

Idanna Pucci, *The World Odyssey Of A Balinese Prince*



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ABSTRACT: Idanna's work is very significant to understand that there were many things that had been contributed to understand the dynamics of the Balinese communities by highlighting the role of Anak Agung Made Djelantik in the period. One aspect that has been contributed to our understanding is about to what extend the role of a Balinese prince in the context of social, cultural, economic, political changes that occurred in the past time, though in the context of a macro and national level, it is argued that there were several Balinese palaces were joined with the colonial regimes.

KEYWORDS: Balinese, foreigner, and colonial influences.

I. INTRODUCTION

First of all, I would like to thank to Mr. Hadi Wahyujatmika from Periplus Bookstores who has already contacted and invited me to be a discussant in this great opportunity regarding the book launching title *the World Odyssey of a Balinese Prince* that has been published in a well-known and famous publisher, The Periplus Publisher. In addition to this, I would like also particularly to Idanna Pucci who came to Bali in 1980s and stayed in the coast from the far eastern hills of Sidemen where she lived in the region of Karangasem.

She has successfully written an interesting and impressive book of a Balinese Prince that is very useful to have a better understanding on what really happened in the past time of Balinese history, particularly during Anak Agung Made Djelantik's life in a nineteenth century Balinese world, has seen a twenty century European war and a feudal society transformed into a proud, sometime chaotic republic. Djelantik was retired from the World Health Organization (WHO). He was born in the Karangasem regency in 1919 that was more less ten years after the fall of the Balinese palaces to the Dutch colonial regime particularly in the beginning of the twentieth century (Puputan Badung broke out in 1906 and the Puputan Klungkung broke out in 1908). The Karangasem itself did not fight in terms of *puputan* or "fight until the end" as other three Balinese kingdoms such as Badung, Tabanan and Klungkung (Ardhana, 2011). Although this happened, it does not mean that the other palaces did not play an important role in terms of the Balinese struggles in the past of Balinese history.

In the context of the Balinese eyes, the Balinese perceive that during the pra and after the Dutch colonial period has been considered as *Zaman Enteg Gumi Baline* (in the time of a stable Balinese world-the Balinese language), while after the wars they perceived as a chaotic period, in which more than a million the Balinese dead during the communist rebellion in Bali in particular, and in Indonesia in general.

II. CONTRIBUTION TO A BALI MULTICULTURAL SOCIETY AND THE WORLD

The author has been successful in showing us on how the Balinese nature and culture in the context of harmonious life that has been showed regarding the symbolic meaning of the Mount Agung or Gunung Agung (Eiseman, 2000) and the ritual and religious daily life of the Balinese as she mentioned in her book about the ceiling painting in Kertagosa.

Idanna's work, title *The World Odyssey of a Balinese Prince* telling us the stories of a Balinese prince in the past time of Bali. Those stories are based on the true experiences of Anak Agung Made Djelantik who has dedicated his life to improving the health of communities in the most primitive and isolated parts of the planet. Idanna's work consists of 191 pages that has been written by looking at the historical perspective of the Balinese history. The books consists also 29 chapters that is very rich on Balinese historical facts. According to Idanna, that she is very impressed in Anak Agung Made Djelantik as the simple ways of the Balinese gentleman with brilliant dark eyes and a smile open to the world. This her picture on Djelantik was an opposite in the general Balinese who were still "closed" to what happening in the modern world.

Therefore, it is not surprising if Idanna argues that Anak Agung Made Djelantik was the first Balinese studied in a broad. He married the European girl, who had very different cultural tradition in compared to the Djelantik in the context of the Balinese cultural tradition (See: Frederich, 1959). Djelantik fall in love with Astri Zwart, He fall in Holland in 1943 that was the period when Bali

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was under the Japanese occupation. Astri married with a Balinese royal family. If we talk about the emergence of the Balinese multicultural society, I think that AA Made Djelantik was a good example in order to be able to understand better about the creation of the Balinese multicultural society. As Idanna notes as follows:

“She served as a nurse, an innocent Dutch girl, pretty, blonde with blue eyes and rosy cheeks. She was a force of nature in disguise. I still wonder how that small foreign woman managed to protect him so diligently from the relentless pressure of layers of family obligations, relationships, cultural clashes, and extensive religious duties an admirable and rare achievement for a Western woman married into a Balinese royale family! And she always kept her calm and sense of humor. Made and Astri complemented each other and together formed a formidable couple“ (Idanna, 2019: 12-13).

This is a good picture on how the creation of the early Balinese multicultural society between the Balinese and the Dutch woman as told by Idanna.

III. DJELANTIK: A MEDICAL DOCTOR AND THE ASPECTS OF BALINESE HUMANITIES

Anak Agung Made Djelantik continued his study at the *Hollandsch-Inlandsche School* (HIS) Denpasar, Bali. Later he continued to *Meeruitgebreid Lagere Orderwijs* (MULO) Malang, East Java and then to the *Algemene Middlebare School* (AMS) in Yogyakarta. After finishing his study at AMS in 1938, he left to Holland and was successful in *Gemente Universiteit* Amsterdam, in Holland in 1946.

However, by reading this book we can jump to the conclusion that on the one side, it was true that some of the princes worked together with the colonial regimes due to the diplomatic strategies or soft diplomacy and on the other side, this book shows that there were many contribution of the book particularly to show us that from the Balinese prince's experiences on how he struggled intensively not only in terms of political aspects that has been played by his father, but also particularly in terms of the early Balinese education that has been presented by a Balinese figure, Anak Agung Made Djelantik in a broad. Started from the primary school in Java, later in the Netherlands. He was the first Balinese who studies in a broad. At least, the foreigners who were artists, politicians knew well about what really happened in the Balinese communities.

Anak Agung Made Djelantik was a well-educated in terms of Western or European scientific method and he was very strong or conservative with the Balinese culture. He looked like a western in the ways of thinking but he is real or genuine Balinese. In addition to this, he was very consistent in strengthening the Balinese modern thoughts. He was successfully to adopt and adapt the western culture to be a modern Balinese culture. His daughter was familiar with other Balinese artists such as Raka Saba and others (Sulanjari, Ardhana and Eddy, 2019).

As a Balinese prince he was exiled to Buru Island in 1948 that was three years after the Indonesian Independence was proclaimed on 17 August 1945. The reason was that he was accused to collaborate with a Balinese national hero, I Gusti Ngurah Rai. During his exiled he was accompanied by his daughter, Bulantrisna Djelantik, who was a famous and outstanding Balinese dancer and also as a Balinese choreographer. In addition to this, Bulantrisna Djelantik accompanied his father when he was an expert on Malaria disease from World Health Organization in Somalia and Afghanistan (Wijaya). Later he was a lecturer at ISI Denpasar by delivering the subject on Aesthetic, he wrote a book on Balinese Painting. He was died when he was 88 years old. Wednesday September 5, 2007 at Wings Internasional, RSUP Sanglah, Denpasar.

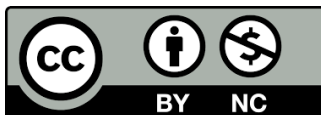
IV. CONCLUSION

From the above explanation, it can be concluded as follows:

- Idanna's work is very significant for us not only for the experts who carry out research about the Balinese arts, but also for the historians who study about the political Balinese history and the political and cultural Indonesian history in the contemporary Indonesia time.
- Idanna's work has been successful in analysing the Djelantik's experiences in highlighting the complexities of the Balinese political history in the modern times.
- In addition to this, Idanna's work as an entry point to study about the Indonesian history, particularly in the revolution times in which from this book shows us that not all the non puputan Balinese palaces collaborated with the Dutch in the colonial times.
- If we talk about the Balinese local wisdom, I think that by understanding the Idanna's work on the World Odyssey of a Balinese prince by focussing the role of a Balinese figure, Anak Agung Made Djelantik we will have a better understanding on the characteristics of the Balinese people. This picture will be useful to understand on how the Balinese are able to adopt and adapt the foreign or western culture in strengthening their local Balinese culture not only in the present time, but also for the future of the Balinese development.

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