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## Research Article

# FINANCIAL, SOCIAL AND SOCIAL CHANGES IN THE PUBLIC ARENA BECAUSE OF ECONOMICAL THE TRAVEL INDUSTRY ADVANCEMENT

Submission Date: April 04, 2023, Accepted Date: April 09, 2023,

Published Date: April 14, 2023 |

Crossref doi: <https://doi.org/10.37547/tajmei/Volume05Issue04-01>

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## ABSTRACT

This study looks at the progressions in the financial, social and social local area because of supportable the travel industry improvement in the Kutuh Petulu Town Ubud Bali. With the rapid modernization of all fields resulting in changes in the economic, social, and cultural lifestyle that are very dynamic, the advancement of technology and information is causing all aspects of life to change both the values and culture of society. The issue that this study has: In what ways has sustainable tourism development affected the Kutuh Petulu Village in Ubud, Bali's economy, society, and culture? The study's objective: to comprehend and explain the meanings and manifestations of the environmental, economic, social, and cultural shifts brought about by sustainable tourism development in Kutuh Village Ubud, Bali. This study utilizes an expressive subjective strategy, utilizing relative examining procedures comprising of chiefs of Manors and Lodgings as well as individuals who work in the travel industry area in the Kutuh Petulu Town, Ubud, Bali. Given the enormity of globalization, sustainable tourism development is an effort by the government and the community to create jobs for future generations and boost Bali's gross domestic product.

## KEYWORDS

Natural change; a rise in tourism; globalization; cultural and social Tourism expansion.

## INTRODUCTION

The economic rate also began to rise as a result of tourism development. The people of Ubud must continue to fight the tourism industry, which has become one of the main factors in raising their standard of living. This demonstrates how crucial it is to realize sustainable tourism development; the growth of the tourism industry does result in community employment, which is expected to improve people's quality of life (Amerta et al., 2018; (2018) (Wisudawati and Maheswari). This needs to be taken into consideration. Also, keep in mind that the tourism industry has the potential to generate a lot of jobs, business opportunities, and more money for the region. Since 2017, it has been celebrated as a significant occasion on the international tourism day. The UN agency in charge of the tourism industry, the World Tourism Organization (UNWTO), even predicted that 2017 would be the "International Year of Sustainable Tourism for Development." This mission is reverberated as help for the Unified Countries Manageable Improvement Objectives program crusade. The United Nations has been working since the beginning of the year to raise global public awareness of tourism and use tourism as a change agent to bring about positive change. With the goal of making tourism one of the most important parts of the national economy by attracting 20 million tourists, who are expected to make around Rp. The Minister of Tourism has frequently stated that "Tourism is the future of Indonesia" on multiple occasions. The following question arises as a result of the statement: how does tourism contribute to improved welfare? This is the most significant study because society is still constrained by a variety of obstacles, including the need to improve education, master technology, human resources, the economy, and public health as indicators that a nation has succeeded in following a neighboring nation that went first. The study's main issues are as follows:

a) In what ways is the Kutuh Petulu Village in Ubud, Bali's sustainable tourism development contributing to the community's economic, social, and cultural transformations?

b) How can sustainable tourism development generate employment opportunities for Balinese?

### LITERATURE REVIEW

The following are a few relevant and useful findings from previous research that can be cited in this investigation. In light of examination learns about Ubud more centered around the issue of painting and the travel industry.

Investigate Picard et al.'s (2006), named "Social The travel industry and Social The travel industry" (Contextual analysis of Ubud). According to the findings of this study, tourists who wish to experience Bali in its artistic image and ceremony flock to the Ubud region. Tourists wanted to see the original Balinese village, as the discussion revealed. Hundreds of tourists from Nusa Dua, Sanur, and Kuta specifically travel to Ubud each day to see the painter's village. Moreover, numerous guests to get familiar with human expressions that have turned into a wellspring of popularity in the town of Ubud, in particular dance, figure, and painting. In conclusion, the topic of this study is the growth of tourism and the rising number of local artists who want to preserve their ancestors' cultural heritage. Likewise numerous unfamiliar vacationers figure out how to move conventional moves and networks have even framed a few dance and betting gatherings in a few nations.

Brata et al.'s additional research (2012), with the subtitle "Co modification of Telegraphs in the Globalization Era in Ubud Village, Ubud District, and Gianyar Regency." The issue of incorporating

telecommunications, one of the traditional open spaces, into a place of business is the focus of this study, which raises the reality that exists in the field. The emergence of the culture industry, popular culture, lifestyle, and consumerism culture are all consequences of the rapid entry of global culture into the Ubud region, which has implications for the occurrence of capitalist ideological practices within the framework of the tourism industry.

As one of the traditional open spaces, Telancing experiences co modification, commercialization, and tourism as a form that adapts to tourists' preferences as global cultural representations that produce new forms and meanings. The discussion demonstrates that globalization has resulted in the loss of the teleportation function, one of the characteristics of traditional open spatial identity, the narrowing of road space, congestion, and the values contained within it. The manner in which the market produces, distributes, and consumes telecommunications defines the co modification of the industry in the age of globalization. The conclusion is that telecommunications are commercialized, co modified, or traded in various economic spaces in the same way that goods and services are. This study differs in terms of the parameters used and the outcomes discussed, as described and discussed in the previous two studies.

## MATERIALS AND METHODS

### Data Types and Sources

This study uses the following data:

a) Primary data, or information and data gathered directly from sources or respondents Interviews with a number of officials and tourism workers from the Kutuh Petulu Village in Ubud were used to gather this information. By utilizing relative examining procedure

with an example of 3 kelian banjar, 2 kelian kelang, and 22 the travel industry laborers.

b) Secondary data, such as information and supporting data from the Kutuh Petulu Village Office in Ubud, Bali.

### Research model specifications

Jima et al.'s Economic Growth Theory by Harrod-Domar 1983). High levels of investment and savings drive economic expansion. The community or nation's economic growth is also low if savings and investment are low. This is true in both developed and developing nations; individuals in developed nations have substantial investments in shares, danareksa, indices, and other investment vehicles. This theory relies on the presumption that the issue of development is primarily one of capital investment (Hepsiba et al., 2016; Anita and other, 2018). On the off chance that capital venture has grown well, the country's financial advancement will likewise foster well. As a result, one of the repercussions of the growth of Kutuh Petulu Village in Ubud, Bali, is the government's encouragement of investment and the expansion of investment in Bali. According to Iswanto et al., the Indonesian government relies on the theory of Harrod-Domar to establish the National Investment institution because this is regarded as a crucial step for economic growth and development. 2018; Manimehalai and Saravanadurai, 2016). Improvement requires primary change in all parts of life, social, political, social, monetary and different changes. Development strategies are extremely intertwined with theories about development. Diverse social science approaches to the issue of underdevelopment are included in development theory.

Karl Max's Theory of Social and Cultural Change As long as people interact and socialize, the theory of social and cultural change will persist. As a means of

maintaining the balance of the people of Kutuh Petulu Ubud and adapting to the development of dynamic times, social and cultural changes occur as a result of changes in elements in people's lives, both material and immaterial. elements like geography, biology, economy, or culture, for instance. The primary social condition that results in social change is social change (Brata & Pemayun, 2018; (2018) Jurgaitis). Economic, technological, geographical, or biological conditions are examples of these conditions. Other aspects of social life are affected by this condition. The Kutuh Petulu Ubud community serves as 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 Anike et al., the most fundamental tenet of the theory of evolution is that the stages of society originate from birth, growth, and perfection. 2017; Haque, 2015). Durkheim contends that human regulation, particularly with regard to work, is influenced by evolutionary change. Tonnie, 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 takes place in Kutuh Petulu Village in Ubud, Bali, and focuses on observing and mapping measurable community activities. The perception time as the object of examination is the state of 9 (nine) months from January to September running in 2019. In order to make it easier to record data on respondents—kelian banjar, kelian adat, and tourism workers in the Kutuh Petulu Village in Ubud Bali, Bali—the use of 2019 was taken into consideration.

### Research instruments

This study employs descriptive research methods such as in-depth interviews, literature surveys, and field surveys. Interviews led are genuine inquiries and shut finished questions.

### Data analysis method

In accordance with the study's goals, the following methods were used in this study's analytical approach:

Guma's Economic Growth Theory by Harrod-Domar Economists struggle to explain phenomena like distinct patterns of income distribution and distinct economic growth in various nations around the world. As a general rule, there are three issues that are most often examined and interrelated in the issue of development, to be specific: world development, country development, and the imbalance of pay level. Economists have attempted to develop a variety of growth models to attempt to explain why some nations are rich while others are poor as economic growth becomes more complex. In any case, as of recently there has been no model of monetary development that is genuinely strong in making sense of the variables that drive financial development itself without making improvements through ridiculous presumptions in reality. For instance, how come East Asian nations have experienced such rapid growth over the past three decades as opposed to other nations? Why Germany and Japan could rise and experience better financial development after The Second Great War finished.

The reason why countries in Africa have never been free of the problem of prolonged poverty is a more extreme example. In order to better understand the factors that influence growth and come up with better conclusions, various methods are used. The most frequently discussed topics are investment and consumption. The analysis also includes the

connections between the most fundamental production factors like the amount of capital, the number of workers, and technological advancement. However, in reality, not all cases of economic growth in different nations can be explained by the same growth model. For this situation, the Harrod-Domar monetary development model is inspected by focusing on Saving Rates and Development. It revealed the connection between the saving rate and economic expansion in three areas: First, we want to find out where economic growth comes from and what positive effects an exogenous variable called saving rate can have on income and growth. The second step is to investigate the elements that contribute to the development of a growth-supporting saving rate. The third step is to determine whether growth and the saving rate are linked in any way. In Harrod-Domar's model of economic growth, saving is a big part of how the economy grows. In this model, the capital-out ratio and marginal propensity to save determine economic growth.

The Karl Max Theory of Cultural and Social Change As long as people interact and socialize, the theory of social and cultural change will persist. As a means of maintaining the balance of the people of Kutuh Petulu Ubud and adapting to the development of dynamic times, social and cultural changes occur as a result of changes in elements in people's lives, both material and immaterial. 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 Petulu Ubud community serves as 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 human regulation, particularly with regard to work, is influenced 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.

The residents of the Kutuh Petulu Village in Ubud have experienced these symptoms. Other than that, Paul B. Horton (1999) states that there are various shortcomings in the Hypothesis of Advancement including the accompanying.

(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 development of the Kutuh Petulu Ubud community are determined in accordance with this theory.

(2) There are a number of Kutuh Petulu Ubud communities that are able to go beyond a particular stage and go directly to the next stage, or pass through one stage, so the development stage 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 view that social change will end at its pinnacle when individuals of Kutuh Petulu Ubud have flourished.

Observation Techniques, Interviews, Documentation Studies

They carry out observation by making direct observations in the field so that they can see and observe the state of Kutuh Village Ubud, Bali, more closely. 27 informants participated in in-depth interviews (Indept Interviews). Documentation studies or methods for gathering data from a variety of documents or historical records at the village office or other relevant agencies.

### RESULTS AND DISCUSSIONS

Guma's Economic Growth Theory by Harrod-Domar Harrod-Domar's theory is an extension of Keynes's analysis of the problem of labor use and national economic activity. The issue of resolving long-term economic issues is not addressed in Keynes' analysis, which is regarded as incomplete. This flaw will be concealed by Harrod and Domar's analysis. The issue analyzed by the theory is as follows: What kinds of economic conditions are created to guarantee that the capacity to produce, which has always increased as a result of investment, will always be fully utilized from time to time? To put it another way, the main goal of the Harrod-Domar theory is to demonstrate the conditions that are required for consistent growth, which is defined as growth that will always result in the full utilization of capital tools that will always be utilized in the economy of the Kutuh Petulu Village in Ubud, Bali. Harrod and Domar upheld the view of previous economists who emphasized the significance of capital formation to economic expansion. However, Harrod-Domar's theory emphasized both aspects of capital formation, in contrast to the views of the

Classics and Keynes, who focused only on one aspect of capital formation. According to the Classics, capital formation is an expense that will increase the people of Kutuh Village Petulu Ubud Bali's capacity to increase production.

For the works of art of capital arrangement is a use that will expand the quantity of capital apparatuses locally of Kutuh Petulu Ubud. Naturally, national production and income will rise and economic growth will occur if this capacity is increased. This present circumstance will happen in light of the fact that "Supply encourages its own interest" implies that the expansion in capital apparatuses in the Kutuh Petulu Ubud people group of Bali will consequently make an expansion in public creation and monetary turn of events. As a result of this conviction the works of art didn't focus, on the second capability of capital development in the economy, specifically to build the degree of use in the Kutuh Petulu Ubud people group. According to Harrod-Domar's theory, capital formation is viewed as a spending that will increase an economy's ability to produce goods and the effective demand of the entire Kutuh Petulu Village, Ubud community.

The theory demonstrates a fact that Keynes' analysis ignores: if a certain number of capital formations occur over a certain period of time, the economy has a greater capacity to produce goods from Kutuh Petulu Village Ubud Bali Bali in the following period. In addition, Harrod-Domar's theory, in agreement with Keynes's viewpoint, takes into account the fact that an increase in production capability does not automatically result in an increase in both production and national income. Domar places pressure on investment's dual characteristics because he believes that it is essential to the growth process. However, Harrod considers income to be the most significant aspect of growth. Domar establishes a connection

between investment demand and supply, whereas Harrod establishes an analogy between savings demand and supply. One theory that is still in use and being refined is the Harrod-Domar theory. Both developed and developing nations contain this.

One theory that is still in use and being refined is the Harrod-Domar theory. This is true in both developed and developing nations; individuals in developed nations have substantial investments in shares, danareksa, indices, and other investment vehicles. Singaporeans' high level of investment in comparison to other Southeast Asian nations is the closest example. This theory relies on the presumption that capital investment is the primary cause of the development issue. Economic development in the Kutuh Village of Ubud, Bali, will also flourish if capital investment has developed well. As a result, one of the consequences for the growth of Kutuh Petulu Ubud specifically and Bali as a whole is that the government encourages investment and encourages investment to flourish in Kutuh Petulu Village Ubud. Because this step is regarded as a crucial one for the expansion and development of the Balinese economy, the government of Bali relies on the theory of Harrod-Domar to establish an institution known as the National Investment.

In light of this, the availability of capital to establish social and economic sectors in Kutuh Petulu Village, Ubud, Bali, presents a challenge for the local government. This should be thoroughly investigated by comparing Indonesia to ASEAN neighboring nations like Malaysia, Thailand, and the Philippines, which are significantly more advanced than Indonesia in terms of both economic development and the expansion of their human resources. Social and economic, a significant investment in the tourism industry and infrastructure to facilitate travel access necessitates a

significant investment. Ethnic, cultural, educational, and other forms of diversity necessitate a holistic approach and participation.

Of course, the people of Bali and the Kutuh Petulu Village in Ubud must participate more actively in this. All parties who share the same concern will have access to this success as a forum. In order to find alternative solutions to the various social and economic issues that are currently being faced, various studies and discussions with various groups in the community of Kutuh Petulu Ubud will be carried out. This methodology is supposed to be an accomplice for the public authority, learned people and money managers, to give better strategy options in contrast to the interests of the Kutuh Petulu Town of Ubud and Bali overall. As one of the models of economic growth, Solow's Theory and Economic growth model also provides static analysis of how the relationship between capital accumulation, population growth, and technological development affect output production. This model gives replies to the inquiry why the economy in one area can become quicker than monetary development in different districts.

Under steady-state conditions, the Solow model demonstrates that the saving rate is a significant factor in determining the capital stock. In other words, the economy will have a large capital stock and a high level of output if the saving rate is high, and the reverse will be true. The Solow model relies heavily on fiscal policy as its foundation. The ongoing deficit in the budget can make it harder to save money and make it harder to invest in Kutuh Petulu Village Ubud. Corresponding to the development rate, as per Solow, a higher saving rate will just briefly increment development until the economy arrives at another consistent state condition that is higher than before in the Kutuh Petulu Town of Ubud. The economy will only be able to keep a large

capital stock and a high level of output without maintaining a high rate of growth if it keeps a high level of saving.

The conclusion that can be drawn from the preceding description is that the capital investment assumption that underpins the Harrod-Domar theory, namely the development issue, is fundamental. The Kutuh Petulu Village Ubud's economic growth will follow suit if the capital investment has performed well. In this way, one of the ramifications for improvement in the Kutuh Petulu Town of Ubud and Bali as a rule, the public authority supports interest in venture and causes speculation to flourish in the Kutuh Petulu Town of Ubud. Because this step is regarded as a strategic step for economic growth and development in the Kutuh Petulu Village, Ubud, the Bali government adheres to Harrod-Domar's theory until the central government establishes an institution known as the National Investment.

Given the rapid growth of tourism and globalization, which is difficult to predict, social and economic shifts occur in this setting. In light of the rapid economic and human resource development of ASEAN nations like Malaysia, Thailand, and the Philippines, which are significantly more advanced than Bali and Indonesia, the difficulties faced by the local and central governments of Bali need to be carefully examined. significant funding for the construction of facilities and infrastructure in the Kutuh Petulu Village in Ubud to facilitate the rapid movement of goods and services. The ethnic, cultural, educational, and other diversity of the Kutuh Petulu Ubud community necessitates a holistic approach and involvement. Naturally, the people of Bali and the Kutuh Petulu Village in Ubud must participate more actively in this.

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social and cultural change will persist. As a means of maintaining the balance of the people of Kutuh Petulu Ubud and adapting to the development of dynamic times, social and cultural changes occur as a result of changes in elements in people's lives, both material and immaterial. 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 Petulu Ubud community serves as a clear conduit for social change.

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development of the Kutuh Petulu Ubud community are determined in accordance with this theory.

(2) The succession in the improvement stage isn't completely self-assured, on the grounds that there are various Kutuh Petulu Ubud people group that can go past a specific stage and go straightforwardly to the following stage, at the end of the day going through one phase. In contrast to the situation before, there are also groups of people who simply walk backward rather than forward. 3) His view that social change will end at its pinnacle when individuals of Kutuh Petulu Ubud have flourished. 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 the Kutuh Petulu Ubud community is the most significant driver of social change. This point of view is based on the idea that the Kutuh Petulu 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. Additionally, the assumption of functional theory is that every part of Kutuh Petulu Ubud's community serves a purpose for other parts of society. The Kutuh Petulu Ubud community's changes will also have an impact on other areas. The idea of culture shock is made sense of by friendly change inside a practical system, in spite of the fact that components of the Kutuh Petulu Ubud Bali people group are interconnected with each other, a few components can change rapidly, while others don't. Such postponements make social and social divisions between quickly changing components and slow components. The people of Kutuh Petulu Ubud will experience a cultural and social shock as a result of this gap.

Cycle Theory, the final one, offers an intriguing perspective on social change because it assumes that no one, not even skilled individuals, can completely control it. In each Kutuh Petulu Ubud people group, there are cycles that should be followed. Civilizations (or culture's) rise and fall is inevitable, and social change is rarely beneficial.

As can be seen from the above discussion, each community in Kutuh Petulu Ubud evolved through four stages of human development: childhood, adolescence, adulthood, and old age. According to the above description, social class conflict in the Kutuh Petulu Ubud community is the most significant driver of social change from this perspective. The people of Kutuh Petulu Ubud have a structure that is always linked to 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 Petulu Village 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 following information can be provided to the people of Kutuh Petulu Ubud Village when social and cultural changes are implemented: 1) Kinship System: Based on patrilineal principles, the kinship system of the Ubud people's descendants, particularly Hindus, is purusa, or kinship relationships through men. Because of this, all of his father's relatives in the Kutuh Petulu Ubud community are included in his kinship for every person. This is the case when it comes to inheritance, but in other areas of life, like going to a family-owned temple (pura dadie or paibon) to pray, men are allowed to do so even though they are in the temple dadia of the mother and wife. There are three types of kinship groups in the Kutuh Petulu Ubud community, just like there are in the Balinese community as a whole. The nuclear family, also known as paon, roban, or

pekurenan in the Kutuh Petulu Ubud community, is the smallest group.

According to Bagus (1979), marriage led to the formation of this kinship group in the Kutuh Petulu Ubud Bali community. A kinship group is an economic unit that lives in a single kitchen (paon). In Bali, this social unity is known as a family, or pekurenan. 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. Typically this spouse's family lives in a single lodging bequest and is isolated simply by possessing structures (parcel) as it were. The subsequent connection bunch in the bigger Kutuh Petulu Ubud people group is a type of cutting. Koentjaraningrat refers to this kinship group as a virilocal extended family (Danandjaya, 1987).

According to Bagus (1979), this kinship group lives together in a housing estate made up of several nuclear families—also known as extended 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. It is not just related to the community system when it comes to the yard and settled system of the Kutuh Petulu Ubud community. The plots of land that the people of Kutuh Petulu Ubud occupy are divided into two categories for them: the village plots, which consist of land belonging to the village, and the plots outside the main village, which are typically the private property of each family that resides there. A fertility reef is typically used to refer to private property, while a village reef is used to refer to village property. Dadia is also the third-largest kinship group. Koentjaraningrat refers to this group as having "minimal lineage" (Danadajaya, 2009).

This dadia is a group of coral kinship that is made up of a mix of households that believe they all come from the same ancestor and are connected to one another only by male lineage. In the Kutuh Petulu Town Ubud there are a lot of family relationship gatherings of dadia or apaibon whose residents normal somewhere in the range of five and 120 families.

## CONCLUSION

First, the growth of environmentally friendly tourism in the Kutuh Petulu Village Ubud, Bali, with the goal of boosting the economy, which includes the distribution of spiritual growth, employment opportunities, and sources of foreign exchange. On the other hand, one of the negative effects of tourism is that it makes the tourism industry extremely sensitive to changes in the political and economic climate around the world. The tourism industry is divided into low season and high season or low season and crowded season. As tourism grows, agricultural land is turned into hotels, restaurants, villas, and other tourist attractions.

Second, global touristization has an impact on people's social and cultural lives as a result of the tourism industry's growth. Tourists quickly influence the way the people of Kutuh Petulu Village in Ubud dress and live their lives in ways that are reminiscent of western trends, influencing their social and cultural life. In terms of culture, numerous sacred dances have become popular as a result of foreign tour operators' insistence that tour destination sales rise in line with the development of the western economy.

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