

Original Research Article

Sang Wirayuda: Biography of Raden Ronggo Prawirodirjo III of Madiun, Circa 1779-1810

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Abstract: One of the prominent figures in the history of Madiun, especially the late era of the old Javanese order, is Raden Ronggo Prawirodirjo III. For this reason, this article discusses the biography of Raden Ronggo Prawirodirjo III of Madiun circa 1779-1810. The sources used were primary and secondary sources in the form of the archive of Bundel Djokja Brieven, (Dj Br) no. 193, 409, ANRI collections, chronicles, magazines, and literature in the form of books. Furthermore, the research procedure covered the stages of heuristics, criticism, interpretation, and historiography. The research findings revealed that Raden Ronggo Prawirodirjo III was *trahing kusuma rembesing madu* [a descendant of high nobility] and *trah wirayuda* [a descendant of officers] from his parents. Raden Ronggo also served as Regent of Madiun between 1796-1810. Inflaming resistance to Dutch colonialism, he started it on November 20 until he died with his troops on December 17, 1810. In addition, Raden Ronggo was familiar with the *santri* (Islamic boarding school students) and the old Javanese literary works that influenced his psychology to determine some policies or decisions taken in his life.

Keywords: Raden Ronggo, wirayuda, Javanese old literature.

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INTRODUCTION

Madiun has an exceptionally long history as a unit of political administration and power. Archaeological sources in this area indicate that Madiun has had a political civilization since the Singosari era, which then continued to Majapahit, Demak, Pajang, Mataram, colonial, independence, and post-independence periods. The long period presents many stories and events or a person's character. One of the prominent figures in the history of Madiun, especially in the late era of the old Javanese order, is Raden Ronggo Prawirodirjo III.

Several historians who study the end of the old Javanese order have placed Raden Ronggo Prawirodirjo III as an important local figure in Javanese dynamics. However, the historical study of Raden Ronggo Prawirodirjo III is limited to a political approach. At first, the study related to Ronggo was carried out by one of the authors' teachers, Prof. Peter Carey, and then by Dr. Joko Marihandono and Dr. Sri Margana *et al.*, Peter Carey, in his dissertation, which has been translated and published in Indonesian, entitled "*Kuasa Ramalan: Pangeran Diponegoro dan Akhir Tatanan Lama di*

Jawa, 1785-1855" mentions Raden Ronggo Prawirodirjo III as the inspiration for Prince Diponegoro in fomenting resistance against the Dutch colonial government in 1825-30 or better known as the Java War. It is based on Diponegoro's admission in the chronicle he wrote [1]. Nevertheless, studies related to Raden Ronggo Prawirodirjo III in Peter Carey's work still need to be continued since he is not the main character, and many historical episodes played by Raden Ronggo Prawirodirjo III have not been revealed, especially regarding his contact with old literary works.

The subsequent study by Joko Marihandono, entitled "*The Centralism of Herman Willem Daendels' Governmental Power in Java 1808-1811: Implementation of Napoleon Bonaparte's Instructions,*" is about Daendels' arrival in Java to defend Java from British attacks. The work also discusses the conflict

¹ Peter Carey, *Kuasa Ramalan: Pangeran Diponegoro dan Akhir Tatanan Lama di Jawa, 1785-1855*, (Jakarta: KPG bekerja sama dengan KITLV Jakarta), 301.

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between Daendels and Sultan Hamengkubuwono II [2]. Undoubtedly, this discussion is biased towards the involvement of Raden Ronggo Prawirodirjo III in making palace policy. In addition, the biography of Raden Ronggo Prawirodirjo III is not discussed further.

Apart from the two studies above, the related studies have been conducted by Sri Margana *et al.* in a political biography of Raden Ronggo Prawirodirjo III entitled "*Raden Rangga Prawiradirja III, Regent of Madiun 1796-1810: A Political Biography*" [3]. Again, this study has not been able to take a broader picture of Raden Ronggo Prawirodirjo III, especially about his contact with old Javanese literary works.

Considering previous studies, the authors, therefore, view that the biography of Raden Ronggo Prawirodirjo III and his allusions to old Javanese literary works need more in-depth attention. In the authors' view, the psychological aspect greatly determines the policies or decisions Raden Ronggo Prawirodirjo III took. This study is also crucial to provide an overview of national figures from regions in Indonesia to enrich the wealth of knowledge and, of course, not to forget the values of struggle and Indonesian nationalism through historiography.

RESEARCH METHOD

This study used historical research methods, comprising the heuristic stage, the phase where the authors must collect various sources relevant to the research theme. The second stage was source criticism, both internal and external. This stage aimed to determine the authenticity of the source. The next stage was interpretation, i.e., the phase where the writers interpreted the various already available data. This collection of interpretations was then assembled in historical writing, often called historiography. In this paper, the authors used written primary sources, including *Serat salasilah para leloehoer ing Kadanoeredjan*; *Silsilah Ageng Prawirodirjan*; *Babad Alit*; *Babad Giyanti*; *Serat Gembring Baring*; *Serat Wicara Keras*; *Bundel Djokja Brieven*; (Dj Br) no. 193, 409; collections of the National Archives of the Republic of Indonesia (ANRI) about the resistance of Raden Ronggo Prawirodirjo III in 1810; secondary sources in the form of books.

² Djoko Marihandono, *Sentralisme Kekuasaan Pemerintahan Herman Willem Daendels di Jawa 1808-1811: Penerapan Instruksi Napoleon Bonaparte*, Disertasi tidak diterbitkan.

³ Sri Margana dkk., *Raden Rangga Prawiradirja III Bupati Madiun 1796-1810: Sebuah Biografi Politik*, (Madiun: Pemerintah Kabupaten Madiun bekerja sama dengan Departemen Sejarah FIB UGM), 17.

RESULTS AND DISCUSSION

Trah Wirayuda: Birth, Genealogy, Marriage to Becoming the Regent of Madiun

Raden Ronggo Prawirodirjo III is a Madiun son who was born around 1779. He is the son of the Regent of Madiun, Raden Ronggo Mangundirjo (served between 1784-1796), better known as Raden Ronggo Prawirodirjo II. From his father, Raden Ronggo Prawirodirjo III was counted as the grandson of a Sukowati "*jawara*" (*gededhug*) named Kiai Ronggo Wirosentiko, whose first name was Gatha and later titled Raden Ronggo Prawirodirjo I [4]. In *Serat sarasilah para leloehoer ing Kadanoeredjan*, he is known as Ronggo Djegot. The last figure was none other than the commander of the troops of Hamengkubuwono I during the Mangkubumen War (1747-55) and the Regent of Madiun and the Regent of *Wedana mancanegara wetan* of the Yogyakarta Sultanate (around 1760-1784). Through his mother, Raden Ronggo Prawirodirjo III was still counted as the grandson of the first Sultan of Yogyakarta because his father married Bendoro Raden Ayu Ronggo Mangundirjo, one of the daughters of Sultan Hamengkubuwono I (r. 1749-1792) from his concubine, Bendara Raden Ayu Srenggoro of the Kedu genealogy [5].

In addition, Ronggo Prawirodirjo III is known to have married Gusti Kanjeng Ratu Maduretno, the daughter of Sultan Hamengkubuwono II and Ratu Kedaton, who was of Madurese blood in the late 1790s [6]. The marriage bond of Ronggo III as regent of Madiun and regent of *Wedana mancanegara wetan* with Ratu Maduretno, daughter of Sultan Hamengkubuwono II of Yogyakarta, was vital politically, i.e., to maintain the loyalty of local authorities to the Sultan in Yogyakarta. However, Ronggo III's marriage to Ratu Maduretno became a trigger for the rebellion rather than loyalty to Sultan Hamengkubuwono II Yogyakarta [7]. In addition, Ronggo III is the honorable son-in-law of Sultan Hamengkubuwono II, who was appointed as one of his advisors. Thus, in his daily life, Ronggo III spent more time at the Yogyakarta Palace besides having residences in Wonosari and Maospati [8].

⁴ Babad Giyanti, (Batavia: Balai Pustaka), 14.

⁵ *Serat sarasilah para leloehoer ing Kadanoeredjan*, (Yogyakarta: Museum Sana Budaya), 129.

⁶ R.Ay.B. Heny Bribin, *Serat Raja Putra Ngayogyakarta Hadiningrat*, (Yogyakarta: Tiara Wacana Group), 14.

⁷ Carey, Op. Cit., 256.

⁸ Dr. L. Adam, "Geschiedkundige aantekeningen omtrent de residentie Madioen. VI: Het Tijdek van de 'Palihan' tot 1825", *Djawa*, No. 20, September 1940a., 334.

Presumably, wirayuda's ancestral lineage and important position will later color Raden Ronggo Prawirodirjo III's life journey. His fierce streak began when he was appointed as Regent of Madiun to replace his father, Raden Ronggo Prawirodirjo II, who was blind in around 1796. Apart from being selected by Sultan Hamengkubuwono II as Regent of Madiun, Ronggo Prawirodirjo III also served as Regent of *Wedana mancanegara wetan* (eastern countries) from Yogyakarta Sultanate. Ronggo's position in Madiun as Regent of *Wedana mancanegara wetan* (eastern foreign countries) of the Sultanate of Yogyakarta has a crucial political meaning. Ronggo is not only the regent who controls Madiun but also leads the entire district of the Yogyakarta Sultanate, which is in the *mancanegara wetan*. Ronggo also has extensive control and power, both geographically and politically. Ronggo's vast power then raised political concerns among the rulers in Java at that time, namely Kasunanan and Mangkunegaran [9].

Then, as regent, Raden Ronggo Prawirodirjo III was given *lungguh* land (apanage) in Madiun, and the cultivators were obliged to do community service. Another source of income that Ronggo got came from collecting taxes for the king, who were handed over during the "*grebeg*" in the sultanate capital. Moreover, Ronggo was not only a figure but also a local power that played a vital role and interfered in court politics. Aside from being the Sultan's son-in-law, Ronggo also became a political advisor along with several officials close to the second Sultan and his son-in-law, i.e., Raden Tumenggung Sumodiningrat and Raden Adipati Danurejo II [10].

As the Sultan's representative, Ronggo mirrors the spiritual structure and administration of the Sultanate in many ways. In this regard, a regent's official residence is called a district, marked by the establishment of a *pendapa*, a wide-open hall. The center of the *pendapa* is four wooden pillars called "*sakaguru*" as the primary support for the roof, while the center is the regent's seat. On Mondays and Thursdays, the regent held case examinations, received petitions, and received hearings, as in the kingdom from his seat [11]. Ronggo also cemented his position as regent by building a particular residence in Maospati, west of Madiun, designed "like a palace with a thick stone fort" [12]. The regent's umbrella also had a unique color; he wore batik clothes with particular motifs. During preparations for the struggle against colonialism, Ronggo asked the umbrella makers in Madiun to make his sign in full gold. In addition,

Ronggo ran the government assisted by a *patih* (prime minister) who represented him when he was not in place; *wedana* (regional officials under the regent); *mantri* (a lower official who holds special responsibilities, such as irrigation, forestry, and others; prosecutor; *penghulu* (Islamic religious leader) [13].

The Last Bull of the Yogyakarta Sultanate: The Fight of Raden Ronggo Prawirodirjo III in 1810

Ronggo Prawirodirjo III was known as a brave man who received a call to fight against Dutch colonialism in November-December 1810. The background of Raden Ronggo Prawirodirjo III's resistance against Dutch colonialism in 1810 was a change in several fields contained in the policies of the Dutch government. These policies included changes in the state administration system with a new colonial exploitation system that provided significant benefits for the mother country, changes in ceremonial feudal practices in the Palace and limited the power of indigenous rulers in specific affairs, demands for the management of teak forests belonging to the Sultan in *mancanegara wetan* be handed over to the colonial government with annual compensation to be given directly to the Sultan, and the allegation of Raden Ronggo Prawirodirjo III's involvement in the cross-border attack on Madiun and Ponorogo on January 31, 1810 [14].

Related to that, Raden Ronggo Prawirodirjo III did not intend to fight Sultan Hamengkubuwono II but against the Dutch colonial government and Sunan in Surakarta and the Javanese people. They sided with the colonial government, which changed people's lives in Java. Here, Ronggo expected the blessing of the Sultan and his ancestors, who were *wirayuda* kings. Ronggo also hoped that Sultan Hamengkubuwono II had no intention of harming him. Then, Ronggo proclaimed resistance to colonialism on November 20, 1810. In the early hours of November 21, 1810, Ronggo left for Madiun with 300 of his followers. Ronggo carried an army of 300 men through Bengawan Solo by boat as he moved from Kartasura to Masaran to Madiun on November 22, 1810 [15].

Ronggo also called for an invitation to fight against the colonial rule to all groups of people, both native and foreign (Chinese), in *mancanegara wetan* and the coast. In addition, Ronggo enjoyed close relations with the Chinese community in *mancanegara wetan* and the north coast before the resistance in November-December 1810, thanks to his position as

⁹ Margana, Op. Cit., 25.

¹⁰ Carey, Op. Cit., 96.

¹¹ Onghokham, *The Residency of Madiun; Priyayi and Peasant in The Nineteenth Century*. Tesis Ph.D., Departement of History, Yale University, 42.

¹² Carey, Op. Cit., 69.

¹³ Adam, Loc. Cit.

¹⁴ Akhliis Syamsal Qomar, *Perlawanan Raden Ronggo Prawirodirjo III Melawan Kolonialisme Belanda Tahun 1810 dan Relevansinya Bagi Pengembangan Materi Mata Kuliah Sejarah Lokal*. Skripsi tidak diterbitkan., 54-55.

¹⁵ Bundel Djokja Brieven", (Dj Br) no. 409.

head of the excise gate rental authority for the Sultan in the Madiun region. Ronggo was also suspicious about the threat posed to local economic interests, particularly in the timber trade, due to the indiscriminate activities of European loggers and business people. Thus, Ronggo declared himself to be the protector of all Javanese and Chinese [16].

The Javanese and Chinese whom Ronggo protected were treated arbitrarily by the Dutch government, and he urged them to work together to fight the Dutch government, which had harmed the welfare and prosperity of Java. Ronggo's appeal was also explicitly addressed to the prosperous Chinese community on the north coast, whose support he hoped to gain in carrying out a series of attacks on the main Dutch forces between Rembang and Surabaya. Thus, Ronggo urged the coastal Chinese to take control of the offices and posts of the expelled Europeans and guard them against possible retaliation [17]. It is interesting to note that 12 Chinese were reported among about 100 soldiers accompanying him, who were still loyal to him until the end of the resistance on the banks of Sekaran, on the banks of the Bengawan Solo River. Although apparently short-lived, Ronggo's uprising and his continued efforts to involve the Chinese community in his struggles stood in stark contrast to the circumstances surrounding the Java War, in which anti-Chinese attitudes were prominent at first.

Ronggo Prawirodirjo III's uprising ended in his death, along with several of his followers, on the banks of the Bengawan Solo River, to be exact, at Sekaran Bojonegoro on December 17, 1810. Ronggo Prawirodirjo III was also known as a hero and the 'last bull' of the Yogyakarta Sultanate during the old Javanese order. Although Raden Ronggo Prawirodirjo III's resistance failed, Ronggo's figure inspired Prince Diponegoro and made him a role model to launch a similar movement that was bigger 15 years later in the Java war of 1825-1830, as stated by Prince Diponegoro himself in the chronicle he wrote [18]. Raden Ronggo Prawirodirjo III's resistance is also known as the first resistance carried out since the establishment of Dutch colonial rule in 1800 and became an essential seed of resistance to colonialism in the Dutch East Indies.

Raden Ronggo Prawirodirjo III, the Santri, and Old Javanese Literary Works

Besides being known as a brave man, Ronggo Prawirodirjo III is also known as the author of one of the famous Damar Wulan tales in Java, "*Raden Rangga Prawiradirja, inggih punika ingkang nyambeti nganggit serta Damarwulan, wiwit Damarwulan kabegal*" [19].

Ronggo III was also known to have close ties to many religious and hajj teachers in the Madiun and Ponorogo areas and other religious figures in his close support group in Maospati [20]. According to the Pacitan Chronicle, Ronggo's spiritual teacher was a *kiai* from the Pacitan region known as Kiai Kaliyah, who significantly influenced him [21]. In addition, Ronggo III was said to have funded a Giripurno fief village on Mount Bancak (Rancang Kencono) to take care of the grave of his *kinasih* wife Gusti Kanjeng Ratu Maduretno who died on November 16, 1809, and to build a mosque at his residence in Maospati (*Kota Petik*), which housed quite a lot of religious works [22].

Moreover, the close relationship between Ronggo and the *santri* (Islamic boarding school students) was strengthened by a report from Wongsotaruno, a Surakarta spy who arrived at Ronggo's palace-like residence in Maospati on December 9, 1810, or a week after Ronggo's departure. The spies discovered that the looters had cut down all the fruit trees, and the main mosque was looted. Ronggo's caskets containing many religious texts had also been forcibly opened, and their contents were scattered across the mosque's floor. Meanwhile, the Sundanese "imam" was there; Nuryemangi [Nur Jama'i], with 29 of his students, was returning to his village in Sukapura, West Java [23].

Apparently, Ronggo was trying to create an excellent religious climate in his position in Maospati by bringing in a Sundanese "imam," Nuryemangi [Nur Jama'i], and 29 of his students from Sukapura, West Java, which incidentally was close to the center of the spread of the *Syattariyah tarekat* in Pamijahan with the central figure of Sheikh Abdul Muhyi. The two previously mentioned areas are now included in the Tasikmalaya Regency, West Java. The intense relationship between Ronggo and the followers of the *tarekat* would make it very possible for the presence of Ronggo to participate in performing the *bai'at* of the *Syattariyah tarekat* to a Sundanese "imam," Nuryemangi [Nur Jama'i]. Ronggo's *santri* side is also shown in the *Serat Gembring Baring* that he wrote. Ronggo wanted to emphasize that Islam and Java were one, not dualistic, separate, and dichotomous. In other words, a Javanese (blood) will not be able to survive without a universe of meanings of Java and Islam being used simultaneously [24].

His contact with the world of *santri* and Ronggo's efforts to create an excellent religious climate in Maospati reminds the writers of his step-grandmother from the maternal line and the step-sister of Ronggo's

¹⁶ Adam, Op. Cit., 335.

¹⁷ Carey, Op. Cit., 37.

¹⁸ Carey, Loc. Cit.

¹⁹ R. Prawira Winarsa, *Babad Alit*, (Batavia: Bale Poestaka), 35.

²⁰ Bundel Djokja Brieven", (Dj Br) no. 409.

²¹ Adam, Loc. Cit.

²² Adam, Op. Cit., 333.

²³ Carey, Op. Cit., 298.

²⁴ *Serat Gembring Baring*

grandfather from the father's line, namely Ratu Ageng Tegalrejo. The last figure is known as a pious Sufi daughter of Kiai Ageng Derpoyudo, a prominent *kiai*, father-in-law, and spiritual advisor to Sultan Hamengkubuwono I [25]. Ratu Ageng is also known to love science and has extensive relationships with the *santri*. Ratu Ageng had encouraged religious leaders in Yogyakarta to take their place in Tegalrejo and prepare a large ward to accommodate discussion participants. The ulemas were then often invited to hold deliberations in the spacious ward. Among them was the leader of Kiai Muhammad Bahwi, later known as Muhammad Ngusman Ali Basah, in the Java War. Previously, he served as chairperson of the ulema forum of the Suranatan Mosque (the Sultan's private mosque). Another figure was Haji Badaruddin, the commander of the Suranatan corps, who had made pilgrimages twice at the expense of the Palace and had knowledge of the Ottoman system of government [26]. In the end, the growing influence of the Dutch in the Yogyakarta Sultanate made Tegalrejo a *markplaats*, i.e., a place to "sell and buy" ideas, ideological, political, state, cultural, and military concepts, and strategic and action plans.

Furthermore, Raden Ronggo Prawirodirjo III's touch and understanding of old Javanese literary works inspired him when he led the resistance against the Dutch colonial government in 1810. Ronggo fantasized that he was *Batara Guru*, a guardian god in *wayang* who is respected by all other figures. He also took the example of the Ramayana story when the time came for him to appoint his army commanders in Madiun at the end of November. Hence, the main general was given the name "*Dosomuko*," a nickname for the giant king of Lanka (*Sailan*), *Rawana*, in the Ramayana, and his deputy was given the pseudonym of war (*nom -de-guerre*) of *Dirgananda* [27]. On the other hand, Raden Ronggo Prawirodirjo III was severely criticized by R. Ng. Yasadipuro II (1760-1844) in *Serat Wicara Keras*. The *abdi dalem* of Pakubuwono IV (r. 1788-1820) considered Raden Ronggo a proud warrior genealogy and chose to die in humiliation. Far from the image of *Batara Guru* as a *wayang* who is respected by other characters, Ronggo in *Serat Wicara Keras* is shown as a weak person who likes women easily and claims to be Janaka Madiun, not Janaka Amarta. The proof is that he could not fly and disappeared. "*Pèpantèse kaya ta ing nguni, Surapatya Rajèng Pasuruhan, Rôngga iku nora tètèr. Mung lamun ana bathuk, kang kalimis alise lincip, dhèwèke apèparab, Janaka Madiun. Sudu Janaka Ngamarta, prantandhane tan bisa mibèr wiyati, lan ora bisa ngilang*" [28]. This critical view of R. Ng.

Yasadipuro II provided an essential historical perspective, an antithesis to the heroic story of the Regent of *Wedana*.

CONCLUSION

Raden Ronggo Prawirodirjo III is one of the most prominent figures in the history of Madiun, especially in the late era of the old Javanese order. Raden Ronggo Prawirodirjo III was also *trahing kusuma rembesing madu* [a descendant of high nobility] and *trah wirayuda* [a descendant of officers] from his parents. Raden Ronggo also served as Regent of Madiun between 1796-1810. Inflaming resistance to Dutch colonialism, he started it on November 20 until he died with his troops on December 17, 1810. In addition, Raden Ronggo was familiar with the *santri* (Islamic boarding school students) and the old Javanese literary works that influenced his psychology to determine some policies or decisions taken in his life.

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²⁵ *Silsilah Ageng Prawirodirjan*

²⁶ Saleh As'ad Djamhari, *Strategi Menjinakkan Diponegoro: Stelsel Benteng 1827-1830*, (Jakarta: Komunitas Bambu), 30.

²⁷ Carey, Op. Cit., 287.

²⁸ *Serat Wicara Keras*

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