DISPARITY OF SILATURRAHMI CULTURE AND NEW WAY OF SOCIETY ON GLOBALIZATION ERA

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Abstract

Silaturrahmi is an Indonesian culture which is done as a form of gratitude for God's favor providing health for people. The form of old-silaturrahmi is by visiting relatives in turn anytime, but usually for Muslims, it is done during the big holiday, such as Eid al-Fitr and Eid al-Adha. Unlike rural communities, silaturrahmi culture is a moment inherent in daily life, as in rural communities known for *sambatan, rewang, mbecek, and ruwatan*, actually not only those moments, when meeting neighbors and family usually take time to reprimand and sit together. This warmth is what is currently experiencing disparity in the development of technology that provides video call and chatting applications, such as *WhatsApp*. It is technological development that shifts rural communities in the culture of silaturrahmi, thus existing of new way to facilitate the silaturrahmi of rural communities, this shift not only creeps into the pattern of silaturrahmi, but the values of religiosity and a new understanding of the culture of silaturrahmi in rural communities that become our homework together, so that the value of religiosity in silaturrahmi culture is still maintained.

Keywords: *Disparity, Silaturrahmi Culture, Globalization*

I. INTRODUCTION

The rate of development of science has an impact on the rapid renewal of the use of technology; society is presented with various forms of convenience in all respects. Not only in the issue of industrialization, but even in the daily needs sector such as shopping, transportation, and information technology, the form of convenience that has been provided in the mobile phone. Globalization is like God's hand for the audience, because everything feels easy and very instant in use. So that people think globalization has a positive impact, even though without us realizing it has negative sides that we need to correct together (A Zahid, 2019: 1-15).

The discourse of globalization is not only in the urban community which is famous for progress in various fields, but now globalization is also spreading to rural development. Globalization in rural and urban areas can be seen in everyday life, such as the culture of dress, hair style and so on (Musa, 2015). Not only in terms of clothes, are traditions in rural areas also experiencing a shift, one of which is the *sambatan* tradition. *Sambat* is a tradition that has the meaning of asking for help or helping

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each other in several events, usually a very close splice in the tradition of building houses, weddings, death and family events.

Actually, the essence of the splice is to collect and strengthen the relationship between family members and the community in the surrounding environment. Thus, the relationship of brotherhood and warmth in the family are manifested in the traditional forms of the *sambatan, mbecek,* among rural communities. The media used by the community becomes a tradition of silaturrahmi that is inherent in society, not only at the moment of the Moslem (Seise, 2020:21-27). This social mutualism system and tradition of silaturrahmi in rural communities are in line with the concept of the Islamic religion that are contained in the Al-Qur'an Surah An-Nisa Verse 01:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you".

The verse above shows the importance of silaturrahmi for society because in silaturrahmi there is an inner bond between humans which is manifested in *shabiyah*, or a bond that becomes a pattern so that people are able to feel the essence of human being as a social creature (Arisandi, 2015: 22). This means that silaturrahmi is a form of love on the basis of affection as human beings created by Allah. However, the biggest challenge in maintaining the tradition of hospitality in the era of globalization is our common duty, because no doubt that the influence of technology in the field of communication has innovated a lot. So that people who do not follow it will be left behind by the current role. One of them is communication technology innovation in the form of *WhatsApp*. The application provided by this smartphone is like an octopus gripping rural communities, so that this application is listed as one of the most popular social media for Indonesians after Facebook (Tikno, 2017).

The features provided in smartphones are disparities in the culture of hospitality, because with the ease of communication, rural communities, in particular, shift to a point where people change to a face-to-face form of real friendship, into a new virtual pattern. Not to mention, the warmth of friendship must run aground on the *WhatsApp* group which has become a new way of communicating (Jandt,

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2017). The video call feature that actually allows users to communicate quickly and as if it is real. Without understanding, the friendship is now made simpler by the presence of this hand phone feature. Starting from the community getting lazy by leaving the house to just be neighbors, they instead choose to be at home even though it's just checking *WhatsApp* group they have. The disparity in the culture of hospitality in the era of globalization is a serious challenge for rural communities today, instead of facilitating it in various ways; technological advances in the era of globalization have had a significant impact, especially on the silaturrahmi of rural communities. This is the focus of this article, as a critical response to the impact of globalization on the culture of friendship (silaturrahmi).

II. METHODOLOGY

This study used a qualitative descriptive literature approach to explain the shift in the culture of silaturrahmi in rural communities today. Qualitative descriptive research methods tend to be eclectic and based on the general opinion of naturalistic inquiry. Through the process of extracting data with descriptive research techniques looking for accurate descriptions of all activities, objects, processes, able to explain them in detail (Sulistyo-Basuki, 2010: 110). In analyzing data, it used the Miles and Huberman approach, which consists of data reduction, data presentation and drawing conclusions. In measuring the validity of the data, researchers used source triangulation.

III. DISCUSSION

A. The Meta Cultural Narrative and the Hyeperreality of Baudlirrard Jeans

In Indonesia, culture comes from the language "budhayah" which means mind and reason, while from an epistemological point of view it is "colere", which means processing, working, fertilizing, so that the word culture develops into "culture" of all human power and activities in achieve one goal of life (Ahmadi, 2003: 50). Basically there is no final definition when talking about culture, but culture can be interpreted broadly as something that can encourage social change (Nurdin, 2009). Because of that culture can be interpreted as the result of creativity, initiative and also the taste of humans who are hurt together.

Community initiative resulted in developments in the form of technology and "material culture" which society needed to continue life. The sense of society produces norms and all values that govern the course of human life, for example, such as ideology, art, and all results of human expression as members of society. Meanwhile, creativity is an ability

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that is mentality and the results of people's thinking that produce knowledge, because culture is a social phenomenon that can be observed in real life (Kuntowijoyo, 2006: 30).

Meanwhile E.B. Tylor saw culture as a complex whole including knowledge, belief, art, morals, science, law, customs, and other abilities and habits acquired by humans as members of society (Suratmat, 2013: 31). The perspective of culture is more sociological in nature, based on human works both in the form of material and non-material, material culture is the result of creation, intention in the form of objects or goods or natural processing tools, such as: buildings, factories, roads, houses, means of communication, entertainment equipment, weapons, clothing, machinery and so on. This material culture was very developed after the birth of the industrial revolution which gave birth to giant means of production. Non-material culture is the result of creativity, initiative in the form of habits or customs, morals, science, belief, religion, and language. The existence of culture in society is a huge help to the individual, both from the beginning of society until now, in training him to acquire his new world. So, culture is actually the totality of human embodiment (Iman, 2018).

Raynond William tried to explain culture through three definitions; first, culture can be used as a reference for a process of intellectual, spiritual, and aesthetic change. Second, culture can be interpreted as the way of life of a particular society. Third, culture can also refer to work, practice, especially in the form of artistic activity. Cultural substance as meaning is formed as a value requirement that accommodates the interests of the parties involved. Therefore, a common awareness is needed to make changes systematically towards civil society. Towards a civil society that is built through shared awareness requires (normative) emphases through a mental system that is based on morally, spiritually and culturally.

The study of culture is very complex, so that it can be studied partially and systematically. There is a shift in traditional culture due to the presence of foreign cultures, such as the entry of communication technology and the presence of risks that are not able to be filtered by traditional societies so that what happens is to follow the flow of a new culture. As for the solution to this, it is necessary to socialize local wisdom and invite people to be aware of their own culture, such as tolerance, mutual cooperation so that traditional culture is maintained (Bahrudin, 2017).

Apart from the meta-cultural narrative, it is necessary to explain a little about how Jeans Baudrillard's theory of hyper reality is the main analysis of this research. Hyper reality in Baudrillard's simple description is how social media does not become a mirror of reality instead of reality, so what is real in his view is media, not reality itself. This is the characteristic of post-modern society. First, postmodern culture is money culture. Money is not just a medium of exchange but is a symbol, sign and main motive for the continuation of a culture. Second, postmodern culture prioritizes signatures over signs, media over messages, fiction over facts, sign systems over object systems, aesthetics over ethics. Third, postmodern culture is a simulated world, that is, a world that is built with the arrangement of signs, images and facts through overlapping production and reproduction. Fourth, culture is hyper reality in which images and facts collide in the same space of consciousness so that images can precede reality or facts. Fifth, postmodern culture is marked by the explosion of mass culture, popular culture, and mass media culture (Prasisko, 2014: 24).

In the simulated world, humans place the "real" and "fantasy" dimensions, which have slight differences, or even blur. So that humans perceive the delusion of something real and able to be felt by displaying signs and passively experiencing surprises and simulacra that reflect each other (Puryanto, 2005: 242). That is, an object that represents reality with a signifier has a meaning in the form of a certain signified, so that reality is refracted by a marker. However, it has another possibility that an object in no way refers to a particular reference or reality, because it is itself a fantasy or hallucination that has become reality. This is what in Baudrillard said to be hyper-reality.

So Baudrillard considered the development of modern humans to be in an era of simulation or an era where the real and the cultural world disappear (Ritzer, 2003: 1610. Simulation is the elimination of the real and the imaginary, the real and the fake (Ritzer, 2003: 162). Baudrillard's main concern with social media is the theory of hyper-reality and simulation. This concept is a determining factor in our view of reality. If simulation is a production model, then hyperreality is the space it produces (Margareta, 2011: 94). The essense of reality is not as real as the real reality.

Reality that is "not real" but is imaged as the reality that determines "our" consciousness is called hyper-reality. Simulation has changed the meaning absolutely and created a hyper

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reality condition. The simulation blurred reality. Therefore, there has been class blurring, in which there is no clarity of the social class that is raised on social media. Today's social media no longer displays the real reality, but displays hi-reality (Ritzer, 2003: 163).

Baudrillard also stated that media is an important role in creating simulacra because media is able to shape people's representation of something. Representation is a work of art thanks to the reflection of something called "reality". Television, for example, offers very influencing simulacra (Chan, 2015). So strong that people cannot even realize that they have entered the television stream. Offering hyper reality that will give birth to a new world, the "ideal" world in television and television has become a place to escape from a bad reality that cannot be desired.

Today's society is a society flooded with images and information, making simulations and imagery something of the most interest and attention in the culture of postmodern societies. Thus, Jean Baudrillard asserts that in this hippreality the real with the blurred and the aesthetic charm is everywhere so that a purposeless parody is everywhere with technical simulations, the spirit of unlimited aesthetic pleasure (Mike, 2008: 164).

B. Great Gathering Narrative and the Consequences of Hyperreality

The basic discussion of sociology cannot be separated from society. This shows that humans are always side by side with other people, so that a social system of society is formed as described by Aristotle. A society that has a social organism that has a harmonious and functional structure, makes people's life into a unified whole (Jacky, 2015: 41).

This whole community is the basis of social life, such as rural communities which have a structure regulated by the constitution with the presence of a village head and his apparatus. Rural communities are people who always prioritize tolerance, please help and prioritize group interests. This is what binds the community so that it has high solidarity between other communities. As for the division of types of society consisting of Gemeinshaft and Gesellshaft, Durkheim divided them into mechanical solidarity and organic solidarity, while Spencer divided the types of society into militant societies and industrial societies (Jacky, 2015: 46). Meanwhile, rural communities belong to the Gesellshaft type of community who has organic solidarity with the livelihoods of farmers in the structure of rural communities which tend to be friendly.

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The definition of silaturrahmi with silaturrahim has the same meaning, but in the use of Indonesian the term silaturrahmi has a broader meaning, because in the use of this term it is not only in the affectionate relationship between fellow relatives, but also includes the broader understanding of society. The essence of the word silaturrahim is a sense of affection, connecting affection and connecting brotherhood, it can also be interpreted as connecting kinship and connecting relatives. This gathering is done in person; usually they meet in person or spend time together on the terrace of their house.

This is highly recommended by Islam for prosperity and peace in the social life of the people of the nation and state. As Allah SWT says in the Al-Qur'an (Qs: An-Nisa. Verse 36):

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

"And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbor who is of kin (unto you) and the neighbor who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loves not such as are proud and boastful"

Silaturrahmi itself has values that can be applied by society. These values create a culture from the friendship itself. Culture is one aspect of people's life. This community culture is gradually being eroded by the fulfillment of the needs of the community itself. In addition, along with globalization that has crawled in all corners of the world (Mahdi, 2007:24-27). One of the results of globalization is social media. Social media has the characteristic of being a media for the community to take place in the virtual world. The interactions that exist on social media are able to represent the reality that occurs, but the interactions that occur are simulations that sometimes differ from the real thing. The convenience that is offered by current technology makes this device a primary need that exists every day.

Communicating does not need to spend too much money nor go to a special place directly. These social changes and transformations also have an impact on the pattern of people's lives. Without realizing it, society has experienced the *simulakra* process; this *simulakra* itself means a lie in the form of a false reality but has similarities to the original reality (Baudillard, 1983). This is in line with the transformation of rural communities because of the rapid adaptation of social media. Cultural

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transformation can be felt by rural communities during silaturrahmi, this ease of communication has an impact on cultural change. Before the use of social media in the form of *WhatsApp* produced by smartphone, people interact face to face directly. The use of social media such as *WhatsApp* and the video call feature is an activity of simulakras that will produce hyper reality.

C. Cultural Disparities of Silaturrahmi in the Globalization Era

The change in perspective described above is in line with the social changes of Mimes and Moore. Where social change is divided into three dimensions; The first is the structural dimension, where this change can be seen in the changes in the structure of society that give rise to new roles, such as social class and social institutions, thus impacting on changes in the structure of society (McMichael, 2016). The second dimension is cultural dimension, this change includes; cultural innovation that will later give rise to a new culture in society. Diffusion as a form of external component encourages the entry of new cultures so that it affects the old culture, and finally integration. Changes in subtle forms mix of old and new cultures meet to produce new cultural elements.

Finally, in social change is the interactional dimension, which refers to changes in the social relations of society. This dimension has an influence on; first, change the frequency. Technological developments have resulted in reduced frequency of individuals meeting face to face. To interact can be influenced by the impact of technological developments. Second, changes in social distance, the development of information technology and telecommunications have enlarged the "face to face" function in the interaction process. Individuals do not have to meet in person just to communicate directly. Even when two individuals are far away they can still communicate.

Third, changes in institutions. The work mechanism in modern society is online because individuals don't need many other people. Fourth, changes in rules or patterns in interactions between communities, which can be seen at this time is the issue of women's emancipation in work. And lastly is the change in interaction. This change is more about how people are spoiled by telecommunication tools that develop the latest features such as Whatsapp, Twitter, Facebook, Yahoo, and developments that are in the world of digitization (Martono, 2012: 5-8).

Shifting is the process of changing a condition into another form that causes differences in previous conditions. The shift in this research focuses more on issues of silaturrahmi culture in rural communities, but the pattern of shifting silaturrahmi culture does not necessarily mean total change. It is a change in the cultural conditions of the rural community. From the results of the field, rural communities have experienced a shift in the cultural sector of hospitality. These shifts are not complete, only a few. As in the case of communication, the intensity of the people visiting each other, and the easier discussion space, so that there is no need to have face-to-face gatherings.

With the development of globalization, the rationality of the technology community is marked by the massive application of applications that make it easier in several ways, including long-distance communication, being able to use smartphones, food needs can now be ordered using applications, Go-Jek, Grab and other applications (Hynes, 2018).

This convenience is what makes society seem like a one-dimensional man in the Marcuse concept. A series of shifts in silaturrahmi culture and triggers for shifting silaturrahmi will not be separated from the globalization network.

Globalization can simply be said to be the narrowing and acceleration of the interconnectedness of the whole world, territorial boundaries and cultures between nations seem to disappear. This process is a controversial issue in political science studies. Some argue that globalization brings about the demise of sovereign nation-states, as a global force that weakens the ability of governments to control their economies and their own people. Ohmae wrote, "Globalization has destroyed local cultures, torn markets in any part of the world and tore down the walls between countries." Others who support the idea of globalization argue that countries remain the main elements shaping the world order, "for them globalization is progress, countries must accept it if they want to develop and fight poverty effectively (Stiglitz, 2012: 6).

Indonesia is one country that is also experiencing globalization symptoms. One example of technological advances is proven by inventions in technology (Craft, 2000). This example is the smallest part of the results of technological advances. This globalization phenomenon has entered the cultural field, cultural interaction through the development of mass media such as television, film, music. Today we can feel the results of new ideas and

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experiences on things that cross cultural diversity, for example in the fields of clothing, literature and food. Technological developments in the modern sector in developing countries, such as Indonesia, are sometimes unavoidable if they are more efficient than other technologies (Stiglitz, 2012: 338).

This development can add new insights, openness, and creativity in accepting new elements from outside. This cultural globalization is not only through mass media interactions through advertisements presenting various cultural properties, developments in the fields of fashion, food and music. For example in the field of music, foreign songs easily enter the community. Various fashion models have flooded the Indonesian market. The more frequent contact with foreign cultures, the more direct the cultural values contained in other countries are spread. This also leads to an increase in the differentiation (diversity) of functions carried out by the community (Arisandi, 2015: 36).

The impact that we feel from social change due to the influence of globalization causes various problems. The problems that have arisen are due to the unpreparedness of society in facing the changes brought about by developments. This condition of inability is called a cultural shock, in which people experience mental shock due to the lack of readiness to accept foreign cultural elements which are certainly different from local culture. This development actually requires the mastery and use of science and technology that is balanced with natural, social and community needs. However, there is often a phenomenon that the data of a modern technology accepted by society is not balanced with the values and norms of the community (cultural lag) (Haidah, 2015: 1-14). So that the cultural pattern of silaturrahmi in rural communities can be seen in the following forms:

1. Ideational culture (ideational cultural)

This culture is based on values and beliefs in supernatural elements.

اللَّهَ شَدِيدُ الْعِقَابِ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ

"Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment."

The silaturrahmi of rural communities based on religious dogmatism is based on the advice of the Qur'an as a guide for the life of the Muslim community. So that in all matters of goodness, rural communities have a high spirit, no wonder the culture of hospitality as a form of

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goodness, connecting the kinship they believe in as a form of worship to Allah.

2. Idealistic culture

This culture contains belief in supernatural elements and rationality based on facts that combine to create an ideal society. The difference in community paradigm in shifting silaturrahmi culture naturally will not always be in harmony, of course there is a need for mutual understanding and the purpose of the existence of friendship in rural communities is none other than peace in social life, neighbors and maintaining harmony between communities. This goal is an ideal form of society, even though there are differences in terms of cultural shifts, but rural communities still cling to their life goals, namely creating peaceful village condition.

3. Sensational culture

In this culture, sensation is a measure of the reality and purpose of life (Sorokin, 1957). This third dimension indicates that there is a sensation in dealing with globalization that is inherent in the culture of friendship. The reality of rural community simulations can be seen by using a smartphone, which contains an application that provides video calls. This application is not only in the form of *WhatsApp*, it does a lot, but in this study, researchers found

WhatsApp users who are widely used by rural communities. Researchers do not assume badly and even arbitrarily assume that the cause of a shift in the silaturrahmi culture is due to using the *WhatsApp* application. As a form of emphasis so that understanding bias does not occur, researchers limit applications that provide video calls only to *WhatsApp*.

In the digital era, objects are no longer just an extension of the human hand, as said by Mc. Luhan, but now a direct expression of humans themselves, becomes a human self-a kind of cyborg (Walker, 1989: 157). The rapid digitalization era has become a giant armored vehicle - in Giddens' language - for its users, this era does not only offer novelty but the new consequences and the birth of a new world in human life. Between past, present and future, between real and imagined objects, between natural and artificial, all exist within the grasp which is called the hyper reality of society.

Hyper reality space, like a virus that is easy to spread and even difficult to treat, a kind of malignant cancer that is eating away at the human body which is increasingly acute, this is the consequence of hyper reality in the form of digitalization and technological developments. In the field of art, virtual technology has paved the way for aesthetic processes of production,

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reproduction, and deconstruction. The process of art reproduction made possible through advances in reproductive technology, as stated by Walter Benyamin in "Art in the Age of Mechanical Reproduction" several centuries ago, has now developed into the possibility of manipulation and the use of visual tricks.

Virtualization has an impact on increasingly rapid development, with several sophisticated features, from applications to virtual-based communication. The dimensions of virtualization are three-dimensional pseudo, interactive and can involve the senses and feelings totally. We, for example, can step into a painting, as if we were entering a glass chamber, and then wander into the artist's psychic world. More than that, we can actually take part in the process of creating or deconstructing master pieces such as Monalisa-altering, deleting, adding whatever we like (Baudrillard, 1990: 75).

Virtualization in rural communities is found in many instant life processes, from communication via cheating to video calls. Video calls provide convenience in communication over an unreachable distance, but when sophistication gives users lazy space and tends to be instantaneous, what happens is convenience in everything. The challenge from the development of globalization is what gave birth to simulacra in the form of a smartphone, which provides applications in the form of video calls and entices users into the Baudrillard concept known as hyperreality. Social media, which produces the most simulations, can shape people's representations. Representation is a work of art thanks to the reflection of something called "reality or reality". Video call, instantly offers simulations that are simple and youthful in communicating with other communities, but people do not realize that the downstream of an old culture, namely face to face friendship will gradually disappear. This is what hyperreality offers that will give birth to a new world, an "ideal" world in communication and that video call communication has become a place to escape from a bad reality that cannot be desired (Kyouko, 1995).

Baudrillard defines hyper reality as a distortion of meaning that is reversed into meaning that creates a condition, where everything is considered more real than reality, and falsehood is considered truer than truth. Issues are more trusted than information; rumors are truer than truth. We can no longer distinguish between truth and falsehood, between issue and reality. The development of communication and media hyperreality cannot be separated from the development of technology that has developed

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to reach simulation technology (Azwar, 2014: 39-40).

This is the hyper human reality in Baudrillard's conception, and a reality that is no longer considered a reality, and an imaginary one that is considered truth. This is the same as the form of hospitality in some rural communities, where people are more comfortable using video calls than meeting, greeting them directly, and even visiting the homes of their respective relatives. Whereas direct friendship is not just helping each other but the essence of friendship is to forgive one another and be tolerant of accepting what is the will of Allah. Allah says in the sutat An Nur Verse 22:

وَلا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيم

"And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Allah is Forgiving, Merciful."

VI. CONCULISION

The result of the analysis above shows that rural communities experience disparities in terms of hospitality. This is marked by the development of technology in the form of smartphone sophistication which provides convenience in communication, such as in the Whatshapp application. The existence of this application changes the silturrahmi pattern of society in the era of globalization, because it is easy and can be done at any time under various conditions. No doubt the rural communities when presented with this technology are able to adapt quickly, especially among young people, business people and village officials. The ease in this form of communication has an influence on the intensity of face-to-face meetings of rural communities today.

The disparities in the culture of hospitality in rural communities today are not surprising, but the findings of the researchers here are that it is not only in the form of silaturrahmi patterns that have changed, but the religious values and concepts have begun to erode. This is actually what the rural community should protect at this time, so that there is no crisis in religious matters. Second, theoretically the researchers found that there is a bias in understanding in terms of hospitality in rural communities, such as using applications in the form of video calls and chat that have been declared a new form or a new way to stay in touch in the era of globalization,

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thus blurring the real and hyper-reality forms culture of silaturrahmi.

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