

**POLITICAL INTERVENTION IN  
GEGURITAN BHUWANA WINASA**

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**Abstract**

This study aims to reveal the political intervention made by the Dutch against the Badung Kingdom in expanding power during the colonial period of the 19th century. The research material used was a traditional literary work in the form of Geguritan (a literary work in the form of traditional Balinese poetry that can be sung) entitled Geguritan Bhuwana Winasa (GBW) written by Ida Pedanda Ngurah. This qualitative research used post-colonialism theory, while data analysis used descriptive analysis methods. The conclusions of this study explain in detail: 1) the political strategy used to expand the power of the Dutch in Badung, and 2) the political behaviors of the characters in GBW towards interventions that occurred during the colonial period against the colonialist's political opponents.

**Keywords:** intervention, politics, geguritan.

**Introduction**

Intervention is closely related to power. Several cases of intervention occurred in the fields of politics, state sovereignty, governance, international relations, and human rights. In general, intervention in Kamus Besar Bahasa Indonesia/ KBBI (Indonesian Most Complete Official Dictionary) means intervening in a dispute between two parties (people, groups, countries, and so forth). When viewed from historical records, specifically in Bali, there was a major intervention, namely when the resistance of the Badung Kingdom against Dutch imperialism and colonialism (Sutaba et al, 1983/1984). The Dutch intervened to control Badung Kingdom not by military campaign, but by subtly looking for reasons that could be used as a pretext for an attack. In May 1904 there was an incident called "Hak Tawan

Karang" (the privilege of Balinese kings in the past, where the kings would plunder any ships stranded in their territories including all of their cargoes) in Badung, namely the looting of a Chinese ship from Banjarmasin which was stranded in Sanur.

The Dutch government then demanded compensation of f 7500 (seven thousand five hundred Dutch rupiah) to the King of Badung, but the king refused. It was this incident that eventually led to a dispute between the Dutch and Badung Kingdom which led to a war that ended with "puputan" (a last desperate attack against a numerically superior enemy) resistance by the kingdom. (Sutaba et al, 1983/1984). The time span of intervention case findings from time to time raises questions for the researchers. How can intervention exist as a phenomenon as well as a way to perpetuate power from historical to modern times?

Apart from being included in history, the phenomenon of intervention was interesting as well as being an inspiration to the public, especially the authors of literary works at that time. The fruit of these authors' thoughts can be found in literary works, especially those discussing colonialism and the practice of colonialism. One of the traditional literary works of the thoughts of the great 19th century authors in Bali, namely Ida Pedanda Ngurah is entitled Geguritan (a literary work in the form of traditional Balinese poetry that can be sung) Bhuwana Winasa. Geguritan Bhuwana Winasa (hereinafter referred to as GBW) itself is in the form of tembang (verse/song) consisting of 12 pupuh (poetic meters) and 378 stanzas in all. The GBW literary work according to Abrams as cited in Nurgiyantoro (2009: 4) is included as historical fiction if the basis for writing is historical fact. GBW begins with the story of the Gianyar Kingdom until it was controlled by the Dutch, then the collapse of the Mengwi Kingdom, then the subjugation of the Badung Kingdom to the Dutch, and finally the subjugation of Klungkung Kingdom to the Dutch military. The story of the collapse of these four kingdoms, preceded by the collapse of Den Bukit Kingdom into the hands of the Dutch in 1846 AD – 1868 AD) (Sidemen, 2009:76).

The stanzas about the Puputan Badung war begin by telling the arrival of the Dutch troops to attack the Badung Kingdom against the background of the looting of the cargoes of the stranded Sri Kumala ship by the people of Sanur. The accusations and demands for compensation from the Dutch and Chinese merchants to the people of Sanur were responded to by the King of Badung, namely I Gusti Gede Ngurah Denpasar. The king then listened to a direct statement from Ida Bagus Ngurah the official in charge of the Sanur area who stated that no Sanur resident had plundered the cargoes of the Sri Kumala ship. This was known after the investigation of the cargo of the ship, namely in the form of stones and other worthless items. The King decided to reject all accusations and decisions of the Dutch that demands compensation. The decision of the King of Badung resulted in an attack by the Dutch colonial troops on the Badung Kingdom. The war is known as Puputan Badung. In this matter, colonialism was implemented through the form of interventions by the Dutch against the Badung Kingdom. This study used post-colonialism theory to analyze political intervention more deeply in GBW.

Politics as knowledge is related to constitutionalism. Politics is an English word that implies personal characteristics or actions. The word 'politics' lexically means "acting or judging wisely, well judged, prudent" (A.S. Hornby, 1974: 645). In addition, the word 'politics' according to WJS Poerwadarminta is derived from the word "polis" which means a city, and then the term 'politics' has developed and been absorbed into the Indonesian language as 'Politik'. Politik in Indonesian language (online KBBI/Indonesian Most Complete Official Dictionary: <https://kbbi.kemdikbud.go.id/>) has three meanings, namely: (knowledge) regarding state administration or state administration (such as regarding the system of government, the basis of government); all matters and actions (policies, tactics, and so forth) regarding the government of the country or against other countries; and how to act (in dealing with or tackling with problems); wisdom.

The research using material from traditional GBW literature aims to reveal political intervention by the colonialists, namely the Dutch, against the colonized, namely the Badung Kingdom. This is deemed interesting, considering that in the research material, it is explicitly stated that the success of the Dutch perpetuated the expansion of their power, thus, the Badung Kingdom fell into the hands of the Dutch in 1906 to be exact. It is interesting to analyze the strategies carried out by the Dutch to broaden knowledge about the political system during the Dutch colonial period. The theory used in this research was the theory of post-colonialism. The theory of post-colonialism does not refer to a country, but to the conditions it left behind (postcolonial conditions). The theory of post-colonialism pays primary attention to the role of language in representing all human activities, in relation to the language of literary works. Language representation plays a major role when the work was written during the colonial period such as poetry, including works written before and after representing the ideology of colonialism, and by itself can be analyzed through post-colonialism theory.

#### **Data Source**

The GBW research was to search manuscripts and reveal the existence of GBW and obtain supporting information to support research data. The GBW palm leaf manuscript is written in Balinese characters and it uses the Kawi-Balinese language. The main events were the devastating wars against the Dutch troops in Badung in 1906 and then in Klungkung in 1908. GBW details the event in 158 stanzas.

#### **Research Method**

The GBW research used a form of qualitative research, namely paying primary attention to the political intervention contained in GBW. The research commenced by collecting data using the library research and reading methods, namely the hermeneutic and heuristic methods. After data collection, it was followed by data analysis supported by hermeneutic and qualitative methods, as well as analytic descriptive techniques. These methods were used to interpret political intervention through the political strategy and attitudes of figures in GBW. The researchers subsequently described as well as provided an

understanding of the results of data analysis using descriptive analytic techniques. The presentation of the results of the analysis in this study used formal and informal methods, assisted by deductive thinking techniques. The results of the analysis were presented in accordance with the problems existing in the research, namely disclosing political intervention in research materials.

### **Result and Discussion**

The GBW research using post-colonialism theory aims to disclose the discourse of political intervention. Colonialism carried out by the Dutch in the 19th century against the colonized, namely Badung Kingdom revealed the political strategy of the Dutch before successfully conquering Badung. The political intervention of the Dutch against the Badung Kingdom was carried out through political strategies. According to Peter Schroder (2009), a strategy itself always has a goal, namely victory. A strategy is the impact of steps taken with the intention of achieving goals by conserving resources. Such goals in most cases bring harm to a person or other several people. Political strategy is a strategy used to materialize political ideals. However, when formulating a political strategy, it is influenced by various cultures such as religious orientation, and social and historical background because culture is part of specific environmental conditions.

The political strategies of the Dutch in GBW were carried out by considering culture, people's strength, and the power of the King of Badung. This was also related to the characterization of the King of Badung as a believer, an author who is always based on the teachings of dharma (the truth, religious law, and behavior mandated by one's status or birth or position). In addition, the strategies undertaken were aimed at controlling and forcing the Badung Kingdom to comply with the will of the Dutch. The initial step was in the form of a decoy to compensate the Sri Kumala ship for the mistakes made by the people of Sanur. If this strategy succeeded without going to war and minimizing the casualties on both sides, the Dutch would have succeeded in taking control of the Badung Kingdom. According to Von Clausewitz (as cited in Schroder, 2013: 20), the enemy may not be destroyed, but only defeated, because the opposing party shall not be able to impose its will when the enemy is gone. However, unfortunately, the political intervention of the Dutch failed. The initial goal was only to intervene politically to defeat Badung Kingdom but it ended in military intervention, namely the war between the Dutch and Badung which claimed many lives.

1).The political strategies of the Dutch in conquering the Badung Kingdom.

The political intervention of the Dutch was carried out covertly but these threats were still able to influence events so that the desired results from these threats could be achieved. The threats made by the Dutch envoy to the King of Badung were the political strategies of the Dutch in order to influence the King of Badung for the mistakes he had made. Even though the accusation had been proven false as said by the Dutch by the King of Badung and it was known that the people of Sanur did not commit the alleged crime. As in the following quote:

(1-1) “dadi prapta kang utusan / bupremen saking batavia / tuan besar reko anama / wicaksanan wira sandi / ampat yata anyarengin / sami pada agung-agung / sampun sira mingyroha / katemu ring sri bupati / wus katemu / sama aluungguh ring korsia” (pupuh sinom, the 37th stanza)

**Translation:**

It was told that the governor's envoy came from Batavia (the Dutch) named Tuan Besar (a kind of nickname for a ruler), skilled in strategic tactics, accompanied by four people, all consisting of dignitaries, had entered the palace, met the King (Badung), after the meeting, both sat on chairs.

(1-2) “tuan besar alon angucap : / “punapa sira nrepati / anut anut rakua malenana / sabisinikang bandawi” / sang mata anawurin : / “punapa den ingsun anut / wetning tan ana ngameta / muang sakuehing wong pasesi / ndah tan ayun / yan tan patut ring agama”. (pupuh sinom, the 38th stanza)

**Translation:**

Tuan Besar said slowly: "How is it, Milord, shall Milord agree to pay the compensation, of the entire cargoes of the ship? The King said: "Why do I agree, because I earnestly did not plunder them, my people along the coast likewise, I do not desire it if it is not in accordance with the law (Tawan Karang=clift recht/ the right to plunder ships stranded along the coasts of Bali) or prevailing religious teachings”.

From the quote earlier, intervention through political strategies is formulated based on the influence of culture and environmental conditions. The Dutch attempted to force a king who had the highest power, influence, and authority in the Badung Kingdom, namely I Gusti Made Agung, and firmly held the trust of his people. The goal was that the Dutch succeeded in getting the King of Badung to comply with the alleged compensation. The Dutch considered, by succeeding in making the King of Badung bow and submitting to the decision of the (Dutch) governor, the Dutch indirectly succeeded in subduing Badung kingdom as a whole. If it were successful, this strategy would be the beginning of the collapse of the power of Badung. This was because the demands filed by the Dutch would demand an evaluation of the prevailing laws in Badung Kingdom such as the Tawan Karang law. This rule was considered strong by the Dutch, so to fight against it, a political strategy was carried out with the trick of Sri Kumala ship stranding and the aim is that the Dutch would not look arrogant. Because, if that happened, Badung Kingdom would probably acquire support from various parties, such as the nearest kingdoms. This political strategy was also aimed at making the Dutch conquest of the Badung Kingdom based on the mistakes made by the people of Sanur. Thus, the Dutch could garner support from other kingdoms and could not be blamed for unwarranted attacks when carrying out accusations that ended in wars, namely perang puputan (a last desperate attack against a numerically superior enemy).

Secondly, the strategies in the political intervention of the Dutch were carried out on the basis of efforts to enrich themselves, gain power, or struggle to achieve hidden agendas or

goals that were different from the goals known to the public. This second strategy of the Dutch was carried out as the first step in conquering the Badung Kingdom without causing casualties. The basic principle, the initial goal of this strategy was to control the enemy through a manipulated war pattern, thus the war would move in a direction benefiting the Dutch and harming the opposing party, namely Badung Kingdom.

2). The attitude of the political behavior of the characters in GBW

According to Ramlan Surbakti (2010: 167), political behavior is an activity related to the process of making political decisions. Political behavior is an element or aspect of behavior in general. Apart from political behavior, there are other behaviors such as organizational behavior, cultural behavior, consumer/economic behavior, religious behavior, and so forth.

The attitude as a political figure taking on the task of being the holder of the highest royal throne at that time, the King of Badung I Gusti Made Agung had political views on governance that sided with the people. This attitude was supported by the background of the King of Badung which was full of spiritual, literary, and religious environments. Every behavior is based on the teachings of the truth or dharma. The attitude of not being rash and wise was emphasized by the King of Badung when the Dutch envoy appeared before him and demanded compensation for the alleged mistakes of the people of Sanur. However, this claim was not simply believed. The King of Badung decided to consider and find out the real truth about the incident that took place regarding the damage to Sri Kumala's ship.

(2-1) "ah iba rakua sobatan / nguang iki tan wruh ring jati // 18 a// sok wreta rakua rinengua / tan ana pasenet ring kami / mangke nguang aniri niri amrebata ring wong sanur / yan ana ta ya angubda / sadruwenikang bandawi / mangda putus / telas mantuk mara ring jawa // (pupuh sinom, the 22nd stanza).

**Translation:**

O you my friend, actually I knew nothing about this incident, I only heard the news, no one explained it to me, it was an individual act, which was carried out by the people of Sanur, if it is true that they plunder all of the cargoes of the ship, to cease it quickly (they shall be commanded to return) all of the cargoes to their rightful owners from Java.

(2-1) "jadian teka ring antaka / punika rakua inapti / doning tan arasa ta reko / kadi pamrihing wong jawi / amat pindah ring rasa luih / mencari terlampo busuk / apan tan ulahing satria / amalening sastra aji / den kahitung / prakempa ring kunakuna // (pupuh sinom, the 34th stanza) Translation:

Even though I have to die, that is also what I aim for, I still do not agree, as requested by the envoy from Java, because it is very contrary to the main characteristics of knighthood, looking for rotten matters, and that is not the nature of knights, contradicting with the teachings of religious literature, if you do the math, some of our (Hinduism) religious teaching dated back from ancient times.

The quote above illustrates the strong leadership values of the King of Badung. The attitudes of political figures who were not immediately influenced were provoked by reports from the Dutch which indicated that the Balinese people at that time had high integrity, and loyalty and adhered to the main knightly attitude according to Hindu religious teachings, namely dharma or the truth. The King of Badung had broad views and insights regarding political strategies. It is contained in the story of GBW, when facing the Dutch envoy with political intervention efforts which were carried out as a ruse to conquer Badung Kingdom, in fact, the end of the incident was already known by the King of Badung as bait from the Dutch to take control of Badung Kingdom which led to wars. Therefore, as a leader, the King of Badung still decided to adhere to the values of the truth of the Balinese leader, namely dharma, and maintain self-respect.

Based on the teachings of Hinduism, the conception of leadership values with Hindu nuances boils down to the teachings of Nitisastra. Nitisastra is divided into Niti and Sastra, the word Niti is derived from Sanskrit which means to lead or a leader, while Sastra means teaching or science. Nitisastra means the study of leadership and political ethics (Suhardana, 2008:5). In every effort to build the country, the government, and the society, Nitisastra places Hindu religious moral values as its foundation. In addition, IBG. Agastia in the book "Cokorda Mantuk Ring Rana Pemimpin yang Nyastra" mentions that the King of Badung who was also an author once mentioned the conception of Darmayuda. The said Darmayuda consists of nine parts, namely Singamarata, Suramaharata, Jayamaharata, Surasrirata, Bamamaharata, Jayakramaharata, Jayawratsingaraja, Jayasalastra dan Jayakawadakarta. If it is associated with the stance of the King of Badung by dying on the battlefield with determination, it refers to the understanding of Bamamaharata, which means the king who fought with determination in war, eventually died together with his people.

According to Ida Bagus Agastia, mati tan tumut pejah that to be able to reach the true one is not by supernatural powers, not by knowledge, not by courage, not by not having a wife nor many wives, not by stealing. Actually, the true one is something that is very secret, namely the implementation of dharma and the enforcement of dharma. One of the works written directly by the King of Badung namely I Gusti Made Agung regarding the ethics of leadership is Geguritan Niti Raja Sasana which also implies how the attitudes of a leader in wars.

(2-3) "Saking tujuh / saking sarat saking kukuh / saking panglaluwan / saking tiaga wani mati / bilih-bilih / wenten gatra karahaywan" Geguritan Niti Raja Sasana (pupuh pucung bait the 27th stanza)

**Translation:**

That a leader must have the courage to make sacrifices, be firm in mind, feel sincere, and be willing to face death, for the sake of creating and upholding compassion.

The quote above illustrates two things, namely how the leadership principle of the King of Badung was not afraid to die for the sake of upholding the truth as the basic foundation of

maintaining the dignity of the kingdom he led. The second interpretation is that a leader should always adhere to the truth on the basis of courage for the interests of the people. The teachings about leadership are in accordance with the story of GBW in dealing with wars, death is a noble thing which is also contained in the teachings of literature, namely the holy book of Bhagavad Gita. The holy book has an important position in the teachings of Hinduism as a foundation for achieving true life and being free from misery. Like the following quote:

(2-4) “sva-dharmam api caveksya Na vikampitum arhasi

Dharmyaddhi yuddhac chreyo’nyat

Ksatriyasya na vidyate” Bhagavad Gita, Sloka 31 Translation:

Having realized your sacred duty as a knight, you should not be shaken. Truly for a knight, there is no duty higher than the duty to fight.

(2-5)“ hato va prapsyasi svargam Jitva va bhoksyase mahim Tasmad uttistha kaunteya

Yuddhaya krta-niscayah” Bhagavad Gita, Sloka 37 Translation:

O sons of Kunti, if you shall be killed on the battlefield you shall reach heaven. Or, if you shall win then you shall enjoy the kingdom in the world. Therefore, raise and ensure yourselves to fight.

The quote above illustrates the main and noblest goal of a leader or a king in facing wars is to raise arms and fight. When you get defeated, you die on the battlefield, then the lives that have been sacrificed may reach heaven. Conversely, if victory is obtained in Wars, happiness on earth shall be achieved. Therefore, there is no reason to be afraid of fighting, defending the kingdom to the last drop of blood on the battlefield. It is this concept that is emphasized in GBW when referring to the teachings and literary basis of Hinduism.

### **Conclusions**

Based on the analysis of political intervention in GBW, it elaborates two main matters namely 1) political strategies as efforts to perpetuate the intervention by the Dutch against the Badung Kingdom; and 2) the political attitudes and behaviors of the characters in GBW are concluded as follows:

1. Political strategies are formulated based on cultural influences and environmental conditions. Secondly, the strategies in the political intervention of the Dutch were carried out based on self-enrichment, gaining power, or struggle to achieve hidden agendas or goals that were different from the goals known to the public. This second strategy of the Dutch was carried out as the first step in conquering the Badung Kingdom without causing casualties.

2. The political behaviors of the King of Badung. The attitudes of political figures who were not immediately influenced, provoked by reports from the West indicated that the ability of Balinese people at that time to have high integrity, loyalty and to uphold the main knightly attitudes according to Hindu religious teachings, namely dharma or the truth and maintained self-respect according to the literary teachings.



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