

Archaeological Heritage of Ancient Tomb as Evidence of Early Islamic Civilization in the Makassar Ethnic Region, Jeneponto South Sulawesi, Indonesia

Rosmawati Rosmawati¹, Akin Duli², Khadijah Thahir Muda³

^{1,2,3}Department of Archaeology, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

*Corresponding author. Email: rosmawati@unhas.ac.id

ABSTRACT

This research aims to be able to comprehensively explain the evidence of Islamic civilization in Makassar ethnic areas, such as those in Makassar, Gowa, Jeneponto and Bantaeng. Distribution patterns, origins, diversity, development period, local cultural influences, and the meanings contained therein. The research was conducted using two methods; archaeological and historical methods. The results of the study are expected to provide an overview and understanding of the origin, and process of Islamization, as well as the developmental style of Islamic culture in the Jeneponto area in particular and South Sulawesi in general. The distribution of Islamic cultural heritage in the form of ancient tombs with various types and variations, can be an authentic study material and has not been widely used as material for writing the history of maritime Islam in the area. With a belief system, social and local cultural influences originating from pre-Islamic cultural elements.

Keywords: *civilization, maritime, tomb, gravestone, Islamization.*

1. INTRODUCTION

The Islamization process in the South Sulawesi region has not been much explained based on enough archaeological evidence. Writing about Islamic civilization in the area from an archaeological aspect, at an early stage that is descriptive has been done by experts such as Van de Wall (1928), A.A. Cense (1939), Abdul Muttalib (1978, 1981, 1984), Hasan Muarif Ambary (1984, 1998), Rosmawati (2008a, 2008b, 2011a, 2011b). By using descriptive methods and comparisons between the forms of Acehese gravestones that developed in Sumatra and Peninsular Malaysia and the Demak-Troloyo type with the form of graves in ancient tombs in the ethnic Makassar area, it can be seen that the origin of the culture is Aceh (Malay) and Java. This can especially be seen in the presence of Acehese and Demak-Troloyo headstones in the past in several ancient tomb complexes in Makassar.

Aceh and Demak-Troloyo headstones were used by kings and Islamic religious figures in the past as headstones on their graves, as seen in the tomb complexes of Sultan Hasanuddin, Katangka and Tallo (Rosmawati, 1980). Rosmawati (2008a; 2008b: 44-61) in her study of inscriptions on tombs in the Katangka

Tomb Complex in Gowa, can identify the types of inscriptions found on the site in the form of Arabic inscriptions in Makassar (Jawi) and Arabic inscriptions. The Jawi inscription contains names, information on the history of the deceased, genealogies, services of the deceased and the bureaucratic system. Meanwhile, Arabic inscriptions written in Arabic contain prayers and various suras in the Koran. Thus, the writings on the jirat and grave headstones at the site relate to religious teachings which are heavily influenced by tashawuf teachings.

Rosmawati (2011a) has described the heritage of Islamic culture in the South Sulawesi region, which is very rich with Islamic cultural heritage, one of which is ancient tombs. The distribution of these ancient tombs has not been studied scientifically, so there is little understanding of the shape and content of cultural meanings contained in these tombs. In his study, a typology of jirat and graves in the area has been made, with the aim of facilitating further studies in the future. This typology, especially the shape of the headstones, shows that there are external cultural influences such as several types of Acehese and Demak-Troloyo headstones, in addition to the various variations of local headstones of Bugis-Makassar and other ethnic types.

Rosmawati (2011b) examines the process of Islamization in Makassar, based on a study on headstone. By using the method of description and comparison between the forms of the Aceh-type headstone that developed in Sumatra and Peninsular Malaysia and the Demak-Troloyo type with the form of headstone on ancient tombs in the Makassar area, it can be seen that the origin of this culture is Aceh culture. (Malay) and Javanese. This can especially be seen in the presence of Acehnese and Demak-Troloyo headstones in the past in several ancient tomb complexes in Makassar. Aceh and Demak-Troloyo headstones were used by kings and Islamic religious figures in the past as headstones on their graves, as seen in the tomb complexes of Sultan Hasanuddin, Katangka and Tallo.

From the various preliminary studies that have been carried out, it can be concluded that these studies can generally be used as a reference for in-depth writing about Islamic civilization in the South Sulawesi area, especially in the ethnic Makassar area. There are many problems regarding Islamic civilization in the ethnic Makassar area that need to be studied in depth, such as the differences in grave culture in cultural geography, how the interaction between local culture and Islam appears in the architecture of the tomb, the shape of the tomb based on chronological form developments, symbolic meanings contained in the shape of jirat, headstone and ornaments, and how it relates to outside cultural influences.

The spread and development of Islam in the archipelago can be considered to have occurred in the early 12th century AD, as evidenced by around 2500 inscribed headstones in North Sumatra, Perlak and Samudra (Damais, 1995: 183). Based on epigraphic sources on gravestones and other artifacts, it can be seen that the spread of Islam in the archipelago did not coincide with time, so the degree of its influence was different from one region to another. The rapid development of Islam at that time was preceded by the sporadic growth of the Muslim community in port cities which were brought under by traders and scholars in Sumatra, the Malay Peninsula, Java, Ternate, Kalimantan and Sulawesi. At the same time, there was a conversion (conversion) from previously practiced religions, such as Animism, Hinduism and Buddhism to Islam, by most of the population in these trading centers.

One form of cultural heritage that we have encountered until now is the funeral system, where the main aspect of this activity is the aspect of ideas in the form of values and symbols that apply in a society (Nurhadi, 1990: 141). Conceptually funerals are carried out as a form of belief rite that always refers to all aspects of culture, not only regarding supra-natural ideas, but funerals must also be considered in their social aspects because these activities involve many

people in various interactions and even relate to cultural symbols (Nurhadi, 1990: 142).

Several archaeologists have studied in depth about ancient tombs in the South Sulawesi area, such as Hasan Muarif Ambari (1984, 1998) in his study of ancient graves, dividing the types of headstone in the archipelago into three, namely Aceh type, Demak-Troloyo, Ternate-Tidore and Bugis-Makassar (Ambary, 1984: 45). The Bugis-Makassar type with dominant local characteristics is rich with floralistic decorations, anthropomorphic, rich with megalithic cultural elements such as statues, hulu keris and lontara " and Arabic carvings. The types of Bugis-Makassar gravestones are also found in Southern Thailand, Malaysia, Brunei and the Southern Philippines (Ambary, 1998: 95-104). Other writings that can be referred to are the study of ancient tombs in the South Sulawesi area, such as the writings of Muhaeminah (1998, 2000, 2001, 2009), Muhammad Irfan Mahmud (2000, 2001, 2003, 2007), Mohammad Ali Fadillah (1989, 1999, 2004), Akin Duli (1988, 2010, 2012), Muhammad Nur (2008), Hasanuddin (2011), and Rosmawati (2008; 2011, 2012).

2. RELICS OF ANCIENT TOMBS AS EARLY EVIDENCE OF MARITIME PATTERNED ISLAMIC CIVILIZATION IN THE MAKASSAR ETHNIC AREA

In the case study of ancient tombs in Jenepono Regency, there are several interesting sides, for example the Aceh-type graves in the Manjangloe Tomb Complex. Likewise, the influence of Binamu's tomb is very strong in the Binamu Tomb complex. This phenomenon is a description of past events emitted from the archaeological data of the grave and cannot be traced from textual data.

2.1 The Tomb complex of Binamu's King

The tomb complex of the Binamu kings is located in Bontoramba Village, Tamalate District, Jenepono Regency, South Sulawesi Province. The location based on the coordinates is latitude 05036'00.2", longitude 119041'31.1", with an altitude of 38 meters above sea level. The grave site can be reached by land vehicle because it is located on the side of the road. The site is situated on hilly land and is surrounded by flat land. During the dry season, this flat area is worked as a plantation area and during the rainy season it is worked as rice field. In the vicinity there are fields in the form of low and high land. The lowlands are in the southern coastal area stretching from east to west, while the highlands are in the northern part which includes the foot of Mount Lompobattang, in the south there are the Kelara River, Ti'no River and Allu River. Around the site there are many houses, gardens and rice fields of local people.

The tomb is a burial site with an area of about 23,127 square meters, in which there are 1136 tombs,

some of which have been modified by the Office of the Asylum for Historical and Archaeological Heritage of South Sulawesi. To simplify the description and classification, the graves are classified into three, namely 24 large size, 398 medium size and 682 small size. It is categorized as a large grave in the form of a jirat tomb with a height of more than 170 cm, a medium category with a height between 80-170 cm, a small category with a height between less than 80 cm.

The types of tombs at the Tomb of Kings Binamu are based on jirat, divided into four types: (1) Jirat tomb D, (2) Jirat tomb E, (3) Jirat tomb F, and (4) Jirat type G.

1. Jirat grave type D (terraces), terraced terraced tombs consisting of one to four terraces, made of andesite stone blocks using stacking and peg techniques. The number of tombs of this type is 389, with 24 in the large category, 312 in the medium category, and 53 in the small category. The shape of the tomb is generally in the form of terraced terraces made of andesite stone blocks or planks, or made of one andesite boulder, especially those in the small category. The ancient tombs at the site have similarities in terms of the shape of the jirat, but in terms of the shape of the headstone and the decoration there are differences between one tomb and another. The form of a multilevel jirat, in the northern and southern parts is made somewhat taller in the form of a gunungan which is rich with ornaments, calligraphy and Jawi or lontara 'inscriptions, which contain the holy verses of the Koran, prayers, the name of Allah, Muhammad and some mention the name of the person who is buried. The large size is in the middle of the site, which is thought to be the original tomb built. The tomb at the center is the Tomb of Karaeng Gosseya Bombang and Karaeng Palangkei Daeng Lagu. Medium and small size graves are scattered from the center to each side of the tomb footprint, using type A, B, D, and F headstones.
2. Block tomb jirat (E), which is a tomb jirat made of one solid stone in the shape of a block or rectangle, without a gunungan or with a gunungan on the north and south sides, there are one or two headstones and decorations. The number of tombs of this type is 445, spread from the center to the outer side of the tomb site, using headstone types A, G and D.
3. stone coffin tomb (F), which is a stone coffin tomb with a simple jirat consisting only of a square base, sometimes there are mountains on the north and south sides, there are one or two headstones, which are made of blocks or andesite stone boards or from one andesite boulders. The number of graves of this type is 284, generally

located on the outer side of the tomb site, using headstones of types I1, D1 and F.

4. A type of stone pile grave (G), which consists only of a pile of soil or stones and on which one or two menhirs (G) are planted. The number of these tombs is 18, which are located on the edge of the grave site using L type headstones.

One of the prominent tombs at the site is the tomb of I Palengkei Daeng Song. This tomb has various decorative motifs that fill the jirat walls and what is more unique than this tomb is the use of a type of headstone statue of a man sitting on a chair. The following describes several types of tombs which are considered to represent each type of the total number of existing tombs.

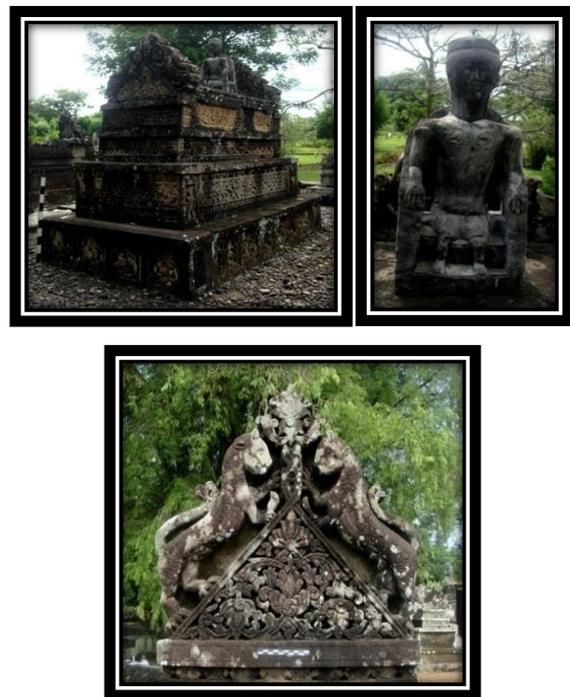


Figure 1-3: Tomb of I Palingkei Daeng Lagu, including the large category (left), a human headstone (center) and ornaments of lions and leaf vines (right) at the Binamu Tomb Complex.



Figure 4-5: Arabic inscription and lontara ' at the tomb of Karaeng I Palingkei Daeng Lagu at the site of the Binamu Tomb Complex

On the chair there is a lontarascript ' reads "*Karaeng Gosseya Bombang bate limanna manracca kayuwa*" (Karaeng Gosseya Bombang former lumberjack hand)). The tomb has a mountain on the north and south sides that is triangular in shape. In the southern gunungan there is a variety of ornamental lotus flower flora, in the middle there is a variety of ornaments of men (women) standing without clothes until the genitals and breasts are clearly visible. The ornamental variety in the tomb is very rich with the motif of leaf tendrils, which are found throughout the jirat and gunungan parts of the sulur-sulur tomb. This signifies as a female symbol.



Figure 6-7: Karaeng Gosseya Bombang Tomb (left), rich with various ornamental motifs of tendrils, on gunungan there is a human motif (right) at the site of Binamu Tomb Complex



Figure 8-9: A very small type of beam jirat (left-right) at the site of Binamu Tomb Complex

2.2 Types of grave headstones

Overall, the number of gravestones at the Binamu Tomb Complex is 539 consisting of seven types of headstone, namely: 94 types of swords (A), 13 spearheads (B), 407 blocks (D), four statues (F), five phallus (G), 12 cylindrical (I) and seven menhirs (L). Most of the graves have no gravestone, because they are damaged, missing or do not use a headstone. The following describes the types of headstone that can represent the types of headstone found on the site.



Figure 10,11,12: Examples of Block D4 (left) and D5 (right) headstones at the site of the Binamu Tomb Complex and Human statue gravestone and I Palingkei Daeng Lagu at Binamu Tomb Complex

2.3 Gunungungan and Ornamental Variety

One of the parts of the tomb at the Tomb of Binamu, which varies greatly in shape, is the part of the gunungan located on the north and south sides (photo 26). Gunungan found in terraced type tombs generally resemble a tapered shape upwards, some are slightly flat, and some are pointed upwards. In the gunungan there are various decorative motifs and Arabic letters or lontara '. In block and stone chest tombs, the shape of the gunungan is generally in the form of tapered upwards, squares or blocks and without decoration that is attached to the jirat part.

The graves at the Binamu Tomb site are very rich with various decorative motifs, especially leaf motifs, flowers and geometry. In addition, there are also decorative motifs of pictures of humans, horses, tigers, snakes, chickens, birds, calligraphy and Makassar letters (photos 6, 7). The inscriptions are in the form of the letters lontara 'which are found on the graves, generally containing the names and titles, especially the kings who were buried at the site without any years.



Figure 13 and 14: Decorative motifs of snake-leaf vines (left) and geometry (right) at the site of the Binamu Tomb Complex

3. MANJANG LOE TOMB COMPLEX

The site is in Manjang Loe Village, Tamalate District, Jeneponto Regency. The coordinates are located at East Longitude 119 ° 42'18.8 "and 05 ° 38'46" South Latitude with an altitude of 53 m above sea level. The location of the grave is in Bukit Manjang Loe, about 600 meters from the main road Jeneponto-Makassar. It is surrounded by barbed wire covered with a stone foundation on the inside. The site is surrounded by a public cemetery which is still in use today. On the hillside is a resident's plantation area.

According to local people, in the site was buried the third king of the Binamu Kingdom who first converted to Islam around 1606 AD, named I Daeng Binamu Kareng Tinggi or Karaeng Rate or Kareng Loloa. There is also the tomb of his wife named Bulaeng Karaeng Baji (who comes from Malay), along with his followers and relatives, but the name and year of his death is unknown (Daeng Abbas, personal communication, 16

July 2011). The number of graves at the site, including those outside the fence, is 73, some of which have been damaged. The types of jirat found on the site are 49 terraced terraces (D), six major categories, namely the tomb of the 3rd King Binamu with his two wives and three children (photo 30), a total of 14 simple categories and small category as many as 29 pieces. The range of blocks (E) is six, eight of the crates of stone (F), and four of the types of stones (G). The number of headstones is 39, namely two Aceh C headstones, 10 sword type headstones (A) and 28 beam (D) headstones. The tomb is made of andesite stone blocks using the technique of stacking piles without using cement.



Figure 15: Tomb of the king named I Daeng Binamu Kareng Tinggi, his wife and child at the site of the Manjang Loe Tomb Complex

Large category graves with a size between 200-250 cm in length, between 150-180 cm in width and between 170-250 cm in height, namely the tomb of the king with his wife and child. Medium category graves are between 150-200 cm long, between 80-150 cm wide and 80-170 cm high, while the small category is a tomb with sizes between 50-150 cm long, 30-80 cm wide and between 40- 80 cm high. The tombs of the king, his wife and children, consist of three-tiered terraces, with decorative motifs of leaf vines, flowers and geometry. The headstone used is the king and his son using a block headstone (D3), the first wife uses a sword type headstone (A5) and the second wife uses an Aceh C headstone that developed in Aceh in 1500. The second wife is of Malay descent from the region beach (possibly from the Cikoang area) which has been the center of Malay merchant settlement since the 15th century AD. The headstones used on the site (photo 9) are generally a (D1, D2 and D3) types for men of varying sizes, the size of the sample is 78 cm and a side width of 15 cm. The sword type (A3, A4 and A5) headstone is for women, with the size of the sample is 54 cm high, 20 cm wide and 11 cm thick, while the Aceh C type headstone measures 58 cm long, 23 cm wide and 10 cm thick.



Figure 16: Aceh C type headstone at the Manjang Loe Complex site

4. CONCLUSION

Geographically, South Sulawesi is located on the shipping route between the eastern and western regions of the archipelago, making it a strategic area in maritime trade. Because of its position, long before the entry of Islamic influence in the area, which had established relationships with outside traders, even local residents or kingdoms were actively involved in the trade process in the archipelago. When Malay traders who were already Muslim entered the South Sulawesi region around the 14th to the 16th century AD, there was interaction with the population, traders and local rulers. Likewise, traders originating from the South Sulawesi region, they had visited commercial ports in Java and the Malay area around the Melaka Strait which had been controlled by the Islamic community, causing interactions between them. In the process of trading interactions, there has been a process of Islamizing the traders who came from the south. Therefore, with the crowd of Bugis-Makassar traders who have become Muslim, it is possible that the kings' relatives embraced Islam in the period before the 17th century AD, namely around the 1500s, or maybe earlier than that, which is also supported by some archaeological evidence, in the form of a headstone. Aceh type C that existed in Aceh and Tanah Melayu around 1500 AD.

Islamic civilization which developed rapidly, rapidly and became the spirit of modern cultural and historical development in the South Sulawesi region, has filled the space and period of Islamic civilization in the archipelago. In the 17th to 19th centuries AD, he has given his own style to the development of Islamic civilization in the archipelago. This is proven by the presence of Makassar and Bugis patterned tombs in various areas in the archipelago. Although the South Sulawesi region at that time experienced many political problems, both internal and external, based on the spirit of siri', people from South Sulawesi, called the Bugis-Makassarese, never gave up and went forward together with the progress of the nations. another. With the spirit

of siri ', even though they are influenced by external cultures, they creatively create their own culture, trade, migrate and play political roles in various other regions.

The architectural form of tombs, such as those in several types of jirat and grave headstones, is closely related to the influence of local culture, especially from the social aspect. Social aspects that influence the shape of the tomb are royal status, social stratification, life-long roles, gender and age. Palace culture has become an icon of tomb architecture in the South Sulawesi region. Apart from being influenced by social aspects, the shape of the tomb is also influenced by beliefs, local cultural values, relationships with other regions and external cultural influences. However, one thing that is very clear, is that historically and archeologically, the development of Islamic civilization in the South Sulawesi region was very predominantly influenced by the ethnic Makassar culture.

REFERENCES

- [1] Abdul Muttalib. (1985). Makam Raja-Raja Gowa di Tamalate. Ujung Pandang: Suaka Peninggalan Sejarah Dan Purbakala.
- [2] Duli, Akin. (2012). Budaya Penguburan dan Awal Pertumbuhan Masyarakat Sulawesi Selatan. Kertas kerja dalam seminar Awal Peradaban Manusia di Sulawesi Selatan, yang dilaksanakan oleh Pemerintah Provinsi Sulawesi Selatan, pada tarikh 20 Mei 2012 di Makassar.
- [3] Fadillah, M. A. (1989). Simbol Genetalia Pada Makam Bugis Makasar dan Persamaannya di Asia Tenggara Suatu Kajian Tipologi Nisan Kubur. Dalam Noerhadi Magetsari, Banbang Sumadio, Nurhadi, Hariani Santiko dan R. P. Soejono (ed.), *Pertemuan Ilmiah Arkeologi V*. Jakarta: Ikatan Ahli Arkeologi Indonesia. Muka Surat: 107-123.
- [4] Mahmud, M. I., Akin Duli, Muhammad Nur, Anwar Thosibo dan Budianto Hakim. (2007). *Bantaeng Masa Prasejarah ke Masa Islam*. Makassar: Masagena Press.
- [5] Mattulada. (1983). Islam di Sulawesi Selatan. Dalam Taufik Abdullah (ed.), *Agama dan Perubahan Sosial*. Jakarta: Yayasan Ilmu-Ilmu Sosial.
- [6] Muhaeminah. (1997). Bentuk-bentuk Nisan Makam Kuna Islam Seputar Pantai Di Wilayah Sulawesi Selatan. Tomanurung, Buletin Arkeologi. Ujung Pandang: Balai Arkeologi Ujung Pandang.
- [7] Noorduyn, J. (1964). Sejarah Agama Islam di Sulawesi-Selatan. Dalam W. B. Sidjabat (ed.), *Panggilan Kita Dewasa Ini*. Djakarta: Badan Penerbit Kristen.
- [8] Rosmawati. (2008a). Pemaknaan Inskripsi Pada Kompleks Makam Islam Kuno Katangka Di Kabupaten Gowa. Tesis Master, Konsentrasi Ilmu Sejarah Program Studi Antropologi Pascasarjana. Makassar: Universitas Hasanuddin.
- [9] Rosmawati. (2008b). Kandungan Dan Makna Inskripsi Pada kompleks Makam kuno Katangka. *Jurnal Walennae*, Vol. X, bil. 14. Makassar: Balai Arkeologi Makassar. Muka Surat: 44-59.
- [10] Rosmawati. (2011d). Kehadiran Batu Aceh Pada Makam Kuno Tallo dan Katangka. Kertas kerja dalam *The International Comprence Melayu Culture*, 17-18 Jun 2011. Makassar: Hasanuddin University.
- [11] Tjandrasasmita, U. (1982). Ragam Hias Beberapa Makam Islam Di Sulawesi Selatan. Jakarta: Proyek Dan Pemeliharaan Peninggalan Sejarah Dan Purbakala Jakarta Di Rektorat Jendral Kebudayaan Departemen Pendidikan Dan Kebudayaan.