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### The Struggle of Nyai Ageng Serang in the Diponegoro War 1825-1830

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#### Abstract

This study aims to determine the form of struggle carried out by Nyai Ageng Serang, to find out the role of Nyai Ageng Serang in the Diponegoro war in 1825-1830 to find out how Nyai Ageng Serang was initially involved in the rebellion led by Prince Diponegoro. Research and writing about the persistence and struggle of Nyai Ageng Serang in the Diponegoro war in 1825-1830 using the Historical Research Method. From this research, it can be concluded

that Nyai Ageng Serang is a female warrior figure whose education in her family environment is anti-colonial. Made Nyai Ageng Serang one of the rebels in the Diponegoro war to expel the Dutch from Indonesia. And there are values that can be taken in the struggle of Nyai Ageng Serang, including Nationalism, Patriotism, and persistence and struggle.

**Keywords:** Nyai Ageng Serang, Struggle and Persistence, Years 1825-1830

#### Introduction

The Java War or the Diponegoro War in 1825-1830 was a major war in the history of the Indonesian people's resistance against the Dutch. The first time the Netherlands faced a social uprising that covered a large part of the area, namely Central Java and East Java, as well as many areas (the North Coast area) which were involved in this uprising. The initial problems that caused the Java War occurred during the reign of Hamengku Buwono IV. At that time the people of Jogja and Java as a whole were experiencing moral, cultural and religious decadence. Especially among the palace nobility. The courtiers allied themselves with the Colonial government for their own convenience. (Father Carey, 2004:1)

Dutch power in Indonesia expanded in the mid-18th century, and the Bumi Putera kingdoms appeared to be in decline due to their lack of resistance to these foreign powers. This was due to the Dutch's arbitrary treatment of people's land and the humiliation of the Javanese kings which led to the outbreak of the Diponegoro war (1825-1830). Nyai Ageng Serang and her grandson Raden Mas Papak immediately got involved, because from the start they were very anti-Dutch, and they joined forces with Diponegoro's troops. (Putu Lasminah, 1982:64)

The success of the Dutch in controlling part of Indonesia's territory added to the severity of the suffering that had to be borne by the Indonesian people. In various parts of the archipelago, people live under increasingly difficult economic pressures. Their rights were simply taken away by the colonialists. The Indonesian people did not enjoy their own hard work.

Seeing the reality above, warrior figures emerged who wanted to change the fate of their nation by leading a rebellion against the Colonials. At that time the rebellion experienced a new development with the emergence of female fighters whose role was no less important than the male fighters. They included Nyai Ageng Serang (1762-1834), Martha Kristina Tianhahu (1800-1818), Cut Nyak Dien (1850-1905) and so on. Their participation in the battle turned out to be able to inflame the people's enthusiasm and courage in fighting the invaders. (Kamajaya, 1982:111)

Among the names of these female heroes, there is the name Nyai Ageng Serang, a female warrior figure from the Mataram kingdom. With tenacity he fought for the rights of the people who had long been deprived by the colonialists. As a princess who has fighting blood and is close to the people, she is not willing to see people suffering under the pressure of foreign nations. The power of Mataram, which was originally the largest kingdom at that time in Java, was shifted by the Dutch. Even in the 18th century, with all their cunning, the Dutch managed to split the Mataram kingdom into two, namely the Surakarta kingdom and the Yogyakarta kingdom. (Bambang Suwondo, 1976:111-115)

The Yogyakarta kingdom received tighter control from the Dutch, compared to the Surakarta kingdom. For the services of Nyai Ageng Serang and the struggle against the invaders, now the name Nyai Ageng Serang is enshrined as a National Hero by the Indonesian government. Republic of Indonesia Presidential Decree no. 084/ TK / Year 1974, dated 13 December 1974. (Mashoed Haka, 1976:11)<sup>[4]</sup>

The history of Indonesia tells of the progress of a woman, especially in Java, whose history led to a major war against the Dutch colonialists with her tenacity and fighting spirit in the Java War or the Diponegoro War in 1825-1830.

Based on the description above, a study was conducted entitled "The Struggle and Persistence of Nyai Ageng Serang in the Diponegoro War of 1825-1830".

### Research Methods

This study was designed using a qualitative approach by applying library research methods. Literary research is research in which the main data or supporting data is obtained from available library materials and is related to the problem under study. The data collection technique is literature study, the analysis begins by reading and examining all available data, especially secondary data in several libraries. Such as the Central Library of Univet Bantara Sukoharjo, Sukoharjo Library, and Surakarta Library.

### Results and Discussion

#### A. Background of Nyai Ageng Serang's involvement in the Diponegoro War in 1825-1830

##### 1. Beginning of the Division of Mataram in 1755

The existence of the Yogyakarta palace legally existed and was recognized when a Giyanti treaty was signed in 1755. In the historical event of the division of Mataram, there were various problems that did not only involve the royal court, but also the Vereenigde Oostindische Compagnie (VOC). The VOC's involvement in politics occurred when an agreement was signed in 1733 between Paku Buwono II and the VOC. One of the Giyanti agreements stated that Mataram gave power to the VOC to set up a court of its own to deal with a problem of a form of crime that cost the VOC a loss (Darmosugito, 1956:7)<sup>[3]</sup>.

The contract agreement also meant that VOC influence entered into the political affairs of the Mataram kingdom. In 1742 the Chinatown commotion occurred, Paku Bowono II was overwhelmed with fighting the rebellion, then the VOC offered assistance to end the rebellion. Paku Buwono II gave compensation in the Mataram area in the form of trade monopoly rights to the VOC. The attitude taken by Paku Buwono II to the VOC created a feeling of disappointment among the nobility or palace officials (Luthfi, 2009:45).

Raden Mas Said carried out a rebellion from Sukowati as a form of protest against Paku Buwono II. The rebellion could not be resolved by Paku Buwono II. The ruler of Mataram made a competition for everyone who was able to weaken the war troops led by Raden Mas Said, then the winner would be rewarded with a place located in the Sukowati area. Prince Mangkubumi was able to crush Raden Mas Said and then he asked for compensation in the form of land for 3,000 Sukowati. Paku Buwono II broke his promise, instead he ordered Sukowati to be given to Patih Pringgalaya (Yusuf, 2009:25)<sup>[20]</sup>.

Mangkubumi and his troops left the palace without anyone knowing at midnight, on May 19, 1746. He joined Raden Mas Said's troops. They assume that a King who cannot keep his promise will be considered as betraying his mandate as a Ruler, so that he should not be recognized as a role model (Sumardjan, 1981:19).

The VOC managed to split the relationship between Prince Mangkubumi and Raden Mas Said in 1753, which caused them to become enemies with each other. This situation was

used by the VOC to guard the western part of the Mataram Kingdom and strengthen the places under its control. In addition, the VOC also forced Prince Mangkubumi and Raden Mas Said to be willing to make peace with him.

Prince Mangkubumi had thought about making peace with the VOC. Prince Mangkubumi felt that the rebellion that had occurred so far had made the people miserable, especially damage to the agricultural sector, and had made him hasten to make peace. In order for the results of the agreement to result in an agreement, for this matter it is necessary to present another person so that it can be accepted by all parties in conflict. He presented Sheikh Ibrahim as Lord Sayid Besar. Sheikh Ibrahim was a VOC envoy who was assigned to calm Prince Mangkubumi by luring part of Mataram territory to him (Ricklefs, 2002:84).

Starting from there, the Mataram Kingdom war began to occur. On February 13, 1755, after the holding of the Giyanti Perjaian, the Islamic Mataram kingdom was divided into two, this event is known as the Palihan Negari (Division of the State), namely the Surakarta Sunanate and the Yogyakarta Sultanate (Setiawati, 2011: 27). The Surakarta Sunanate was held by Paku Buwono III while the Yogyakarta Sultanate was held by Prince Mangkubumi for the first time who was confirmed as having the title Sri Sultan Hamengku Buwono I, Senapati Ingalaga Ngabdurahman Sayidin Panatagama Khalifullah. Which has meaning, the figure of ruler for the Javanese is God's guardian on earth who has rights and has the obligation to control religion among the population. Leaders in Javanese society have the power to regulate laws, because their words are laws and their behavior is exemplary. The agreement occurred because the Dutch wanted to end the rebellion of Mangkubumi and his followers which had been going on for about eight years (Hariwijaya, 1994:11)<sup>[7]</sup>.

According to Chronicle Giyanti, the division of jurisdictions which are part of the Yogyakarta International Region includes the areas of Madiun, Magetan, Caruban, Half Pacitan, Kertasana, Kalangbret, Ngrawa (Tulung Agung), Japan (Majakerta), Jipang (Bojonegoro), Teras Karas (Ngawen), Sela, Warung (Kuwu Wirasari) and Grobogan. Meanwhile, in the Surakarta area, it includes Jagaraga, Pacitan, Kediri, Blitar (Srengat and Lodayana), Pace (Nganjuk, Berbek), Wirasaba (Maga Agung), Blora, Banyumas and Keduwung.

However, the area that had been divided was split between Yogyakarta and Surakarta. Ngayogyakarta consists of two words, namely Yogya and Karta. Yogya means proper, honorable, beautiful, dignified, and noble. While Karta has the meaning of deed, work, and charity. So Ngayogyakarta means a beautiful place that is always made with dignity and respect. The Yogyakarta International Region is mostly located to the east of Surakarta, while the Surakarta International Region is located to the west of Yogyakarta. Apart from that, in the central region, such as Kedu, Bagelen, Pajang, Sukowati, they are one. This situation makes it difficult for a government to organize power-raising. Conditions like this were intentional by the VOC so that they would become enemies with each other. From this incident it can be seen that the ingenuity of the VOC in achieving the desired goals. Even though peace had been achieved with the signing of the Giyanti Agreement, it turned out that the VOC had other intentions and goals to destroy its enemies. This method was used by the VOC to facilitate business and expand its influence in the Mataram

kingdom (Purwadi, 2003:24) <sup>[12]</sup>.

Dutch interference in the Mataram Kingdom in the political field had a very large impact on the people's economy, this happened during the reign of Amangkurat I. One of the political interventions that affected the people's economy was the relationship between Mataram and the VOC which was very close previously. Never happened, it is a relationship that has never been experienced before (De Graaf, 1987:90) <sup>[5]</sup>.

This step had a negative impact on the economy of the Mataram kingdom at that time. With the abolition of beach money, it meant reducing royal income, plus paying for expeditions to the Netherlands increased state spending. Furthermore, in this field of economics, the British set three principles. First, all forms of compulsory surrender and forced labor are abolished. Second, the role of the Regents as tax officers was eliminated and instead they were used as an important part of the Dutch government according to their functions with the basics of government in Western countries. Third, based on the assumption that the Colonial government was the owner of the land, while the farmers were considered tenants, they were obliged to pay land rent (Sartono Kartodirjo, 1975:58-59) <sup>[15]</sup>.

Even though the surrender must be abolished and replaced with land rent, it still burdens the people, they have to pay high rents, while the income is not necessarily good. After British rule in Indonesia fell into Dutch hands, the land lease system remained in effect until 1830. In 1830 the Dutch government appointed a new Governor General for Indonesia, namely Johannes Van den Bosch, he was assigned to increase export production which did not occur during land lease system in progress (Kartodirjo, 1975:65-66) <sup>[15]</sup>.

Johannes Van den Bosch changed the existing system of land rent by reviving the forced cultivation system in a more extreme and harsh form. He considered that the land lease system could not increase export production, making it less profitable for the Dutch Colonial financial income. The deteriorating economic situation of the farmers was used by the aristocrats who felt humiliated to proclaim a jihad war against the Dutch in 1825 led by Prince Diponegoro.

The Diponegoro War resulted in a very severe economic crisis on the island of Java as well as a Colonial financial crisis. To overcome this, the government launched the Cultuur Stelsel (forced cultivation system) against farmers. With this system, farmers were freed from the land tax that they had to pay since the Raffles era, but instead they were obliged to plant certain crops for export that had been determined by the Dutch (Koentjoroningrat, 1984:67).

According to the author, the background causes of the division of the Mataram Kingdom into two, namely due to conflicts within the kingdom and Dutch interference in politics, the economy led to poverty and injustice which was fatal for the Netherlands, namely with the Diponegoro War rebellion.

## **2. The Giyanti Agreement Disappointed Nyai Ageng Serang's father**

In 1746-1755 Panembahan Notoprojo became Prince Mangkubumi's comrade in arms when the Mataram kingdom held resistance against the Dutch. At the time of the Mangkubumi uprising, Notoprojo was assigned as the leader of troops located in Serang, to occupy places located in Semarang and Rembang. Which was used as the center of

the people's rebellion he chose, in the village of Serang which is located on the banks of the Serang river, to be precise west of Sumber Lawang sub-district in the Purwodadi Grobogan and Gundih area (Lasminah, 2007:3-4) <sup>[9]</sup>.

The Gugus Depan Pioneer Troops were troops led by Panembahan Notoprojo. when carrying out a battle with the opposing group in Ungaran, Panembahan Notoprojo accidentally received a representative sent by Mangkubumi to order Notoprojo to end the war. At the request of Prince Mangkubumi, Notoprojo was asked to go to Giyanti Village to accompany Mangkubumi to conduct peace negotiations between the Dutch (VOC) and also Sunan Paku Buwono and Prince Mangkubumi. He was forced to do his job in order to stop the rebellion, but Notoprojo could not accept Mangkubumi's request to go to Giyanti.

Panembahan Notoprojo obeyed Mangkubumi's orders, but did not return to Solo or to Yogyakarta. Panembahan Notoprojo has the reason that he is old and prefers to live in Serang Village. However, the real reason was because she did not like the Dutch political relationship with the Palace (Lasminah, 2007:6) <sup>[9]</sup>. He still chuckled with his anti-Dutch stance. Panembahan Notoprojo continued to lead and teach his troops in the Serang area. With the help of his two sons, Putera Notoprojo and the name Kustiyah, many are known as Raden Ayu Ageng Serang or Nyai Ageng Serang.

The Colonial Government knew that in Serang there was the power of a group of people who resisted outside influences led by Panembahan Notoprojo. And to fight back, in these complicated circumstances, Putera Notoprojo led the people's troops and was assisted by his younger brother named Kustiyah who was agile and agile. Because of the enthusiasm the troops led by them continued to attack the Dutch troops. However, the people of Serang actually suffered defeat and many heroes died on the battlefield. The death of Putera Notoprojo made Kustiyah sad because she felt she had lost the family she loved. Panembahan Notoprojo's age is getting older, not so long ago he died and was buried in Serang Village.

When Panembahan Notoprojo died, Kustiyah and her mother settled in Serang Village. Although many families from Yogyakarta and Solo suggested that they move to Yogya or Solo. However, this suggestion was rejected on the grounds that they preferred to live in Serang Village, which had given Kustiyah memories. Nyai Ageng Serang started to grow up, then you can tell the story and the struggle that her father did when he was against Dutch influence, with the intention of interfering with the problems of the government at the palace, causing the situation at the palace to fall apart. It was then that he was determined to continue the ideals of his father who was very anti-colonial in order for the people to be free from the suffering they had been feeling, and promised that one day he would go directly to the battlefield to expel the Dutch.

In order to strengthen the friendship between Sultan Hamengku Buwono I and Panembahan Notoprojo, before he died he made an agreement if Notoprojo's daughter, Raden Ajeng Kustiyah and Raden Mas Sundoro, the son of the Sultan, were to be matched as husband and wife. Then Notoprojo agreed to the agreement, because if not then the relationship between Serang and Yogyakarta could be cut off after both were gone (Sukawati, 1981:17).

The view of the author sees that the figure of Panembahan Notoprojo is someone who is anti-foreign influence and

anti-colonial. He did not like the relationship between the Netherlands and the palace. This caused Panembahan Notoprojo to be disappointed with the existence of the Giyanti Agreement, namely a peace agreement between the Dutch Company (VOC) and Sunan Paku Buwono and Prince Mangkubumi.

## **B. The Role of Nyai Ageng Serang in the Diponegoro War in 1825-1830**

### **1. Involvement of Nyai Ageng Serang in the Java War of 1825-1830**

Dislike was increasing in Java because a number of issues had not been resolved. This occurred around 1812-1825. In the succession of the king at the Yogyakarta palace, there was European interference in various problems at the palace. Corruption and cooperation have increased in Yogyakarta and Solo. Europeans and Chinese began to rent people's land in Central Java, then used it for various plantations, the residents in Java and the customary law of the village community were ignored and ignored. Farmers were forced to pay taxes directly or in cash, which made them borrow money from loan sharks, the majority of whom were Chinese. Chinese businessmen and tax tenants played a strong role in Javanese society, especially in the villages. In order to increase ethnic tension between China and Java (Ricklefs, 2001:252) <sup>[13]</sup>.

The situation in Java is getting hotter and many people are suffering, they are required to pay taxes so that it creates a burden for the people. Apart from that, they also had to meet the needs of the Europeans, namely the Dutch and the aristocrats who were Dutch accomplices. This made Prince Diponegoro furious with such conditions. Not only that, the Dutch at that time intervened in matters at the palace, for example, the coronation of the Yogyakarta sultan. After Sultan Hamengkubuwono IV died, the Dutch appointed a crown prince named Jarot to become the Sultan of Yogyakarta. Even though Jarot was only three years old at that time. The sultan here is only used as a symbol of government. Then in the government of the Yogyakarta palace, Resident Smisvert arranged.

Java was hit by a major war in 1825 with its main goals and targets being a group of foreign colonialists, a group of royal feudalist, and pro-Dutch Javanese. The rebellion was one of the major wars that the Dutch had experienced during their colonial period in the archipelago. Real conditions like this that led to the outbreak of the Java war were when the Javanese community at that time experienced a decline, especially in the royal aristocratic group. The royal court aristocrats who united and secretly cooperated with the Dutch created a feeling of disappointment and deep wounds in the hearts of the Javanese people. The fall of the palace's dignity and self-esteem under colonial rule in the view of the Javanese people was assessed, because the palace could not resist Dutch influence, causing the people to live in suffering and lowering the trust of the Javanese people in the palace (Muhibudin, 2018: 77).

Environmental education around the Nyai Ageng Serang family, which was known not to be pro-colonial and foreign influences, resulted in the formation of the personal Nyai Ageng Serang who was intelligent, agile, and focused on her outlook on life, and very sensitive to the condition of the people who were experiencing suffering and misery because of the rules that had been imposed. Made by the Netherlands (Lasminah, 2007:9) <sup>[9]</sup>.

When after seeing firsthand how many people give up to face the day ahead for them. All this time they have worked hard just for the welfare and enrichment of foreign nations, they feel that they will not have a future after this. They don't enjoy the fruits of their own hard work and efforts at all, they only feel that their burdens are getting heavier day by day. Nyai Ageng Serang, who inherited fighting blood and heroism from her father and ancestors, began to think that she would find it difficult to fulfill her dream of fighting the colonialists if she only became a princess in the palace. At that time, he asked permission from the royal family, so that he was allowed to study and mingle with people outside the palace environment. Then the royal family allowed and complied with his request, then placed him in Demangan Village (Haka, 1976:20) <sup>[4]</sup>.

The disappointment he experienced made him jump right in when the war started, with Raden Mas Papak, his grandson, who also sided with Prince Diponegoro. Prince Diponegoro trusted him to become a war leader, not only that he was also made an adviser to Prince Diponegoro in the Java War. the noble struggle of Prince Diponegoro aims to liberate his people from the suffering caused by foreign colonialism. Prince Diponegoro also received support from the community and local residents. All the people got up and fought to help Prince Diponegoro's struggle with enthusiasm (Lasminah, 2007:22) <sup>[9]</sup>.

The author has a view on the education and family environment of Nyai Ageng Serang, who is widely known by the public, who is not pro against colonialism and foreign influences, making him a smart, agile, and sharp outlook on life, and also understands better the condition of people who are suffering and also experiencing misery due to many rules made by the Dutch. This deep feeling of disappointment caused Nyai Ageng Serang to become furious with the arbitrary Dutch attitude towards the people. He helped Prince Diponegoro in fighting to expel the colonialists from their homeland so that his people could live without oppression.

### **2. As a Strategy in the War in the North Sector**

Nyai Ageng Serang is known as a tactician, a strategist. His bravery on the battlefield took the enemy by surprise, in uniform and on a white horse he never left the ireng ant troops, a line that was always positioned so that it could be on alert under any circumstances. And accompanied by his grandson, a brave young man, namely Raden Mas Papak, do not miss the heritage flag "Coconut Sugar" red and white and "Selendang Pusaka" the symbol of his wiraship always tucked into his heirloom spear, along with the national flag which is involved as one.

The characteristics of Nyai Ageng Serang who are patriotic, never back down in their struggle, who have mobility, militancy, strong character, intelligence, bright as an entrepreneur Nyai Ageng Serang which is always tucked into her heirloom spear, along with the national flag which is involved as one.

The characteristics of Nyai Ageng Serang are patriotic, never give up in her struggle, have mobility, militancy, strong character, smart, clever, gentle and refined character. All of that was obtained from the upbringing of his parents who were known to be patriotic, anti-colonial, and anti-foreign influences. But with a fighting spirit, Nyai Ageng Serang had a keen eye, knew the direction and goals of Sultan Hamengku Buwana II to raise national quality among

the people through palace policies.

In a number of rebellions led by Nyai Ageng Serang and Raden Mas Papak, they were able to defeat the Dutch, with their well-known tactic, namely "Camouflage and Lumbu" (taro leaves). His followers were ordered to make taro leaves into veils for them, so that from afar it would look as if it was a taro garden. However, if it is up close and within target range, the enemy can be immediately attacked and destroyed (Sudarmanto, 1992:8)<sup>[17]</sup>.

The Lumbu tactic was the thought of Nyai Ageng Serang, in which every soldier was required to bring taro leaves to be used or utilized, either as protection or as an umbrella. After carrying out the attack "Attack of Hanoman", the lumbu tactic was immediately implemented. Soldiers hide in the fields under taro leaves. The enemy will only think that Lumbu's tactical troops have disappeared without leaving a trace. Because what he faced he thought was mere rice fields or dry fields, not the soldiers they were looking for. Nyai Ageng Serang's Lumbu tactics and play-alon-alon tactics made it easier for the collapse of Dutch domination in the archipelago, because General De Kock's entire strategy of quick rebellion was not used. Indeed, the Dutch were able to control various weapons, but the people were better able to control and destroy Dutch weapons. Prince Diponegoro considered that Nyai Ageng Serang was a strategist or military expert (Haka, 1976:41)<sup>[4]</sup>.

During their struggle against the Dutch, Nyai Ageng Serang and Pangeran Diponegoro used the tactics of "Benteng Pendem" or Guerrilla Warfare rather than open warfare. In this way, it made it difficult for the opponent to find the right targets and caused huge losses for the Dutch, too much weaponry wasted, manpower, war costs and time were wasted. Meanwhile, the provisions brought by Nyai Ageng Serang and Prince Diponegoro were burning enthusiasm and determination to expel invaders from their homeland. It is this spirit of nationalism that can finally defeat the enemy.

Such was the agility and ingenuity of Nyai Ageng Serang as a warrior woman who was good at strategizing against the Dutch with Prince Diponegoro. From this viewpoint, Nyai Ageng Serang has intelligence and various tactics in leading the war and he is referred to as the war strategy in the northern sector.

### 3. As Field Command in North Sector

In 1811 Dutch rule in Indonesia fell into the hands of the British Colonial. The British attack on Yogyakarta was carried out because Sultan Hamengku Buwana II did not want to comply with the regulations made by the British Colonials. After the war was over, Yogyakarta was defeated and the sultan was exiled to Penang. One of those who participated in the exile was Nyai Ageng Serang's son-in-law, R.M. Mangkudiningrat.

Hearing about the situation at the palace, Nyai Ageng Serang immediately went to Yogyakarta, reporting on the condition of her daughter Kustinah, who had been abandoned by her husband into exile. Nyai Ageng Serang tried to make her daughter aware that she would not be sad. Kustinah should be proud to have a husband who dares to sacrifice for the sake of upholding the truth. The incident that created a crisis due to British rule further strengthened Nyai Ageng Serang's spirit and belief in the emergence of national heroes who were braver in their determination to sacrifice for the homeland and the nation (Haka, 1976:35)<sup>[4]</sup>. It was at this time that Nyai Ageng Serang had the

opportunity to mingle closely with the young men and women of the palace who shared her thoughts and determination to fight against the invaders. They include Ontowiryo (Prince Diponegoro), Tom Alap-alap, Joyokusumo, Hadiwijoyo, and Dewi Ratih (wife of Prince Diponegoro) (Lasminah, 2007:23)<sup>[9]</sup>.

Kustinah's sadness because her husband left her still surrounds her, even though Nyai Ageng Serang tried hard to persuade her. Seeing this, Nyai Ageng Serang decided to bring her children and grandchildren R.M. Papa to Serang. Not long in Serang, Kustinah passed away.

In 1822, Prince Menol, who was just 3 years old, was appointed Sultan with the title Sri Sultan Hamengku Buwana V. Because he was still a child, a Representative Council was formed, one of whose members was Prince Diponegoro. The formation of the Representative Council was only a formality, because in reality government affairs were carried out entirely by the Dutch through people who held positions in the palace. The proposals and suggestions of the representative council were not taken into account at all.

Feeling that his opinions were never ignored, Prince Diponegoro left the member of the representative council. He chose to live outside the palace, because he saw that the palace was more heavily interfered with by the invaders. Then Prince Diponegoro came out and was followed by his followers, choosing Tegalrejo as his residence. The Dutch sensed an unfavorable sign of Prince Diponegoro's attitude, they persuaded him to return to the palace. But Prince Diponegoro still stuck to his stance. As long as the demands put forward were not met by the Dutch, he did not want to fulfill their request to go to the palace. The demand was that Danurejo be removed from his position as Patih (Sagimun, 1960:72).

The Dutch did not want to comply with this request, because Patih Danurejo IV was their confidant. The Dutch deliberately appointed government officials who had high positions from people who disagreed with the Sultan's relatives who became regents. It was aimed at breaking the integrity of the palace relatives to eliminate public sympathy for Prince Diponegoro. The Dutch spread slander through their accomplices that Diponegoro's departure from the palace was because he wanted to become king (Sagimun, 1960:44).

The issue spread by the Dutch did not bring any results, because in reality Prince Diponegoro was a person with a noble heart who liked to do good without strings attached, always thinking about the fate of the common people, and a Muslim. Day by day, Diponegoro's followers increased, so Tegalrejo also became more and more crowded.

Based on reports from spies, the Dutch knew that Prince Diponegoro was going to organize a rebellion against the Dutch. They made every effort to persuade Prince Diponegoro to return to the palace. Finally, the Dutch sent Mangkubumi (Prince Diponegoro's uncle) to Tegalrejo, to persuade his nephew to return to the palace and abandon his plans to lead a rebellion. They sent Mangkubumi because they knew that the person closest to and respected by Diponegoro was Mangkubumi. It was hoped that the arrival of his uncle would melt Prince Diponegoro's heart.

It turned out that the Netherlands had chosen the wrong envoy in sending it. What is expected does not match reality. Since leaving the palace for Tegalrejo, Mangkubumi had intended not to return to the palace and was determined

to fully support the Diponegoro movement (Sukawati, 1982:48).

After waiting for days for Mangkubumi not to return, the Dutch immediately sent their envoys to summon Mangkubumi and hand over a letter to Diponegoro. Just as Diponegoro and Mangkubumi were discussing the reply to the letter to the Netherlands, suddenly the sound of cannons was heard from outside, a sign that the Dutch had started attacking Tegalrejo. Simultaneously the people's troops welcomed the attack, and they managed to beat back the Dutch army. The incident occurred on July 20, 1825 (Sagimun, 1960:72). After that incident, Prince Diponegoro urged all his followers to leave Tegalrejo for the Selarong Cave. A safe place and there strategize a more formidable force.

News of the start of the Diponegoro War spread quickly to various regions. Three days after the war broke out, Nyai Ageng Serang was visited by community leaders from the lands of Demak, Gundi, Grobogan, Purwodadi, Sragen, Boyolali and Kudus (Sukawati, 1982:49). Those present included Diah Ayu Pulangyun (Widow of Patih Danurejo II) with her children, namely Gondokusumo and Mertonegoro. The purpose of their visit was to ask Nyai Ageng Serang to give her suggestions about what they should do in connection with the outbreak of the Diponegoro War.

At that time, the Duke of Serang was Nyai Ageng Serang's son, Prince Serang. Even though the leader was his son, in matters relating to the struggle people always asked Nyai Ageng Serang for advice. When the meeting in Serang was in progress, suddenly a delegation came from Yogyakarta carrying a letter from Prince Diponegoro, informing him that war had begun. For this reason, Prince Diponegoro asked for his blessing and help from Nyai Ageng Serang (Sukawati, 1982:49).

After reading the letter, Nyai Ageng Serang told everyone present at the meeting that they had to join the war, and Nyai Ageng Serang would lead the troops accompanied by Prince Serang and Raden Mas Papak. The statement was welcomed by his followers because it was the opportunity they had been waiting for.

Then the envoy handed over a map of the battlefield that Nyai Ageng Serang's line had to pass through, so that it would not collide with other lines that had been arranged by Prince Diponegoro and Sentot Ali Basah. The battlefields that Nyai Ageng Serang had to go through were Serang, Gambringan, Purwodadi, Grobogan, Jakenan, Yuana, Pati, Kudus, Demak, Semarang, Ungaran, Bawen, Salatiga, Ampel, Boyolali, Klaten, Prambanan. The location map is in a circular direction to outwit the enemy in pursuit.

In the Diponegoro War, it can be said that Nyai Ageng Serang played the important leader of the troops in the northern part of the region and had the titles "Lonjong Mimis" and "Diraja Meta" (arms boom) (Lasminah, 2007:19)<sup>[9]</sup>.

From the above conditions, it can be concluded that Prince Diponegoro did not like Dutch interference in the government system at the palace. Which made Prince Diponegoro leave the palace and form a strategy to fight against the Dutch with his followers and Nyai Ageng Serang was appointed to command the Diponegoro War in the northern region.

## C. The Struggle and Tenacity of Nyai Ageng Serang in the Diponegoro War of 1825-1830

### 1. The Mysticism Movement of Nyai Ageng Serang

Mysticism is a form of the process of forming religious culture in Java. Derived from the Greek word "myein" which means introducing a foundation in the field of science or can also have the meaning of closing. So, Javanese mysticism is the embodiment of religious sects in Java. Javanese religion is a combination of the implementation of people's beliefs in Java (Endraswara, 2004:58).

Having a commendable attitude towards the community in behaving, in the form of effort and assistance based on the philosophy and guideline of life, namely tepaselira (introspection) which means study or research. Because of that, his behavior is more careful towards other humans, so he doesn't create feelings of displeasure towards other people. In this regard, Nyai Ageng Serang had a directive that the Dutch colonization was not only meant to control politics and the economy in the palace, but they also wanted to disguise cultural, personality and spiritual values, beliefs and religious beliefs. Nyai Ageng Serang prays and meditates to unite herself with the Creator, submit herself, trust and be sincere to the will of the Creator. Nyai Ageng Serang has a life attitude as someone who adheres to Kejawen Science, she always tries to surrender and trust in Gusti Inggang Murbeng Dumadi (God Almighty), does meditation to ask for directions by begging for forgiveness for all mistakes along with strength and demands in dealing with all influences bad things that can cause damage to the universe, and most importantly the country and its people (Lasminah, 2007:16)<sup>[9]</sup>.

Nyai Ageng Serang has complete faith and trust in the Creator so that she is recognized as a teacher, kyai and leader. Humans are given the gift of reason and character, therefore humans can know their obligations and be responsible for themselves. The shape of the personality he has can be used as the main capital that must be maintained so that it can become the key in fighting for life.

The subtle and honest character in praying and meditating will be able to generate wisdom and personality so that you are able to find true understanding and knowledge. The amount of faith in the Creator, if humans are God's creation, Nyai Ageng Serang bowed her head and surrendered all of her heart every morning before sunrise, and evening before sunset to the Creator. In Kejawen Science, the sun has a meaning as one of the embodiments of God Almighty. Nyai Ageng Serang submitted herself to God by prostrating and praying and thanking God for the revelations and gifts that had been given to her.

The advice and messages of Nyai Ageng Serang were always listened to by Raden Mas Papak, princes or his followers, his close relatives who participated in the struggle against the invaders (Lasminah, 2007:18)<sup>[9]</sup>. Nyai Ageng Serang's mystical movement is carried out by meditating, solitude and fasting until the suffering she has gone through has shaped her into a person who is sincere and has strong faith.

According to the Diponegoro Chronicle, there is a movement of mysticism, by no longer going to Islamic boarding schools and staying away from populated areas in order to lead a life of solitude and meditation. At that time a

decisive process began in the introduction of Diponegoro when he was looking for a sacred and sacred place related to Mataram. While practicing Nyepi and Tawakal Self have a lot in common with Tirakat, which means withdrawal from one's worldliness for an important purpose in preparing one's self. Tirakat means purifying oneself from selfishness and justifying one's way of life through the appearance of ancestral spirits and Javanese spiritual protectors. The essence of tirakat, riyaldhoh, meditation, silence, or spiritual practice for the Javanese is sharpening and cleaning the inner eye. If a person has the sharpness of the inner eye, it means that he can see a reality that cannot be accepted by the eyes of a person in general (Muhibbuddin, 2018:91)<sup>[11]</sup>. When Diponegoro was meditating at the Sorong Kamal Cave in the Jejeran area to the south of Yogya, he saw an apparition for the first time. There he met a guardian figure, namely Sunan Kalijaga, who appeared in a form that shone like a full moon. Sunan Kalijaga is one of the nine guardians who appeared before Prince Diponegoro. From the mysticism movement that was carried out, there was a similarity between Nyai Ageng Serang and Prince Diponegoro in the meditation and silence that both of them did.

## 2. The pattern of struggle of Nyai Ageng Serang at the end of her life

At the end of 1829 Nyai Ageng Serang was in the midst of the Notoprojo extended family. The place that was left behind was the property of Prince Mangkubumi, under the rule of the palace. Has a fairly large yard, despite the lack of trees growing in the heat. However, if you look at the trees that grow there, they have a deep meaning according to the Javanese view. Several trees grow there, including tanjung, sapodilla, kepel, pakel, and kuweni trees. Kepel means the determination to live and the spirit, if you face something you have to be able to overcome it. For eastern society, a symbol has an important meaning. In addition, Nyai Ageng Serang is a descendant of the palace and from a young age she studied kejawen or philosophy of life. When he was young, entering his teens, he studied philosophy and had the desire to continue the struggle of his ancestors, to fight crime, to fight for people's rights that had been taken away by the colonialists. Other people thought that when he was a teenager, when Nyai Ageng Serang was sleeping in the palace, he was carrying a keris as if he wanted to unite with the power contained within it. So, when Sultan Hamengku Buwono II approached Nyai Ageng Serang to prove the news, He woke up immediately raised his keris. From a young age, Nyai Ageng Serang was used to living in unity with her natural environment, therefore it was not surprising that when she slept, Nyai Ageng Serang never used a mattress only using a banana leaf, even though she lived in a palace environment that was all adequacy (Haka, 1976:47)<sup>[4]</sup>.

The news of the deaths of Sultan Hamengku Buwono II and the son of Sultan Sepuh, namely Prince Mangkudiningrat, still stuck in his memory. Nyai Ageng Serang still feels sad because she lost someone like Sultan Sepuh who was kind and wise, besides that she also felt the loss of Prince Mangkudiningrat, her son-in-law after her daughter left. Then Nyi Ageng Serang used the rest of her life to pray to the creator by begging for forgiveness and asking for safety for the relatives of the heroes who are still struggling. Sometimes Nyai Ageng Serang suddenly remembered

Prince Diponegoro who was a persistent warrior in battle, able to survive in the forest, without stopping commanding him up and down the mountain, this made Nyi Ageng Serang shed tears when he remembered such a great struggle while he walked into the room, praying to the Creator so that Prince Diponegoro would always be given the strength to fight for the sake of fighting for the rights of his people. Therefore, it is not surprising that when Nyai Ageng Serang heard the news that Prince Diponegoro was trapped by the Dutch, he immediately cried and at that time he prayed and prostrated himself in his room while imagining the fate befallen by the hero he had admired.

In that way, Nyai Ageng Serang used the remaining time of her life. Although physically she could again fight on the battlefield in leading troops, with her physical condition she always prayed to the Creator for the safety and welfare of her people, heroes and relatives. On the other hand, whenever there is time, he gives input, advice and life lessons to anyone he meets. This means giving the values of struggle to the next younger generation. If during her youth Nyai Ageng Serang fought for people's rights by fighting the invaders physically, then when she was old she fought morally.

Humanitarian obligations arose when Raden Mas Papak, his only grandson who was always there during Nyi Ageng Serang's struggle, but his grandson was trapped by the Dutch and made prisoner located in Magelang, Salatiga, Ungaran and Semarang, returned to Nataprajan full of sadness. For him, this incident became a touching thing, because the grandson he loved and loved was captured by the Dutch and detained for several years, although he could meet for a while. Raden Mas Papak was faced with two choices, namely choosing to be released but not to be separated from his relationship with the palace or to be exiled to another area far away. On this occasion, Nyai Ageng Serang received a tough task to direct her grandson to make good choices. He has the obligation to train mental capital for his grandchildren, so that he can continue the struggle even if it temporarily stops (Lasminah, 2007:49-54)<sup>[9]</sup>.

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