



Shifting Social and Economic Structural Community: Rapid Development of Tourism Sector



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Abstract

This study examines "shifting social and economic structural community due to the rapid development of the tourism sector in Bentuyung Village, Bali." The purpose of this study: to find out and describe the shift in the social and economic structure of society due to the disruption of tourism in Bentuyung Village, Ubud, Bali. This is a qualitative descriptive method, using proportional sampling techniques consisting of Villas and Hotels Owners and communities directly involved in the tourism sector. Shifting social and economic structure is inseparable from the embryo of globalization that is felt in all sectors of people's lives. Globalization is the spread of values and certain cultures throughout the world. Things that need to be anticipated in order to be able to avoid the negative aspects of globalization are the development of the quality of Indonesian human beings through education. Providing life skills to be able to create creativity and independence. Cultivating a culture and attitude to global life. The results of the discussion show that the creation of a transparent and democratic government. Increasing global public awareness to promote the tourism sector as a leading sector and transform tourism unlike catalyst for changing more positive direction.

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1. Introduction

Changes in the economic structure of Bali are different from changes in economic structure in general that occur in various countries. Generally changes in the economic structure shift from the primary sector to the secondary sector, and only then to the tertiary sector. Changes in the structure of the Balinese economy immediately from primary sector to tertiary sector. The change is limited (seen from the side of potential) so that it is not possible for large-scale industrial development, also influenced by the rapid development in the tourism sector. The impact of the development of tourism began to be felt, namely the pace of the economy which began to increase. Besides that, the social sector shift in the Bentuyung Ubud community can be seen from the community singing or harvesting rice together that is no longer visible or extinct due to the swift influence of tourism. The tourism sector become one of the cornerstone in Bentuyung Village in improving the life and must be fought continuously. This is importance to tourism development. The development bring community employment. It is then expected to improve the quality of life. It must be considered, realize that the tourism sector can bring a lot of jobs, business opportunities and increased regional income. Since 2017, it is considered as an important momentum to celebrate international tourism. Regarding the establishment of tourism as one of the leading sectors targeting 20 million tourists with estimated revenues of around IDR. 260 trillion. Based on the above phenomenon, the problems can be formulated.

- a) What is the Shift in the Social and Economic Structure of the Community due to the rapid development
- b) The tourism sector in Bentuyung Village, Ubud Bali?
- c) How does it anticipate the impact of shifting the social and economic structure of society as a result
- d) The rapid development of the tourism sector in Bentuyung Village, Ubud Bali?

Literature Review

The research was conducted by [Kartajaya \(2013\)](#) entitled *Ubud-The Spirit Of Bali*. In the study, the socio-cultural and socio-economic situation was explained by the readiness of the Ubud community in anticipating the impact caused by the absence of distance between countries in the world due to the increasingly widespread globalization sweeping the world. In regional autonomy, the role of central government has begun to be limited, but the central government is still needed as a party that is expected to protect and manage various problems that arise in the community. Economic, political, social and cultural resilience that is still vulnerable to open competition throughout the world today demands a more government role, especially for Bali. So, the focus of this study is ready, not ready for Ubud society to be in a very rapid globalization era in all aspects of people's lives, including the social shift that caused the current of globalization.

Furthermore, [Nurjaya \(2011\)](#), entitled *"Perception of Foreign Tourists on Tourism Potential in Ubud Village, Gianyar Regency (Hotel Tjampuan & Spa Case Study)"*. Inside it is explained the perception of foreign tourists on tourism facilities that have been owned and activities that are most in demand by tourists. The results of the research are descriptions of professional service quality and attitude and behavioral skills towards customer satisfaction. Excellent service is a necessity that is applied by hotel employees as a magnet so that tourists want to book back at the hotel in the future. This is based on the impression that tourists who stay overnight inspire prospective tourists who want to visit Bali and Ubud in particular. So, the focus of the study is to improve professional services for tourists who stay at the hotel. In fact, this will affect the order of the room in the future because the regeneration of tourist visits will be motivated from the services provided previously. From the two studies above this study is different which examines the social and economic structure of the impact of tourism development especially in Ubud's Bentuyung Village, Bali.

2. Materials and Methods

Primary data was obtained directly from the respondent and the interviews with tourism actors. The proportional sampling technique used with sample of 9 Villa and Guest house owners and 27 tourism workers. Secondary data is supported information obtained from Bentuyung Village office in Bali.

Gramsci in Fusaro (2011), described hegemony as a situation in which there is a ruling leadership and obtaining authority and leadership over subordinate groups by winning consciousness. It is said that those who are controlled by the authorities, who are controlled not only feel they have and internalize the values and norms of the authorities but give agreement to their subordination, and this is what is called "hegemony" or mastering "conceptually moral and intellectual leadership. For Gramsci, the running of hegemony can not only be done by a country that has been known as Ruling Class but can be done by all social classes. Cesaratto (1999), the hegemony of its own meaning is domination by one group against another group, with or without the threat of violence, so that ideas dictated by the dominant group to the group are predominantly accepted as something that is moral, intellectual and cultural. Here mastery is not with violence but with forms of community agreement which are controlled both consciously and unconsciously. Hegemony works in two stages, namely the stage of domination and the stage of direction or direction. The domination that is most often carried out is by means of state power such as schools, capital, media, and state institutions. The ideology that was infiltrated through these tools for Gramsci was a conscious awareness that the ideas desired by the state (in this case the capitalist system) became the norm agreed upon by the community.

Majid, M. S. A. (2007). Economic growth is determined by high savings and investment. If people's savings and investments are low, the economic growth of the community or country is also low. This can be found in developed and developing countries, people in developed countries are people who have high investments that are realized in stocks, funds, indices, and other forms of investment. The assumption that underlies this theory is that development problems are basically a matter of capital investment. Pasinetti (1983), if the capital investment has developed well, then the country's economic development will also develop well. So, one of the implications in the development in Bali, the government encourages investment in investment and makes investment grow in Bali. The Indonesian government is based on Harrod-Domar's theory, to create an institution namely National Investment, because this step is considered a strategic step for economic growth and development. Development requires structural transformation in all aspects of life, both cultural, political, social, economic, and other changes. Evdoridis (2000), the theory built in relation to development is closely related to development strategies. Development theory contains a variety of social science approaches that try to deal with the problem of backwardness.

Research location

The research location is in Beantuyung Village, Ubud Bali. Observing and mapping community activities measurably. The observation time is an object of analysis is the condition of 12 months from January to December 2018. To facilitate the recording of information on respondents, namely, Villa and Guest House owners and communities working in the tourism sector.

The instruments used were descriptive research through literature surveys and field surveys and in-depth interviews. The interviews were conducted based on open and closed questions ended. The analytical method includes several methods.

a) Hegemony Theory of Gramsci in Fusaro (2011)

Described hegemony as a situation in which there is a ruling leadership and obtaining authority and leadership over subordinate groups by winning consciousness. It is said that those who are controlled by the authorities, who are controlled not only feel they have and internalize the values and norms of the authorities but give agreement to their subordination, and this is what is called "hegemony" or mastering "conceptually moral and intellectual leadership. In discussing his theory, Gramsci gave a solution to counter-hegemony with a focus on the education sector. Intellectuals according to Gramsci play an important role in society.

In contrast to the understanding of intellectuals that we have known so far, in his diary, Gramsci writes that every person is actually an intellectual but not all people carry out their intellectual functions in society. From this, he distinguishes two types of intellectuals in society. The first is Traditional Intellectuals where this intellectual looks independent, autonomous, and keeps away from people's lives.

They only observe and study people's lives from a distance and are often conservative (anti-change). Examples of Traditional Intellectuals are historical writers, philosophers, and professors. While the second is Organic Intellectuals, they are the ones who actually instill ideas, become part of the dissemination of ideas that exist in the community of the ruling class, and actively participate in the formation of the desired society. When going to Counter Counter-Hegemony organic intellectuals must depart from the reality that exists in society, they must be people who actively participate in people's lives, instill new awareness that reveals the depravity of the old system and can organize the community so the idea of rebellion can immediately be accepted by society until the achievement of the revolution. What is unique even though it comes from the Italian Communist Party does not necessarily mean that Organic Intellectuals must come from the workers, but must be wider than that.

Counter-Hegemony can be done by anyone intellectuals from various groups oppressed by the capitalist system. Every party that contributes to the struggle against hegemony must respect each other's group autonomy and they must work together to become a collective force that is not easily broken when conducting counter-hegemony.

b) Theory of Economic Growth [Harrod-Domar's in Guma \(2017\)](#)

Different economic growth and differences in the pattern of significant income distribution in various countries in the world is a phenomenon that is not too easy to explain by economists. In general, there are three issues that are most often discussed and interrelated in the matter of growth, namely: world growth, country growth, and inequality of income level. Along with the increasingly complex economic growth that occurs, economists have tried to develop various growth models that try to explain why there are some countries that are rich and some are poor. However, until now there has been no model of economic growth that is truly powerful in explaining the factors that drive economic growth itself without making simplification through less realistic assumptions in the real world. For example, why East Asian countries can experience very rapid growth (Asian Miracles) compared to countries in other regions in the last three decades. Why Germany and Japan could rise and experience better economic growth after World War II ended. A more extreme case, why countries in the African region have never been separated from the problem of prolonged poverty. Various approaches are carried out to analyze and obtain better results regarding the factors that influence growth. The consumption and investment side are most often discussed. The most basic linkages between production factors such as the amount of capital, number of workers, and technological progress are also involved in the analysis but in reality, not all cases of economic growth experienced by various countries can be explained by the same growth model.

In this case, the model of Harrod-Domar's economic growth is examined by prioritizing Savings Rates and Growth. The relationship revealed between saving rate and economic growth with 3 focus studies: first, is to try to express the source of economic growth and see what positive effects can be generated from an exogenous variable called saving rate to the level of income and growth. Second, is trying to find out what factors are the determinants for the creation of a saving rate that supports growth. Third, is to find out the causal relationship between saving rate and growth. Harrod-Domar's economic growth model places saving as the main factor for the formation of economic growth. Economic growth in this model depends on the marginal propensity to save and the capital-out ratio.

The observations are directly in the field. To see and observe more careful the condition of Kutuh Village Ubud, Bali. In-depth interview with several informants that have been determined 27 people. Documentation studies was retrieving several past documents or records in the village office or relevant agencies.

3. Results and Discussions

3.1 Theory of Hegemony *Fusaro (2010, 2011, 2017)*

Davies (2012), hegemony is described as a situation in which there is a ruling leadership and obtaining authority and leadership over subordinate groups by winning consciousness. It is stated that those who are controlled by the authorities, who are controlled not only feel they possess and internalize the values and norms of the authorities but give agreement to their subordination, and this is what is called "hegemony" or mastering "conceptually moral and intellectual leadership. For Gramsci, the running of hegemony can not only be done by a country that has been known as Ruling Class but can be done by all social classes. Hegemony is the dominance of one group against another group, with or without the threat of violence, so that ideas dictated by the dominant group to the group are predominantly accepted as something that is moral, intellectual and cultural. Here mastery is not with violence but with forms of community agreement which are controlled both consciously and unconsciously. Hegemony works in two stages, namely the stage of domination and the stage of direction or direction.

The domination that is most often carried out is by means of state power such as schools, capital, media, and state institutions. The ideology that was infiltrated through these tools for Gramsci was a conscious awareness that the ideas desired by the state (in this case the capitalist system) became the norm agreed upon by the community. In this case, the capitalists in the village of Bentuyung Ubud dominate all social activities that exist in the community by financing all activities so that the people whose lives are mediocre cannot do much due to the mastery. In discussing his theory, Gramsci gave a solution to counter-hegemony (Counter hegemony) with a focus on the education sector. Intellectuals according to Gramsci play an important role in society. In contrast to the understanding of intellectuals who have been known so far, in his statement, Gramsci wrote that everyone is actually an intellectual but not all people carry out their intellectual functions in society. From here he distinguishes two types of intellectuals that exist in society.

The first is Traditional Intellectuals where this intellectual looks independent, autonomous, and keeps away from people's lives. They only observe and study people's lives from a distance and are often conservative (anti-change). Examples of Traditional Intellectuals are historical writers, philosophers, and professors. While the second is Organic Intellectuals, they are the ones who actually instill ideas, become part of the spread of ideas that exist in the Bentuyung Ubud community of the ruling class, and actively participate in the formation of the desired community. When going to Counter-Hegemony organic intellectuals must depart from the reality that exists in society, they must be people who actively participate in the life of the Bentuyung people of Ubud, instill new awareness that reveals the depravity of the old system and can organize the Bentuyung people of Ubud so the idea of rebellion immediately can be accepted by the community until the achievement of the revolution.

Counter-Hegemony can be done by anyone intellectuals from various groups oppressed by the capitalist system. Every party in Bali's Bentuyung Village who contributes to the struggle against hegemony must respect each other's group autonomy and they must work together to become a collective force that is not easily broken when conducting counter-hegemony. In this perspective, power is built not through coercion, violence, and coercion, but through consensus or control.

The process of creating hegemony requires what is called a historical block or reciprocal relationship between the areas of ethical, political and ideological activity with the economic sphere. Historical blocks are alliances of various social forces that are united politically in one set of hegemonic ideas. Hegemony itself is created through the practice of subjugation and approval. While subduing and winning the approval of other groups, a group must be able to create a historical block to fight for its ideas into a universal worldview. Therefore, ideas play an important role.

Fusaro & Xidias (2017), the community group in Bentuyung Ubud Village can subjugate and win approval from other groups, then it must import ideas. Therefore, for Gramsci, an idea will only find its transformative momentum if it becomes an ideology. According to Gramsci, an idea is not born spontaneously, it must have a center of information, irradiation, distribution, the persuasion that develops and presents both in the latest political reality. That is, to create and produce hegemony, a group needs an ideology where the ideology must have a material basis, driven by an intellectual and then becomes a universal view. Only with that condition

can the subjugation and approval be made possible. The logical consequence, to create hegemony in the village of Bentuyung Ubud requires an organic intellectual who is able to move the historical block with his ideas.

According to Gramsci, everyone is intellectual, but not everyone has intellectual functions in society. Every hegemonic social force is supported by intellectuals who produce knowledge and give legitimacy to the order built by the social forces. It is this intellectual central role which then brings that power into a hegemonic force. But, of course, basically, there are other forces that contest and try to become hegemonic. Therefore, Gramsci saw that the hegemonic status of a social force would be largely determined by its ability to win a position war, namely the process of cultural transformation that destroys certain hegemonic positions. To destroy hegemony, it is necessary to create conditions that allow the hegemonic crisis to occur, thus paving the way for social shifts.

Another opinion of Lorenzo Fusaro, seeing that Gramsci, fundamentally, is precisely taking a very Marxian frame of mind in the historical sense he sees as something objective and independent of human social relations because he has a foothold in the relations of production carried out by humans (Fusaro, 2011) In Fusaro's analysis, hegemony basically has to be seen in terms of material production relations, not just the transformation of ideas. That ideas, in Gramscian's analysis, are important, but they are instrumental. To understand Gramsci's hegemony further, making Gramsci as a knife to explore the development of contemporary global capitalism, is not enough to see only the framework of ideas/ideology, but also the foundation of what makes it possible to form ideas. At this point, the concept of hegemony is laid. There is an interesting expression from Gramsci. one should not count solely on the power and material force that gives an order to exercise political leadership or hegemony (Gramsci in Fusaro, 2011).

This expression provides a clue for understanding hegemony in different ways rather than goals; but rather a strategy to strengthen power. Besides that, the concept of culture shock which was led by William F. Ogburn sought to explain social shifts in the functional framework. It was stated that even though the elements of the Bentuyung Village community were related to each other, some of the elements could change very quickly, while the other elements did not. These disadvantages make social and cultural inequalities between elements change very rapidly and elements that change slowly. This gap will cause social and cultural surprises in the community in the village.

Based on the explanation above, it can be concluded that hegemony needs to be understood as a method/strategy to legitimize the material power (power and material force) that has been built by the actor in Bentuyung Village, Ubud. So, not only is the idea decisive but what material basis causes the idea to survive. In this perspective, it can be seen that hegemony is a means of strengthening power after mastering the production base. Thus, organic intellectuals can be understood as intellectuals who represent certain social groups in Bentuyung Village in the production relations that exist in society and bring ideas to make the order in which they form can survive hegemonically. Intellectual existence is instrumental to existing production relations.

3.2 Economic Growth Theory

Easterly (1999), Harrod-Domar theory is an extension of Keynes' analysis of national economic activities and the use of labor problem. Keynes' analysis is considered incomplete. It does not address issue of overcoming economic problems in the long run. The analysis made Harrod and Domar aims to cover up the weakness. To what conditions are created in the economy to ensure the period of producing capacity which always increases as a result of investment will always be fully used? Harrod-Domar's theory is essentially trying to show the conditions needed for steady growth. It is defined as growth which will always create the full use of capital instruments, which will always apply in the economy.

Hussein & Thirlwall (2000), Harrod and Domar retained the previous economists opinion who emphasized has a role of capital formation in creating economic growth. The views of Classical and Keynes, who pay attention to just one aspect of capital formation, Harrod-Domar emphasizes both aspects of capital formation. Classical opinion the formation of capital is an expenditure that will increase the ability of a community to increase production. It is an expenditure that will increase the number of capital tools in society. If these capabilities increase, then automatically the production and national income will increase and economic development will be created. Hagemann (2009), this situation will occur because "Supply creates its own

demand" means that the increase of capital tools contained in the community will automatically create an increase in national production and economic development. Because of this belief, classics do not pay attention, to the second function of capital formation in the economy, namely to increase the level of public expenditure. Sato (1964), the formation of capital is seen as an expenditure that will increase the ability of an economy to produce goods, as well as spending which will increase the effective demand of the entire society. The theory shows a reality that is ignored in the Keynesian analysis, that is, if a certain period is carried out the number of capital formation, then in the next period the economy has a greater ability to produce goods. Besides that, according to Keynes's opinion, Harrod-Domar's theory also considers that this increase in producing capacity does not necessarily create an increase in production and an increase in national income. Domar considers investment to play a key role in the growth process and puts pressure on its dual characteristics.

Harrod considers the level of income to be the most important factor in the growth process. Domar established a relationship between investment supply and demand, Harrod, on the other hand, equated demand and supply savings. Harrod-Domar's continues to be used and continues to be developed. This can be found in developed and developing countries, communities.

Pereira (1975), Harrod-Domar's theory is one theory that continues to be used and continues to be developed. This can be found in developed and developing countries, people in developed countries are people who have high investments that are realized in stocks, funds, indices, and other forms of investment. The closest example can be seen how Singaporeans have a high level of investment compared to other Southeast Asian countries. Van den Berg (2013), the assumption that underlies this theory is that development problems are basically a matter of capital investment. Eltis (1998, 2016), if the capital investment has developed well, then the country's economic development will also develop well. One of the implications in the development of Ubud in particular and Bali in general, the government encourages investment in investment and makes investment growth in the village of Bentuyung, Ubud.

To create an institution namely National Investment, because this step is considered a strategic step for Bali's economic growth and development. In this context the availability of capital to create a social and economic sector in the village of Bentutung, Ubud Bali is a challenge for the regional government to be scrutinized carefully by looking at the fact that ASEAN countries such as Malaysia, Thailand, and the Philippines are far more advanced than Indonesia both economically and increasing human resources. Associated with social and economic, large investments in the tourism sector and infrastructure as supporting tourist travel access require a very large investment.

Baumol (1952), the diversity of people from ethnic, cultural, educational and other levels requires an approach and involvement that embraces all elements. Of course, this requires more intensive participation from the people of Bentuyung Ubud Village and the Balinese people. This success will be a forum for all parties who share the same concern. Social and economic shifts in society will be carried out by various studies and discussions with various groups to find alternative solutions to various social and economic problems being faced. This strategy is expected to be a partner for the government, intellectuals and business people, to provide a better policy alternative for the interests of Ubud and Bali's Bentuyung Village in general. Besides that, the Solow Economy theory and growth model as one of the economic growth models provides static analysis of how the relationship between capital accumulation, population growth, and technological development and the influence of all three on the level of production output.

Tourette (1964), this model provides answers to the question of why the economy in a region can grow faster than economic growth in other regions. The Solow model shows that the savings rate is an important determinant of the capital stock in steady-state conditions. In other words, if the savings rate is high, the economy will have a large capital stock and a high level of output, and vice versa. It is this basis of the Solow model which is then much associated with the fiscal policy. The ongoing budget deficit can reduce savings and reduce the ability to invest in Bentuyung Village, Ubud. In relation to growth rates, according to Solow, higher savings rates will only increase growth temporarily until the economy reaches new steady-state conditions that are higher than before in Bentuyung Village, Ubud. If the economy maintains a high savings rate, it will only maintain a large capital stock and high output levels without maintaining a high growth rate.

Based on the description above, it can be concluded that the assumptions that underlie Harrod-Domar's theory of development problems are basically a matter of capital investment. If a capital investment has developed well, then the country's economic development will also develop well. So, one of the implications in

the development of Bentuyung Village in Ubud and Bali in general, the government encourages investment and makes investment thrive in the village of Bentuyung, Ubud. The Balinese government is based on Harrod-Domar's theory, to create an institution namely National Investment, because this step is considered a strategic step for economic growth and development.

In this context, social and economic shifts occur given the rapid development of tourism and the globalization of the world which is difficult to predict. The challenges of the regional government of Bali and the center to be carefully scrutinized with the rapid development of Asian countries such as Malaysia, Thailand, and the Philippines are far more advanced compared to Bali and Indonesia in both the economy and the increase in human resources. A large investment in the village of Bentuyung Ubud to build facilities and infrastructure to support access to the flow of goods and services quickly arrived at the destination.

4. Conclusion

First, For Gramsci, the running of hegemony can not only be done by a country that has been known as Ruling Class but can be done by all social classes. The ideas dictated by the dominant group to the group are predominantly accepted as something that is moral, intellectual and cultural. The theory of hegemony by Gramsci above is very relevant to continue to be studied and practiced in the reality of everyday life. Considering how the current power operates, it often makes people confused. For example, the hegemony carried out by regional leaders in the practice of discourse on globalization and corruption both in daily discussions, news and policies issued. Hegemony studies can also be used to analyze popular cultures such as novels, books, films to music, which are currently unconsciously hegemonizing the public, especially young people.

Second, Solow's opinion, that higher savings rates will only increase growth temporarily until the economy reaches new steady-state conditions that are higher than before in Bentuyung Village, Ubud. The social and economic shift of the community of Bentuyung Ubud Village will be a parameter for all parties who have a concern for changes in civilization from time to time in the future.



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