

A.A. ISTRI AGUNG: A MARGINALIZED WOMAN DUE TO THE DUTCH COLONIAL POLITICS

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ABSTRACT

The heartbreaking story of "Mandulame" even beyond humanitarian boundaries occurred in Karangasem Castle, when the colonial government entered and intervened in determining the movement of government. The Dutch Colonial Government began to interfere in power. On behalf of Mr. Controller, Mr. Governor General at Betawi, and Ratu Koningin (queen of the Netherlands) in The Hague, the king and empress who ruled were thrown into Jembrana, precisely in the village of Cupel. Much of the suffering suffered by AA Great Wife as a consort then became an ordinary person in his captivity. Honorable people in the kingdom suddenly became poor and lacked in distress. Even her husband died in captivity at Jembrana.

Keywords: Mandulame, Karangasem, Selong, Cupel

INTRODUCTION

The *Geguritan of Lunga* to Jembrana was composed by AA Agung's Wife (1908) who contained his personal history and husband in exile to Cupel by the colonial government. The rash of Lunga to Jembrana is filled with the value associated with the AA women's Problema Agung's wife and her husband when the year 1908 is actually the King and then was interrupted to Jembrana. The journey by sea when on a battleship in Ujung port. The depiction of his travels was followed by several religious beliefs, wives, clergymen and a number of community members. The ship departs from Ujung, which contains some goods, armed soldiers and all activities on a battleship. After departing arriving in Jembrana tomorrow morning that is in Cupel a port in the south of Jembrana.

Expression *Mandulame* "Mention Self-Suffer"

This story illustrates how much suffering was on the boat on a sea voyage. This *Geguritan* wears a Balinese language smooth, with an introduction to the song Sinom, Pucung, Ginanti. The number of all 315 temples. The story of the syndicates initiates the text of the preparation of the ship departing I Bagus Karang telling the story and preparing the provision on the way. Her husband was sick on the ship, and she cared for him, AA Agung's wife as King's wife was determined to be together in good condition, like grief. Mr. Gusti's greeting makes prosperity at Puri Karangasem. Therefore, the reverse has done an action to swear to Ida Betara Kawitan in the rampant. Afraid of the Dutch Lord. He was not refused because he was not wrong with Queen Koningin. He reminded him to go to Jembrana or get to Jawi, Betawi, or the land of the Netherlands will follow the ruling command.

Various problems obtained AA Agung wife as told early people in the castle but get bad treatment especially when her husband dies. Quote text as follows, overnight told to buy a crate to Loloan, just finished bathing all along with the ceremony of death, just waiting for the chest, stay on the same dark, people help already home, Gusti Penggawa home, Tomorrow comes again. Tomorrow told wait to insert into the chest just finished, in the Loloan buy, the fine line of Chinese marble. When it bought a grave place. On the 5th of the month, the 10th date of buying graves is estimated at seven ringgit. Many people come and watch especially the Chinese, the Kampung of Bali China, the infinite fear because the first new become ordinary people, every way of seeing what is feared does occur especially in serving, to be discharged to Jembrana, that is what is very dreaded when it will leave the world (Earth).

New first time running, very afraid of being accompanied by sadness, shaking legs when walking, feels Dark world, restless sweat flows, until the dwelling place crying. Sleeping at once alone sobbing tears crying body spasm all the cruelness take Tiwang Gumi feels clogged all, whether there is still Hyang Hurip (soul).

The sun rises, whether there is God's grace (God), that is what is required at all times, then in the heart. God Almighty is worshipped. It was used pleasing, anxiety left the world, who was called by regrettable to be asked for help, the less-friend himself, his father had left. In the allege in Amlapura became a sad man deserves to remember many reasons membuat-buat them to err, let the pleasure is only a commandment because of the miserable consequences of past work and his return was received despite the large Accusation of God.

It is hoped that I died in the country not returning to the place of birth, no different place to go in the place of heaven. The cingkara that seized, but replaced with misery where the dead place, even though in Jembrana the truth is used provision. People who have no mistakes are arrested, all of which are removed where sadness is not, if there is not the most major deity justified by the world most miserable or submissive of Bhatara and Columsy because I am exiled the most severe and confused gods.

After all came home to the place of the dwelling gathered all like animals gathered in one house suddenly sad thoughts remember the bed while crying.

Various values of sadness in the text

The *Geguritan Lunga* to Jembrana contains the Ida Anak Agung maselong to Jembrana 1908-1920. He was Casurung to Jembrana by the Dutch (44b). AA Agung's wife participated in the Maselong with her husband, AA Ketut Jelantik Gesah and his return to Amlapura after he died. The original manuscript of Lunga's snare to Jembrana was made by AA Agung's wife from the Madhura Palace in Karangasem, created in 1908-1920 containing her autobiography. The main problem told in the text of the *Geguritan Lunga* to Jembrana is a variety of suffering, heartache, and inner torment. Besides, there is sadness, deep longing due to inappropriate treatment of the colonial government. That should occupy the throne of the kingdom was finally arrested and interrupted (exiled) to Jembrana. By sea freight, warships with full soldiers, Musketeer and Dutch troops finally arrived in Cupel Jembrana.

Various depressing events meaningful philosophy and metaphor in the work. Essentially all the suffering and the periphery was caused by the allege Sanghyang Widhi. As a last resort although in reality there are parties involved such as Tuan controllers, Lord of Lords in Betawi and Queen Koningen (Queen of the Netherlands). The illustrations of this story such as the Banyan tree with its branches (bangsing-bangsing) are very much experienced cracking even sufferers and afflictions, due to the political factors of the split as a result of changing times. The ship that carries AA the great wife and her husband are Dutch ships Koningen Regentes and Koningen Wilhalmina who lean In Ujung Karangasem, September 11, 1908 and depart to Cupel Jembrana on 14 September and got there 15 September 1908, at 9.00 Morning.

Many incidents were sad because the warships were transporting from first-time aboard a large and full-fledged army (soldiers). When it was the father of AA Ketut Agung was only 2 Oton, it was always crying that there was just a stale *ketupat*, that was given to him, I was sick, thirsty and thirst. Upon arriving in Jembrana many sad expressions many people notice that there are a number of new leaders (people) coming to Cupel many people watch, in the village of Bali, China, there asks Metandruh Nakonin, Nakonang upright bane tumben Nepukin. The expression of grief appears in the phrase Mandulame (tangrumrum) Following the death of the pole *Nandang Duhkita Sangsara* satbony urip, *Bas kadurus lacure dadi manusa kene Jani Tepukin nah suba ingayan titular Sang Hyang Widi Wasa lacure matindih*-overlap Olih nu Barracks of the Royal Cardament. I'm not a.....

Another phrase no one sees:

-----*Mai Manelokin the title, Reh tuare Ngelah kabodang, Yen Jumah, Nu Agung, Liyu mangelah Beraya, sating nu live Merarung, Makutang in Jembrana genep seket Dina Suba Mangungsi.*

Based on the above verses, the grief of AA Agung's wife continued to increase the feeling of the Ibuk Mamulisah because it does not know how many months will return. Especially in the area of people who do not know anyone even become a spectacle of people in Jembrana. Even the expression of the disillusioned miscible mixed up better dead, Ida Betara lifted my life, rather than living miserable and the result of Ida Sang Hyang Widhi's decree. The most miserable thing to do in Jembrana is the death of AA Ketut Jelantik *gesah* with the creation of bade, for rituals in the grave yard.

CONCLUSIONS

Based on the above description can be concluded as follows:

1. AA The great wife of the enlightened women full of suffering, mandulame as it is written in a rash text expression, it is like a basma.
2. The consequences of cracks in the castle, such as banyan trees many branches and branches such as the parable of himself, that is full of conflict.
3. In the castle he is respected as the Empress many have a brother, but in Jembrana appears many expressions of sadness, despair and always feel inferior.
4. The more visible suffering was the death of AA Jelantik Gesah's husband in Jembrana became the toughest blow in his life, so he was desperate and better to die.
5. All this was done by Ida Sang Hyang Widhi Wasa, although it was carried out by the Dutch colonial order through Tuan Controllir, governor in Betawi and Princess Koningen.

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