



The Prince of Diponegoro: The Knight of the Javanese War, His Profile of the Spirit and Struggle against the Invaders

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Abstract

Prince Diponegoro's spirit is a spirit of heroism that never goes out. His soul seemed to continue to live up to the present time. Prince Diponegoro was the leader of the Javanese resistance against Dutch colonialism in 1825-1830. Javanese environment of religion and customs which is very strict makes the Prince does not deign to return to the palace which has been incited by Dutch deception and Western culture. Although the struggle was still limited to Java, Diponegoro provided inspiration for freedom fighters. Additionally, among the Indonesian people to take up arms against the Dutch. The Diponegoro War, which was also the Javanese War, was the biggest war that the Dutch had experienced at that time. Prince Diponegoro teaches about mortality from wealth and position. The struggle in society is seen as far more valuable. Spirit of Diponegoro becomes important in strengthening our nationalism frame.

Keywords: Diponegoro; Javanese War; Struggle; Invaders

Introduction

A common slogan tells about history written by the winner. Many writings, 'Babad', tambo and books from various authorities - both written by themselves and by scribes - are full of praise with the aim of improving their own image. The facts about Prince Diponegoro during this time we know in lessons in school, it turns out to be very different and completely wrong. For example, besides the matter of the burial ground, Prince Diponegoro was mentioned against the Dutch because he wanted to be king.

Peter Carey, a visiting professor at the University of Indonesia, said that Prince Diponegoro regarded himself as the Ratu Adil who was destined to defend the Javanese people from oppression. His actions are pure, really want to defend the small people. Diponegoro's struggle was so hard to beat, that the Netherlands needed to implement a special strategy that was full of deception. His struggle at that time was supported by three community groups, namely: the nobility, the people, and the ulama. The prince's charm made him not only feared, but also respected by opponents.

Prince Diponegoro's heroism seemed to be centered on issues concerning the position and role of Diponegoro in the historical stage of Indonesian society. With what statement, who, how, and why

Diponegoro has an important place in history. Indonesian history will establish its position and role in Indonesian history and society. The question will also direct the explanation of Diponegoro's heroism and leadership issues.

To answer the above questions, a comprehensive historical approach to insight is needed, which can provide the basis for a critical interpretation of the Diponegoro figure in the historical process. In that connection, it is necessary to consider the following aspects. First, the figure of Diponegoro needs to be placed in a historical perspective with the vision of the Indonesian nation as central (Indonesian-centrism). Second, Diponegoro needs to be positioned in the structure and socio-cultural interaction of his era. Third, the Diponegoro figure needs to be seen as a symbolic figure who plays an important role in the process of symbolic interaction of the supporting community in the face of indogeneous and exogenous forces.

Research Methods

In this study the authors used a qualitative approach. According to Bogdan and Taylor (Moleong, 2005: 4) underline that qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observed behavior'. As for the data collection techniques used by the authors in research This literature study is research conducted by researchers by gathering a number of books, magazines, liflets relating to the problem and research objectives. The book is considered as a source of data to be processed and analyzed as is often done by historians, literary and language experts (Danial A.R, 2009: 80). Research conducted by examining and comparing sources of literature to obtain theoretical data. Besides that, by using a literature study the author can obtain information about the expected research techniques, so that the researcher's work does not constitute duplication. Literature study is a data collection technique by conducting a study of books, literature, records, and reports related to the problem being solved (Nazir, 1988: 111). Literature Study is conducting research by studying and reading literature that has to do with the problem that is the object of study.

Results and Discussion

For the people of Indonesia in general, Prince Diponegoro is no stranger to his name as one of the national heroes that is always remembered. In addition to national history lessons, his name is enshrined in various names of streets and stately buildings in major cities throughout the archipelago. Even the big names are enshrined in the unity of the TNI regional command. It is not surprising that Prince Diponegoro is recorded in the minds of every Indonesian citizen wherever they are and where they come from. Children know Prince Diponegoro as a national hero since they attended primary education, or know him from their parents and relatives before school. The big names are then easy to remember because they are recorded on various names of highways and stately buildings as well as civil and military government institutions. However, is there any action of Prince Diponegoro's heroism that is still strongly recorded in his memory and reflects the power that "animates" the spirit of their nationality. In the era of development laden with social change today, are there still many people who remember and live up to the heroism of Prince Diponegoro whose name is perpetuated as a means to strengthen the spirit and personality of the Indonesian people.

When Indonesia was colonized by foreign colonies, there were many wars on Indonesian soil. Most of the wars that took place were carried out so that Indonesia could escape the grip of the invaders. One example of the many wars that have taken place in Indonesia aimed at freeing itself from the clutches of the invaders is the Diponegoro war. The Diponegoro War was a major war that had ever taken place on Java. Parties who fought in this war were Prince Diponegoro and his troops and the Dutch colonial forces. The war took place in 1825 to 1830. In foreign languages, this war was known as "The Java War" or "De Java Oorlog". Research on the Diponegoro war itself was carried out before this. Susendro's research focuses on the political and economic impact of the post-Diponegoro war on the sultanate of Yogyakarta. Whereas previous research (Rinardi and Indrahti, 2010) related to the investigation and documentation of the history and history of the Diponegoro war, especially written sources (both in the form of documents, libraries, and visual sources), efforts to pioneer the formation of a study / information center about the Prince Diponegoro as well as on efforts to preserve and save all documents regarding the Diponegoro war.

The History of Prince Diponegoro's Struggle

Prince Diponegoro was born in 1785. He was the eldest son of Sultan Hamengkubuwono III (1811-1814). His mother, Raden Ayu Mangkarawati, a descendant of Kyai Agung Prampelan, a highly respected ulama during the Panembahan Senapati founded the kingdom of Mataram. When drawn further, the pedigree arrived at Sunan Ampel Denta, a Sanga guardian from East Java. In his book, *Da'wah of the Mataram Dynasty, in the Diponegoro War, Kyai Mojo and the Sabil Sentot Ali Basah War*, Heru Basuki said, that when he was a child, Diponegoro was foretold by his great-grandfather, Sultan Hamengkubuwono I, that he would be a great hero who damaged infidels. (Heru Basuki quotes Louw, *PJF - S Hage - M Nijhoff*, 1897: 89).

The palace atmosphere which was full of intrigue and moral decline due to Dutch influence, was not conducive to the education and morals of the little Diponegoro named Pangeran Ontowiryo. Therefore, the mother sent him to Tegalrejo to be cared for by his grandmother, Ratu Ageng in the boarding school environment. Since childhood, Ontowiryo used to hang out with farmers around him, plant and harvest rice. In addition he also often gathered with the students at the Tegalrejo boarding school, disguised as ordinary people dressed in wulung clothes.

The Regent of Cakranegara who wrote *Babad Purworejo* with Prince Diponegoro had studied with Kyai Taftayani, a descendant of a family from West Sumatra, who settled near Tegalrejo. According to the report of the Dutch Resident in 1805, Taftayani was able to provide teaching in Javanese and had sent his children to Surakarta, the center of religious education at that time. In Surakarta, Taftayani translated the book of fiqh of *Sirat AlMustaqim* by Nuruddin Ar Raniri into Javanese. This indicates, Diponegoro studied Islam seriously (Steenbrink, 1984: 29).

In the *Babad Cakranegara* it is stated that Diponegoro himself refused the title of crown prince and gave up his brother R.M Ambyah. His background, to become the King who raised him was the Dutch. Diponegoro did not want to be included in the group of apostates. This is the result of his tafakkur in Parangkusuma. Quoted in the book of *Da'wah of the Mataram Dynasty*: "Rakhmanudin and you Akhmad, be my witness, in case I forget, remind me, that I am determined not to be a crown prince, even though I will later be appointed as a king, like father. I myself do not want. I repent to God Almighty, how long will I live in this world, inevitably bear sin.

In the book *The Origins of the Java War*, the history of Prince Diponegoro's struggle against the Dutch invaders begins with the Diponegoro War. The war was a large and comprehensive war that lasted for five years (1825-1830) which took place in Java, the Dutch East Indies (now Indonesia).

This war was between Dutch colonial forces under the leadership of General De Kock against the native population led by a Yogyakarta prince named Pangeran Diponegoro. In this war there have been many casualties. Both the victims of property and lives. Dutch documents quoted by historians say that around 200,000 people were taken away. Meanwhile on the part of Dutch soldiers, the death toll numbered 8,000.

The Diponegoro War was one of the biggest battles ever experienced by the Dutch during the colonial occupation of the archipelago. This war involved the whole of Java, so this war was called the Java War. After its defeat in the Napoleonic Wars in Europe, the Dutch government which was in economic difficulties tried to close their cash vacuum by imposing various taxes on its colonies, including in the Dutch East Indies. In addition, they also conduct business and trade monopolies to maximize profits. These taxes and monopolistic practices were suffocating the people of Indonesia, who at that time had suffered greatly.

In an effort to further strengthen its power and economy, the Dutch began trying to dominate other kingdoms in the archipelago, one of which was the Kingdom of Yogyakarta. When Sultan Hamengku Buwono IV died, his nephew, Sultan Hamengku Buwono V, who was only 3 years old, was appointed ruler. However, in practice, the royal government was implemented by Patih Danuredjo, someone who was easily influenced and submitted to the Dutch. The Netherlands is considered to appoint someone who is not in accordance with the choices / customs of the palace. (Carey, Dr. Peter., 2001).

The Great War

In his book, *Some Aspects of Islam in Indonesia in the 19th century*, Kareel A. Steenbrink, noted that most historians agreed that the Diponegoro war was more of an anti-colonial war. Some of these reasons include: 1. The palace's territory which was narrowed as a result of being taken over by the Dutch, 2. Giving opportunities to the Chinese to collect taxes, 3. Injustice in Javanese society, 4. Various intrigues in the palace, 5. Large-scale rental practices in plantations- the magnitude of the Dutch, which caused the Dutch influence to grow even greater, 6. Forced labor was not only for the interests of the Jogjakarta people, but also for the interests of the Dutch.

However, according to Louw, the socio-economic causes were based on more philosophical reasons, namely *jihad fi sabilillah*. This was acknowledged by Louw in *De Java Oorlog Van 1825-1830*, as quoted by Heru Basuki: "The main objective of the rebellion remains unchanged, the liberation of Yogyakarta from Western powers and the purification of religion rather than the taints caused by Western influences".

This is evident from the words of Prince Diponegoro to General De Kock at the time of his arrest. "*Namaningsun Kangjeng Sultan Ngabdulkamid. Wong Islam kang padha mukir arsa ingsun tata. Jumeneng ingsun Ratu Islam Tanah Jawi*" (My name is Kanjeng Sultan Ngabdulkhamid, whose job is to organize unfaithful Muslims, because I am the Queen of Islam in Java) (Swantoro, 2002).

Kareel A Steenbrink noted that the thoughts and actions of Prince Diponegoro attracted the ulemas, santri and the princes to be close to the line of struggle. Peter Carey in his lecture entitled *The Santri and the Javanese War* to a group of IAIN lecturers on April 10, 1979 at the University of Oxford in

England expressed surprise because quite a number of clerics and students helped Diponegoro. In Javanese and Dutch manuscripts, Carey found 108 kyai, 31 haji, 15 shaykhs, 12 leaders of Yogyakarta, and 4 kyai teachers who fought along with Diponegoro.

For some people, this is quite surprising. Because, after the massacre of ulemas and santri by Sunan Amangkurat I in 1647, the santri's relationship with the palace was described as being very harmonious. However, Prince Diponegoro, who was a descendant of the aristocracy and the clergy at the same time, managed to reunite the two camps.

This combination of religious and socio-economic motivations caused the Diponegoro War to become a war that consumed the colonial government's finances, even bankrupting the Netherlands. Diponegoro war casualties: 8,000 Europeans, native people on the Dutch side of 7,000. The war costs 20 million guilders. The total number of Javanese who died, both ordinary people and followers of Diponegoro, was 200,000. Even though the total population of the Dutch East Indies at that time was only seven million people, half the population of Yogyakarta was killed.

Beginning of the Outbreak of the Diponegoro War

In mid-May 1825, the Dutch government which initially ordered the construction of a road from Yogyakarta to Magelang via Muntilan, changed its plans and turned the road through Tegalrejo. Apparently in one sector, the Dutch crossed the tomb of the ancestors of Prince Diponegoro. This made Prince Diponegoro offended and decided to take up arms against the Dutch. He then ordered his subordinates to pull out stakes that passed through the tomb.

The Dutch had a reason to arrest Prince Diponegoro because they were considered to have rebelled, on July 20, 1825 surrounding his residence. Feeling increasingly pressured, the Prince and his family and troops fled westward to Dekso Village in Kulonprogo Regency, and continued southward to arrive at Selarong Cave which is located five kilometers west of Bantul City. Meanwhile, the Dutch who failed to capture Prince Diponegoro burned down the Prince's residence. Prince Diponegoro then made Goa Selarong, a cave located in Kentolan Lor Hamlet, Guwosari Pajangan Bantul, as its base.

The prince occupied a western cave called Goa Kakung, which was also his hermitage. While Raden Ayu Retnaningsih (the most loyal concubine accompanied the Prince after his two wives died) and his retinue occupied Goa Putri in the east. (Carey, Dr. Peter., 2001) After the attack, a major war began for 5 years. Under the leadership of Diponegoro, the indigenous people united in enthusiasm "*Sadumuk bathuk, sanyari bumi ditohi tekan pati*"; a head of an inch of soil is defended to death.

During the war, 15 of the 19 princes joined Diponegoro. Diponegoro's struggle was assisted by Kyai Maja who was also the spiritual leader of the rebellion. During this war the Dutch lost no less than 15,000 troops and 20 million guilders. Various methods continue to be pursued by the Dutch to capture Diponegoro. Even the competition was used. The 50,000 Gulden prize is given to anyone who can catch Diponegoro. Until finally Diponegoro was arrested in 1830.

Wardiman Djojonegoro, the proponent of Diponegoro's Chronicle as Unesco's world heritage, said Peter Carey's research opened up new insights into the opinions of Dutch historians that had been previously believed. (Djojonegoro, Wardiman, 1995). In *Urip iku Urub*, a book of 70-year-old Professor Peter Carey's offerings, he said the 19th century Dutch writing, which was an expert in military history, on the Javanese War, such as P.J.F Louw (1856-1924) and E.S. de Klerk (1869-1939) declared Diponegoro to take up arms because he was not given the throne by the Dutch after the death of his

younger brother, Sultan Hamengkubowo IV (enthroned 1814-1822) on 6 December 1822. (Carey, Peter., 2003).

At that time, the Dutch East Indies Government had a big influence on the appointment of kings and higher-ranking officials in Java. This assumption is accepted by all history books and the Encyclopedia of Britannica also quotes it. As such, it is true the saying that says history is written by the winner. The former Minister of Education and Culture also mentioned, history books in elementary, middle, high school also quoted that because Diponegoro fought against the Dutch because he did not get the throne. In fact, in his autobiography written in Manado (1831-1832) the prince clearly told him he had twice refused to be the heir to the throne, namely in the British era (1811-1816) and after the Dutch government returned on August 19, 1816.

In addition, also quoted a sentence from a Dutch historian is the residence of Prince Diponegoro in Tegalorejo will be affected by widening the road that hit the path of the graves of ancestors in Tompeyan Village, east of Tegalorejo. It is said that the Prince could not accept it. In fact, there is a history book that says the origin of the case is the manufacture of railroad tracks. (Djojonegoro, Wardiman., 1995).

The Arrest of Prince Diponegoro and the End of the Java War

In the biography of Prince Diponegoro, on February 16, 1830 Prince Diponegoro and Colonel Cleerens met at Remo Kamal, Bagelen (now in Purworejo). Cleerens proposed that Kanjeng Pangeran and his followers first stay in Menoreh while awaiting the arrival of Lieutenant Governor General Markus de Kock from Batavia. (Djojonegoro, Wardiman, 1995).

On March 28, 1830 Diponegoro met with General de Kock in Magelang. De Kock forced a negotiation and urged Diponegoro to stop the war. The request was rejected by Diponegoro. But the Netherlands had prepared an ambush carefully. That same day Diponegoro was captured and exiled to Ungaran, then taken to the Semarang Residency Building, and directly to Batavia using the Pollux ship on April 5. On April 11, 1830, he arrived in Batavia and was taken prisoner in Stadhuis (now the Fatahillah Museum building). While awaiting a decision on completion from Governor General Van den Bosch, and on April 30, 1830 the decision came out. (Djojonegoro, Wardiman, 1995)

The Death of Prince Diponegoro

Prince Diponegoro, Raden Ayu Retnaningsih, Tumenggung Diposono and his wife, as well as other followers such as Mertoleksono, Banteng Wereng, and Nyai Sotaruno will be exiled to Manado. On 3 May 1830 Diponegoro and his entourage departed on the Pollux ship to Manado and were held captive in the fortress of Amsterdam. In 1834 he was moved to the Rotterdam fortress in Makassar, South Sulawesi. on January 8, 1855 Diponegoro died and was buried in the Javanese village of Makassar. In his struggle, Pangeran Diponegoro was assisted by his son named Bagus Singlon or Ki Sodewo. Ki Sodewo fought in the Kulon Progo and Bagelen regions. (Djojonegoro, 1995).

Conclusion

In the view of 19th century Javanese people, Diponegoro was Ratu Adil. As a person who was considered the Ratu Adil, Diponegoro succeeded in uniting various different social elements under the ideals of Javanese Islam. The loss of a leader who could protect the people caused Javanese to turn to Diponegoro and see him as a figure who could guide them through a difficult transition to glory. The charm of Diponegoro among his supporters lies in his ability to give hope in the midst of the suffering caused by the deeper penetration of colonial power, especially since the reign of Daendels. Outside the normal life of a prince in his day, as the son of a sultan, Diponegoro was raised outside the walls palace. Under the care of his grandmother who held strong religious teachings, Diponegoro grew into a religious prince. Diponegoro grew up surrounded by scholars and kiai so that his Islamic expression was not only limited to the implementation of basic Islamic obligations, but further than that, he also developed a religious idea that was quite profound. His ambition to become a stylist of Islam in Java shows that religion for Diponegoro is not only an identity but is a major part of his ideals, namely realizing Javanese people who adhere to Islam.

Diponegoro's resistance was a form of resistance that surpassed his era. This is because the resistance is not just rooted in internal mischief among the traditional elite. The Javanese War became an important point in Indonesian history because in this war broad community support was given because Diponegoro had a deep empathy for the socio-economic suffering experienced by ordinary people. According to historian Peter Carey, the Javanese war became very meaningful because of the profound interplay between economic pain and the hope of the coming golden age creating a unique social insight movement that preceded the Indonesian nationalist movement at the beginning of the 20th century.

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