

THE LEGEND OF NAYA SENTIKA
Legenda Naya Sentika

Property of the State
Not for Commercial Use

Language Development and Cultivation Agency
Ministry of Education and Culture
Republic of Indonesia
2018

THE LEGEND OF NAYA SENTIKA

Translated from
Legenda Naya Sentika
written by Umi Farida
published by
Language Development and Cultivation Agency
Ministry of Education and Culture
in 2016

This translation has been published as the result of the translation program organized
by The Center for Language Strategy and Diplomacy Development,
Language Development and Cultivation Agency, Ministry of Education and Culture
in 2018

Advisory Board	Dadang Sunendar Emi Emilia
Project Supervisor	Dony Setiawan
Translator	Prayudi Wijaya
Reviewer	Helena Agustien
Editor-in-chief	Theya Wulan Primasari
Editorial team	Andi Maytendri M., Ayu Dwi N., Didiek Hardadi, Ferry Yun, Hardina Artating, Herfin A., Lale Li Datil, Larasati, Meili Sanny S., Putriasari, R. Bambang Eko, Rizky Akbar, Roslia, Saprudin Padlil, Syukron Ramadloni, Toni Gunawan, Yolanda

All rights reserved.
Copyrights of the original book and the translation belong to
Language Development and Cultivation Agency,
Ministry of Education and Culture, Republic of Indonesia.

Language Development and Cultivation Agency
Ministry of Education and Culture, Republic of Indonesia
Jalan Daksinapati Barat IV, Ramangun, Jakarta
Telepon (021) 4706287, 4706288, 4896558, 4894546
Pos-el: badan.bahasa@kemdikbud.go.id
www.badanbahasa.kemdikbud.go.id

THE LEGEND OF NAYA SENTIKA

For the Kompeni or VOC or *Kompeni*, the Battle of Diponegoro is the most damaging war they have ever fought. The battle itself only lasted for five years, from 1825 to 1830, but costed the Kompeni a huge fortune, both money and troops. It is by far the biggest loss in the history of Kompeni colonization in the Indonesian archipelago. Battle of Diponegoro killed about 200,000 Javanese, but also killed 8,000 Kompeni soldiers and 7,000 indigenous soldiers who fought on the Kompeni's side. Javanese slogan *sadumuk bathuk sanyari bumi ditohi pati* is known to scare the Kompeni. It basically means when it comes to your land, no matter how small it may be, you must defend with your life. Similarly, when it comes to your honor, no matter how small it may be, you must fight till death. This slogan uplifted the spirit of Diponegoro's army during their battle to drive out the Kompeni from their motherland. The Kompeni used all sort of efforts to continue occupying the Indonesian archipelago. They even lowered themselves to using deceptions, making the Javanese fight their own people in the war. For its own gain, the Kompeni also tricked the Javanese soldiers until they lost everything, from money to family. Indeed, there were many reasons behind the Kompeni's colonization in the Indonesian archipelago. The archipelago was known to have strategic

position that was advantageous to be the Kompeni's military base in the Far East. It was especially important for the Kompeni to maintain its power in the middle of colonial competition among European countries. Aside from this political interest, the most important reason that motivated the Kompeni to occupy the archipelago was because they wanted to drain its natural resources. Most of the natural resources were shipped to the Netherlands to enrich the Kingdom, and the remainders were used to fund the war.

To face the resistance of Javanese soldiers, the Kompeni tried to create internal conflicts among the Javanese in order to destroy their unity. The Kompeni appointed those in their pocket as *adipatis* or regents, which later would support them in eradicating the people's resistance. The Kompeni deployed their troops to guard Central Jawa and some parts of East Java. This effort showed their seriousness to encounter guerilla attacks by Diponegoro's soldiers, which were proven to be very troublesome to the Kompeni. To fight guerilla wars against Diponegoro's troops, the Kompeni applied the Fortress System (*Benteng Stelsel*).

They started to build castles in each of their colony and pave very good roads to connect one castle to another. This way, when a castle was under attack, troops and war equipment could be immediately transported from the nearest castle to assist them.

This strategy was quite effective to control every resistance from Diponegoro's soldiers. The Kompeni started to squeeze and depress their power. In 1829, Kyai Maja, a spiritual leader from the people's resistance group, was captured. Not a long time after, Prince Mangkubumi and his supreme commander, Sentot Alibasyah, were forced to surrender to the Kompeni. And finally, on 28 March 1830, General De Kock successfully suppressed Diponegoro's troops in Magelang. Diponegoro's troops were squeezed everywhere. Finally, to save what was left from his troops, Prince Diponegoro agreed to make a treaty. The first attempt of negotiation between Diponegoro and the Kompeni failed to reach an agreement. The second negotiation was held, and even then, the Kompeni's slyness made it hard for Diponegoro to agree on anything. The Kompeni did not want to make an agreement that would benefit both sides, but they basically just wanted the Prince to stop the resistance and surrender. The Prince naturally refused the deal. This costed the Prince his freedom as the Kompeni trapped and captured him in the end.

Realizing the Kompeni's trickery, Prince Diponegoro instructed his remaining soldiers to hide and save their lives from the Kompeni. He wanted his soldiers to survive and continue to fight his fight in the future. The arresting of Prince Diponegoro put a pause to the great battle between the Kompeni and the people of

Java Island. After being arrested, Diponegoro was exiled to Manado, and further to Makassar until the end of his life.

However, Diponegoro's imprisonment did not completely stop people's resistance. The spirit to fight and drive out the invaders from the motherland still burned in them. The struggle went on. Diponegoro's remaining soldiers that successfully escaped the Kompeni's pursuit spread into remote areas. They hid and moved from one village to another. Some disguised as peasants and started to farm, and some others started to reinitiate resistance against the Kompeni. The scale of the resistance may be smaller than it used to be when Diponegoro was around, but it was still troublesome and threatening the Kompeni. Despite the fact that Prince Diponegoro was imprisoned and unable to lead his troops, his captains and officers continued the fight in his place. Led by these leaders, resistances started to grow in many places. Small groups in some nearby posts would join forces so that they grew bigger and stronger.

Some leaders of the resistances started making names for their charisma and leadership and people around the resistance bases would hear about their bravery. And, among these legendary leaders was Naya Sentika. The legend of Naya Sentika is a folktale from Blora, Central Java. This legendary tale started following the end of Diponegoro Battle in 1830. As previously told, the news of Prince Diponegoro's arrest did not discourage

his followers to keep fighting against the Kompeni. In many regions, the rest of Diponegoro's troops remained loyal and continued his fight until their last drop of blood. Although they were spread to different areas, some soldiers kept the guerilla strikes alive, while some others hid to regroup and recover. Naya Sentika was one of the soldiers that continued to fight Diponegoro's fight. Naya Sentika was a famous military officer. His real name was Sentika, and the *Naya* was taken from the name of one of Diponegoro's main legion. As already known, Diponegoro's army was divided into several legions, each of which had its own name, such as Naya and Dipo. Sentika, as a matter of fact, was the captain of Naya Legion, making him be more popularly known as Naya Sentika.

It is told that Naya Sentika had led his legions so many times to face the Kompeni under Prince Diponegoro's command. No one ever doubted his bravery in battle and his loyalty to the Prince. He had no fear and hesitation, fighting and driving away the enemies. Wherever the Prince brought his troops, Naya Sentika would be there at the front line. Unfortunately, Prince Diponegoro was no longer able to continue his fight with his people.

Diponegoro's apprehension by the Kompeni and their cunning put a brief pause to the resistance. Like many other great battles in the Indonesian archipelago at the time, charismatic leaders were necessary. As one of those charismatic leaders, Prince

Diponegoro's presence among his soldiers had always made a great impact to uplift the soldiers' spirit and courage. Losing a charismatic leader would destroy the spirit and sometimes the damage was so great that it would take a very long time to recover. A new charismatic leader was desperately needed to unite the scattered soldiers. This is also the case with Prince Diponegoro's army, including Naya Sentika and his fellow soldiers. After Prince Diponegoro was captured in Magelang, the Kompeni's side gained a huge advantage during the great battle. The Kompeni, in attempt to ensure their victory, kept pursuing the remaining Diponegoro's soldiers that were already scattered. Escaping this pursuit, Naya Sentika went to the north and arrived in Bangsri Village. There he met Ki Toinah, the headman, and introduced himself.

He then told the headman about his ideas for resisting the Kompeni, about what he had done, and that he would keep doing the resistance. It turned out that Ki Toinah the Headman had the same spirit. For him, people should resist and fight for their freedom from the Kompeni.

"I agree with you, Sentika. Indeed, we must chase the invaders away from our motherland because they make our people suffer," said Ki Toinah.

"They take whatever they want and leave us to starve. We have worked hard and they just took it all from us. They invaded us

without respect, while people get hungrier and poorer,” Ki Toirah spoke vehemently. He looked angry as he thought about how the invaders had caused unbearable suffering to his people.

“It is true. We must unite to fight for our people,” Naya Sentika asserted. He could not hide his happiness as he got the full support from the Headman. He was more determined to continue his fight against the invaders.

“Let’s gather our resources to make our move,” said Ki Toinah passionately, as he was eager to support Naya Sentika.

“Of course, Ki. But we must think about it carefully so we could succeed.”

At the time, Naya Sentika did not seem to think that he was ready. He only had few men and his military resources were limited.

Initiating a resistance took so much time, intelligence, effort, and money. Thorough plans and preparations had to be made to ensure the success of their fight.

“Alright, Ki. Thank you for your support. I am certain our fight would be successful if we are united and put in serious effort.”

“For now, I am wondering if you could help me gather everyone who are willing to join us in our fighting against the invaders. I myself will train them how to fight and use weapons. I will also teach them some supernatural skills. These are important to

improve their physical strength for the battle. This way, when the time comes, we can expect our soldiers to be strong and fully prepared to face the war.”

Naya Sentika’s journey did not stop at Bangsri Village. To avoid being detected by the enemies, he had to keep moving and hiding from the Kompeni’s troops before he was strong enough to start the war. He discreetly moved from village to village. He was carefully using disguises so that he would not leave any traces. Sometimes, he would disguise himself by bringing vegetables and crops with him, tricking the Kompeni’s soldiers into thinking that he was one of the farmers to sell their crops to the market.

“Ki, I must leave this village to avoid the enemies. They must be chasing me here. When the time comes, I will be back and ask for your help.”

“Sure. Be careful. In the meantime, I will try to gather all men to join us fight against the invaders. Good luck!”

“Thank you.”

While Ki Toinah was trying to recruit his villagers for the cause, Naya Sentika continued his journey. He tried not to stay in one place for too long because he knew that the enemies were still chasing him. He moved around a lot to fool them. Of course, the journey was not only about hiding, but also about watching the enemies’ movement and making strategies. Besides, he was also

trying to recover his power. He lost so many men during the previous war, and the remainders were shattered and scattered all around the places. Naya Sentika visited so many places and villages during his journey. He stayed in some places, and passed by some other places. He was cautious and being careful not to walk into a trap where his enemies would have waited. His vigilance was not only against the Kompeni but indigenous people as well. At the time, it was hard to tell enemies from friends.

Likewise, it was difficult to recognize who would truly support his cause. Naya Sentika did not want to take any risk. He would not let out his presence before he got what he wanted. For this purpose, moving around in short periods was only a small price he was willing to pay. One day, the journey led Naya Sentika to Kembang Village. For some reason, this village made him feel unsafe. True, Naya Sentika sometimes only relied on his feeling and intuition, but those had proved to save his life so many times. This time also, he chose to follow what his instinct told him. There had to be a reason for this insecurity. He then left the village and went further until he arrived in a village on the slope of Mount Butak.

It did not take long for him to like the local headman as he had the same opinion and objective as him about the battle. It made him feel comfortable to stay in the village. Besides, staying in a

village located on a slope of a mountain and away from the crowd certainly made him feel safer. Sentika married Tomiyah, the daughter of a local farmer. It allowed him to hide and disguise himself from the enemies by working in the field owned by his father in law. He helped his father in-law cultivating his fields diligently. While in hiding, Sentika started to make his name as a wise master. He was known to be very smart and wise. The locals came to him to seek advices; many even wanted to be his students. Thus, as the time went, more and more students learned under his teaching. Aside from teaching, Naya Sentika still worked in the farm and fields owned by his in-law. He also bought some buffaloes as cattle. Feed and raised well, these buffaloes grew and bred. Naya Sentika worked very hard collecting money to prepare for the fight. He entrusted all his cattle to his disciple, Beja, in Ngingser Village to care for. Behind all his hard works and disguises, however, Naya Sentika still had not found his peace of mind. As a true soldier, he still had his burning passion: to get rid of the Kompeni from the motherland once and for all. One day, in his sleep, Naya Sentika dreamed of meeting a recluse named Ki Moro. Ki Moro asked him to meditate in solitude somewhere to help him accomplish his purpose in the future. In this dream, Ki Moro said to him, "Sentika, before you continue your fight, find yourself a quiet place and meditate there. Go alone and don't bring anyone with you!"

“Why should I do it, Ki?” Naya Sentika asked in confusion.

“You must immerse yourself in a spiritual retreat, in some place on Bukit Gempol. Only then you will know when the right time to make a move is,” Ki Moro said assertively.

“Why do we have to wait? Hasn’t it been long enough waiting? People have been suffering and it wouldn’t get any better by waiting,” asked Naya Sentika.

“It is true. But now is not the right time to make your move. Be patient or else your efforts so far will be in vain.”

“Alright, Ki. And how will I know when is the right time?” asked Naya Sentika again.

“Here I will give you a clay vase. It will tell you about the right time to move. Put the vase upside down. When the vase goes upward by itself, you know the time is right to start fighting back.”

“Other than this, I will also give you some other tools to help you in your fight. Here, take this umbrella and handkerchief.”

“An umbrella and a handkerchief? Why would I need these?” Sentika asked confusedly. He could not understand the use of an umbrella and a piece of handkerchief in a battle. He felt that these things were more suitable for women, as they only reflect the

inability to withstand the heat and rain and the excessive concern about dripping sweat.

“You can use these as weapons. Later you will find out what are these for. Just take care of it and don’t lose it!” Ki Moro told him. It was a dream, but felt so real to Naya Sentika. He could not even tell whether it was real or only a dream. Ultimately, he woke up and confusedly found that the things which were given to him in the dream lay in front of him. He was certain that what he just had was not only a dream, but some kind of mandate that he must obey. It was not an ordinary dream. It was not a *titiyoni*, the meaningless dream you usually had before midnight; and certainly not a *gondoyoni*, the dream you had between midnight and predawn that was told to be the subconscious reflection of your spiritual power. This dream was more like a *puspa tajem*, as it appeared between predawn and dawn. A *puspa tajem* was believed to be a message from the lord of supernatural realm.

Thus, no matter how weird it was, Naya Sentika believed it was true and decided to have his meditation as he was instructed. Before going, Naya Sentika entrusted all his belongings to his wife and one of his disciples, Beja. He asked Beja to take care of all things he had collected so far as they would be very useful later. Next, he bid his farewell to his disciples and told them about his plan to go mediating in Gempol Hill. Yet, he did not reveal the real reason behind it. The only thing he told them was

that he would meditate in front of a downward vase, and he would know his wish was granted when the vase went upward by itself. Naya Sentika brought the three sacred objects into his solitude. Despite their curiosity about this plan, none of Sentika's disciples dared to ask him further. They just looked at him as he brought the vase, umbrella, and handkerchief with him. Some whispered and guessed what he was really after, but others just obeyed him as they trusted him completely. After Naya Sentika's departure, Tomiyah's two younger brothers, Budi and Gluntang, were so happy.

They were infamous as indecent, greedy, and selfish men. It was not surprising that they always had wicked plans. They thought that with their brother in law leaving, they could easily get all of his wealth. In the meantime, Naya Sentika was in deep meditation. Days and months, he waited for the sign that Ki Moro told him about, that is, when the vase went upward by itself. Only then could he start making a move against the Kompeni. Budi and Gluntang decided to take advantage of that opportunity and enjoy all of their brother in law's wealth. One day, Budi and Gluntang wanted to grab all Sentika's crops that Beja had been waiting for. Beja tried but prevent them as the crops would later be needed to support the fight against the Kompeni. But they refused to listen and beat him up. They just wanted to enjoy the crops by themselves. The beatings made Beja sprawled unconscious for a moment. When he regained his consciousness, the pain started to

spike all over his body. It took him some time to fully recover and when he was finally powerful enough to stagger to his feet, he tottered to Tomiyah's house, still with blood all over his body. Tomiyah was taken aback to see Beja's condition and immediately asked him what happened. Learning about what his brothers just did, Tomiyah was enraged. Both of her brothers were so outrageous and ungrateful. They had never helped on the fields, always lazing around. But when Naya Sentika left, they cunningly tried to claim his crops.

Tomiyah went see her brothers and asked them to return the crops. However, they have sold them and wasted all the money for fun. Tomiyah's anger boiled up realizing that she, her husband, and Beja had worked hard for nothing. It turned out Tomiya's anger had broken her brothers' heart. They decided to tell the local authority about Naya Sentika. All the time they often heard how the authority was searching for him and labeled him as a rebel and troublemaker. By reporting him, Budi and Gluntang expected to gain the trust of the authority. They also hoped that the authority would award him big prizes and positions in the government. Budi and Gluntang tried to find out where Sentika had his meditation. They pretended to care about him and asked his disciples to dig some information about his whereabouts. They put the pieces together and started searching for him secretly. Budi and Gluntang's search worked out well. They finally found their brother in law. And, as they heard that his wish

would be granted when the vase faced upward, they intended to deceive him by turning over the vase. Stealthily in the middle of the night, Budi and Gluntang successfully turned over Sentika's magic vase.

Sentika, immersed so deeply in his meditation, did not realize their presence. He just kept concentrating without feeling any disturbance. Budi and Gluntang committed their trickery successfully. The next morning, seeing his magic vase facing upward, Naya Sentika could not help but thinking that it had to be a sign from the Lord Almighty. So he thought that it was the time for him to make a move with his fight. He started to make a plan, and immediately contacted his disciples who had waited for him and wanted to hear about his meditation. Hearing the good news about his master's magic vase facing upward, the disciples were filled with joy. As far as they were concerned, that meant their master's wish had come true.

The disciples flocked together to the place where Naya Sentika meditated. At the same time, Naya Sentika was also coming for them, bringing the umbrella and handkerchief Ki Moro gave him. They run into each other on the way. Naya Sentika was greeted rousingly. There were excitements. There were cheers. There were hopes. "Master, how was your meditation? Did the God Almighty grant your wish?" ask one of his disciples.

"Yes, Master. How was it going?" some of them asked.

“We can’t wait to hear it from you” others asked.

Vehemently, the disciples wanted Naya Sentika to end their curiosity. They wanted to hear the story from the Master himself. Even those who initially just obeyed and trusted him completely started to suffer from curiosity. Thus, the crowd got more and more frenzied, swarming around Naya Sentika who just got back from his solitude. Everyone scrambled to hearing the first news from their Master; the expectedly-important news for them to share to the other fellows.

“Be patient. Calm down! I’ll explain everything!” It went suddenly quiet. The crowd, that initially yelled and cheered, attentively wait for the Master’s words.

“Actually, the reason why I had this meditation was to wait for a *sasmita*, a sign from Lord Almighty for us to start making move against the Kompeni.”

“God told me that it is the time to start fighting when the vase in front of me faces upward. Tonight, it rolled over, and I take it as the promised sign. I’ve been holding myself back, and finally the God Almighty granted my wish and gave me the sign.” Naya Sentika explained in detail.

“Now, it’s the time to raise our weapons and go fight the invaders!” Sentika shouted passionately. To his disciples, Naya Sentika asked for their willingness to join him as soldiers and

fight the Kompeni, and they all agreed. Later, that place where the disciples declared their willingness to support the cause and become soldiers would be known as Mount Prajurit¹.

“Hurray! Hurray!” cheered the disciples.

“After all these years waiting and holding back, now I can finally fight back to remove all invaders from our motherland!”

To commemorate the event, they called the solitude where Sentika meditated as Mount Genuk² and the place where they greeted their master as Mount Sorak³.

Naya Sentika’s physical appearance changed because he spent too much time in solitude. He became so skinny, and his hairs, not having been cut for a long time, were so thick and started to form dreadlocks. Those were not without reasons; the dreadlock had something to do with his vow.

In his solitude, Naya Sentika once made a vow, “I will never have my hair cut until all the invaders go out from this land.” That is why he left his hair and beard grow so thick they cover all of his face. Seeing their master’s appearance, the disciples gave him a new alias, Naya Gimbal⁴. Since then, Naya Sentika was more

¹*Prajurit* means ‘soldiers’

²*Genuk* means ‘clay vase’

³*Sorak* means ‘cheering’

⁴*Gimbal* means ‘dreadlock hair’

popularly known as Naya Gimbal. The group marched down the mountain to start recruiting people who used to support the struggle to reinitiate the fight against the invaders. Naya Gimbal also brought the umbrella and handkerchief given by Ki Moro with him. Not long after, they were joined by quite many followers. These followers, aside from Naya Gimbal's ex-soldiers who had been disorganized and spread all over the place, also consisted of civilians who were anti-invaders. During the next march, Naya Gimbal and their disciples went to a place safer than Mount Prajurit. At this new place, Naya Gimbal issued a declaration, which, among others, stated, "Those with the *Kompeni*, we fight!" The place where Naya Gimbal made such declaration is today known as Woro⁵ Village. The march departed to the east. They arrived in a village where they attacked the council that sided with the *Kompeni*.

Naya Gimbal did not want to take any risks by letting go the allies of the *Kompeni*. They might all be indigenous, but anyone who sided with the *Kompeni* were enemies. Indeed, during a war, sometimes one should choose between the two options: win or lose, dead or alive, glorious or destroyed, heartless or betrayed. By making their colonized people poor and stupid, the *Kompeni* could have more chance to spread their influence. They could more easily persuade people to side with them by promising

⁵*Woro* means 'announcement/declaration'

wealth and money as rewards, which were actually not much in value. This is what happened with the villagers targeted by Naya Sentika's legion. Poverty and starvation had forced them to side with the Kompeni only so they could get some food and money to survive. They did not hesitate to attack anyone as ordered by the Kompeni. Moreover, by allying with the Kompeni, they would be supplied with weaponry to defend themselves. Before moving too far, Naya Gimbal went back to Bangsri Village to meet and seek support from Ki Gede Toinah. Ki Gede Toinah, hearing the news that Naya Sentika would come visit, immediately gather his men that were already trained and prepared to fight.

Seeing that the legion got bigger and bigger by the day definitely made Naya Gimbal's soldiers more spirited and enthusiastic. This time, Naya Gimbal's soldiers made an attack that led to a quite long and ugly confrontation. There were many injuries, both light and severe. Naya Gimbal's men killed a villager during this incident. His body was propped up on the trunk of a Bogor tree, that is, a kind of Siwalan tree that people tap for toddies. Seeing the scene, Naya Gimbal uttered a word, stating that body was still alive. Amazingly, the dead body came to life again. The villagers, who witnessed Naya Gimbal's miracle and supernatural prowess, decided to switch side and give their loyal support to him. For Naya Gimbal himself, his love to the people grew bigger and stronger. To remember that story, the village was called Bogorejo Village. After the war in Bogorejo Village, Naya Gimbal and his

followers moved to the south. Their march was greeted by a strike from the enemies. The confrontation was violent, causing many deaths on Naya Gimbal's side. They died as heroes, giving their lives protecting the motherland. Naya Gimbal, despite his sadness to see the number of his followers decreased, was really proud of their heroic deaths.

To remember their sacrifice, Naya Gimbal called the place Sedan Village. The name came from Javanese word *se-da*, which means 'die'. The news about the movement of Naya Gimbal's legion has spread widely among the people who sided with the Kompeni. Even the authorities felt threatened by Naya Gimbal's resistance. They were afraid to lose their positions to Naya Gimbal. Many local authorities gave their loyalties to the Kompeni. They became the invaders' henchmen and sold the freedom of their country for personal power and gain. They condemned and cursed Naya Gimbal as a rebel. Those who hated Naya Gimbal tried to spread a rumor that he was a thug and that his group was a bunch of unsettling marauders. Upon hearing the news, many people were affected and believing the rumor. They started to develop an utter fear of Naya Gimbal and his legion. In order to silence the false rumor, Naya Sentika or Naya Gimbal tried to leave the place. He and his legion moved to the woods, went up and down mountains. Having marched so far, the group arrived in a village, where a group of indigenous armies of the Kompeni had been waiting in ambush. The confrontation was inevitable.

The battle was getting climactic when a fountain of blood splashed from one of Naya Gimbal's soldier. He was stabbed by an enemy's weapon. Naya Gimbal was startled, but tried his best to cover the wound. Fortunately, he could immediately stop the splashing and save the soldier's life. Seeing the battle still continued, Naya Gimbal stepped back into the battlefield and bravely led his soldiers to defeat the enemies. The battle was won, the enemies run off for their lives, and Naya Gimbal's soldiers cheered happily. While taking a short break to recover, Naya Gimbal recalled that incident during the battle. One of his soldiers was stabled and blood splashed from his wound. To commemorate that incident, Naya Gimbal instructed that when the motherland was safe and prosperous, this place was to be called Pancur Village. It came from Javanese word *mancur*, which means 'splashing'. Naya Gimbal's group continued their movement to the west. They took a rest in a village. Feeling safe in the village, Naya Gimbal decided to spend the night there while devising new strategies for their next target and movement. This plan worked out well. Just like any other places that Naya Sentika and his group visited, this village became livelier upon their visit. Naya Sentika called this place Tuyuan Village. To improve the agility of his soldiers, Naya Sentika began to teach martial arts near Tuyuan Village. His disciples learned well and they soon successfully mastered all lessons he taught. This place

where they learned and practiced martial arts was named Pesanggrahan.

Originally, the word *pesanggrahan* means a certain place outside the palace where kings usually made a retreat or just had some rest. For commoners at that time, however, the word *pesanggrahan* was defined as a place to learned both spiritual and physical knowledge and skills. Not surprisingly, nowadays, Pesanggrahan Village is known for its martial arts experts. Stories about the long march made by Naya Gimbal and his followers were heard in every corner of the country. The stories even reached Blora Regency, which at that time was ruled by Raden Mas Tumenggung Cakranegara. Raden Mas Tumenggung Cakranegara felt threatened by the popularity and power of Naya Gimbal's legion. He was worried that all Blora would unite and join the resistance. For him, going against the Kompeni meant going against his authority, as he had it with the Kompeni's support. To maintain his position, he would even sell his country.

Thus he would use all his powers to eliminate any resistance against his authority or against the Kompeni. After he heard that Naya Gimbal had already controlled most areas in Blora territory, the Regent immediately sent his men, led by Ki Demang Waru, to eradicate Naya Gimbal's resistance. In a state of extreme panic, he ordered Ki Demang Waru to prepare his soldiers. Before they left, he said something to Ki Demang Waru.

“Ki Demang Waru, I ordered you to stop Naya Gimbal’s rebellion. If you need to, eradicate all of his men and leave no one.” The Regent would not find his peace of mind until he put a stop to all the rebellions once and for all. He had heard stories about Naya Gimbal’s supernatural prowess. That is why he chose to send Ki Demang Waru to face him. He thought Ki Demang Waru would be a worthy opponent for Naya Gimbal. They both used to be the disciples and soldiers of Prince Diponegoro. Together with the Prince, they both fought the Kompeni. They were both brave and tenacious soldiers. They were equally skilled, both physically and supernaturally. However, the imprisonment of Prince Diponegoro, had shaken Ki Demang Waru’s faith. His soldiers got cornered by the Kompeni and many died. They got weaker by the day. Eventually, many of them either surrendered or escaped and became civilians. Under such condition, Ki Demang Waru finally gave in to the persuasion and pressure from the Kompeni, and agreed to surrender and support them. He was willing to stop his resistance under the condition that his men who were captured should be released and his fugitive soldiers should be spared. He willingly kneeled before the Kompeni in order to save the rest of his helpless men and families.

After hearing that the Blora Regent had sent Ki Demang Waru and his troop to chase after them, Naya Gimbal, despite his regret and sorry, did not fear and tremble. In fact, they persisted and

kept moving to the west from Tuyuan Village to Pesanggrahan Village. In the middle of his march, Naya Gimbal's legion encountered Ki Demang Waru's troop. A violent confrontation took place, which took quite a while and claimed so many lives from both sides. During this battle, Naya Gimbal went face to face against Ki Demang Waru. Naya Gimbal said, "I don't want to fight you; the Kompeni is the enemy. But why would you go against us? Don't you remember that Prince Diponegoro was our master?"

Listening to these words, Ki Demang Waru could not help but remember that they both came from the same school and once served the same master. Ki Demang Waru replied, "What you said is true. And actually, I don't want to fight you either. I just want to warn you. You are moving alone, aren't you? The Kompeni's power is much greater than yours. So, just stop all of these!"

"No! We wouldn't back down, not a step. We want to continue fighting for Prince Diponegoro, our master!"

Undeniably, the fight between Ki Demang Waru and Naya Gimbal was fierce. Both were equally skilled and immune to weapons. Ki Demang Waru recalled that they used to fight side by side with Prince Together and eventually decided to stop their fight. Ki Demang Waru said, "That's enough. No more anger. I have sinned to fail Master. So, take my mace and kill me with it!"

Ki Demang Waru was filled with remorse. To atone for his mistakes, he asked Naya Gimbal to take his magic mace. The mace was the only weapon that could hurt him, and it was the only thing that could end the fight between the two schoolmates. Naya Gimbal was startled. Of course, he would not have the heart to kill his own friend. The request was too hard for him to agree to, considering their status as schoolmates. Ki Demang Waru tried to persuade him again, “Naya Gimbal, now is not the right time to get rid of the Kompeni from our land. You would make your friends suffer if you refuse to understand this. Please come back for now!”

These words of persuasion annoyed Naya Gimbal. He said a little angrily, “No, I will never do that, Demang Waru. You’re the only one standing in my way. That means you’re siding with the Kompeni.”

Ki Demang Waru denied this accusation, “Like you, I’ve never sided with the Kompeni. My way is just different from yours.”

“Lies! Give me some proof!” Ki Demang Waru tried to convince him again, “Just kill me if you don’t believe me!” Controlled by his anger, Naya Gimbal took the mace and swung it towards Ki Demang Waru. However, the mace suddenly disappeared. Naya Gimbal was surprised to see this and retreated. At the same time, Ki Demang Waru just stood there, unbudging.

The disappearance of Ki Demang Waru mace was so memorable that the place would later be known as Gada⁶ Village. Ki Demang Waru, no longer amazed by this incident, went back to Rembang Regency to report to the Regent. He reported that Naya Gimbal had fled out of Rembang and could not be captured. However, without Ki Demang Waru's knowledge, someone else had reported that Ki Demang Waru had made an agreement with Naya Gimbal. Receiving two contradictory reports angered Rembang Regent. Ki Demang Waru felt ashamed as he failed to be the patriot he was expected to be. While his conscience told him to fight the Kompeni, he could not afford to act on it. The best he could do was protecting Naya Gimbal. His shame forced him to leave without a trace. He never came back home since, and his ex-residence is nowadays known as Waru Village. Meanwhile, Naya Gimbal's legion kept moving. The last fierce battle against Ki Demang Waru's troops did not discourage them to fight and drive out the invaders they called Kompeni. From Gada Village, they marched south and found a safe place to rest and recover their spirits and energy. Resting in this place somehow drove away their worries and concerns. That is why they called it Samaran⁷ Village. From there, they kept moving and raising their spirit. In Javanese, *sulang* means a sprout, a new growth that will keep growing. And, like a *sulang*, their spirit

⁶*Gada* means 'mace'.

⁷*Samar* means 'worries'.

grew and rose. Naya Gimbal and his soldiers continued their marching south. On the way, Naya Gimbal stopped his steps for a moment and said, “You don’t need to know where we’re moving, just do as I say. You are welcomed to withdraw if you are not comfortable with this.”

The soldiers replied that they will be loyal and always follow him. Their declaration of loyalty was commemorated by calling the place Pragen Village. Leaving Pragen Village, they finally arrived in a quite large village.

Naya Sentika told the group, “Let’s stop here. We’ll put up a defense in this area.” That order was remembered by naming that place Gunem Village. *Gunem* means ‘order’ or ‘instruction’. They fought and won a battle in a place around Gunem Village. They commemorated their victory by naming the place Andang-andang Village. *Andang-andang* means “hastily, immediately, almost there’. The victory made them happy and proud.

They thought that they were very close to accomplishing their mission and that they would get rid of the invaders in no time. Stories about Naya Gimbal’s march and resistance had spread not only within Blora territory, but also outside Blora. The enemies’ anxiety grew bigger as they learned that Naya Gimbal’s legion was not to be underestimated. Perhaps, they were even stronger than the Kingdom’s army. Naya Gimbal’s legion never stays too long in one place. They always moved from village to village.

This movement not only allowed them to recruit more followers, but it was also made it harder for the Kompeni to track them. In every village they visited, Naya Gimbal's legion also attacked every headman who became Kompeni's ally. One day, Naya Gimbal's legion arrived in Sambeng Village. They rested to recover their energy. Unfortunately, while they were rested, a villager betrayed them and reported their whereabouts to Blora Regent. Blora Regent thought fast and made a tactic. He realized that Naya Gimbal's resistance was hard to break, so he planned a trickery to beat them. He instructed his daughter to perform the Jangglungan Dance—a type of dance usually performed traditional parties—that they prepared. Meanwhile, Rembang troops would disguise as the musical instrument players accompanying the dance. At the appointed time, the dance show began. The show attracted a lot audience, including Naya Gimbal and his followers. They all looked so engrossed by the show they did not even realize the danger lurking behind the joy. Like fish, they were already inside the fish cage, being trapped and waiting for their destruction. This time, lack of vigilance was their biggest enemy. Even though entertainment was necessary for all people, dropping your guard might cost you your life. When the danger comes, there is no point to regret. The show was reaching its climax, but suddenly Naya Gimbal and his soldiers were ambushed by Rembang troops in disguise. Thus, Naya Gimbal's epic resistance had ended. Like master, like disciple, both Prince

Diponegoro and Naya Gimbal were beaten by trickery and deception. His soldiers tried to fightback, but they were not ready and their effort was useless. Many died in the unequal battle.

Naya Gimbal could have put up a fight and fled by himself. But, his nobility made him choose the safety of his soldiers. He would despise himself if he only thought about himself and sacrificed those who were loyal to him. Naya Gimbal decided to surrender on the terms that his soldiers should be released.

Later, he named the place where he was defeated as Besah Village, which was originated from the word *blasah* ‘sprawled’, because so many soldiers died and sprawled there. He cursed the traitor from Sambeng Village not to marry with any Besah villager. Following his capture, Naya Gimbal was transported to Rembang to be handed over to Rembang Regent. Apparently, Naya Gimbal’s amazing supernatural abilities had made him invulnerable. He was immune to bullets, and his body was not wounded even a bit being scratched by sharp objects. Rembang Regent and his army were baffled by Naya Gimbal’s invulnerability but kept trying to find a way to destroy him. After a long thinking, Rembang Regent finally had an idea. He ordered his men to put Naya Sentika or Naya Gimbal inside a large barrel and leave it in the sea to float off. They tied Naya Gimbal up, put him in a barrel, and throw it to the sea. No one knew for sure what happened with Naya Gimbal after that, whether he died or

managed to escape using his supernatural skills. One thing for sure, since then Naya Gimbal's legion stopped their resistance. It left a deep sadness in the heart of all people who were vigorously fighting for the freedom of the country.

On the contrary, receding resistance from Naya Gimbal's men brought a relief to the Kompeni as it meant that they had one less enemy. Naya Gimbal's resistance was recorded in the history as the Battle of Bangsri. This battle was known for its bloodiness and fierceness, not only against the Kompeni, but against brothers from the same nation. This concludes the epic of Naya Sentika or Naya Gimbal. Despite his scruffy and thug-like appearance, he was highly patriotic. He fought for the freedom of the country and defend the poor. His name is always remembered by people of Rembang, Blora, and the neighboring areas. His story is legendary, becoming a symbol of people's resistance against the invaders and a symbol of strong desire to protect and uphold the pride of the country. Naya Gimbal was one of many figures of the long struggle against the invaders.

He had no medals of service attached to his chest, but his name and services to this country will be remembered, and every heroic stories about him will be told with pride. In the memory of Naya Sentika's bravery and spirit in fighting against the colonizer, in 1991 the people of Blora built him a statue.

Until now, the Statue of Naya Sentika is still standing upright at a T-junction in Bangsri Village, Jepon Subdistrict. This statue reminds all of us that our freedom is not given for free, but is claimed through a long struggle. All those bloods spilled, tears dropped, and sweats dripped are not for nothing as now we have our independence. It is time for us, as the next generation of the nation, to continue the relay of struggle in developing the country and building the nation.