengthen bonds of friendship and community.

"Silahturrahim" is a compound Arabic word, comprising "Shilah" and "Rahim" (Istianah: 2016, 200). "Shilah" is derived from "Washl," meaning "to connect" and "to gather," while "Rahim" translates to "love." It's incumbent upon all Muslims to uphold "Silahturrahmi," whether it's among family members, relatives (descendants), or simply fostering brotherly relationships within the Muslim community. Moreover, even non-Muslims are encouraged to practice goodwill by showing mutual respect, appreciation, and tolerance, albeit with different ethical standards(Hanani & Nelmaya, 2022).

Living a life rooted in mutual affection and care can be profoundly enriching (Istianah: 2016, 205). Friendship serves as a buffer against envy, jealousy, prejudice, negative thoughts, hostility, and other negative traits, fostering harmonious and appropriate relationships among individuals. While the concept of friendship is broad, its core lies in altruism. Moreover, the methods, facilities, and infrastructure for fostering friendships can evolve with time and place. Given the significant outcomes of friendship, such as fostering love and care

for one another, regardless of descent, race, religion, or nationality, it underscores its importance (Istianah: 2016, 206).

2. Method

This research was conducted in Bantan Village, West Siantar District, within Pematang Siantar City. Employing a qualitative approach, the research relied on library research methods. The analysis drew upon various sources, including books, news articles, and scientific journals accessible online through platforms like Google Scholar. A literature review served as a crucial component, enabling the study and evaluation of previously published guidelines by academics and researchers pertaining to the research topic. Such reviews entail summarizing prior studies to gain insights into the topic or problem at hand and to address emerging challenges. Researchers are typically advised to compile a literature review as part of the research process, either before or after conducting their study. This serves as an introduction in research proposals or reports on research findings (Mahanum: 2021, 02).

3. Result and Discussion

3.1 Silahturrahmi

Silahturrahim is a term widely recognized and embraced in the everyday lives of Muslims. Friendship constitutes a fundamental need for every living being, particularly humans. As social creatures, humans inherently seek companionship and interaction with others, evident in their endeavors to meet daily needs. Despite technological advancements rapidly progressing, humans cannot solely rely on themselves for fulfillment. Thus, fostering positive relationships with others remains essential (Ghozali: 2016, 54).

As social beings, humans naturally engage in interactions with others to share opinions and engage in discussions, whether directly or indirectly. This innate inclination towards communication has been present in every individual since birth, facilitating connections both on individual and group levels, thereby fostering and maintaining friendships. Brotherhood, akin to familial bonds, exemplifies a form of friendship that strengthens these connections (Nisa & Himmawan: 2021, 8).

Brotherhood serves as the foundation of social interactions, shaping the fabric of social life. Silahturrahim, a longstanding tradition among Indonesian people, serves the purpose of fostering and maintaining these bonds of brotherhood. Friendship, though seemingly simple, plays a fundamental role in human relationships, particularly in fostering care and concern for family, relatives, and others. Engaging in silahturrahim yields numerous benefits, including the enhancement of one's fortune, longevity, and the fostering of gratitude for acts of kindness(Silfia, 2023).

Silahturrahim extends to both blood relatives and those with fraternal bonds, encompassing even non-Muslims who are encouraged to exhibit kindness, mutual respect, and tolerance (Suwarti & Aziz, 2022, p. 79). This tradition, deeply embedded in Indonesian culture, particularly flourishes during Eid al-Fitr. Beyond religious observances, silahturrahim also finds expression in various temporal social activities and events, including cultural gatherings (Kaltsum, 2020, p. 12). The term silahturrahim originates from Arabic, with "shilah" denoting connection and "rahim" symbolizing the womb, metaphorically representing kinship ties (Rahman & Mulyana, 2021, p. 313).

Etymologically, silahturrahim denotes the establishment of relationships through mutual affection, extending to both siblings, relatives, and the broader community. This practice is highly encouraged due to its role as a guardian of security and peace in social life, spanning both national and societal realms (Cahyana & Aeres, 2021, p. 216). Silahturrahim not only brings joy to those we visit but also fosters feelings of affection, kinship, and harmony among

all involved. Furthermore, it cultivates an atmosphere of peace and happiness, serving to mitigate actions that may provoke anger, hostility, or conflict, thereby alleviating fears and anxieties (Nasrullooh & Suharyat, 2023, p. 120)

3.2 Globalization

Globalization typically entails an expansion phase, facilitating connections between diverse contexts or social spheres, thereby creating a network spanning the globe's surface. It is defined as the intensification of social relations worldwide, integrating distant localities such that events occurring thousands of miles apart influence each other. Besides potentially diminishing the economic capabilities of certain nations, globalization may also accentuate the importance of regional autonomy. Additionally, it imposes other pressures, creating new economic and cultural domains within and between countries(Hanani, 2018).

Beyond discussing mutual economic interdependence, globalization elucidates changes in time and space that impact human life. Events in distant locations, whether economic or not, can directly and immediately influence human existence compared to past events. Conversely, individual decisions often have global ramifications. Globalization involves the capitalist market, along with numerous social relations, the flow of commodities, capital, technology, diverse ideas, cultural forms, and societies crossing national boundaries through global population networks (Azkia: 2019, 16).

The term "globalization" originates from "global," which carries a universal connotation. It encompasses all parts of the world, signifying a modern iteration of capitalism. Typically, developed nations, such as the United States and various others, spearhead and regulate the flow of globalization, particularly in technological and informational realms, where they engage in competition.

Research indicates that globalization yields both positive and negative impacts, evident in shifts in values, norms, and attitudes, stemming from advancements in technology, science, and trends originating from globalization. This phenomenon, considered a significant event in human existence, unfolds within global society and forms a crucial aspect of the global human experience. The presence of information and communication technology accelerates the precision of globalization's stages, which encompass all aspects of human life. Globalization aids individuals in identifying and seeking symmetry between seemingly paradoxical elements, facilitating the convergence of disparate entities.

This refers to an Indonesian education system envisioned both nationally and globally. Globalization imposes pressure, prompting countries to reconsider their perceptions of nationhood. However, globalization lacks a precise or definitive portrayal beyond its basic definition, with its interpretation contingent upon the observer's perspective. Below are global definitions provided by prominent figures:

a. Malcolm Waters, a sociology professor at the University of Tasmania, posits that globalization is a social process diminishing the significance of geographical constraints on socio-cultural conditions in people's consciousness.

b. Emanuel Richter, a political science professor at Ashen University, Germany, defines globalization as a simultaneous global network uniting previously disparate and isolated communities into a state of world interdependence and unity.

c. Princeton N. Lyman, former US ambassador to South Africa, argues that globalization entails the rapid growth of interdependence and relationships between countries worldwide, particularly in terms of trade and finance.

d. Selo Soemardjan, regarded as the father of Indonesian Sociology, views globalization as the establishment of organization and communication between global communities to adhere to shared systems and rules.

In the contemporary world, globalization is a term familiar to all, deeply ingrained in every facet of life, from daily activities to clothing, food, shelter, and lifestyle choices, all influenced by the global era. It represents a pivotal event in human history, constantly unfolding within global society (Hanani, 2011: 80). Universally accepted in terminology, globalization symbolizes the swift evolution of science and technology, fundamentally altering the world (Nurrhaidah & Musa: 2015, 4-5). According to Tomlinson, globalization drives the rapid and profound development of networks of relationships and interdependence, defining modern social life.

Globalization gives rise to relationships that are complex and multidimensional in nature. It fundamentally alters mental behaviors and perspectives, serving as both a unifying force and a source of challenges. This perspective underscores the ongoing process of intensification, exerting pressure through various channels such as knowledge, technology, capital, society, commodities, fashion, crime, and drugs. Essentially, globalization is an integral component of the modern global process, contributing to global modernity, which is inherently empirical and expansive. It has transformed into a social phenomenon, not only fostering a more interconnected global society but also shaping a global culture characterized by shared tastes, perceptions, and outlooks.

The incident under scrutiny has led to a redistribution of power authority, transitioning from centralized to decentralized control. Initially rooted in personal realms, authority has evolved towards a more impersonal nature, shifting from direct to indirect forms and from coercive to cultural control. In essence, globalization has catalyzed the fusion of social systems from across the globe, resulting in distinctive characteristics that surpass those of both traditional and modern societies. This emergence of novelty manifests in shifting dynamics, marked by intensified interconnectedness that transcends geographical boundaries. Globalization denotes the increasing interconnectedness and interdependence of nations worldwide, facilitated by trade, investment, popular culture, and various other interactions. This trend has blurred the boundaries between nations, making them increasingly porous and interconnected (Ermawan: 2017, 6).

Globalization represents a pervasive trend that integrates the lives of local residents into the global community across multiple dimensions (Arfani, 2004, p. 1). As globalization progresses, the once-clear geographic boundaries between countries become increasingly ambiguous, extending its influence into all facets of human existence (Larasati, 2018, p. 110). This phenomenon impacts all significant aspects of life, presenting a myriad of new challenges and issues (Muslimin & Heri, et al., 2021, p. 60). Globalization persists in fostering heightened connectivity and interdependence among nations and individuals worldwide.

Globalization is evident through trade relations, investments, travel, popular culture, and various other aspects of modern life, leading to blurred and even disappearing state boundaries (Muthmainah, 2007, p. 60). It underscores the universal uniformity of all components, ensuring they wield equal influence despite geographical distance. The advancement of communication technology has significantly propelled globalization forward, becoming an inevitable development pursued by most countries (Pertiwi, 2023, p. 40)

3.3 Open House to Strengthen Silahturrahim in the Perspective of Globalization by George Ritzer

According to Ritzer, globalization involves the increased fluidity and expansion of the flow of people, objects, places, and information across regions in multiple directions (Aulya: 2020, 11). It results in the widespread dissemination of "Nothing" across the globe—a social structure devoid of substantial content and centrally controlled. This definition highlights the absence of a clear purpose or desired outcome associated with this social form. Ritzer

characterizes globalization as the global dissemination of cultural practices, the strengthening of connections between continents, the organization of social life on a global scale, and the cultivation of a shared global consciousness (Azkia: 2019, 18).

Globalization and glocalization are interrelated concepts. Glocalization refers to the blending of global and local cultures, resulting in unique cultural expressions that vary depending on the local context. It emphasizes the significance of local elements within the broader framework of globalization. According to Ritzer, for a global phenomenon to be successful, it must be firmly rooted in local cultural contexts. This recognition of local significance is crucial, as progress should not entail the uniformity of symbols, which could inadvertently promote cultural imperialism (Siga: 2018, 238).

Through glocalization, globalization aims to create opportunities for local communities to thrive (Marlina: 2015, 106). Glocalization represents the fusion of globalization with local cultures, resulting in a blend of global and local cultural elements. It can be seen as the outcome of globalization, where global cultures are introduced in a way that resonates with local societies. This interaction leads to the emergence of hybrid cultural expressions, where global and local influences intertwine. Various scenarios may arise from this interaction, including global culture supporting local culture, the infiltration of global culture into local contexts, or conflicts between local and global cultures (Mubarok: 2019, 134).

Glocalization operates in a reverse manner, where strategies targeting the global market are adapted to local cultures (Rachmat & Astagini: 2022, 38). Muslims celebrate two major holidays, namely Eid al-Fitr and Eid al-Adha, based on the Islamic calendar, known as the Hijri calendar. Eid al-Fitr falls on the 1st of Shawwal, while Eid al-Adha falls on the 10th of Dzulhijah (Ningsi: 2021, 38). Each region and country has its own unique traditions during the Eid al-Fitr holiday.

One of the established traditions during Eid al-Fitr in Pematang Siantar City, specifically in Bantan Village, West Siantar District, is the open house event. This tradition involves opening the doors of homes to welcome guests. Typically, hosts prepare a variety of dishes such as soto, lontong, opor, and other traditional foods associated with Eid al-Fitr celebrations. Guests at these open houses usually include relatives, neighbors, and individuals invited by the host. Additionally, non-Muslim friends and colleagues are often invited to partake in the festivities. The open house is seen as an opportunity for fostering friendships and connections among people. Over time, open houses have become a cherished tradition during Eid al-Fitr celebrations within the community.

An open house or open day is an event hosted by an institution to welcome the general public and provide them with an opportunity to explore the hosting institution. Typically, open houses are common in countries like America, Canada, England, Australia, and New Zealand. These events are often organized by educational institutions, such as high schools and higher education institutions, with the goal of familiarizing the public with the institution's environment and curriculum. Viewing this through the lens of George Ritzer's perspective on globalization, where the world transcends traditional barriers and national borders become less restrictive, it becomes evident that cultures from various countries are easily shared and spread.

One such tradition is the open house, which, while deeply embedded in Indonesian culture, actually originated from other countries, namely America, Canada, England, Australia, and New Zealand. In its country of origin, this event is commonly referred to as an open day and differs in its implementation from that in Indonesia. This tradition spread to Indonesia due to globalization and was adapted or modified to become a part of the Eid al-Fitr celebration. Initially, it was primarily observed by the upper class, including government institutions and celebrities. However, over time, it has evolved to be embraced by various

groups within society. The essence of this tradition remains the strengthening of bonds and friendships among people.

4.   Conclusions

In conclusion, the open house event is organized to celebrate the Eid al-Fitr holiday and foster stronger bonds of friendship within the community. It brings together not only relatives but also neighbors and guests invited by the host, including co-workers and non-Muslim friends. During this event, hosts typically prepare a variety of traditional dishes such as soto, opor ayam, lontong vegetable, rendang, and other delicacies associated with the Eid al-Fitr celebration to welcome and treat their guests.

The open house event, although not native to Indonesia, originated from countries like America, Canada, England, Australia, and New Zealand, where it is commonly referred to as an open day. Typically organized by high schools or higher educational institutions, this event aims to showcase the institution's environment and curriculum to the public. Its introduction to Indonesia can be attributed to globalization, but its implementation in the country has been adapted to suit Indonesian culture. In Indonesia, the open house event is often associated with the Eid al-Fitr celebration. Initially, it was predominantly hosted by the upper class, including officials and celebrities, but it has since become a tradition embraced by various segments of society. The primary purpose of this event is to foster and strengthen bonds of friendship among individuals.

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