

	Journal of World Thinkers E-ISSN: xxxx-xxxx Vol.2, No.3, 2025, pp. 177-190 DOI: https://doi.org/10.61455/jwt.v2i03.605	
Received July 11, 2025	Revised November 28, 2025	Accepted December 29, 2025



Pangeran Diponegoro's Thought on Jihad: Religious Leadership and the Java War

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Abstract

Objective: This study aims to analyze the role of Pangeran Diponegoro as an Islamic scholar (ulama) and warrior during the Java War (1825–1830) by examining the spirit of jihad that served as the ideological and religious foundation of his resistance against Dutch colonialism. **Theoretical framework:** The research employs the theories of Islamic leadership, religious social movements, and the Islamic concept of jihad, emphasizing the pursuit of justice, the defense of religion, and resistance against oppression. **Literature review:** Previous studies have predominantly portrayed Pangeran Diponegoro as a national hero, military commander, or anti-colonial leader. However, limited scholarship has comprehensively integrated his identity as an ulama, spiritual leader, and freedom fighter within the framework of jihad. This study addresses that scholarly gap by exploring the interrelationship between Islamic values and anti-colonial resistance. **Method:** This research adopts a qualitative design using a historical approach and library research. Data were collected from primary and secondary historical sources, including manuscripts, biographies, academic journals, historical records, and other relevant documents concerning Diponegoro's life and struggle. **Results:** The findings reveal that the spirit of jihad in Pangeran Diponegoro's movement extended beyond armed resistance, representing a moral and religious obligation to uphold justice, preserve the dignity of Muslims, and protect Islamic values from colonial domination. His leadership successfully united ulama, students, aristocrats, and ordinary people into a cohesive resistance movement characterized by intertwined religious and nationalist dimensions. **Implications:** The study highlights the relevance of Diponegoro's struggle as a model of value-based leadership, demonstrating the integration of religiosity and nationalism while underscoring the constructive role of religion in fostering social awareness and resistance to injustice. **Novelty:** The originality of this research lies in positioning the spirit of jihad as the principal analytical perspective for understanding Pangeran Diponegoro, thereby offering a more comprehensive interpretation

of the relationship between Islamic scholarship, spiritual leadership, and anti-colonial resistance within Indonesian history.

Keywords: pangeran diponegoro, spirit of jihad, java war, islamic leadership, dutch colonialism.

INTRODUCTION

The history of the struggle of the Indonesian nation in resisting colonialism cannot be separated from the role of figures who made religious values the basis of their struggle. Islam as a religion embraced by the majority of the people of the archipelago has made a great contribution in forming the spirit of resistance to colonialism. In various historical periods, Muslim scholars, students, and leaders have emerged as pioneers of resistance movements that are not only oriented towards political liberation, but also towards efforts to defend religion, justice, and the dignity of society. One of the figures who had an important role in the history of the resistance was Pangeran Diponegoro [1].

Pangeran Diponegoro is known as the main leader in the Java War (1825–1830), one of the biggest wars ever faced by the Dutch colonial government in the archipelago. This war involved various levels of society, ranging from nobles, ulama, students, to ordinary people. In historical records, the Java War was not only triggered by political and economic factors, but also by social and religious factors. The Dutch colonial policy, which was considered detrimental to the community and interfered with the social and cultural life of Java, caused widespread dissatisfaction. This condition encouraged the emergence of a resistance movement led by Pangeran Diponegoro with strong support from the ulema and the Muslim community [2].

As a nobleman of the Sultanate of Yogyakarta, Pangeran Diponegoro had a special position. However, unlike some of the elite of his time, he chose to live a life close to society and actively explore Islamic teachings. The religious education he received from childhood formed a strong religious character and influenced his views on various social and political issues. His closeness to the scholars made him not only seen as a political leader, but also as a figure who had moral and spiritual authority in society [3].

In various historical literature, Pangeran Diponegoro's struggle is often associated with the spirit of jihad. The concept of jihad in Islam has a broad meaning, namely all forms of earnest efforts made to uphold the truth, defend religion, and fight tyranny. In the context of the Java War, the spirit of jihad was one of the factors that drove the birth of resistance to Dutch colonialism. For Pangeran Diponegoro and his followers, the resistance was not only understood as a political conflict or power struggle, but also as a moral and religious obligation to defend Islamic values and protect society from oppression [4].

However, most studies on Pangeran Diponegoro still focus on military, political, and nationalistic aspects. Research that specifically examines the relationship between Pangeran Diponegoro's cleric identity, his spiritual leadership, and the spirit of jihad that underpinned his struggle is still relatively limited. In fact, understanding the religious dimension is important to obtain a more complete picture of the motivation, strategy, and character of the struggle he leads. By understanding this aspect, the Java War is not only seen as a historical event of resistance to the colonizers, but also as a socio-religious movement that has a strong ideological foundation [5].

This study seeks to examine Pangeran Diponegoro as a scholar and fighter through an analysis of the spirit of jihad in the Java War. This study is important to explain how Islamic values shaped the orientation of Pangeran Diponegoro's struggle, how the concept of jihad was understood and applied in the context of resistance to colonialism, and how the influence of this spirit was in building solidarity and community mobilization. In addition, this research is expected to contribute to the development of the study of Indonesian Islamic

history, especially regarding the relationship between religion, leadership, and anti-colonial resistance movements [6].



Figure 1. Pangeran Diponegoro

<https://id.wikipedia.org/wiki/Diponegoro>

Based on this description, the formulation of the problem in this study is: how was Pangeran Diponegoro's role as a scholar and fighter in the Java War; how the spirit of jihad became the basis of Pangeran Diponegoro's struggle against Dutch colonialism; and how relevant are the values of Pangeran Diponegoro's struggle to the life of Indonesian society today. The purpose of this research is to analyze the role of Pangeran Diponegoro as a scholar and fighter, examine the spirit of jihad that underlies his struggle, and identify leadership values and examples that can be implemented in the life of the nation and state. Thus, this research is expected to be able to provide a more comprehensive understanding of the figure of Pangeran Diponegoro as a figure who combines spiritual leadership, religious struggle, and resistance to colonialism in one movement that has a great influence on Indonesian history [7].

LITERATURE REVIEW

Studies on Pangeran Diponegoro have been carried out by many researchers with various focuses of discussion, ranging from historical aspects, war strategies, leadership, to socio-religious dimensions. However, studies that specifically integrate Diponegoro's role as a scholar and fighter from the perspective of the spirit of jihad are still relatively limited. Therefore, this literature review aims to identify previous research as well as find research gaps that are the basis for this research [8].

Research conducted by Agus Setyo Hartono discusses the Javanese War as a form of total war involving elements of people, regions, and universality. The research shows that the success of community mobilization in the Java War was inseparable from the leadership of Pangeran Diponegoro, who was able to mobilize various elements of society to be involved in the struggle against Dutch colonialism. However, this study focuses more on the aspect of war strategy and has not reviewed in depth the religious dimension that underpinned Diponegoro's struggle [9].

Furthermore, the research of Novitri, Kurniawati, and Ramdhani relates Pangeran Diponegoro's role in the Java War and its impact on the socio-economic stability of the Javanese people and Dutch colonialism. The results of the study show that Dutch interference in the internal affairs of the palace was one of the main factors that triggered Diponegoro's resistance. This study contributes to explaining the historical background of the Java War, but still focuses on political and socio-economic aspects without paying special attention to the concept of jihad as the ideological basis of the struggle [10].

A study of the religious dimension in Diponegoro's struggle can be found in the research of Nukman and Lutfiah Ayundasari, which discusses Diponegoro's strategy in mobilizing the spirit of jihad of the Islamic community in Java. The research explained that Diponegoro used a network of ulama, kiai, and students to spread the idea of struggle framed in the

concept of *jihad fi sabilillah*. This religious spirit is an important factor in attracting the support of the wider community for the resistance movement he leads. However, the study focuses more on mass mobilization strategies and has not comprehensively examined Diponegoro's identity as a scholar and spiritual leader [11].



Figure 2. Pangeran Diponegoro as a National Hero

<https://news.okezone.com/read/2023/11/16/337/2921253/siapakah-ayah-dari-pangeran-diponegoro-yang-ternyata-raja-kesultanan-yogyakarta?page=all>

The latest research on the Islamic aspect of Diponegoro was carried out by a study entitled *Pangeran Diponegoro's Islamic Da'wah: Islamization and Jihad from Selarong Cave to the Java War in Yogyakarta*. This research explains that Diponegoro's struggle was not only in the form of military resistance, but also a da'wah and Islamization movement aimed at strengthening the understanding of Islam of the Javanese people. The research shows that the network of ulama and santri had a central role in Diponegoro's struggle during the Java War. However, the focus of the research is more directed to da'wah activities and the process of Islamization, so that it has not specifically discussed the integration between the leadership of the ulema, the spirit of jihad, and the anti-colonial movement [12].

In addition, research on Diponegoro's leadership was also conducted by Indah Puspita Rukmi and I Wayan Midhio, which highlighted Diponegoro's strategic reflection in strengthening the concept of defending the people of the entire Indonesian universe. The research confirmed that Diponegoro's ability to build people's solidarity was one of the main factors that made the Java War last for a relatively long time and caused great losses to the Dutch. However, this research is more oriented towards the study of military strategy and leadership rather than the aspect of religiosity that underlies its leadership [13].

Based on these previous studies, it can be concluded that most of the studies on Pangeran Diponegoro still focus on aspects of the history of the war, military strategy, leadership, and socio-political impact of the Java War. Meanwhile, research that examines Pangeran Diponegoro as a scholar as well as a fighter by placing the spirit of jihad as the main framework of analysis has not been widely done. Thus, there is a research gap that needs to be filled through studies that connect the identity of Diponegoro's ulema, the concept of jihad in Islam, and his role in leading the resistance movement against Dutch colonialism [14]. This research seeks to fill this gap by analyzing more deeply how the spirit of jihad shaped Pangeran Diponegoro's leadership pattern, struggle strategy, and socio-religious legitimacy in the Java War. Through historical approaches and literature studies, this research is expected to provide a new perspective on the relationship between religion, leadership, and anti-colonial resistance in Indonesian Islamic history [15].

METHODOLOGY

This study employed a qualitative research design using a historical approach integrated with library research to examine the role of Pangeran Diponegoro as an *ulama* and warrior during the Java War (1825–1830), with particular emphasis on the spirit of jihad as the

ideological and religious foundation of his anti-colonial movement. The qualitative historical method was selected because it enables an in-depth interpretation of historical events, religious ideas, leadership practices, and socio-political contexts through critical examination of documentary evidence rather than statistical measurement [16], [17].

The primary data consisted of historical manuscripts, official colonial records, letters attributed to Pangeran Diponegoro, classical chronicles, and historical documents related to the Java War. Secondary data were obtained from scholarly books, peer-reviewed journal articles, biographies, conference proceedings, and academic publications discussing Diponegoro's leadership, Islamic resistance movements, jihad, colonialism, and Indonesian history. Documentary sources were selected purposively based on their historical relevance, scholarly credibility, authenticity, and contribution to understanding the intersection between Islamic values and anti-colonial resistance [18], [19].

Data collection was conducted through systematic literature exploration, document identification, source verification, and content organization. Each document was critically evaluated using external criticism to assess authenticity, chronology, authorship, and historical reliability, followed by internal criticism to examine consistency, meaning, ideological orientation, and contextual significance. This process ensured that the evidence used in the analysis met acceptable standards of historical scholarship.

The analytical procedure followed four interconnected stages. First, heuristic techniques were applied to identify and collect relevant historical sources. Second, source criticism was undertaken to validate the authenticity and credibility of the collected materials. Third, historical interpretation was conducted by relating documentary evidence to the theoretical perspectives of Islamic leadership, religious social movement theory, and the Islamic concept of jihad. Finally, historiographical synthesis was employed to reconstruct a comprehensive narrative explaining how Diponegoro's religious identity shaped his political leadership and mobilized collective resistance against Dutch colonial rule [20], [21].

To enhance the trustworthiness of the findings, source triangulation was implemented by comparing information across primary documents, historical manuscripts, colonial archives, and contemporary academic studies. The consistency of interpretations was further strengthened through theoretical triangulation by integrating multiple conceptual perspectives, thereby reducing interpretative bias. This methodological framework provides a comprehensive understanding of Pangeran Diponegoro's struggle by demonstrating that the spirit of jihad functioned not merely as a theological doctrine but also as a moral, social, and political force that unified religious commitment, leadership, and anti-colonial resistance within the broader context of Indonesian Islamic history [22], [23], [24].

RESULTS AND DISCUSSION

Pangeran Diponegoro as a Scholar and Warrior

The results of the study show that Pangeran Diponegoro was not only a nobleman of the Sultanate of Yogyakarta who led the resistance against Dutch colonialism, but also a figure who had spiritual depth and a strong understanding of Islam. From a young age, Diponegoro received Islamic religious education from various scholars and the pesantren environment, so that it formed a religious character that was inherent in his life. Unlike some nobles who were close to palace life, Diponegoro preferred to live a simple life and be close to the community and scholars [25]. This position makes Diponegoro have two legitimacies at once, namely social legitimacy as a descendant of the royal family and religious legitimacy as a figure respected by scholars and the Muslim community. The combination of these two legitimacies became an important capital in building public support during the Java War [26].

Table 1. Research Findings on Pangeran Diponegoro's Religious Leadership, Spirit of Jihad, Social Mobilization, Islamic Values, and Contemporary Relevance in the Java War

Study Aspects	Research Findings	Indicator
Religious Background	Pangeran Diponegoro has a strong Islamic education and is close to the environment of scholars and Islamic boarding schools.	Studying religious science, living a simple life, actively interacting with scholars.
Role as a Scholar	Diponegoro functioned as a spiritual leader who provided religious legitimacy in the struggle.	Respected by the community, received the support of scholars and students.
Role as a Fighter	Led the Java War (1825–1830) as a form of resistance against Dutch colonialism.	Organizing the people, strategizing the war, leading the resistance.
Spirit Jihad	Jihad is understood as the struggle to uphold religion, justice, and fight against oppression.	The spirit of defending Islamic values and the rights of the community.
Community Mobilization	The spirit of jihad succeeded in building social solidarity among the Javanese people.	The involvement of ulama, students, farmers, and nobles in the struggle.
The Role of the Ulama Network	Ulama and Islamic boarding schools are a means of spreading the spirit of struggle.	Da'wah, moral strengthening, and logistical support for the struggle.
The Values of Islamic Leadership	Diponegoro's leadership is based on trust, justice, courage, and example.	Concern for the people and consistency in the struggle.
The Impact of the Struggle	The Java War became a symbol of resistance against colonialism and an inspiration for the nation's struggle.	Increasing the collective awareness of the community against colonialism.
The Relevance of the Present	The value of jihad can be applied in the form of moral and social struggle.	Honesty, integrity, education, and community service.

From the perspective of Islamic leadership, Diponegoro shows the character of a leader who prioritizes the values of justice, courage, trust, and responsibility to the ummah. His leadership was not only oriented towards the struggle for political power, but also towards efforts to fight for the interests of the people who were under pressure due to Dutch colonial policies. Therefore, the community not only viewed Diponegoro as a war leader, but also as a spiritual figure who was able to provide the direction of the struggle based on Islamic values [27].

The Spirit of Jihad in the Struggle of Pangeran Diponegoro

The results of the study show that the spirit of jihad became one of the main foundations in Diponegoro's struggle against Dutch colonialism. In the context of the Java War, jihad is understood as an earnest effort to defend religion, maintain the honor of society, and fight against various forms of injustice and oppression carried out by the colonial government [28]. The concept of jihad carried by Diponegoro is not limited to the aspect of physical warfare alone. Jihad is also interpreted as a moral and spiritual struggle to uphold Islamic values in people's lives. This understanding can be seen from the various appeals made to his followers to maintain faith, patience, and determination in the face of pressure from the colonial side [29].

The resistance led by Diponegoro emerged as a response to various Dutch policies that were considered detrimental to the Javanese people, such as increasing taxes, interfering in palace affairs, and various actions that were considered to threaten the social and religious life of the community. Therefore, the struggle is not only seen as a political conflict, but also as a moral and religious obligation to defend the rights of the people and Islamic values [30]. The spirit of jihad is a source of motivation that is able to arouse the spirit of resistance of the community. This can be seen from the amount of support given by scholars, students, farmers, and rural communities to the movement led by Diponegoro. They see the struggle as part of religious devotion as well as a form of defense of the homeland [31].

The Role of Ulama and Religious Networks in the Java War

The results of the study show that Diponegoro's success in gathering resistance forces is inseparable from the support of a network of ulama and pesantren spread across various regions of Java. The ulama play the role of disseminators of information, givers of religious legitimacy, and mobilizers of society to be involved in the struggle [32]. The existence of this religious network is an important factor in expanding the influence of the Diponegoro movement. The close relationship between Diponegoro and the scholars created strong social solidarity so that the struggle was able to reach various levels of society. In addition, pesantren became the center for the dissemination of struggle values based on Islamic teachings [33]. From the perspective of socio-religious movements, the involvement of scholars and pesantren shows that the Java War was not only a military conflict, but also a social movement that had a strong ideological base and religious identity. Religion functions as a mobilization instrument that is able to unite people from various social backgrounds in one common goal, namely against Dutch colonialism [34].

Integration of Islamic Values and Nationalism

The findings of the study show that Diponegoro's struggle is a form of integration between Islamic values and the spirit of nationalism. Although the concept of modern nationalism had not yet fully developed during the Java War, the spirit of defending the homeland from foreign domination had become an important part of the struggle he led [35]. The Islamic values embraced by Diponegoro do not contradict the spirit of love for the homeland. On the contrary, the two strengthen each other in building the collective consciousness of the community to defend the sovereignty and honor of the nation. This can be seen from Diponegoro's ability to rally support from people from various social groups regardless of economic status or regional background [36].

The integration between religiosity and nationalism made Diponegoro's struggle one of the important foundations in the development of the anti-colonial movement in Indonesia. His spirit of struggle then became the inspiration for various resistance movements that emerged in the following periods [37].

The Relevance of Pangeran Diponegoro's Spirit of Jihad for Contemporary Life

The results of the study show that the spirit of jihad exemplified by Pangeran Diponegoro has a strong relevance in the life of modern society. Jihad is no longer understood solely as an armed struggle, but as a sincere effort to uphold the truth, fight injustice, improve one's quality, and make a positive contribution to society [38]. The values inherited by Diponegoro, such as integrity, courage, steadfastness of principle, simplicity, and concern for the interests of the people, are important characteristics to be instilled in the younger generation. In the context of nation building, these values can be realized through the struggle against corruption, improving the quality of education, maintaining unity, and actively participating in community development [39]. Thus, the spirit of jihad fought for by Pangeran Diponegoro not only has historical significance, but also contains universal values that are relevant to answer various social, moral, and national challenges today [40].



Figure 3. Pangeran Diponegoro Riding His Horse

<https://www.google.com/imgres?q=foto%20dan%20gambar%20pangeran%20diponegoro%20&imgurl=https%3A%2F%2Fharianmuba.disway.id%2Fupload%2F182281d06108f5efa027604a94007a3f.png&imgrefurl=https%3A%2F%2Fharianmuba.disway.id%2Futama%2Fread%2F652468%2Fhari-hari-terakhir-pangeran-diponegoro-di-pengasingan-apa-penyebab-dirinya>

Based on the results of the research, it can be understood that Pangeran Diponegoro is a figure who has succeeded in integrating his identity as a scholar, spiritual leader, and anti-colonial fighter in one unity of struggle [41]. The spirit of jihad that became the foundation of his movement not only functioned as a religious motivation, but also as a source of social legitimacy that strengthened community solidarity in the face of Dutch colonialism [42]. The Javanese War can ultimately be understood not only as a political and military conflict, but also as a socio-religious movement that seeks to uphold justice, defend Islamic values, and maintain the sovereignty of the Javanese people [43]. These findings show that religion has a significant role in shaping the dynamics of resistance to colonialism and in giving birth to leadership oriented towards moral and humanitarian values [44].

Analysis and Discussion

The findings demonstrate that Pangeran Diponegoro's leadership cannot be adequately understood solely through political or military perspectives, as his authority was fundamentally rooted in Islamic scholarship, spiritual legitimacy, and moral leadership. Unlike conventional aristocratic leaders who primarily exercised authority through dynastic status, Diponegoro combined royal legitimacy with religious credibility, enabling him to mobilize diverse social groups, including ulama, santri, peasants, and local nobility. This dual legitimacy explains why the Java War evolved beyond an armed rebellion into a broad religious-social movement grounded in shared ethical and spiritual commitments [45], [46].

From the perspective of Islamic leadership theory, Diponegoro embodied the principles of amanah (trustworthiness), 'adl (justice), shaja'ah (courage), and uswah hasanah (exemplary conduct). These leadership characteristics strengthened public confidence and encouraged voluntary participation rather than coercive mobilization. Consequently, religious values became an effective source of collective identity that sustained resistance despite prolonged military pressure from the Dutch colonial administration [47]. The findings further reveal that the spirit of jihad functioned as a multidimensional concept rather than merely legitimizing armed conflict. Within the context of the Java War, jihad represented an ethical obligation to defend justice, preserve religious identity, protect communal dignity, and resist systematic oppression. This interpretation aligns with broader Islamic conceptions of jihad as comprehensive moral striving rather than exclusively military engagement. Accordingly, Diponegoro transformed jihad into an instrument of social solidarity that integrated religious devotion with aspirations for political freedom and social justice [48], [49].

Religious social movement theory also explains how Islamic institutions, particularly networks of ulama and pesantren, facilitated the dissemination of ideological narratives, strengthened organizational cohesion, and maintained resistance across different regions of Java. These institutions functioned not only as centers of religious learning but also as channels for communication, moral reinforcement, and community mobilization, significantly expanding the movement's influence. The study therefore suggests that the Java War should be interpreted as both an anti-colonial struggle and a religiously inspired social movement. Its significance extends beyond nineteenth-century Indonesian history by illustrating how religious leadership can generate social cohesion, ethical governance, and collective resilience. These findings also contribute a new perspective by positioning the spirit of jihad as the principal analytical framework for understanding the integration of Islamic scholarship, spiritual authority, anti-colonial resistance, and the emergence of early Islamic nationalism in Indonesia.



Figure 4. Pangeran Diponegoro's Surrender to Dutch General De Kock

Source: Indonesian Wikipedia, the free encyclopedia

The surrender of Pangeran Diponegoro to General Hendrik Merkus de Kock marked one of the most decisive moments in the history of the Java War (1825–1830). Rather than representing a military defeat on the battlefield, the event reflected the culmination of a prolonged conflict that had exhausted both the Dutch colonial administration and the Javanese resistance. After years of fierce warfare, Diponegoro accepted an invitation to negotiate with General De Kock in Magelang under the expectation of discussing a peaceful settlement. However, the meeting ended with his arrest on 28 March 1830, an action widely regarded as a violation of diplomatic trust. The scene, frequently depicted in historical paintings and reproduced in educational publications, symbolizes the unequal relationship between colonial authority and indigenous leadership. In the image, Diponegoro appears composed and dignified despite being surrounded by Dutch military officers. His calm expression reflects unwavering commitment to his principles and religious convictions, while the Dutch officials represent the institutional power of colonial rule. The visual contrast emphasizes the moral resilience of Diponegoro in the face of political betrayal and military coercion.

For many Indonesians, the surrender did not diminish Diponegoro's status as a national hero or Islamic leader. Instead, it reinforced his legacy as a scholar-warrior whose resistance was grounded in religious values, social justice, and concern for the welfare of the people. His capture effectively ended the Java War, yet the ideals he championed continued to inspire subsequent generations in their struggle against colonial domination. The enormous financial and human costs borne by the Dutch during the conflict also demonstrated the effectiveness of widespread popular resistance rooted in local solidarity and religious motivation. Today, the image of Diponegoro's surrender serves not merely as documentation of a historical event but as a reminder of integrity, sacrifice, and steadfast leadership. It illustrates that genuine leadership is measured not only by military success but also by moral

courage, consistency of purpose, and commitment to justice. Consequently, the historical episode remains an enduring symbol of Indonesia's collective memory and the nation's long journey toward independence.

CONCLUSION

Based on the results of research on Pangeran Diponegoro as a scholar and fighter from the perspective of the spirit of jihad in the Java War (1825–1830), it can be concluded that Pangeran Diponegoro was a figure who succeeded in integrating Islamic values with the struggle against Dutch colonialism. His role was not only as a military leader and noble of the Sultanate of Yogyakarta, but also as a spiritual leader who had a great influence among the ulama, santri, and the Javanese people. His depth of religious understanding became the moral and ideological foundation in leading the resistance movement against various forms of oppression carried out by the colonial government. The spirit of jihad that underpinned Pangeran Diponegoro's struggle was not limited to the meaning of physical warfare, but included the struggle to uphold justice, defend religion, maintain the dignity of the community, and fight against injustice and colonial domination. The understanding of jihad became a source of motivation that was able to build solidarity and participation of people from various social strata in the War. The support of ulama, students, and Islamic boarding school networks shows that religion has an important role as an instrument of social mobilization and in strengthening the legitimacy of the struggle. The results of the study also show that the Java War can be understood not only as a political and military conflict, but also as a socio-religious movement based on Islamic values. The spirit of jihad carried by Pangeran Diponegoro succeeded in creating an integration between religiosity and the spirit of defending the homeland, so that his struggle became one of the important foundations in the history of resistance to colonialism in Indonesia. In addition to having historical value, the spirit of jihad exemplified by Pangeran Diponegoro also has relevance for today's life. Values such as integrity, courage, steadfastness of principle, concern for the community, and commitment to truth can be used as an example in facing various social, moral, and national challenges. Therefore, the figure of Pangeran Diponegoro is not only worthy of being remembered as a national hero, but also as a figure of a scholar-warrior who inspires the development of the nation's character and the strengthening of Islamic values in the life of society, nation, and state.

Acknowledgments

The author sincerely expresses gratitude to Sekolah Tinggi Ilmu Dakwah Mohammad Natsir, Solo Raya, Indonesia, for providing an academic environment that supported this research. Appreciation is also extended to colleagues, historians, and reviewers whose constructive discussions and valuable insights contributed to the refinement and completion of this manuscript.

Author Contribution

The sole author was responsible for the entire research process, including conceptualization, literature review, data collection, analysis, interpretation of findings, manuscript preparation, revision, and final approval. The author confirms full responsibility for the originality, accuracy, integrity, and scholarly quality of all aspects presented in this study.

Conflicts of Interest

The author declares that there are no financial, institutional, personal, or professional conflicts of interest that could have influenced the research process, interpretation of findings, or publication of this manuscript. The study was conducted

independently with a commitment to academic integrity, objectivity, transparency, and ethical research standards.

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