

## The Javanese War: Prince Diponegoro and the Legendary Rebellion Movement against the Dutch Colonial Regime

Bani Sudardi<sup>1</sup>, Istadiyantha<sup>2</sup>

<sup>1,2</sup>Faculty of Cultural Sciences, Sebelas Maret University of Surakarta, Indonesia  
[banisudardi@yahoo.co.id](mailto:banisudardi@yahoo.co.id), [istadiyantha@staff.uns.ac.id](mailto:istadiyantha@staff.uns.ac.id)

### Abstract

*In the Kasunanan of Yogyakarta, the Diponegoro War took place from 1825 to 1830. A central figure in the incident, namely, Prince Diponegoro, took the name of this war. Unlike the life of royal princes in general, Prince Diponegoro did not spend his time in various pleasant and luxurious forms of life. The Prince of Diponegoro had been living outside the palace since a young age and was busy deepening various understandings, including deepening the Islamic teachings. His personal life reflects a type of life filled with piety and mysticism, due to this way of life and a lot of contact with Ulama. Even the prince was known as Ksatria-ulama by the observers. As someone overflowing with piety and modesty in practice. Then when he led the revolution against the Dutch colonial government, there were many expectations and perceptions associated with the movement. There were a number of hopes raised on the shoulders of Prince Diponegoro, in accordance with the circumstances at that time when the group was in a difficult position, oppressed both in the social, political and economic fields due to various colonialism. From this dream, then, Prince Diponegoro adhered to the character of Mahdism, that is to say, the dream of a future full of prosperity, stability and tranquility, both in social, political and economic life. From this, the meaning emerged that the Diponegoro War was a movement known as mahdism.*

### Keywords

Diponegoro War, Dutch Colonial Era, Islamic movement, mahdism



### I. Introduction

The presence of a foreign nation into a new territory often creates resistance from rulers as well as local residents due to fears of loss of power and their freedom. Such a thing also took place in the archipelago, which is since the presence of the Dutch which led to resistance by the people to drive the foreign troops from the homeland. Resistance against the Dutch took place in various regions led by the struggling figures (Masri et al, 2018).

A legendary war in the struggle of the people of the Indonesian archipelago to fight against Dutch colonialism was the Diponegoro War, or the Javanese War. The government of the Republic of Indonesia has designated Diponegoro as a national hero for his struggle. The acknowledgement of Diponegoro has also been strengthened by the international community, as evidenced by the recognition of Babad Diponegoro (a personal record of the life of Diponegoro) as a heritage site by UNESCO (Memory of the World Register, 2012).

The arrival of Westerners in the 15th century to Southeast Asia was seen as a threat to local rulers. Muslims in the archipelago have shown their hostility to the Dutch since the arrival of the VOC in Indonesia around the 17th century. Over and over again, resistance inspired by local Islam broke out. Although the Dutch succeeded in conquering most of the archipelago, Islam never disappeared and, especially in the 18th century, its development

grew even faster. By improving relations with Orthodox centers and the Middle East, Islam has earned a fresh boost. Every year thousands of Indonesian pilgrims go to Mecca and return home carrying orthodox teachings that gradually change the mysticism and syncretism that were previously prominent in Indonesian Islam (Benda, 1989: 123).

Several challenges in reading the triggers of a Diponegoro War contributed to the need for proportionate reading through examining reliable sources and with a contextual perspective. The view that the reason for war was perceived to be the personal interest of Diponegoro, or even the desire to create an Islamic State, was disproportionate when he saw the implementation of the war. In that war, if it were just a matter of personal interest, it would be difficult for Diponegoro to mobilize people's strength from all walks of life (the strength of the universal people) within five years of the war (Kurniadi, 2019).

The resistance that was carried out by Prince Diponegoro against the Dutch was caused by three things (Benda, 1989: 28). First, since the early 1800s, colonial powers in Java, particularly in the present royal administrations, attempted to make an impact. Many Westerners who seek to amend the regulations applicable in the palace were vehemently opposed by aristocrats in the palace. Furthermore, numerous unfavorable policies therefore diminished the influence of the native administrative princes and aristocrats.

Second, political disputes on the basis of personal interests in the palace had become increasingly acute. The appointment of the young Hamengkubuwono V carried a great deal of personal interest from the Board of Trustees. In 1822, two groups started to appear in the palace, the first was Ratu Ibu (Hamengkubuwono IV's mother), Ratu Kencono (Hamengkubuwono V's mother) and Patih Danuredja IV. Meanwhile, the second group consisted of Prince Diponegoro and his uncle, Prince Mangkubumi (Soekanto, 1952: 109).

Third, the pressure on residents due to the imposition of high taxes has led to an increasingly depressed society. For instance, the door of the house is subject to a *pacumpleng* tax, the yard of the house is subject to a *pengawang-awang* tax, and road tax is also imposed on those who pass through it, including their belongings. As a result, Prince Diponegoro received patronage not only from the palace elite, but also from the rural community and the religious elites who were oppressed by colonial policies.

In the middle of 1825, the Dutch, through Resident Smissaert and Patih Danuredja IV, decided to create a road that would pass through the land belonging to Prince Diponegoro in Tegalrejo without first asking for permission. This prompted a Dutch assault on Tegalrejo on July 20, 1825 as the beginning of the Javanese War or best known as the Diponegoro War. This war brought considerable losses to the Netherlands, with the loss of 8,000 European troops and 7,000 indigenous soldiers killed on the Dutch side, with a material loss of 20 million guildens (guilders).

The Diponegoro War had exploded into remote areas of Central Java and areas of East Java. Assistance for Prince Diponegoro also came from different groups, aristocrats, community leaders, scholars, students, and even commoners. In the presence of this resistance, the Dutch colonial side had received a great deal of support from local authorities in the region. The war had spread to different areas, not only Yogyakarta, but also Surakarta, Banyumas, Tegal, Pekalongan, Parakan, Wonosobo, Panjer Roma, Bagelen, Semarang and Rembang.

## II. Review of Literatures

### 2.1 Biography of Prince Diponegoro

Diponegoro was born in the Yogyakarta Palace on November 11, 1785, just before sunrise on Friday Wage 7 Muharram 1200 H. In the Javanese series, the time and date of his birth are considered lucky (Carey, 1986: 23). He is the eldest son of Hamengku Buwana III's concubine wife, RA Mangkarawati.

When Diponegoro was a boy, he was called Raden Mas Antawirya, according to the prevailing custom, besides being the son of a king, so when he grew up he was given the title Prince Diponegoro. Most of his childhood and adolescence had been spent outside the palace, in Tegalrejo. Under the supervision of Ratu Ageng, the wife of Sultan Hamengkubuwana I, who was very devout and very faithful to the teachings of Islam, Prince Diponegoro received a very good education. He mingled openly with the famous local ulama and his students. It also has ties with the current religious hierarchy in Yogyakarta, in particular with the representatives of the Suranatan Corps, who serve as religious advisers to the kingdom (Carey, 1986: 42).

Unlike the common lifestyles of the young aristocrats in Yogyakarta, Prince Diponegoro occasionally participated in the palace, and only attended the palace during the grebeg, an Islamic festival held twice a year. Instead, he spent a great deal of his time studying religion and seclusion and making pilgrimages to the sacred and holy places associated with the Mataram dynasty (Carey 1986; 42). In addition to studying and practicing Islamic teachings, Prince Diponegoro also read and learned Javanese literary books such as primbon, babad and royal genealogies (Sagilnun, 1984: 3).

After the death of Ratu Ageng (1803), Prince Diponegoro had inherited Tegalrejo. He succeeded in proving himself to be a land and plantation owner, capable and clever at handling finances, and accessible and accommodating to those who leased or worked on his farm, so that he was valued and loved by the people. In 1814 Prince Diponegoro married the daughter of Raden Ranga Prawirodirjo, thus he tied himself up with the Yogyakarta rebel family in 1810 who opposed Deandels (Carey: 43). When his father died, he already held an important position in the palace, as an experienced senior prince and as an older man than Sultan Hamengkubuwana IV.

Before the British invaded Yogyakarta in 1812, it was said that Prince Diponegoro was to be proclaimed prince at the time of his father's coronation on the presumption that he was the oldest son. Prince Diponegoro refused the offer, either because he knew his brother had more privileges, he was the son of the Sultan's legitimate wife, even though he was still a child or Prince Diponegoro memang tidak mempunyai minat untuk memiliki kekuasaan keduniaan di Yogyakarta. There were persistent rumors, however, that he had secret ambitions to get the sultanate out of this succession crisis. It is believed that the key motive of the Diponegoro War was his desire to hold a sultanate position in Yogyakarta (Kurniadi, 2019).

### 2.2 Background of the Diponegoro War

The roots of the Diponegoro War must be traced back to the history of the Yogyakarta Sultanate, which was established in 1755 as a result of the Giyanti Agreement following the Prince Mangkubumi rebellion against Surakarta and the Dutch. At the time, the political map of Java reveals that Central Java and East Java were split between the kingdoms of Yogyakarta and Surakarta. They established a relationship with the Dutch Company, which controlled West Java and the northern coast. Mangkubumi sought to bring Central Java and East Java together under the governance of Yogyakarta (Bogaerts, 2016). By the time he died

(1792), Yogyakarta was well established as a prosperous kingdom with a powerful army in Central Java. It is a shame that Sultan Hamengkubuwana II was unable to maintain the policy of the previous Sultan. In a short time period, several of Mangkubumi's advisers were already fired. The Sultan had more fun hunting and setting up new guesthouses, which boosted the tory labor of the indigenous residents. His style of government was not prudent, and it was carried out haphazardly. Taxes multiplied by extortion, and the Sultan's attitude towards Dutch representatives was unpleasant (Carey, 1986: 31).

In July 1808, Deandels issued an official decree concerned with ceremonial and etiquette matters. Its contents, among other things, stipulate that Dutch residents have the title of Minister in accordance with their position as King Louis of the Netherlands, and that in official ceremonies they are regarded on an equal basis with the nobles (Carey, 1986: 32). The Sultan was greatly insulted by his honor, but he was powerless. The Cold War was overshadowed by conflicts over the coastal area and culminated when Deandels imposed a monopoly on the cutting of teak trees. In Yogyakarta Raden Ranga Prawirodirjo, brother-in-law of the Sultan, rose in revolt against the Deandels in 1810. By the use of Ratu Adil representations. R. Ranga received a lot of support, including from the Sultan, but Deandels managed to put it out (Carey, 1986: 33-34). It is possible to see this incident as a sequel to the Diponegoro War, since Sento, the son of R. Ranga was later involved in the War of Diponegoro, and the rebel's daughter was married to Diponegoro (PeterCarey, 1986:34).

In May 1811, the new governor-general, Jan Willem Janssen, started to liberalize more explicitly, but this was soon suppressed by the presence of an expedition of British troops made up of Indians and Sepoy in August-September. Sultan Sepuh used this good opportunity to take vengeance on the Dutch, to murder the governor, and to expel him from the King Deputy. (Carey, 1986:36). The British resident, Jhon Crawford, was forced to acknowledge this, even though he favoured the crown prince to become a sultan in his report to Lieutenant Governor Thomas Stamford Raffles. Raffles thought that it wasn't time to follow a tough stance against Sultan Sepuh, so when he came to Central Java (in December 1811), he signed a treaty with the local authorities that overturned Deandels' takeover of territories.

This led Sultan Sepuh to act even more courageously. He prepared for the military and established a secret plot with Surakarta to confront the British. The British caught the plot because Raffle had posted Prince Natakusum as his spy in the palace of Yogyakarta. Raffles eventually came to Yogyakarta with his military expedition and was assaulted (June 19-20, 1812) because the Sultan was not prepared to negotiate the palace. As a consequence, the Keraton was confiscated, valuable goods and important texts were taken away, and even Raffles seemed to have controlled the sum of money from the palace treasures. In Pulau Pinang, Sultan Sepuh was taken prisoner and exiled, and the crown prince was appointed to Sultan Hamengkubuwana III on June 22, 1812 (Carey, 1986:37).

Then England went a step further, and a new agreement was stipulated on August 1, 1812, approving the takeover of different foreign areas, including Kedu, and the creation of ports (congestion gates) and markets taken over by the United Kingdom, and legal cases arising that would apply to British general law (Raffles' Regulation of 11 February 1814). All this adds to the pressure on people, and at the same time weakens the kingdom. Surakarta Sunanate was also affected, and it was not as severe as the Yogyakarta Sultanate. Raffles then crowned Natakusuma as an independent and sovereign prince in 1813 with the title of Paku Alam, which was the sole responsibility of the British (Carey, 1986: 38).

Sultan Hamengku Buwana III has sought to make financial and government reforms. Savings were made in court, money taxes were replaced by compensation services tax, the Sultan III initiative was halted, the salaries of court officials were noted and relations with the

United Kingdom strengthened. Unfortunately, the reign of Sultan Hamengku Buwana III was short, and he died on 3 November 1814 after suffering from illness. As his replacement, Raden Mas Jarot, Diponegoro's younger brother, but the Sultan's legitimate wife. Since he was still an infant, until July 1820 he was accompanied by a guardian. At first he was a guardian of Paku Alam, but he abused his authority to enrich himself. Then the Deputy King was assigned to the Queen Mother and Chief Minister, Patih Danurejo IV, descendant of Untung Surapati, who had Balinese blood; at the time of the relocation of the island of Java to the Dutch in 1816. The Sultan was accompanied by his mother's queen, Patih Danurejo IV, and Mayor Wiranegara, commander of the Sultan's bodyguard. These three people characterized the reign of Sultan Hamengku Buwana IV, who was much criticized by Prince Diponegoro (Kurniadi, 2019).

### III. Discussion

#### The Outbreak of the Diponegoro War

Politics is born and develops into the culture of a modern society. Borrowing Gutmann's term that identity politics is very disturbing because it grows into a group that can restrict someone from individual freedom and when someone is differentiated because of their race, ethnicity or religion they will often be hostile to other groups and even create a feeling of superiority over others (Nuruddin et al, 2019).

Prince Diponegoro was involved in politics since the reign of his father, Hamengku Buwana III. Since he lived outside the palace, he really understood the plight of the people as a result of the policies pursued by the authorities in collaboration with the Netherlands. More than that, as a Javanese knight, he saw the European nation as having broken the norms and glorified the conventional Javanese morality, as well as scholars he saw Europeans as infidels. In particular, Diponegoro did not comment on the corrupt government style of Patih Danurejo IV and on his own interests instead. When the Dutch Governor General van der Cappellen (1816-1826) restricted land held by Europeans. Then the resident Nahuya and their friends were able to lease land on a large scale from the independent rulers, including the immature Sultan Hamengku Buwana IV and the governor's policies, because they were considered self-serving. In 1822, 115 villages were leased in Yogyakarta and 196 villages in Surakarta (Peter Carey, 1986: 45). The consequence of land leasing was the dissolution of the rural community's order and the advent of a western liberal lifestyle marked by luxury, gambling and alcoholic peoples.

In the political arena, the sudden death of Sultan Hamengkubuwana IV stresses the relationship between Diponegoro and the royal family. The three-year - old Sultan Hamengku Buwana V was handed over to the Queen's mother, the mother of Sultan Prince Diponegoro, and to Prince Mangkubumi (Bogaerts, 2016). The safeguarding extends only within the reach of the palace since Patih Danurejo IV, who continues to rule under the oversight of the Dutch resident, remains in the hands of the execution of governance over the whole Sultan's territory. This reality really aggravated Diponegoro since in the case of a dispute over compensation for leased sultan's land that was burdensome for the sultan but was accepted by the patih, he could not direct his nephew in running the government (Carey, 1986:55).

Diponegoro's relationship with Danurejo became increasingly strained due to the actions of the governor, who arbitrarily fired some of Diponegoro's friends (Carey, 1986: 59-61). This has been exacerbated by the attitudes and actions of representatives of the Dutch Government. Resident Assistant Chevallier, for example, and J.G. Dietree. Apart from cooperating with the governor in financial transactions and smuggling palace properties, both of them had unlawful relations with women in court; Dietree, for example, had an affair with



Mangkubumi's second wife. Until then, Chevallier had an affair with one of Diponegoro's concubines (Carey, 1986: 62). Also, in a secret resolution passed on 9 March 1823 at the time of the coronation of Paku Buwono VI, van der Capellen hinted at the intention to put Yogyakarta and Surakarta directly under the central government.

The accumulated tension seemed to be waiting for a moment to blast. Since May 1825, Prince Diponegoro began to reduce taxes so that the people who employed and leased his land could buy arms and equipment to deal with the war that would soon escalate. In the same month, Smissaert agreed to reconstruct and repair the side roads around the royal capital, one of which ran along the borders of the land of Diponegoro in Tegalrejo. The pegging of the road was carried out by Danurejo IV without the permission of Diponegoro, and a conflict escalated and reverberated into the historic Javanese War.

The attempt to summon Diponegoro to Yogyakarta failed, even Prince Mangkubumi turned to the side of Diponegoro, so on 20 July 1825 Tegalrejo was attacked by Chevallier, the war blew, Griya Tegalrejo was burned but Prince Diponegoro and Prince Mangkubumi and most of his followers managed to escape to Slarong Cave, and from there the rebellion activity was regulated. In a short time, the uprising expanded quickly to the areas of Bagelen, Kedu, Brebes, Tegal, Pekalongan, Semarang and Rembang. The whole of Central Java was shaken by the upheaval of war. Fights had also taken place in many areas of East Java, such as Bojonegoro, Madiun, Nganjuk and Kertosono (Bogaerts, 2016).

Prince Diponegoro has received a great deal of support from different classes and levels of society, farmers, students, scholars and aristocrats. Fifteen of the twenty-nine princes of Yogyakarta joined Diponegoro, such as Prince Mangkubumi and Prince Ngabehi Jayakusuma (Carey, 1986: 67). Kyai Mojo and his students, and several Kyai from various Islamic boarding schools in Central Java, received great support. According to Peter Carey (1987: 276), 88 of the followers of Diponegoro do have title of kyai, 36 hajis, 11 sheikhs, 18 religious personnel, 15 kyai-teachers and 3 nyai. The number might not even be accurate, but it may reflect the clergy's enthusiasm to helping Prince Diponegoro.

Prince Diponegoro was also awarded the title as Sultan Ngabdulkamid Erucakra Kabirul Mukminin Sayidin Panatagama Jawa Khalifat Rasulullah (Carey, 1987: 279). Being an Erucakra (Ratu Adil) he aimed at being Ratu Paneteg Ponatagama ingkang amumpuni luhure agami Islam ing Tanah Jawa kabeh (The king of religious affairs who has upheld the nobility of Islam in Java). This was confirmed by a letter by Mangkubumi to General de Kock in August 1825, among others. Inkang dodos kersane Ki Arya Dipanegara boten lir tang namung tetepe Agama Kanjeng Nabi Muhammad saw (the will of Prince Diponegoro is nothing but the preservation of the great Prophet Mohammed's religion)(Peter Carey, 1987:279).

The situation of war in Java turned around after General de Kock managed to gather soldiers and weapons and consolidate the assault. Prince Diponegoro had several difficulties, and one by one his close supporters laid down their arms, along with Prince Mangkubumi, Alibasah Sentot, and Kyai Mojo. Finally, Prince Diponegoro resignedly admitted his unfortunate fate as being taken prisoner by the Dutch and was viciously and astutely treated in Magelang in his attempts to negotiate peace in March 1830. Prince Diponegoro had been demanding his status as the Ratu Paneteg Panatagama but the Dutch rejected him instead. He was immediately sent to Manado and then relocated to Makassar, where he died in 1855. As Prince Diponegoro was taken prisoner, the Javanese War was almost over, which was the greatest and last Javanese prince's uprising, and a new chapter of the new age of Western imperialism began (Surjo, 1991).

## IV. Conclusion

From the above description, the authors conclude that the Diponegoro War was exceptional. This war was different from the wars that had taken place in Java, as both of them involved foreign powers from Europeans. The Diponegoro War was on a larger scale, both in terms of the battle area and the number of people involved, especially the casualties on both sides. Apart from having a political dimension, the Diponegoro War also had a strong religious dimension. The problem is, could the Diponegoro War, which has a religious dimension, be seen as a movement of Mahdism or Islamic mysticism?

Mysticism is an ideological philosophy centered on the belief and hope of a promising future, a future filled with harmony and pleasure. Those aspirations are carried by someone known as al-Mahdi (Arabic) or Ratu Adil (Javanese). Mahdist movements frequently rise to the fore in acts of violence mostly in form of rebellions, both small insurrections and major insurrections that can last a long time. The root of the rebellion is a feeling of discontent with the situation, whether on social, economic or political issues. This situation involves numerous symptoms that signify a deep distrust of foreign rulers, who are held responsible for the devastation of civilization, and a desire to return to a society filled with harmony and tranquility. According to Korver (1985: 74), the majority of the rebel movements in Indonesia have shown a Mahdism type, that is, a rebellion followed by a belief in the creation of a prosperous country led by a Mahdi figure. In the Javanese tradition, the Mahdi is a figure known as Ratu Adil, who will one day bring freedom, justice, peace and prosperity to his people. Diponegoro was seen as al Mahdi or Ratu Adil in the case of the Diponegoro War.

Mysticism is a way of life that seeks to have a clear and conscious relationship with God. The meaning of mysticism is knowledge of contact and dialog between man and God through contemplation and alienation (Nasution, 1973: 56). To achieve such a goal one must take the *panjaog* path which contains certain stages (*maqomat*), for example if in Islamic mysticism it includes repentance, *zuhud*, patience, a sense of devotion, humility, *taqwa*, *tawakal*, willingness, love and *ma'rifat*. The route that a mystic has to take is not easy and can be traveled quickly and in a short time. The route is complicated, and it takes a lot of effort and time to pass from one point to the next. Often a mystic has to remain in a certain stage for years before going up to the next stage (Surjo, 1991).

Peter Carey (1986: 70) in his book "the origins of the Javanese War" states that religious objectives in the Diponegoro War do not necessarily mean that Prince Diponegoro saw himself as Imam Mahdi, because at that time on the island of Java there were no hints of Mahdism. Although such a concept later became known in several regions in West Java in the nineteenth century. While the inspiration about the *sabil* war and the view of Diponegoro as the Queen of Paneteg Pananataga comes more from traditional Javanese beliefs.

The author argues that, within some limits, the Diponegoro War can be listed as a Mahdist movement but not an Islamic mysticism movement. As an individual, Prince Diponegoro was profoundly influenced by the teachings of Javanese Islamic mysticism, also by the steps he took. This pattern was seen long before the war broke out. This is because Diponegoro not only learned Islamic holy books and ancient Javanese books comprising laws, but also lessons on moral nobility. The reflection of a mystical life is shown by the simplicity of his life, his piety and his commitment to religious responsibilities. As a prince, he can live magnificently and in luxury, and have fun as he pleases, but he simply prefers to live in the midst of his oppressed people (Sagilnun, 1986: 39). On the other hand, the followers and supporters of the movement and those involved are heterogeneous, to borrow Geertz's term *santri* and *abangan*, and *priyayi*. They were not tied to a bond such as Tarekat or Sufi groups that must carry out a certain spiritual ideology, or even in the sort of Sufi

brothers and sisters. Thus, although Diponegoro used several mystical symbols in his personal life, this may not mean that the Diponegoro movement was a mystical movement.

The movement led by Pengeran Diponegoro is more simply known as millenarism as a Mahdism movement, a religious movement strongly motivated by the expectation of a peaceful and sustainable future and a prosperous life. Since the calm, stability and prosperity expected during the Diponegoro War met the requirements to be called a millenarism or a Mahdist movement, as described by Norman Cohn (Cohn, 1984: 38). That calm, peace and prosperity are: a) collective in character, with the understanding that it can be experienced by all adherents of the movement; b) is terrestrial in nature, with the understanding that harmony, peace and prosperity will take place in this world and not in the hereafter; c) immediate in nature, with the realization that the prosperous moment would soon come unexpectedly; (d) it is total, in the sense that there is an abundance of a time of peace, of prosperity, fully capable of changing life in this world. Then what happens is not just transformation, but perfection of world conditions; e) carried out by agents who are deliberately seen as inheriting supernatural powers.

These features corresponded to the heterogeneous Diponegoro war supporters' aspirations. When we examine why this movement has evolved into a millennial movement which integrates socio-psychological hypotheses as Norman Cohn proposes (Cohn, 1984: 57-78).

First, in the typical Javanese religious vision, there is a promise of the future happiness, serenity and prosperity that believers will enjoy. It is this traditional promise that provides the basis for millenarian beliefs and Mahdism to emerge. Secondly, with the support of Kyai Mojo, Diponegoro was able to adapt to these traditional expectations, and he was able to express the absolute message of the Sabil war with a harmonious disposition. Diponegoro thus served as the center of the Diponegoro War movement in a situation of continuing emotional tension or, in other words, Diponegoro acted as al-mahdi or Ratu Adil. Third, there is a longing in every soul for absolute freedom from suffering, that is, to be free from the grip of Dutch colonialism, which has resulted in the suffering and misery of the people. This desire, in the times of the followers of Diponegoro, became increasingly chaotic due to frustration, anxiety or embarrassment, which could not be tolerated and could not be resolved either by thought or by institutional routine activities. Since it is encountered together by a number of individuals in the same place, there is a collective, high-intensity emotional upheaval that has no restricted intent that inevitably expresses itself in a movement of rebellion. Fourth, a situation like the one mentioned above gave Prince Diponegoro the opportunity to pledge immediate and absolute stability, tranquility and mutual prosperity. The emotional outburst mounted have energized the Diponegoro millenarian movement or Mahdism. Considering that the people of Java have historically been familiar with the idea of millenarism as Kali Yuga, Erucakra or Ratu Adil, as in the prediction of Jaya Baya, the 12th century Javanese Pujangga, it would not be an exaggeration to see the Diponegoro movement as a Mahdism movement, a millenarian movement with Islamic characteristics. The Diponegoro War as a campaign of Islamic Mahdism was politically unsuccessful, but it encouraged a further process of Islamization and sanctification in Java and, at the same time, stressed the dichotomy between colonial and indigenous peoples.



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