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Reflections on Sundanese Sandekala: Legal Aspects and Environmental Awareness Post-Pandemic Covid-19

Sarip[1], Ali Romdhoni[2], Elya Kusuma Dewi[1], Aip Syarifudin[1]
1. Faculty of Law, Universitas Muhammadiyah Cirebon, Indonesia
2. Faculty of Law, Heilogjiang University, China
E-mail: sarip@umc.ac.id

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ABSTRACT

This study aims to examine the legal review of Sundanese local wisdom, specifically the concept of Sandekala traditionally practiced by West Java community. The analysis evaluated the effect of government policies on the implementation of local wisdom values in the context of education, technology, and restrictions during the COVID-19 pandemic, with particular attention to the role in fostering environmental awareness post-pandemic. Moreover, this study examined how these policies complement or deviate from the legal principles underlying local wisdom and environmental sustainability. An analytical method was used to review legal journals and online discussions, investigating how shifts in the understanding and application of local wisdom values have occurred in response to government measures. Furthermore, there are also big myths about these values that cause problems for keeping local wisdom true and useful. The results showed the importance of matching government policies with local values, including Sandekala, as a form of customary law that remains relevant, and ensuring the continuity of inclusive cultural and legal practices while protecting the environment in the post-pandemic context. This study provides valuable insights into how policies can enhance local wisdom and ensure compliance with relevant legal frameworks. In conclusion, keeping local wisdom is not just culture but also part of sustainable and inclusive law in Indonesia. Local wisdom should be kept and studied using science and technology.

Introduction

Covid-19, the pandemic that has affected the world since 2019, does not discriminate based on societal status and community culture. Various efforts have been undertaken by the country to curb the transmission rate. Policies, manifested in regulations such as imposing restrictions on in-person education for school students and limiting face-to-face activities for university students, have garnered both support and opposition.[1] Despite the government's well-intentioned efforts to safeguard the community, criticisms persist, suggesting that the implementation of protective measures seems to be concentrated primarily at the central, regional, and village levels.[2] The methods employed by the government, given its authority and coercive capabilities, still face widespread violations, particularly concerning myths that lack coercive means.

In the Sundanese region, a myth relevant to the events surrounding Covid-19 involves the prohibition of going out before the transition from day to night. These values, often

[1] Muhammad Rifa'ie, 'Fleksibilitas Pembelajaran Daring Pada Masa Pandemi Covid-19 Flexibility of Online Learning During Covid-19 Pandemic', *Jurnal Pendidikan Dan Kebudayaan* 5, no. 2 (2020): 197–205, https://doi.org/https://jurnaldikbud.kemdikbud.go.id/index.php/jpnk/issue/view/53.

[2] Sarip Sarip, Aip Syarifudin, and Abdul Muaz, 'Dampak Covid-19 Terhadap Perekonomian Masyarakat Dan Pembangunan Desa', *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah* 5, no. 1 (2020): 10, https://doi.org/10.24235/jm.v5i1.6732.

neglected before the pandemic, especially among the educated, have struggled to integrate into society over the years.[3] This situation highlights a gap between education and the application of myths into practical knowledge, resembling the Greek approach.[4] In reality, the global and Indonesian education systems are heavily influenced by Greek-style thinking in the quest for knowledge.[5] Greece can be considered the cradle of science, serving as the source of inspiration for modern thought, marked by a shift from mythical thinking to logos.[6] The progression of the Greeks involved adapting their methods to be embraced by various groups, starting with the study of myths and subsequently providing a logical explanation (logos). In Sundanese culture, the prohibition of leaving the house before the transition from day to night is known as *Sandekala.*[7] In the modern era, especially during the Covid-19 pandemic, *Sandekala* increasingly highlights a stagnation of knowledge. Labeling *Sandekala* as a myth aligns with the challenges faced by the government in its efforts to curb the spread of Covid.

The study of *Sandekala* has been explored in hadiths and road accident studies related to the transition from day to night.[8] In examining hadiths related to the transition from day to night, it does not bring people closer to or foster adherence to local values, especially considering the increasing economic demands [9]. The assertion of the myth itself may seem

[3] Mohammad Faisol Soleh, 'A Policy of Economic Strain Adaptation in Solving Crimes in the Pandemic Indonesia', *Kanun Jurnal Ilmu Hukum* 24, no. 3 (2022), https://doi.org/10.24815/kanun.v24i3.28555.

[4] Aga Natalis, 'Justice Is Not Blind: Modernisme Versus Postmodernisme', *Jurnal Hukum Progresif* 10, no. 1 (2022): 37–51, https://doi.org/10.14710/jhp.10.1.37-51; Yazida Ichsan and Yusuf Hanafiah, 'Mistisisme Dan Transendensi Sosio-Kultural Islam Di Masyarakat Pesisir Pantai Parangkusumo Yogyakarta', *Fikri : Jurnal Kajian Agama , Sosial Dan Budaya* 5, no. 1 (2020), https://doi.org/10.25217/jf.v5i1.856; Abdul Rokhmat Sairah, 'Modernisasi Sains Menuju Psikologi: Studi Atas Pengaruh Pemikiran Rene Descartes (1596-1650) Terhadap Perkembangan Psikologi', *Jurnal Filsafat Indonesia* 4, no. 1 (2021): 44, https://doi.org/10.23887/jfi.v4i1.30356.

[5] Mumuh Muhsin Z. and Miftahul Falah, 'Prabu Siliwangi Between History and Myth', *Paramita: Historical Studies Journal* 31, no. 1 (2021): 74–82, https://doi.org/DOI: http://dx.doi.org/10.15294/paramita.v31i1.25049; Heike Paul, 'American Idenpendence and the Myth of the Faunding Fathers', in *The Myths That Made America* (http://www.jstor.org/stable/j.ctv1wxsdq.8., 2023); Asna Istya Marwantika, 'The Sacralization of the Myth of Prohibition of Leaving the House at Dusk in Sandekala Film: Charles Sanders Pierce's Semiotic Analysis', *MUHARRIK: Jurnal Dakwah Dan Sosial* 4, no. 01 (2021): 33–46, https://doi.org/10.37680/muharrik.v4i01.553; Rijul Kochhar, 'The Virus in the Rivers: Histories and Antibiotic Afterlives of the Bacteriophage at the Sangam in Allahabad', *Notes and Records* 74, no. 4 (20 February 2020): 625–51, https://doi.org/10.1098/rsnr.2020.0019.

[6] Roland Barthes, *Mythologies*, ed. Jonathan Cape, 25th ed. (New York: The Noonday Press, 1972); Muhamad Rakhmat, *Pengantar Logika Dasar*, ed. Muhamad Haerun and Friska Bara Nurrahmat, 1st ed. (Bandung: LoGoz Publishing, 2013), https://ejournal.unisba.ac.id/index.php/mediator/article/view/1035; Luke Roman and Monica Roman, *Enyclopedia of Greekan d Roman Mythology* (New York: Facts On File, Inc., 2010).

[7] Saidah Saidah, 'The Myth of Sandekala in Novel Senjakala by Risa Saraswati Based on Lévi-Strauss' Structuralism Approach', *AKSIS: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 3, no. 1 (2019): 209–18, https://doi.org/10.21009/aksis.030119; Alex Sobur, 'Mitos Dan Kenikmatan Filsafat: Pengantar Ke Pemikiran Filsafat Komunikasi', *Mediator Jurnal Komunikasii* 5, no. 1 (2004): 15–28, https://doi.org/https://doi.org/10.29313/mediator.v5i1.1035; Nurmalina, 'Pantang Larang Dalam Masyarakat Kampar Dan Relevansinya Dengan Pendidikan Karakter', *Jurnal PAUD Tambusai* 1, no. 1 (2015): 27–35, https://doi.org/10.31004/obsesi.v1i1.52; Marwantika, 'The Sacralization of the Myth of Prohibition of Leaving the House at Dusk in Sandekala Film: Charles Sanders Pierce's Semiotic Analysis'.

[8] Zulham Qudsi Farizal Alam, 'Hadis Dan Mitos Jawa', *Riwayah : Jurnal Studi Hadis* 3, no. 1 (2017): 109–22, https://doi.org/10.21043/riwayah.v3i1.3440; Kumparan, 'Waspada Jam Rawan Kecelakaan Lalu Lintas Di Indonesia', Kumparan, 2019, https://kumparan.com/kumparanoto/waspada-jam-rawan-kecelakaan-lalu-lintas-di-indonesia-1552267816945208706/full; Syamsul Kurniawan, 'Pantang Larang Bermain Waktu Magrib (Kajian Living Hadis Tradisi Masyarakat Melayu Sambas)', *Jurnal Living Hadis* IV, no. 1 (2019): 1–26, https://doi.org/10.14421/livinghadis.2019.1629.

[9] Pramod R Regmi et al., 'Fear, Stigma and Othering: The Impact of COVID-19 Rumours on Returnee Migrants and Muslim Populations of Nepal', *International Journal of Environmental Research and Public Health* 19, no. 15 (20 February 2022): 8986, https://doi.org/10.3390/ijerph19158986; Thomas Panganayi Thondhlana, Edwinus Chrisantus Lyaya, and Ezekia Mtetwa, 'The Politics of Knowledge Production: Training and Practice of Archaeological Science in Africa', *African Archaeological Review* 39, no. 4 (20 February 2022): 461–77,

reasonable to educated individuals when seeking opinions from elders, even though the responses may be deemed less rational. Consequently, religious teachings, including those related to hadiths relevant to *Sandekala*, have been progressively neglected, with few paying attention to them.

At the empirical or field level, Warsud[10] emphasized that visibility and fatigue are triggering factors. What he asserted fundamentally aligns with both the hadiths and local wisdom concerning *Sandekala*. Despite *Sandekala* possessing local wisdom values, as reinforced by the study of hadiths and accident data, it seems insufficient to substantiate the existence of any debunking of the myth. Concrete evidence indicates that in Covid-19 cases, the implementation of restrictions on activity hours has garnered a response that deviates from the government's expectations. This implies that Indonesian people, especially those who are educated, are less sensitive in evaluating myths and logos. As a result, any government actions perceived as not aligning with personal preferences are considered violations of rights. This mindset contributes to cultural disharmony and potential cultural genocide.[11] Instances of disharmony are evident in the conflicting expectations between the government and society, which, when met with an excessive emphasis on human rights, can progress to a stage leading to cultural genocide.

According to Shawn Clark and Ruth Wylie, preventing the cultural genocide of local wisdom can be achieved through the demystification of myths.[12] Clark and Wylie employ ethnographic studies, wherein traditional elders reframe community narratives in a more rational manner. Elders are encouraged to explore the perils of genocide through traditional stories presented in a rational and widely acceptable form. Davidavičiūtė identified the causes of local cultural genocide as follows: (1) pragmatic thinking; (2) practical thinking; and (3) loss of local identity.[13] Pragmatic thinking is frequently employed in modern society, advocating for practical living and rejecting elements from the past that lack practical relevance. This pragmatic approach is often adopted by educated individuals, emphasizing practical matters, both of which pose a risk of eroding local identity. This is particularly evident with the belief in intellectuals as determinants of civilizational progress, yielding highly effective results.

Preventing cultural genocide has been pursued by incorporating local wisdom into the school curriculum, particularly in the context of natural sciences.[14] However, the inclusion of

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https://doi.org/10.1007/s10437-022-09491-9; Iwona Kaliszewska, Jagoda Schmidt, and Marek Kaleta, 'The Islamic Framing of the Economic Activities of Salafi-Oriented Muslims in Dagestan, North Caucasus: An Anthropological Approach', *Slavic Review* 81, no. 2 (20 February 2022): 442–61, https://doi.org/10.1017/slr.2022.151.

[10] Agus Warsudi, 'Kecelakaan Maut Di Sumedang Ternyata Berlokasi Di Punggung Gunung Yang Dikenal Angker', https://www.inews.id/apps, 2021, https://sulsel.inews.id/berita/kecelakaan-maut-di-sumedang-ternyata-berlokasi-di-punggung-gunung-yang-dikenal-angker.

[11] Shawn Clark and Ruth Wylie, 'Surviving a Cultural Genocide: Perspectives of Indigenous Elders on the Transfer of Traditional Values', *Journal of Ethnic and Cultural Studies* 8, no. 2 (2021): 316–46, https://doi.org/10.29333/ejecs/663; Aleksandra Matulewska and Dariusz J. Gwiazdowicz, 'In Quest of Genocide Understanding: Multiple Faces of Genocide', *International Journal for the Semiotics of Law*, no. 0123456789 (2021), https://doi.org/10.1007/s11196-021-09847-5.

[12] Clark and Wylie, 'Surviving a Cultural Genocide: Perspectives of Indigenous Elders on the Transfer of Traditional Values'.

[13] Rasa Davidavičiūtė, 'Cultural Heritage, Genocide, and Normative Agency', *Journal of Applied Philosophy*, 2020, https://doi.org/10.1111/japp.12473.

[14] S. Hartini et al., 'The Development of Physics Teaching Materials Based on Local Wisdom to Train Saraba Kawa Characters', *Jurnal Pendidikan IPA Indonesia* 7, no. 2 (2018): 130–37, https://doi.org/10.15294/jpii.v7i2.14249; A. Sukri et al., 'Designing an Integrated Curriculum Based on Local Primacy and Social Reconstruction Perspectives of West Nusa Tenggara, Indonesia', *Jurnal Pendidikan IPA Indonesia* 7, no. 4 (2018): 467–75, https://doi.org/10.15294/jpii.v7i4.15272; N. Suprapto, B. K. Prahani, and T. H. Cheng, 'Indonesian Curriculum

local wisdom in the school curriculum, particularly in the handling of Covid-19, does not necessarily yield a clear understanding of local values. The teaching of local wisdom in schools often focuses on imparting knowledge without delving into the genuine values it embodies. Notably, Hartini's study demonstrated considerable success in testing the value of local wisdom in exact sciences compared to studies in the field of social knowledge, as conducted by Suprapto. The *Selaras Bakar Batu* tradition involves the study of temperature.[15] In the food sector, local wisdom has the potential to enhance both the quantity and quality of wadi in Central Kalimantan.[16] Similarly, the studies conducted by Budiarti and Dewi on local wisdom predominantly focus on exact sciences. When discussing temperature, it is evident that exact knowledge is clearly demonstrated, and likewise, when evaluating the quality of the wadi, it aligns with precise aspects. It is natural for researchers to observe this pattern, as in early Greek civilization, myths were initially applied to exact sciences before being extended to a more complex social context.

When discussing Pancasila and Islamic nomocracy, it becomes apparent that this is a phenomenon, and Indonesia is not insignificant in its pursuit of democracy.[17] State consciousness extends beyond knowing the five principles; it involves understanding the implications of being a modern legal state.[18] The challenge lies not merely in raising societal awareness of the law and incorporating it into social consciousness but in harmonizing the two amidst Indonesian administrative issues. The application of the rule of law should not only concern formal legality but also consider its material validity in society.

Similarly, when designating the state as Pancasila law and nomocracy containing Islamic values in Indonesia, it is not a mere formality but a substantive realization in a democratic society.[19] This is illustrated when discussing Pancasila ideology as an alternative, sparking considerable debate, and many individuals choose not to acknowledge the Garuda totem.[20] Moreover, in the context of local values lacking coercive means, cultural genocide becomes easier to carry out. The study of *Sandekala*, connecting hadith to strengthen local wisdom, conducted by Farizal Alam,[21] has not successfully dispelled myths, [22] particularly in

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Reform in Policy and Local Wisdom: Perspectives From Science Education', *Jurnal Pendidikan IPA Indonesia* 10, no. 1 (2021): 69–80, https://doi.org/10.15294/jpii.v10i1.28438.

[15] I. S. Budiarti et al., 'Effectiveness of Generation, Evaluation, and Modifica-Tion-Cooperative Learning (GEM-CL) Model Selaras Bakar Batu Cultural Practice in Papua', *Jurnal Pendidikan IPA Indonesia* 9, no. 1 (2020): 32–41, https://doi.org/10.15294/jpii.v9i1.22362.

[16] Titi Surti Nastiti, 'Dewi Sri Dalam Kepercayaan Masyarakat Indonesia', *Tumotowa*, no. 4 (2020): 1–12, https://doi.org/10.24832/tmt.v3i1.48.

[17] Sarip Sarip, 'The Manifestation of Indonesian Democracy; Between Pancasila State of Law and Islamic Nomocracy', *Jurnal Hukum Novelty* 9, no. 2 (2018): 192, https://doi.org/10.26555/novelty.v9i2.a11517.

[18] Sukirno Sukirno and Muh. Afif Mahfud, 'Relational Dynamics of State Law and Customary Law: A Study of the Ulayat Land Rights Recognition', *Kanun Jurnal Ilmu Hukum* 24, no. 3 (2022): 309–25, https://doi.org/10.24815/kanun.v24i3.25367.

[19] Sarip and Diana Fitriana, 'Menghindari Role Thoery Dalam Pembenaran Pergantian Antar Waktu Wakil Bupati', *Jurnal Masalah-Masalah Hukum* 52, no. 2 (2023): 131–41, https://doi.org/10.14710/mmh.52.2.2023.131-141; Wiki Riandi, Sandie Gunara, and Erik Muhammad Pauhrizi, 'Falsafah Kehidupan Tritangtu Sunda Dalam Film Eksperimental Adat " Game Over Drama "', *Jurnal Adat Dan Budaya* 5, no. 1 (2023).

[20] Diana Fitriana et al., 'The Dialectics of Garuda Totem and Covid-19 Totem in the Constitution of Indonesia', *UNIFIKASI: Jurnal Ilmu Hukum* 07, no. 2 (2020): 162–73, https://doi.org/10.25134/unifikasi.v7i2.2979.

[21] Farizal Alam, 'Hadis Dan Mitos Jawa'; Marwantika, 'The Sacralization of the Myth of Prohibition of Leaving the House at Dusk in Sandekala Film: Charles Sanders Pierce's Semiotic Analysis'; Kurniawan, 'Pantang Larang Bermain Waktu Magrib (Kajian Living Hadis Tradisi Masyarakat Melayu Sambas)'..

[22] Sulistiyono Susilo and Ibnu Syato, 'Common Identity Framework of Cultural Knowledge and Practices of Javanese Islam', *Indonesian Journal of Islam and Muslim Societies* 6, no. 2 (2016): 161, https://doi.org/10.18326/ijims.v6i2.161-184.

the realms of performing arts and entertainment.[23] The evidence from the study of hadith illustrates a shift in Eastern values as a characteristic of the Indonesian nation. In general, the Indonesian nation is increasingly seen as abandoning its identity, both on the national front and concerning local values, which are steadily losing significance.

Entertainment studies, marked by growing intolerance and a diminishing cultural spirit[24], are proliferating in various fields, including (1) social media[25]; (2) education[26]; and (3) politics and culture. The research results from the Setara Institute positioned Sunda, or West Java Province, as the most intolerant region in the religious, political, and social domains from 2014 to 2019.[27] Researchers will address the following questions: (1) Is the reinstatement of *Sandekala* aligned with the Sundanese spirit?; (2) How can cultural genocide related to the *Sandekala* myth be prevented? Roland Barthes posited that something becomes a myth when it is presented in discourse, with the intent to convey a message rather than merely represent the object.[28] *Sandekala* is considered a myth, evident in its discourse on the transition from day to night, which prohibits people and children from leaving their homes before this change.

The researchers assert that investigations into the spirit of the Sundanese people and efforts to prevent cultural genocide can be conducted by treating *Sandekala* as a comprehensive subject of study, unrestricted by space and time.[29] The local wisdom embedded in the spirit of *Sandekala* can enhance studies aimed at preventing cultural genocide, underscoring the necessity for legal frameworks and government policies to acknowledge and safeguard indigenous cultural practices and values. This highlights a legal gap in recognizing and protecting indigenous cultural practices and values, which are often overlooked or marginalized within formal legal frameworks. Research on *Sandekala* as a local wisdom of the Sundanese people involves the adaptation of the concept of myths, built upon evolving assumptions.[30] The researchers construct arguments rooted in local wisdom, which, when strengthened, give rise to controversies leading to intolerance.[31] The study provides an overview of the knowledge gap, followed by options derived from community assumptions

[23] Lailul Ilham, 'Mitos Wringin Sepuh Dalam Kajian Islam', *Al-Iman Jurnal Keislaman Dan Kemasyarakatan* 4, no. 1 (2020): 22–42, http://ejournal.kopertais4.or.id/madura/index.php/aliman/article/view/3806; Marwantika, 'The Sacralization of the Myth of Prohibition of Leaving the House at Dusk in Sandekala Film: Charles Sanders Pierce's Semiotic Analysis'.

[24] Kazeem Oluwaseun Dauda, 'Islamophobia and Intolerance: Threats to Global Peace and Harmonious Co-Existence', *Qudus International Journal of Islamic Studies (QIJIS)* 8, no. 2 (2020): 257–92, https://doi.org/DOI : 10.21043/qijis.v8i2.6811.

[25] Kastolani, 'Understanding The Delivery of Islamophobic Hate Speech Via Social Media In Indonesia', *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 247–70, https://doi.org/10.18326/IJIMS.V10I2.247-270.

[26] Hanif Cahyo Adi Kistoro et al., 'Islamophobia in Education: Perceptions on the Wear of Veil/ Niqab in Higher Education', *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 227–46, https://doi.org/10.18326/IJIMS.V10I2.227-246.

[27] Setara Institute, 'Daftar Provinsi Intoleran Berdasar Hasil Riset SETARA Institute', JPPN, 2019, https://www.jpnn.com/news/daftar-provinsi-intoleran-berdasar-hasil-riset-setara-institute?page=2.

[28] Barthes, *Mythologies*.

[29] Jaduk Indiana, 'Keanekaragaman Pengertian Yang Meliputi Ilmu Dan Seni', *TAMUMATRA: Jurnal Seni Petunjukan* 2, no. 1 (2019): 1–8, https://doi.org/10.29408/tmmt.v2i1.1519.

[30] Dita Relawati Alifah, Mukh Doyin, and Sumartini, 'Sikap Masyarakat Dusun Blorong Terhadap Mitos Dalam Cerita Rakyat Asal Mula Dusun Blorong Desa Kaliading Kecamatan Boja Kabupaten Kendal', *Jurnal Sastra Indonesia* 7, no. 1 (2018): 55–61, http://journal.unnes.ac.id/sju/index.php/jsi%0A.

[31] Ichsan and Hanafiah, 'Mistisisme Dan Transendensi Sosio-Kultural Islam Di Masyarakat Pesisir Pantai Parangkusumo Yogyakarta'.

based on evidence guiding the research.[32] Researchers utilize perspectives that endorse the research by highlighting a correlation between mythical assumptions in society and the factual occurrences of accidents.

Research Methods

Researchers utilize descriptive methods to provide an overview of the research's position, resembling the mythical perspective concerning *Sandekala* that has evolved in Sundanese society. The depiction of spirits arriving before the transition from day to night is substantiated through a study of hadith, followed by the presentation of factual occurrences in sentence form. Meanwhile, the roots of the Indonesian nation in history are deeply intertwined with myth and religiosity. The study draws on the author's previous research related to local wisdom and spirituality in cultural or religious studies.[33] Through this study, researchers consider it crucial for legal science to contribute to reassuring society and restoring the identity of the Indonesian nation. The research stages involved the examination of myths within the *Sandekala* of Sundanese society alongside factual occurrences. During the literature review stage, the explanations were observed to be more focused on myths compared to discussions of local wisdom. This phase delves into the Sundanese people's local wisdom regarding the prohibition of going out before the transition from day to night. Additionally, the exploration of evolving perspectives from the general public and educated individuals as myths is considered a construct. The evidence lies in the reinforcement of hadith and the factual incidents before the transition from day to night, which are employed as the foundation for addressing the issue.

Results and Discussion

1. Expressions and Times of the Sandekala Spirit of the Sundanese People

The discussion will focus on the key aspects of the study, drawing on the presented results and bolstered by insights from previous research. Expressions are utilized with specific meanings, each carrying unique significance. "Watch out *Sandekala*!" is a cautionary phrase in Sundanese culture, signifying the prohibition of leaving the house before the transition from day to night. The exclamation mark (!) emphasizes the need for careful attention. This symbol is commonly found in traffic signs on highways and is employed as a call or command

[32] Elli J. Theobald et al., 'Active Learning Narrows Achievement Gaps for Underrepresented Students in Undergraduate Science, Technology, Engineering, and Math', *Proceedings of the National Academy of Sciences of the United States of America* 117, no. 12 (2020): 6476–83, https://doi.org/10.1073/pnas.1916903117.

[33] I Wayan Suja, 'Integrasi Kearifan Lokal Ke Dalam Kurikulum Ilmu Alamiah Dasar', *Jurnal Matematika, Sains, Dan Pembelajarannya* 11, no. 1 (2017): 77–93; I.B. Putera Manuaba, Trisna Kumala Satya Dewi, and Sri Endah Kinasih, 'Mitos, Masyarakat Adat, Dan Pelestarian Hutan', *Atavisme* 15, no. 2 (2012): 235–46, https://doi.org/10.24257/atavisme.v15i2.63.235-246; Efrizal Nasution, 'Problematika Pendidikan Di Indonesia', *Jurnal Fakultas Ushuluddin Dan Dakwah IAIN Ambon* 8, no. 1 (2014): 1–10, https://jurnal.iainambon.ac.id/index.php/MDS/article/view/273; Mokhamad Ishaq Tholani, 'Problematika Pendidikan Di Indonesia (Telaah Aspek Budaya)', *Jurnal Pendidikan* 1, no. 2 (2013): 64–74, https://unimuda.e-journal.id/jurnalpendidikan/article/view/148; Nurul Afifah, 'Problematika Pendidikan Di Indonesia (Telaah Dari Aspek Pembelajaran)', *Elementary: Jurnal Ilmiah Pendidikan Dasar* 1, no. 2 (2013): 64–74, https://e-journal.metrouniv.ac.id/index.php/elementary/article/view/problematika-pendidikan-di-indonesia; Doru Pop, 'Misrepresentation of Muslims and Islamophobic Public Discourses', *Journal for the Study of Religions and Ideologies* 15, no. 44 (2016): 33–51, http://jsri.ro/ojs/index.php/jsri/article/view/797/695; Ika Cahyanti, S Sukatman, and Furoidatul Husniah, 'Mitos Dalam Ritual Ruwatan Masyarakat Madura Di Kecamatan Gending Kabupaten Probolinggo', *Jurnal Edukasi* 4, no. 1 (2017): 13, https://doi.org/10.19184/jukasi.v4i1.5084; .

[3435]. Before the 2000s, many rural and urban communities adhered to this practice, marked by the presence of *Sandekala* signs, prompting a halt in all activities or work. However, between 2000 and 2009, there was a shift among educated individuals who viewed this expression as a myth lacking a logical basis (logos). The significant impact of the disregard for this cultural practice by educated individuals has been demonstrated and felt, particularly by the government when implementing restrictions to address the Covid-19 pandemic.

Between 2010 and 2019, this expression went unnoticed by most intellectuals and industry players. Many intellectuals were engrossed in the realm of science, readily justifying the assessment of local wisdom as an impediment to the development of their knowledge [3637]. Similarly, industrial players, driven by profit and productivity, consistently disregarded local values. Meanwhile, workers found themselves obliged to adhere to existing provisions in the industrial world, a trend that progressively permeated the field of education. This shift was propelled by the economic demands of the community to fulfill their needs, resulting in a growing indifference towards local teachings, including *Sandekala*. From around 2020 to the present, this cultural practice has increasingly been disregarded, exemplified by the handling of the Covid-19 pandemic, as indicated in the table below:

Table 1

Shift in the warning expression of *Sandekala*

No.	Years	Signs	Activities During the *Sandekala* Period
1.	Before the year 2000	Collective awareness of all human activities	Praying, reciting the Al-Qur'an, gathering with family, not eating, not sleeping, and other haousehold activities
2.	2000-2009	Focus on the journey	Performing the Magrib prayer
3.	2010-2019	Azan Maghrib	Resuming activities as usual
4.	2021- present	To prayer individual awarness	No clear boundaries are visible

The data were collected from various sources and subsequently processed by the researchers themselves to extract expressions related to activities during the Sandekala time

In 1998, Godi Suwarna received an award from the Paguyuban Pasundan literature for his work "*Sandekala*," published in 2007.[38] In 2018, a year before the global outbreak of Covid-19, Risa Saraswati rewrote the novel "*Sandekala*".[39] Both authors addressed the prohibition on leaving the house before the transition from day to night, highlighting numerous myths. The novel itself, which prioritizes myth over logos, transforms *Sandekala* into mere

[34] Otang Kurniaman, Eddy Noviana, and Muhamad Nukman, 'Dengan Adanya Analisis Kesalahan Berbahasa, Diharapkan Memberikan Banyak Keuntungan, Khususnya Yang Berhubungan Dengan Kegiatan Pengajaran Bahasa Indonesia.', *Jurnal Primary Program Studi Pendidikan Guru Sekolah Dasar* 3, no. 1 (2014): 1–8, https://doi.org/http://dx.doi.org/10.33578/jpfkip.v3i1.2107.

[35] Kurniaman, Noviana, and Nukman.

[36] Ruhaya, Yanis Rinaldi, and Ichwana Ramli, 'Effectiveness of "Resam Kampung" in Natural Resource Management in Gayo Lues Regency Aceh Province-Indonesia', *Kanun : Jurnal Ilmu Hukum* 25, no. 3 (2023): 507–28, https://doi.org/10.24815/kanun.v25i3.33006.

[37] Ruhaya, Rinaldi, and Ramli.

[38] Taufik Rahayu, 'Gaya Kepengarangan Godi Suwarna Dalam Kumpulan Cerpen Murang-Maring', *JENTERA: Jurnal Kajian Sastra* 6, no. 2 (2017): 110, https://doi.org/10.26499/jentera.v6i2.475.

[39] Saidah, 'The Myth of Sandekala in Novel Senjakala by Risa Saraswati Based on Lévi-Strauss' Structuralism Approach'.

entertainment. However, in Sundanese culture, something presented as a spectacle can also serve as guidance. In this context, when referencing the statements, the reality contrasts with expectations. The initial hope for adherence turns into a reinforcement of strong myths.

The correlation observed in 2000-2009 led people to halt their activities during those years. The existence of the novel in 2018 further diminished the perceived importance of *Sandekala's* warning expression, especially with the imposed restrictions on activities due to Covid-19. Consequently, the process of cultural genocide has become more apparent[40].

"Sande," also known as dusk, refers to the time when the day transitions to night.[41] The term is interpreted as 'time,' showcasing the distinction in expressing time within the daily cycle.[42] *Sandekala*, described as "dusk kala" or twilight time in Sundanese traditions, typically occurs around 17:30-19:30 WIB. *Sandekala* marks the transition from light to darkness, specifically the setting of the sun in the west, believed to be the time when supernatural entities emerge. For Sundanese people, this period signifies a prohibition for children not to play outside the house when the sun sets.[43] It appears that Saidah's expression is mainly directed at children and does not apply to adults, reinforcing the myth within Sundanese local wisdom.

If we realize that, fundamentally, when establishing a prohibition, it is not ideal to apply it only based on age limits, but it should extend to others as well. This situation increasingly reinforces the current generation's understanding that *Sandekala* or the prohibition on leaving the house should not only be limited to children. This is substantiated by the data presented as a benchmark, which is referenced with regard to activities before the year 2000. It is possible that each person has a different benchmark in determining the *Sandekala* time. Furthermore, in recent years, people have used various benchmarks to assess the incidence of accidents, as illustrated in Table 2 below.

Table 2
Time of Road Accident

No.	Year	Time	Percentation
1.	2007-2017 (Komite Nasional Keselamat Tranfortasi /KNKT)	00.00-06.00	17 %
		06.00-12.00	22 %
		12.00-18.00	44 %
		18.00-00.00	17 %
2.	2017(Laka Lantas)	00.00-03.00	4,553 %
		03.00-06.00	6,004 %
		06.00-09.00	16,207 %
		09.00-12.00	16,751 %

[40] Ade Adhari, Tundjung Sitabuna, and Indah Siti Aprilia, 'Morality in Law: An Analysis Towards the Legal Philosophy and Indonesia National Legal System', *Indonesia Law Review* 13, no. 2 (2023), https://scholarhub.ui.ac.id/ilrev/vol13/iss2/1; Thomas Riesthuis, 'The Legitimacy of Judicial Decision-Making: Towards Empirical Scrutiny of Theories of Adjudication', *Utrecht Law Review* 19, no. 2 (2023): 75–86, https://doi.org/10.36633/ulr.877; Paul, 'American Idenpendence and the Myth of the Faunding Fathers'.

[41] Marwantika, 'The Sacralization of the Myth of Prohibition of Leaving the House at Dusk in Sandekala Film: Charles Sanders Pierce's Semiotic Analysis'.

[42] Departemen Pendidikan dan Kebudayaan, 'Kamus Besar Bahasa Indonesia Online', 2020, https://kbbi.web.id/badan.

[43] Saidah, 'The Myth of Sandekala in Novel Senjakala by Risa Saraswati Based on Lévi-Strauss' Structuralism Approach'.

		12.00-15.00	15,279 %
		15.00-18.00	17,786 %
		18-00-21.00	16,629 %
		21.00-24.00	11,118%
3.	2018 (Laka Lantas)	00.00-03.00	4,175 %
		03.00-06.00	6,462 %
		06.00-09.00	16,605 %
		09.00-12.00	17,250 %
		12.00-15.00	15,880 %
		15.00-18.00	18,815 %
		18-00-21.00	17,376 %
		21.00-24.00	10,865 %

The data is processed from obtained sources https://kumparan.com/kumparanoto/waspada-jam-rawan-kecelakaan-lalu-lintas-di-indonesia-1552267816945208706/full.

The government's focus seems to primarily revolve around restricting hours, with little consideration for the significance of *Sandekala*. This is evident in the Covid-related restrictions in Aceh, where activities for eating places and coffee shops are limited until 10 pm.[44] In West Java, synonymous with Sunda, the adoption of Large-Scale Social Restrictions (PSBB) policies raises questions about whether due attention was given to the value of local wisdom. This is exemplified by the limitation of business operational activities until 18:00 WIB. However, on the other hand, there is still room for disharmony, with restrictions on leaving the house until 21:00 WIB,[45] potentially deviating from the essence of *Sandekala* itself as perceived through time.

Contrary to this literary perspective, Haviland interprets myths as having a religious nature, offering a rationale for religious beliefs and practices (Saidah, 2019). Essentially, *Sandekala* delves into fundamental aspects of human life, human origins, and human goals. This departure from literature-centric views underscores the growing visibility of cultural genocide. From a legal perspective, the government's policies should ideally consider and integrate local wisdom to prevent unintended cultural erosion. The disharmony between restricting business operations and imposing curfews may create legal ambiguities and should be carefully addressed to uphold both public health and cultural values.

2. Establishing and Preventing Cultural Genocide: Harmonizing Policies

Sitting can be interpreted as an effort or a means to assess the situation's status.[46] In this context, it is considered an endeavor to understand the local wisdom of *Sandekala* and establish it as a means to instill spirit among the Sundanese people who have, until now, lacked a platform for the expression of local wisdom values. Regarding local wisdom, the presented results indicate that many local wisdom values are losing their significance in society's fabric, especially evident in the context of Covid-19 prevention measures.

[44] Aminah and Muliawati, 'Analisis Kebijakan Pemberlakuan Jam Malam Dalam Penanganan COVID-19 Di Kota Banda Aceh', *Journal of Governance and Social Policy* 1, no. 2 (2021): 86–95, https://doi.org/10.24815/gaspol.v2i1.21194.

[45] RAF, 'Jam Malam, Upaya Menekan Penyebaran Covid-19', *Balitbangsdm.Kominfo.Go.Id*, 2020, https://balitbangsdm.kominfo.go.id/berita-jam-malam-upaya-menekan-penyebaran-covid-19-19-685.

[46] Sarip, Diana Fitriana, and Elya Kusuma Dewi, 'Mendudukan Datwa Majelis Ulama Indonesia Sebagai Doktrin Perundang-Undangan', *Jurnal Legislasi Indonesia* 16, no. 3 (2019): 289–98, https://e-jurnal.peraturan.go.id/index.php/jli/article/view/513/pdf.

Investigations into activity restrictions for the community reveal that, when considering the local values, they are highly relevant and do not conflict with the government's approach to curb the spread of Covid-19. However, challenges arise when faced with excessive myths in interpreting *Sandekala*, which fundamentally aligns with strategies for managing Covid-19. The government has undertaken various efforts, but only a few are aligned with local wisdom. In other words, government policies tend to overlook gaps or local values that could inherently support their initiatives.

The spirit related to the notion of "occupying" is interpreted as the endeavor to integrate or incorporate local values into government policies to achieve harmonization in practice. However, there are evident shortcomings in positioning *Sandekala* as the current spirit toward policy harmonization. These include deficiencies in government policies that show little regard for the local wisdom values of each region, prioritizing practicality and certainty. At times, government policies are perceived by the community as disempowering, indicating a lack of attentiveness to recognize the evolving local values within society, including in village communities.[47]

Even though many acknowledge the advantages of government policies compared to local considerations, it doesn't imply that government policies can be seamlessly implemented without taking local values into account. There is clear evidence that policies restricting community activities during the Covid-19 period have both pros and cons. This may be attributed to the policies not sufficiently considering the locality of the community. To ensure that restriction policies during the Covid-19 period align with government expectations, there must be considerations regarding local wisdom. These considerations should include: (1) Government policies taking into account local values relevant to societal conditions for effective societal control; (2) Policymakers seeking opinions on the values evolving in society, or policymakers comprehending local values for improved policymaking; (3) As government policies during Covid-19 are applicable to the public, the government should draw on local values from various regions with similarities.

This research indicates that government policies during the Covid-19 period do not always align with local values. Despite the advantages these policies may have, the lack of attention to local values can create disharmony and ineffectiveness. Therefore, it is crucial for policymakers to consider and integrate local values in policy-making, especially in crisis situations like the Covid-19 pandemic. The government's incorporation of approaches considering local values in its policies acts as a preventive measure against cultural genocide. Recognizing Indonesia's richness in these values is crucial, serving as a foundation for policy implementation. While the author focuses on *Sandekala*, similar situations exist in other regions under different names.

For example, in Banda Aceh, the approach aligns with the consistent implementation of Islamic law, requiring economic actors or traders to close before sunset,[48] closely correlated with *Sandekala* time. In Malay Sambas, it is known as "*pantang larang*," evolving as a belief in spirits roaming around at sunset.[49] Abstinence and prohibition can be viewed as forms of local wisdom of the Sambas people. Similarly, in Kampar Regency, there are different terms

[47] Sarip Sarip, 'Produk Hukum Pengkebirian Pemerintahan Desa', *Jurnal Hukum & Pembangunan* 49, no. 1 (4 April 2019): 60, https://doi.org/10.21143/jhp.vol49.no1.1910.

[48] Asnawi Luwi, 'Wali Kota Banda Aceh Minta Tutup Warung Saat Magrib', *Aceh.Tribunnews.Com*, 2021, https://aceh.tribunnews.com/2021/01/17/wali-kota-banda-aceh-minta-pedagang-tutup-warung-saat-magrib.

[49] Kurniawan, 'Pantang Larang Bermain Waktu Magrib (Kajian Living Hadis Tradisi Masyarakat Melayu Sambas)'.

related to *Sandekala*. Utilizing such situations as benchmarks for government policies can be highly beneficial, not only for adherence to government policies but also as an effort to prevent cultural genocide. This illustrates the importance of providing input to the government in creating policy harmony between local culture and government policies. Moreover, amidst Covid-19, it presents a valuable opportunity for the government to implement policies using a locality approach, countering indications of cultural genocide in various regions. This step can also serve to counteract radical ideas that are widely discussed and involve many policymakers in Indonesia.

The post-Covid-19 legal landscape must strategically prioritize the integration of local values into government policies to effectively prevent cultural genocide. This approach not only ensures compliance with policies but also fosters harmonious coexistence between local cultures and government regulations within a legally sound framework. By recognizing diverse regional practices as foundational pillars, policymakers can develop culturally sensitive policies that resonate with Indonesia's rich cultural diversity. This proactive stance serves as a critical strategy for preserving and integrating local wisdom into the legal fabric of Indonesia, thereby reinforcing legal mechanisms that safeguard the nation's cultural heritage while promoting inclusive legal development

Conclusion

In conclusion, it is evident from the aforementioned explanations that the challenges confronted by Sandekala, particularly among intellectuals, have a significant impact on correlating with traffic accidents, thus demanding serious attention. The tradition of refraining from leaving the house before the transition from day to night is deeply rooted in essential local values; however, its implementation has not comprehensively considered the legal aspects involved. Hence, there exists a pressing need for comprehensive efforts aimed at integrating government policies with local wisdom, based on a robust legal foundation. This integration will not only ensure adherence to local values but also provide legal safeguards against potential cultural genocide. This revised conclusion underscores the strategic role of customary law in the development of legal frameworks, emphasizing the imperative of integrating indigenous legal traditions into contemporary governance structures.

Suggestion

Consequently, the government must enhance its legal approach to effectively respond to and integrate local values into policies, thereby fostering societal harmony

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