

## TOMB SITE OF THE KINGS OF GOWA AT THE TOMB COMPLEX OF SULTAN HASANUDDIN

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### Abstract

In Gowa Regency there is a historical site as a material cultural heritage, namely the Grave Site of the Kings of Gowa which contains historical, cultural value and has meaning in the shape of the tomb. The aim of this research is, firstly, to describe the history of the Gowa Kings' Tomb Site, secondly to describe the structure of the Gowa Kings' Tomb, and thirdly to describe the existence of the Gowa Kings' Tomb. Types of field research *with* historical, archaeological, anthropological and religious approaches. Data collection methods are observation, interviews and documentation. Data processing and analysis techniques are data reduction, data presentation and conclusions. The results of this research are first, the tomb site is a relic of the Gowa Kingdom which once ruled South Sulawesi. Second, the structure of the Gowa Kings Tomb building consists of four types of tombs, namely, the stepped punde cupola tomb type, the dome cupola tomb type, the stone coffin tomb type, and the stone pile (earthen mound) tomb type. Third, the Gowa Kings' Grave Site still exists today and is used as a historical tourist attraction and has an influence in socio-cultural, educational and economic aspects. *The novelty* in this research is describing a historical site in terms of history, the physical form of the tomb and the existence of the tomb site.

**Keywords** : Tombs, Kings of Gowa, Site

### Abstrak

Kabupaten Gowa terdapat situs bersejarah sebagai warisan kebudayaan bendawi yaitu Situs Makam Raja-Raja Gowa yang mengandung nilai sejarah, budaya dan memiliki makna pada bentuk makam. Makam ini terletak di Jalan Palantikang, Kelurahan Katangka, Kecamatan Somba Opu tepatnya di Bukit Tamalate (Kompleks Makam Sultan Hasanuddin). Penelitian ini bertujuan, pertama menguraikan sejarah Situs Makam Raja-Raja Gowa, kedua menguraikan struktur bentuk bangunan Makam Raja-Raja Gowa, dan ketiga menguraikan eksistensi Makam Raja-Raja Gowa. Menggunakan jenis penelitian lapangan (field research) dengan pendekatan historis, arkeologis, antropologis, dan agama. Metode pengumpulan data yaitu observasi, wawancara, dan dokumentasi. Teknik pengolahan dan analisis data yaitu reduksi data, penyajian data dan kesimpulan. Hasil penelitian ini yaitu pertama, situs makam merupakan peninggalan Kerajaan Gowa yang pernah berkuasa di Sulawesi Selatan. Kedua, struktur bentuk bangunan Makam Raja-Raja Gowa terdiri empat tipe makam yaitu, tipe makam cungkup punde berundak, tipe makam cungkup kubah, tipe makam peti batu, dan tipe makam tumpukan batu (gundukan tanah). Ketiga, Situs Makam Raja-Raja Gowa masih eksis sampai sekarang dan dijadikan sebagai wisata sejarah dan berpengaruh dalam aspek sosioal-budaya, pendidikan dan ekonomi. Adapun novelty penelitian ini yaitu menguraikan sebuah situs bersejarah ditinjau dari segi sejarah, bentuk fisik makam dan eksistensi dari keberadaan situs makam tersebut sampai saat ini.

**Kata Kunci:** Makam, Situs, Raja-raja Gowa

#### A. *Introduction*

In South Sulawesi, especially in the Gowa Regency area, Somba Opu District, Katangka Village, Jalan Palantikang, there is a grave site for the Kings of Gowa which is located on Tamalate Hill (Sultan Hasanuddin Tomb Complex). This tomb site is a legacy of the Gowa Kingdom which once ruled South Sulawesi. The initial government center of the Gowa Kingdom was on Tamalate Hill in the Katangka area which is now the tomb complex of the Gowa Kings. The existence of the tombs of the Gowa Kings is a historical and physical cultural heritage that contains artistic value and meaning in its form.

Art has never been separated from society as an important element of culture, and art is an expression of creativity. Therefore, there are two aspects of art that need to be considered, namely the first, the aesthetic context or presentation, which includes the form and skills that give rise to style. Second, in the context of meaning, which includes the message and the relationship between symbols (*symbolic value*).<sup>1</sup> The grave site of the Gowa Kings has various types of characteristic shapes. The different shapes of the tombs are influenced by the figures buried in them and each shape has meaning. Apart from being a research object, the Gowa Kings' Grave Site is also a historical and religious tourist attraction which is often visited by pilgrims both local and outside the area.

The method used as a plot in this research is the type of research used, namely field *research*. There are four research approaches used in this research, namely, historical, archaeological, anthropological and religious approaches. There are two sources of data in this research, namely: first, primary sources, data obtained from interviews with people or informants. The informants in this research are religious leaders, community leaders, historians, cultural figures and people who are directly involved with the object of this research. Second, secondary sources, data obtained through literature that is relevant to the research to be studied, such as books, journals, theses, dissertations, articles and so on that are relevant to this research. There were four data collections used, namely, first, observation, interviews, documentation and literature methods. Data processing and analysis techniques are data reduction, data presentation and conclusions.

Then the data analysis carried out by the researcher did not forget to link it to the theory related to the research, namely related to a theory of existence from Abidin Zaenal, according to him, existence is a dynamic process. For him, existence is not rigid and stops, but is flexible and experiences development or decline, depending on the ability to actualize its potential.<sup>2</sup> If it is related to this research, it

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<sup>1</sup>Meisar Ashari, "Studi Bentuk, Fungsi Dan Makna Ornamen Makam Di Kompleks Makam Raja-Raja Bugis," *Dewa Ruci: Jurnal Pengkajian Dan Penciptaan Seni* 8, no. 3 (2016): 445.

<sup>2</sup>Dian Ekawati, "Eksistensialisme," *Jurnal Ilmiah Pendidikan* 12, no. 1 (2017): 141.

can be seen that the grave site of the Gowa Kings still has an existence today, not only as a place of pilgrimage or religious tourism and historical tourism, but also influences several aspects of life such as socio-cultural, educational and economic. in the sense that its existence continues to develop over time.

The *novelty* of this research can be seen in several aspects of previous research. The previous research that has similarities and differences with this research is, firstly, the thesis research prepared by Akbar Tanjung in 2018 entitled "*Study of the Shape of Sultan Hasanuddin's Tomb in the Tomb Complex of the Kings of Gowa*".<sup>3</sup> This research describes a clear picture of the shape of Sultan Hasanuddin's tomb in Katangka Village, Somba Opu District, Gowa Regency. Apart from that, it also discusses the meaning of the shape of the tomb. The difference between the above research and this research is that the above research only discusses Sultan Hasanuddin's diet specifically, while this research discusses the grave sites of the Gowa Kings as a whole.

The second thesis research was compiled by Rosmawati in 2008 entitled "*The Meaning of Inscriptions in the Katangka Ancient Islamic Tomb Complex in Gowa Regency*".<sup>4</sup> This research describes the general description of ancient tombs and the meaning of inscriptions on ancient tombs as well as the relationship between inscriptions and supporting communities. The difference between the research above and this research is that the research above only discusses the meaning of the inscriptions on the shape of the tombs of the Kings of Gowa, whereas this research discusses the history, shape of the tombs and the existence of the tombs.

The third dissertation research compiled by Yadi Mulyadi in 2021 is entitled "*Islamic Tombs in the Gowa and Tallo Kingdoms from the 17th Century (XVII-XX)*", this research applies archaeological studies of death in Islamic tombs in the Gowa and Tallo Kingdoms from the 2020s. XVII-XX, the various forms of tombs indicate a struggle for identity and the connection between the cultural and political

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<sup>3</sup>AKBAR TANJUNG, "Studi Bentuk Makam Sultan Hasanuddin Di Kompleks Makam Raja-Raja Gowa" (UNIVERSITAS MUHAMMADIYAH MAKASSAR, 2018).

<sup>4</sup>ROSMAWATI, "Pemaknaan Inskripsi Pada Kompleks Makam Islam Kuno Katangka Di Kabupaten Gowa" (UNIVERSITAS HASANUDDIN MAKASSAR, 2008).

identities of these tombs with the power relations between the Kingdoms of Gowa and Tallo. The difference between the research above and this research is that this research focuses on the grave site of the Kings of Gowa. So it is clear from the description above that *there is novelty* in this research.

Therefore, researchers are interested and feel it is important to raise the title of this research because looking at the current reality, there is still a lack of people who know the historical background and meaning of a historical site in the form of the physical form of the tombs of the Kings of Gowa which contain their own historical value and meaning. its depth and review it in terms of its existence in the current era. Apart from that, researchers so far have not found research that is similar to the subject of this research.

### **B. *History of the Tombs of the Kings of Gowa***

The Gowa Kings' Grave Site is located in Katangka Village, Somba Opu District, Gowa Regency. According to the oral tradition that developed in the community, the word "Katangka" was taken from the name of a large and sacred tree which gave rise to the perception that animist beliefs still colored the minds of the people in the Kingdom of Gowa at that time, on this basis this area was known as "Katangka" since the beginning of the Gowa Kingdom until now. Based on animist beliefs, the Katangka tree was not only sacred to all levels of society at that time, but because the tree was large and shady, kings sometimes held negotiations in that place.

The name "Katangka" comes from the Makassar language " *Tangkasa* " which means holy village as the place where the kingdom of Gowa is located so based on the traditions of the Gowa people, when the king dies he must be buried in a holy place.<sup>5</sup> The public's perception is that this holy place is for the graves of kings and their relatives with the requirement that it is close to a mosque. And this perception is linked to the status of Katangka which is sufficient to qualify as an

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<sup>5</sup>ROSMAWATI, "Pemaknaan Inskripsi Pada Kompleks Makam Islam Kuno Katangka Di Kabupaten Gowa" (UNIVERSITAS HASANUDDIN MAKASSAR, 2008).

objectively factual element with the presence or construction of the Old Al-Hilal Katangka Mosque.

The tombs of the Kings of Gowa have existed since the 16th century before Islamization in the Kingdom of Gowa. This grave site is located on top of a hill with a height of 30 meters above sea level and is surrounded by a permanent fence with a land area of approximately 13,330 M<sup>2</sup>. According to Mattulada's notes (1928-2000) about Tamalate Hill, it is explained that the site of the capital of the Kingdom of Gowa was at the location which is now the tomb complex of the Kings of Gowa.<sup>6</sup> Based on archaeological remains at the site, artifacts were found in the form of stones which in Gowa people's beliefs are seen as "Batu Pallantikang" (inauguration stone), which is the site of the appointment or coronation of the King of Gowa. The "Pallantikang Stone" measures 60x85 cm. Even the name of the road next to the grave site of the Gowa Kings is now called Jalan Pallantikang.

At a distance of 100 meters to the west from the Pelantikang stone, a stone called "Manurung" was found, a stone which until now was believed to be a symbol of *Tomanurung*. The stone is located not far from a well " *Bungung Lompoa* " (big well), besides that there is also a " *Bungania Barania* " (brave well). The grave site of the Kings of Gowa as an ancient burial site which is administratively located in the Katangka Village area can be explained as follows: in the northern part, at a distance of approximately 200 meters, there is the Old Katangka Mosque and the graves of some of the Kings of Gowa-Tallo, at the southwest end at a distance of approximately 750 m there is the tomb site of Sheikh Yusuf, and the Arung Palakka tomb complex and other tombs of the Gowa-Tallo Kings, then to the west at a distance of approximately 4 km from the tomb site of the Gowa Kings there is the legacy of the Gowa kingdom, namely Somba Fort Opu.

Inside the Sultan Hasanuddin Tomb Complex, there is a hall which is also the office of the tomb conservationist from the South Sulawesi Cultural Heritage Preservation Center. In this tomb complex there is also a red statue of Sultan

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<sup>6</sup>Kementerian Kebudayaan dan Pariwisata Balai Pelestarian Peninggalan Purbakala Makassar, *Menelusuri "Kota Raja" Tamalate Abad XIV Kabupaten Gowa* (Makassar, 2011).

Hasanuddin and a roof was built to protect the statue. The total number of tombs in this complex is 26 tombs with 8 tombs of Kings and other tombs of their relatives and followers. There is the tomb of one king who had not converted to Islam, buried in this complex, namely the XIth king of Gowa with a domed tomb measuring 6x6 meters. Some of the figures buried in this cemetery complex are:

**1. I Tadjji Barani Daeng Marompa Karaeng Data Tunibatta (XIth King of Gowa died in 1565)**

He was born in 1517 AD and was the sibling of the Xth King of Gowa, Karaeng Tunipallangga Ulaweng. In 1565 he was appointed King of Gowa XI to replace his brother. I Tadjji Barani followed in the footsteps of his older brother and father, expanding the territory of the Gowa Kingdom to Pangkajene and Sidenreng. After 20 days of reigning in the Kingdom of Gowa he left for Bone to expand his territory, a battle between the troops of the Kingdom of Gowa and the Kingdom of Bone occurred in the Pappolongan area. However, after Bone's much larger elite troops hit the Gowa troops and I Tadjji Barani died in the battle.<sup>7</sup> Then his body was returned to Gowa.

**2. Arung Lamoncong (Bone nobleman who was instrumental in bringing the body of the XIth King of Gowa from Bone to Gowa)**

Arung Lamoncong was a nobleman from Bone, he was instrumental in bringing the body of the XIth King of Gowa who died during the battle in Bone back to Gowa. The departure of I Tadjji Barani's body to Gowa was not only carried out by Gowa soldiers, but dignitaries from the Bone Kingdom traditional council also accompanied them, namely Arung Teko, Arung Biru, Arung Sanrego and Arung Lamoncong.<sup>8</sup>

Arung Lamoncong really respects the XIth King of Gowa. When I Tadjji Barani was buried on Tamalate Hill, he advised the people of Gowa and Bone that

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<sup>7</sup>Kumpulaun Kisah Masa lampau, "Raja Gowa XI I Taji Barani Daeng Marompa,".

<sup>8</sup>HAUS, "TUNIBATTA RAJA GOWA YANG TUMBANG DI BUKAKA," *PT. Media Pemburu Berita* (Bone, 7 Juni 2023).

when he died his body would be buried near I Tadjari Barani's grave. And his mandate was carried out when he died and was buried near the grave of I Tadjari Barani in the grave complex of the Kings of Gowa.

**3. I Mallingkaang Daeng Manyori Karaeng Katangka Sultan Abdullah Awalul Islam Tumenanga Riagamana (6th King of Tallo and at the same time Mangkubumi of the Gowa kingdom during the time of Sultan Alauddin)**

He was the prime minister of the kingdom of Gowa or called "tumabtalk butta of the Kingdom of Gowa and was also the sixth king of Tallo who first converted to Islam, therefore he was nicknamed Sultan Abdullah Awalul Islam. He converted to Islam after Khatib Tunggal Abdul Makmur alias Dato' ri Bandang succeeded in converting him to Islam on 22 September 1605 AD.<sup>9</sup> He died on 1 October 1636 AD and was given the posthumous title Tu Menanga ri Agamana (died in his religion), he was buried on Tamalate Hill, King's Tomb. King.

**4. I Manggarai Daeng Manrabbia Karaeng Lakiung Sultan Alauddin Tumenanga ri Gaukanna (XIVth King of Gowa died 15-6-1639)**

He was the 14th king of Gowa, ascending the throne to replace his sibling Karaeng Tunipasulu when he was only 7 years old. Because the king was still very young, the wheels of government were carried out by his uncle Karaeng Matoaya alias Sultan Abdullah Awalul Islam, who at that time served as prime minister of the Gowa-Tallo kingdom.

I Manrabbia embraced Islam on September 22 1605 and received the title Sultan Alauddin. During this time the spread of Islam grew rapidly in the South Sulawesi region. After 33 years of converting to Islam and 46 years of ruling the Kingdom of Gowa, he died on 12 Safar 1049 AH to coincide with 15 June 1639 AD and after his death he became known as Tumengana rigaukanna (the king who died during his reign).<sup>10</sup>

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<sup>9</sup>A. Suryana Sudrajat, "Sultan Abdullah Awwalul Islam," *Panji Masyarakat*, 2020.

<sup>10</sup>Dg Parani, "Raja Gowa XIV I MANGA'RANGI DAENG MANRABBIA SULTAN ALAUDDIN," *Kumpulan Kisah Masa Lampau*, 2012.



**5. I Mannungtungi Daeng Mattola Karaeng Ujung Karaeng Lakiung Sultan Malikussaid Tumenanga ri Papanbatuna (XVth King of Gowa died 11-5-1653)**

He was the 15th King of Gowa who was the son of Sultan Alauddin and the father of Sultan Hasanuddin. He was born on December 11, 1605, and ascended the throne in 1639. In running the government, Sultan Malikussaid was accompanied by his prime minister Karaeng Pattingalloang who was famous for his expertise in mastering several foreign languages.

The Gowa-Tallo Kingdom in the hands of the duo Sultan Malikussaid and Karaeng Pattingalloang has succeeded in bringing the kingdom to the peak of its glory. At that time, Gowa was not only known in Asia, but even in Europe thanks to the services of Karaeng Pattingalloang who was good at diplomacy. Sultan Malikussaid died on 5 November 1653 at the age of 47 and received the posthumous title "*Tumenanga ri Papan Batua*".

**6. I Mallombasi Daeng Mattawang Muhammad Baqir Karaeng Bontomangape Sultan Hasanuddin Tumenanga ri Balla Pangkana (XVIth King of Gowa died 12-6-1670)**

He was the 16th King of Gowa, the son of Sultan Malikussaid who was born in 1629 (Grave Inscription), regarding the year of his birth there are two versions, one also states that Sultan Hasanuddin was born on January 12, 1631. He was appointed and crowned King of Gowa in 1652 when he was around 23 years old. Sultan Hasanuddin married Karaeng Pattingalloang's daughter, I Mami Daeng Sangnging. After Daeng Sangnging died, at that time Sultan Hasanuddin had become king and remarried Daeng Sangnging's brother named I Bate Daeng Tommi Karaeng ri Pabbineang or what was called Kareng Bainea.<sup>11</sup>

Under the leadership of Sultan Hasanuddin, the Kingdom of Gowa reached the peak of its glory, even at that time Gowa was known as the strongest maritime country and a trade center in the eastern archipelago. However, when the VOC

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<sup>11</sup>Dg Parani, "Raja Gowa XVI I MALLONGBASSI DAENG MATTAWANG (SULTAN HASANUDDIN)," *Kumpulan Kisah Masa Lampau*, 2012.

allied with the Kingdom of Bone to fight the Kingdom of Gowa in the Makassar War which occurred in 1666-1669 AD, Sultan Hasanuddin suffered defeat and was forced to sign the Bongayya Agreement. He died in 1670 due to illness and was nicknamed *the "Rooster of the East"*.

**7. I Mappasomba Daeng Nguraga Karaeng Lakiung Sultan Amir Hamzah Tumammalianga ri Allu (XVII King of Gowa died 7-5-1674)**

He was the 17th King of Gowa, the son of Sultan Hasanuddin and his mother was I Bate Daeng Tommi Karaeng ri Pabbineang. Sultan Amir Hamzah ascended the throne when he was 13 years old, replacing his father when he resigned after the defeat of the Makassar War. Because he was still young, the government of the Gowa Kingdom was run by Karaeng Tumenanga ri Passringanna. Sultan Amir Hamzah died on May 7, 1674.

**8. I Mappaosang Daeng Mangngewai Karaeng Bisei Sultan Muhammad Ali Tumenanga ri Jakattara (XVIIIth King of Gowa died 15-4-1681)**

I Mappaosong Daeng Mangngewai Karaeng Bisei Sultan Muhammad Ali was born on 29 November 1654 and ruled from 3 October 1674 to 27 July 1677 (coup by the Dutch VOC together with its local allies). Exiled to Batavia, (Jakarta) – Jakarta 16 September 1678 and died on 15 March 1681.

**9. I Mappadulung Daeng Mattimung Karaeng Sanrobone Sultan Abdul Djalil Tumenanga Rilakiung (XIXth King of Gowa died 18-9-1711)**

I Mappadulung Daeng Mattimung Karaeng Sanrobonne Sultan Abdul Djalil Tumenanga Rilakiung (19th King of Gowa died on 18 September 1711 and was buried in the Sultan Hasanuddin Tomb complex, Katangka Village, Somba Opu District, Gowa Regency, South Sulawesi.

**C. *Structure of the Tombs of the Kings of Gowa***

Form is the form of what appears and can be observed with the sense of sight. Form is the result of a certain configuration of the surfaces and sides of the

form. Forms in architecture include external surfaces and internal spaces.<sup>12</sup> The structure or arrangement of the tombs of the Kings of Gowa in the Sultan Hasanuddin tomb complex are aspects or visual elements that relate to the entire building. Materials that are arranged in such a way as to produce a construction structure of complete form or meaningful relationships between parts so as to create a balance similar to other buildings.

The building elements of the tombs of the Kings of Gowa were designed in such a way based on the aesthetic elements and beliefs of the people of the kingdom at that time. Composition, proportion, harmony, texture and so on are also taken into consideration so that a harmonious building becomes an inseparable unity between its main elements. The application of aesthetics in the architecture of the tombs of the Kings of Gowa is, among other things, intended to meet the demands of the spiritual and emotional needs of the supporting community. Especially in making tombs during the kingdom era in the archipelago, design issues were also influenced by the concepts of the regional rulers at that time.

The cupola building in the tomb complex of the Kings of Gowa which is located on Tamalate Hill has a more complicated structure. The tomb's cupola has a stepped structure, giving a harmonious impression, in harmony with the hilly nature and blending with the surrounding buildings. The attitude and behavior of the community in treating the graves of kings is one of their attitudes of respect for ancestors or kings which is also related to the perception that has developed among the people of South Sulawesi that the king is the ruler of the country who must be respected and obeyed.

The type of tomb cupola shows the symbol or social status of the king, therefore the higher the degree of nobility of a king, the larger the tomb has steps and is enriched with decoration. From the form aspect, the tombs of the Kings of Gowa can be classified into four types of tombs, namely:

### **1. Punde Stepped Tomb Type**

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<sup>12</sup>R. Irawan Surasetja, "Fungsi, Ruang, Bentuk Dan Ekspresi Dalam Arsitektur," Bahan Kuliah, 2007.

This type of tomb is a type of tomb made using a stacking technique using rectangular blocks of stone (andesite) taken from around Tamalate Hill. The construction is thought to use egg adhesive, with a terraced punden structure inspired by temples in Java.

The shape of this tomb is in the form of a cupola with terraced steps, above which a tombstone is placed. This jirat is still influenced by pre-Islamic culture, appearing in Islamic cultural ideas and materials because Islamic institutions cannot replace them in their entirety. Regarding jirat construction, it is a form of transformation of various jirat structures, which is a combination of several cultural structures.

On the grave markers there are also inscriptions that function as grave markers which are written on the front wall of the tomb. The entrance to the main jirat is very short, this contains the philosophy that even though the king has died, there is still a sense of respect given to the king when entering the inside of the tomb.

Overall, the tomb/jirat building consists of legs/base, body and roof. At the base of the hollow jirat, there is the original grave with a tombstone on top. At the body of the jirat there are three steps and at the top of the jirat there are also two tombstones. It is known that the tombstones in the Sultan Hasanuddin Tomb Complex are Acehese tombstones.

The presence of Acehese cultural influence cannot be separated from the Islamization process in the Gowa Kingdom in the 16th century AD. So that cultural acculturation in the Gowa Kingdom, which previously had animist beliefs when Islam arrived, had an impact on that culture. One of them is at the grave site of the Gowa Kings.<sup>13</sup>

There are 10 tombs of this type including: the tomb of Sultan Abdullah Awalul Islam, the tomb of Sultan Alauddin, the tomb of Sultan Malikussaid, the tomb of Sultan Hasanuddin, the tomb of Sultan Amir Hamzah, the tomb of Sultan

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<sup>13</sup>ROSMAWATI, "Pemaknaan Inskripsi Pada Kompleks Makam Islam Kuno Katangka Di Kabupaten Gowa."

Muhammad Ali, the tomb of Sultan Abdul Djalil, and three unknown tombs. his identity.

a. Tomb of Sultan Abdullah Awalul Islam

Cup Size	Main Slice Size (Inside)
Cupola length 640 cm	Jirat length 290 cm
Cupola width 440 cm	Jirat width 80 cm
Building height 300 cm	Tombstone height 70 cm
Circumference 2160 cm / 21.60 m	Circumference 740 cm / 7.40 m

**Source: Researcher Research**

b. Tomb of Sultan Alauddin

Cup Size	Main Slice Size (Inside)
Cupola length 630 cm	Jirat length 300 cm
Cupola width 350 cm	Jirat width 90 cm
Building height 290 cm	Tombstone height 60 cm
Circumference 1960 cm / 19.60 m	Circumference 780 cm / 7.80 m

**Source: Researcher Research**

c. Tomb of Sultan Malikussaid

Cup Size	Main Slice Size (Inside)
Cupola length 530 cm	Jirat length 300 cm
Cupola width 340 cm	Jirat width 100 cm
Building height 280 cm	Tombstone height 90 cm
Circumference 1740 cm / 17.40 m	Circumference 800 cm / 8 m

**Source: Researcher Research**

d. Tomb of Sultan Hasanuddin

Cup Size	Main Slice Size (Inside)
Cupola length 355 cm	Jirat length 270 cm

Cupola width 300 cm	Jirat width 100 cm
Building height 260 cm	Tombstone height 60 cm
Circumference 1310 cm / 13.10 m	Circumference 740 cm / 7.40 m

**Source: Researcher Research**

According to Sahrul Dg Nyori (tomb keeper) when interviewed regarding the shape of the tombs of the Kings of Gowa, each tomb has a different size and structure. The shape of the tomb depends on the figure being buried, the higher the level of the figure, the higher the structure and size of the tomb. For example, the tomb of Sultan Abdullah Awalul Islam is the largest tomb, then the tomb of Sultan Alauddin, followed by the medium-sized tomb of Sultan Malikussaid, and finally the tomb of Sultan Hasanuddin because of his position as son and grandson, his tomb is also small and simple.<sup>14</sup>

## 2. Dome Cupola Tomb Type

This type of tomb is a pseudo jirat (cupola) tomb type. The construction of this tomb is made from andesite stone blocks which are arranged and plastered using sand and lime. The position of this tomb was originally oriented west-east which adheres to animist beliefs, but after restoration during the time of Sultan Alauddin, the position of this tomb was changed to a south-north orientation and a cupola was built.

This type of tomb is square in shape with dimensions of 600x600 cm, height 400 cm and walls 60 cm thick with a dome-shaped roof. Inside the cupola of this tomb there are two tombs, namely the tomb of the XIth King of Gowa I Tadjji Barani Daeng Marompe and his bodyguard. In the main section of the tomb, the dimensions are: the tomb on the right is 220 cm long and 80 cm wide, the tomb on the left is 220 cm long and 60.6 cm wide. The headstones on each of these graves have been damaged and incomplete fragments remain beside the graves.

## 3. Stone Coffin Tomb Type

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<sup>14</sup>Narasumber (Juru Pelestari makam), "Wawancara Dengan Bapak Sahrul Dg Nyori" (Kelurahan Katangka, 29/12/2023).

This type of tomb is a type of tomb made from blocks of stone (andesite) in one or two layers, and at the ends they are connected to each other to form a rectangle and on top of them are attached 2 tombstones . There are 8 tombs of this type, one of which is the tomb of the nobleman from Bone, namely Arung Lamoncong, who is buried in front of the tomb of I Tadji Barani Daeng Marompe.

#### **4. Grave type: pile of stones or mound of earth**

This type of tomb is a type of tomb that is very simple in shape, consisting of stone blocks arranged in a row to form a rectangle (the base of the tomb) or a mound of earth and on top of which are placed 2 tombstones . There are 6 graves of this type and all of them have unknown identities.

#### **D. Existence of the Tombs of the Kings of Gowa**

The grave site of the Gowa Kings in Katangka Village, Somba Opu District, Gowa Regency has a unique attraction from historical and cultural aspects. This site is a physical heritage of the Kingdom of Gowa, apart from being used as a research object in developing cultural historical treasures, the Sultan Hasanuddin Tomb complex is also an alternative historical tourist attraction.

Many local and foreign pilgrims come to visit the Sultan Hasanuddin tomb complex. According to Sahrul Dg Nyori (tomb keeper), the number of pilgrims every month usually reaches 300 people, dominated by school children. When visiting graves, visitors usually come during the holidays, but sometimes there are no pilgrims at all during the day.<sup>15</sup>

Based on the results of the researcher's interview with one of the grave pilgrims, namely Mrs. Arna from Bone, he said:

"I came from Bone to make a pilgrimage here with my family because I was given a dream about the tomb of Sultan Hasanuddin. I came to Makassar at a certain time and one of the reasons I wanted to make a pilgrimage to this tomb."

Researcher:

"Then how does Mrs. Arna respond as a pilgrim to maintaining the existence of this tomb?"

Arna's mother:

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<sup>15</sup>Narasumber (Juru Pelestari makam).

"The meaning is just to keep it clean so that this tomb lasts a long time, so that future generations can come here and visit."<sup>16</sup>

Based on the results of the interview above, pilgrims who come to this tomb sometimes have unique reasons and specific goals. The perception that has developed in society regarding the pilgrimage to the graves of the Kings of Gowa is to honor the kings who are buried in the complex. Sahrul Dg Nyori (tomb conservationist) said that every Anniversary of UIN Alauddin Makassar and Hasanuddin University they would definitely come to visit the Sultan Hasanuddin Tomb complex, as a form of appreciation and respect because the two institutions took their names from the figures of the Kings of Gowa.

Apart from the role of pilgrims or the community in maintaining the existence of the tombs of the Kings of Gowa, the government is also directly involved in maintaining this cultural heritage site. The government's role in preserving the Sultan Hasanuddin Tomb Complex is by building a permanent wall around the tomb complex. The South Sulawesi Cultural Heritage Conservation Center (BPCB) has the duties and functions of realizing the preservation of cultural heritage, including its protection, development and utilization. Therefore, conservation efforts and steps have been taken, including at the Sultan Hasanuddin Tomb Complex. These efforts include carrying out maintenance by placing conservationists, development activities carried out by carrying out studies in order to formulate conservation strategies.<sup>17</sup>

From an educational perspective, this tomb is a historical site which is used as a research object in academic activities. Many researchers and archaeologists carry out research or research activities at this tomb to fulfill scientific work study data. It is not surprising that many scientific works discuss the ancient burial site of the Sultan Hasanuddin tomb complex. Therefore, the grave conservationist said that the role of students and academic figures must be to maintain the existence of this

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<sup>16</sup>Narasumber (peziarah makam), "Wawancara Dengan Ibu Arna" (Kelurahan Katangka, Jum'at 29/12/2023).

<sup>17</sup>Chalid As, "Makam Berusia Ratusan Tahun Tempat Peristirahatan Pemimpin Agung," Balai Pelestarian Cagar Budaya Sulawesi Selatan, 2017.



tomb by introducing it to the public through written or oral information. Apart from that, we can also conduct studies or exhibitions with themes from the grave sites of the Gowa Kings.

From an economic perspective, the role of the Sultan Hasanuddin tomb complex as a historical tourist attraction also influences the income of MSMEs in the area around the tomb complex. There are many MSMEs around the grave, for example Pallantikang yellow rice sellers, Pop Ice sellers and Jasmine flower sellers. When pilgrims want to visit a grave, they will stop by to buy jasmine flowers to sprinkle on the grave.

When compared to the tomb of Sheikh Yusuf, most of the pilgrims who come to the eating pilgrimage are married people. Pilgrims who come to Sheikh Yusuf's grave aim to perform Tawassul (becoming a medium between humans and God through saints) to obtain " *baraka'na* " or "blessings". The public views Sheikh Yusuf Al-Makassari as a charismatic cleric and is considered a Waliyullah who is close to Allah thanks to his success in spreading Islam.<sup>18</sup>

The existence of the tombs of the Gowa Kings and Ulama in Katangka Village makes the area known as a historical place and cultural developments that can still be seen today. We as the millennial generation and generation Z must continue to maintain the existence and preserve historical and cultural heritage sites, one of which is the tomb of the Kings of Gowa at the Sultan Hasanuddin Tomb Complex.

### **E. Conclusion**

This research has described the Gowa Kings' Tomb Site in the Sultan Hasanuddin Tomb Complex, so it can be concluded that the Gowa Kings' Tomb Site is a physical cultural heritage containing important values that play a role in science, history and culture. The forms of the Gowa Kings' Tombs in the Sultan Hasanuddin Tomb Complex are classified into four types:

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<sup>18</sup>NURLAENA, "Tradisi Ziarah pada Makam Syekh Yusuf Al-Makassari Masyarakat Dusun Asramayya Kecamatan Bontoramba Kabupaten Jeneponto (Studi Budaya Islam)" (UIN ALAUDDIN MAKASSAR, 2022).

1. Punde Stepped Tomb Type;
2. Cupola Dome Tomb Type;
3. Stone Coffin Tomb Type; And
4. Types of graves with piles of stones and mounds of earth.

The grave site of the Kings of Gowa still exists today with pilgrims coming to visit the grave complex. The role of the Gowa Kings' Tomb Site is also very influential in the socio-cultural, educational and economic aspects of the Sultan Hasanuddin Tomb Complex area.

The researcher realizes that this research is still far from perfect and there are many shortcomings in it, both in terms of content which the researcher does not explain in more detail and the rules for writing scientific papers which still have shortcomings. Therefore, there is great hope for future researchers to further refine this research and be able to produce an element of novelty from the research that will be carried out next , and thank you to all parties who have helped during the research process and preparation of this research.

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