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Geger Cliff, A Trace of The Knight Jambe Breed in The Historiography of The Badung Kingdom

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ABSTRACT

Geger Cliff is a sacred site in southern Bali associated with the pilgrimage of Dang Hyang Nirartha and the history of the Dalem Jambe Ksatria lineage. This study traces the history of Geger Cliff and examines how the lineage's exile and reconciliation inform the historiography of Badung. Using a qualitative historical approach, the study reviewed the Dwijendra and Badung chronicles, folklore, and scholarly literature. Accounts were organized thematically and chronologically, then compared to interpret relationships among sacred sites, genealogies, and political events. The sources associate Geger Cliff with Nirartha's sixteenth-century pilgrimage and later describe it as a place of exile and spiritual practice following the transfer of power to the Pemecutan line. Genealogical traditions identify Pecatu as a refuge and Celagi Gendong as the settlement of descendants readmitted to the Badung royal family in the 1850s. The shrine at Geger Dalem Pemutih Temple, temple lands, and custodial ties to Luhur Uluwatu and Jurit Uluwatu temples help explain how the lineage's history is remembered across generations. The study situates Geger Cliff within Badung historiography as a site where sacred geography preserves memories of political displacement, lineage continuity, and restored kinship.

INTRODUCTION

The limestone peninsula of southern Bali is a region of considerable historical, spiritual, and cultural significance in Balinese history (Sadiyani et al., 2025). Its coastal areas and cliffs are not merely geographical features but are closely associated with the development of religious practices and spiritual traditions among Balinese communities. One prominent figure in this spiritual history is Pedanda Sakti Wawu Rauh, also known as Dang Hyang Nirartha, Mpu Nirartha, and Dang Hyang Dwijendra. In Lombok, he is known as Pangeran Sangupati, while in Sumbawa, he is referred to as Tuan Guru Semeru. Pedanda Sakti Wawu Rauh was a Hindu priest of the Shaivite tradition who reportedly migrated from Java during the late Majapahit period and subsequently spent much of his life in Bali. According to historical accounts, he served as a Bhagawanta, or royal spiritual adviser, in the Kingdom of Gelgel (Acri, 2022; Werdistira, 2020).

As a Brahmin priest and revered spiritual figure, Pedanda Sakti Wawu Rauh was known for undertaking sacred journeys as an integral part of his religious practice. His teachings emphasized three fundamental aspects of Hindu religious life: tattwa (philosophical principles), 923umpen (ethical conduct), and upacara (religious rituals). He was also

recognized as a maha sanyasin for his spiritual contributions and association with the establishment of temples and kahyangan, which served as sacred sites and destinations for tirtha yatra (religious pilgrimage). Furthermore, he was honored with the title maha kawi in recognition of his literary works, which contributed to the preservation and development of Hindu religious and cultural traditions (Astara et al., 2016; Juniawan & Suparta, 2026; Kertiasih, 2021).

During his Dharma Yatra, traditionally associated with the period between approximately 1489 and 1550 CE, Pedanda Sakti Wawu Rauh reportedly 924umpeng924d throughout Bali, leaving spiritual legacies associated with numerous sacred sites. Dharma Yatra refers to a religious journey undertaken to deepen spiritual understanding and practice through visits to sacred places, worship, and reflection on divine teachings. Such journeys represent the practical application of Hindu religious principles in everyday life (Wira, 2020). Beyond individual spiritual development, these activities contributed to the religious significance of Bali's southern coastal region and its association with the Kahyangan Jagat network of sacred temples (Dewi, 2021). Geger Cliff was among the locations traditionally connected with these spiritual journeys.

Historically, Geger Cliff has been regarded not only as a natural landmark but also as a site associated with narratives of spiritual journeys and Balinese cultural history. The presence of Pura Geger Dalem Pemutih Peminge reinforces its significance as a sacred landscape. Located in the Peminge area of Benoa Village, South Kuta District, Badung Regency, the temple is recognized in local religious traditions as part of the Kahyangan Jagat network. Situated on elevated terrain in southern Bali, the temple overlooks the Indian Ocean and occupies a distinctive position within the region's sacred geography (Ratko, 2023; Salain & Mahastuti, 2022).

Within local religious traditions, Pura Geger Dalem Pemutih is believed to maintain spiritual connections with Pura Agung Besakih on the slopes of Mount Agung and Pura Penataran Ped on Nusa Penida. These sacred sites are traditionally understood as forming a spiritual axis linking different regions of Bali. As an established place of worship, Pura Geger Dalem Pemutih is also associated with religious ceremonies intended to promote protection, safety, and the prevention of misfortune. These rituals are performed according to established customary practices and religious calendars (Koranjuri, 2024).

According to local traditions, Geger Cliff is associated with the spiritual journeys and contemplative practices of Pedanda Sakti Wawu Rauh. Narratives of his presence have become part of the community's collective memory, transmitted through oral histories, customary traditions, and local historical accounts. Geger Cliff is also linked to the historical journey of the Dalem Jambe Ksatri lineage within the political development of the Badung Kingdom. According to genealogical narratives, changes in political authority associated with the Pemecutan lineage and the subsequent establishment of Puri Agung Denpasar contributed to circumstances in which members of the Dalem Jambe Ksatri lineage reportedly left the Badung area. Some descendants were believed to have 924umpeng924d to Pecatu, where the Geger Cliff area became a place for spiritual learning, ascetic practices, and the cultivation of personal resilience.

The reported presence of the Dalem Jambe Ksatri lineage at Geger Cliff represented an important phase in its historical continuity. Narratives of displacement and spiritual development reflected not only efforts to preserve the lineage but also the formation of relationships among genealogical groups, sacred sites, and religious traditions in the Pecatu region. According to these accounts, members of the lineage maintained their collective identity during exile before eventually returning to Badung. Following their return, they reportedly reestablished kinship relations with the ruler of Badung-Pemecutan and settled in the Celagi Gendong area. Subsequent genealogical traditions associated their descendants with custodial responsibilities for Pura Uluwatu and Pura Jurit Uluwatu. These accounts illustrate the historical and symbolic connections between the Dalem Jambe Ksatri lineage and sacred landscapes in southern Bali.

The relationship among Geger Cliff, Pedanda Sakti Wawu Rauh, and the Dalem Jambe Ksatri lineage demonstrates how a particular location can acquire multiple layers of historical and cultural significance across different periods. Geger Cliff is associated not only with narratives of spiritual development during the 16th century but also with the genealogical continuity and religious experiences of the Dalem Jambe Ksatri lineage in subsequent centuries. Consequently, an examination of Geger Cliff's history requires an integrated perspective that considers its spiritual significance, genealogical associations, and relationship with the political and cultural development of the Badung Kingdom (Paramitha, 2025).

Despite its historical and spiritual significance, Geger Cliff (Tebing Geger) and its relationship with the Dalem Jambe Ksatri lineage have received limited attention in academic historiography. Much of the available historical information has been preserved through babad (traditional historical chronicles), folklore, oral traditions, and genealogical knowledge transmitted within families and local communities (Prawira et al., 2025). These sources provide valuable insights into local historical memory but require careful examination and comparison to distinguish documented historical events from traditional interpretations. Therefore, systematic research was necessary to document, analyze, and contextualize these narratives. Examining their similarities, differences, and historical foundations could contribute to a more comprehensive understanding of Geger Cliff's position within the historiography of the Badung Kingdom.

Research on Geger Cliff and the Dalem Jambe Ksatri lineage has important implications for local historiography, cultural heritage preservation, and the continuity of historical identity among communities in Badung. Academically, this study sought to enrich the historiography of the Badung Kingdom by examining the relationships among sacred landscapes, spiritual journeys, and genealogical narratives associated with the Dalem Jambe Ksatri lineage. Culturally, its findings were intended to contribute to the documentation and preservation of local historical knowledge and spiritual traditions (Pujaastawa & Sudana, 2022). The study also sought to provide educational resources for younger generations and relevant considerations for community leaders, heritage managers, and other stakeholders involved in preserving Geger Cliff as a site of historical and cultural significance. Accordingly, this study aimed to reconstruct the historical narratives surrounding Geger Cliff, trace the development of the Dalem Jambe Ksatri lineage, and analyze their relationship with the historiography of the Badung Kingdom.

METHOD

This study employed a qualitative historical approach to examine the history of Geger Cliff and its relationship with the Dalem Jambe Ksatri lineage within the historiography of the Badung Kingdom. The approach emphasized the interpretation of historical narratives, contextual information, and relationships among documented events (Sulistiyo, 2023). Data were collected through library research involving the examination of Babad Dwijendra, Babad Badung, local folklore, and relevant historical literature. These sources were analyzed to trace the historical origins of Geger Cliff, the spiritual journeys of Pedanda Sakti Wawu Rauh, the genealogical history of the Dalem Jambe Ksatri lineage, and its connections with the Badung Kingdom. The collected materials were classified thematically and chronologically to identify patterns of historical continuity and relationships among events. Descriptive qualitative analysis was conducted by comparing information across sources, examining similarities and differences among historical accounts, and interpreting relevant narratives within their historical contexts. The findings were then synthesized systematically to explain the significance of Geger Cliff as a site associated with the spiritual heritage and genealogical continuity of the Dalem Jambe Ksatri lineage in the historiography of the Badung Kingdom.

RESULTS AND DISCUSSION

Geger Cliff in the Historical Trail and Spiritual Landscape of South Bali

The historical traces of Geger Cliff are closely related to the development of the spiritual landscape of South Bali which was formed since the journey of the Dharma Yatra Pedanda Sakti Wawu Rauh (Dang Hyang Nirartha) in the 16th century. After ending his duties as the Blessing of the Gelgel Kingdom during the reign of Dalem Waturenggong, Pedanda Sakti Wawu Rauh moved along the southern region of Bali and left behind a series of petilasan which later developed into sanctity centers. The trail covers the areas of Erjeruk, Masceti, Petitenget, Labuan Sait, Uluwatu, Gunung Payung, and Geger. The series of trips places the coastal areas and limestone hills of South Bali as a spiritual landscape that has a continuity between the journey of sacred figures, the establishment of places of worship, and the inheritance of religious traditions (Ardiyasa, 2020).

The journey to the southern region continues from Labuan Sait to Uluwatu and then along the limestone hills to the east. In Uluwatu, Pedanda Sakti Wawu Rauh arranges the sacred place, while the next journey reaches the Kutuh and Geger areas. In the Geger area, he meditates under a sausage tree and the place then develops into Geger Dalem Pemutih Temple (Saputra et al., 2022). Geger's position in the series is important because this area has a natural character in the form of limestone cliffs that face directly to the southern sea, as well as being in the path of the sacred area that connects Uluwatu with spiritual areas in South Bali. The existence of the temple and the tradition of holiness are the historical basis for the position of Geger Cliff as a spiritual space that has been known in the course of South Bali history since the 16th century.

The sacredness of Geger Cliff acquired the next layer of history when the area became part of the journey of the Dalem Jambe Ksatria Tribe during the upheaval of Badung power. If the 16th century saw Geger in the development of the spiritual landscape, then the late 18th to mid-19th century saw the area in the exile of the Knight Jambe Tribe. The transition of power

in Badung and the change in the position of the ruler's lineage pushed the Dalem Jambe Ksatria warih out of the center of power. Based on the chronicles, genealogy, and folklore inherited, a son of King Jambe who had abdicated was rescued by his servant and taken to the hill area now known as Pecatu. The rescue event was the beginning of the long journey of the descendants of Jambe Ksatria before returning to the Badung power environment.

Pecatu then has its own position in the series of history. The services of the servants who saved the heirs of Dalem Jambe Ksatria are related to the granting of the Pecatu area as a reward from the King for his loyalty and rescue services. From the Pecatu area, the journey of the Knight Jambe Breed continues to Geger. Geger Cliff is a space of exile as well as a place to forge oneself through tapa brata and spiritual scientific learning. The cliff environment facing the sea, far from the center of government, provides space for the lives of refugees and caregivers who maintain the existence of the Jambe Ksatria warih. The relationship between Pecatu and Geger in this series shows a geographical path that is at the same time a historical path of rescue, exile, and the survival of the breed.

Traces of the existence of the Jambe Ksatria Breed in the Geger area are then seen in the elements that are still maintained in the Geger Dalem Pemutih Temple environment. In the temple area there is a triple pelinggih which is a linggih or stana Ida Bhatara Lelangit Jambe Ksatria. Some parts of the land around the temple are still evidence of the land of the temple and in its use is still related to Puri Satria Denpasar as the last King of Badung. A number of other plots of land are still owned by the descendants of the Jambe Ksatria Tribe.

The range of around 1780 to 1850 is an important part in reading the continuity of the journey. For approximately seven decades, the Jambe Ksatria breed underwent a phase of evacuation until finally returning to Badung and being accepted by the King of Pemecutan. The descendants of Jambe Ksatria were then brothered and placed in Celagi Gendong. The genealogical relationship between the Jambe Ksatria and Pemecutan lines is also recorded in the genealogy of the Kings of Badung, including the position of the adopted son of King Pemecutan who came from Puri Tegal Denpasar. The similarity of the name I Gusti Ngurah Made Pemecutan to the King of Denpasar I and the last King of Denpasar is part of the use of the title of king's name in the genealogy series. From this relationship, the historical journey that began from the rescue of the heirs in Pecatu moved to Geger, then continued to the readmission in Badung and the placement of the descendants of Jambe Ksatria in Celagi Gendong.

The connection of these places gives a clear shape to the traces of the Jambe Ksatria Breed. Pecatu keeps the story of the rescue of inheritance by the servants, Geger keeps traces of exile and the spiritual life of the breed, while Celagi Gendong is a space where the descendants of Jambe Ksatria are relocated after being brothered by the King of Pemecutan. The series is still traceable to the pelinggih 927umpeng tiga at Geger Dalem Maputih Temple, the land of the Temple owners, plots of land inherited to descendants, the genealogy of the Kings of Badung, and the relationship between the owners of Uluwatu Temple and Jurit Uluwatu Temple. The traces that are spread across the place, land, temple, genealogy, and descendants form a historical flow that connects Geger Cliff with the journey of the Knight Jambe Breed from exile to regaining a position in the Badung Kingdom.

The Isolation of the Knight Jambe Breed: Pecatu–Geger and the Survival of Warih

The political changes of the Badung Kingdom in the mid to late 18th century became an important point in the journey of the Dalem Jambe Ksatria Breed. Around 1750, the center of Badung government was at Puri Jambe Ksatria, after previously the government developed from Puri Alang Badung. The genealogy of the Badung Kings records Kyai Jambe Aji or Kyai Jambe Aeng as the King of Badung V, which was then continued by Kyai Jambe Ksatria as the King of Badung VI. After this period, power shifted to Kyai Ngurah Made from the Pemecutan line, who then used the title I Gusti Ngurah Made Pemecutan (Denpasar City Government, n.d.). The center of government then shifted to the Denpasar area and Puri Agung Denpasar was used as the center of government in 1788. The history of Denpasar City records the transfer of the center of government of the Kingdom of Badung from Puri Jambe Ksatria to Puri Agung Denpasar during the time of I Gusti Ngurah Made Pemecutan (Wijaya, 2013).

The change in power brought consequences for the existence of warih from the Jambe Ksatria line. According to the tradition of chronicles and genealogy inherited in the breed's environment, a son of King Jambe Ksatria was saved by his servants when the political situation changed. The rescue was carried out to maintain the safety of the descendants and maintain the continuity of the Jambe Ksatria line after the center of power shifted. Based on the genealogical narrative inherited, his journey then continued to the hilly area in the south of Bali which is now known as Pecatu. The area became the beginning of his journey of exile as well as a space of refuge for him after leaving the central government environment.

His exile took place through several places that have significance in the historical tradition of the Knight Jambe Breed. From the hilly area of Pecatu, he went to Slonding Cave in the area and underwent tapa in that place. The journey then continued to Bukit Payung in the Kutuh area, where he lived for a long time. After passing through this phase, he headed to Geger Peminge Cliff, Benoa, Badung. This series of places shows a journey of exile that does not stop at trying to save oneself, but is also related to the search for space to live a spiritual life outside the center of power.

Among these places, Geger Peminge Cliff occupies its own place in the narrative of the journey of the Knight Jambe Breed. The area around Geger Dalem Pemutih Temple became a space for spiritual mobilization in the traditions inherited by the breed's environment. In this place, he is told to undergo spiritual practices to strengthen his inner fortitude during the exile period. The cliff environment, the sacred area, and its proximity to the sea form a landscape related to the practice of contemplation and religious life. In the reading of the historiography of the breed, Geger Cliff is not only remembered as the last stopover in a series of retracements, but also as a space that inherits memories of the steadfastness and continuity of the Knight Jambe line.

The period of exile that is estimated to have lasted from the late 18th century to around the middle of the 19th century shows the length of time when the continuation of the breed was maintained outside the center of Badung government. Pecatu, Slonding Cave, Bukit Payung, and Geger Cliff Peminge have different positions in the series of journeys. Pecatu was the initial protection area, Slonding Cave and Bukit Payung are associated with places of stopover and spiritual practice, while Geger Cliff is remembered as a space for spiritual mobilization.

The search for these places provides an idea of how genealogical traditions connect the geographical landscape with the exile experience of an ancestral figure.

The traces of exile in Geger took a more tangible form through the existence of Geger Dalem Pemutih Temple. In the temple area, there is a triple pelinggih which is believed to be a linggih or stana Ida Bhatara Lelangit Jambe Ksatria. The position of the pelinggih is part of the historical memory that connects the Geger sanctuary with the Jambe Ksatria Breed. This relationship is also associated with the existence of land around the temple, some of which is still evidence of the land of having a temple and in its use is related to Puri Satria Denpasar. A number of other plots of land are said to still be in the possession of the descendants of the Jambe Ksatria Tribe. The existence of the temple, pelinggih, and land are elements that can be traced to understand the sustainability of the genealogical memory of the breed in the Geger area.

Pecat's position in the series of exiles is also related to the services of the servants who saved the warih Dalem Jambe Ksatria. According to the tradition inherited, the area that became the refuge was then remembered as a gift from the king for the services of saving the warih. This story shows that Pecat's relationship with Jambe Ksatria was not only related to the place of exile, but also to the devotion of those who maintained the continuity of the lineage. Therefore, Pecatu and Geger became two important parts in the narrative of his remembrance, pecatu kept memories of rescue, while Geger was related to spiritual mobilization during the exile period.

The period of exile needs to be distinguished from the stage of the return of his descendants to Badung. Based on the genealogical tradition of the Jambe Ksatria Breed, who was then readmitted by the Puri Pemecutan family was his warih or descendants, not he himself who was declared to return to the center of government. This distinction is important so that the personal travel history of the ancestral figure is not mixed with the history of his descendants in the next period. After the period of exile ends, the journey of the Knight Jambe Breed enters a new stage through the readmission of warih, the restoration of kinship relations, and the placement of descendants in Celagi Gendong.

Trah Reconciliation, Celagi Gendong, and Historiographic Inheritance of Jambe Ksatria

The transition of power of the Badung Kingdom in 1788 became an important event to understand the reconciliation of the Jambe Ksatria breed in the mid-19th century. At that time, Puri Agung Denpasar was used as the center of Badung government, marked by the coronation of I Gusti Ngurah Made Pemecutan as the Raja Agung of Denpasar I. In the arrangement of the government, his youngest brother, I Gusti Ngurah Ketut Pemecutan, was placed as the Raja Muda as well as the Commander of the Government at Puri Tegal Denpasar, which is now the location of the Headquarters of the Military Regional Command IX/Udayana. Meanwhile, Puri Pemecutan, which is located on the west side of the Badung River, is still respected as the position of the Raja Sepuh who carries out the function of an advisor to the Raja Agung.

Around the 1850s, the Sepuh King of Puri Pemecutan who had no son appointed a son from the Warih Puri Tegal Denpasar as his successor. The appointment was carried out within the Pemecutan Palace, while the Great King of Denpasar continued his own lineage. The lineage of the Great King of Denpasar continued until the end of the Badung Kingdom in the Puputan Badung incident on September 20, 1906, when the Dutch colonial government took

over the royal power. This event shows the development of genealogical relationships between the surroundings of Puri Pemecutan and Puri Tegal Denpasar. Based on the journey of the Jambe Ksatria Breed, the same period is associated with the readmission of his warih or descendants by the Puri Pemecutan family after a long period of exile. The reception is remembered as the restoration of relations through pasemetonan, which is the bond of brotherhood and kinship that reconnects the breed with the Badung royal family environment. Both events need to be carefully placed in historiography because the appointment of a successor by King Sepuh and the readmission of the warih Jambe Ksatria are different events, although they are both related to the family relationship between the castles.

The re-acceptance of the Jambe Ksatria warih was then realized through the process of re-brothering the breed with the Pemecutan Castle environment. Celagi Gendong became the place where the descendants of Jambe Ksatria were placed after the period of exile ended. This placement has a broader meaning than the change of residence because it is related to the restoration of family relationships, the sustainability of the lineage, and the arrangement of social life after the exile period. In the next development, Puri Jambe Merik Celagi Gendong became one of the markers of the sustainability of the Jambe Ksatria line in the Badung environment. The name and existence of the castle can be read as part of the inheritance of genealogical identity that is maintained through intergenerational relationships. Celagi Gendong thus becomes one of the nodes in the history of the breed, which connects the experience of exile in the previous period with the life of descendants in the Badung social environment.

The sustainability of the Jambe Ksatria Breed is also related to religious responsibility as the patron of Luhur Uluwatu Temple and Jurit Uluwatu Temple. The position as a patron reflects the attachment of a breed to the temple, ritual obligations, land, and the community of its supporters. The temple is a space that connects the memory of ancestors with the religious life of the next generation. This function is in line with the view that temples in Bali also play a role as a center for culture and the preservation of intergenerational traditions (Wulandari, 2024). The relationship between the Jambe Ksatria Breed and the Geger area is also still remembered through the relics and material traces associated with the breed. Some of the land around Geger Dalem Pemutih Temple is understood as the land of temple owners, while others are said to be under the control of the descendants of Jambe Ksatria. Inside the temple there is a triple pelinggih which is understood as linggih or stana Ida Bhatara Lelangit Jambe Ksatria. The existence of the land and pelinggih is part of the genealogical memory that connects the Geger area with ancestral worship and the sustainability of descendants.

The series of events shows that the historiographical inheritance of Jambe Ksatria takes place through the relationship between kinship, residence, religious responsibility, and memory of historical spaces. Pecatu is remembered as an early rescue place, Slonding Cave and Bukit Payung as part of the exile journey, and Geger Peminge Cliff as a spiritual galvanizing space. After the period of exile ended, Celagi Gendong became a place for the sustainability of descendants through readmission in the Pemecutan Castle environment, while religious responsibility in the Uluwatu area also maintained the relationship between the breed and the sacred place. This series places reconciliation around the middle of the 19th century as one of the important stages in the history of the Knight Jambe Breed. The continuity of the breed is

not only remembered through genealogy, but also through pasemetonan, the existence of the castle, relics in the Geger area, land management, and religious traditions inherited between generations.

Puputan Badung 1906 and the End of the Badung Kingdom

The end of the Badung Kingdom's power was marked by the Puputan Badung incident on September 20, 1906 (Danendra, 2019). The collapse of the government center in Puri Agung Denpasar marked the end of the kingdom's political power after Dutch colonial forces launched a military expedition to the Badung area. The event was related to the defense of other castles that were part of the government environment and the kingdom's defense, including Puri Tegal Denpasar. Puri Tegal is said to have a role in the defense of the kingdom through its position in the power structure and leadership of the troops.

When the Dutch troops moved from Sanur Beach to Denpasar with the support of heavy weapons, the knights from the royal support castle environment faced a decisive situation for the continuity of the Badung government. Puri Tegal Denpasar became one of the places associated with the preparation of the knights before facing the colonial forces. The tradition that was inherited states that I Gusti Ngurah Ketut Pemecutan along with the family of the castle and the Tegal knights carried out worship before leaving for the battlefield. White clothes, holy oil, and heirloom keris became part of the picture of the spiritual preparation of the knights.

The battle then expanded to the Denpasar area when the colonial troops moved closer to the center of government. According to the story inherited, the commander of the Puri Tegal neighborhood led his army against the Dutch troops and tried to hinder their advance to protect the King of Badung, I Gusti Ngurah Made Agung Pemecutan. The soldiers faced the armed troops with spears and daggers, while the gong drums accompanied their struggle. The battle caused casualties on the part of the Tegal soldiers. The commander of Puri Tegal was also said to have died after being directly involved in the battle. The story of the sacrifice became part of the memory of Puri Tegal's involvement in the series of events of Puputan Badung.

The death of the commander of Puri Tegal, who was referred to as the brother of the Raja Agung, became part of the story of the struggle towards the peak of Puputan Badung at Puri Agung Denpasar. The resistance then reached its end when the King of Badung and his people faced the colonial forces. On September 20, 1906, the political power of the Badung Kingdom collapsed after its defense center was successfully controlled by the Dutch. The kingdom experienced destruction and looting, while the colonial government took over the power that had previously been in the hands of the Badung ruler. This event marked the end of the government of the Badung Kingdom as a sovereign political power (Widura, 2002).

The sacrifices of the rulers, knights, and people in Puputan Badung were then remembered as a symbol of courage and loyalty to the homeland. The story of the warriors who wore white clothes and faced battles with spiritual readiness strengthens the meaning of Puputan Badung as an event that has a deep meaning for the historical memory of the Balinese people. The end of royal power did not erase the traces of the existence of government centers that had played a role in the history of Badung. The last center of government in Puri Agung Denpasar is now known as the Jaya Sabha area, the residence of the Governor of Bali. Meanwhile, the Puri Tegal Denpasar area is now the location of the Headquarters of the

IX/Udayana Military Regional Command. The change in the function of the two areas shows the transition from the royal government space to its current use.

CONCLUSION

Geger Cliff constitutes an important site in the historical narratives of the Dalem Jambe Ksatri lineage (Trah Dalem Jambe Ksatri), particularly in relation to political transitions within the Badung Kingdom, the exile of lineage descendants, and their reported reintegration into the kingdom during the 1850s. The interconnected sites of Pecatu, Geger Cliff, and Celagi Gendong represent successive stages in the lineage's historical journey: Pecatu as a place of refuge and protection, Geger Cliff as a site of exile and spiritual development, and Celagi Gendong as a place of reintegration that subsequently became associated with the establishment of Puri Jambe Merik. These historical narratives are supported by tangible and intangible heritage associated with the lineage, including the Pelinggih Tumpang Tiga shrine at Pura Geger Dalem Pemutih, temple-owned land, land parcels traditionally associated with descendants of the Dalem Jambe Ksatri lineage, and the community's continuing religious connections with Pura Luhur Uluwatu and Pura Jurit Uluwatu. The relationships among genealogy, sacred sites, land, and religious responsibilities illustrate how the lineage's historical identity has been preserved through physical heritage, collective memory, and intergenerational traditions. Accordingly, Geger Cliff occupies a significant position within the historiography of the Badung Kingdom as a site associated with the continuity of the Dalem Jambe Ksatri lineage, from its reported exile to its eventual restoration of familial and religious ties within Badung.

Future research should strengthen the historical evidence supporting these findings by systematically distinguishing independently documented events from genealogical traditions and oral narratives, particularly those concerning the relationship between Geger Cliff and the descendants of the Dalem Jambe Ksatri lineage. Further archival investigations should examine colonial records, lontar manuscripts, temple records, and pemaksan documentation to supplement the traditional chronicles and folklore analyzed in this study. Oral history research and ethnographic fieldwork could also provide additional insights into the living traditions, collective memories, and religious practices maintained by descendant communities. Furthermore, comparative investigations of sacred sites across southern Bali associated with the spiritual journeys of Pedanda Sakti Wawu Rauh could clarify the broader historical and cultural significance of Geger Cliff. Such research would contribute to a more comprehensive historiography of the Badung Kingdom while supporting the documentation, preservation, and transmission of local historical heritage and cultural identity.

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CONFLICT OF INTEREST

The author states that there are no conflicts of interest, whether personal, commercial, or financial, that can affect the implementation and results of this study.

AUTHOR CONTRIBUTIONS

Anak Agung Ngurah Manik Danendra contributes to research design, data collection and processing, system development, result analysis, and article manuscript preparation.

GENERATIVE AI STATEMENT

In the process of compiling this article, the author uses generative artificial intelligence (AI) as a tool in language refinement, writing structure, and grammar improvement. The use of AI is carried out on a limited basis and remains under the supervision of the author. All data, analysis, interpretation, and scientific substance in this article have been checked and verified by the author. The author is solely responsible for the accuracy, authenticity, and final content of the manuscript.

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