

KAKA INCENSE'S STRUGGLE AGAINST THE NETHERLANDS IN THE KINGDOM OF NANGAPANDA {1892-1907}

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ABSTRACT

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The world has become a field of life successively, era after age has passed, generation after generation has disappeared as the saying goes that everything that dies will leave something precious to the generation in front of it. This fact is represented in a meaningful historical story. Consciously or unconsciously, what our predecessors pioneered is a motivation for us to move forward in overcoming various problems or problems of the nation. We as citizens of course know and know the history of the nation and country properly and correctly. Through history allows us to know the past of our nation and country. By knowing the past, we can take lessons from these events to draw conclusions. Badrika (1994:4) states that history contains three meanings as follows: (1) history as genealogy or origin (2) history means events or events that actually happened in the past, (3) history means science, stories lessons about the past. Kartodirjo (1992: 287) put forward his main argument that in essence history provides a picture for humans in observing and changing the world in the present and the future. Based on observations on historical events in the past, people will recognize, appreciate and understand the rules that can be used as material for thinking and acting to advance human life and the universe in the present and even for the future.

Keywords: History, Brother's Struggle

1. INTRODUCTION

The world has become a field of life successively, era after age has passed, generation after generation has disappeared as the saying goes that everything that dies will leave something precious to the generation in front of it. This fact is represented in a meaningful historical story. Consciously or unconsciously, what our predecessors pioneered is a motivation for us to move forward in overcoming various problems or problems of the nation. We as citizens of course know and know the history of the nation and country properly and correctly. Through history allows us to know the past of our nation and country. By knowing the past, we can take lessons from these events to draw conclusions.

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Our past is history, our future is a mystery and our present is a gift. That's why it's called a gift. The past is actually a memory not without meaning that does not need to be discussed again, nor is it history that cannot be denied and therefore must be proven and explored again in the present. In this day and age, many of our generations are less interested and able to explore, let alone learn about past



events, because they may never realize that without the past it is impossible for the future to work well. But the generation that is in a new era, the history of development with rapid changes raises the power of human reason so that it can influence the way of thinking and acting both individually and in groups. This also affects the attitude, appreciation and respect for the noble values of history as the legacy of the figures in the struggle for the nation's independence. This is something that is not noticed and appreciated by the younger generation today.

2. METHODS

The research approach is a qualitative approach carried out through field studies and literature studies. The field study was carried out by determining the location/spatial of the research, namely in Nangapanda District, Ende Regional Level II Regency as the place of Kaka Dupa's struggle against the Dutch and the temporal boundary of 1892-1907. The number of villages in the Nangapanda sub-district is 2 (two). One of the villages, namely Bhoanggeru, was taken as the focus of this research and the basic considerations are as follows: (1) the two villages are the center of Kaka Dupa's activities, (2) the two villages are the forerunners of the founding of the Nangapanda Kingdom, (3) preliminary studies or survey results show that the two villages found some evidence of historical heritage.

In an effort to obtain maximum and systematic research results, the method used in this writing is the Historical Method. The historical method is the process of critically examining and analyzing past records and relics. Imaginative reconstruction of the past based on data obtained through a process called historiography. Historians try to reconstruct as much of the human past as possible (Notosusanto, 1971:32)

The application of the historical method in this study includes four stages, namely: the first stage is heuristics or the process of finding and collecting sources, both primary sources, namely data obtained directly at the research site through observations, interviews and documentation studies, as well as secondary sources, namely data obtained from books or written documents and other research reports related to the research topic. These sources are found in various library collections, such as the STFK Ledalero College of Philosophy and Theology Library, the Arnoldus Printing, the Pastoral Center of the Archdiocese of Ende in Ndonga, the Monastery of Saint Joseph of Larantuka Diocese and the Maumere Library of Sikka Regency.

At this stage, an absolute literature study is carried out as an effort to build a framework and rationale. In addition, literature studies are also used to obtain a discussion of certain problems that have to do with the history of the arrival of the Dutch and their impact on the lives of the Nangapanda people.

The second stage is source criticism. Source criticism is only carried out after all sources have been collected. After all the sources have been collected, the writer evaluates these sources, both externally, namely the author critiques to find out the truth of the time of manufacture, material analysis, and the original form of the document, as well as internally, namely criticism of the sources aimed at finding out whether the source of this document has a high degree of credibility (qualitative in nature) or not (Kontowijoyo, 1995:101). The point is to look for authentic and credible sources, and sort out the original sources and the sources needed in this study. An authentic source means that the source is actually issued by the person or organization whose name is listed in the source, while a credible source means how far the information contained in it can be trusted.

The third stage, interpretation of historical facts. At this stage, the author carries out the process of formulating facts from available sources because historical facts, historians must always think about the relevant elements in the document more than the document itself in its entirety.

The fourth stage, historiography or writing history which is the final result of the work of historians. At this stage, the facts are synthesized in the form of scientific writing, based on evidence that has been accurately assessed. Good work does not only depend on the ability to examine historical sources and bring up historical facts, but also requires an imaginative ability to describe historical stories in detail (Palmer, 1993:35).



After passing the four stages mentioned above, it is hoped that Kaka Dupa's struggle against the Dutch in the Nangapenda kingdom from 1892-1907 can be described in a reality that is close to reality and the truth.

3. RESULTS AND DISCUSSION

Kaka Incense's Curriculum Vitae

Traditional elders (Ali Resi, June 18, 2009) said that Kaka Dupa's life history was obtained from his parents Meka. Kaka Dupa born in 1865 comes from a descendant of the meta tribe, since birth Kaka Dupa was given the name Uwa Dhambo. Dhambo is his father's name while Uwa is his own name. The name changed from Uwa Dhambo to Kaka Dupa when he was crowned king of the land of Jea. In the tradition of the land of Jea he was nicknamed the name Meka Incense. Meka means nobility while Kaka means Kae, so Meka Dupa is a nickname in the family as a tribute to him because he is a king and a big person in the Nangapanda area and especially the customary law area of Jea land. The position as Mosalaki Kaka Dupa was obtained from his father. Kaka Dupa's father is Mosalaki Tanah Jea. As stated by Ali Resi, when the planting season arrives, Kaka Dupa urges the community to immediately prepare the fields so that they are planted on time. When the planting season arrived, Kaka Dupa planted first, followed by the tribesmen. Kaka Dupa's behavior provides an example and role model for tribal people as a mosalaki profile who is on the "fai walu ana kalo" side.

Kaka Dupa's profile is wise in solving problems, both problems faced in his customary law area as well as in neighboring tribes and is willing to provide assistance to one of the tribes that has been arbitrarily treated, for example:

- a. Helping the people of "Watu Sipi" who were attacked by the people of Barai led by Banaa Gusi Gado. The people of Watu Sipi asked for Kaka Dupa's help and immediately Kaka Dupa provided assistance. Barai lost and ended up with a peace agreement. Hostility disappeared (Interview with Mr. Aga Langga, Mosalaki Ndetu Kou, 15 July 2009).
- b. Helping Roko Nggore and Ema Seke these two figures are Mosalaki Boawae and Wudu. These two figures ask Kaka Dupa to help them in their fight with Soa. The messenger from the two Mosalakis was a mother named Ine Wea, she went to Nangapanda to ask for help. Kaka Dupa by bringing gifts in the form of four pairs of pure gold as a sign of appreciation to Kaka Dupa. Ine Wea's words are as follows: Ine Wea Mai Rere (Aze) Mai, Sero Sama Nae Tebe Nggata, Nai Mena Rau (Zau) Nee Meme Meka (Kaka Dupa). Ine Wea Ghena Mena Nangapanda Mame Meka Iwa Ratu Nore Kora, Mame Meka Queen Reta Kuru Wue. Nee Ine Weka Joka, Roka Bonde Mbana Niu Mame Meka Reta Kuru Wue Sodha Rau (Rau O Ine Weko Mai Kai Sero Sama Nee Tebe Nggata) Nai Tau Reku Eru Tau Wake Nande. This means that Mrs. Wea came from Boa Wae with the aim of asking Kaka Dupa for help to join them in facing the war against Soa. As a reward or as a gift Mother Wea brought Four pairs of Pure Gold. Kaka Dupa welcomed the arrival of Ine Wea, as well as the request of the two Boa Wae figures was approved by Kaka Dupa. Kaka Dupa immediately made an invitation by distributing "Mboko Jawa" to the Mosalaki to gather at Kora Nangapanda. A meeting will soon be held to discuss the assistance that will be given to Erna Seke and Roke Nggore. The Boa Wae and Wudu communities led by Ema Seke and Roke Nggore together with Kaka Dupa immediately started a war against Soa, led by Lelo Gabe. Soa lost and an agreement was made in which they submitted to Ema Seke and Roke Nggore. (Interview with Mr. M. Latu, Village, Nggorea, Ende Regency, July 20, 2009).
- c. Helping the neighboring community, Ndururea, was attacked by King Totawa and Mola Ito. Bonggo Wodo, the leader of the Ndoro community, asked Kaka Dupa for help. Kaka Dupa did not refuse Bonggo Wodo's request. Immediately Kaka Dupa went to Ndoro and there he and the people of Ndora led by Bonggo Wodo immediately attacked the king, and rja was defeated by Ndora (Interview with Mr. M.Latu 21 July 2)



- d. The data above shows that Kaka Dupa is the profile of an intelligent and brave commander. His dexterity and expertise in leading the war, fighting spirit is quite hot in Kaka Dupa's blood. This skill and agility makes Kaka Dupa not only famous in the Tanah Jea area but also in the area around the kingdom of Tanah Jea. This attitude of self-sacrifice towards others shows that Kaka Dupa's relations are quite good

Kaka Incense's Wives

Kaka Dupa married several daughters of Nangapanda. The daughters he married came from the Mosalaki family. Kaka Dupa's wives were as follows: (a) Rupa Rua, from Waru village you did not get offspring, (b) Ine Kajo came from Sabarena village got a son named Kawe, (c) Noo Ndena, from Waruka village, did not get offspring, (d) Noo Ratu from Jea land, got four sons and two women, four children The boys are: (1) Iju Uwa, (2) Nanga Rua, (3) Rahim Uwa, (4) Ute Uwa, and the girls are: (1) Noo Dhangga, (2) Riri Mette Uwa, (3) Ine, Ndora, comes from the village of Kora Nangapanda, does not have children, (5) Mida, comes from the village of Embugaga Ende, does not have children, (6) Ine Goo, comes from the village of Watu Mere Puu Pau, does not have children, (7) Ine Dhei, originally from Boawae, had no children, (8) Noo Sina and Nua, each from the village g Bare Tonggo did not get offspring, (9) Rero who came from the village of Rianaga (zia) Nangapanda, also did not get offspring.

Kaka Dupa's marriage with several princesses in the Tanah Jea kingdom, shows that Kaka Dupa is a traditional leader who is influential in the Tanah Jea kingdom, can also be seen as a political marriage. Why is that because the daughters they marry are from the Mosalaki family. Thus, support for Kaka Dupa's Dutch expansion into the Tanah Jea region, Kaka Dupa received good support from the Mosalaki of the Tanah Jea region.

Causes of Resistance

When the Dutch occupied areas to remote corners of Onderafdeling Ende under the leadership of the Cristovel expedition in 1907, the people held resistance everywhere to strengthen the position of the Dutch, the Dutch established a system of government based on adat by appointing landlords and leaders. people to hold positions as King, Head of Hamente, Head of District, to his village so that the Dutch government can easily coordinate and control the operations of the Dutch government (Interview with Mr. Dengu Ratu, Mosalaki Molania, Kec.Nangaroro Kab. Ngada, 25 July 2009).

The appointment of the king, to the hamente, to the district, to the village by the Dutch with the aim of helping the Dutch in carrying out the colonial government system. This Dutch strategy was in line with Dutch colonial politics, namely division et impera (divide and rule). As proof that the people of the land of Jea were used as Dutch spies. in 1910 began to carry out forced labor and the enactment of the 1912 tax collection on Hamente Nangapanda . Forced labor and taxes. This is a very heavy burden felt by the people, so that Kaka Dupa's feelings of dissatisfaction arise and the traditional elders and the community are considered as an insult to the honor and dignity of the Nangapanda people, so a war broke out between the Nangapanda people led by Kaka Dupa against the Dutch.

As for the general causes of Kaka Dupa against the Dutch, among others, such as in other areas in Indonesia, the actions of the Dutch colonial government in Ende also always harmed and caused misery for the people, because the people's rights were deprived and they were treated unfairly and even exceeded the norms of humanity, treatment The Dutch like that and the Dutch greedy attitude that looked down on the community or the indigenous population caused the people to be dissatisfied and restless.

The officials of the customary government of various villages and alliance lands finally felt that the power and authority of traditional power and authority were increasingly being pressured by various Dutch actions. One example of the arbitrary actions of the Netherlands against indigenous government officials and the community, such as: (a) Rodi or forced labor to construct Dutch buildings and opening roads without being paid, (b) Withdrawal of taxes the people are subject to various types of taxes, withdrawals taxes were added to sycophants who earned the nickname "Black



Dutch" because they often acted more cruelly in carrying out their duties than the Dutch themselves. The average people are poor and unable to pay taxes are punished and tortured, (c) Dutch injustice in terms of buying and selling goods, for example: Food or livestock sold by the people are bargained at low prices not approved by the people, the Dutch force them to handed over to the Netherlands. These actions deeply hurt the Mosalaki, traditional masters and the community. (Interview with Mr. Ambrosius Sumbi Sorka, Mosalaki Tanah Nuangango, Kolikapa Village, Maukaro District, Ende Regency, 28 July 2009).

The reality experienced by the people due to the actions of the Dutch government was a seed or poison for the people of the Tanah Jea kingdom. The growing nationalism of Kaka Dupa and its citizens was actually a result of the misery of the people and the greedy behavior of the Dutch towards the people of the Tanah Jea kingdom.

In addition to the general causes described above, there was also a special cause (Casus Belli) of this war, namely the construction of a highway from Ngarumere which contacted OnderafdelingEnde with Onderafdeling Ngada. The opening of this road certainly requires a lot of energy, the Dutch ordered Kaka Dupa to mobilize the people's power to work on the road in turns, including the people of Nangapanda and Wolowae. Nipo Do also had the same fate with Hamente Wolowae to carry out work on the Ende Ngada highway starting from Ngarumere, road construction was very difficult because in several places there were ravines that were very deep into the sea. The people were very miserable with the actions of the foremen and soldiers. These facts prompted Kaka Dupa and the community to take action to expel the Dutch colony.

The course of the war

After the Nggera Ende incident or the Ende revolution ended in 1907, the center of attention towards the West was Nangapanda. To assist Dutch activities there was a spy and interpreter for the Dutch colonial government, he was an indigenous person named Eto Nape. The Dutch troops led by Jefrit from Ende to Nangapanda by taking Rote, traveling through several villages on the southern coast of Flores.

4. CONCLUSION

The figure of Kaka Dupa is a very influential figure in the territory of the Tanah Jea alliance. He is a big Landlord or in the Ende Lio language a Mosalaki or Landlord who is very influential in the territory of the Tanah Rea alliance. During his lifetime he opposed the Dutch Colonial which exerted its influence on the territory of the Tanah Jea alliance. He steadfastly opposed the Dutch Colonialism. This is where Kaka Dupa's patriotism was, who did not want his nation to be trampled on by the Dutch colonialists. To realize the intention of expelling the invaders, he gathered the Mosalaki in the territory of the Tanah Rea Alliance to oppose the Dutch. This attitude should be a role model for us now to build the Nation and State. This nation and state has been entrusted by our National Heroes for us to protect and fill it with developments to achieve a just and prosperous society.

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