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## Research Article

# CULTURE, INDUSTRY, AND SOCIAL CHANGE ENDEAVORS TO INCREMENT WORK OPEN DOORS

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## ABSTRACT

This study analyzes the commitment of the social business and social change to increment work opportunity rivalry in the Kutuh Town of Ubud Bali. With the rapid modernization of all fields resulting in shifts in the economic, social, and cultural landscape, as well as a very dynamic lifestyle, the rapid advancement of technology and information is altering all aspects of life and altering society's values and culture. The issue that this study has: How does the cultural industry and social change contribute to more competition for jobs in the Kutuh Village of Ubud, Bali? This study utilizes an engaging subjective strategy, utilizing relative testing procedures comprising of the local area of craftsman's and painters in the Town of Kutuh Petulu, Ubud, Bali. Given the magnitude of globalization, the growth of the cultural industry in Kutuh Village could result in the creation of jobs for future generations, increasing Bali's Gross Domestic Product. The dimensions of globalization are ideology and technology. The philosophy aspect, to be specific private enterprise and unrestricted economies, while the mechanical aspect is data innovation that has joined the world.

## KEYWORDS

Competition; industry of culture; dimension; globalization; societal shifts.

## INTRODUCTION

The fast improvement of the business has impacted numerous angles, including society. The progression of industrialization, culture which is a type of articulation or thought about individuals of the Kutuh Town of

Ubud has lost its significance and is treated as an item in the rationale of private enterprise. Adorno and Horkheimer, two members of the Frankfurt School, coined the term "culture industry" to criticize the

presence of culture in capitalist society as a culture derived solely from industrial products and did not originate from the community's cultural expression. This is, as indicated by the proclamation of Adorno (1991), Culture Industry Reevaluated, which causes the term culture industry to be decided to portray this peculiarity instead of mass culture. However, in reality, these two concepts are identical; however, the choice of terms is subjective because both refer to the meaning of culture as a product that has been successfully commercialized and generally conforms to dominant thought. It turns out that the culture industry, which sells art as a wrapper for its products, puts economic considerations ahead of bringing enlightenment to the people of Kutuh Ubud Village in Bali. Work of art ought to be illumination for humankind, yet the social business, in the perspective on Adorno and Horkheimer, rather makes a mishap individual independence or relapse of the genuine significance of edification. Technology, which is also a means of enlightenment, is used by the culture industry, but these "two instruments of enlightenment" are also used for control, dominance, and oppression. According to Adorno and Horkheimer (2002), the rationality of dominance is also the rationality of technology. Human values have been eroded as a whole as a result of the cultural industry's presence in society; now, people are only valued as objects for the purposes of gaining benefits as consumers or workers (Adorno & Horkheimer, 2002).

Control and mastery of the majority are to be sure one of the objectives of the makers of the social enterprises of the Kutuh Ubud people group in Bali. Culture is mechanically produced or reproduced during its creation in order to maintain its dominance over the masses (Subijanto et al., 2013). The mass that has been dominated is a crucial component in achieving the culture industry's primary goal of profit. Despite the

fact that cultural commoditization exists, the culture industry can influence social change in society. Social changes and social changes happen as a result of changes in components in the existences of individuals of Kutuh Ubud Town in Bali, both material and irrelevant, as a method for keeping up with the equilibrium of the local area and adjust to the improvement of dynamic times. Elements like geography, biology, economy, or culture, for instance. The primary social condition that leads to social change is social change. Economic, technological, geographical, or biological conditions are examples of these conditions. Other aspects of social life are affected by this condition. The Kutuh Village of Ubud's inhabitants are the clear driving force behind social change. Every society goes through the same phase sequence, which runs from the first to the last development. The evolutionary change has come to an end when the final stage has been reached. The fundamental tenet of the theory of evolution is that the community of Kutuh Village in Ubud, Bali's stages is derived from birth, development, and perfection. Durkheim contends that human regulation, particularly in relation to work, is influenced by evolutionary change. The primary issues raised by this study can be identified from the preceding description.

- 1) In the Kutuh Village of Ubud, Bali, how do social change and the cultural industry contribute to an increase in competition for employment opportunities?
- 2) How are the cultural industry and social change implemented to bring prosperity to Kutuh Village in Ubud, Bali?

### LITERATURE REVIEW

It is possible to gain insight into some of the relevant and useful findings of previous studies that can serve

as references for this study. Research led by Alkhajar (2011), with the title, Uncover Fantasies and Legends in the Wrap Business of Culture. One of today's most interesting industries is the culture industry. Over the past few decades, there has been a lot of debate about how to investigate and elaborate on this topic. The culture industry is now a phenomenon, as we can say. The Frankfurt School's Adorno and Horkheimer presented the thesis of the culture industry. It argues that the culture industry exists to maintain (and enhance) capitalism. Naturally, this research cannot be separated from concepts like commodities, capitalism, and pop culture because they are connected. This paper tries to explain how myths and legends, in particular, are influenced by the cultural industry in many areas of our lives. Everything in the world can be exchanged for a variety of commodities that can be sold to the market, according to capitalism's great formula.

Besides, research from Euis Komalawati (2016), with the title of the Indonesian Entertainment world, Building the Financial Congruity of Film Media and Nature of Content. The Indonesian Film Appreciation (AFI) and the Indonesian Film Festival (FFI) aim to award the best work as creative works. The fact that the implementation of AFI 2015 was recognized in multiple award categories, including the Film Critics Award and the Award for Local Government, is interesting. This took place amid concerns regarding the stagnant growth of Indonesia's film industry. The film community strives to introduce novel concepts and enter the film industry. Through the film festival program, this new award can definitely be seen as an effort to encourage the film industry with creative work that educates the nation's children, especially film as a "cultural builder." The movie is a product of popular culture. People still debate whether Hollywood culture has an impact on social phenomena

in the United States, which is a nation where the Hollywood film industry is the center of film generation. Norman Denzim, a sociologist, stated that American films' drinking programs have influenced the romanticism of alcoholism, which is misleading to the general public.

However, to borrow from Adorno, this film has given market power to a powerless cultural industry. Talking about the media business prompts the financial matters of film media, as the focal point of current Indonesian producers. The majority of producers believe that films that win awards at international film festivals are "less meaningful" when they don't do well at the box office. By examining the Law of the Republic of Indonesia, this paper proposes to demonstrate the economic appeal of film media and the quality of Indonesian film content. Film-related issue 33 of 2009. It is said that this movie serves a purpose: culture; education; entertainment; information; the impetus behind creative work; economy and In light of the depiction and conversation of the two examinations over that this exploration is different as far as the area of the review, the factors utilized and the aftereffects of the conversation.

### MATERIALS AND METHODS

Primary data, or data and information obtained directly from sources or respondents, are the data used in this study. Interviews were conducted with a number of Kutuh Village officials and cultural industry workers to obtain this data. Utilizing proportional sampling with a sample of two kelian banjar, two kelian adat, and fourteen employees of the cultural industry. Secondary data, also known as information and supporting data that were gathered from the Village Office of Kutuh Ubud, Bali.

## Research model specifications

Adorno and Horkheimer's Cultural Industry Theory was published in 2002. According to this theory, the rationality of technology is also the rationality of dominance. In addition, they make the assumption that the cultural industry's presence in society has reduced humane values to the point where people are only valued as products for profit, whether as consumers or laborers. The production and distribution of cultural goods to a large audience are greatly aided by technology. Electronic media, for instance, was one technology invention that significantly contributed to the widespread commercialization of cultural industry products. In *Technology, Organization, and Work in the Cultural Economy* (2004), Power and Scott wrote: During the time of mass production, the dominant industry changed the shape of technology and replaced all organizational focus on routine and internal economic scale research processes." However, technology also takes away the significance of art from the culture itself. In the era of industrialization, technology, which was regarded as neutral, reportedly assisted in maintaining the system's operation.

Karl Max's Theory of Social and Cultural Change in Yuman The hypothesis of social and social change is something characteristic and will go on however long people interface and mingle. As a way to maintain the balance of the people of Kutuh Ubud Village in Bali and to adapt to the development of dynamic times, social and cultural changes occur as a result of changes in both material and immaterial elements in their lives. Elements like geography, biology, economy, or culture, for instance. The primary social condition that leads to social change is social change. Economic, technological, geographical, or biological conditions are examples of these conditions. Other aspects of

social life are affected by this condition. The Kutuh Village community in Ubud, Bali, is a clear conduit for social change. Every society goes through the same phase sequence, which runs from the first to the last development. The evolutionary change has come to an end when the final stage has been reached. According to Calvo & Mendoza (2000), the most fundamental principle of the theory of evolution is that the stages of society originate from birth, growth, and perfection. 1994, Dunning; 2000, Reardon and Barrett; Merta, 2019). Durkheim contends that organizational structure, particularly in relation to work, is affected by evolutionary change. Tonnie's, on the other hand, says that people move from a simple society with close and cooperative relationships to a big society with special and distant relationships.

## Research Location

This study will be conducted in Kutuh Village, Ubud, Bali, by observing and recording measurable community activities. The condition of 12 (twelve) months running from January to December in 2019 is the subject of the analysis. The use of 2019 was taken into consideration to make it easier to record data on respondents in the Kutuh Village of Ubud, Bali, who were heads of community, culture, and the cultural industry.

## Research Instruments

This study employs descriptive research methods such as in-depth interviews, literature surveys, and field surveys. There are open-ended and closed-ended questions used in interviews.

## Data Analysis Method

Adorno and Horkheimer's Culture Industry Theory in Gunma is one of the analytical methods used in this study to achieve the study's goals. According to this

theory, the rationality of technology is also the rationality of dominance. In addition, the cultural industry's presence in society has eroded human values as a whole, making people merely valued as commodities for profit, whether as consumers or workers. The production and distribution of cultural goods to a large audience are greatly aided by technology. The creations in electronic media innovation, for instance, contributed significantly to the gigantic commercialization of social industry items locally of Kutuh Town, Ubud, Bali. According to Power & Scott (2004), during the era of mass production, the dominant sector replaced all organizational focus on routine processes and internal economic scale research by developing through technological shifts. Technology also takes away the importance of art from culture itself. In the era of industrialization, technology, which was regarded as neutral, reportedly assisted in maintaining the system's operation. According to Herbert Marcuse, technology is not value-free. The existence of technology can, in fact, assist in the fulfillment of human desires; however, the desires in this instance derive from what the system commands. According to Adorno in Gunma (2017), businesses that create cultural industries place a high value on methods of standardization and distribution. Normalization by makers assists with shaping preferences for the local area of Kutuh Town in Ubud Bali. Propaganda from producers of cultural industry goods is the cause of the widespread cultures that exist in Kutuh Ubud Village in Bali. According to Raunig (2007), consumers appear to be controlled puppets of capital. In order to maintain dominance and control while minimizing opposition, propaganda aims to homogenize and passive the masses. All mass cultures become identical under monopoly, and the conceptual framing created by monopoly, or the contours of their framework, begins to emerge (Adorno & Horkheimer, 2002).

Yuman and the Karl Max Theory of Social and Cultural Change The hypothesis of social and social change is something characteristic and will go on however long people interface and mingle. As a means of maintaining the balance of the people of the Balinese Village of Kutuh Ubud Baliserta and adjusting to the development of dynamic times, social and cultural changes occur as a result of changes in both material and immaterial elements in their lives. elements like geography, biology, economy, or culture, for instance. The primary social condition that leads to social change is social change. Economic, technological, geographical, or biological conditions are examples of these conditions. Other aspects of social life are affected by this condition. The Kutuh Village community in Ubud, Bali, is a clear conduit for social change. Every society goes through the same phase sequence, which runs from the first to the last development. The evolutionary change has come to an end when the final stage has been reached. The idea that the stages of society originate from birth, growth, and perfection is the most fundamental principle of the theory of evolution. Durkheim contends that organizational structure, particularly in relation to work, is affected by evolutionary change. Tonnies, on the other hand, says that people move from a simple society with close and cooperative relationships to a big society with special and distant relationships. The division that exists within the Kutuh Petulu Ubud community never ceases to be evidence of this change—individuals become estranged from one another—as well as socio-cultural shifts toward individualization and the search for power. This side effect has raised a ruckus around town of Kutuh Town in Ubud Bali. In addition, Michel (2006) identifies a number of flaws in the Theory of Evolution, including the following:

1) Data that support the division of the community's stages into a series of frequently imprudent stages. It is possible to draw the conclusion that the stages of community development in the Kutuh Village of Ubud, Bali, are determined in accordance with this theory. 2) There are some communities in the Kutuh Ubud Village of Bali that are able to pass through one stage and proceed directly to the next, so the development stage's sequence is not entirely assertive. In contrast to the preceding example, there are also groups of people who simply walk backward rather than forward.

3) His belief that prosperity in Kutuh Village in Ubud, Bali, will mark the end of social change.

Observation techniques, interviews, documentation studies

They conduct observation by making direct observations in the field so that they can see and observe the state of Kutuh Village in Ubud, Bali, more closely. a series of in-depth interviews (also known as in-depth interviews) with a number of informants who had been chosen by 18 people. Documentation study is a method for gathering data by collecting records or documents from the Village office or other relevant institutions.

## RESULTS AND DISCUSSIONS

Adorno and Horkheimer's Cultural Industry Theory was published in 2002. Technology serves as an enlightenment tool for the culture industry; however, both of these enlightenment tools are used for control, dominance, and oppression. According to Adorno and Horkheimer (2002), the rationality of dominance is also the rationality of technology. In addition, they make the assumption that the cultural industry's presence in Kutuh Ubud Village in Bali has diminished human values

as a whole, making people only valuable as commodities for profit as consumers or workers (Adorno & Horkheimer, 2002). Control and mastery of the majority are to be sure one of the objectives of the makers of the way of life industry. Culture is mechanically produced or reproduced during its creation in order to maintain its dominance over the masses.

The mass that has been dominated is a crucial component in achieving the culture industry's primary goal of profit. The very essence of culture itself is being eroded by creation solely for profit. The relations of capitalist culture have transformed culture into culture's commoditization. The people of Kutuh Ubud Village in Bali are only represented as statistical figures on the charts of the research institute. They are categorized according to their economic income into red, green, and blue, a method that is utilized in all forms of propaganda. Companies that create cultural industries in the capitalist system place a high value on what Adorno (1991) refers to as standardization and distribution strategies. Normalization by makers assists with shaping preferences for the local area of Kutuh Town in Ubud Bali. Propaganda from producers of cultural industry goods is the source of the widespread cultures that exist in Kutuh Ubud Village in Bali. According to Raunig (2007), consumers appear to be controlled dolls or puppets of capital. The goal of this propaganda is to unite and calm the masses so that dominance and control are maintained and resistance is minimized. All mass cultures become identical under monopoly, and the conceptual framing created by monopoly, or the contours of their framework, begins to emerge (Adorno & Horkheimer, 2002).

Individual production that must inevitably adhere to established standards is also hindered by this. The inventive people who live in Bali's Kutuh Ubud Village

have novel concepts and place a high value on quality, but their output is constrained, and they are required to place a greater emphasis on the production of works that can be sold. According to Adorno (1991), this could lead to a long-term conflict in the Kutuh Ubud Village of Bali between artists who work in the cultural industry and those who hold power in the industry. Imaginative way of behaving is additionally required in modern frameworks. In any case, imaginative isn't expected to make something genuinely unique, yet rather too innovative advancement. To make due and have the option to create benefits, advancement is exceptionally fundamental for the creation interaction. According to economist Joseph, innovation and the presence of innovative individuals who are willing to take risks with creative destruction through the replacement of old technology with new ones are the keys to growth. The perspective of Joseph Schumpeter is known as creative destruction. Specifically, the process of industrial mutations that alter the economic structure from the inside out on a regular basis, eradicating the old and creating new ones. This sort of conduct will in general be more underscored in modern practice. Contrasted with making a new thing without guarantee that can bring benefits and could prompt misfortunes, taking on something recognizable in the town of Kutuh Ubud, Bali is better. Adorno (1991) says that the culture industry creates a new quality by combining the old and the familiar.

This is everywhere in technological innovation. Like cordless telephones being cells, printed books to electronic books, from watching motion pictures in performance centers to leasing DVD tapes to downloading straightforwardly from the web, etc. This is very similar to the culture industry's scheme. The pattern of pop star resurgence in the music industry can be observed (Justin Timberlake-Justin Bieber or Mariah Carey-Ariana Grande). Also, Matthews (2015)

and Buchler (2016) say that many pop songs use the same chord progression (horizontal and vertical tone changes) because it can make sounds that are interesting and entertaining to the human ear. This applies to the musical aspect of the pop music genre. Another example can be found in the film industry, where romantic comedies and dramas tend to have plots that are not too difficult to deduce and easy to understand.

According to Adorno & Horkheimer (2002), the striking difference between films A and B or between short stories published in magazines with different price shares is not very significant to one another. In order to prevent the Kutuh Village village in Ubud, Bali, from becoming an abandoned item, the innovation power that is responsible for the production of industrial goods or the cultural industry almost always has a place there. On the one hand, this phenomenon can make human life easier and more enjoyable, but on the other, it can harm life's essence, cause passive behavior, and instrumental logic has eroded objective logic in humans. Popular culture (pop culture) was born as a result of the dynamic nature of the culture industry's development, which successfully fused both mass culture (industrial creation) and spontaneous culture. In Setiawan (2016), Anthony Bennet puts it this way: "Popular culture is a force field of relations formed by opposing pressures and tendencies."

Once more, the smelting process exemplifies innovative work practices. The culture industry has never really engaged in creative work during its production process since its inception. According to John Fiske in Setiawan (2016), popular culture is specifically associated with mass-culture products and technologies, but its creativity lies in how these products and technologies are utilized, not in the manufacturing process. Moreover, the job of the

media can't be denied in the event that the media is one of the really main thrusts in the enormous appropriation or dissemination of social industry items. Because of the significant role that the media play in the modern community of Kutuh Ubud Village, pop culture exists and develops, particularly when considering technological advancements in the media itself—such as television, radio, magazines, the internet, and others. one of the most crucial aspects of advertising's commercialization of cultural industry products. Advertising serves as a link between businesses and consumers. Because of the cultural advertisements that this factory produced, it was able to successfully invade the entire world. Promoting is a message that offers an item focused on general society through a media that means to convince individuals of the Kutuh Town of Ubud Bali to attempt lastly purchase the item offered (Jamjam, 2013 in Heidy, 2013). Some examples of methods that are thought to be effective for attracting consumers' attention include employing persuading jargon and displaying advertising stars or popularity that are physically appealing.

The industry has carried out increasingly extensive promotions over time. As servants, producers ensure customer comfort and satisfaction at all times. Adorno (1991) asserts that permanent consumers of cultural industry goods are not kings; producers attempt to instill the belief that customers are kings in their customers, but they are only viewed as objects for commercial purposes. Industries are forced to compete with one another in order to sell their products because of the size of advertisements. For instance, they compete with one another for spots during prime time, when a lot of people watch television. The target is also affected by the extremely high level of advertising intensity. According to Pappas in Arviani (2013), "on average, a consumer is exposed

to more than 5000 advertisements each day." The people of Ubud's Kutuh Village are highly consumptive as a result of the mass production of cultural goods and the media's success in promoting these goods. Consumptive behavior usually puts value over material possessions first. As per Conrad Lodziak (2002), the significance of the idea of utilization is more emblematic of its worth than its material value, and it stresses the importance of utilization as shaping, keeping up with and communicating character and way of life.

As Ernst Engel noted regarding the connection between consumer behavior and income levels, consumerism in general affects the economically prosperous Kutuh Ubud Village community in Bali. According to Power & Scott (2004), Engel's Law states that an increase in outside income to meet life's necessities will result in a disproportionate increase in consumption of luxury or non-essential items. Commodity fetishism is the result of this consumer behavior pattern. According to Cohen in Mulyanto (2018), commodity fetishism is the belief that an item is valuable on its own, independent of the effort put into making it. In the creation of social ventures, for example, craftsmanship, obsession conduct is frequently experienced. A few people are willing to spend a lot of money on a piece of work they think has a lot of artistic value. As indicated by Adorno and Horkheimer (2002), the embodiment of imaginative worth is the consequence of a social evaluation that is confused by customers as great nature of a show-stopper. False needs have emerged as a result of the people of Bali's Kutuh Ubud Village's consumption that no longer meets their needs.

In light of the conversation above, it very well may be reasoned that the way of life industry focuses on normalization and dispersion methods. Normalization



by makers assists with shaping preferences for the local area of Kutuh Town in Ubud Bali. Propaganda from producers of cultural industry goods is the source of the widespread cultures that exist in Kutuh Ubud Village in Bali. Customers appear to be capital's puppets—controlled dolls. In order to maintain dominance and control while minimizing opposition, propaganda aims to homogenize and passive the masses. All mass culture becomes identical under monopoly, and the framework's contours, or conceptual forming frame, begin to emerge. Individual production, which must inevitably adhere to established standards, is also hindered by this. The inventive people who live in Bali's Kutuh Ubud Village have novel concepts and place a high value on quality, but their output is constrained, and they are required to place a greater emphasis on the production of works that can be sold.

Yuman and the Karl Max Theory of Social and Cultural Change The hypothesis of social and social change is something characteristic and will go on however long people interface and mingle. As a way to maintain the balance of the people of Kutuh Ubud Village in Bali and to adapt to the development of dynamic times, social and cultural changes occur as a result of changes in both material and immaterial elements in their lives. elements like geography, biology, economy, or culture, for instance. The primary social condition that leads to social change is social change. Economic, technological, geographical, or biological conditions are examples of these conditions. Other aspects of social life are affected by this condition. The Kutuh Village of Ubud's inhabitants are the clear driving force behind social change. Every society goes through the same phase sequence, which runs from the first to the last development. The evolutionary change has come to an end when the final stage has been reached. The most fundamental tenet of the theory of evolution is

that the Kutuh Village of Ubud community's stages are birth, growth, and perfection.

Durkheim contends that organizational structure, particularly in relation to work, is affected by evolutionary change. Tonnies, on the other hand, says that people move from a simple society with close and cooperative relationships to a big society with special and distant relationships. The division that exists within the Kutuh Petulu Ubud community never ceases to be evidence of this change—individuals become estranged from one another—as well as socio-cultural shifts toward individualization and the search for power. This side effect has raised a ruckus around town of Kutuh Town in Ubud Bali. In addition, Michel (2006) identifies a number of flaws in the Theory of Evolution, including the following: 1) In the Kutuh Ubud Village community in Bali, the data used to identify stages becomes a series of frequently accidental stages. It is possible to draw the conclusion that the stages of community development in the Kutuh Village of Ubud, Bali, are determined in accordance with this theory. 2) There are some communities in the Kutuh Ubud Village of Bali that are able to pass through one stage and proceed directly to the next, so the development stage's sequence is not entirely assertive. In contrast to the situation before, there are also groups of people who simply walk backward rather than forward. 3) His belief that the Kutuh Village of Ubud's prosperity will mark the end of social change. Conflict theory, on the other hand, posits that class disputes between groups that control capital or the government and groups that are materially oppressed lead to conflict and social change. From this point of view, social class conflict in Ubud's Kutuh Village is the most significant driver of social change.

This point of view is based on the idea that the Kutuh Ubud community's structure is always linked to social

conflict and change. Karl Marx believed that social class conflict is the most significant and influential driver of social change. This is the foundation of this theory. In addition, Functional Theory assumes that every member of the Kutuh Village of Ubud community serves a purpose for other members of society. Changes in other areas will follow those in the Kutuh Ubud community. Social change within a functional framework provides an explanation for the concept of culture shock. Although the Kutuh Ubud Village in Bali is interconnected, some aspects can change rapidly while others do not. These delays cause social and cultural divisions between elements that are changing rapidly and those that are changing slowly. The people of Kutuh Village in Ubud will experience a cultural and social shock as a result of this gap. The last one, Cycle Theory, offers an intriguing perspective on social change because it assumes that no one, not even skilled individuals, can completely control it. Every Kutuh Village community in Ubud has a cycle that must be followed. Civilizations (or culture's) rise and fall is inevitable, and social change is rarely beneficial.

According to Princeton & Duke (1995), each community in the Kutuh Village in Ubud has gone through four stages of human development: childhood, adolescence, adulthood, and old age. According to the above description, social class conflict in the Kutuh Village of the Ubud community is the most significant driver of social change from this perspective. The Kutuh Village of Ubud's community structure is always associated with social conflict and change. This theory is based on Karl Marx's belief that the most significant and influential cause of all social change in the Kutuh Village of Ubud is conflict between social classes. Social change is predicated on the idea that no one, not even skilled individuals, can completely control it. The Kutuh Village residents of Ubud can be informed about the social and cultural

changes that are being implemented as follows: 1) Kinship System: Based on matrilineal principles, the kinship system of the Hindu descendants of the Kutuh Village of Ubud is based on kinship relationships through men, or the term "man." Because of this, all of his father's relatives in the Kutuh Ubud community fall under his kinship for every person. This is the case with inheritance, but in other areas of life, like going to a family-owned temple (family temple) to pray, men are allowed to do so even though they are in the temple dadia of the mother and wife's family. The Kutuh Ubud community has three distinct kinship groups, just like the Balinese in general. In the Kutuh Ubud community, the smallest group is referred to as the nuclear family, also known as the kitchen family or marriage. The development of this connection bunch is a consequence of marriage locally of the Kutuh Town of Ubud Bali, a family relationship bunch that is a financial unit that lives from one kitchen. In Bali, this social unity is known as a family or marriage. It can be simple, with parents and children who are not married, or it can be more complicated, with more than one wife (polygamy) and children who are not married. This wife's family typically resides in a single housing estate and is only separated by occupied buildings (bale). The subsequent family relationship bunch in the more prominent Kutuh Ubud people group is a type of cutting. Koentjaraningrat refers to this kinship group as a broad virilocal family.

This kinship group lives in a housing estate with several extended families, or nuclear families. The kinship group, also known as carving or rock, is made up of multiple families and resides in a single building that is typically delimited by a sliding wall. The Kutuh Village of Ubud's yard and settled community system are not limited to the community system. The yards that the people of Kutuh Village in Ubud live in are divided into two groups: the main village yard, where the plot of

land belongs to the village, and the second group of yards outside the main village, where most of the yards belong to each family individually. The individual's property is typically referred to as a coral reef, while the village's property is referred to as the village reef. Dadia is also the third-largest kinship group. Koentjaraningrat refers to this group as having "minimal lineage" (Danadjaya, 2009). This dadia is a group of corals who believe they are related to one another through their male lineage and are from the same ancestor. These households are called "kinship of corals." There are numerous dadia or paibon kinship groups with between five and one hundred and twenty households in the Kutuh Village of Ubud.

According to the above description and discussion, social class conflict in the Kutuh Village of Ubud is the most significant driver of social change from this perspective. The Kutuh Village of Ubud's community structure is always associated with social conflict and change. This theory is based on Karl Marx's belief that the most significant and influential cause of all social change in the Kutuh Village of Ubud is conflict between social classes. Social change is predicated on the idea that no one, not even skilled individuals, can completely control it. The Kinship system, the principle of the descendants of the people of the Kutuh Village of Ubud, particularly those who are Hindu, is based on matrilineal principles, namely kinship through men or purusa, in the implementation of social and cultural changes in the community of the Kutuh Village of Ubud. Because of this, all of his father's relatives in the Kutuh Ubud community fall under his kinship for every person.

### Findings

By increasing their competence, the growth of a sustainable culture industry in Kutuh Ubud Village can increase employment opportunities for future

generations. Social change goes on at Kutuh Ubud Town following the requests of the times that are continuously changing as indicated by the advancement of the human idea time frame.

### CONCLUSION

First, the commoditization of culture has an impact on society's social life and culture as a whole as a result of the growth of the cultural industry. People in Kutuh Village in Ubud have a social and cultural life because of the rapid and unstoppable changes in civilization, like western-style fashion and lifestyle. In terms of culture, numerous sacred dances have become established as a result of the insistence of foreign agencies on an immediate global response to demands. Second, the most significant aspect of the theory of evolution is the progression of the Kutuh Village of Ubud residents through the stages of birth, development, and perfection. While different specialists contend that transformative change impacts the manner in which individuals direct, particularly concerning work. Individuals changed from straightforward social orders with close and helpful connections, to the kind of local area of the enormous Kutuh Ubud Town with exceptional and unoriginal connections. The division that exists within the Kutuh Ubud community, people's feelings of alienation, and socio cultural shifts toward individualization and the search for power are all examples of this change.

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