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BOOK REVIEW “MELACAK GERAKAN PERLAWANAN DAN LAKU SPIRITUALITAS PANGERAN DIPONEGORO”

(TRACKING THE PROPERTY MOVEMENT AND CONDUCTING THE SPIRITUALITY OF THE PRINCE OF DIPONEGORO)

Peri Mardiyono; Araska Publisher; Bantul, Yogyakarta; 2020; 978-623-7537-48-9; 284 Pages

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Melacak Gerakan Perlawanan dan Laku Spiritualitas Pangeran Diponegoro by Peri Mardiyono aims to provide information by exploring the history of Prince Diponegoro's life journey from the moment he was born until the end of his life and also describes the resistance movement of Prince Diponegoro explicitly from the beginning until he was captured and held by the Dutch. In addition, the purpose of the book is to inspire readers through the struggle and spiritual practice of Prince Diponegoro in his resistance movement against attacks from the invaders.

The author recommends that his book can be of interest to the general public and academics in particular. For ordinary people, this book is very suitable to increase their knowledge about Indonesian history, namely the history of Prince of Struggle Diponegoro through his resistance movement against the invaders. In addition, the information in it is also very useful as a reference or additional reference material for academics. Academics will get important information about the history of Prince Diponegoro's struggle starting from ground zero, then his resistance movement through the Java War in 1825-1830, until Prince Diponegoro was arrested by the Dutch and exiled outside Java, namely to Manado and Makassar by Van and Bosch.

The author provides new information to readers that are useful for knowledge about the history of the struggle of the Indonesian people through Prince Diponegoro's struggle against foreign occupation. The four chapters in this book, starting with the birth of Prince Diponegoro, then explain Prince Diponegoro's spiritual practice which made Prince Diponegoro the most powerful and well-known figure among the other princes in the Yogyakarta palace, the next chapter describes Prince Diponegoro's struggle through the resistance movement. This mass resistance is known as the Java War (1825-1830) until the last chapter discusses the history of the exile of Prince Diponegoro by Van den Bosch outside Java, namely to Manado and Makassar.

It is very important to be reviewed because it can increase knowledge as well as inspire readers not to forget the history of the heroes in fighting for the Indonesian nation. Peri Mardiyono's book "Tracking the Resistance Movement and Spiritual Practice of Prince Diponegoro" is an important milestone for studying the history of resistance to colonialism and Prince Diponegoro's spiritual practice. Another reason why the book is interesting to review is because it is the latest book published in 2020, and the discussion in the book is very complex, even though it is presented briefly.

This book by Peri Mardiyono can meet the needs of the intended readers. Described in full and briefly the history of Prince Diponegoro's struggle through his resistance movement and spiritual practice to defending the Indonesian nation from invaders. There is information about the birth of the Prince, then an explanation about his teenage years in studying at the pesantren. Prince Diponegoro was an expert on Sufism and an expert in Islamic law. Prince Diponegoro was also very fond of reading Javanese literary texts such as Serat Rama, Bhoma Kawya, Arjunawijaya and Arjunawiwaha. Of course, this can be a bonus for readers who previously did not know about Prince Diponegoro's habits. Then there is an explanation of the practice of spirituality and the

resistance movement in the Java War against the invaders. Plus information about the history of Van den Bosch's exile outside Java until his death. The explanations in this book are arranged clearly and concisely so that they are by what the reader expects. The author here also briefly explains the name of Prince Diponegoro which is immortalized as the name of the street, the name of the museum, and the name of the mosque in the Taman Mini Indonesia Indah (TMII) complex, Jakarta. The image of Prince Diponegoro is also immortalized in the Rp. 1,000.00 banknote issued in 1975 after independence. It can also add insight to the reader and can be an inspiration through the struggle of Prince Diponegoro.

This book provides some interesting and relevant new information, namely regarding the spiritual practice of Prince Diponegoro. In his spiritual practice, Prince Diponegoro practiced the Syattariyah order, namely the teachings of the seven dignity. Tarekat Syattariyah including tarekat streams are mu'tabaroh (valid). In terms of his spiritual practice, Prince Diponegoro is a santri. At the age of 20, he undertook the ritual lelana (spiritual wandering). Lelono Brata is a general tradition and very important in the Javanese tradition of spirituality and intellectuality. Then, one of Prince Diponegoro's important legacies from the literary side is Babad Diponegoro, written on June 13, 1830, when he was detained in Manado. The Babad Diponegoro was made using the Pigeon script, with a length of 1.151 pages of folio size paper. The manuscript explains two parts; the first part tells about the history of the land of Java, from the fall of Majapahit to the Giyanti agreement. Meanwhile, the second part tells about the life of Prince Diponegoro when he was born in 1785, until his exile in Manado. Finally, on June 21, 2013, UNESCO designated Babad Diponegoro as a World Heritage (Memory of the World) because Babad Diponegoro is one of the greatest literary works of the Modern Javanese era. In addition, there is new information, and it is rare for the public to know that Prince Diponegoro has many heirloom weapons, one of which is the Kiai Bondoyudo keris. The keris is said to be the weapon of the ruler of all spirits and the keris is also buried in his funeral.

After review, it turns out to have a significant influence, especially for the perspective of the reader in seeing the figure of Prince Diponegoro. There are two sides to Prince Diponegoro's assessment, namely for the Indonesian people; people see Prince Diponegoro as a hero in defending the nation. As for the invaders, Prince Diponegoro is a rebel and then can also influence the minds of readers. Currently, the nation's noble cultural heritage tends to be neglected, such as the Chronicle of Diponegoro which is never taught or at least introduced in schools. If this work is studied further, it will gain a lot of new knowledge. The author hopes that readers can be inspired by Prince Diponegoro's struggle in defending the Indonesian nation and being able to preserve the noble heritage of the Indonesian nation.

The evidence that supports the explanation in this book is that Prince Diponegoro carried out a resistance movement through the Java war in 1825-1830. Leading the Java War was part of his moral responsibility as part of the royal family to restore the power of the Yogyakarta palace, which the invaders tore down. In addition, the spiritual practice performed by Prince Diponegoro is to embrace the Syattariyah order, doing Lelono Brata, which is to do spiritual wandering by visiting pesantren-pesantren. This activity he did when he was 20 years old. In addition, he also conducted tirakat and khalwat, holding meetings with Nyi Roro Kidul and Sunan Kalijaga. Because of his spiritual practice, Prince Diponegoro became the most influential figure and included a figure feared by the invaders because of his significant influence. Prince Diponegoro is also the most famous Prince among the princes in Yogyakarta Palace.

The evidence can be quite convincing to the reader because the evidence described is appropriate and supported by a valid explanation. In addition, the evidence is also supported by good sources that can be seen in the bibliography so that readers can use it to find out for themselves how valid the evidence is. In addition, the evidence is also accompanied by examples that support the explanation. Therefore, it can be said that the evidence described is convincing the reader of the explanation presented by the author.

This book is written clearly and concisely about the resistance movement carried out by Prince Diponegoro against the invaders, which began with crises and various social upheavals. In

1816, the Mahdi movement emerged, known as the Ratu Adil movement. In addition, there were many rebellions, such as the rebellion of 1822 that occurred in Kedu. In addition, the condition of the community has been exacerbated by the cholera epidemic and has also been exacerbated by the incidence of crop failure and conflicts in the sugar industry. During the reign of Sultan Hamengkubuwono V, the Java War was a major war led by Prince Diponegoro. This war occurred because of Dutch policies which increasingly disturbed the Prince and some of the people of Yogyakarta. Many palace lands were rented out to Europeans, with high tax costs, the emergence of a cholera epidemic, and crop failure conditions that made society even more miserable. Ahead of the Java war, there was a lot of chaos, one of which was marked by the intensification of the conflict between Prince Diponegoro and the Yogyakarta palace.

Prince Diponegoro broke off his relationship with the palace because of the actions taken by Ratu Ageng (the Prince's stepmother) and Patih Danurejo, who were pro to the Dutch side. Finally, the Java War broke out from 1825 to 1830. On July 20, 1825, there was an attack on Tegalrejo by the Dutch and the Keraton. This marked the start of the Java War spearheaded by Prince Diponegoro. Prince Diponegoro led Javanese society from peasants to priyayi with the motto "sadumuk bathuk, sanyari bumi ditohi tekan pati" (a finger of the head of an inch of soil is defended to death). However, in 1827, the Dutch army managed to counterattack Prince Diponegoro by using the fort system and weakening Diponegoro's troops. So that on March 28, 1830, General De Kock succeeded in paralyzing Prince Diponegoro's troops in Magelang. Further explanation regarding the resistance movement of Prince Diponegoro through the Java War can be seen on pages 181-240.

The author uses a descriptive writing style to explain in detail the history of Prince Diponegoro's struggle and spirituality in defending the Indonesian nation. In writing a book, the author uses impersonal language, passive sentences, straightforward and clear according to the storyline, so that readers can more easily understand the contents. The hope is that readers can understand the contents thoroughly. The size of the book is 14x20.5 cm with a book thickness of 1.5 cm and the number of pages is 284. This size is suitable for readers who like outdoor activities because of its flexible size, easy to carry anywhere. With a flexible size, it is easier and more convenient for readers to read books anywhere.

In reviewing this book, we did not find any studies, facts, or ideas that the author neglected to read. This is because the author is very critical in explaining the contents. The author also provides an overview of the fact that the nation's noble heritage tends to be ignored by countries such as Babad Diponegoro. Although UNESCO has recognized the Babad Diponegoro, Indonesian visitors do not appreciate it and tend to ignore it. The facts that the author provides make readers aware of the importance of presenting the nation's noble heritage, all of which were obtained because of hard work and struggle.

The strength of the book "Melacak Gerakan Perlawanan dan Laku Spiritualitas Pangeran Diponegoro" is that it specifically describes the resistance movement of Prince Diponegoro from the start until the Dutch captured him until finally he was resettled by the Dutch outside Java, namely outside Java, Manado and Makassar. The spiritual side of Prince Diponegoro was presented to emphasize Prince Diponegoro's intention and determination in his struggle to defend the Indonesian nation from invaders.

There are some spelling and punctuation errors which are weaknesses. Writers should pay more attention to sentence structure. As a result of these errors can reduce the interest of the reader. and can reduce the image of the author.

The book reviewer "Melacak Gerakan Perlawanan dan Laku Spiritualitas Pangeran Diponegoro" suggests the author be more careful in writing spelling and writing punctuation according to linguistic rules or rules. In addition, the reviewer also gives suggestions to the author to compose sentences more effectively and maintain or improve the author's ideas, so that it can invite readers to think more critically. The reviewer also advises readers to read the book as a whole, so that they can understand the contents as a whole and can add insight into the history of Indonesia through the history of Prince Diponegoro's struggle and spiritual practice.

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AUTHOR BIOGRAPHY

The author of the book entitled “Melacak Gerakan Perlawanan dan Laku Spiritualitas Pangeran Diponegoro” is Peri Mardiyono. He was born in Cilacap on March 1, 1982, and currently lives in Krpyak, Yogyakarta. He is currently still undergoing his study program at the English Extension Course (EEC) Sanata Dharma University (USD), Yogyakarta. Apart from studying English, he is also devoted to history, primarily national and Javanese history. He is self-taught by diligently reading history books and diligently attending various seminars on history and language. His knowledge of history was poured into books. Buku “Melacak Gerakan Perlawanan dan Laku Spiritualitas Pangeran Diponegoro” is his second book. Meanwhile, his first book was entitled “Runtuhnya Kerajaan Hindhu di Jawa dan Berdirinya Kerajaan-Kerajaan Islam”.