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## THE RELEVANCE OF THE IDEOLOGICAL VALUES OF *SURA MAGADA* IN CONTEMPORARY CONTEXT

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### Abstract

This article attempts to describe the relevance of Sura magada's ideology in the Banjar War of 1868 with the present context. This study uses a qualitative approach. The research data was extracted through text studies, documents, in-depth interviews and field studies in Banjar village. The data in this study were collected using various techniques to obtain the required data with quality, reliability, and validity. The technique of determining information in this study uses purposive sampling technique. The data in this study were collected through observation, in-depth interviews, and document studies. The results showed that the ideological values of Sura magada in the Banjar War of 1868 were (1) the value of heroism, (2) the value of leadership, (3) the value of courage, (4) the value of self-sacrifice, (5) the value of authority, (7) values of patriotism, (8) moral values, (9) values of solidarity, and (10) religious values that are very relevant to be guided and become principles of life in various activities today. This research shows that the actions and behavior of Griya Gede Banjar and the Banjar people are inspired by the ideological values of Sura magada.

**Keywords:** Ideology of Sura magada, Values, Contemporary Context

## I. INTRODUCTION

The Banjar War in 1868 becomes an idiom that attracted public attention after the commemoration was held for the first time on September 20, 2019. The 151st anniversary of the 1868 Banjar war was centered at Griya Gede Banjar, Buleleng colored various reports in the mass media. Media Bali Express (20 September 2019 edition) specifically places the 1868 Banjar war memorial into the main news (Headline) by exploring from various sides about the battle of the people of North Bali in 1868.

The 151st anniversary of the Banjar war is the first anniversary of the Banjar people, showing that there is a very long empty time span from the collective memory generation process of the heroic history of the war. Not only is the historical side disconnected, this empty time span is a sign that there is a process of discontinuation of the inheritance of heroic values from the previous generation to the current generation.

The Banjar War of 1868 themed 'Inheriting the Spirit of Sura Magada's, a theme which, of course, was still new to the general public. The idiom of Sura Magada is considered to represent the whole idea, idea, spirit, value and purpose of the battle of the people of North Bali in 1868. Sura Magada is the nickname of Banjar Village as the center location of the war between the people of North Bali against the Dutch.

The history of the Banjar war in 1868 actually presents a lot of irony. When in South Bali, every September 20 is celebrated as Puputan Badung day, the Balinese public memory is invited to recall the history of the Puputan Badung War which carries the idiom 'Mati tan tumut pejah', which is also interpreted as an effort to uphold dharma and seek the authenticity of life (Agastya, 2006:37); the history of the Banjar war in 1868, which is also commemorated on September 20, has for 150 years been increasingly immersed in public memory. From 1868 to 2018 it has never been commemorated and remembered.

The Banjar War of 1868 was a series of outbursts of the Balinese people's anger over the Dutch intervention in the kings of Bali. The

Dutch diplomatic offensive, which had begun in 1808 and systemically made agreements with the government of the kings in Bali, one of which was the abolition of Tawan Karang's rights. The right of Tawan Karang is the right of the Balinese kings to seize ships that run aground on the coast of Bali.

The agreement to abolish Tawan Karang's rights, was actually refused by the King of Buleleng. When the Dutch merchant ship, the OVERIJSEL ship, was stranded on the Sangsit beach, the King of Buleleng, who had not yet received the agreement to abolish the rights of Tawan Karang, seized the ship. This incident became the starting point for the outbreak of the Buleleng war and the Jagaraga war in 1848 to 1849. With the defeat of the Buleleng kingdom during the Jagaraga war, politically all the power of the Buleleng kingdom fell into the hands of the Dutch.

The Dutch power over Buleleng did not run smoothly, protests came from Buleleng figures such as I Nyoman Gempol and his troops. Lack of equipment and weapons made I Nyoman Gempol then retreat to West Buleleng. West Buleleng is the territory of the Punggawa Ida Made Rai, the only Punggawa in the Buleleng region who did not want to submit to the royal government after the Dutch succeeded in subduing Buleleng. Ida Made Rai actually gathered strength to continue his fight against the Dutch, after the defeat during the Jagaraga war in 1849.

The Dutch who knew about Ida Made Rai's resistance efforts, then dismissed him as a leader of West Buleleng and replaced him with Ida Made Anom who came from Singaraja. The dismissal of Ida Made Rai and the appointment of Ida Made Anom as leader, actually exacerbated the situation in West Buleleng until the resignation of Ida Made Anom as Punggawa and the outbreak of the Banjar war in 1868.

The Banjar War in 1868 became an interesting historical point. West Buleleng, with its capital city in the Banjar village, as part of the Buleleng kingdom, did not accept Dutch control over Buleleng after the defeat of the Jagaraga war. Compared to the Jagaraga war which brought together the entire strength of the Balinese troops (Laskar Buleleng, Karangasem, Gianyar,

Mengwi and Jembrana), of course the strength of the troops of West Buleleng was not comparable or too small to fight with the Dutch. This is certainly a sign that there is a strong ideology behind the fight.

War is an inevitable part of human civilization. War, in this case, is used as an instrument to achieve certain political goals that have nothing to do with war itself. The thing that is most often the center of attention in war is the physical form of war, but the most important thing that is often overlooked in war is the ideological discourse behind the war. The ideological background in many wars in the world is often the main reason for war actors (Prihandiki, 2018: 62). In the system of government, the ideology adopted is considered the best basis for a country. On the other hand, ideologies that contradict the state ideology are not well received. Conflicts that show continuous symptoms are ideological conflicts that cannot be eliminated except with the disappearance of one ideology.

The uniqueness and appeal of the Banjar war ideology in 1868, became even more unique when Ida Made Rai as Punggawa of West Buleleng, who fought against the Dutch, actually came from the Brahmin dynasty. Although in the theory of territoriality Ardrey (Koeswara, 1988: 25) states that if someone else enters his territory, the ruler will threaten, as a leader who controlled the West Buleleng region, he fought against the Dutch invasion.

Socioculturally, Hinduism in Bali, in the lontar *Brahmoka Widhisastra* states that Balinese society consists of four layers called *Catur Wangsa* consisting of Brahmins, *Kesatryas*, *Wesia* and *Sudras*. According to Dirga (1998:4) the *Wangsa* system has crystallized in Balinese life, because the ancestor worship system is based on the *wangsa* system. Furthermore, in the *Sarasamuscaya Sloka 56*, it is stated that the obligations of a Brahmin are: 1) Studying the *Vedas*, 2) Holding worship ceremonies, 3) Performing *Dhana Possession*, 4). Doing *Tirtha Yatra*, 5) Giving religious teachings, 6) Leading *Yadnya* ceremonies. While the obligations of a knight in the Book of *Sarasamuscaya Sloka 58* are: 1) Studying the *Vedas*, 2) Performing *Yadnya*, 3)

Protecting the State, 4) Recognizing troops, 5) Giving alms.

There is a very different essence between the obligations of a Brahmin dynasty and a knighthood, if a Brahmin dynasty places more emphasis on religious functions, then a knighthood emphasizes more on the function of guarding the sustainability of the region or state. It is in the context of maintaining the continuity of this country that a knighted dynasty has an obligation to fight against enemies who are considered a threat to the sustainability of the government.

The contradiction of *Swadharma*, according to Balinese socio-cultural, which was carried out by Ida Made Rai to fight against the Dutch actually had its own charm. When the social order of the *wangsa* was still strong, as a Brahmin, he became the leader of a war which was the duty of a knight. This contradiction has actually been pointed out by *Sastrodiwiryo* in his book on the Banjar War in 2007, with the title 'The Rebellion of the Brahmins against the Dutch Colonial rule in North Bali. Furthermore, *Sastrodiwiryo* (2007: 144) states that in Banjar Village, where Ida Made Rai had led as Punggawa, the solidarity and continuity of community conformity are still maintained in harmony following the long history of the *Kamenuh Brahmin* ancestors. The strange concept of *Manca Shiva Agung*, where the Brahmin is recognized as the head of government, is an unwritten law, custom, mores, which is supported by all levels of society.

As a figure born from the Brahmin dynasty, Ida Made Rai must have been accustomed to reading religious literature and practicing religious life. Moreover, he was born from a mother who had become *Sulinggih* (Ida Pedanda *Sinuhun Padmi*). The choice to fight and lead the war certainly has a strong religious ideological basis.

In addition to the importance of generating and transferring values from the history of people's battle to Dutch colonialism, the urgency of this research became important when the Regent of Buleleng issued Decree Number 460/453/HK/2018, aimed to give consideration to the Regent of Buleleng in researching and reviewing the proposal to award the title of National Hero as a state award. As a follow-up, the team has conducted an in-depth study of the

history of the Banjar war in 1868 led by Ida Made Rai. The need for academic studies in proposing the award has urgency to enrich studies from various perspectives. The researcher took this opportunity by conducting an ideological study related to the history of the Banjar war in 1868.

The Banjar War in 1868 was also mentioned in several literary works, including *Geguritan Uwug Banjar*, *Geguritan Rusak Banjar*, and *Kidung Banjar*. It shows how important this story of resistance is in the hearts of the people of Buleleng, so that it is immortalized in the form of a literary work. Of course, assuming that there is a value to pass on from previous generation to the next generations. Narayana (1991:2) mentions that the ancient texts in Bali contain ideas, main ideas, various knowledge about the universe according to the cultural perception of the people concerned. Also, there are moral teachings, religious philosophy and other elements that support noble values.

Over times, literary works specifically related to the Banjar war of 1868 were no longer read. There is a space, where the hopes of the composers of these literary works with the recipients of their messages today are no longer connected. In this regard, this study aims to describe the ideological relevance of *Sura Magada* in the Banjar war of 1868 to the present context.

## II. METHOD

This study uses a qualitative approach. The steps taken were conducting document studies and in-depth interviews. Furthermore, the ideological clarity of *Sura Magada* in Banjar war in 1868 was identified. The research data was extracted through text studies, documents, in-depth interviews and field studies in Banjar village, Banjar district, Buleleng regency. The location of the research was determined based on several considerations, including: 1) One of the *geguritan* writers, namely *Geguritan Uwug Banjar* (Dewa Made Okara) lives in the village of Banjar. 2); The locus center of the Banjar war in 1868, led by Ida Made Rai, was in the Banjar village area, so that the views of the community and historical aspects were still passed down in oral traditions over

generations; 3). One of the commemoration and discussion agendas (Focus Group Discussion) from various agencies related to the Banjar war in 1868 was more focused on *Griya Gede Banjar*, which geographically was in the Banjar village area. *Griya Gede Banjar* is also the birthplace of the war leader (Ida Made Rai) against the Dutch invasion.

The data in this study were collected using various techniques to obtain the required data with quality, reliability, and validity. The technique of determining the informants in this study used a purposive sampling technique, which was a sampling technique for data sources with certain considerations.

The data in this study were collected through four techniques, namely observation, in-depth interviews, literature study, and document study. The presentation of the results of data analysis is a structured set of information that gives the possibility of drawing conclusions and taking action (Miles and Huberman, 1992:17).

## III. RESULTS AND DISCUSSION

Superficially the fall of Banjar was due to the absence of unity among the Balinese people, at that time the absence of assistance from outside Banjar made the *Laskar Banjar* already outnumbered, indeed the Banjar war at that time was unavoidable.

However, behind the defeat, there contained quite high values, especially in the resistance of *Laskar Banjar* led by Ida Made Rai, armed only with a spear, that had been able to force the Dutch to destroy their soldiers, although temporarily, it had even been able to kill several Dutch officers. Eventually, although in the end all of Bali fell into the hands of the Dutch, the process of destroying the Balinese people was quite long, and for the Dutch this process was enough to frighten the Dutch because during their colonial rule in Indonesia, the fight in Bali was where the Dutch lost many of their officers who were killed as colonial leaders. In building national pride, it seems that it is not an artificial pride that the patriotic spirit of the Balinese people has been burning, but it is a fact that the Balinese people did not voluntarily surrender themselves to the invaders, but through a heroic battle. The examples given by these

predecessors should be channeled into the spirit of development today. Today's society, especially the younger generation, should be able to realize that they need a spirit in rebuilding this nation, in addition to realizing that the Balinese people do not easily accept the Dutch struggle, this is proven in the experiences of their predecessors, in accordance with the spirit of patriotism that has been established, manifested in resistance to Dutch colonialism.

Notonagoro distinguishes three values, namely (1) material values, (2) vital values, and (3) spiritual values. Material value is everything that is useful for the human physical element. Vital value is everything that is useful for humans to carry out activities. Spiritual value is everything that is useful for human spirituality. Spiritual values are divided into 4 (four), namely the value of truth, the value of beauty, the value of goodness, and religious values. The value of truth is based on human reason/ratio. The value of beauty comes from feelings. The value of goodness comes from human desires. Religious values are based on belief (in Darji Damodiharjo, et al, 1991: 51). So, value is anything that is attractive and useful for the physical, spiritual, and human beliefs.

Based on the concept of value above, values can conceptually be divided into two groups, namely values of being, and values of giving, because they are built. Value of being or the value of pure conscience is a value that exists in humans, then develops into behavior and how to treat other people. The types of conscience values are honesty, courage, peace-loving, self-reliability, potential, discipline, and purity. Giving is a value that needs to be practiced or given. While on the other hand, those belonging to the group of giving values are loyal, trustworthy, respectful, loving, affectionate, sensitive, unselfish, kind, honest, fair and generous (Elmubarok, 2009: 7).

Based on the analysis of data from the study of documents and the results of interviews with informant sources, the values that can be a common guideline for the Banjar war resistance in 1868 are as follows.

### Heroic Value

The figure of a hero has become a role model, inspiration and symbol of the light of a civilization. Heroes are individuals who are anti-desperation and pessimistic, so it is not surprising that heroes become figures who represent hopes and beliefs for others to rise up and be able to live life. Heroes are also a motivating force that breaks the domination of evil jargons, so that the existence of a hero is expected to always exist in every cycle of life.

The word "hero" etymologically comes from the root word in Sanskrit, phala; "fruit", which in Indonesian is interpreted as reward which means the fruit of goodness as well as gifts or rewards obtained by someone for the consequences of their actions. A hero can also be interpreted as a person who has achieved the results of what he has worked for, or a person who has succeeded in reaping the fruits of his efforts. W. J. S. Poerwadarminto (in Baedowi, 2012) states that the word 'hero' means "a valiant or prominent warrior". Meanwhile, according to Barry (2001) heroes are fighters for the nation/state or religion. Furthermore, the definition of a hero is also put forward in the book Pahlawan Indonesia (2008) which defines the meaning of a hero as a person who stands out because of his courage and sacrifice in defending the truth; a valiant fighter and in his subsequent life history is not stained if an act that makes the value of his struggle flawed.

From several definitions explained above, heroes are not ordinary people, but they are people who stand out in their struggles and for universal interests. Here, being a hero does not only mean sacrificing one's life, but also generally applies to people who are willing to sacrifice their energy, wealth and thoughts for themselves and others. Heroes are those who have done extraordinary things with all their potential and limitations. That is why heroes are often portrayed as characters who have a big soul in upholding the truth.

Heroism as well as intellectual culture can continue to be preserved, if these values can be maintained, developed and allowed to live in society. People need to be aware of the universal message related to heroic values. Messages that represent noble values that can be

reflected in stories and traditions. Heroes are not merely people who have the spirit of nationalism, because excessive nationalism will only result in chauvinism and hatred towards foreign nations that are different from themselves.

Several points of explanation above also seem to identify a hero with various interpretations. Some of them refer to the figure of a valiant warrior. The values and traditions of heroism are not something foreign to the Balinese culture, the majority of which adhere to Hinduism. The epics of Ramayana and Mahabaratha as Itihasa which are always taught both orally in Hinduism tell many stories of heroes, in this case the story of Rama and the Panca Pandavas.

The Banjar War in 1868 which was the battle of the Banjarese people to the arrogance of the Dutch colonial occupation showed the heroic values that were lived by every troop, both Ida Made Rai as the central figure of the resistance of the Banjar people, every troop leader and the members of the troops themselves. This heroic value should be a role model for the whole community, not only the Banjar people but all Indonesian people.

Ida Made Rai and all the people of Banjar fought desperately to the last drop of blood by sacrificing everything they had in order to maintain faith in their traditions and their homeland. For Ida Made Rai's struggle in the Banjar war in 1868 which succeeded in repelling the Dutch troops twice, based on a search and document study conducted by researchers, Ida Made Rai was once proposed as a National Hero.

Considering the role and contribution of the Banjar war heroes in 1868, especially Ida Made Rai in opposing the domination of the Dutch colonial government power in imposing its will on the Banjar people, it is very appropriate to propose Ida Made Rai as a national hero. Of course, this proposal was not without reason, it was based on the shock of Dutch power until the Dutch deployed three expeditions to quell the rebellion of the people in Banjar. On the other hand, through the Banjar War in 1868, it could be seen how strong the moral and mental strength of the

Banjarese, armed only with traditional weapons such as spears, keris and a few homemade firearms, bravely met the strength of the highly trained Dutch marines.

Without Ida Made Rai being designated as a national hero, no Indonesian (including Bali) in the future will remember him again, because of the changing times that bind him, with Ida Made Rai becoming a national hero, the Indonesian people from Sabang to Merauke will read their history, and will admire the character of Ida Made Rai. As a large nation with potential conflict, it is very important for Ida Made Rai to be designated as a National Hero, because of his brilliance in implementing war strategies, so that he could stir up Batavia. From a traditional army and the level of Punggawa, they were able to force the Dutch colonial government to send expeditions many times, war up to three times the deployment of modern troops, and the most surprising thing was to kill the leader of the troops from Major, Lieutenant rank, and dozens of elite Dutch troops.

#### Leadership Values

The Banjar War, in this case, was the resistance of the Banjarese people to expel arbitrary Dutch colonialism in replacing the Banjar Punggawa in 1868. Ida Made Rai's figure was a fighter figure who really struggled to expel Dutch colonialism in the village of Banjar. Indeed, the struggle of the Banjar people is still traditional, but the spirit of the struggle is very tempestuous and they decided not to cooperate with the Dutch government which was colonial, a decision that was considered very brave and chivalrous in the colonial era, especially when his superiors had surrendered, but his agency took a coordinating role in opposing the Dutch colonialists.

In general, leadership is defined as the ability to coordinate and mobilize people and groups for desired goals. According to William H. Newman (1968), leadership is an activity to influence the behavior of others; or the art of influencing human behavior, both individually and in groups. Discussions about leaders and leadership in general explain how and what conditions need to be possessed to become a good leader. In relation to this understanding, in leadership there are several things that need to

be considered. First, leadership always involves other people as followers. Second, in leadership there is an unequal distribution of power between the leader and the led. Third, leadership is the ability to use other forms of power to influence the behavior of others. Fourth, leadership is a value (values), a psychological process that is difficult to measure.

The Banjar War led by Ida Made Rai is increasingly of high historical value for the Indonesian people, because the struggle was carried out together with various layers of community in the Banjar area. What was being fought for is based on the wishes (ideals) of the general public who are oppressed and become victims of Dutch colonialism in defending the interests of the people. This kind of struggle implies that the Banjar fighters, in seizing and defending the independence of their "kingdom", fought not only for themselves or their group, but because there was a call to their heart to fight against the Dutch. They have self-awareness that for justice, homeland, arbitrary government, and truth, they are fighting (together) to reach a common goal; to be free from the shackles of Dutch colonialism.

With Ida Made Rai, he is not a born - warrior figure, but a becoming - hero (populist), even after almost 150 years still exists and is still admired as a great hero in the Banjar War.

Exemplary in the paternalistic social structure of Indonesian society is very much needed. As a nation that grew up in a feudal and paternalistic social structure, whose life is like a tropical forest, where the largest part is the protector of everything else under it, in the structure of Balinese society, there known the Triwangsa and Jaba groups. The Triwangsa consists of Brahmins, Kshatriyas, Wesias, and Jaba. The four major groups are further divided and degraded more than the four groups. Brahmins are divided into six breeds of one purusa, namely (1) the Kemenuh Brahmin breed; (2) Manuaba Brahmin breed; (3) Keniten Brahmin breed; (4) Brahmin Mas breed; (5) Antapan Brahmin breed; (6) Temesi Brahmin breed.

It is just that 4 breeds from top to bottom are

mentioned in historical developments in Bali, while Ida Antapan and Ida Temesi, for some reason are also called Brahmin Kebinđu. Possibly it was because the marriage occurred between the unexpected classes; three from the Brahmin mother, and the other three from the Jaba class. However, physically and genealogically there is no difference; the difference is from the different Wangsa other than the Triwangsa.

Tradition in Bali still continues with the view of high-low social status, although unlike in the Dutch era. If there is a marriage between the Brahmins (Triwangsa), and the Jaba group, the name is changed to Jro 'Bunga' (the choice is a fragrant-shouldered flower). There is an implied meaning behind it that someone outside the brahmana (Triwangsa) does not have flowers, but the Triwangsa ideally have a fragrant smell like flowers, representing the rise in social status. On the other hand, if there is a Triwangsa marrying the Jaba group, it is called "nyerod", falling into a downward sloping area. It is most likely that this tradition is the background why the two late brahmins were given different social status, from the same purusa, the father of Dang Hyang NirArtha.

In the colonial era in the 1925s, especially after the caste conflict started in North Bali, there emerged Balineseering era where the position of the king (knight) became number two; pedanda (judge) became number one. This was done by the Dutch by strengthening it through the regulation of the marriage of asupunding and alangkahi karang hulu. Thus, there was a change in the views of the Brahmins after Dang Hyang Nirarta became Purohito in Gelgel and Klungkung and was strengthened after the Baliseering era by the Dutch colonialists. Of course, there was a power relation between Dutch colonial knowledge in the Baliseering era; continued to be carried out in a hegemony manner using the social stratum structure of traditional society in Bali (Pageh, 2016).

Similar to Wangsa Ksatria, there are dalem knights, and the knights come from the previous Mahapatih. In the 1930s, the Dutch distributed the names of the rulers in the country, such as Anak Agung, Cokorda, Ida Anak Agung Gde Agung, Dewa Agung, Gusti, together with other

derivatives such as *pungkakan* (ngakan), gums, and so on, especially the Majapahit era knights in Bali. The king (the Great God of the Dutch era), initially, ideologically represented as an incarnation of a god into the world (*Kultus Dewa Raja*), who was accompanied by *Purohito*, namely the *Rsi/Begawanta/ Buanggai* Brahmin group, *Shiva Sogatan* (*Bhuda*), as the right hand. On his left are the weapons makers (*Pande, Jro Pande*) who are in charge of making weapons, royal jewels, and *sangging* (building). If a pyramidal triangle is made, the upper corner of the king's position, the two ends below it are Brahmin and *Pande*.

The *Jaba* group is a very complex community structure, because it involves all communities outside the above structure, including the Balinese aristocrats of the *Bali Aga* era, and the *bin* group outside the *puri* (outer side of the *puri*). The thick walls (*Puri/fort*) are called *innards* as opposed to *Jaba* (outer), but not *Sudra* as in the caste system in India.

The condition of the Balinese people, and especially *Banjar* itself, as discussed in the social background above, indicates that the social structure of Balinese society still needs role models, looking up as examples to be imitated, since the *Jaba* group are used to and are required to speak (*sor-singgih*), act, and think as the role models.

With the changing times, role models have become increasingly rare, and even the younger generations have lost role models. In order not to be empty and someone can be used as an example in a fast-paced life and the era of automation with artificial intelligence (artificial intelligence), the historical figure of *Ida Made Rai* becomes a suitable figure to be a role model for the nation and state.

Some of many reasons why it is so, is that he is a Brahmin, but socio-politically he is a king, and a role model for the people around *Banjar*, especially the hinterland area which is the domicile of the *Bali Aga* population; having the courage to leave an established position as "*Rajarsi*" against the Dutch who have modern (rational/*Weberian*) power that is well-trained. Of course, in terms of power, it is known that they would surely lose, but for his

love for the people and his homeland, he is willing to sacrifice everything for the *Banjar* kingdom which is administratively under the *Buleleng* kingdom.

To be a good leader is not easy. A good leader is he who can lead himself and others on the principles of *dharma* or truth. The importance of the presence of a leader in the midst of society is undeniable (*Dewi, 2019*). For this reason, the story of the *Banjar* people's battle in 1868 provides a good picture regarding the values of Hindu leadership. One of them is the value of leadership based on the principle of *dharma* or the principle of truth, goodness and virtue, as it was described when *Ida Made Rai* with the *Laskar Banjar* troops against the Dutch colonial occupation in *Banjar*. In his struggles, *Ida Made Rai* always acts based on the principle of *dharma*; truth. *Ida Made Rai's* leadership in the *Banjar* war in 1868 was clear that he always demonstrated the principle of *dharma/truth* in leading the troops of the *Banjar* army. *Ida Made Rai* ordered the leader of the troops with a mature strategy, even though only armed with simple traditional weapons; not forgetting to pray for protection from his ancestors, such an attitude shows the high truth (*Subagiasta, 2016*). The figure of true *dharma* principle, as in the character of *Ida Made Rai* who views all his people with respect and deserves to protect the homeland of all *Banjar* people, sees everything as worthy of respect, honor and respect. Leaders who can respect and appreciate people are truly the embodiment of *dharma/truth*.

*Catur Purusa Artha* also taught that *dharma* is a means to achieve *Artha, Kama* and *Moksha*. In leading, you definitely need facilities such as wealth, hard work/*Kama* and goals, yet should stay on the path of *Dharma*. *Dharma* in this case is defined as Religion. As a leader, don't be arrogant, arrogant and proud, don't be selfish (*Aryana, 2020*).

A leader must be sensitive to the conscience of the people. Fight for the interests of the people. Prioritizing the welfare of the people they lead. He must always learn, continue to improve himself along with the increasingly tight competition. Willing to accommodate feedback and criticisms from the wise/professional, and consider them in making policy. The success of



a sage/professional is because they really understand the Dharma. Dharma in this case means the obligation / field. In Balinese culture, there is a value called “puputan”, which means until it is finished/dead. Nowadays, this spirit can be directed to optimize one's potential (taksu) to the maximum point that can be explored, so every human being can make a meaningful contribution to life in this world.

In the teachings of Hinduism, we know the term Catur Purusa Artha. Catur Purusa Artha are the four main goals of life. The parts of Catur Purusa Artha are Dharma, Artha, Kama, and Moksa. Dharma comes from the word "dr" and the root word "dhr" which means to carry, to hold, to maintain and to regulate. In a broader sense Dharma means law, nature, duty, religion and happiness. Artha means goal, prosperity (wealth). Prosperity is very necessary in life, both in carrying out religious teachings and daily life. Kama is a desire that can allow satisfaction, happiness, pleasure to be obtained through the senses. The word Kama means desire, affection, love, pleasure and enjoyment. Moksha means freedom from worldly life, freedom from karma phala, and freedom from reborn. Moksha is eternal spiritual serenity (sukha without wali dukkha).

Leadership is the ability of a person to influence and motivate others to do something according to a common goal. Leadership includes the process of influencing in determining organizational goals, motivating follower behavior to achieve goals, influencing to improve the group and its culture. Leadership is the art of influencing and moving people in such a way as to earn obedience, trust, respect, and cooperation in a royal manner to complete tasks. Leadership is not really determined by a person's rank or position. Leadership is something that arises from within and is the fruit of a person's decision of wating to be a leader, both for himself, for his family, for his work environment, as well as for the social environment and even for his country.

Leaders in Pancasila must act as caregivers who encourage, support and guide their

upbringing. In other words, some of the main principles of Pancasila leadership are: Ing Ngarsa Sung Tuladha: A leader must be able by his nature and actions to make himself a role model and example for the people he leads. Ing Madya Mangun Karsa: Leaders must be able to inspire the spirit of initiative and creativity in the people they guide. Tut Wuri Handayani: Leaders must be able to encourage the people they care for to dare to walk in front and be able to take responsibility (Gunawan, 2016).

A person in leadership must know the teachings of the Dharma and be able to apply them. If you have implemented the teachings of Dharma, you will quickly reach Artha, Kama and Moksha. The initial capital of all that is sourced from the Dharma. A leader must need Artha, Kama, and Moksa in carrying out his duties. As a leader, you must stay on the path / teachings of the Dharma in order to lead well. Leaders should not be arrogant, over confident and not prioritize their own interests; must prioritize the interests of many people. Leaders should learn to improve their quality as a leader. Accepting other people's opinions or listening to criticism from others is an evaluation for a leader himself. Optimize working as a leader, do something meaningful. A good leader or Dharma practitioner will certainly be able to prosper the people he leads and especially a good leader will definitely be respected by his people. Therefore, if you become a leader, be a leader who can do the best for the people and is based on religious teachings (Dharma). Therefore, whoever becomes a leader should be able to apply these leadership values by respecting each other. Such a leader is very worthy of being called a real leader as the embodiment of dharma (dharma swarupa). We can emulate that kind of leadership value from the figure of Ida Made Rai in the Banjar people's resistance war in 1868.

#### The Value of Courage

Courage is the determination to maintain an attitude that is believed to be an obligation and responsibility, even if it is not approved or even actively opposed by the environment. Budiyo (2007:94) explains the characteristics of courage value as follows: think carefully and measured before acting, able to motivate others,

always know yourself, be humble, and fill your soul and mind with new knowledge, going in the right direction, act real, spirit to create progress, ready to take risks and consistent. Based on the above opinion, it can be concluded that the value of courage is a set of beliefs aimed at something that knows no fear to maintain an attitude and defend the truth which is an obligation and responsibility that must be carried out. Based on the explanation above, the researcher found the value of courage in the fight of the Banjar people against the arrogance of the Dutch Colonial Government which was reflected in the leader of the Banjar Laskar troops, Ida Made Rai.

**The Value of Willingness to Sacrifice**  
Essentially, humans are living beings who cannot be separated from other human beings (social beings). Therefore, placing the unity and integrity of the nation is a necessity that should not be negotiable. The attitude of self-sacrifice is the value of the citizens attitude towards their country (1994: 41) which states that value is a type of belief, which is located in the center and one's belief system, about how someone is doing something about what is valuable and worthless, to accomplish, do, believe, preserved and owned. With volunteerism, it will ensure the harmony of human relations with one another.

The value of self-sacrifice is an attitude and behavior whose actions are carried out with sincerity, by prioritizing the interests of others over one's own interests. Of course this value was also shared by Ida Made Rai as a war leader who was willing to risk his life and family, as well as his Griya against Dutch colonialism. Before the Banjar war, Major van Heemskerck made an ultimatum to Ida Made Rai to surrender himself to the Dutch. However, Ida Made Rai was not afraid and ignored this, and then the war took place. He succeeded in repelling three Dutch troops officers (1) Major C. Beems, (2) Captain Stegman, (3) Lieutenant Bode, (4) Captain de Nijs, (5) Adjutant Hafely, (6) and dozens of Dutch officers died in the war.

#### Value of Authority

Authority in a broad sense has similar

meaning to integrity, which is often hated by someone and even feared by other people or certain groups. The figure of Ida Made Rai as a leader is also the value of authority and self-integrity. Ida Made Rai is highly respected and respected by the entire Banjar community. Ida Made Rai's authority was obtained through the loyalty of the Banjar people to him. Although it has been decided to resign from his position and undergo a period of exile in Banyuwangi, the people of Banjar still regard Ida Made Rai as a leader of Banjar, even the King of Banjar. For this reason, Ida Made Rai's attitude of authority and self-integrity must be used as a role model for the nation's generations, so that one day he will be able to become an authoritative leader, with integrity, be respected by the people, and bring prosperity to his nation and the groups he leads.

#### Value of Patriotism

The concept of patriotism is a feeling of love for the country, loyalty to the welfare of the nation, the virtues and actions of patriots, and the spirit that inspires a person to serve the country. According to Steven Grosby, patriotism is the love that a person has for his or her nation. The term love which is widely used is an expression of attachment in which the individual towards his nation and patriotism has implications for the commitment to the welfare of the nation. Meanwhile, according to Anthony D. Smith, patriotism is a sense of political loyalty to the state and the embryo of their political community. Smith also quotes Maurizio Viroli, that patriotism requires shared historical experiences, as well as memories of collective achievements and sacrifices. Based on some of the definitions above, it can be concluded that patriotism is an expression of loyalty, love, commitment, sacrifice and enthusiasm in an effort to defend, prosper and serve the nation which can be actualized through heroic and patriotic actions.

Researchers assume that the attitude of patriotism should not be measured by physical parameters but all forms of expression of loyalty, love, commitment, sacrifice and the spirit of defending the nation. This is in line with what Ida Made Rai and Banjar War figures did by grounding the Banjar War Ideology; Sura

Magada. The willingness to sacrifice that was shown by all Banjar residents to participate in taking to the battlefield or to help with moral and logistical support and other roles to defend their nation, is also an attitude of patriotism. The patriotism of the Banjar people, which is expressed in heroic physical actions, is undeniable. Authentic evidence of the heroic physical action of resistance by the people of North Bali in 1868 was the establishment of the Banjar War Monument in Temukus village and the construction of the Bali Monument in Surabaya by the Dutch.

Therefore, it can be concluded that patriotism or love for the nation is very prominent in the fight of the Banjar people who are also raised with the spirit of the Banjar War. This attitude emerges with the awareness and identification of individuals towards their love for Banjar Village in defending their nation. During the independence of Indonesia or the transformation period, this patriotic attitude still appeared in several people's upheavals. One of the most prominent periods was the period of defending independence from the threat of Dutch military aggression. The people of Banjar Village responded and proved their commitment to support the vision of the unity of the Republic by being able to survive the Dutch military forces. Still with the spirit of the Banjar War, Banjar residents showed an attitude of patriotism, one of which was donations from the people such as gold, money, and agricultural produce to be able to buy two airplanes for the Republic to help survive the Republic of Indonesia. This was a proud event for the people of Banjar Village themselves and the leaders of the Republic where at that time it was the Banjar Villagers who were the most prominent for acting heroically like that.

Then, in the formation of the nation and state, it means the spirit of love for the homeland or the attitude to always love or defend the homeland where he is skilled, namely Indonesia, a true warrior, a national warrior who has the spirit, attitude and behavior of loving the homeland, where the attitude is willing to sacrifice everything even soul even for the sake of growth, glory and prosperity of

our beloved homeland. Ida Made Rai had this attitude who dared to oppose the Dutch government for the sake of her beloved homeland; the Banjar area, even though his soul was at stake to be free from the shackles of Dutch colonialism. This is the attitude of a Punggawa who rules over a relatively dry and poor area who dares to oppose a superpower that is very experienced, with a very well-established power structure, and a systematic, measured and tested culture.

#### Moral Value

Etymologically the word "ethics" comes from the Greek language which consists of two words; *ethos* and *ethikos*. *Ethos* means character, habit, habitual place. *Ethikos* means decency, civility, good behavior and deeds (Bagus, 2000: 217). The term moral comes from the Latin word *mores*, which is the plural form of *mos*, which means customs or habits of character, behavior, character, and way of life (Bagus, 2000: 672). Whereas in Arabic the word ethics is known as morality, which means character. Whereas in Indonesian it is called decency (Bakry, 1978:9). Bertens in his ethics book explains even more clearly. Ethics comes from ancient Greek. The Greek word *ethos* in the singular has many meanings: a common dwelling; Meadow; cage; custom, custom; morals, character; feelings, attitudes, ways of thinking. In the plural it means custom. In this sense, ethics is related to good living habits, good ways of living, both for oneself and for society. These good living habits are adopted and passed down from one generation to another. These good living habits are then frozen in the form of rules, rules or norms that are disseminated, known, understood, and taught orally in society. This rule, norm or rule basically concerns the good and bad of human behavior. In other words, ethics is a teaching that contains commands and prohibitions about the goodness and badness of human behavior; commands that must be obeyed and prohibitions that must be avoided (Keraf, 2002: 2).

Ethics is often identified with morals (or morality). However, although they are both related to the good and bad of human actions, ethics and morals have different meanings.

Morality is more inclined to understanding the value of good and bad from every human act itself, while ethics means the study of good and bad. So, it can be said, ethics functions as a theory of good and bad deeds. In philosophy, ethics is sometimes equated with moral philosophy (Baqir, 2005: 189-190). All branches of philosophy talk about what it is, while ethical philosophy discusses what must be done (Bertens, 1993:27).

Ethics is the character of morality, customs or rules of behavior patterns generated by the human mind, while morals or morality means customs that prioritize behavior in accordance with the *trikaya parisudha*; respect for parents, ancestors, and *Ida Sang Hyang Widhi Wasa*. *Ida Made Rai* is a leader and war leader from the Banjar army who also has ethical and moral values. This can be seen through the incident of *Ida Made Rai* being dismissed from his position and exiled to *Banyuwangi*. In Banjar, a new *Punggawa* named *Ida Ketut Anom* was appointed from *Griya Sukasada, Buleleng*. Although he did not understand what he had done wrong, *Ida Made Rai* did not reject his exile to *Banyuwangi* as a form of respect for the then King of *Buleleng*. However, the presence of *Ida Ketut Anom* was not liked by the people of Banjar because it was not in accordance with the customs there, where a Banjar *Punggawa* had to come from Banjar as well. Even during the exile, the Banjar people still regard *Ida Made Rai* as a leader in the village of Banjar. Therefore, at the end of his term of office, *Ida Made Rai* asked the king *I Gusti Made Jelantik* to be reappointed as *Punggawa*, but the proposal was rejected due to incitement from the resident assistant. Other evidence that embodies the ethical and moral values of *Ida Made Rai* can be seen in his very devoted behavior to *Ida Sang Hyang Widhi Wasa*, fellow humans, and fellow living creatures. *Ida Made Rai* chose to relent and even surrendered himself to *Wangaya, Tabanan* because of his respect for her mother's request.

#### Honesty Value

The definition of honesty is an attitude that does not cover anything or does not lie to

others, honestly conveys what it is. This honesty value is reflected in the figure of *Ida Made Rai* as *Punggawa*. This can be proven from *Ida Made Rai's* attitude while leading the Banjar district with honesty, sincerity, and openness behavior that made the people of Banjar love and respect him very much. *Ida Made Rai* never felt clumsy or reluctant to do things that were deemed good and in accordance with his dignity as a leader. *Ida Made Rai* is very happy to mingle and be involved in village activities, helping people's difficulties and enjoy their fun. *Ida Made Rai's* honest, open and sincere attitude is one of the relationships between leaders and their people in establishing village welfare. For the people of Banjar, there is no courtier figure like *Ida Made Rai*, who is virtuous, both in attitude, speech and thought. This is what makes *Ida Made Rai* highly loved and respected by the people of Banjar as honesty is a determinant in addressing all matters relating to social life. The values of honesty in the figure of *Ida Made Rai* need to be imitated by the younger generation, honestly assessing themselves, and acting without being adventurous.

#### The Value of Solidarity

Solidarity literally means togetherness, cohesiveness, solidarity, empathy, sympathy, tolerance, and tolerance (Depdiknas, 2009:551). Social solidarity is the main theme discussed by Durkheim as a source of morals to form social order in society. Durkheim argues that the origins of the authority of morality must be traced back to something rather nebulous called "society."

Durkheim produced two related concepts for his explanation of social reality. The concepts are "conscience collective" (collective consciousness or collective conscience) and "representations collective" (collective picture). Collective consciousness is a normative consensus that includes religious beliefs or other beliefs that support it, similar to Marx's concept of ideology without relation to class. Durkheim argues that the overall normative beliefs held together with the implications for social relations form a particular system with the function of regulating life in society and thereby establishing its unity. Collective consciousness whose intensity, rigidity and

abundance varies from one society to another is a part of the conscious life of individuals that they have in common with regard to their common life. Collective images are symbols that have the same meaning for all members of a group and allow them to feel the same with each other as members of the group. The collective picture shows the ways in which group members see themselves in their relationships with the objects that affect them. The collective image is part of the content of the collective consciousness, an entity that exists between the metaphysical group mind and the more prosaic reality of public opinion. Collective consciousness contains all the ideas that are shared by the individual members of society and which become the goals and purposes of the collective (Campbell, 1994: 179-180).

The value of solidarity is an attitude or action done together in dealing with every problem. As a leader and war leader, Ida Made Rai has a very strong spirit and spirit of solidarity in supporting his every step and his wisdom in making a decision. The people are very supportive and always ready to carry out their duties and obligations in defending the truth. The solidarity of the people of Banjar in giving support to their leaders shows that Ida Made Rai is highly respected and has extraordinary authority in mobilizing all the forces of the people to mobilize and dispel the forces of the Dutch troops who will destroy and control the village of Banjar. In addition, the people are also willing to sacrifice in order to defend the property and dignity of the ancestral lands they love, even if they risk their lives. Similar special the connection with the Bali Aga villages in the hinterland of his territory. Regardless of whether men or women, Triwangsa or Jaba, all stood the same position and played role with qualified abilities in the Banjar war. It can be proven that there is a solid relationship between Ida Made Rai and his people in other villages in defending his homeland which became his beloved homeland. This attitude should also be imitated by the younger generation so that it will lead to an attitude of togetherness, cohesiveness among friends, therefore

negative things will not happen.

#### Religious Value

The basic word religious comes from the Latin religare which means to tie or bind. In English, it is called religion. It can be interpreted that religion is binding, which regulates the relationship between humans and their God. In the teachings of every religion, the relationship is not only a relationship with God but also includes relationships with other humans, society or the natural environment (Asmuni, 1997: 2). In terms of content, religion is a set of teachings which are a set of life values that must be used as a barometer for its adherents in determining the choice of actions in their lives (Alim, 2011:10). In other words, religion includes the totality of human behavior in everyday life which is based on belief in God, so that all of his behavior is based on faith and will form a positive attitude in his personality and daily behavior.

Religion is an obedient attitude and behavior in carrying out the teachings of the religion they adhere to, being tolerant in the implementation of worship of other religions, and living in harmony with followers of other religions (Fadilah and Khorida, 2013: 190). Religion is the appreciation and implementation of religious teachings in daily life. Religious values are values that come from the belief in God that exists in a person (Sjarkawi, 2008: 31). Thus, religious value is something that is useful and carried out by humans, in the form of obedient attitudes and behavior in carrying out the religious teachings they adhere to in everyday life.

Understanding religious values are high spiritual values, absolute and eternal and rooted in human trust and belief in God Almighty. Religious values can also be interpreted as actions that are adoring, helping or giving alms and helping sincerely the other fellow humans. Ida Made Rai really upholds this religion. Ida Made Rai is a descendant of Ida Peranda Sakti Ngurah Pernade, a spiritual Bhagavanta from the Kingdom of Buleleng when Ki Barak Panji ruled.

Around 1837 AD, Ida Made Rai was born when I Gusti Made Karangasem became king of Buleleng and the one who became purohito was

I Gusti Ketut Jelantik. At the age of 17, in the 1854s, Ida Made Rai was appointed Punggawa under the guardianship of his uncle Ida Made Sangsit. He has a hard nature and does not hesitate to oppose his superiors. The appointment of Ida Made Rai as a leader is a hereditary tradition among the Brahmins in the village of Banjar called Manca Siwa Agung whose legitimacy is recognized by the king of Buleleng.

As a leader Ida Made Rai is very open to his people, in helping village ceremonies or people who are experiencing economic problems. These qualities further make the people of Banjar have great respect for Ida Made Rai. In addition to their belief in Ida Made Rai, the people of Banjar also believe in Ida Sang Hyang Widhi Wasa and the spirits of his ancestors in protecting them from fighting for their homeland, which in Bali is called the mesiah melanin tanah pelekadan. Fighting for the holy land as a gift from Ida Sang Hyang Widhi Wasa.

Whatever happened in the past in this context must provide 'something' that can be utilized by current generation. It is about whether the surviving generation is willing to take that 'something' so that it can be used for the good of the present and future generations.

Some of the 'something' that can be taken and utilized from the 'carcass' of the past are the values and lessons (lesson learned) in the past events themselves. Values, lessons, will not emerge by themselves from the content of the 'carcass', but must be sought, explored, pondered, and formulated, and more importantly can be implemented into today's life. At this point we have talked about the practical use of historical science. Studying history is not for the sake of the past itself, but learning history for the sake of the good of the present and the future. Based on the things that have been described previously, the researcher tries to find the relevance of the values contained in the Banjar community's war in 1868 so that it can be used as learning material for current and possibly future generations. In addition, it also opens a space for discourse on various possibilities to socialize and internalize the spirit and values

of Ida Made Rai and other Banjar troops as a source of national character education. Even more when Ida Made Rai can be made a national hero in Indonesia. Thus, the effort to explore the values of the struggle of Ida Made Rai and the Laskar Banjar troops can be seen as a pioneer effort to explore the values of the fight of other national heroes. However, the efforts to pass on the fighting spirit and values of these heroes to the younger generation at this time, especially in the future, in order to build a nation with character are still a warm discourse but lack implementation.

#### IV. CONCLUSION

The Banjar War in 1868 was a series of outbursts of the Balinese people's anger over the Dutch intervention in the kings of Bali. However, the Banjar War in 1868 became an interesting historical point. West Buleleng, with its capital city in the village of Banjar, as part of the Buleleng kingdom, did not accept Dutch control over Buleleng after the defeat of the Jagaraga war. So, it is important to generate and transfer values from the history of people's fight against the Dutch colonialism. Over times, literary works specifically related to the Banjar war of 1868 were no longer read. There is a space, where the hopes of the composers of these literary works with the recipients of their messages today are no longer connected. The values that can be a common guideline for the Banjar war in 1868 are as follows. (1) The value of heroism, (2) the value of leadership, (3) the value of courage, (4) the value of being willing to sacrifice, (5) the value of authority, (7) the value of patriotism, (8) the value of morality, (9) the value of solidarity, and (10) Religious Values. Whatever happened in the past in this context, it must provide 'something' that can be utilized by generations who are still alive and want to continue their lives. It is about whether the surviving generation is willing to take that 'something' so that it can be used for the good of the present and future generations. Some of the 'Something' that can be taken and utilized from the 'carcass' of the past are the values and lessons (lesson learned) contained in the past events themselves. Values, lessons, will not emerge by themselves from the content of the 'carcass', but

must be sought, explored, pondered, and formulated, and more importantly can be implemented into today's life.

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