

Sundanese Local Law Amidst the Acceleration of Technology

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Local law (Adat) in Indonesia is unique (specific) and different from any other law in the world. The relation of man and nature is always bound by sacred and magic aspects of spirituality. Man, naturally, is part of the universe and is an inseparable part such as macro and micro-cosmic marriage. Any act that can incur or has purpose to destroy the ecosystem is always associated with mysticism such as plague, disaster and catastrophe. However, in this era, it is hardly found. The spiritual life changes fundamentally, particularly when people enter the digital era of life, known as the acceleration of technology. Through law of acceleration, local values transform or, it can be said, reach the phase convergent with the global change and market demand. It can be noticed from local law values shifting from “traditional spiritual” (magic) to “digital spiritual” (economic). For example, religious rites in law tradition shifted to ceremonial for a mere branding. Although performance in every aspect of life is the end, it is oriented to the economy. Magic-religious values are the characteristics of local law and are moving towards economic values to gain benefit. Acceleration (dromologi) encourages the convergency of local and global law and religious values with economic values. Through acceleration of technology and media culture, people enter the new life full of gimmicks and the shifting of awareness of local law which is magic religious to “gaming phase” known as simulacra.

Key words: *Magic-Religious, Economic Religious, Digital ecosystem.*

Introduction Background

A great shifting that happened recently has been considered extraordinary since Gutenberg launched the printing revolution in Europe. The acceleration of technology, globalization and climate change is so rapid which changes the paradigm of reality. Life is full of uncertainty and vagueness such that reality is more unpredictable. Science, at first was so dominant (in modern era) but is now getting criticisms in 21st Century. Scientific explanations were highly praised, but now replaced with a non-scientific dimension (wisdom) as an alternative.

21st Century is the birth of new era of world wisdom and the discovery of the spiritual dimension in life (Shiva, Mies, Ismunanto, & Lilik, 2005) and the end of the dominion of science. Gunther Stent argued that, “science may reach the end, not due to scepticism of the academicians, but because science has done a tremendous work” (Horgan, 2005). Fritjof Capra offered a new paradigm as a contradiction to the Cartesian paradigm through wisdom (Capra, 2009), Paul Davies explained the relation of science and religion in a moving lift (Davies, 2002). Gary Zukaf discusses quantum physics as a new physics in life (Gary, 2003), even the famous biologist, Bruce Lipton, offered the idea of the unity of mind, cells and DNA (Bruce, 2019).

However, the development of the values of wisdom and the raise of the new paradigm in life contradicts the rapid development of information technology as an alternative that is expected to be able to solve the problems of humanity which turned out to be the other way around. Man is dependent on technology and at the same time shows the vulnerability of a man: the creator of technology is the slave of technology as well; mastering and powerless at the same time (Piliang, 2001).

The advancement of technology has created the rapid flow of information showering people with various new things that create other more complex realities, ambiguous and deceiving, that is hyperreality. The moving world is full of the law of acceleration, first arrived first served, therefore any of us in the end is trapped in the new hedonism, influenced by continuous ideology, ideology of progress that is steadily linear, ideology of glamor using great tools of progressive development (Suyanto & Ekonomi, 2013).

No wonder if in the 20-30 years ahead (the symptoms are known today), the life depicted in the movie Iron Man may be realized. “Jarvis” or “Friday”, super-computer with intelligence and consciousness similar to human, able to do any work whatsoever through only voice command from Tony Stark. Futurologist Ian Pearson (Ian, 2019), explained about the birth of “the fastest supercomputer with processing power similar to human brain called Artificial Intelligence. Pearson argued that “circa 2045, there will be external electronic copies of brain

which naturally boosts the development of reason that it is likely possible that the thinking process will such be done outside the human brain” (Ian, 2019). Thus, we will able to connect our minds with other’s and at this stage the idea, sense and experience will be exchanged to one another quickly and easily. It will not be long before the artificial world will be occupied more by people suicide than the programmed robot.

Digital environment in the 21st century has created a digital community we call “digital ecosystem”. Man is forced to recognize digital life with high level of people participation in crowdsource (Ali, 2018). Digital ecosystem is formed such as digital minds that look like “the flow of digital river”. This digital river then binds any individuals to be so close that the world becomes crowded and because it is packed, everything is connected and dependent (Thomas, 2018).

Chris (2019) argued about the growth of web. Since the web started, 1.0 when the network was developed, technology 2.0. when the social network started to be developed; 3.0, about internet market; technologies, 4.0, internet was developed for everything even though it just reached the success in 2020ish and the last, the technology 5.0., when the artificial intelligence is born covering (1) Artificial Narrow Intelligence (ANI), (2) Artificial General Intelligence (AGI), which is considered beyond human intelligence and (3) Artificial Super Intelligence (ASI). Those all show a tremendous change, mainly in the construction of the human mind and the process of reasoning.

Massive development of digital technology around 90ish at the end has influenced the media significantly. Some people viewed this development as positive since it is potential to open a new area particularly a space for remote reality and to build creativity of people. On the other hand, incurring distortion of the understanding and values generally contradicts the need of people (Howard & Paul, 2010). It can be happening because of the support of special features of digital media enabling the converged flexibility of media, distribution, user participations and control of the user for the media content (Piliang, 2001). On the other hand, critiques say that digital media such as internet will give you freedom of expression and privilege to obtain information from internet for all people was a mere dream since the content of digital media such as internet is still influenced by certain social power.

People face identity dilemmas of following the change or remaining with their conventionality (Suyanto & Ekonomi, 2013). Ariel Heryanto depicts, that Indonesian people are re-formulating their identity in the first decade of this 21st Century. This is recognized as an unpredictable time, full of promise of freedom but filled with fear, disintegration and the raise of economic power of Asia (Asmah, 2017). The state experienced similar conditions when facing the global and local system. People and the state deal with a pretence of reality between the true reality and virtual reality (Agnes, 2018), a pretence of reality that Jean

Baudrillard called as “Simulacra”. Simulacra is a game, however “Simulacra is no longer a question imitation nor duplication nor even a parody.

It is a question of substituting the signs of the real for the real. Simulacra is the reflection of basic reality (Baudrillard, 1994). Simulacra covers and alters the basic reality and hides the true reality. Simulacra bears no relation to any reality whatsoever and simulacra is the truth of its simulacrum. Adat law/local communities experience the simulacra of local culture: from what is embodied in the daily behaviour and modest to formal and fake and is edited culture for particular interest, mainly for economic necessity. Local law/Sundanese deals with a phase of digitalization changing the entire existing structure.

Problems

This paper studied the position and condition of local/Sundanese Adat law within the state policy, globalization, capitalism and digitalization of reality; how the character of religious cosmic local law experiences the metamorphosis when facing the acceleration and development of technology.

Method of Approach

Firstly, a philosophical approach that is a deconstruction critique and, at the same time, heuristic with purpose to open a way or to solve a new problem and creativity as well. Methods of philosophy are critical since it has completed methodical elements ranging from interpretation, induction and deduction, internal coherence, holistic, historical sustainability, idealisation, comparison, heuristics, inclusive or analogical and descriptive language. Those elements (though, not all are used) can be supporting tools to solve the problems in this paper.

Secondly, a conceptual approach. Concept is an abstract element representing classes of phenomena in one particular study that sometimes refers to universal things abstracted from particulars. Concept functions reveal interesting objects from a practical point of view and scientific point in the mind and certain attributes. Steps of conceptual approach, consist of process of abstraction i.e. selective mental process omitting or separating certain aspects of reality from another; and integration process that is combining units into one single new mental entity used as a single unit paradigm (but can be separated into components when needed)

Literature Review

Definition & Characteristic of Adat-Local Law

Adat law is a technical term showing rules of customary applied in the community. It is not regulations promulgated by the ruler. Some definitions are (Wulansari & Gunarsa, 2016): Van Vollenhoven argued that adat law is a codification of rules of conduct imposed upon the natives and the foreign eastern people in one *pisak* with sanction (nature of law) and on the other hand, are not codified. This formulation fits with the description or condition of adat law in the past named “Adat Recht”, however, off course, it cannot depict today's adat law.

Iman (1991) in his oration titled “*De Comune Trek in het Indonesische Rechtsleven* (communal chores in Indonesian law) concluded that: *Religio magis* means it contains spiritual dimension; *Commuun* means put public interest first; *Kontan* means logical and *Kongkrit* generally to have a concrete evidence, for example trading needs agreement. Flambonita, Albariansyah and Subari (2010) explained about the characteristic of adat law: *religio magis, komunal, kontan, kongkrit*.

Some other teachings included about the characteristic/nature of adat law in addition to what have been elaborated above include open and simple, changeable and adjustable, uncodified and deliberated. Lukito and Adnan (2008) argued that adat law has a characteristic of flexible, simple, outgoing and dynamic. Adat law lies in its detail rules, rooted in experience and life necessity developed along with the change of time. However, it does not mean that its general principles are easily changing. The general principle remains stable since it is the medium connecting people today with the ancient teachings and tradition about earthly living and supranatural elements even though at certain stages it unpredictably shifts. Asmah (2017) argued that adat law is Indonesian original law that is reflected in the conduct of the people who love their custom and then became the attitude to culture and be special adat distinguished it with other regions.

Sundanese Local Wisdom

Sundanese Local Wisdom can be defined as original knowledge, local genius, indigenous knowledge meaning a certain or local community (local; region; *wewengkon*), for example indigenous knowledge of Kampung Naga, Pamengpeuk, Baduy, Ciomas, Sukajadi and many others. Sundanese local wisdom is indigenous knowledge including several aspects in Sundanese people from the language character, shape of roof, structure of construction, marriage, trading, relation pattern between Sundanese and their environment. Local wisdom is value structure or conduct of local community in the interaction with the ecosystem wisely.

Therefore, local wisdom is not the same regarding time and place that is different from of different tribes.

Terminology Sunda began to be used as the royal name in 7th AD or 8th AD (Pandanwangi, 2015). This era was the beginning process of Hindus infiltration of culture (India) into the culture of Indonesia. Later, the term Sunda was used to name the area and the people in the west part of Jawa Island and first mentioned in 9th AD (Ekadjati & Sunda, 1995). Terminology of Sunda was recorded in the inscription or Old Sunda manuscript and poems spread throughout generations. Some were recorded in the poem of Lutung Kasarung where many were about women.

The history of Sunda showed that they live in globalization influenced by the Indian culture (Hindu-Budhism); Cina; Arab (Islam); and West (mainly Dutch) (Lombard, 2009a; 2009b; 2009c). At the beginning, Sundanese were supra-communities organized with the rise of many kingdoms, such as Taruma Negara, Sunda, Galuh and Pakuan Pajajaran. Sundanese people and kingdoms in the dynamics of history were free regions and equal to other various kingdoms. However, the coastal area was under the administration of Sriwijaya Kingdom in 7th AD to 13th AD (Munoz, 2009). This condition continued with the defeat of Sunda by Banten and Cirebon and the failure of Sumedang Larang to be the legacy of the Kingdom of Sunda-Pajajaran (Lubis, 1998).

Some Sundanese local wisdom can be elaborated, for example the Sundanese traditional utterance containing good and bad values. This utterance carries advice, messages and high moral values that reflect the wisdom of people creating it. This knowledge, among others is the relation between men with the foundation of “*silih asih, silih asah dan silih asuh*,” meaning that men should love one another; the relation between man and the state and the country, should “honour law, to defend the country and to voice the people aspiration, which in traditional proverb is “*kudu nyangkulu ka Hukum, nunjang ka Nagara, mupakat ka balarea*”. Uga, popular in agro-traditional community mainly in the older generation, is used to understand the signs of the time, to predict the social and political situation in the future around their surroundings. For example, in Uga Bandung “*Sunda Nanjung lamun nu Pundung ti Bandung ka Cikapundung geus balik deui*” (Suryani, 2011).

Digitalisation of Reality and Folded World

Digitalisation, Marshall argued, is a simplification of information material in binary code, (Marshall, 2004) or as Schiller (2002) states, “is a union of technology that is considered excellent to increase flexibility to handle”. Store and deliver data is a description of ease and sophistication of today life and at the same time explaining that man is distorted in their material world by (many) digital gadgets reflecting the illogical causality and insane intimacy



between the man itself and the technology (gadget, handphone, Ipad, etc).

Various aspects of life from the way people dress up, cooking on woods, to cooking appliances with knobs that can produce instant delicatessen, from traditional economics to digital economical living, from hustle and bustle of traditional markets and supermarkets to online shopping such as Lazada, Tokopedia, Shopee that becomes identity and heaven for online shoppers. There may be no incredible period but today when people need something in a blink of an eye, they get it without sweating at all. Everything moves in a spectacular speed, everything is online; online ride with Grab, Gocar to online school. However, one spectacular thing is the migration in the cyber world and real world with the constant condition. It is possible because the artificial intelligence incredibly develops. Conscious computer, gel computer and the effort to travel the time is a few examples of what happens (Ian, 2019).

People are ruled by “*dromologi*”, that is the law of dramatic acceleration and with great consequences of life. Traditional communities depend on the traditional aspect. They cannot defend themselves because they had been dragged into the digital maze. Digitalization of reality naturally creates the change of space from material space to visual space converged in one point, so the world shrinks and folds.

Digital culture supports and creates new form of democracy through open control systems giving a chance for people to participate. Lovink (2003) argued “...there is no unlimited freedom in digital media as dreamt today...”. It is because digital media creates a level of openness and freedom to highly participate. However, it is still the form to control in digital culture.

Discussion

Local Law among the State Policy and Capitalization

In cultural anthropology called Sunda, tribes are people who speak Sundanese in generations as their mother tongue and daily dialects and come from and reside in West Java, a region called the Land of Pasundan. Sundanese culture is the manifestation of ideas, thoughts and activities, both abstract and material of a group of people calling themselves Sundanese (Ajip, 2010).

In custom of Sunda society, some practices have been known for a long time. For example, when a baby is conceived, there are several ceremonies and taboos to go through. A pregnant woman often wishes for or does weird things. It is considered “the baby desire”. There is a saying “*nurut buat*”, meaning that the conduct of the parents will affect the baby in the womb so that the father of the baby, for example, is not allowed to slaughter or do cockfighting since it can badly influence the baby. When the pregnancy reaches eight months, the

ceremony is held.

Sundanese culture holds certain characteristics distinguishing it from other cultures. In general, the people of West Java or Sunda Land are known as soft, religious and highly spiritual. They tend to be loving (compassionate), protecting each other (keeping each other safe), self-perfecting or self-improving (through education and knowledge sharing). In addition, Sunda holds values of decency, modesty, respect the elderly and compassionate to the younger. In Sundanese culture, the balance of magic is maintained through ceremonies while social balance is maintained through togetherness.

There is a phenomenon of the interaction between local and national law, for example the management of natural resources/agraria in which legal policy should understand the pluralism the law of the locals to discuss the national policy and the local policy and to incorporate the national interest of the local community. In addition, it is not only for the pragmatic need, but also for the academic need. People accepted the reformation law as the product of the interaction between local law and the country law. The wide spread of the interaction of law depicts that the adat law has survived and is not buried in its own country. In contrary, however, it becomes the door to the legal science and national legal development to be continuously run under the local wisdom. It is a product of horizontal dialog of local law itself and is the arena of the revitalization of Nusantara adat law in developing law and Indonesian national law.

For example, the wisdom of adat community in the Kasepuhan or Baduy community in the ecosystem of Mountain Halimun. Among the natural destruction by some people, the Baduy people are able to maintain their local wisdom and save the environment. Baduy people understand that forest as protected areas are the life and classify it into 3 classes: *leuweung titipan*, *leuweung tutupan* and *leuweung garapan*. This perspective fits the ancient paradigm about the close relation of Sundanese and their environment; that the life of people (Sundanese) is not free but always keeps balance and harmony with the cosmos, as explained by Hidding followed by Johan and Budiawati (2011), “...*man is not an independent agent in the cosmos but functioning part of larger whole in to which he is socialized. The includes people as well as supranatural entities such as spirit living in the vicinity and the souls departed ancestors, As with men, supernatural entities have varying degrees of influence and the power and play different roles in the lives of the Sundanese*”.

Globalisation and capitalism are happening massively and fast bring a significant change in the development of local law and of Sundanese law in particular. The raise of neo-capitalism in the form of “capital cumulation” change the paradigm of the locals especially towards the management of local resources owned by the community. Sundanese are not able to prevent massive exploitation over adat lands as their source of living. The exploitation of land of

Ulayat, forest and water resources explain the continuing process of capitalism. This is what Hannah Arendt argued “an accumulation of never-ending ownership should be based on the accumulation of never-ending power...The never-ending process of capital accumulation needs a political structure of such unlimited power” (Harvey, 2010). Therefore, the Sundanese’s natural resources start to disappear due to the capital advantage under the foreign power and the state policy. Sacred places become tourism objects and natural resources are managed for the sake of economic profit so that what happens is no other than the keeping of the power from foreign capital to the domestic using facilities of state and the policy.

Sundanese Adat law whose main substance is Sundanese local wisdom faces dilemma many of its relations with the state by which various policy related aspects of life of the local community is taken. The state policy is ambiguous and considered the local law is not one of the sources of national law. Therefore, the local knowledge is deemed as part of the endeavour to accumulate the capital; an effort to last and to exploit the profit with the availability of resources.

It is difficult to find principles/foundations developed from the dimensions of local law in the state policy unless it is about more formal reservation but for sure it is for the last of capital investments. Therefore, state policy viewing local law as a mere traditional law and is not able to reach out the development of technology with the characteristic of close community is a method and way to weaken the essence of local law itself. In fact, in conflict resolution, local law holds equal dimension with model of conflict resolution in the society and impose a quite effective restorative sanction (Tamarasari, 2002).

Behind the interaction between adat law and state law, there is an interaction between the cultural and structural order (national and global). This cultural order is firstly maintained through the local institution channel, while structural orders last mentioned runs through the global channel order facilitated by the state. In this interaction of law, the first assumption existed is the localization of global order into (Indonesian) law at local level. The contrasted assumption is the globalization of local order into the law at universal level meaning that at the same time there is traffic between the localization of global order and globalization of local order at the world level.

The Shifting/Change of Local Law Amids the Digitalization

At a more contemporary understanding, local law is comprehended as unwritten law (in general), quite plural and includes the wide community. The terms often used are local law, traditional law and original law of the community or native law. In many issues, the

application of adat law is determined by what people think. Because of its unwritten character, the adat law is considered flexible and always adjusts to the change and development of the era even though in many ways, the past description of adat law refers to the more close, rigid and traditional concept of law,

The relation of globalization, the state, national law and local law in the society shows that local people are more open. As for its closeness, the traditionalism exists in Sundanese local community, is basically kept, for example the cooking appliances, the style of the house or the model of the house. However, local people do not stick to those only. Through globalization and digitalization, the locals change into a global community. It is shown in the behaviour of the people going global, for example the use of telecommunication gadgets such as mobile phone, computer to communicate and television and digital equipment has reached our local areas, Kampung Naga, communities in Ciomas or any other areas in Tasikmalaya.

Some needs are urgent, from the rapid flow of information as the consequence of globalization and digitalization and make people who live in remote areas to start realizing that the local knowledge of their people is of economic value. Therefore, various information provided for the public bring great impact. It is done together with the regional government. The selling of information to the people is so massive that adat law and the indigenous knowledge are widely open to be accessed either through the digital world or virtual world. Slowly, the reality of local law shifts from the restricted public space to unlimited virtual space.

Therefore, a unique combination about the concept of religious cosmic developed by adat community from the life inherent in the conduct and behaviour of the people to a mere spectacle with tourism is valued and enjoyed by many people. Many forms of ceremonies are held with the awareness of preservation, for example the bound of people with spiritual values or *religious cosmic* with economic value for the purpose of a show. *Nyepuh*, a ritual in Ciomas, West Java does not only hold religious value but economic values as well since it is attended by many tourists and other communities. The sale of handicrafts is also inseparable part in many adat community, for instance in Kampung Naga, Baduy and some other areas. Souvenirs show the closeness and the description of local community bound with spiritual relation, but as goods with economic values as well.

At this point, it can be seen that what is done by the people either for their surroundings or for the community outside the village can have different a purpose from what is displayed for the tourists. All the glamour, for instance, in *Nyepuh* can be impressive for those see it from outside with the expectation for a change of a more real economy. This expectation repeats every year so that the ritual will show and display a different phenomenon to those who

conduct the ceremony and to those who see it.

The simulation of the sacred happens between the real life with the creation. A model was intentionally created with a map as if it was the description of the people with their tradition and even such structure was made to represent every single man inside it. However as the purpose of the concept of “eco-tourism”, the motive is pretty clear: economic profit, an increase in economy with what they can do and by utilize what they have. The expected profit can be gained from a model created.

Local values experience the significant shift, for example law of adat marriage, is displayed for those interested in the ritual of adat marriage in Baduy, Kampung Naga and other areas. Even though it is still preserved, the values shift. The sacredness of “*nincak endog*” ritual with symbolic meaning of a certain attitude in the marriage life of the couple in the future. *Nincak endog* holding a high spiritual value shifts to a formal form as the spectacle in a wedding for the public; that the culture or the values remain to be preserved but not in its true form, but rather for an economic and symbolic interest for the guests.

It is backed up by the movement of media directing their audience to that ornament of adat in the global world is a value of image. For example, in the wedding of celebrities, most of Sundanese or other regions try to display luxury as well as the tradition to attract public attention and not for a reflection in their daily life. Even so, it exists though the economic aspect as it is stronger. The values of the sacred religious cosmic change into religious-economic.

The global and digital development has changed the face of reality taken by the locals especially of the concept of space that was mentioned earlier. However, the local community committed it with purpose to preserve the values to not disappear and to be familiar with the extremely fast development. In this position, there is no longer true identity to be created. All identity turns into pretence identity. For example, for the Kampung Naga community, the concept of cosmological space placing the dimensions of religious magic in life fails to be the important part of life.

The people of Kampung Naga trying to maintain their tradition by defending against the change is by adapting and adjusting to change itself so it is possible to combine the old values with the new values producing new concept such as the concept of religious cosmic disappeared into globalization to be the more adaptive concept such as “religious economic”. But this can encourage the openness of meaning or what is called as re-meaning, for example the concept of “Tri Tangtu Bumi”, regarding sacred area, clean area and dirty area will only meaningful when modification and adaptation take place.

Martin Heidegger, a contemporary philosopher, brought up issues on technology as a philosophy meaning that the development of technology including digital technology is a form of existence in the world reflecting man stuck in their desire to always add completeness and easiness for themselves in the universe to guarantee their existence. Therefore, technology establishes relations marked with the desire to exploit the nature as far and as efficient as possible. This displays the change of human conducts towards their surroundings which before, was determined by the qualitative value to a production relation that can be quantified (Poespowardojo, 1993).

The effort to preserve the Sundanese culture in the global and digital era showed that local law in particular the Sundanese Adat had changed into a realm of game called “simulacra of Economic Religiosity”, a spectacle combining the life of local community by displaying or showing more aspects of touristic village/adat to the visitors of how old values are managed for the needs and advantage of tourism/economic: an Eco-tourism showing adat village for instance. Everyone wants to show/preserve the side of local culture, but it is not realized in the life of Sundanese themselves. However, it can be understood as the new form and understandings of man of Sunda concept who is “Nyantri, Nyunda dan Nyakola”. Using the concept of Jean Baudrillard as the contemporary scholar: a pretence cultural is happening, a “simulacra of local culture” (Kurnianingsih, 2008).

Digitalization (process) brings influence for the development of media industry so the process is able to produce better media figures in the endeavour to build personal images that the development is more effective and can always create new models or new versions to renew things. At the later phase, the local culture (adat law) is more open and the information is easily absorbed by the wide community. This phase creates free media where the information belongs to the public so the local wisdom, law will be the consumption of the media because it gives information beneficial for the locals and is spread fast to others. This enables people to easily exploit their religious values to be things with capital and economic values. In a time the media texts enter into the internet system, any individual can make any alteration to those media texts (Harries, 2002). Based on this principle, the media producer holds the ownership of the original content only and cannot forbid other people to alter the texts and spread them to other parties (Abdullah *et al.*, 2015; Bernik, Azis, Kartini, & Harsanto, 2015; Harries, 2002; Malinda, 2018; Varsani, 2018)

Conclusion

People always change and are not static. Man struggles with values and continues to grow which is a circular relation showing the static dimension and changing dimension. The local community is facing identity dilemma when dealing with global change or keeping the tradition. While on one hand, the role of the state is so ambiguous, it does not take a side on



the interest of the local people unless it is just formal. People are shifting in their conduct, attitude and behaviour individually or collectively so that they can produce new values, beliefs, customs and behaviour as a culture. A positive view on the development of technology can be elaborated as that aspect of digitalization cultural has grown because technology as the man creation can fertilize the new culture.

The effort to traditionalize done through “simulacra of identity” is an effort to show the personality or to groom self among the change. A simulation of local culture is being created to support the structure with various symbols representing various Sundanese local law. The pretence in the traditionalization is not only in form of ritual but in the person of the actors and others playing it as well. When displaying the traditionality in various ritual for tourist or others, it does not reflect their personality but builds a queasy ideology and no other than a transparent sign. Fulfilling and following other people desire is one form of pretence. However, it incurs something original too even in a ritual created the traditionality can still be found. In other words, naturally Sundanese are people who play their roles well in front of other people.

Digital media in all applications can determine the communication between humans to establish what we called simulacra. Specifically, for example, digital technology has changed the people in business economic activity. Media convergence and traditional relations between producer and consumer (prosumer) to jointly transform into interdependent participants in the process of production, distribution, presentation and user. The reality of tradition that has been attached in adat law has been significantly changed.



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