

Donggo Kala People's Resistance Against the Dutch Government in Bima 1907-1910

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Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui lebih jauh adanya campur tangan bangsa asing dalam kehidupan suatu masyarakat, dalam hal ini campur tangan bangsa Belanda terhadap sistem pemerintahan Kesultanan Bima. Metode penelitian yang digunakan adalah metode sejarah yang meliputi heuristik (pengumpulan data), kritik sumber, interpretasi (penafsiran), dan historiografi (penulisan sejarah). Hasil penelitian ini bahwa latar belakang terjadinya perlawanan rakyat Donggo Kala yang disebabkan karena Belanda mulai menjalankan dominasi politik, eksploitasi ekonomi dan penetrasi kebudayaan dimana tujuannya agar Belanda dapat memperoleh keuntungan yang sebanyak-banyaknya melalui penarikan berbagai macam pajak serta pengerahan kerja rodi. Rakyat Donggo Kala berada dalam cengkraman penjajah Belanda dan mengalami penyiksaan lahir batin sehingga timbul semangat rakyat Donggo Kala untuk melakukan perlawanan terhadap Belanda. Namun perlawanan rakyat Donggo mempunyai dampak yang sangat besar terhadap kedua belah pihak yaitu dampak yang terjadi antara rakyat Belanda terhadap rakyat Donggo Kala bagi pemimpin Donggo Kala yaitu, secara resmi Donggo jatuh ketangan Belanda, sedangkan bagi Belanda dengan dimenangkan perlawanan rakyat Donggo Kala, maka pemerintah Hindia Belanda dapat menguasai secara langsung seluruh wilayah Kesultanan Bima.

Kata kunci: perlawanan, rakyat donggo kala, belanda.

Abstract

The aim of this research is to find out more about the existence of foreign interference in the life of a society, in this case the interference of the Dutch in the government system of the Bima Sultanate. The research method used is the historical method which includes heuristics (data collection), source criticism, interpretation (interpretation), and historiography (historical writing). The results of the research show that the background to the resistance of the Donggo Kala people was caused by the Dutch starting to exercise political domination, economic exploitation and cultural penetration with the aim being that the Dutch could gain as much profit as possible through collecting various kinds of taxes and employing forced labor. The Donggo Kala people were in the grip of the Dutch colonialists and experienced physical and spiritual torture, resulting in the enthusiasm of the Donggo Kala people to fight against the Dutch. However, the resistance of the Donggo people had a very big impact on both parties, namely the impact that occurred between the Dutch people and the Donggo Kala people. For the leader of Donggo Kala, namely, officially Donggo fell into Dutch hands, while for the Dutch, with the Donggo Kala people's resistance won, the Indies government The Dutch could control directly the entire territory of the Bima Sultanate.

Keywords: resistance, donggo kala people, netherlands.

INTRODUCTION

The historical development of a nation was also influenced by the geographical conditions of the Bima Sultanate until the

20th century, having territorial boundaries, land conditions and climate, which mutually influenced the living conditions and lives of the people. This is

located on the island of Sumbawa in the east. It has an estimated area of 4870 km² or 1/3 of the area of the island of Sumbawa, while based on the written explanation in the contract of the Governor of Celebes en Onderhoorigheden (Celebes and conquered areas) with Sultan Bima in 1886, the total area of the Bima sultanate is 156 square miles (Abdullah Tayib, 1995).

Almost 70% of the Bima area consists of highlands and mountains. In the past, the highlands and high mountains were covered with relatively dense tropical forests. Due to shifting cultivation, recently the area of forest has decreased. Many of the plateaus and mountains have become barren. This also affects the community's economy. Moreover, erosion occurs which can damage the community's environmental sustainability.

The Bima area has a hot and dry climate, with very little rainfall compared to the rainfall in western Indonesia. The dry season is longer than the rainy season. So agricultural areas often experience drought. The rest are dry areas that are only suitable for livestock businesses. The condition of the land in many coastal areas juts inwards, so that the land in the Bima area which is surrounded by the sea has many bays (Sukrin A. Rahman, 2006).

In 1903, after the Dutch succeeded in winning the Aceh war in 1905, the Dutch East Indies government began to

enforce its will to enter into an agreement with Sultan Ibrahim. The contents of the agreement between the Dutch and Sultan Ibrahim were to hand over the areas conquered by the Bima Sultanate. The basis of this agreement was that the Dutch entered the Bima Sultanate. Slowly but surely the Dutch government began to reveal its guise as an invader. The domestic political situation of the Bima Sultanate during the reign of Sultan Ibrahim experienced turmoil due to the Dutch government's interference in various affairs in the Bima Sultanate, so the Dutch began to exercise political domination, economic exploitation and cultural penetration in the Bima Sultanate.

In 1905 there was already a reaction from the people of Bima, but in the agreement it was emphasized that the Dutch had the right to levy various kinds of duties ranging from travel, shipping to exports and imports obtained through ports in the Bima Sultanate which were used for the Dutch's own interests. The people firmly opposed Sultan Ibrahim's decision to accept the presence of the Dutch government in the Bima Sultanate. Even though Sultan Ibrahim had tried his best to make the people of the Bima Sultanate aware that the Dutch were no match for him to fight physically, but the Dutch were resisted using diplomacy, the people of the Bima Sultanate firmly opposed the Dutch colonialists with armed violence.

The Dutch government always drained the lives of the people by levying high taxes, forced labor and confiscating other residents' property. He imposed various types of taxes, such as animal tax and land tax, which the people of Bima always felt were too heavy and forced the will of the Dutch. Dutch troops confiscated land and livestock from people who did not pay taxes. It was felt that the Dutch treatment of the people of the Bima Sultanate, especially the people who lived in rural areas, put pressure on the economic livelihood of the people of Bima.

Defeat was often experienced by the Indonesian people who wanted to expel the Dutch from Indonesia, as well as the Ngali, Dena and Donggo people when they fought against the Dutch. The situation of the Donggo leaders during Dutch rule became increasingly difficult. The government structure was immediately changed in accordance with Dutch wishes. The socio-economic conditions of the Donggo Kala community, especially in Bima, generally became more difficult because the Dutch increasingly tightened their monopoly on primary needs that were really needed by the community.

The Donggo Kala people persistently resisted the Dutch. The Dutch carried out the first attack without the help of Sultan Ibrahim's troops. This first attack was defeated by the Dutch because the Dutch had not yet controlled the battlefield and

the people of Donggo Kala carried out guerrilla war tactics. After the Dutch failed to defeat the people of Donggo Kala in the first attack, the Dutch forced Sultan Ibrahim to go directly to Donggo to awaken La Ntehi (Leader of the Donggo Kala War) and his people not to rebel against the Dutch, but Sultan Ibrahim's attempt to meet La Ntehi failed.

METHOD

This research uses a type of historical research. The steps in historical research are as follows: heuristics, criticism, interpretation, and historiography (Wasino, 2020). The steps taken must be logical and systematic so that anyone carrying out research using the same method will obtain the same results with a calculable error rate. According to the classification of historical sources, they are divided into two, namely; primary sources and secondary sources.

1. Heuristics

The first stage carried out by researchers was heuristics (Source Collection). Historical sources can be in the form of human evidence (evidence) that shows all activities in the past in the form of remains or records (Dudung, 1999). This source is available in the Bima regional library, on the internet, and the archives can be obtained at certain offices or agencies. And the author conducted direct interviews with

informants (oral sources) (Kartodirdjo, 2000).

2. Source Criticism

Criticism or source verification is testing the truth or certainty of historical sources. There are two types of criticism, namely external criticism and internal criticism to test the credibility of the source. External criticism in historical research generally concerns the authenticity or genuineness of the materials used in creating historical sources. For example, the form of research carried out by researchers concerns the time when the document itself was created.

Internal criticism is research into the accuracy or authenticity of historical source material itself. In the process of analyzing a document, researchers must think carefully about the relevant elements in the document itself. Elements in a document are considered relevant if they are closest to what happened, as long as they can be ascertained based on critical investigation of the best available sources (Dudung, 1999).

3. Interpretation

It is sufficient to reveal the facts and discuss the problem under study, then interpretation is carried out, namely interpreting the meaning of the facts and the

relationship between one fact and another. Interpretation of facts must be based on an objective attitude. Even if something is subjective, it must be subjectively rational, not subjectively emotional. Reconstruction of historical events must produce history that is true or close to the truth.

4. Historiography

The final activity of historical research (Historical Method) is to assemble facts and their meanings chronologically and systematically, to become a writer of history as a story. These two characteristics of the description must be truly visible, because these two things are part of the characteristics of scientific historical work, as well as the characteristics of history as a science. Apart from these two things, writers of history, especially scientific history, must also pay attention to the rules for writing scientific papers in general (Dudung, 1999).

RESULTS AND DISCUSSION

A. The Beginning of the Dutch Colonial Establishment in the Bima Sultanate

The beginning of the establishment of the Dutch colonial government in the Bima Sultanate after they won victory over Ngali resistance. However, at that time the Dutch began to apply the political

concept of colonial government in the government of the Bima Sultanate (Abdullah Tayeb, 1995). The implementation of the colonial government system had consequences for changes in the government organization of the Bima Sultanate. Changes were made by reducing and eliminating certain powers and authorities from government legal instruments in the Bima Sultanate.

At that time the sultan was in a difficult and awry position because the government was bound by the contents of the Lange Contract (long contract) agreement imposed by the Dutch. After the 20th century, the Dutch position in the political and economic fields throughout the archipelago became stronger. Community resistance led by the sultan, ulama and non-formal figures can be paralyzed. The struggle of the Acehnese people, who were so feared by the Dutch, began to weaken in 1905 (Suyono, 2003).

Sovereignty and territorial integrity were threatened by the Lange Contract agreement (long contract) which had been imposed by the Dutch colonial government. Lagging behind in education and technology is a major factor. The only power he has is obedience to religion. This series of problems was not only faced by the Bima Sultanate, but by all kingdoms or sultanates throughout the archipelago during that period (Hilir Ismail, M, 2003).

The government of sultan Abdullah, sultan Abdul Azis whose peak point was

during the reign of sultan Ibrahim. Another problem that was quite troublesome for Sultan Ibrahim was that Bima no longer had a sea unit because Sultan Abdullah had decided to disband it. The consideration for disbanding the navy was due to fear of being used by the Dutch to attack Makassar fighters in accordance with the contents of the trade contract signed during the reign of Sultan Abdul Hamid.

Dutch influence emerged with the Lange Contract agreement (long contract) which bound Bima in various laws and regulations of the Dutch East Indies government. The Lange Contract agreement (long contract) with the Dutch caused people's anger to boil over. This anger was manifested by the resistance of the Bima people which spread to three places, namely the Ngali, Dena and Kala wars. This resistance was a manifestation of direct colonialism by the Dutch against the Bima Sultanate.

B. Donggo Kala People's Resistance Against the Dutch Government

The resistance of the Donggo Kala people began with the background of the Dutch entering the Bima Sultanate as colonialists in 1906. Where in 1908 Sultan Ibrahim was forced by the Dutch to sign a "long political contract" in the face of this kind of situation. Sultan Ibrahim was in a difficult position. If they rejected the presence of the Dutch government in the

Bima Sultanate, the Bima Sultan and the people had to be ready to face attacks from the Dutch government which had an orderly organization and even skilled and trained personnel, as well as complete weapons. Meanwhile, the calculations of the Ibrahim Sultanate and the people of Bima were unable to defeat the Dutch government which had many personnel.

The agreement was ratified by the Dutch governor general in Batavia, on February 6 1908. The Dutch unilaterally ratified the agreement which was forced on Sultan Ibrahim. The Dutch really forced the Bima Sultanate to recognize its sovereignty, the Dutch no longer thought about the risk of war. If the Bima Sultanate took up arms, then all Dutch military strength could be deployed to face Bima.

The Dutch threat through a forced agreement was a serious problem for Bima. If the Sultan accepted the agreement it would be the same as committing himself to the Dutch. But on the other hand, if you refuse, it means war and murder will arise, this is very contrary to the conscience of the Sultan who really loves subtlety. He did not have the heart to see the people he loved suffer and be killed at the end of the Dutch cage. Facing such a situation, Sultan Ibrahim held a meeting with Dewa Paruga Suba, who is the highest council in the Bima traditional government.

For the sake of calm and peace for his people, the Sultan was forced to accept this very detrimental agreement, even though his heart hated the Dutch. It is indeed difficult for a diplomat like Sultan Ibrahim to face problems that should be handled by someone with a military mind. The character of the Sultan "Ma Wa'a Taho Parange" (which is decorated with gentleness and refinement), was exploited by the Dutch who had a brutal spirit to force their will.

Responding to the brutal and immoral attitude of the Dutch directed at the Sultan who loved him, all the people who were known to be anti-Dutch who were considered "Dou Kafi" (infidels) firmly rejected all the contents of the agreement forced by the Dutch, and the people still loved their Sultan. They realized that the Sultan He did it forcedly, for the sake of saving the souls of the people he loved.

Sultan Ibrahim was forced to accept the above agreement in order to protect all his people and territory from brutal Dutch actions. Even though this agreement was very contrary to his heart which hated the presence of the Dutch, it was indeed difficult for Sultan Ibrahim, who had a kind and gentle temperament, to face and resolve problems that should have been handled by someone with a military spirit. who has a colonialist spirit to impose all his will.

By looking at the actions of the Dutch who always forced Sultan Ibrahim, this could arouse people's anger towards the Dutch, the people's hatred became even hotter, because the Dutch had changed the government structure which had previously consisted of sharia led by a "talking house" (representative of the Sultan). , the old syara led by the Sultan and the legal syara led by the Qadi (law enforcer), were replaced and changed forcibly by the Dutch based on the long strata that were imposed. Since then, legal law is no longer considered as part of the hadat council which plays a role in government.

The Dutch deliberately abolished sharia law (legal rules), because as long as sharia law still functioned as an institution for the hadat assembly, as long as the Bima Sultanate was still based on Islam, this was very dangerous for the Netherlands. Likewise, although the old sharia still exists, it is no longer used as it should. Since then, the government structure of the Bima Sultanate only consisted of the Islamic syara and old syara, thus Islam no longer played a direct role in government.

The space for the hadat council was narrowed to only deal with the royal judiciary which was guided by the laws of the Dutch East Indies government. Meanwhile, the mahkamatussyar'iiyyah (Islamic law) assembly was abolished and replaced with Dutch East Indies law.

People's hatred increased, seeing the cruelty of the Dutch in collecting taxes and confiscating people's property. The Dutch sadistically collected taxes without heeding the moral norms of civilized humans.

Because the people so hated the Dutch East Indies government that they immediately wanted to carry out open resistance against Dutch imperialism to prevent such a thing, Sultan Ibrahim held a session with the "paruga suba council" which was attended by all hadat officials from the central level to the rank level, the aim was Sultan Ibrahim's aim was to unite the opinion of all the people that the struggle against the Dutch colonialists must be carried out through diplomacy, not through armed violence.

The Donggo people rejected the Dutch presence in the Bima Sultanate, especially in Kala Village and carried out armed resistance involving all their people to repel the Dutch who wanted to enter the Donggo area, especially Kala Village, they did not want to live under the oppression of the greedy Dutch East Indies government (Muhtar, S.Sos, interview on 2 July 2011).

Knowing the people's anti-Dutch attitude, the Bima Sultanate fought against the Dutch. Community figures in the Donggo area, especially in Kala Village, also maintained their stance in opposing the Dutch East Indies government, because in the agreement

accepting the Dutch meant hard work and paying taxes. While the Dutch did not have the authority to do so, they still hated Dutch rule and then decided not to carry out the orders of the Dutch East Indies government, both in paying taxes and in the recruitment of forced labor, even refusing Dutch officials to collect taxes in the Donggo area in particular. Kala Village, because they know that by paying taxes around 100%, but 70% goes to the Dutch government and 30% to the Donggo people. For this reason, the people of Donggo Kala Village opposed the Dutch decision and started making bamboo fences to block the entrance to Donggo Kala Village. So the people of Donggo Kala Village prepared themselves to face the Dutch, if at any time the Dutch came to attack them and war could not be avoided. The people of Donggo Kala Village have the motto "rather than being colonized, it is better to die on the ground" (Husen Jamal, interview on 3 July 2011).

The Sultan realized that the Dutch were no match because of previous resistance such as the Ngali and Dena resistance which had brought losses to the people. And the Dutch were no match because the war equipment they had was very complete and their war strategy was orderly compared to the strategy of the people of Donggo Kala Village. However, what was advised by Sultan Ibrahim was not heeded by the people of Donggo Kala

and they continued to mobilize their forces to fight against the Dutch and fought with the palace troops led directly by Sultan Ibrahim, although the Sultan used various methods to prevent the people of Donggo Kala from resisting. not avoided.

C. The Donggo Kala People's Resistance Process Against the Dutch Government

The leader of the resistance of the Donggo Kala people himself was La Ntehi, he succeeded in inflaming the spirit of the Donggo Kala people to oppose the Dutch East Indies government, when the resistance occurred the Donggo Kala people turned against the palace troops, and to resolve the resistance of the Donggo Kala people, the Dutch asked Sultan Bima to resolve it. The Dutch only supported from behind, although in the end the Dutch also sent troops to help the palace troops to resolve the resistance of the Donggo Kala people. And the emergence of an attitude of resistance towards the Sultan was caused by Sultan Bima accepting the Dutch, this is why the Donggo Kala people fought Sultan Bima, because from the start they were very resistant and did not like the arrival of foreigners, and previously the Donggo Kala people were known for their quick emotional character. The resistance of the Donggo Kala people to the Sultan or the royal government was shown when the

Rato Parenta (head of palace household affairs) came to Donggo Kala. The people behaved differently than usual. When people or officials from the kingdom came they were greeted with great fanfare, however, the response of the Donggo Kala people changed. be a hostile reception. This attitude of the people showed their dislike for the royal policies which were considered very detrimental to the people and Rato Parenta returned to Bima and conveyed this to Sultan Ibrahim that he did not get a response from the people who no longer recognized the power of the Sultan who had submitted to the Dutch, the royal envoy. Bima came to Donggo Kala three times and was still rejected by the people of Donggo Kala.

Then the Sultan himself came to Donggo O'o Sultan asking the people there to persuade the Donggo Kala people to follow the royal government, but La Ntehi did not change his stance on his rejection of the Sultan's power after Bima came under Dutch rule. Sultan Ibrahim's efforts failed and he returned to the Bima palace. The next six months the Sultan prepared himself for war with the Donggo people, the royal troops led by Jeru and Marung Mbela, two Bugis.

Before the resistance between the two sides took place, the people had long prepared themselves if something untoward happened, they made burrows as their hiding place if Dutch troops or troops from the palace surrounded them.

And the Donggo Kala people have made a defensive place as a fort, namely on Mpirindaru Hill, on that hill the Donggo Kala people made snares which they have set in the form of saweo (stones put in a basket tied with a rope and thrown in a circular motion), and Large stones are placed on top (like a porch). If the enemy attacks, the rope is cut and the stones fall onto their target (H. Daud, interview on 6 July 2011).

When the royal troops entered Donggo Kala, they found that Kala Village was empty because all the residents had hidden in the forest, only a woman named Jeru Ncahu was found alone and pretended not to know where the residents were. The woman led the way as a guide to the location where the people of Donggo Kala were waiting and finally the battle broke out.

After the Dutch learned of the Donggo Kala people's plans to fight against the Dutch government. So the Dutch immediately sent their troops to Donggo, the Dutch troops moved to Donggo Kala, namely through the waters of Bima Bay, passing from the port of Bajo to Donggo O'o. Upon arrival in Donggo, the Dutch troops forced themselves into the Donggo Kala people's defense fort, which was fenced around with a bamboo fence. The Dutch, who were colonialists, did not want to back down, but still insisted on forcing themselves to break through the fortifications. Finally, the first war broke

out on January 1, 1910, which centered on the fo'o mpoka (broken mango) on the border of Donggo O'o and Donggo Kala (H. M. Said, interview on 8 July 2011).

All the pioneers and leaders of the Donggo Kala war only consisted of people in the region, none of them represented the religious or nobility, so that in the resistance of the Donggo Kala people, the Dutch easily carried out the politics of divide et impera, namely the politics of pitting the Sultan against each other. with the warriors of the Donggo Kala people. In this first attack, the Dutch experienced defeat, the Dutch troops received persistent resistance from the people in Donggo Kala, the people armed with spears, keris, etc., succeeded in repelling the Dutch troops who were armed with modern tools, and the people of Donggo put up guerrilla resistance with by throwing stones at the Dutch troops from the top of the mountain, so the Dutch decided to resign and return to Bima.

Because they did not dare to continue their attack on the people's defense area at the top of the mountain. Then the Dutch forced Sultan Ibrahim to jump directly into the Donggo Kala battlefield because Sultan Ibrahim was famous for "na taho parange" (good character). After the attack from the palace troops, Sultan Ibrahim visited Donggo Kala to see the situation in Donggo Kala and during the Sultan's visit, the people of Donggo Kala tried to kill the

Sultan. This task was entrusted to La Mangge and La Kada, but their efforts were not successful, instead both killed, with this failure the people of Donggo Kala took the tactic of leaving their village and defending themselves on Mpirindaru Hill and Doro Kaboe Hill which had previously been prepared as a place of defense by setting up snares (Husen Jamal, Interview on July 3 2011).

Their enthusiasm for defending their country and land is a manifestation of the love of the country that has emerged from the people of Donggo Kala for a long time. After some time the Donggo Kala people defended themselves on Mpirindaru Hill and Doro Kaboe Hill, an attack from the Dutch came and this time the Dutch came down themselves to overcome the resistance of the Donggo Kala people before carrying out the attack. The Dutch soldiers stayed at Donggo O'o which was used as their defense base to prepare for the attack. to Donggo. Because Donggo Kala Village had been emptied, the Dutch troops would attack and destroy the Donggo Kala people's defense base at the top of Mpirindaru Hill and Doro Kaboe Hill. Because the people's defense was on the hill, it was easy for them to monitor the arrival of the enemy. When the Dutch troops approached the Donggo Kala defense base, the people of Donggo Kala had prepared themselves to attack and block the arrival of the Dutch towards their defense place. Because there was

only one road leading to the defense base of the Donggo Kala people, it made it difficult for the Dutch troops to control the battlefield and when the Dutch troops moved up, the Donggo Kala people were ready to block along the narrow road, and a fight was inevitable because they had different war tactics. making things difficult for the Dutch troops, the people of Donggo Kala confronted them from the top of the mountain around the road and large stones were rolled down the mountain so that many Dutch troops and royal troops died (around dozens of people died) and also 5 people from the people of Donggo Kala were also killed. However, in the end, the people of Donggo Kala still felt defeat because the Dutch had sophisticated war equipment.

When Donggo Kala's troops descended into the rice fields around their defense base, they were surrounded by Dutch troops, one of whom was the leader of Donggo Kala, namely La Ntehi and they could not do anything else so they surrendered, so the people of Donggo Kala were invited by the Sultan to hold peace negotiations. Negotiations were carried out at Mangge ASI in the Mbawa (Donggo) area, then they were taken to ASI (Bima Sultanate Palace) to carry out peace negotiations. After peace was made between the Sultan and the leader of the Donggo Kala people, their security was guaranteed by the Sultan. The Dutch took advantage of this opportunity by capturing

them and taking them prisoner and then throwing them into Gowa. With the capture of the Donggo Kala leaders, the resistance of the Donggo Kala people ended in 1910 and the entire territory of the Bima Sultanate became Dutch territory.

D. The Impact of the Donggo Kala People's Resistance Against the Dutch Government

Dutch domination in the Bima Sultanate brought major changes in the political, economic, religious and social systems of society. The territory became the full right of the colonialists, the local authorities only followed what the colonialists ordered. In the Bima Sultanate, a lot has changed with Dutch domination, the government system has changed, regulations have been replaced by the Dutch, the economic system has also been the same even though it was a confirmation of an agreement before the people's resistance, namely an agreement between the Sultan and the Dutch East Indies government which was very detrimental to the people of Donggo Kala and their must comply with the contents of the agreement. Dutch domination had an impact on the people and rulers of the Bima Sultanate.

Since the Dutch East Indies government treated taxation laws, the people of Bima began to experience difficulties, their space for movement

became increasingly narrow, they had to submit to new regulations issued by the Dutch East Indies government. This is not only felt by the people of Donggo Kala but all the people of Bima, including belasting, land and income taxes for residents who are unable to pay according to the provisions set by the Dutch government, so their land (rice fields) become the property of the Dutch government.

The Donggo Kala War had an impact on the Dutch, namely that by winning the resistance of the Donggo Kala people, the Dutch East Indies government could directly control the entire territory of the Bima Sultanate, and the Dutch could exercise political domination, economic exploitation and cultural penetration of the Donggo Empire.

CONCLUSION

The initial arrival of the Dutch in the Bima Sultanate was due to Bima's strategic position in the Indonesian shipping and trade network which opened up opportunities for foreign powers to get involved. This was the beginning of the influence of European nations, especially the Dutch. The Dutch came to the Bima Sultanate with the aim of ensuring that the Dutch could gain as much profit as possible through the collection of various taxes such as head tax, land tax, animal tax, and the use of forced labor.

The Donggo Kala people resisted Dutch imperialism starting with the entry of the Dutch into the Bima Sultanate as colonialists in 1906. Where in 1908 Sultan Ibrahim was forced by the Dutch to sign a "long political contract" in the face of this kind of situation. Sultan Ibrahim was in a difficult position. Apart from that, the resistance of the Donggo Kala people was also caused by feelings of dissatisfaction with the actions of the Dutch who treated the Bima Kingdom in such a way that the people suffered. The system of head duties or belasting and other taxes were rejected, the Donggo people did not want to accept it.

The Donggo Kala War had a huge impact on both sides, namely the Dutch and the Donggo people. For Donggo's genius, the impact was from various aspects, including political, economic, religious and social, and officially Donggo's genius fell into the hands of the Dutch, causing enormous losses to the property and lives of the Donggo Kala people. After the end of the Donggo Kala people's resistance, social insecurity arose as a result of hunger and poverty which ultimately led to crime everywhere, whereas for the Dutch, by winning the Donggo Kala war, the Dutch East Indies government could directly control the entire territory of the Bima Sultanate and the Dutch could exercise political domination. economic exploitation, and

cultural penetration of Donggo Kala's genius.

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