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The data were taken from primary and secondary data sources, especially by interviewing 17 key informants. The findings show that there is a contribution of cruise ship workers to the indigenous community's dynamics in implementing socio- cultural and religious activities. The dynamic exists in the aspects of Balinese name, artistic and cultural identity, the bond of origin identity, Balinese traditional clothing identity, and Balinese language identity. Cruise ship workers support the discourse of Ajeg Bali.

Still, there is also resistance, adjustment, and sometimes even enforcement to be in line with modernization. The roles of cruise ship workers are as follows, first as a catalyst (agent of change) of cultural norms shift. Promoting changes to modern thinking patterns, ways of communicating, how to socialize, behavior changes, social systems changes; and changes in religious cultural material. Second, as a dynamo of the society,

cruise ship workers contribute to the development of Desa Adat (Indigenous Community) infrastructure, the neighborhood cleanliness, and improving human resource quality of the Desa Adat.

The implications are changes in the orientation of socio-cultural relations according to cost and reward; the emergence of the medana punia motivation; there are transparency and accountability of Desa Adat management; changes in religious attitudes from sympathy to empathy, increasing the economic income of indigenous community; change of work orientation from the agricultural sector to trade and tourism sectors. Key words : The contribution of cruise ship workers, social-cultural dynamic © RIGEO ? [Review of International Geographical Education](#) 11(8), Spring 2021 1612 Introduction After the Bali Bombing in 2002, many Balinese youths chose to work on cruise ships because of the decline in tourism in Bali. Their reasons for working on cruise ships are as follows: First to gain the experience of working abroad; Second, tougher job competition in the tourism sector in Bali.

Third, to obtain a bigger salary; Fourth, tempted by previous workers who experienced rapid economic progress; Fifth felt that they could not compete with newcomers in the tourism sector. BP3TKI, 2015 in (Oka, Landra, & Widiadnya, 2020), stated that "Bali labor force working in the cruise tourism industry in the last five years has grown drastically. The growth of Balinese labor who works in the cruise ship tourism industry reached more than 18%. This fact seems unique since working there does not only attract Balinese men as happened in the past but also women.

The open-access of Balinese women to working in cruise ships, as well as the increasing needs in life, can motivate the Balinese workforce to try their luck for success". There are many obstacles and challenges encountered by cruise ship workers, especially related to the socio-cultural dynamics of Bali, such as social traditions of menyamaberaya, masuka duka as a form of mutual assistance, mutual giving (Paramita, 2021) in traditional and religious ceremonies that are preformed out collectively. These collective activities require awareness, understanding, dependence, and mutual needs among peoples. The assistance includes human, moral, and material assistance.

It confirms George Homan's social exchange theory, that the development of social relationships certainly requires sacrifices, rewards, and mutual benefits. A new civilization appeared in human life, it brought a new way of family life, changed the way of working, the way of making love, and the way of life. Bringing a new economic order, new conflicts, and above all, changing human consciousness (Toffler & Aparicio, 1990). According to (Gjerald & Øgaard, 2008).

Based on the in-depth interviews with 22 permanent residents perception of socio-cultural impacts in the North Cape community in Norway, 10 influential factors were empirically identified: the source of income; quality of life; community structure; demonstration effect; crime and alcohol; acculturation; perspective; status and community pride; conflicts; and physical impact. Balinese people can no longer be categorized as an inclusive community, but have been perceived as temperamental, egotistical, sensitive, and tend to be human economists by outsiders.

This is due to the following factors: (1) the unpreparedness and inability of the Balinese to compete with newcomers, (2) competition and separation between indigenous people and migrants through categories of opposition, (3) the effect of monetization, (4) many social and cultural institutions starting to be unable to describe the manifest functions, instead, they tend to only serve as a medium to revive "memories of the past", and (5) even though there is a discourse on the importance of cultural aspects as the 'commander' of Balinese development, in its implementation, there is no cost allocation for this (Thomas, 2013).

Cruise ship workers can be trapped between two choices, namely, maintaining social relations, traditions, and customs or being pragmatic and hedonistic which leads to individualistic and human economic. Every society is always transforming over time - so there is no single society that can have the same portrait when viewed at different times, either traditional society or modern society, although with varying rates of change (Weissbach & Redfield, 1960); (Heinrich, 1975); (Eisenstadt & Eo, 1992); (Haferkamp & Smelser, 1992); etc., in (Penyusun., 1993).

For this reason, cultural observers, local governments, non-governmental organizations, and traditional and religious organizations in Bali voice the slogan of "Ajeg Bali", which is a concept of community empowerment and Balinese culture that emerged after the Legian Bombing on October 12, 2002. This is the concept of community and cultural creative development which is beyond physical development. Building a living space for Balinese culture that is inclusive, multicultural, and selective to outside influences; and creating new cultural products based on cultural values and local wisdom (Metrobali.com. April 17, 2013).

The strengthening of Balinese Culture continues to support the protection of Hindu culture, customs, and religion, by fostering economic development with local wisdom insight. Therefore, a Regional Regulation on Desa Adat (Indigenous Community) Number 4 of 2019 was issued by the Provincial Government of Bali. Wayan Wastawa and Wayan Suwadnyana. (2021) Contribution of Cruise Ship Workers to the Socio-Cultural Dynamics of Indigenous Community in Pitra Village 1613 Global

competition, pragmatism, hedonism, and changes in moral and ethics have a massive impact on Balinese society causing some people to abandon their customs, traditions, and even their religious beliefs.

Phenomena that occur in cruise ship workers include: choosing to go to the city and leave their village, rampant domestic problems that lead to divorce, social jealousy, gaps between parents who support old traditions and young people who want change, and the emergence of social problems, such as the use of alcohol, drugs, free sex and so on. Based on the above phenomenon, the question of "how can Balinese cruise ship workers maintain traditions, customs and socio-culture amid the influence of globalization?" arises.

This question is the basis of analysis related to **cruise ship workers' contribution to the indigenous community's socio-cultural dynamics in Pitra Village** and Balinese society in general. Social change in society is formed through positive and negative influences exerted by the outside community on the Balinese people traditions and culture. This prompted **the emergence of the** cultural tourism concept, defined as **a type of tourism activity** based on Balinese local wisdom inspired by Hinduism.

Also, by promoting the Ajeg Bali slogan and the participation of Desa Adat as a forum for preserving Hindu arts, culture, customs, and religions. **This study aims to analyze the contribution of cruise ship workers to the** socio-cultural dynamics of the indigenous community **in Pitra Village, Penebel District, Tabanan Regency, Bali.** There are three problems investigated: first, the perception **of cruise ship workers** in building the socio-cultural dynamics of the indigenous community because they are actors and custodians of social relations and customary and cultural traditions; second, the role **of cruise ship workers** in building the socio-cultural dynamics of the indigenous community; and third, the implication of having cruise ship workers in building the socio-cultural dynamics of the indigenous community since they can have an impact on the preservation of Balinese customs and culture inspired by Hinduism. Literature Review Research on cruise ship workers in relation with indigenous community **socio-cultural dynamics in Pitra Village** has never been conducted.

Several studies are used as references in this scientific work, including a study by (Sudiarta, 2011) in his article "Cruise Tourism: Persaingan Image, Values dan Branding Destinasi Wisata". The scope of **the study includes the** development of the cruise ship tourism industry towards destinations visited by tourists. (Nilan & Artini, 2013), in their article "Motivasi, Pengalaman, dan Harapan Kaum Muda Bali **Bekerja di Kapal Pesiar**", discussed the motivation and experiences of Balinese youth **working on cruise ships** but have not discussed the implications **on the socio-cultural dynamics** of indigenous

peoples in Bali.

Darma Oka, I Made and (Pratiwi & Putra, 2015) in their article "The Impacts of Balinese Woman Working in Cruise Ship" discussed the reasons for Balinese women working on cruise ships in relation with family economic problems or as supporters in improving family welfare. The interview from a socio-cultural perspective yielded the following "in a social-cultural perspective, Balinese labor mentioned that working in the cruise tourism industry is existing. They are proud to be working on a cruise ship as they get a chance to be able to see other countries that previously might have never been imagined in their minds to visit.

The countries they visit are countries that have a unique social life much different from the Balinese social system". (Ibrahim, 2007). The Social Impacts of Tourism, stated that "social culture impacts of tourism are how tourism is contributing to changes the value system, individual behavior, family relationships, collective lifestyles, moral conduct, creative expression, traditional ceremonies, and community organization. (Mbaiwa, 2005) in his research conducted around April 2001 to July 2002 concluded that: "Findings indicate that tourism development in the Okavango Delta has both positive and negative socio-cultural impacts.

Some of the positive socio-cultural impacts include income generation and employment opportunities from both community-based tourism projects and safari companies, infrastructure development such as airports, tarred roads, hotels, lodges, and camps, the improvement of social services such as banking, health, telecommunications, and the access to electricity. The negative socio-cultural impacts include enclave tourism, racism, relocation of traditional communities, breaking up of the traditional family structure, increase in crime, © RIGEO ? Review of International Geographical Education 11(8), Spring 2021 1614 prostitution, the adoption of the Western clothing style of dressing, and traditionally unacceptable "vulgar" language by young people. Methodology This research is a socio-cultural qualitative study.

The research was conducted in Pitra Village, Penebel District, Tabanan Regency, Bali. Pitra Village is a state governed village located in the highlands with an altitude of ± 450 meters above sea level, with rainfall of 2000 - 3000 mm / year and temperatures ranging from 24°C - 30°C. The distance between Pitra Village and the district capital is around 13 km. The population of Pitra village is 874 families with a population of 2.41 souls. The village hosts 4 foreign nationals and 2,237 Indonesian citizens.

It also hosts people of different religions, with Hindu being the majority with 2,133 people, followed by Islam with 67 people, and Christianity with 41 people (Pitra Village

Profile 2019). Pitra Village is a state governed village consisting of 9 Dusun and covers 5 Desa Adats (traditionally governed indigeneous communities) with 9 functional Banjars under them. According to the informant, since 1970, Pitra Village people have become pioneers in **working on cruise ships** for the Penebel sub-district.

According to the records for 2020, due to the Covid- 19 Pandemic, 82 people from Pitra Village work on Cruise Ship, and many have retired and returned to be a member of the indigenous community. To analyze the data, this research uses the theory of socio-cultural change by Ferdinand Tonnies, with his work (Tönnies, 1927), which essentially assumes that every society always moves dynamically with the change of times. We realize that change is a consequence of the dynamics of people's lives. Society and culture are never in a static state but always in a dynamic state.

In social dynamics, there are two **social movements that differ** in the quality of change: first, social movements that emphasize innovation towards new societal patterns oriented towards movements to the future which are often referred to as progressive movements. Second, social movements that are directed back to tradition, such as the ecological movement and the fundamentalist religious movement called the conservative movement. (Sztompka, 2005). The belief of the Hindu community in Bali in **these two forces is** often referred to as the concept of "rwa bhineda", which is a power that leads to fundamental differences (a sekala force associated with social movements in society, and niskala porce as a socio-cultural movement aimed at the abstrak aspects of social life. However, the dynamics of the two forces grow an alternative power which is called the force of a sekala-niskala as a combination in building social dynamics towards harmony.

Social Exchange Theory by George Homan emphasizes the analysis of social relations based on 1the cost and reward approach, which assumes that everyone has their desires. Everyone will need something, but that something is not a general goal. Thus this theory assumes that people make exchanges because they **are motivated by a** combination of various unique goals and desires. The exchange theory views motivation as something personal and individual. However, the motivation will later refer to his culture. Motivation refers to the acquisition of the desired item, pleasure, satisfaction, and other emotional things (Wirawan & Paryatna, 2020).

The rationale for Homans in this research is that the institutions **of indigenous peoples in Bali** also have a complex exchange network of individuals and institutions. This is related to the obligation that is carried out voluntarily, not measured by the size of the rewards received by the officers, or the costs they incur. Result and Discussion Cruise Ship Workers' Perceptions of Religion. The socio-cultural activities of the Hindu

community in Bali cannot be separated from their belief in Hinduism. J. J.

Honingmann made a distinction concept on three cultural phenomena, namely (1) ideas, (2) activities, and (3) artifacts (Koentjaraningrat, 2001.). These three Cultural Elements can be matched with the concept of the Tiga Kerangka Agama Hindu (Tattwa, Susila, and Acara). Tattwa contains the values of five Hindu beliefs called Panca Sraddha, including: (1) Believing in Brahman / God (Widhi Tattwa); (2) Believe in Atman / Spirit (Atma Tattwa); (3) Belief in Samsara / Reincarnation (Punarbhawa Tattwa); (4) Believe in Karma Phala / the law of Wayan Wastawa and Wayan Suwadnyana.

(2021) **Contribution of Cruise Ship Workers to the** Socio-Cultural Dynamics of Indigenous Community in Pitra Village 1615 cause and effect (Karma Tattwa); (5) Believe in Moksha / the union of Atman / Spirit with Sang Hyang Widhi (Moksha Tattwa). Cruise ship workers faithfully believe in God (Brahman) by always making offerings when leaving for work, while working, and returning from work **on a cruise ship** by presenting offerings in gratitude for being granted safety and fortune at work (Adi Arsana, interview, May 31, 2020). Cruise ship workers still believe in karma phala, that they always think, act, and speak by considering the good and bad results of their actions (wiweka).

Atman / Spirit will enjoy **this good and bad** result, and these results are also the things that will be brought during their later reincarnation. Finally, they believe that the union of Atman with Brahman will happen if the Atman is pure and holy because only with holiness can Atman be united with God (moksha). Strong belief in Karma Phala and Punarbhawa is indicated by the practice of "nunas bawos", seeking guidance from holy people about the circumstances of one's birth into this world.

(Adi Wirya Darsana, et al, Interview, date, 30-31 May 2020) The above interview results show that cruise ship workers in Pitra Village always believe in the Panca Sraddha, corroborating the opinion of (Coleridge, 1871) that religion is a "belief in spiritual beings". Coleridge feels that the characteristics possessed by religion, whether big or small, ancient or modern, is **a belief in a** spirit who thinks, acts, and feels like a human person (Pals, 2018). The implication is through religious practices that strengthen organic solidarity even if they have different jobs, positions, and workplaces.

After they are back to their Desa Adat, gather with their families in religious activity, mechanical solidarity arises. They do not see the difference between their respective functions and duties. There is a positive change when realizing that they are working away from the Desa Adat community; their ways of praying to God are based on religious logics principles, which supports the stage of their theological development.

The principle that God is everywhere, who can be worshiped according to situations, conditions, places, space, and time, frees them from the bound of togetherness in a static religious community.

In a global world, an indigenous community with their traditional social order compete with the global social order. Balinese views fellow men as friends and relatives (nyama). The word nyama has an egalitarian principle towards other humans. Behind this egalitarianism, Balinese people still respect differences based on occupation, age, seniority, religious leaders, and differences in customs. The ethical foundation of Hinduism is called Tri Kaya Parisudha (Manahcika: to have noble and positive thinking); (wacika: to speak well and honestly); (Kayika: do good and right) (Nurilmala, Wahyuni, & Wiratmaja, 2006).

Cruise ship workers consider religious ethics to be crucial to maintain and strengthen their identity as Balinese, they are always friendly and polite even though there is often miscommunication due to cultural differences. (Yovi, Gandaseca, & Adiputra, 2012), interview, June 28, 2020). Some people consider Hindu religious ceremonies in Bali to be very complicated, difficult, and a waste of time, requiring a lot of time and effort to carry out. Based on this view, the principles of cooperation and mutual assistance in traditional and religious activities in Pitra village are still sustainably implemented. Although, it is recognized that there has been a shift in its implementation.

There are dynamic changes carried out by cruise ship workers to maintain the continuity of religious traditions including: (1) buying ceremonial facilities (banten); (2) following the development of the indigenous community in an effective and efficient manner; (3) Retired cruise ship workers have innovated in responding to socio-economic changes from the agricultural sector to the industrial sector (I Made Suardana interview, May 30, 2020); (4) for the funeral ceremony (pitra yadnya) there is a dynamic of choice to use either the graveyard (setra) of the Desa Adat or to do it in a crematorium according to the agreed regulations, and this is purely the idea of the Desa Adat leaders (I Made Jelas.

Interview May 31, 2020) ; (5) Cruise Ship workers, are very grateful and agree to the policy of the Desa Adat, so that members of the indigenous community who are working overseas do not feel burdened by religious obligations (Wibawa, 2021), interview, September 1, 2020; (6) some of them still maintain the tradition of making offerings because they do not consider it a waste of money, but as a skill and a learning process for the younger generation (Adi Wirya Darsana, September 1, 2020). It can be concluded that there has been a change in the form of religious ceremonies simplification, especially for funeral ceremonies (pitra yadnya) through the cremation

process for time and © RIGEO ? **Review of International Geographical Education** 11(8), Spring 2021 1616 economic efficiency, which is caused by the workers' inability to fulfill their obligations as members of indigenous community. Cruise Ship Workers' Perceptions of Indigenous Community's Social Relations in Pitra Village.

Traditions, culture, and social relations **of indigenous peoples in Bali** often come into contact with foreign cultures, which causes cultural conflicts. Ulf Hannerz calls it ecumene culture, which defines ecumene as an area of continuous interaction, interpenetration, and cultural exchange (Sztompka, 2005). Therefore, how do cruise ship workers maintain their cultural connections? First, awareness in fostering socio-cultural relations of *Menyamabraya* (brotherhood) is based on ethnic unity, religion, culture, language, and attachment to aspects of socio-cultural life that have fostered and solidified the identity of Balinese indigenous community.

There is one aspect that is often overlooked in the socio-cultural dynamics of *menyamabraya*, that it is seen as limited to a social relationship of mutual need and dependence, but in fact, it can be developed into a more universal concept of relationship. In the global era, space and time have become increasingly narrow, and human life is increasingly complex. *Manyamabraya* is often considered unimportant because they consume a lot of time, energy and are uneconomical. This attitude does not reflect mutual respect (*tattwam asi*), religious character, collective nature, friendly and flexible nature, honest and open nature.

Sometimes indigenous peoples who have experience with outside influences carry out counter-culture by challenging the static establishment and making changes to a new norm and behavior. The counter-culture condition is addressed by cruise ship workers and *Desa Adat* leaders through actions that still reflect the *Menyamabraya* such as: (1) donate some money (*dana punia*) through the representation of their parents, wife or siblings; (2) conveying remarks via telephone, Whatsapp Group, or their Facebook group named *Pohgending Tercinta*; (3) those who are still young perform their *Menyamabraya* obligations (interview, August 1, 2020).

According to an informant, I Made Suardana, *manyamabraya* are a kind of social gathering (*arisan*) (interview, August 2, 2020). In (Armstrong, Goodman, & Hyman) argues that social relations are controlled by the willingness of those who are consciously or unconsciously acknowledge a set of social principles. Here we find a form of "authoritarian" and a special kind of "obedience" as a social force.

In the beginning, what Bouman said was very reasonable because Bali was a society with homogeneous jobs so that the social rules that are born from each individual are

mutually agreed upon so that it binds the community to be aware of social obligations and obey customary rules. In contrast to social relations in heterogeneous societal professions, with different jobs, times, places, and abilities, many socio-cultural relationships require wise leaders. Through open and democratic Desa Adat leadership management, the social relations of manyamabraya will mutually strengthen individual and social interests in Pitra Village.

The culture of ngayah (community service activities) is a hallmark of Balinese life. Gotong royong is more like devotional work which requires mutual dependence, mutual assistance, and mutual help within a Desa Adat and between Desa Adats. By George Homan's Theory of Social Exchange, Ngayah emphasizes the study of social relations according to the cost and reward approach. The researcher sees three types of ngayah activities, namely: first, incidental voluntary ngayah activities, for example natural disaster relief works; second, ngayah activities, which are based on the mutual need of assistance which is optional; third, ngayah activities which are obligatory to be carried out collectively by the members of Desa Adat. Cruise ship workers see ngayah not only as physical but also immaterial and material.

During the Covid-19 pandemic, cruise ship workers sincerely providing basic food packages for people in need. "So when we cannot donate with energy for brotherhood, it will be replaced with money or other goods, that is hoped can be used to pay for some needs of the day-to-day ngayah activities in Desa Adat" (Rudiatmika. Interview, August 1, 2020) Ngayah, besides being an obligation of the indigenous community's member, is also a call to conscience to maintain the continuity of the Desa Adat traditions.

Cruise ship workers are allowed to pay for ayahan or mogpog (paying a certain fee to waive some obligatory activities). The Desa Adat of Pitra determines the contribution amount of Rp. 100,000 / year if the Wayan Wastawa and Wayan Suwadnyana. (2021) Contribution of Cruise Ship Workers to the Socio-Cultural Dynamics of Indigenous Community in Pitra Village 1617 husband and wife both work far away, if only the husband or wife who left for work they will be subjected to a contribution of Rp. 50.000, - / year. The Desa Adat of Nyuling determines a fee of Rp. 30,000 / month or Rp. 360,000 / year. The Desa Adat of Serason sets a fee for overseas workers in the amount of Rp. 400,000 / year.

In the Desa Adat of Pohgending, there are two types of pengayah (called pengayah pangele and penyadeah). If the cruise ship workers are not at home, they can buy ayahan for Rp. 100,000 per 6 months plus piodalan fee (ceremony at the holy place) of Rp. 100,000 per 6 months which amounts to Rp. 200,000 per six months (Interview, June

28, 2020). The well-run ayahan payment management made the cruise ship workers feel well facilitated, prompting them to be responsible and empathetic to spend dana punia (voluntary monetary contribution) to develop their villages.

Cruise Ship Workers' Perceptions of the Dynamics of Cultural Identities **of Indigenous Peoples in** Pitra Village Balinese Names Identity The dynamics of Balinese culture have occurred since the development of Hinduism culture in Bali. I Gusti Ngurah Bagus in (Koentjaraningrat., 2007), states that the process of change in Balinese society and culture has started since the colonial era. Cultural contact led to **the emergence of a** culture of "westernization", namely imitating western lifestyles. Nowadays, culture unification and homogenization occur on a global scale, generally through mass media, especially TV.

"Media imperialism" is increasingly **turning the world into a** "global village" where the sphere of cultural experience and product is the same. Redfield: Culture (as long as not too primitive) is always in constant contact with intellectual thought and progress centers. in (Suasthawa, 1995). Bali has passed three generations of traditions, namely (1) the small-farmer tradition, (2) the great-Hindu tradition, (3) The great-global tradition.

(Geertz, 2000) detailed the characteristics of Balinese religion, including (1) Balinese name identity, artistic and cultural **identity, the bond of origin identity, Balinese traditional clothing identity, and Balinese language identity.** A name can indicate ethnic identity. The dynamics **of the use of** names in Balinese culture show the extent of the community's literacy towards the meaning of a name. Balinese initially used the name that was inspired by their surrounding environment, from an event that occurred, an object, and so on. For example, the name I Wayan Intaran (named after the intaran wood).

I Made Gelebug, (named after an incident when a child falls to the ground). I Made Gejer, (named after an earthquake happened when the child was born, gejer means shaking). I Ketut Pageh, (the word Pageh means a strong standing and obeying oneself and others). Changes in the Balinese names are in line with cultural influences from outside Bali, such as the influence of names from India (Hindu): Sudharma; Parwathi; Wasatawa / Vastava; Suparna, Wardhana, etc.

Influence of names from Java, Holland, or from around the world, due to social contact. Balinese first names are based on birth order, such as I Wayan / Putu (for the first child), I Made / I Nengah (for the second child), I Nyoman (for the third child), and I Ketut (for the fourth child), and the next child returns to the previous name sequence. In its development, the practice of using first names has started to disappear changed by the last names such as Vegantari, Selly, Tomy, Koni.

People also start to use foreign names, such as I Putu Orlin, I Wayan Rio, I Nyoman Gabriel, Putu Vian, I Gede Viktor an, etc In principle, cruise ship workers appreciate the preservation of Balinese name to strengthen their identity as Balinese. I Made Jelas, states that **the change in the** Balinese name has indeed occurred because it is possible that the meaning and importance of the identity of a Balinese name for a Balinese has not been fully understood. (Interview, June 6, 2020). According to Clifford (Geertz, 2000): 157), the personal name of the Balinese is the simplest symbolic arrangement wherein the formal sense is the least complex and in the social sense the least important.

Although socially insignificant, the Balinese name has a characteristic, although somewhat limited, that is useful for understanding the Balinese character (personhood). The Balinese also rarely use the name of their family clan as kinship identity, because of the myth of © RIGEO ? **Review of International Geographical Education** 11(8), Spring 2021 1618 "tulah idup". Tulah means cursed; - Idup means still alive, so *tulah idup* means one who has been cursed while still alive (having continuous bad karma) (Provincial Government of Bali, 1978: 746).

This myth causes Balinese does not and should not use their parents' names as personal names. Alias (*pungkusan* in Bali) are used to mention the names of parents or ancestors. Balinese Cultural Art Identity One of the characteristics of the Balinese is having high artistic talent. Initially, art in Bali was synonymous with offering or devotion to God. Art is related to religion and the deepest admiration for the gods. Hence every art describes the behavior of the Gods.

Art in Bali consists of dance, sound (*kidung*, *kakawin*), music/*tabuh*, painting, sculpture, and handicraft, all of which are based on the philosophy of *Satyam* (truth), *Siwam* (holiness), and *Sundaram* (beauty or harmony). Furthermore, there are art performances as part of a cultural welcoming gesture for guests in official, traditional, and tourism events and entertainment. The degradation of art due to the influence of global culture has aroused anxiety among art practitioners. *Ajég Bali* as a way of dealing with the fading of Balinese culture shows how Balinese people try to maintain Balinese culture amid the massive development of the tourism industry. The researchers disagree with A.A.GN.

Ari Dwipayana's point of view, who stated that the reason for the *Ajég Bali* discourse was based on the intention to maintain culture, but due to economic factors. When Balinese culture is lost, tourists will no longer come to Bali because Balinese tourism's strength lies in its unique culture. (Kuppuswamy, 1993). The researcher's analysis is that, first, art is maintained as a form of religiosity in Bali's Hindu community because religion

is the soul of the art.

Second, art is for art itself because art refines every Hindu soul, and third, art is for economic purposes as well as for entertainment. The decline in tourism during the pandemic has not made Balinese people stop their art activities. They channel the art they produce through social media. According to I Made Artawan, they were quite proud and happy with Balinese art that was occasionally featured on cruise ship tours. He sees that Balinese art is currently mixed with national and global arts, so Balinese art has many modifications that lead to contemporary art (interview, September 2, 2020).

The Origin of Identity Bond The strength of the Balinese bond to their homeland lies in the placenta that is planted on the day of birth. Planting the placenta in the land of origin is intended so that the child will always remember the land of their ancestors. Nevertheless, some people would put the placenta into the sea or hang it on the tree in the hope that their children will be adventurous, strong, and not affected by any weather (challenge).

The elements that bind Balinese to their homeland are: (1) biological and genealogical family ties; (2) ties to religion, which forms a belief in the souls of the ancestors so that a genealogy and territorial place of worship is built, with all ceremonies; (3) inheritance ties both sacred and profane; (4) ties to **Desa Adat (indigenous community)** organizations with all their **social, cultural and religious activities**. According to I Made Septian Ariwibawa, "I would return to my hometown when my contract on the cruise ship has ended. Sometimes, if it has been too long on the cruise, I felt homesick.

Especially if there was a religious ceremony at home, there was a wedding ceremony, funeral and so on, because it is an opportunity to interact with the community in a traditional village. However, I have to admit that some cruise ship workers choose to move and live in the city" (interview, September 1, 2020). **Balinese Traditional Clothing Identity** Nowadays, Balinese people no longer dress following the symbols based on social and historical agreements **in the past but** based on the desires and growing trends.

Along with the development of tourism, Balinese clothes have shifted from tradition-based form to market-based. According to historical records, Balinese clothes in the 1930s were so simple. Women go to the holy place topless without wearing any shirt, or bras just like the men. At that time, this clothing was not considered unethical or impolite, since the Balinese had a different sense of clothing than the modern era like today. Wayan Wastawa and Wayan Suwadnyana. (2021) **Contribution of Cruise Ship Workers to the** Socio-Cultural Dynamics of Indigenous Community in Pitra Village 1619

Chany called modern Balinese society a "dandy society" (Ibrahim, 2007).

The current trend of Balinese clothes is no longer based on social status. Today, **the most important thing is** the ability to buy or rent because these clothes are made and sold to meet market taste. This may come out of the norm of ethics, space, and time, and **the most important thing is** to look fashionable. Cruise ship workers still respect and maintain Balinese traditional clothing, they were proud to show their Balinese identity during the Galungan holy day ceremony on the cruise ship.

However, they acknowledged that traditional Balinese clothes can be modified in various fashions according to market tastes, as long as the modification does not violate Balinese culture and Hindu ethics. (Interview, I Made Artawan, I Wayan Rudiatrika, et al. , September 2, 2020). Balinese Language Identity Concern about the Balinese language extinction due to global influences makes perfect sense since all social interactions should support tourism. The Balinese are required to be able to speak national and international languages, apart from the prestige and influence of social media so that they will unwittingly weaken the use of their mother tongue (Balinese).

Due to this concern, Bali Provincial Government issued Governor Regulation Number 19 of 2016 concerning Balinese Language Trainers to preserve, develop and empower Balinese language, literature and script. All informants stated that they still use the Balinese language in their interactions with their families, except when **working on cruise ships** where English or other foreign languages were spoken. Cruise ship workers admit that their children are accustomed to using Indonesian as the language of instruction in the world of education and at home.

Even so, parents also hope that their children can speak foreign languages to compete in the work industry one day. (I Made Septian Ariwibawa, interview, November 2, 2020). The Role **of Cruise Ship Workers on Socio-Cultural Dynamics in Pitra Village** The profession of a cruise ship worker can be said to be a paradoxical profession. On the one hand, **working on a cruise ship is** highly favorable from the family economy point of view, but on the other hand, **working on a cruise ship** can bring social problems such as change of lifestyle, divorce, gambling, alcoholism in the indigenous community environment. Derrida said social problems such as "alcohol, gambling, and women" are often identified with the workers who work in cruise ships. These three things are often identified with the workers who work in cruise ships by some people.

This view is a view that is not entirely true and needs to be clarified or deconstructed because not all of the individual workers who work in cruise ships do a thing like that. This is in line with Derrida's statement (in (Breton, Hasan, Lubis, & De Franqueville,

2006):103, in (Oka et al., 2020)). Based on Derrida's opinion above, although it cannot be used as a general justification, in several cases, according to informant I Made Jelas, some people failed working in the cruise ship without any clear causes, as for drinking and gambling happened very rarely except during family parties (Interview, May 31, 2020).

Changes in previous social interactions through traditional and cultural groups to professional group interactions through parties, gambling, or simply to make friends as influenced by external cultures are the reasons for the above cases. This is one of the impacts of tourism, in addition to the development of a more impersonal pattern of social relations, the diminishing cooperation and mutual help spirit which is replaced by monetary contribution, resulting in a breakdown in sympathetic communication.

The development of intergenerational conflicts, the older generation still maintains their status quo in the cultural field that is considered to be the best, while the younger generation with practical, pragmatic, and economic culture reasons demanding for change and forcing the older generation to understand it. As a catalyst, cruise ship workers act as agents of change in the indigenous community's socio-cultural realm. There are three types of changes that can occur, according to (Burhan Bungin, 2016), among others: first, a change in the mindset of the indigenous community from a © RIGEO ? Review of International Geographical Education 11(8), Spring 2021 1620 traditional mindset to a semi-modern mindset, namely a traditional mindset packed with modern traditions or vice versa.

As an example, the main occupations of the Pohgending community in Pitra Village were farming and trading, which has changed to working in the informal sector, especially the tourism sector abroad. Second, changes in people's behavior in the social system. Although the performance of the social system cannot be measured based on output and process, the community wants community activities to be measured. Because of the availability of human resources, communication is adopted through social media such as Facebook, WhatsApp group (WA). Third, society is in a transition period.

There has been a change in the use of cultural material (cultural artifacts) combined with modern technology. For example, in funeral ceremonies, traditionally the deceased body was carried and burned using natural materials, now the community has switched to modern technology. The bade (ceremonial tower which conveys the deceased' body) is now replaced by car. Bodies that were previously buried or cremated in a setra (grave) are now being cremated in a crematorium. Changes at the level of custom and culture that are expected to be static have become dynamic due to mindset and behavioral

changes.

Cruise ship workers as dynamo cannot stand alone but in collaboration with traditional leaders in Pitra Village. Cruise ship workers have made very important contributions to the development of Desa Adat infrastructure, such as the construction of holy places, maintaining the village road environment's cleanliness, and so on. But on the other hand, cruise ship workers can also be a cause of conflict over tradition, especially against static and cultural customs such as funerals, where they look for easier ways to perform cultural and religious activities beyond their Desa Adat institutions.

To overcome these problems cruise ship workers provide input to Desa Adat so that the leaders can play its role as a motivator, facilitator, and communicator by taking managerial strategies focusing on the process of setting the Desa Adat organizational objectives, developing transparent and accountable policies and planning to achieve said objectives accountable based on local culture. The Implications of Cruise Ship Workers' Contribution to the Socio-Cultural Dynamics of Indigenous Community in Pitra Village Changes in the Indigenous Community Social Relationship Orientation in Pitra Village The indigenous community social relationship orientation in Bali is based on three types of relationships based upon the Tri Hita Karana concept (namely, Parhayangan: harmonious relations between humans and God; Pawongan: harmonious relationships between fellow humans; and Palemahan: the harmonious relationship between humans and their environment). Social relations are applied to religious and cultural activities as well as social interactions in maintaining the environment of the Desa Adat territory.

The socio-cultural and religious interactions prompted cooperative activities which are often referred to as ngayah. Ngayah is an obligatory cooperative activity borne by every member (krama) of Desa Adat in building parhyangan (holy places), implementing religious ceremonies, and developing human resources in the religious field. Ngayah is based on ayahan (obligation). According to (Filloux, 1991), collective works are divided into two broad categories: formal work (ayah), performed as part of the Banjar, and the Desa Adat, an informal collective work called ajak performed for other individuals with whom a relation of reciprocity is already established. Collective work may involve permanently formed groups (sekaha). This is the case with ayahan teams which are made up of the members (krama) of the Desa Adat and the Banjar.

Social interaction through the ngayah tradition has cost and reward consequences. The obligation of ngayah is carried out based on the use of public facilities by the community members (krama) of the banjar adat, such as the land of ayahan desa, Setra (cemetery), and palaba pura (land owned by Desa Adat). As a result, a kerama

(community member) who does not carry out the obligation of ngayah will be subjected to sanctions in payment for his absence (called sesalahan or dadosan).

If dadosan is not paid until the following month, then the penalty is doubled which is called naur panikel. If the kerama in question does not want to pay the panikel, then they will be subjected to the punishment of silent treatment of not being talked to Wayan Wastawa and Wayan Suwadnyana. (2021) **Contribution of Cruise Ship Workers to the** Socio-Cultural Dynamics of Indigenous Community in Pitra Village 1621 and not allowed to use the facilities of the Desa Adat, this is called kasepekang, which is then changed to the term kanorayang (only not talked to), but when one of their family member dies they have to pay certain amount of fee as a form of monetary compensation (penanjungbatu) before they are allowed to use the village graveyard (setra).

The social relations in **the funeral ceremony (ngaben)** are collective in nature and performed by the community members (krama). The krama Desa Adat is obliged to provide donations (patus), the amount of which varies based on the decision of the paruman (meeting) **of the Desa Adat**, as well as voluntary assistance. Social interaction is also carried out in the manusa yajna ceremony which is called ngajakang. People who help voluntarily are called "tulungan", while matulungan is the a verb which means "to help someone in performing a job or religious ceremony".

The matulungan concept is also based on cost and reward. Members of the community perform the compulsory assistance in the hope that later when they need the community assistance they will get the same assistance to ease their workload. The contribution of changing the orientation of community relations in Pitra village is based on the change in time, developments in community work, individual ideological developments, as well as developments in the global world, which have an impact on the socio-cultural management of Desa Adat. The shifts decided by the leaders of Desa Adat based on the decision of the community meeting (paruman krama) of the Desa Adat includes: a.

Ayahan Desa Adat, as a collective obligation can be replaced by: (1) delegating to parents and siblings; (2) can be performed in half ayahan by either the wife or husband; (3) member may pay a fee instead of doing ayahan which is called mogpog; (4) and on their own initiatives always participate in the ngayah when they are ceremony in the territory **of the Desa Adat**. b. Matulungan / ngajakang, collective and individual obligations in social relationships, can be replaced: (1) by parents, siblings, wives or husbands, or adult children; (2) offer condolences for the funeral ceremony; (3) prayers and good wishes for Dewa Yajna, Manusa Yajna, and Rsi Yajna ceremonies can now be

conveyed via social media such as Facebook, WhatsApp groups, Instagram, etc. c.

"Maturan", namely the concept of sincere offering to Ida Sang Hyang Widhi Wasa, becomes the concept of "ngaturang" or giving in the form of money or goods instead of traditional offerings. The Birth of M Punya Motivation (Donation) Daa pu ? ia is an offering or gift not only performed vertically to God but also horizontally to fellow humans. Daa Punya is not only used for the construction of holy places or religious ceremonial activities but is also intended as a form of virtue given to fellow humans, as well as the natural environment.

In principle, Daa Punya is a sincere offering devoid of personal desires and ego. In principle the Daa is donated to obtain Punya (goodness). Along with the socio- cultural dynamics, the understanding of the value of togetherness, sincerity, and the value of Daa Punya has also changed into a value measured by material, nominal and intrinsic function as a barter (cost and reward) as a compensation for missing the obligations in the Desa Adat. Cruise ship workers realized that they were seldom able to participate in traditional and religious activities, so they consciously sent Daa Punya to the Desa Adat.

This is due to: (1) there is an attachment to the Desa Adat as a forum for social interaction with the indigenous community members; (2) there is an understanding of the value of Hinduism; (3) the existence of motivation and information by Desa Adat leaders (bendesa) through social media; (4) growing awareness of humanitarian assistance to those who are less fortunate; and (5) the apparent transparency in the management of funds by the leaders of the Desa Adat. Encourage a transparent and accountable traditional village organization Life in Desa Adat has followed the development of science and technology, this marked by the social space that is getting narrower.

Massive information influx can influence the mindset of indigenous peoples in the management of Desa Adat organizations, from traditional management into a more transparent and accountable modern management. This occurs due © RIGEO ? Review of International Geographical Education 11(8), Spring 2021 1622 to the influence of the democratic political system under the government of the Republic of Indonesia, including (a) The election of Desa Adat leaders, conducted using (1) direct elections through consensus or sangkepan (meeting) by the village community; (2) based on lineage; and (3) by taking turns according to seniority, and (4) follow a direct, public, free and confidential election system.

The first way (1) required various criteria, such as having cultural and social power; literacy capabilities; religious and customs knowledge, and having influence, the second

way (2) the symbolic power is very important because they are considered the descendants of the previous leader by the native villagers, while the third way (3) is based on the seniority of the age of marriage, and the fourth way (4) follows the democratic system of the nation. (b) Desa Adat as a traditional social organization also adheres to the openness principle in solving social, cultural, and religious problems.

All issues are presented openly through the meeting (paruman) of the Desa Adat, on sabha alit (small meeting), as well as the sabha agung (general meeting). The openness principle referred to in this study is transparency in social and financial issues of the indigenous community. First, the social and cultural problems of indigenous community point to a situation where the values and aspirations of the community are taken by consensus by promoting the spirit of togetherness.

Besides, the Desa Adat has the principle of "jele melah wenang sambat, ada tuara pada gelahang, sagilik saguluk salunglung sabayantaka", Which means "good or bad, information must be conveyed, have or not, we must always be grateful, united in thoughts, words and actions, for better or worse till death do us apart we will always be together". Second, the transparency and accountability in the finance sector, previously the balance sheet was delivered and accounted for by Desa Adat leaders directly at the paruman adat (customary meeting).

Indigenous community members with their naivety, believe in leadership and believe in the law of causation (karmaphala), so that people take an apathetic attitude, accept everything as it is. However, looking into a current condition where the community has the heterogeneous profession and to meet the demands of those who are cruise ship workers, the Desa Adat leaders took the initiative: (1) Compiling the balance sheet periodically in each activity, (2) Report it through customary meetings and social media (Facebook, and WhatsApp Group), as an appreciation to members' wishes and to maintain the social stability (Jelas, interviews, May 31, 2020).

The response to the idea of cruise ship workers is related to the reward, cost, and activity suggested by George C. Homans regarding his theory of deductive exchange. Based on Homans's thinking, the Desa Adat emphasizes every community activity under the norms and rules of the Desa Adat related to the cost (cost and time burden) used in carrying out the activity. Collectively, the community conducts activities through mutual assistance. Thus for those who are and work outside the Desa Adat community area, of course, it is necessary to provide a cost to each person's absence in a customary activity.

All costs both in terms of funds and times will be rewarded, no exception for those who do not make a full contribution to the Desa Adat. Changes in Religious Attitudes.

Religious attitude is a situation that exists in people that encourages them to behave according to their level of obedience to religion. Religious attitudes can be realized through sympathy and empathy attitudes between religious communities. According to Tonnies, society has three bonds based on *Gemeinschaft*, namely based on blood ties, ties to their origin, and ties based on ideology. In addition to Tonnies, Balinese people also have some ties based on religion.

The indigenous community members of Pitra Village are bound with *menyama* and *mabraya* tradition, which is a mutual assistance system based on communal brotherhood. It is a bond of sympathy and empathy. Religious attitudes by religious rules will be realized through various voluntary social assistance. According to the informants (Lintas). interview, May 30, 2020), empathy done by indigenous peoples is a form of social gathering (*arisan*) or assistance in the hope of getting a reward for their kindness in the future.

The forms of assistance include *patus* (assistance during mourning), ideas, physical assistance, food aid at the time of the Covid-19 *Wayan Wastawa* and *Wayan Suwadnyana*. (2021) **Contribution of Cruise Ship Workers to the** Socio-Cultural Dynamics of Indigenous Community in Pitra Village 1623 pandemic, assistance to facilitate the children to learn online for those who do not have wi-fi in their homes, and assistance for the construction of facilities in *Desa Adat*.

Conclusion The **contribution of cruise ship workers to the** socio-cultural dynamics **of indigenous peoples in** Pitra Village shows that there are few changes in the socio-cultural aspects caused by the development of the globalization era. The socio-cultural dynamic will comply with the dynamics of *Desa Adat* through ethics directed to the rational behavior towards the implementation of socio-cultural and religious activities. The simplification of religious ceremonial means, entrusted *Desa Adat* leaders, through the literary tradition and religion by the concept of the *utama* ceremony level (Most Elaborate), *madya* (Medium), and *nista* (Simple).

Social relations are very dynamic based on the culture of *menyamabraya* that can be done by the representation, by paying *ayahan* dues called *pemogpog*. Related to the changes in their cultural identity, the cruise ship workers will still maintain their identity by conserving their Balinese names, Balinese traditional clothing, Balinese language, cultural arts, strengthen their connection to their origin. Although they have realized that there has been a change to follow modern culture development due to connection with the global world.

Cruise-ship workers can contribute to the physical development of the *Desa Adat*, the

cleanliness of the neighborhood, and advancing human resource quality. While their roles as a catalysator and also the agent of change for the customary shift such as changes to the modern mindset, the way of communicating, the way they interact, the changes in behavior involving social systems shifting and cultural changes of religious materials that can be a contributor to conflicts of interest between the older generation and younger generation who want renewal.

To bridge the issue of the two interests, the Desa Adat leader has to take the role as a motivator, facilitator, and also communicator using social media such as the Facebook page or Whatsapp groups. Implications for socio-cultural dynamics in Desa Adat in Pitra Village: include (a) changes in the orientation of community social relations related to ngayah, ngajakang and matulungan tradition according to cost and reward approach. (b) The motivation to medana-punia (donation), and the obligation to provide assistance (patus) in Pitra Yadnya ceremony based on the approach of cost and reward; (c) encourage Desa Adat leaders to be transparent and accountable in the management of Desa Adat to maintain community trust; (d) Changes in religious attitudes through sympathy and empathy that arise from several groups to help each other and feel the sorrow of every havoc that occurs in the Desa Adat.

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