

**THE HEGEMONY OF AND COUNTERHEGOMONY  
OVER THE DUTCH GOVERNMENT WITH REFERENCE TO THE TEXT OF *GEgurITAN\**  
*MEWALI KA KARANGASEM* WRITTEN BY A.A. *ISTRI AGUNG***

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**ABSTRACT**

The hegemony of the Dutch Government over the legal power took place gradually in Karangasem. The instruction came from the Dutch Government through Ratu Baginda Putri in Holland (the Dutch Queen), the Batavian Governor General and the Controller (the district officer of the colonial era) in Bali. Who was appointed king should have been genealogically appointed. However, the king was exiled to Jembrana through the Cupel harbor. That took place from 1908 to 1913. However, the king then returned to Karangasem (currently referred to as Amlapura). The text of *Geguritan Mewali Ka Karangasem* narrates what took place from 1908 to 1920. The most important which is narrated is the death of Dewa Agung Ketut Jelantik (1918). What took place could not be separated from the hegemonic measures taken by the Dutch Government using violence and through "conspiracy" with others, causing the king to be exiled to Jembrana through the Cupel harbor. The writer shows her counterhegemony by what is locally referred to as *mandulame*, namely repeatedly stating that what had taken place could not be separated from *pituduh Widhi* (God's desire). The misery, sorrow and mercilessness resulting from what had taken place is considered what is locally referred to as *basma*. The value which *Geguritan Mawali Ka Karangasem* contains is that death is better. What it contains is discussed in detail in this article.

*Keywords: Ratu Baginda Putri, Dutch, Contoller, Mandulame*

**INTRODUCTION**

The power and interference of the Dutch East Indies Government by way of hierarchically hegemony of the Queen of Princess in Holanda (Netherlands), to the Governor General of Batavia and the Controllers in Bali, to the level of state officials, even though the event was in Karangasem. The king who should have ruled according to the genealogy or descendants in Karangasem was then buried (exiled) to Jembrana through the Cupel port, the event was in 1908.

Then he returned from Jembrana *Mawali ka Karangasem* (Amlapura) that the work recounted the events until 1920. The most important event was the death of the Dewa Agung Ketut Jelantik (1918). As soon as the ways of the Dutch East Indies power to hegemony in a violent manner and "conspire" subtly with certain parties, so he fared badly by going to Jembrana through Cupel.

The author fought against the barbarism (mentioning) that this is the allegation of *Widhi* (God), let this incident, no mercy, only misery, sadness and memory of that sorrow event as a *basma*. Let it be better to die.

In *Geguritan of Mawali Ka Karangasem* emphasizes the subtle aspects of the hegemony of the Dutch Government that make a prolonged change of power in Karangasem due to hegemony and

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\* *Geguritan* = philosophical verse.

power transition. Furthermore, this *geguritan* tells the story of the death of the Dewa Agung Ketut Jelantik and his relatives from Jembrana after being there from 1908. She, A.A. Istri Agung resisted by remaining barren and worshiping the power of Ida Sang Hyang Widhi and *pasuk-wetu* dialogue, sacred scripture, freedom, etc.

#### **CONTENTS OF GEGURITAN MAWALI KA KARANGASEM**

Continuation of *Geguritan Lunga Ka Jembrana* by A.A. Istri Agung as follows:

##### **a. Ginanti (1-9)**

In 1918, the death memorial of the Dewa Agung Ketut Jelantik. He was sick twelve days, deep heat, many were sick at that time, except for two; Jro Dangin I Sukawati, she bought a casket in Loloan, then wrapped and stuffed into a crate.

##### **b. Pangkur (1-12)**

Sadness looks, hard heart, tears flow, hopefully long life of vows, why God does not love, even angry Gods often punish, sadness over a lifetime, becoming a crown prince should rule, but down to replace the elder (2.7)

##### **c. Dangdang (1-5)**

The sounds of beautiful birds are shouted, there are *sona* trees, and various things about nature.

##### **d. Pangkur (1-27)**

Memory of 1918, the behavior of sadness was completed until 1919, various ceremonies led by Pedanda Gde Made Punia and Ida Istri Sindu. Then after finished, they go to Puri Madhura to make sacred *banten* (tools in worship). When he finishes pleading again to be the son of Anak Agung, let him live in a quiet place. If restless minds are obeyed, they should be resisted in the heart, always keep *atma* (soul) as a provision to heaven.

##### **e. Sinom (1-11)**

The sadness due to the relationship with the ancestors is not obedient, have no parents themselves in Madhura. Notices his mother to have a long life.

##### **f. Pangkur (1-5)**

Nice to find a house, going home to Madhura, home base with stones, buying stones in Nyuling river, *dure* from Tulembang. Sadness in Madhura is better to die eaten by crows.

##### **g. Dangdang (1-7)**

Worship Hyang (God), continuously in Madhura suddenly came Dewa Agung Bagus Jelantik.

##### **h. Pangkur (1-6)**

Returning from Denpasar, to Sukawati, offering to Batara Madurawati, a wall lined with pictures of yellow jackfruit, perande Istri Sindu was so devoted in 1920s to make pure holy.

##### **i. Pupuh (1-104)**

About beauty / beauty woman parable Gusti Manik (Gusti Ayu) together with I Bagus. The story of the beauty of both of them to dream in the Hermawa River, the beauty of flowers, the plants lined

up, until the beauty of the body is high in graceful sweetness. The natural beauty of drizzling rain and others.

**j. Demung (1-22)**

The story of I Ayu who want to go to Ampesin looking for I King, to the west Amlapura. The story of De mangku who meditate

**k. Sinom (1-21)**

The story of Mrs. I Gusti who want to meet I Manik. The journey of Ayu and Bagus in *pupuh Darma*.

**l. Durma (1-7)**

The story of I Tampag who does not believe.

**m. Dangdang (1-7)**

Share all of the things from Medwijati, the smart one (pasuk-wetu) become the main person yoga, and other people's remarks about life.

**n. Pupuh (1-7)**

About death and the path sought, knowledge of Tri Aksara.

**o. Pangkur (1-6)**

About the path of death.

**p. Semarandana (1-8)**

About the behavior of death, namely Shiva-Budha, Bhuda in the graves of Gandamayu and Shiva in the village, is very powerful.

**q. Sinom (1-18)**

Worship the Lord on the path, *sanga's* clan, there are many ways to worship God.

**r. Demung (1-8)**

Happiness story of I Ayu.

**s. Dangdang (1-4)**

Thoughts, deeds, beauty and utterance (until 21), *Demung* (1-8), *Pupuh* (1-16), *Dangdang* (1-4)

**t. Sinom (1-9)**

Dialogue on the life of death, hell-heaven, men-women, good-bad, big-small, all the same, the fate of destiny.

### **HEGEMONY AND COUNTERHEGEMONY OVER THE DUTCH GOVERNMENT**

There was a continuous pressure of both born and inwardly controlled by the Dutch government by taking the king away to Cupel (State). Finally, he from the beginning of illness to death in 1918. On the ordered of the Queen of the Netherlands, they ordered Governmen in Betawi through Controller ordered and forwarded to Punggawa Jembrana, then in this place he lived. This is a coercion by way of "conspiracy" to get rid of someone who is unpopular by the Dutch within a certain time.

In the work of *Geguritan Lunga Ka Jembrana* and *Mawali Ka Karangasem* is a series of historical events in literary texts. Indeed there is an aspect of hegemony in it, how strong Dutch power

is by removing certain parties and appointing others as subordinates (confirmed by the Dutch) so that the Dutch could control them directly and had a strong influence.

*Geguritan Mawali Ka Karangasem* contains the way of resistance of A.A. The Great Wife with her followers to remain strong and brave to fight by affirming herself for the power and worship of God (Ida Sang Hyang Widhi Wasa) despite the extraordinary changes in her life in Puri Madhura, especially not constantly worshipping Ida Sang Hyang Widhi. Although the impact of the hegemony makes misery and sadness, but must remember the ancestors, worship, and pray to worship God continuously with a pure heart in Puri Madhura, so that *Geguritan Mawali Ka Karangasem* contains hegemony, inner conflict, worship of God (Ida Sang Hyang Widhi) continuously (religious), history, sociology, psychology (inner misery) and others.

## CONCLUSION

Based on the above description can be concluded as follows:

1. Hegemony in *Geguritan Mawali Ka Karangasem* still looks Dutch hegemony, because it is still wrongly supervised by the Dutch side. Although in this *geguritan* their counter-hegemony of the author (A.A. Istri Agung) by returning to Karangasem, *pengabenan* ceremony and strengthen counter-hegemony with self-reinforcing in the form of prayer, *beryajnya*, and read a sacred text and the text related to redemption.
2. Hegemony is not as strong as *Geguritan Lunga Ka Jembrana*, inside *Geguritan Mawali Ka Karangasem* looks all activities in Puri Madura Saraswati.

## REFERENCE

*Geguritan Mawali Ka Karangasem* author A.A. Istri Agung.