



Basic Principles Inspire the Relationship between the Leaders and the Followers in the Physical Revolution in Bali

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ABSTRACT: The basic principles of leadership in Bali have been known since the royal era and even earlier, namely since the community has settled down, gathered, defended the environment, since then the leadership element has entered. Leadership in Balinese society is inseparable from Balinese local wisdom, which is a form of unification of culture, customs, and religion. During the royal period until the physical revolution in Bali, leadership was always based on the philosophy of Hinduism. A leader in his leadership should always be based on the teachings of *Asta Brata*. In the 1945 physical revolution in Bali, leadership on the part of the fighters was greatly influenced by circumstances and nationalism. To be able to understand the loyalty of the people in war cannot be separated from the basic principles that underlie the link between leaders and followers which originate from the teachings of Hindu religious philosophy, especially teachings that discuss the basis of leadership which is always oriented to the nature/gods as a manifestation of God. To support the status of a leader, it is usually manifested in the form of an heirloom *keris*, the use of titles, troops and so on. Familiarity, the sense of responsibility of the leader with the loyalty that is led melts together. The leader will inflame the spirit of struggle, his followers are always loyal to support him. So that a strong patron-client relationship is established. From this background, this paper reveals the basic principles that underlie the link between leaders and followers in the physical revolution in Bali. The main problem: What are the basic principles that underlie the link between leaders and followers before and during the physical revolution in Bali? Data collection used the historical method through several stages, namely heuristics, source criticism, interpretation, and the stage of writing research results. The limited written data sources that were collected to complete this work used the method of direct interviews with the combatants who held the helm at that time. And supported by a patron-client approach. The results of the study show that the basic principles that underlie the link between leaders and those who are led before and during the physical revolution in Bali are strongly influenced by situations and conditions, the spirit of leadership which originates from the teachings of Hinduism. The link between the leader and the fed is an absolute requirement for the emergence of leadership because there are people who want to follow those who lead.

KEYWORDS: Basic principles, Relationship, Leaders, Followers, and Physical Revolution

1. INTRODUCTION

Leadership in the physical revolution in Bali can be interpreted as a person's ability to influence or move other people, reach a consensus to achieve a goal in accordance with the will of the leader (Kartono, 1983). Battle in an effort against the Dutch to control Bali. Since the nineteenth century several leaders emerged, for example I Gusti Made Karangasem in the Buleleng war, Patih Jelantik in the Jagaraga war, Dewa Agung Istri Kanya in the Kumbaba war and other paramilitary leaders. The soul and spirit of leadership in a heroic battle which has inspired a spirit of national struggle in seizing Indonesian independence in Bali. In the Puputan Margarana incident on 20 November 1946, a charismatic leader emerged, namely I Gusti Ngurah Rai. He died along with all its 96 members in order to defend and defend Indonesia's independence (Bali's Level I Regional Proclamation Service Foundation, 1978).

Revolution here is defined as a political process that arises in a critical situation when conflicting groups seek radical political change. Or as a result of feelings of insecurity and anxiety regarding the issue of survival, the short time movement is powerful and absolute (Kartodirdjo, 1982 and Ali, 1965). The consequences of this event left a lot of history that needs to be recorded and remembered. To commemorate all this, a temple was built to commemorate and glorify the heroes who died in the physical revolution. And now this Heroes Park is a historical tour and educational tour about the history of the physical revolution in Bali.



The influence of Western education brought by the Dutch colonial government caused the leadership system to lead to formal and rational matters. Although in some cases informal and irrational leadership is still influential, that is unofficial leadership that is obtained based on the trust and recognition of those who are led. During the physical revolution in Bali, the leadership system at that time was greatly influenced by the situation due to the limited time to consolidate and make the right choice for the appointment of a leader in a society that tended to be said to be anarchism (no government). Therefore, the idea of selecting and determining leaders had to be realized immediately. Coincidentally, several Balinese community leaders at that time, such as I Gusti Ngurah Rai and his friends, were known by the young fighters who were active during the Japanese occupation as members of Peta (Pendit, 1979).

From the description above, a problem emerges that needs to be discussed, namely: What are the basic principles that underlie the link between leaders during the physical revolution in Bali?

2. RESEARCH METHODOLOGY

The main method used in this research is qualitative in nature, namely by using survey data collection techniques on the perceptions and experiences of informants through interview techniques with community leaders, actors, and leaders of the physical revolution in Bali who are still eligible to provide information. To sharpen the historical framework, concepts, theories, analysis and discussion results, this research is supported by related literature sources. From data sources that were successfully collected through documents and interview results, then processed to be compiled in the form of writing articles and dividing them into several discussions.

3. RESULTS AND DISCUSSION

3.1 Basic Principles of Leadership before the Physical Revolution in Bali

In Balinese society, besides knowing the leadership system in the physical revolution, they also know the traditional leadership system and the leadership system during the colonial period. The traditional leadership system is closely related to its social stratification which consists of four classes namely Brahmins, Ksatriyas, Wesya and Sudras. Two dynasties as holders of the top leadership, such as Brahmins will occupy more positions related to religion, for example as royal priests. While the *kesatrya* dynasty occupied positions in the field of government. The two dynasties have a horizontal dependency relationship in the sense of equal and complementary relations (Legg, 1983). In traditional society in Bali, there are three kinds of linkages, namely the link between the warrior class and the Brahmin class, between the Brahmin class and the people, and the link between the warrior class and the people (see Agung, 1984, and Bagus, 1983). The relationship between the *kesatrya* dynasty as a king and its people is usually regulated in a bureaucratic system that has been in force in all kingdoms in Bali. All government administrative activities are always centered in the palace (*puri*) so that this style is often called a centric palace (Legg, 1983). The palace can be said to be a symbol of nobility which is controlled by the ruling class in all its forms and is a pattern of palace culture which also gives features to the traditional bureaucratic structure (Research Project and Regional Cultural Records of the Ministry of Education and Culture, History of National Awakening of the Bali Region, 1977). However, in the leadership system, the Balinese tend to be oriented towards the teachings of Hinduism. Some guidelines for a leader are contained in the *Wiracarita Ramayana* when Sang Rama gives advice to *Wibisana Nitipraja*. In essence, this teaching implies that every good government must exercise government power by referring to the eight gods or *Asta Brata* (Pudja, 1983, Sutedja, 1978).

Based on historical records, since the mid-19th century anti-colonial attitudes have been shown by Balinese people such as the Buleleng war, Jagaraga war, Kusamba war, Banjar war, Puputan Badung and Puputan Klungkung. If we dig up the sources of this anti-colonial attitude, we will find it in the philosophy and teachings of Hinduism. The resistance at that time did not yet have awareness as a nation but had anti-Dutch colonialism motives as a reflection of the spirit of patriotism that the people of Bali had. The teachings of Hinduism are very influential and are reflected in attitudes and daily actions. Some of the quotations from the teachings of Hinduism influence the fighting spirit of the Balinese people. The charisma of a leader will be stronger if besides coming from the warrior group, he also has the ability in religious matters. This situation will increase and strengthen the loyalty of followers to their leaders, which is not only based on feudal bonds but also based on bonds of trust.

After Dutch colonialism succeeded in controlling the island of Bali, the rights of a leadership system based on heredity began to be reduced and awards based on education and skills began (Kartodirdjo, 1982). Those chosen and appointed as leaders



are smart and knowledgeable besides having good character (Kaliboso, 1982). This method has limited the power of the nobility or king as a traditional leader. Balinese people, both from ordinary people and from aristocrats who have been educated after entering an organization, have given direction to leadership in an organization, which is determined more by recognition and trust than followers. Leadership in an organization is vital. Therefore, the task of a leader is not only to raise awareness of the Balinese people through the organization but also to try to restore the self-esteem of the Balinese people which has been lost due to colonialism by adopting the philosophical values of Hinduism as contained in the lontars of Mahabharata, Ramayana, Sutasoma and etc, by how to translate it into Malay and Latin letters.

3.2 The Relationship between the Leaders and the Followers in the Physical Revolution in Bali

After Japan surrendered to its allies in Indonesia, there was a power vacuum. The leaders used this opportunity to fight for their independence. On August 17, the Indonesian people proclaimed their independence, meaning that the Indonesian people were free from all forms of colonialism. However, the newly enjoyed independence did not escape all kinds of undermining because the Nica/Dutch wanted to return to colonize the nation of Indonesia which had become independent. The result was a revolution. Revolution is a political process that arises in a radically critical situation as a result of the feelings of insecurity and anxiety experienced by society. One of the uniqueness that needs to be revealed is the uniqueness of the basic principles that underlie the link between the leader and the led in the physical revolution in Bali. The struggle carried out by the leader cannot be separated from the elements of the people. The people, as bulls, help care for, hide, and meet their needs, including feeding them. With the help of the people, fighters and leaders can move freely and even the people themselves accept the consequences of being tortured half to death by the Dutch in order to keep the secret of the struggle. The unity of the people and warriors is a combination that is difficult to attack or destroy by the enemy. Therefore, in an organization to struggle to achieve a goal, besides cooperation, leadership is also needed.

Somewhat deviating from the concept of formal and informal leadership in the physical revolution in Bali in particular. The leadership on the part of the fighters was greatly influenced by the situation and conditions as well as the roots of nationalism stored in the teachings of Hinduism. One of the concrete manifestations of the philosophy and teachings of Hinduism in Bali is seen in the attitude of love for the homeland (Sutedja, 1978), Regional Cultural Research and Recording Project of the Ministry of Education and Culture, 1977/1978) This feeling of love for the motherland is the root of nationalism in Balinese society, which in its later development, namely after stepping on the 20th century, was influenced by the modern education system brought by the Dutch colonial government which made national feelings more stable (Anderson, 1984). This means that for the people of Bali, they are willing to sacrifice for the sake of the nation and for the homeland to thrive. Especially after Taman Siswa which developed in Bali since 1933 and Parindra since 1938 the idea of unity throughout the archipelago (see article Patriot, 1939). It is from all these factors that have formed leadership in the Balinese people who never give up and believe in their own abilities, resulting in the unforgettable Puputan Margarana event for the struggle for independence in Indonesia (Pendit, 1979).

The group that occupied the status of a leader in the war or class, both before and during the physical revolution in Bali, were those who were the most influential and obeyed by the people. This group is primarily a group of strategic elites who have a role and influence in certain fields, especially in the field of class (military) (Sidemen, et al, 1983). Although the status of leaders in Bali experienced a slight shift. Leadership derived from heredity changes to that based on recognition and trust. Judging from the type of leadership during the physical revolution in Bali, such as I Gusti Ngurah Rai. Rai can be classified into traditional, charismatic, and rational leadership types. Traditionally Rai comes from the warrior class. In the field of charisma, Rai also has authority where every command or instruction is always obeyed by his followers or subordinates (Astina, 1985).

Other factors that caused them to occupy the status of leaders were national awareness, a sense of responsibility, loyalty, determination to expel colonialists. So, the leadership of the struggle was in the hands of the traditional elite who had completed their education and occupied a high status in society (Kartodirdjo, 1981). Rai, as a figure holding the helm, comes from a descendant of a warrior. Completed his first education at HIS (Hollandsch Inlanche School) in Denpasar, continued his studies at MULO (Meer Uitgebreid Lagere Onderwijs) in Malang. Graduated from MULO entered the Militaire Cadet School and developed his military talents by specializing in artillery in Magelang (Suparsa, 1982). During the physical revolution in Bali, traditional ties were weakening. People prefer freedom, are active, idealistic, and critical of their environmental situation (Kartodirdjo, 1974). In carrying out his duties, Rai as the top leader is willing to accept suggestions, criticism from subordinates, sacrifice property, give freedom and trust to subordinates for the success of cooperation.



4. CONCLUSION

The basic principle that underlies the link/relationship between leaders and those who are led during the physical revolution in Bali cannot be separated from the leadership system. The leadership system before the physical revolution was determined more by the charisma factor that was passed down from generation to generation. In carrying out his duties as a leader who is influenced by the main factors in strengthening leadership, such as position (status), power (power) and wealth (wealth). Therefore, most groups, especially the warrior group, carrying out their leadership, often take examples from ejection of Hindu religious philosophical teachings such as the teachings of Asta Brata contained in the epic ejection. In the physical revolution in Bali, it was very clear that traditional charisma was less and less determining the system of leadership. Their existence as leaders is clear because of the recognition of their supporters. Therefore, their leadership status in the physical revolution in Bali was largely determined by the modern education they achieved. The charisma factor does not determine absolutely. But more importantly recognition, competence, and trust. Although leaders have rights and authorities, they also have the obligation to protect and defend the interests of the people and try to fulfill the welfare of their people. Conversely, the group that is led tries to provide loyalty, such as obedience in carrying out the tasks assigned to them. As evidence in every war the group that is led always obeys the orders of the leader.

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