



The Influence of Technological Progress on the Culture and Lifestyle of the Dukuh Dalem Village Community and Outsiders

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ABSTRACT

This study aims to find out how the influence of technological progress on culture and lifestyle in one of the Garut districts, namely Dukuh Dalem Village and beyond how technology works in influencing the behavior of people in the surrounding environment, namely making people more pragmatic, hedonistic, and secular which leads to generation instant, and can find out the negative and positive sides of technology in everyday life, and know how to maintain culture in the midst of increasingly advanced globalization in an effective way to reduce and overcome the negative impacts of technological advances can be done by synergizing the role of family, education, society, and the State, as well as how the role of technology in influencing the hamlets in the hamlet and outside. Interviews were also conducted with question instruments that can be used to measure the efficiency of how people use technology in their daily lives. and how the existence of technology in the hamlet village is also how the hamlet village responds to increasingly sophisticated technology. Then we can find out the positive and negative effects caused by technology that have an impact on the surrounding environment and even eliminate local culture. Today's technological advances cannot be separated from people's lives. Various information that occurs in various parts of the world can now be directly known to us thanks to technological advances (globalization).

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1. INTRODUCTION

Sociologically, technology is one aspect that influences every activity, action, and human behavior. Information and communication technology is able to change the pattern of relationships and patterns of interaction between humans (Setiawan, 2018). The presence of this technology is something that cannot be separated from human life. Rapid technological developments sometimes make humans do not have time to adapt to these advances and as a result there is anomie in society and cultural lag (Astria, 2019).

According to Odsu B, (2020:2-5) Technological progress is something that we cannot avoid in our lives, where this period continues to develop along with scientific advances that require us to be in tune with this progress. There are many technologies that can be used to support humans, the easiest example is the presence of gadgets as a means of communication and information retrieval. Humans use technology because they have reason. With reason, humans want to get out of trouble, want to live better, safer, and so on. Development. Technological progress is something



that cannot be avoided in this life, because technological progress will run in accordance with scientific advances (Dwimawati, Beliansyah, & Zulfa, 2019).

Changes in the environment, moral order, the disappearance of traditions and other changes make the original culture invalid or useless. In other words, due to rapid changes that cause the original culture to no longer respond to external stimuli, it can be understood that nature or the environment is one of the factors that causes social and cultural changes to occur as in the Dukuh village community (Wijarnako, 2013). The main economic system of the hamlet community is farming. The agricultural models that are commonly used are wet land (paddy fields) and dry land (paddy fields) farming models. The people of Dukuh village in farming on wetlands (rice fields) usually use land located on the banks of rivers, and the land that can be used for this method of farming is quite small. As for farming on dry land, it is quite extensive, because usually the people of Dukuh village will clear the forest to be used as land for farming or farming. Because this land is quite large, people usually do farming on dry land, such as ngehuma, farming (Suparmini, Setyawati, & Sumunar, 2013).

In addition, the people of Dukuh village often take advantage of the surrounding forest, to meet their daily needs. Usually used to take firewood, take materials to make houses. This is usually done by the people of Dukuh village before the entry of Perhutani. However, after the entry of Perhutani into the hamlet customary area, the community had no access to their customary rights (Wijarnako, 2013). The presence of this technology certainly cannot be naiveted anymore, like it or not, sooner or later we must be faced with this technology and must be ready to face it. However, it is realized that advances in information technology can have a positive impact, such as information that is educative in nature, as well as negative impacts that are not educative in nature. In addition to offering information services (Yusuf, 2016).

According to Abdul Gratitude and Husnul Qodir, as traditional leaders in Dukuh Village, there are many prohibitions that must be obeyed by the residents. For example, in the houses of residents in Kampung Dukuh, electricity is not allowed. The house must also be in the form of a stage, walled with wooden planks or cubicles made of woven bamboo, and roofed with tassels of fibers or thatch. The door of the house must face east and west, and the windows must not use glass. Likewise, in everyday life there are various kinds of prohibitions called pamali. Notification of the entry sign for prayer time is carried out using a beating drum, not only because in Hamlet Village it is forbidden to use loudspeakers as well because loudspeakers only function when there is electricity as a source (Syukur & Qodim, 2016).

Hamlet village consists of two parts: Outer Hamlet and Inner Hamlet. The traditional houses in the Dukuh Dalam village area, which are the center of tradition and the kuncen houses are located, previously numbered 40 (Syarif, Marjani, Sahid, & Heryana, 2015). However, now there are only 38 houses left, including mosque buildings, Bale Adat, Madrasah, Bumi Alit, and Cebor Opat Puluh bathing place. Two traditional houses were demolished because people moved and built houses outside. Kuncen's house (Mama Uluk) itself is bigger than the houses of other residents, because Kuncen usually receives guests. In addition to Dukuh Dalam, Dukuh Luar, and Tanah Sacred, there are also several parcels of land with unclear details, called awisan. Awisan means reserve; the meaning of awisan is found in the uga (ancestral will) which reads "in that area will come people from Sumedang, Bengkelung, Arab, Sukapura, and from Hamlet village itself." Awisan lands are called according to their regional names, namely Awisan Sumedang, Awisan Arabic, Awisan Sukapura, and Awisan Hamlet. Awisan Sumedang in the east, Awisan Arabic and Awisan Sukapura in the west, while Awisan Dukuh around the village. There is no awisan land in the north because in that section lies the Sacred Tomb (Rosyadi, 2015).

Land and houses located in the Dukuh Dalam area are declared by the government as Cultural Conservation and, therefore, are not subject to Land and Building Tax (PBB), while the lands and houses of residents in the Dukuh Luar area are ownership rights so that the government enforces the withdrawal of Land and Building Tax (PBB) from the population (Wirayuda, 2020). The shape of the traditional house is a stilt house with thatched roof with a longitudinal roof from east to west, the door of the house is on both east and west sides, the walls are still made of booths (woven bamboo) or boards, doors and windows and floors made of wooden boards, while at night

kerosene lamps are used. Not a few of the residents of the Outer and Inner Hamlet Villages have motorbikes as a means of transportation (Firmansyah & Soesilo, 2020).

The people living in Dukuh Luar Village have undergone several changes. For example, the roofs of houses in Kampung Dukuh Luar are allowed to use roof tiles, as well as they are allowed to use electric lighting. In fact, several houses in Dukuh Luar Village have used parabolic antennas to catch television broadcasts. However, in certain respects they still maintain traditional provisions, such as the house still being on stilts and the roof direction is still stretching from east to west, and the door of the house is on both east and west sides. Likewise, the walls are still made of booths (woven bamboo) or boards and doors and windows and floors are made of wooden boards (Sucipto, n.d.).

2. RESEARCH METHOD

This writing uses a type of qualitative research Ethnography, Ethnography is a type of qualitative research where researchers conduct studies on group culture in natural conditions through observation and interviews. According to Emzir (2011:143-144) which states that ethnography is a form of research that focuses on the meaning of sociology through closed field observations of sociocultural phenomena.

The types and sources of data in this study were collected based on the grouping of primary data and secondary data. Primary data were obtained through interviews with the Chiefs of the Dukuh Village, namely Mr. Yayan Hermawan and Isep Maulana Ajis as residents of the hamlet, as well as through observation. Secondary data is data obtained from existing journals and documents.

The data collection technique used in this research is triangulation technique, because this research uses qualitative methods, data collection techniques used are observation, interviews, and documentation. Interview is one of the data collection techniques by asking questions to informants or informants related to the research topic directly. With advances in technology, interviews can now be conducted via telephone or video calls. Interviews are used when the researcher wants to know the experience or opinion of the informant about something in depth. Interviews can also be used to prove information or information that has been previously obtained.

3. RESULTS AND DISCUSSIONS

Humans today really have become slaves of technology. Based on a survey by Secur Envoy, a company that specializes in digital passwords, which conducted a survey of 1,000 people in the UK, it was concluded that today's students experience nomophobia, which is a feeling of anxiety and fear when they are not with their cell phones. The survey results show that 66 percent of respondents said they could not live without their cell phones. This percentage increases in respondents aged 18 and 24 years. As many as 77 percent of respondents in this age group experience nomophobia.

Meanwhile, another research conducted by Zogby International in the United States showed that 24 percent of 1,950 respondents consisting of adults stated that the internet had a significant impact on their lives. According to the research company, most people say they can't live without the internet and need high-speed connectivity. When asked about their predictions about the future of information technology, 40 percent of the respondents imagine that in the next few years a chip will be implanted in the bodies of all citizens of the world. This chip serves to monitor health conditions and detect the presence of the person. Some of them also believe that various jobs that humans do will turn to robots. Zogby added,

Based on research results from our group interview with Mr. Yayan Hermawan or commonly called Mbah Yayan where he is the head of the hamlet tribe either inside or outside, and furthermore this interview was also obtained from the community related to the situation in the hamlet village. How is the culture there and what are the influences of the hamlet culture on technological developments. This interview activity aims to obtain information from resource persons. Our group collected this data and information through online interviews or rather video calls via WhatsApp, due to the COVID-19 situation which required us to interview via WhatsApp, however, our group used existing media to collect the data and information.



Before conducting the interview, we first asked permission from the informants and tried to determine the right date and day. After finding a suitable date and day, we also conducted interviews and obtained from the interview we received personal information as well as information about the state of culture in the hamlet village, considering that the hamlet village is a village that is still thick with its religious culture and it turns out that the changing times have brought and at least influenced it. the lifestyle in the hamlet outside, but not with the hamlet dalem which still maintains its culture so as not to perish and disappear.

Dukuh Traditional Village is located in Cijambe Village, Cikelet District, Garut Regency. The location is on the slopes of Mount Dukuh. The area of this village is located between two rivers, namely the Cimangke River and the Cipasarangan River. Located between three mountains, namely Mount Batu Cupak, Mount Dukuh, and Mount Batu. Access to Kampung Dukuh is uphill with a rocky road. Dukuh village is a traditional Sundanese village with Sundanese-speaking people.

According to Bah Yayan Hermawan as the head of the Dukuh village, he said that there are several names for customary land in the hamlet, including:

1. Karomah land, which is land located at the top of the Dukuh Dalam residential area bordered by a fence. In this area there is a karomah tomb, which is the burial place of Sheikh Abdul Jalil who is the founder of Dukuh village. This area is forbidden and can only be entered at certain times and by certain people.
2. Awisan land, or also known as land of trust, is an area designated for the settlement of Dukuh residents. Placement of the house on this land must be with the knowledge and permission of the kuncen. If the land is not property rights and is not traded, but physically the house may be traded with the agreement of the homeowner.
3. Cultivated land, which is an area that is used as arable land for residents, for example made huma, rice fields. The land that the Dukuh residents cultivate is used as a garden, fish pond and also for planting large trees such as albasiah and teak.
4. Covered land, namely forest areas that are closed for use and exploitation.
5. Reserve land, which is an area designated for residential land.

This customary forest is the source of life for Kampung Dukuh. As stated by Mama Uluk (Uluk, 2020) "Lembok leuweungna, curcor caina, tinantu hurip rahayatna uga ruawat leuweung sarua jeung nyaah ka self urang personal, yu atuh urang leuweung: cover, deposit, cultivation, ban sareungrea, reserve pikeun flaming" (Green/fertile forests, abundant water, of course the people are prosperous, caring for the forest must be like taking care of yourself, let's prove the forest as a trust: cover, trust, arable, prohibition and reserve land for our safety together.) Forests in Tanah Karomah serve as a source of water for Kampung Dukuh, and for some rituals such as Cebor Forty, and bathing before pilgrimages, the water must be sourced directly from the forest on the land and prayed for by the kuncen (caretaker) or lawing (kuncen assistant). According to Syukur (Syukur & Qodim, 2017:142-145), the Forbidden Forest should not be disturbed such as taking rotten wood or twigs, so that natural conservation (natural conservation), biodiversity (flora and fauna) and water management (hydrology) remains available and well maintained. (Nani sriwardani et al, 2020:347-355).

Mbah Yayan also said that there was no change in this culture because the culture in the hamlet village is an ancestral mandate that must be preserved. He also mentioned that technology and modernization were strictly prohibited from entering the hamlet area of the hamlet but not with the hamlet outside the community began to use technology and follow modernization.

There are several differences between the hamlet dalem and the outside, namely, in the Dukuh Dalam area, there are no restrictions for visitors who want to enter this area, it's just that residents who live in the Dukuh Dalam area must comply with the rules conveyed by the kuncen (interpreter, key), which is currently held by Mama Uluk. Dukuh Dalam residents may come from areas outside Dukuh or not direct descendants of Dukuh Dalam, but still with the approval of the kuncen (caretaker). The rules that must be implemented by the residents of Dukuh Dalam village are tawadhu, simple and harmonious. In Dukuh Dalam it is forbidden to use electricity, to carry out religious rules based on the Al-Quran and Hadith. The houses are arranged longitudinally from west to east, with houses made of bamboo and wood as structures and roof coverings made of

palm fiber. The shape of a typical house is the same, but the size of each house is not the same. The area of the house is adjusted to the occupants of the house. Prohibition of being excessive means that the house uses natural materials, according to the size of the area with its inhabitants and natural home materials with the prohibition of the use of walls, ornaments, glass and so on. If the individual is unable to follow these rules, then he or she is allowed to leave the Dukuh Dalam Village and live in the Outer Hamlet Village.

Meanwhile, the Outer Hamlet area has looser rules than the Inner hamlet. The kuncen (caretaker) gives freedom to the people of Kampung Dukuh Luar to build a house that is different from the Dukuh Dalam village as well as other rules that do not apply to the people of Kampung Dukuh Luar. In Dukuh Luar Village, people can use electricity, houses can use wooden boards, tiles and glass, and people can trade. This shows that the changing times have entered the hamlet outside, such as the use of electricity, the use of transportation, mobile phones, and technological tools and even the houses in the village of Dukuh Luar are starting to feature buildings with a layered wall in the Kampung Dukuh Luar. Maybe there are very few residents whose houses use huts called *Suhunan Sunda*. He said it was part of a traditional Sundanese house. Most Sundanese people have houses in the form of stilts, adapted from the words *pang* and *agung*. *Pang* is a prefix for a word that has the most meaning, while *agung* has the meaning of high or above. Until finally the Sundanese people often call it a house on stilts. A house on stilts is a house building that has a floor above the ground. Where the shape of the roof or the temperature of the house has the aim of respecting the nature around it. Most Sundanese people have houses in the form of stilts, adapted from the words *pang* and *agung*. *Pang* is a prefix for a word that has the most meaning, while *agung* has the meaning of high or above. Until finally the Sundanese people often call it a house on stilts. A house on stilts is a house building that has a floor above the ground. Where the shape of the roof or the temperature of the house has the aim of respecting the nature around it. Most Sundanese people have houses in the form of stilts, adapted from the words *pang* and *agung*. *Pang* is a prefix for a word that has the most meaning, while *agung* has the meaning of high or above. Until finally the Sundanese people often call it a house on stilts. A house on stilts is a house building that has a floor above the ground. Where the shape of the roof or the temperature of the house has the aim of respecting the nature around it.

The Sundanese people do not use iron nails in every house, but use pegs made from bamboo, wood, palm fiber or coconut fiber as a binder between the poles. At the top of the house, the Sundanese people use palm fiber, coconut leaves, or *rumia* as a roof covering. The walls of the traditional house use thin bamboo booths, while the floors use bamboo or *palupuh* floors. The use of traditional house materials that all come from nature aims as a form of nature.

According to Isep Maulana Azis, he explained about the influence of technology and various technologies that have entered the hamlet village, Kampung Dukuh Cikelet Garut is a traditional village that still holds the culture of a certain hamlet, data analysis shows that the village has 40 houses, +-70 families, and 170 residents. This includes the original hamlet *kp* (in the environment within the guardrail) which is still a customary *kp*, in contrast to the *kp* outside the guardrail that has become a *kp* undergoing modernization. Since the ancient *kuncen* period, the hamlet customary village has not been influenced by outside culture, for example in terms of clothing (*kebaya/pangsi*), wooden plates, bamboo cups, electric fire (*damar/cempor*), but since the death of an elder, the hamlet traditional village has been entered by foreign culture. , food utensils tend to be modern, it's just that the lamp still uses a *cempor*.

In responding to this, the people of the traditional hamlet village actually still adhere to their culture, it's just that it is increasingly visible (though not all) that there is a modern culture that has entered and is used by the village people, this returns to their respective principles, even though there are some people in the community. who use modern equipment, but their beliefs and personality still hold fast and respect other ancestral cultures. Because they said "it's important hate *ngadeueus ka gusti ngalangungan blessing masyayikh Shaykh Abdul Jalil* who is a *Ulama* whose grave is +- 1 km above the mountain from the hamlet Traditional village settlement. There are some families who have been influenced by modern culture, such as those who use glass cups, modern clothes, glass plates, perfumes, lotions, *hazline*, and others. But there are also some



who still use simple equipment. Only from the past until now, the custom that has not changed is the use of fire lamps and the procedure for making pilgrimages to the tomb of the saint.

The state of behavior or behavior of the traditional hamlet community can be seen from the routine every day and every week or in certain predetermined months. Such as: - daily attitude, the people there strictly forbid to extend their feet towards the guardian's grave. Why is that, because they say it's a very disrespectful behavior. - make a special grave pilgrimage on Saturday, with the clothes that have been determined (wearing plain clothes like pilgrimage or pilgrimage, wearing a bendo iket, removing jewelry and accessories that are on the body, storing or not carrying gadgets, not wearing or normal footwear called nyeker, clean themselves by taking a mandatory bath and having ablution). and bathing heirlooms that are believed (not believed) to have khodam or mystical powers from the blessing of the karomah of the wawa. The behavior of the hamlet village community can be seen from the routine every day and every week or in certain predetermined months. Such as:- daily attitude, the people there strictly forbid to extend their feet towards the guardian's grave. Why is that, because they say it is a very impolite behavior. - In certain month's customs, such as the month of Mawlid, the people there perform a ritual such as Tawashul, and bathe heirlooms that are believed (not believed) to have khodam or mystical powers from the blessing of the Lord's Karomah. guardian.

Based on the results of our research and interviews, we found the results of information and data related to the culture of the hamlet and technological developments in the village, in this case our group collected research from the two sources that there are two things in this discussion that we understand and become our benchmark in the future and how to balance technology and culture, even though technology is advanced but we must also be very aware of the culture that we must protect. firstly, technology is prohibited from entering the hamlet dalem and secondly if the hamlet dalem community is unable to comply with these regulations, they can leave and live in the hamlet outside where the hamlet outside begins to use modern tools and a more modern lifestyle. Because in this case Dukuh Dalem Village seeks to harmonize its social and cultural life with behavior respecting nature. These two things are things that urban communities should emulate. Kampung Dukuh is a village with a natural and traditional atmosphere based on a strong religious culture. The people of Kampung Dukuh have a view of life based on Sufism in the Imam Syafii school of thought. This cultural foundation affects the physical formation of the village and the customs of the community. The people of Kampung Dukuh really respect the harmony and harmony of social life. The people of Kampung Dukuh have a view of life based on Sufism in the Imam Syafii school of thought. This cultural foundation affects the physical formation of the village and the customs of the community. The people of Kampung Dukuh really respect the harmony and harmony of social life. The people of Kampung Dukuh have a view of life based on Sufism in the Imam Syafii school of thought. This cultural foundation affects the physical formation of the village and the customs of the community. The people of Kampung Dukuh really respect the harmony and harmony of social life.

This understanding has an effect on the formation of buildings in Kampung Dukuh which do not use walls and roofs and roof tiles and glass windows. This is one of the rules that is motivated by the reason that things that smell of luxury will cause the atmosphere of social life to be not harmonious. In this village, electricity and other electronic goods are not allowed which are believed to not only bring benefits but also bring high harm. The uniqueness that is stored in local wisdom is now very rare. Because there have been some social changes where people no longer care about the local wisdom around them. For some people it is considered no longer modern. However, with changing conditions,

They understand that Indonesia is an archipelagic country that has various kinds of local wisdom. However, with the development of information and technology as well as the changing times, this local wisdom is gradually being forgotten, some even being completely unknown. Local wisdom is a valuable state asset. We should preserve it and keep it so that local wisdom can be well maintained without any threats and bad influences from outside. At this time the conditions in the outer hamlet and the inner hamlet are different if the hamlet dalem insists on what it holds while the outer hamlet does not, the outer hamlet is more relaxed about the rules by allowing technology to enter the lives of its people. In this case, the role of the government and local communities is

minimal in following up on this issue. They are not yet aware of the importance of maintaining and preserving the local wisdom. This is the reason why local wisdom in Indonesia is widely taken by other countries because we ourselves do not want to preserve it.

Efforts to introduce local wisdom must be carried out at this time in order to preserve the local wisdom of regions in Indonesia and it is appropriate for the government and the community in the area to take part in efforts to recognize and preserve local wisdom because Indonesia is an archipelagic country that has diverse local wisdom and deserves to be cultivated. introduced to both local and foreign communities. This is also evidence that technological developments have begun to influence and begin to enter the culture of the hamlet outside and here the community influences changes in the behavior of these community groups in viewing the local wisdom of a culture, so as to create an individualistic society, no longer paying attention to its surroundings and more concerned with its interests. This is an obstacle in efforts to introduce culture to outsiders because there is no longer any sense of wanting to know about culture, how that culture can be preserved and introduced to outsiders. This is because there are social changes that occur in society. Social change occurs because it is supported by several factors including globalization which is very influential on social change in cultural development.

3.1 Technological and Cultural Determinism Theory

This proves and is related to the theory of technological determinism where a theory that asserts that the changes that have occurred in technological development since ancient times until now have had a great influence on society. Technological developments such as new designs or can also be called innovations, new discoveries, and other things that aim to develop technology to facilitate human activities, have a great influence on the development of social values and life in society. As is the case in the hamlet outside where the community has started using technological tools to help and facilitate the facilities and infrastructure they need. Where in the past the people of the hamlet outside were the same as the hamlet dalem who did not use technological tools,

1. The Structural Dimension refers to changes in the form of the structure of society, involving changes in roles, the emergence of new roles, changes in social class structures, and changes in social institutions.
2. The Cultural Dimension refers to cultural changes in society. These changes include:
 - a. Cultural innovation is an internal component in a society. The easiest cultural innovation to find is the emergence of new technology. The increasingly complex needs of society force individuals to think creatively in an effort to meet these needs.
 - b. Diffusion is an external component that is able to drive social change. A culture gets the influence of another culture, then triggers cultural change in a society that "accepts" the elements of that culture.
 - c. Integration, is a form of "relatively smoother" cultural change. This is because in this process there is a unification of cultural elements that meet each other to then give rise to a new culture as a result of the unification of various cultural elements.
3. The interactional dimension refers to changes in social relations in society. These dimensions include:
 - a. Change in frequency. Technological developments have led to a reduction in the frequency with which individuals meet face to face. All needs to interact can be met by utilizing technology. A bank customer does not need to repeatedly meet the bank teller officer. The functions and roles of bank tellers have been replaced by ATM machines (Automatic Teller Machines or Automated Teller Machines) which are able to serve customers 24 hours a day anywhere, without having to wait in long lines or write certain forms.
 - b. Changes in social distancing. The development of information and communication technology has shifted the "face-to-face" function in the interaction process. Individuals do not have to meet face to face to be able to communicate and interact directly. Even when two individuals are very far away, they can still communicate even if they are thousands of kilometers away.
 - c. Intermediary change. The working mechanism of individuals in modern society is mostly "online", causing individuals not to need much "others" in the process of



sending information. In ancient times, a king who wanted to deliver news to a neighboring kingdom, ordered soldiers to deliver a letter to the neighboring kingdom. However, in modern times, information between countries can be directly conveyed without going through other people as intermediaries.

- d. Change of rules or patterns. Many rules and patterns of relationships have changed with the development of society. Women's emancipation in the world of work, for example, in responding to "women who come home at night". Previously, women who often went out or came home at night were often connoted as "naughty women", but now society has seen this as a normal thing because nowadays many women work late at night or even work at night.

4. CONCLUSION

Technological progress is something that cannot be avoided in this life, because technological progress will run in accordance with scientific advances. Humans have also enjoyed the many benefits brought by technological innovations that have been produced in the last decade. On the other hand, humans cannot fool themselves into the fact that technology brings negative things to modern humans. On the other hand, modernization has also appeared to have entered and changed the lifestyle of the outside hamlet community, initially, the hamlet outside community was almost the same as the dalem community who never used and even refused to present technology in the community, but how else can technology begin to spread so quickly that people decide to use it for affordability, even so, the people of the hamlet, both outside and inside, have a view of the times, even without us realizing that time moves so fast that we do not realize that technology has become our daily friend. However, culture should not fade even though people's lifestyles have begun to fade with the presence of technology. There are also many positive impacts of the presence of technological progress itself, namely the internet as a medium of communication, with the internet we can exchange news or information from various parts of the world. The internet is also a means of exchanging data, students can take advantage of it by exchanging data information quickly.

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