



Vidyottama Sanatana
International Journal of Hindu Science and Religious Studies

Vol. 8 No. 1 May 2024

BATU PULAKI AND ITS IMPLICATIONS FOR THE LIVES OF BALINESE PEOPLE

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Received: October 23, 2023	Accepted: May 02, 2024	Published: May 31, 2024
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Abstract

Batu Pulaki is a stone that is a manifestation of Bali's natural wealth as well as a heritage in the cultural life of the people of Bali. Knowledge of the types, contents, functions and their relationship with the people in Bali. This study aims to describe in more detail the Batu Pulaki its implications for the lives of Balinese people context of the people of Bayupoh Village. To explain the problem above the author uses a type of qualitative research. In this case, the authors were directly involved in data collection by means of observation, documentation, and interviews with informants in the Pulaki area of Bali. In addition, this research uses types of library data such as books, theses, journals, internet media, and so on that supports research. To answer the problem, researchers used Structural Functional Theory. From the research conducted, the findings were obtained, namely the existence of Pulaki stones in a sacred area in which there is the Agung Pulaki temple and several Pasanakan temples around the Pulaki temple. This shows that the Pulaki region with several temples there as relics of Hindu civilization is a center of social and spiritual activity. Pulaki as a sacred area and Pulaki stone as a symbol of community religious ritual facilities historically and theologically provide an aid in understanding religion to the community. The people of Banyupoh Village use Pulaki stones for pedagingan and panca datu, apart from that the existence of Batu Pulaki is also used as a shrine, as a medium of worship by the Hindu community in Banyupoh Village. In its innovation and development, Pulaki stone has been transformed into several art products such as accessories, water fountains and various types of sculptural art.

Keywords: Socio-Religious Analysis, Implications, Existence, Pulaki Stone

I. INTRODUCTION

Culture is produced from various traditions or customs are unique and still firmly held, so that the culture cannot be separated from character of Balinese life. Culture is the result of human cultivation, which is a spiritual wealth in the form of philosophical thought, literature and art grow and develop cumulatively. Culture consists of 7 elements, namely systems religion, system organization social, system knowledge, Language, art, system eye search life, and system technology and equipment (Syakhrani & Kamil, 2022:782).

These seven cultural elements form Bali's cultural identity, as a form of heritage inherited from ancient times past. These cultural forms are still maintained over time time. Besides Bali's culture and natural riches are also a special attraction for visitors tourism and nature lovers who want to enjoy the beauty and find out more about Bali. Supported by high creativity, in several places various natural resources are processed into various arts and crafts items. The results created cannot be separated from the nature and religiosity of the Balinese community entity, which is imbued with the spirit of *satyam*, *sivam* and *sundaram*. *Satyam* is closely related to believed truth, which originates from religious teachings, *sivam* refers to purity, *sundaram* beauty. Representations of these three concepts are present in the creation of various cultures of society, including in the use of natural resources.

Stone as a non-renewable natural resource in a socio-religious context cannot be separated from traces of the megalithic era. This can be found in various media in depicting gods using stone media, from simple to complex forms. The creation of various creative works made from stone cannot be separated from the beliefs held, and is supported by the expertise and availability of the tools used. The use of stone as a medium cannot be separated from the elements contained therein. Stones contain the crystallization of elements found in the earth containing the elements of *panca datu*. *Panca datu* are the five crystallizations of the essence

of the earth. The five elements are, silver, copper, iron, gems, gold.

Since 2013 in middle noisy People's frenzied discussion about stones, coupled with news coverage, has made gemstones a hot-selling commodity. Although actually rock carnelian and other gemstones are also known and has been a commodity for a long time by Indonesian people, however it cannot be denied that around that year was a golden era for various type rock carnelian/gem (Boty, 2015:81). According to Codrington, in the history of human life, there is a belief that there is a supernatural power in a certain object that can give an impression to every thing. For example, if someone gets a lot of benefits, that profit trusted obtained with help something amulet Which have strength magical (Codrington in Hamid, 1991:39). Trust to strength magical the according to Hamid (1991:40) is trust which normal And trust the Already There issince era kings previous. In line with matter the, Kruyt (in Koentjaraningrat, 1997:21) explains that people have beliefs that there are various kinds of creatures spirits who have "power" occupy the natural surroundings where they live. Creature These fine materials occupy various places, including in a stone (Karyasa, 2015:2). In a religious context, the belief in the power of stone, as well as the use of stone as the basis of sacred buildings or certain buildings based on the elements contained in stone, religiously still exists among Hindus in Bali to this day.

The use of stones, especially gemstones, in religious social life for social entities has occurred since ancient times. In the social aspect, people who wear jewels can show their social identity. In the religious aspect, the use of gemstones can function as a steering axis, namely a link practice spiritual devotee with The Creator. Matter This showed with usage rock gemstone by every *sulinggih* Which will lead ceremony or prayer in Bali. Until now, not many people know that Bali itself has stones typical gems that are the result of the richness of the Balinese earth itself. Gemstones the is rock gemstone Pulaki Which originate from region mountains Pulaki in area Gerokgak, Buleleng Regency. Since ancient times, people

have believed in the properties of stones Pulaki Which Can increase health, authority, immunity and etc (Karyasa, Muderawan, & Rai, 2015:12). The public's belief in the properties of the Pulaki stone and the continued use of several variants of the Pulaki stone in ritual activities is not yet clear There is Which study in connection with life socio religious, supporting community entities. Social aspects of rock Pulaki is expected to improve the social welfare of society, because This become commodity Which is very valuable and must be preserved both by society in general and by the Bali Provincial Government and the Buleleng Regency Government in particular. Apart from being one of Bali's natural treasures, Bali's Pulaki stone is also a great prospect very good for SMEs and small industries in Bali who are involved in the production of gemstones and jewelry crafts, so it has economic value itself which is able to support the economy of the Balinese people in general as well capable increase well-being public (Rai, Muderawan, & Karyasa, 2014:2). It is hoped that the utilization aspect will not conflict with nature conservation.

The religious aspect of the Pulaki stone is believed by community entities to have an influence on a person's birth, so that gemstones are closely related to the spiritual life of the people. Apart from that, Pulaki stone is also used as a *base, padagingan* by the people of Banyu Poh Village, Gerogak District, Buleleng Regency when they want to build a holy place. Based on this phenomenon, especially as a *meat* for a sacred building, it indicates that the local people believe that there are elements of *panca datu* in the Pulaki stone. In this regard, it is very necessary to preserve Pulaki stone as a form of Bali's natural wealth as well as inheritance in the cultural life of society in Bali.

Batu Pulaki as the name gemstones obtained from the area holy and Pulaki sacred. This area is included in the administrative area of Banyupoh Village and traditional territory of the Banyupoh Traditional Village. The Pulaki area consists of a stretch of fertile land and in the west, south and east it is surrounded by the sacred hills of Pulaki. From various Trusted sources in this area say that this area is called

sacred because area This previously as center village, government and trading in Baliwest part north. However since happen something incident on century 14th, village This annihilated And Then overgrown bush thicket. Incident the written in the book " *Dwijendra Tatwa* " written by I Gusti Bagus Sugriwa 1967 (Rai, Muderawan, & Karyasa, 2014:2). It is hoped that knowledge of the type, content, function and relationship with the socio-religious life of the community will be able to make Pulaki stone as one of the precious stones originating from Bali, as well as a heritage culture world Which must preserved its existence. Dotted reject from explain in on the existence of Batu Pulaki for the lives of Balinese people, especially the people of Bayu Poh Village, Gerogak District, Buleleng Regency.

II. METHOD

This research uses a qualitative research method design, with the research location in the Pura Pulaki Hills Area. The type of data in this research used qualitative research data, with primary data sources from interviews with local people, community leaders, village *stakeholders* and *administrators*, and the data sources used in this research were books, journals or existing scientific works. previously. The instrument in qualitative research is the researcher himself who is supported by interview guides and other written tools so that in this research, the researcher is a participating observer. The data collection techniques used were participant observation techniques, structured interview techniques and documentation studies. The data analysis technique used in this research is a qualitative descriptive method. In checking the validity of the data, use reference materials such as checking the preparation of data collected via *tape recorder*, photo documentation, and stored notes.

III. RESULTS AND DISCUSSION

1.1 Types of Stones Found in Pulaki

Pulaki stone is the name for stone obtained from the sacred and sacred area of Pulaki. This area is included in the administrative area of Banyupoh Village and the Banyupoh Traditional Village

area. The Pulaki area consists of a stretch of fertile land that is "nyegara gunung", bordering the north coast of Bali and in the west, south and east surrounded by the sacred hills of Pulaki. It is called a holy area, because the Pulaki area has several holy places or "kahyangan jagat" temples or temples for the public (Hindu Balinese and surrounding communities), namely Pura Pulaki and Pura Pabean (coastal coast), Pura Melanting, Pura Mutering Jagat, and Pura Pucak Manik (hills in the western part), Pura Belatungan (in the hills or forest in the southern part of the area), Pura Kerta Kawa and Pura Pucak Sari (hilly area in the east). Apart from this sacred place, Sang Hyang Widhi Wasa destined the Pulaki hill area to become a place where evidence of Hyang Widhi's greatness resides as a reminder to humanity to always be grateful for His immediate gifts. This hilly area is the location where various types of gemstones are found, known as Pulaki gemstones. Pulaki gemstones have long been known to people, especially gemstone fans. Below we will explain several types of stone found in Pulaki.

1) Celebung Pulaki/Kresnadana Bali Stone (Natural Green Epidote)

This variant belongs to the gemstone family which is characterized by a *pistachio green color*, then greenish yellow, and some are greenish black. This type of stone is semi-crystalline and has biaxial optical properties with a hardness level of 6-7 on the Moh's scale and the *pleochroic color* is usually green, which contains the *sorosilicate mineral elements* iron, aluminum and calcium. This type of variant is found in various countries such as Mexico, Russia, France, Austria, Norway, Bulgaria and several other countries around the world. In Indonesia, this stone was found in Buleleng Regency in North Bali. The hills and mountains of Pulaki are where this type of stone is found which has the local name Celebung Pulaki or Kresnadana Bali.

2) Pyritized Stone Variant

This variant is a type of Pyrite which is a yellowish mineral with a bright metallic luster. *Pyrite* has the chemical formula FeS_2 (iron disulfide) and is the most commonly found sulfide mineral. Pyrite can form at high

and low temperatures and can be found in igneous, metamorphic and sedimentary rocks, although in small quantities. The name "Pyrite" comes from the Greek "pyr" which means fire. This name was given because pyrite can be used to create the sparks needed to make fire when struck against metal or other hard materials. In society, pyrite has various well-known nicknames, including "conductor of gold", "light gold",

This stone is difficult to determine the dominant mineral it contains, most scientists conclude that Nickel Iron Sulfide is one of the dominant minerals found in Pyrite. However, Pyrite is not the preferred source of Iron minerals used in industry, this is because the Iron content is actually only 20% apart from a mixture of other minerals. However, the sulfide content in it is widely used in industries that use sulfur (Weber, Stewart, Skinner, Weisener, Thomas, & Smart, 2004).

Stone, which is also known as *Fools Gold*, is produced by many countries in Peru, Germany, Spain, Russia, Africa, Italy and several states in the United States. Since the 20th century, this stone *has* not only been known in the world of jewelry, but has also entered the detector industry, where *pyrite* is used as part of a mineral capable of producing sensitive *detectors*. Meanwhile, as jewelry, this stone has the advantage of being able to provide a feeling of comfort, dispel *negative energy* and improve the nervous system.

3) Iron Jasper Chalcedony

Still in progress are the descriptions of precious stones originating from Buleleng Regency, namely from the Pulaki mountains, North Bali. The variant we will discuss in this segment is *Iron Jasper Chalcedony*, which has five market names. This is what is special about Pulaki Hill that is something to be proud of. Behind its beautiful charm, it turns out to store extraordinary wealth. From a distance the Pulaki mountains are ordinary, they don't look anything special. However, it will feel very cool and beautiful when we enter a forest area whose natural conditions and animals are

very well preserved. This kind of atmosphere ultimately makes the Pulaki mountains very well maintained, even though some areas look barren, perhaps because of the long dry season. Around this place you can also find many grape plantations that grow very thickly, namely around the Gerokgak sub-district area, Buleleng Regency.

Iron Jasper variant has the chemical formula (Fe SiO₂) with iron minerals and silica minerals which are sedimentary rocks in its formation. The hardness is 6.5-7 on the Mohs scale, with an *opaque* or opaque crystallization level, but some are faintly translucent. The character of this variant is quite interesting because visually there are names of other areas that are almost similar.

4) *Jasper Chalcedony*

Jasper Chalcedony variants are very common, very diverse and have their own regional characteristics depending on what mineral dominates the area. In Indonesia, the distribution of areas where this type of stone is found is almost evenly distributed in various provinces, the difference is their physical characteristics. The type of *Jasper Chalcedony stone* generally has an opaque character, but there are also those that are translucent. The character of the fibers and ornaments of the stone naturally forms interesting motifs, and most of the *Jasper Chalcedony* types are found to be picture stones whose motifs can be seen clearly by the eye, and they often excel in national level competitions. Many of the artists who love stone art in Indonesia are chose this *Jasper Chalcedony variant* for his personal collection. *Jasper Chalcedony* from the Pulaki hills also has character motifs and color patterns, some of which highlight unique color elements, some of which are standard *Jasper Chalcedony*.

1.2 Implications of the Existence of Pulaki Stone in the Religious Social Life of the Community of Banyupoh Village, Gerokgak District, Buleleng Regency

The life of Banyupoh Village community entities cannot be separated from religious social life. Every religious activity carried out cannot be

separated from communal spaces. Religious social is nothing other than social life that emerges from the religious practices of the community. David Émile Durkheim, who is known as one of the founders of modern sociology, stated that religion is something that cannot be avoided in the life of a society. In simple societies, religion is the main source of social glue. It is further stated that:

The division of the world into the sacred and the profane is a characteristic feature of religious thought. Sacred things do not mean gods or spirits, but anything that can be sacred or made sacred. "Objects between the sacred and the profane are absolute, but this does not mean that humans or these objects cannot change places from the profane to the sacred or vice versa (Muhni. 1994:16)

In line with Durkheim's direction of thought, Batu Pulaki can be sacred or made sacred. Therefore, it can have implications for the socio-religious life of the people of Banyupoh Village. Moreover, through social and religious actions, societal entities always maintain harmony. Therefore, various *sesanti* were born in traditional culture which regulate the behavior of its people, one of which is *tri hita karana*. Through this overall concept, we always strive to build harmonious relationships with the hope that happiness can be achieved.

Socio-religious is a form of social action based on religious values. Religious nature is an attitude that exists in every religion. Likewise, religiosity is an attitude that can provide a basis for moral beliefs and behavior. Apart from that, the *regius* attitude is an attitude that can provide a sense of togetherness, provide support and offer guidance to community entities. In line with this, the majority of Banyupoh people adhere to Hinduism. Religion that is practiced originates from traditions, texts that are practiced by societal entities through actions, so that religion has a context with the behavior of its adherents. The religious life carried out by Hindus in Banyupoh Village together in a social community creates a cultural and social reality. Likewise with Batu Pulaki in Life Socio Religious Public Banyupoh Village Gerokgak

District, Regency Buleleng is a cultural reality produced by its people which also contains implications for religious social reality. The implications are in the form of a reinterpretation of the Pulaki stone in a socio-religious context which also has implications for improvements in the social-religious field of societal entities, including the strengthening of *sradha* and *bhakti*, strengthening the implementation of the concept of *karma yoga*, as well as the occurrence of cultural innovation in the social-religious life of the community.

1) Strengthening *Sradha* and *Bhakti* of Hindus in Banyupoh Village

Based on Banyupoh village profile data, it shows that the majority of the population is Hindu with the total population based on 2022 data. As a people who adhere to the Hindu religion, *Sradha* and *Bhakti* are an important part of the five basic beliefs adhered to. The five beliefs held by the community entity are called *Panca Sradha*, which include; believe in the existence of *Brahman* or God, *atman*, *karmaphala*, *punarbhawa*, and *moksa*. These five basic beliefs are reflected in the behavior and practices of religious life as a reflection of devotion.

Traditionally, the path of devotion adhered to by Hindu entities will appear through various ceremonial routines that are offered, either periodically at certain times, daily or incidentally. As a characteristic of the *bhakti* community, of course it cannot be separated from the way clan karma creates various symbols that reflect the culture of the community, both in the form of ceremonies and places of worship. This thrives in the field of traditions passed down from generation to generation, which are unique and distinctive, imbued with Hinduism. This is in line with the opinion of Geria (2008:57) stating that:

Balinese culture gained spirit and soul, so that it grew as a unique cultural figure and was imbued with Hinduism. The spirit of culture meaningfully penetrates all dimensions of culture (system of ideas, system of behavior, physical system), and all elements of culture and is actualized in a way of life (way of *life*) in a symbolic system and cultural concepts

that have a core of religious values and in various heritages. culture.

The use of Pulaki stone as a worship medium and the creation of various Pulaki stone crafts which grow and develop in Banyupoh village, are inseparable from the religious values of the community's cultural heritage. Moreover, geographically and mythologically, the village of Banyupoh is located in the temple cluster area in the West Bali region. In the belief system, Balinese people consider Mount as a holy place or palace of the gods. Some of the most important temples in Bali are located on mountain slopes, such as Pulaki temple and several other temples (Geria 2008:118).

The use of Pulaki stone as a *meat* for *shrine buildings* has increased the *sradha* and *bhakti* of Hindus. The metal content contained in Pulaki stone which is used as a *meat ingredient* accompanied by people's knowledge of Pulaki stone, as well as where to get the stone, causes people's sense of trust or confidence to increase. This shows that the beliefs held together with the expression of devotion in the behavior and treatment of things believed in can be said to be a reflection of the increasing *sradha* and devotion of the Hindu people in Banyupoh village.

The use of gemstones, which have an influence on a person's life, such as the use of the Krishna Dana stone by male stone lovers, causes a sense of confidence to increase. Based on the beliefs held by the community towards Batu Pulaki. Based on the beliefs of the community, especially stone lovers, it is accompanied by an expression of devotion through the behavior in treating these stones. On certain days, such as *rerainan*, those who have the stone will offer ritual ceremonies to strengthen the power contained in the stone. Likewise, for some stones that have become jewels, there are restrictions that must be followed, such as not carrying rings containing the stone, for things that cause the stone to lose its purity, such as taking it to a place where someone died. All of these codes of conduct arise on the basis of the beliefs held, as well as the expression and actualization of a sense of *devotion*.

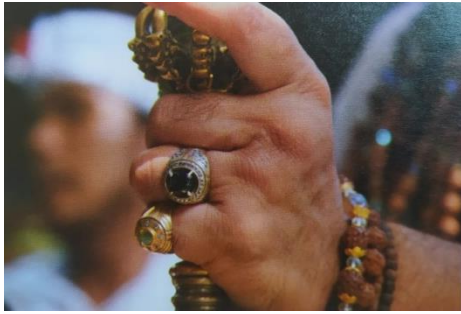


Figure 1. **Ring with a Pulaki stone crown**

Source: Pesona Nusantara Tabloid

The use of gemstones is not only carried out by stone lovers to increase their confidence and express devotion, it is also done by *Sulinggih* priests in carrying out their duties of leading ceremonies and also use stone rings, including using gems made from Batu Pulaki. The shine of rings crowned with gemstones circled the fingers of the *sulinggih* as he worshipped. This use is not an arena for contestation, but there are values it adheres to. As shown in the picture below, there is a circular ring on *Sulinggih's* hand

2) **Strengthening Karma Yoga**

Geography of Banyupoh Village, located on the slopes of the hills in the Pulaki area. With such a geography, most of the population makes a living as dry land farmers such as plantations. Besides, there are several people who work in other sectors, including as fishermen. The Banyupoh Village area which is located between the hills and the coast has an impact on the lack of rainfall. Therefore, working in the agricultural sector sometimes cannot meet the daily needs of the people. Conditions like this mean that people cannot rely on income from the agricultural sector alone without doing side jobs. This was expressed by Mr. Komang Sukiarta in an interview on July 2 2023, stating "Every day I work in the garden, planting plants such as cassava, cassava, peanuts. Apart from this income, there is also income from coconut plantations. Likewise, there are some people who farm grapes. In between working in the garden, I also look for gemstones on the side, which I sell to collectors and stone craftsmen." In line with this also conveyed by Mr. Ketut Wita, during my busy days in the garden I bought Batu Pulaki from farmers. The price of the stone I buy depends on the type of stone, usually badar Pulaki, kresnadana, bebed. Regarding the price,

it depends on the type of stone obtained (Interview, 2 July 2023). This was confirmed by Mr. Komang Sukiarta, who has been involved in Pulaki stone crafts for 20 years, stating that since the boom in gemstones/agate in 2015 and the popularity of Pulaki stone, he only relies on work in the stone craftsman sector, his income is enough to support his family, including education. his son. Likewise, he was able to employ people to mine stone, and buy the stones obtained from the surrounding mining community. "From stone back to stone" is the motto in his efforts to pursue stone Pulaki as a business field.

According to him, the expression "from stone back to stone" is a working principle for those who earn a living from the sale of stones, which are not entirely spent to meet their living needs, but are also processed as capital to buy stones, and as wages or salaries for the miners, most of whom comes from the Banyupoh village environment. Based on data available in the field in Banyupoh Village, there are 6 stone craftsmen including collectors who have been formed in natural stone craftsmen's organizations, who work as miners reaching approximately 50 people. According to Mr. Komang Sukiarta, although the Pulaki stone market has had its ups and downs, it has survived to this day. From this data, people who work in the "stone" sector can be said to be the livelihood of the Banyupoh village community as a form of implementation of the concept of *karma marga yoga teachings* as a work spirit for the Hindu community in Bali in general and the Banyupoh village community in particular. The actualization of this concept contains meaning, placing work as a way to connect oneself with Him. This is also demonstrated by the Banyupoh community in that the work they do cannot be separated from the religiosity of Balinese community entities in general. Likewise, work in the field of collecting stones, processing stones and other things is always accompanied by religious activities, especially where places to get stones are believed to be sacred places.

The religious actions of the Banyupoh people are in line with the concept of *Karma Marga Yoga*, meaning the path of *karma*. *Karma* comes from

the word *kri* (Sanskrit) which means *karma/karman* means action; *indrya karma* : senses (organs) for work (Astra et al, 1985/1986: 129). *Karma Marga Yoga* means an effort or path to get closer to God through sincere efforts or actions (work). *Karma Marga Yoga* emphasizes work as a form of devotion and *devotion* to God. The Compilation Team (1994: 84) states that the teachings of *Karma Marga Yoga* are a work ethic or work culture for Hindus in an effort to create inner and outer prosperity and happiness. The basic teachings of *Karma Marga Yoga* are found in the holy book Atharvaveda VIII. 1.6 of which states the following.

Udyanam te purusa navayanam, Jivatam te daksatatim krnomi

The translation

Oh people, work hard for progress, don't back down, I give you strength and power.

Icchanti devah sunvantam na svapnaya sprhayanti, yanti pramadam atandrah (Atharvaveda XX.18. 3).

The translation

God Almighty loves those who work hard. He hates those who are lazy and stupid. A person who is always conscious obtains true happiness.

In line with this, Bhagavadgita III.4 also states the following.

na karmaśam anārambhān naiūkarīyāy puruūo 'snute, na ca saīnyasanād eva siddhiy samadhigacchati.

The translation

Without work, people will not achieve freedom, nor will they achieve perfection because they avoid work activities.

(Maswinara, 2010:201)

Based on the description of several excerpts above, it cannot be separated that the practice of *Karma Marga Yoga teachings* is strengthened as an implication of the existence of rock Pulaki in life religious social public Banyupoh Village Gerokgak District, Regency Buleleng. This is demonstrated by the activities of the Banyupoh Village community in carrying out various mining activities, always starting with a ritual process. This was expressed by Mr. Komang

Sukiarta as a craftsman and Pulaki stone miner as follows.

"To start mining, the poles usually start by *setting up pejati* as a form of respect and asking for permission to carry out mining. Especially for new mining locations and places. Even though the poles are taken from nature, they don't want to damage nature, especially since the Pulaki area is known as a very dangerous place (Sukiarta, interview 12 July 2023)

The efforts made to obtain Batu Pulaki are certainly not an easy job. The location is quite far, more or less entering the protected forest through the forest until you find the Banyupoh Village dam which is located in the middle of the forest which is part of the West Bali area. The long stretch of river from the hills of Pulaki shows rocks scattered in the middle of the river where there is not much water. The stretch of the Banyupoh river is one of the places where several variants of Pulaki stone are found, such as gold badar, tabur, gold bebed, silver, brumbun. looks like the picture below, a stretch of the Banyupoh river, and boulders containing very beautiful gemstones.

The concept of *karma marga yoga* is the spirit of the community in carrying out mining, while still prioritizing the concept of not destroying nature, such as not carrying out mining using heavy equipment, and still considering sacred areas that must be preserved. And always prioritizing ritual processions such as *mepiuning* in a *noetic manner*. Saying prayers and offering offerings at several points along the road to the location as an expression of devotion, and not being ambitious about the results obtained also reflects the teachings of *Karma Marga Yoga*, the principle of work as an offering.

The conditions experienced by the Banyupoh community cannot be avoided from the conditions of economic differentiation, which causes a shift in the community's livelihood which was previously dominated by agrarian activities and then changed to become heterogeneous, with the increasing prominence of industrial and service economic activities, including services. The opening of many job opportunities outside the agricultural sector

makes people increasingly enthusiastic about filling their time to do hard work according to the field they are involved in. Even on the one hand, people who still persist in the agricultural sector take up side jobs such as Pulaki stone collectors, Pulaki stone craftsmen, and even selling various Pulaki stone craft products as a new sector to increase family income.

The nature of prioritizing obligations (*swadharma*) as workers was also demonstrated by the residents of Banyupoh Village. Awareness of upholding responsibility in completing tasks or work is an implementation of *Karma Marga Yoga*. This is shown by the community, whether they are stone collectors, craftsmen, or stone sellers who have other main jobs, who still carry out their obligations, before doing additional work. The work carried out by the community is a routine activity to meet life's needs. Whether the community realizes it or not, from a socio-religious perspective, the routine work activities carried out are the actualization of the concept of *karma marga yoga*.

In line with this, Putrawan (2015: 315) states that there needs to be a resacralization of the work process or interpreting work in the world as a sacred calling, as an implementation of the teachings of the *yajna concept*. Even though in the scriptures work has been mandated as a sacred spiritual activity as taught in *Karma Yoga*, in the course of history work has experienced secularization due to the interests of past rulers in mobilizing the masses for the interests of power, as well as the distancing of the people from religious philosophies by certain elite. Likewise, Ngurah (2012: 4) states, everyone must work/do (no one is lazy), working means following religious teachings and following God's work. Bhagavadgita also states that God continues to work endlessly for the order of this world. *Karma Marga Yoga* cannot be interpreted as ordinary work activities, because it must not be tied to the consequences (results). As Bhagavadgita III. 19 states the following.

tasmàd asaktaá satatáy kàryáy karma samàcara,
asakto hy àcaran karma param àpnoti pùruúaa.

The translation

Therefore, carry out all work as an obligation without being tied (to the consequences), because by carrying out work activities free from attachment, the person will actually achieve the main thing (Maswinara, 2010: 207).

To realize the qualifications for *Karma Marga Yoga*, a person must work without focusing on the results, but focusing on the work process. Such qualifications cannot be obtained immediately, because spirituality is a process that moves forward step by step. Meanwhile, to be able to practice *Karma Marga Yoga*, as a foundation, a person must first work, because *Karma Marga Yoga* cannot be practiced by sitting still with your eyes closed. This is also the case with the activities of the Banyupoh community, in collecting stones they cannot focus on the results they will get, especially in the process of getting good stones, with the principle of not damaging the environment, through the use of simple tools (without heavy equipment) which is certainly not something that easy and sure.

Based on the work system carried out by the community whether they realize it or not, it shows that concentrating on work is one of the emphases in the practice of *Karma Marga Yoga* as stated by Ngurah (2012: 4) that the emphasis in carrying out *Karma Marga Yoga* is: (1) working with the mind continuously focused; (2) the results of work do not need to be calculated, because every work must have results; (3) must always be steadfast in working because sometimes you can succeed, you can also fail; and (4) through success and failure, a person's mental balance is tested. The balance of the soul is called *yoga*, therefore every *clan* must be accompanied by *yoga*.

In line with this, work is not only worldly noble, because it can maintain the world and its contents (*chakra yajña*), but work has spiritual value as Vivekananda (1991: 97) states as follows "What is *Karma Yoga*? Knowledge to know the secrets of the job. We all know that the whole universe works. What for? For safety, for freedom; from the atom to the highest beings working for one goal, namely freedom of mind, freedom of body, and freedom of spirit..."

In fact, the philosophical basis for doing *Karma Marga Yoga* is to do work. In fact, if one realizes that every action will bring results as a result of the law of work, then by doing good and doing work in accordance with *swadharma*, a person will gain freedom. Based on this philosophical basis, the increasing work intensity of the Banyupoh community appears as an implication of life religious social public Banyupoh Village Gerokgak District, Regency Buleleng, this work activity not only strengthens the economy of the residents but also strengthens the work itself as a religious activity, namely *Karma Marga Yoga*. Based on this reality and analysis, Pulaki is a stone in the religious social life of society Banyupoh Village This has implications for the practice of *Karma Marga Yoga* work (*Karma*) experiencing strengthening from an economic, social and spiritual perspective. This is in the same direction as stated by Ishomuddin (2015: 132), the function and role of religion in providing influence on individuals, both in the form of value systems, motivation and life guidelines, so the most important influence is as a form of conscience. Religion also has a motivating influence in encouraging individuals to carry out an activity because actions carried out with a background of religious beliefs are considered to have a high element of purity and obedience. Religion can act as a motivator and inspiration for the actions of Banyupoh community entities. Meanwhile, religion as an ethical value guides Hindus in Banyupoh Village to act in accordance with norms so that they can choose what to do and what to avoid according to religious teachings, in other words religion becomes a work ethic for the Banyupoh community.

3) Implications for the Environment

The human tradition of using gemstones or precious metals (gold, diamonds, pearls and the like) has existed since the beginning of life. The natural beauty contained in these beautiful objects creates a special charm, which can only be felt by those who possess artistic taste in the material world. However, in the development of life, gemstones are not only used by certain groups or people who have certain professions. But it has spread to all levels of society. This has

occurred in socio-cultural changes in society (Yuliani, 2018). In everyday life, it is often not easy to determine the dividing line between social change and cultural change because there is no society that does not have culture, and conversely it is impossible for there to be culture that is not incarnated in a society. Thus, even though theoretically and analytically a separation between these meanings can be formulated, in real life, this dividing line is difficult to maintain.

What is clear is that social and cultural changes have one aspect in common, namely that both are related to an acceptance of new ways or an improvement in the way a society meets its needs. But usually between the two symptoms a reciprocal relationship can be determined as cause and effect. Nowadays, processes of social change can be identified from the presence of certain characteristics, namely as follows: 1. No society has stopped its development because every society experiences changes that occur slowly or quickly. 2. Changes that occur in certain social institutions will be followed by changes in other social institutions. Because these social institutions are interdependent, it is difficult to isolate changes in certain social institutions. 3. Changes cannot be limited to the material plane or the spiritual plane alone because these two planes have a very strong reciprocal relationship. 4. Rapid social change usually results in temporary disorganization because it is in the process of adjustment (Soekanto, 2012: 267).

Batu Pulaki is believed by the community to be able to improve the economy of the wearer, their life will become more prosperous and ultimately increase the wearer's social status. With the power of this agate it is also able to emit a charismatic aura from the wearer. The impact of Batu Pulaki on society. If we look at it together, the Batu Pulaki fever has had several impacts on society. Both negative impacts and positive impacts. The negative impact on the people of Pulaki Village was specifically explained by Mr. Ketut Bijaksana, who is the Head of Banyupoh Village, as follows.

The impact on the environment, the high demand for Pulaki stone has resulted in the exploitation of the rock which, if not monitored on an ongoing basis, will certainly result in damage to the environmental ecosystem. This needs special attention from village government officials and the Pulaki community in general so that the natural balance in the sacred area of Pulaki is maintained. Mining activities that leave excavation marks/holes that are simply left on slopes and cliffs by the community to meet market needs will certainly cause natural damage. This has the potential to cause disaster (Bijaksana, interview 19 June 2023).

Pulaki stone mining as much as possible maintains the local wisdom of the local community, where the balance of nature must be maintained so that it remains sustainable. Massive stone mining almost occurred when the Pulaki stone *trend became popular*. However, again, perhaps because Pulaki is a sacred area and in several literary sources it is explained that the Pulaki area had disappeared from the eyes of ordinary people, so large-scale exploitation of Pulaki's nature to look for Batu Pulaki failed to occur. On the other hand, the negative impact on the social life of the Pulaki community, based on information from Mr. Ketut Bijaksana, is that there has been social change related to the existence of the Batu Pulaki. These changes include economic and other changes. The ups and downs of the Pulaki stone market certainly influence the economic life of Batu Pulaki craftsmen. Competition between craftsmen will also have a negative impact on the existence of Balinese Pulaki stone

The positive implications are certainly felt by Balinese Pulaki stone traders/sellers and craftsmen, because with the increasing recognition of Batu Pulaki, it opens up new job opportunities for people who do not yet have work as a business. For traders who change professions from their previous business by opening a Pulaki Bali stone business, they can increase the results/profits from the business they have been involved in. Then of course, people

who like/collect agate will complement and beautify their appearance so that they look more *perfect*. The existence of Batu Pulaki in the economic sector is quite capable of helping the economic life of its people. What's more, when the agate fever hit the entire archipelago. Pulaki stone craftsmen seemed to get more fortune when the price of Batu Pulaki soared.

IV. CONCLUSION

The socio-religious implications of the existence of Batu Pulaki, belief in the function and efficacy of Batu Pulaki have influenced the religiosity of the local community and the people of Banyu Poh Village in particular and Balinese society in general. The existence of the Batu Pulaki has implications for strengthening the *sradha* and devotion of Hindus in Banyu Poh Village. Batu Pulaki in the religious social life of society Banyu Village Pooh This has implications for the practice of *Karma Marga Yoga* work (*Karma*) experiencing strengthening from an economic, social and spiritual perspective. Cultural innovation in the form of symbols created from Batu Pulaki stones in a socio-religious context functions to continually refresh people's memories of their religious teachings. The Batu Pulaki is a symbol used in the form of objects to express meaning that is seen and related to every life event broadly and intensively. The existence of Batu Pulaki also has implications for the environment. Batu Pulaki mining has the potential to have a negative impact on environmental damage. Strict and continuous supervision is needed from authorized officers for stone miners so that they continue to pay attention to environmental sustainability in the Pulaki area and the safety of the Batu Pulaki miners.

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