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## Prince Diponegoro's Islamic Da'wah: Islamization and Jihad from Selarong Cave to the Java War in Yogyakarta

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### Abstract

*The purpose of this research is to explain the traces of Prince Diponegoro's Islamic da'wah through Islamization and jihad in the Java War. The background of this struggle is because of the Dutch colonization which carried out arbitrary actions in the palace environment and tried to eliminate the teachings of Islam. The research was carried out with a descriptive-qualitative approach to understand the phenomenology and public perception as a source of primary data. Secondary data sources are published books and research articles as well as archival documents stored in the Prince Diponegoro Museum. The result of the research is that Pangeran Diponegoro conducted Islamic preaching through the process of Islamisation of the followers of kejawen teachings according to the correct sharia. Previously, the Selarong Cave area was a place where Hindu people lived before entering Islam, so the community implemented the teachings of Islam syncretism. While living in Selarong Cave, Prince Diponegoro made war preparations to rally the Javanese community by influencing through his followers, especially from the Islamic community among santri, kiai and ulama as the frontline in facing the Javanese war for five years in Yogyakarta and surrounding areas to Central Java and East Java.*

**Keywords:** *Da'wah Islamiyah; Prince Diponegoro; Islamization; Jihad, Selarong Cave; Java War.*

### Introduction

The popularity of Prince Diponegoro, the first son of Hamengkubuwono III with his mother Raden Ajeng Mangkarawati, was historically known as Prince Diponegoro with his real name Bendoro Raden Mas Ontowiryo. Prince Diponegoro was born in Yogyakarta on November 11, 1785 and died on January 8, 1855 during his captivity by the Dutch colonizers at Fort Rotterdam in Makassar, South Sulawesi (Hamilton, 2014). The imprint of Islamic da'wah carried out by Prince Diponegoro on the religious teachings of the surrounding community, which were considered not in accordance with Islamic law, was carried out by Islamizing the practice of community worship mixed with elements of mysticism of Javanese religious teachings (Hamilton, 2014).

The results of Yusuf (2016) research found the fact that when he was headquartered in Selarong Cave, Prince Diponegoro witnessed that some of the local people had not implemented Islamic teachings. They still follow a syncretic religious tradition, namely the tradition of mixing elements of pre-Islamic religion with Islam (Jawi Religion). "Based on these facts, Prince

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Diponegoro carried out Islamization with the aim of inviting the community to be able to carry out religious teachings correctly in accordance with Islamic law".

In the Java War which lasted for five years (1825-1830 AD), of course, Prince Diponegoro's role as a leader and creator in the war was considered significant. The occurrence of social rebellions involving village communities and then spreading to various regions in the Yogyakarta region is a systematic movement and a motivation for the community as a whole (Ernes & Midhio, 2021; Prasajo et al., 2021).

According to K (2014) in the book "The Islamic State of Java: The Ideals of Diponegoro Jihadists", after reading several literatures, there is something unique in the Java war, namely how Prince Diponegoro's strategy in achieving hegemony and mobilizing the Javanese people, especially the Muslim community. The impact was that almost all regions of Central Java and East Java as well as areas along the north coast of Java supported each other in fighting. It is estimated that as many as two million people or almost a third of the Javanese population were involved in the Java War ((Nukman et al., 2021).

When Prince Diponegoro was in Selarong Cave as his hiding place, he also devised a strategy to carry out jihad by fighting against the Dutch colonialism who tried to eliminate Islamic teachings in the Yogyakarta Palace area. The results of Bernard H. M. Vlekke's research, that:

The reason why Prince Diponegoro waged jihad and carried out a "sabil war" was not because of problems in dealing with Dutch colonialism, but there were also several other factors, namely: (a) Dutch penetration was getting stronger in the life of the Yogyakarta Palace; (b) the life of the people is more oppressed than the luxurious life of the nobles; (c) religious laws and teachings are no longer enforced; and (d) customary provisions are ignored; and the arbitrariness of Patih Danureja who ruled from 1822 to 1855 was considered a Dutch puppet (Vlekke, 1959).

The concept of Prince Diponegoro's Islamic da'wah through Islamization of religious teachings in the local community and jihad in the war against Dutch colonialism took place in the Yogyakarta Palace and in the Yogyakarta area which lasted for five years (1825-1830) (Carey, 2008). In accordance with his struggle and service, especially in the "Diponegoro War" called the Java War, Prince Diponegoro was awarded the title of National Hero by the Government of Indonesia on November 6, 1973 based on the Decree of the President of the Republic of Indonesia Number 87/TK/1973.

From a historical perspective, that National Heroes are an example representing symbolic capital as an inspiration that plays a very strategic role in the context of educating the nation's cultural character (Darmawan & Winarti, 2018; Ketut Sari Adnyani & Wayan Budiarta, 2021). Prince Diponegoro can be used as an example in his struggle even though he struggles from a local perspective but his influence is very wide to the archipelago and even to the world. The footprints of Prince Diponegoro until now as a national hero are immortalized in the form of sites of struggle by the government in Yogyakarta and in Semarang, one of which is a higher education institution or university with the name Diponegoro.

## **Materials and Methods**

This research was carried out by a qualitative method, namely in the form of library research through qualitative descriptive analysis in understanding the phenomenology and public perception of various opinions related to the research object as a primary data source. Meanwhile,

secondary research data is sourced from various research results published in the form of articles and several books related to research topics. The goal of this writing is aimed at the general public, namely the public and specifically to individuals who want to increase information and knowledge related to the traces of Prince Diponegoro's Islamic dawtions through Islamization and jihad in the Yogyakarta area.

## **Results**

### **Prince Diponegoro's Leadership Profile**

According to Western writers, as conveyed by Carey, Willem van Hogendorp, Knoerle, and Merkus de Kock, Prince Diponegoro, during his childhood and adolescence, lived with his great-grandmother, Ratu Ageng, in Tegalrejo (Carey, 2008). Diponegoro's pious personality and fondness for reading religious books, along with his perseverance in upholding Javanese customs in the palace, were inherited from his great-grandmother (Laksana, 2021). The environment in the Yogyakarta palace shaped Diponegoro into a humble individual, allowing him to connect closely with all levels of Javanese society without feeling superior to others (Sudardi & Istadiyantha, 2020)

Willem van Hogendorp noted that, in Javanese society, there was typically a significant social gap between superiors and subordinates. However, Diponegoro, as a prince, mingled with common people as equals, which made him beloved everywhere (Sudardi & Istadiyantha, 2020). Knoerle observed that the prince appeared as a nobleman, yet was full of self-esteem and possessed strong leadership potential (Suyono, 2023). The strength and spirit of his personality were clearly reflected in his evocative, rich, powerful, and lucid ideas (Sudardi & Istadiyantha, 2020).

That makes Diponegoro very impressive to anyone who meets even if it's only for a short time. Likewise, according to the opinion among researchers, writers, and academics in Javanese society that the leadership of Prince Diponegoro is very impressive, as conveyed by Suryo, Warty, and Mustarom, that the leadership of Prince Diponegoro is reflected in his struggle to have seven leadership characters as a characteristic that is different from the nobility in the Yogyakarta palace.

Leadership characteristics, namely: (1) leadership insight based on independence and freedom; (2) an attitude that reflects honesty in upholding the truth and rejecting falsehood; (3) personality attitude that prioritizes independence, confidence which is reflected in life if it is outside the palace; (4) the attitude of the people and caring for the weak is reflected in every association outside the palace; (5) a courageous attitude and a firm stance; (6) a fighting attitude that is religious; and (7) leadership personality rooted in the culture of the local community (Darmawan & Winarti, 2018).

Prince Diponegoro was a leader of the Java War who was known to have a good personality, on the other hand he was also a leader of Islam (Carey, 2008). Almost all Javanese warriors and nobles who were serious in studying Islamic religion tended to have the spirit of jihad in upholding justice and fighting against Dutch colonialism (Ricklefs, 1998). The scholars at that time gave a title pinned to Prince Diponegoro with the title Khalifatullah Panatagama Ing Tanah Jawi; in the sense of a warrior as well as a pious person who was crowned as the leader of Islam in Java (Cady, 1959). Prince Diponegoro's courage in making decisions for the Jihad Fi Sabilillah war against the Dutch colonial. This, of course, is not something easy but requires calculation in

dealing with risks and impacts that may occur anytime and anywhere. In addition, maturity in war readiness is no less important, both physical and mental readiness (Carey, 2008).

A profile like this would never have happened if it were not for someone who has a leadership spirit, meaning daring to take responsibility for every word spoken and deeds that have been done based on the results of deep thinking (Sudardi & Istadiyantha, 2020). Because with that attitude, Prince Diponegoro received very extraordinary recognition among the public (Cady, 1959). The attitude of courage in defending the honor of oneself and the Javanese people, especially Islam, shown by Prince Diponegoro by refusing or not wanting to submit even though he received seduction and persuasion in the form of power, position and even wealth, moreover only in the form of threats from the Dutch colonial side (Ricklefs, 1998).

## **Traces of Princes Diponegoro's Islamic Da'Wah in the Yogyakarta**

### **Dakwah through Islamization**

The facility in carrying out da'wah through Islamization planned by Prince Diponegoro is to build a mosque in the Selarong cave area. The importance of the construction of this mosque as a place of worship for Prince Diponegoro, his family, and students as well as for the surrounding community. This was done because the people in the Pajangan area at that time generally adhered to the Jawi or Kejawen religion. "Jawi religion is a belief and concept that originates from Hindu-Buddhist religion which tends towards mysticism mixed as a teaching of Islam. Therefore, da'wah through Islamization in the Selalang area is needed so that the community implements the teachings of Islam properly and correctly" (Koentjaraningrat, 1984).

The name of Selarong Cave is recorded in an inscription made of wood with the inscription titled: History of Selarong Cave. Selarong Cave was the guerrilla headquarters of Prince Diponegoro in fighting the struggle against Dutch colonialism in 1825-1830 to develop a war strategy. Prince Diponegoro went to Selarong Cave after his house in Tegalrejo was burned down by the Dutch.

In Selarong there are two caves, namely Kakung Cave and Putri Cave. Kakung Cave is occupied by Prince Diponegoro, while Putri Cave is occupied by Raden Ayu Ratnaningsih. After the Dutch attacked Tegalrejo, a major war began that lasted for five years. Under the leadership of Diponegoro, the indigenous people were united in the spirit of 'Sedumuk bathuk senyari bumi ditohi press pati. An inch of the head is defended to death' (Yusuf, 2016).

Various sources of literature and oral traditions from the community at that time did not find many traces of Prince Diponegoro's Islamization around Selarong Cave because it was destroyed or damaged. When he was going to do da'wah by preparing worship facilities with his followers, Prince Diponegoro also focused on facing the war against the Dutch, so that the plan to build a mosque failed completely. The traces of Islamization that can be seen today are only in the form of carved stones that are planned as mosque movers placed in front of Kakung Cave which functions as a seat for cave visitors. Prince Diponegoro before building the mosque had the opportunity to organize the environment by reforestation around Selarong Cave as proof that Prince Diponegoro would build a comfortable and Islamic area.

Likewise, as a fact, the process of Islamization carried out by Prince Diponegoro in addition to the Yogyakarta region, also spread to the Central Java region until it expanded to Blitar carried out by Laskar Diponegoro which began with the construction of Islamic boarding schools and mosques in Kuningan. Laskar Diponegoro carried out Islamization in the village of Kuningan, which is predominantly Hindu, without violence, but in simple ways in daily life. Starting from

Kuningan, Islam spread throughout the Blitar region in East Java.

In the process of Islamization in Blitar, there are several motives from Prince Diponegoro, including: (a) to save people who are considered important such as Kiyai or religious experts; and (b) in order to be able to gather forces outside Central Java to prepare for the Java war, so that it would not be detected by the Dutch to get support from various surrounding regions (Husna & Afiyanto, 2022).

When the organization of Prince Diponegoro's army was well organized even though it was still traditional, the war troops prepared were soldiers of the palace of Sultan Hamengkubuwono III who were discharged and returned to their hometowns and then joined Diponegoro's army. "Prince Diponegoro's troops chose Selarong as their headquarters and place to organize war tactics because at first Diponegoro's resistance was not well organized in terms of attack and war strategy" (Wahid et al., 2023). Based on the facts on the ground, it seems that the Selarong cave area was an ancient settlement before the conversion of Islam. It is possible that with the spiritual ability of Prince Diponegoro can see that there is something special around Selarong, so he tries to build a "pesangrahan" in that place.

### **Jihad of Prince Diponegoro through the Java War**

The integration of Tuwu into contemporary curricula is pivotal for fostering an understanding of its After the division of the Mataram Palace into two (Palihan Nagari), namely the Surakarta Hadiningrat Palace and the Yogyakarta Hadiningrat Palace, the situation and conditions of the two palaces in particular and the Javanese people in general are increasingly uncondusive to life so that they are uncomfortable and unsafe. During the time of Prince Diponegoro, there was Dutch Colonial intervention in various activities, including in government affairs, intensified.

According to P.H. van der Kemp, "the division of the kingdom in Java into three small puppet kingdoms, namely (a) the Kingdom of Yogyakarta which was established in 1755; and (b) the Kingdom of Surakarta which was established in 1755, and (c) the Kingdom of Pakualaman which was established in 1813" (Yusuf, 2016). This caused the nobles whose political and economic power was severely limited to begin to feel dissatisfied. The deteriorating economic situation of the peasants was used by the aristocrats who felt humiliated to proclaim jihad against the Dutch by waging the Diponegoro War which lasted for five years.

In this study, there is literature as a source of writing literature about Laskar Diponegoro, some of which include books, journals and theses with the following related themes. Indah Iriani in the book 'Traces of the spread of Islam in Blitar City: tracing the remains of Laskar Diponegoro' contains a trace of Laskar Diponegoro which is equipped with the history of the formation of villages/sub-districts and the role of scholars spread across Blitar. Nurhadi in his research 'Mosque: a historical study of social changes after the Java War in Magetan in 1835-1850', analyzed the changes in society related to the mosques of Laskar Diponegoro who exodud to Magetan after the Java war. Mosque-based Islamization is a means of jihad that then uses local cultural facilities in the palace as a war strategy so that changes occur easily and are accepted more quickly by the community.

Laskar Diponegoro in Blitar has an attraction, because it enters Blitar twice. This is evidenced by the claim from the grandson of Shaykh Abu Hasan that in Kuningan there is the first and oldest hut in Blitar. The method of Islamization in Blitar with the gradual introduction of Islam through education and art is still sustainable today (Santoso 2016).

This situation must be faced by Prince Diponegoro by resisting the Dutch Colonials through jihad and sabil wars (fisabilillah). The term was used because it fought against Dutch colonialism called infidels. Therefore, Vlekke (1959) called it the Holy War, the Holy War, against the pagans. Prince Diponegoro assisted by Kiai Maja and Sentot Prawiradirja rebelled to get justice. At that time, there was also a war for economic, political, and religious reasons. In addition, the war was also related to the change of kings so that the war shocked the island of Java which resulted in the Dutch suffering huge losses (Soekanto, 1952).

Dutch troops came to Tegalrejo to destroy by burning the castle and the residence of Prince Diponegoro as well as his place of worship near the castle. The battle lasted for five years called the Java War with the name "Dipanegara War". Prince Diponegoro's resistance to the Dutch was aimed at defending the people from arbitrary Dutch colonialism, including for harassing Islamic teachings. With the spirit of struggle followed by his loyal followers known as "Laskar Pangeran Diponegoro" headed to Semanjir Hamlet, Selarong Village as the center of defense and resistance for the first time. It was in Selarong that Prince Diponegoro lived in the "Kakung Cave" accompanied by his wife named Ratnaningsih who lived in the Putri Cave (Moedjanto, 1994).

Apparently, his attitude of openly opposing the Dutch Colonials received the sympathy and support of the people. Based on the advice of Prince Mangkubumi, his uncle, Prince Diponegoro was told to get out of Tegalrejo, and make a headquarters in a cave called Selarong Cave. At that time, Prince Diponegoro stated that his resistance was in the form of a sabil war, a resistance to face the infidels. The spirit of the sabil war waged by Prince Diponegoro brought a wide influence to the Pacitan and Kedu areas, even one of the religious leaders in Surakarta, Kiai Maja, joined Prince Diponegoro's army in Selarong Cave, Pajangan.

Prince Diponegoro made preparations for wars that might occur anytime and anywhere in a good and fast manner in gathering the Javanese people with their influence through Prince Diponegoro's followers, especially from the Islamic community from among students, kiai and scholars. This Islamic community is at the forefront of conveying its ideas, ideas and knowledge to be disseminated to the Javanese people in the Central Java area to East Java. The students spread widely to remote areas of the village to call for the spirit of Jihad fi Sabilillah.

This cannot be separated from the role of Prince Diponegoro who is also a student and still has a sanad descended from his mother's line, Kiai Ageng Prampelan who was a prominent and famous scholar during the Mataram kingdom. Prince Diponegoro's war motive was because he felt it was important for the war with the Dutch colonialists who brought foreign culture and changed the structural and economic order of Javanese society. This resulted in a moral deterioration in the palace and the misery of the community, so Prince Diponegoro appealed for a war flag to expel the invaders from Java (Nukman et al., 2021).

Great support from the peasants and the oppressed lower classes of the satisfaction of the Dutch East Indies government who almost controlled the Yogyakarta palace, as well as the full support of the Islamic community in Java, both from the students and the kiai and ulama. Therefore, the fighting spirit that breathes the invention of justice and freedom fosters and becomes a war against the arrogance of the Dutch East Indies colonial nation. From this circle, Prince Diponegoro was able to mobilize the strength of his army in fighting the enemy, as well as being able to arrange war strategies and tactics that often changed so that the Dutch East Indies were overwhelmed in facing Prince Diponegoro and his troops. Nevertheless, support from the aristocracy also participated, because some of the nobility still established familiarity and began

to be aware of the unease with the presence of the colonial nation in the internal problems of the Yogyakarta sultanate.

The readiness made by Prince Diponegoro in anticipating the event of war, namely by making Tegalrejo an area to buy and sell ideas, ideas, and a place to exchange ideas related to ideology, concepts, politics, culture and even to prepare war plans. The place is often referred to as markplaats. In Tegalrejo, Prince Diponegoro also gained legitimacy from groups with interests with the same fate and goals, that is where community solidarity was built by lobbying. Even local community leaders often visit Prince Diponegoro's place to discuss (Soedjono, 2010).

Prince Diponegoro's power base is divided into two major powers, namely from the Islamic community. The Islamic community consists of students who are quite dominant and numerous, as well as from the kiai and ulama. Each kiai and ulama has many students, because the role of kiai and ulama can influence students or students to fight against the invaders. Prince Diponegoro himself was actually also a student of several kiai and scholars, including a student from Kiai Taftayani who enlightened Prince Diponegoro about Islam and fought against falsehood. Therefore, Prince Diponegoro certainly understands very well the character of a student, this group of students, is very important because he is a leading communicator in conveying ideas, ideas and calls to the public to help Prince Diponegoro in fighting falsehood.

The students have a very wide network, either from the Tegalrejo area itself or outside the region and even to distant areas. In the pesantren tradition there is a tradition that has been descended, namely a kind of wandering knowledge to a predetermined area or to the area where the students live to spread Islamic teachings and teach a science, commonly called da'wah. This condition was used by Prince Diponegoro in hegemonizing the Islamic community to help drive away the arrogance of the Dutch East Indies colonial nation, especially the students. Another reason for the students to join the war with Prince Diponegoro was to restore Javanese culture that had been tarnished with Western culture. In addition, he also wants to support Prince Diponegoro in building a country that breathes Islamic teachings and its laws.

From other Islamic communities, the kiai and ulama have a fairly important role, including Kiai Mojo who is also a member of Prince Diponegoro's army. The role of the kiai contributed quite a bit in the Java War, the kiai had proficiency in the occult sciences or martial arts. In addition, the kiai learn a science of combat (ngelmu kadigdayan), the science of magic (ngelmu kawedukan) and even learn the science of being immune to bullets and sharp weapons (ngelmu safety). The kiai who call for fighting and expelling the invaders is also Jihad fi Sabilillah, which has a meaning of fighting against the infidels and to uphold the teachings of Islam.

Apart from the Islamic community, Prince Diponegoro's strength was obtained from support from across regions with different strengths, such as from the Madiun, Pajang, Bagelen, and Mataram areas. In addition, Prince Diponegoro received help from his closest relatives and royal family, such as Prince Suryodiningrat, Prince Adisuryo, Prince Joyowinoto, and the Regent of Mangunegoro. Prince Diponegoro also had quite strong commanders, including Prince Mangkubumi, Prince Ngabehi Joyokusuma, Sentot Alibasa, and Abdul Mustafa Prawirodirjo.

In preparing for war, Prince Diponegoro divided his army into several parts spread across each region. Then made Selarong cave the main strength of his army's war troops. Deploying some of his troops to become a cryptographer to several areas, such as courtiers, horse keepers in the palace environment and in places that are considered important in the city. The soldiers of this

army are prepared to be ready for war, if at any time a war occurs. The war tactics intensified by Prince Diponegoro were guerrilla tactics, namely by fighting the enemy simultaneously at different times or with attacks that occurred in several areas at the same time but in different areas. In addition, Prince Diponegoro also made several gunpowder factories scattered in certain areas, his efforts also robbed logistics from the Dutch East Indies government colony.

The emergence of Prince Diponegoro as a person with a leadership spirit and becoming a hero for the community, cannot be separated from the demands of the oppressed people and his era which experienced moral decline and shifts in Javanese culture. Prince Diponegoro was able to interpret the state of society and its times precisely by actualizing his ideas and thoughts in real actions in the form of struggles. The essence of Prince Diponegoro's leadership is what made him emerge as an agent of change in society and his time, gaining a lot of support and sympathy so that he was respected by the internal circles of his army and the external colonial side of the Dutch East Indies..

## **Conclusion**

Based on the results of analysis from various sources and facts and information obtained from the results of research in the field, it can be concluded that Prince Diponegoro carried out Islamic da'wah through the process of Islamization of Javanese religious teachings so that the community practiced Islam properly and correctly. This is because the Selarong Cave area is a place where people who are Hindu before entering Islam. As evidence, there are still many local people carrying out Islamic religious teachings that are fundamentalist. Prince Diponegoro while living in Selarong cave made preparations for wars that might occur anytime and anywhere in gathering the Javanese people by influencing through his followers, especially from the Islamic community among students, kiai and ulama. This Islamic community was at the forefront of the five-year Javanese war that took place in Yogyakarta and its surroundings to Central Java and East Java.

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