



THE RELATIONSHIP OF SOPPENG WITH OTHER REGIONS BETWEEN 17TH AND 19TH CENTURIES BASED ON GRAVE DATA AT JERA LOMPOE

Hubungan Kerajaan Soppeng dengan Wilayah Lain pada Abad ke-17 hingga ke-19 Berdasarkan Data Kubur Jera Lompoe

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Abstrak

Hubungan Kerajaan Soppeng pra-Islam dengan wilayah lain telah dibahas oleh beberapa peneliti sehingga kita memiliki gambaran yang luas tentang periode tersebut. Pada periode Islam, pemahaman kita tentang hubungan budaya Kerajaan Soppeng masih terbatas, terutama dalam perspektif arkeologi. Artikel ini akan fokus pada diskusi tentang hubungan budaya Kerajaan Soppeng berdasarkan data kubur Jera Lompoe, dengan titik analisis pada nisan kubur. Metode yang digunakan adalah survei dan analisis tipe nisan. Data sekunder berupa hasil kajian sejarah akan menguatkan hasil analisis arkeologi. Hasil penelitian menunjukkan bahwa ada lima informasi tentang hubungan budaya Kerajaan Soppeng abad ke-17 hingga abad ke-19 berdasarkan data kubur, yaitu: (a) nisan Aceh tipe K, (b) nisan tipe hulu keris dan mahkota, (c) nisan tipe pedang, (d) makam duta Kerajaan Sidenreng dan Pajung Luwu, dan (e) makam We Adang, istri salah seorang Raja Bone. Luasnya hubungan budaya Kerajaan Soppeng pada abad ke-17 hingga ke-19 menjadi petunjuk tentang peran pentingnya dalam historiografi Sulawesi Selatan dan keikutsertaannya dalam kecenderungan penggunaan nisan kubur se-Nusantara
Kata Kunci: Jera Lompoe, Soppeng, nisan, tipe Aceh, tipe hulu keris.

Abstract

The relationship of the pre-Islamic Soppeng Kingdom with other regions has been discussed by several researchers, adding new data to this period. In the Islamic period, the observations of the cultural relations Soppeng had previously had were highly limited, especially from an archaeological perspective. This article presents conclusion drawn from grave data analysis of Jera Lompoe, gravestone being the core of analyses. Primary data were gathered through gravestone surveys; while secondary data were taken from related studies. The study indicates 5 findings: (a) Aceh type K, (b) keris hilt and crown type, (c) sword-type, (d) the tomb of the ambassadors of the Kingdom of Sidenreng and Pajung

Luwu, and (e) the grave of We Adang, the wife of one of the Kings of Bone. The influential roles of Soppeng were apparent in the 17th and 19th centuries.

Keywords: Jera Lompoe, Soppeng, gravestone, Aceh type, keris hilt type.

INTRODUCTION

Soppeng, an inland kingdom, had played an important role in local historiography from the 13th to the 19th centuries. Until recently, there have been many studies conducted on Soppeng Kingdom from various perspectives, granting us more knowledge than we do about other kingdoms like Toraja and Mandar. The account on Latemmamala (a *tomanurung*, appeared in Sekkanyili; *tomanurung* is believed to have descended from the sky) has been discussed by Kallupa *et al.*, (1989) and Soppeng Riaja unification has been researched by Caldwell (1988) or the discussion about the recovered buffers sites (*wanuwa*) of Soppeng by Kallupa *et al.*, (1989) and also Muhlis Hadrawi and Nuraidar Agus (2018). The unification of Soppeng (Soppeng Riaja and Soppeng Rilau) through war by King Lamataeso in middle of the sixteenth century has been observed by Patunru (1967); geographical perspectives on the buffer sites of the Kingdom were conducted by Savitri (2007) and Nur *et al.*, (2019); while archeological excavations at Tinco site confirming the rice cultivation in the fourteenth century Soppeng was carried out by Hasanuddin (2015).

The relations maintained during pre-Islamic Soppeng were discussed by Druce (2001, 2009). The account of the marriage between Latemmamala (King Soppeng Riaja I) and the Princess of Suppa Kingdom, We Mappuppu (a kingdom in the west coast of South Sulawesi, currently part of today's Pinrang) was the first recorded affiliation between the two, with the aim of selling abundant stock of rice in Soppeng gained from extensification efforts (Caldwell, 1995). The information extracted from an old manuscript is supported by the abundant recovery of imported porcelain,

believed to be supplied from Suppa Port (Druce, 2001). The legacy of pre-Islamic Soppeng can be seen in the alliance of Tellumpocoe by Wajo, Soppeng and Bone in the mid-sixteenth century in the attempt to contain Gowa's military invasion, notwithstanding the alliance falling apart, owing to the Islamization of the kingdoms in the whole Bugis land in 1611 (Andaya, 1981, 2006; Noorduyn, 1956; Pelras, 1996). Lastly, the subordinating domains of Soppeng in the late 17th century (Druce, 2014, pp. 145–156) would include: Lamuru, Marioriwawo, Goagoa, Pattojo, Ujumpulu, Lompengeng, Baringeng, Tanah Tengah, Appanang, Belo, Ganra, Bekkeq, Leworong, Marioriaawa, and Citta (Caldwell, 1988, p. 134; Caldwell & Wellen, 2017, pp. 296–324).

Generally speaking, most of us have a fairly good understanding of the cultural realm of Soppeng Kingdom prior to Islam being embraced in 1609. This paper looks at Kompleks Makam Jera Lompoe (tomb complex) to indicate the relationships nurtured by Soppeng with other kingdoms prior to the entrance of Islamic influences, contributing new data pertaining to the involvement of Soppeng in the trend of using headstone (gravestone) in the seventeenth and nineteenth centuries.

The question or better yet topic this paper seeks to tackle is the relationship of Soppeng with other kingdoms in the seventeenth and nineteenth centuries based on burial artefacts yielded at Jera Lompoe. The current study aims to present the cultural ties Soppeng Kingdom was maintaining with other kingdoms between the seventeenth and nineteenth centuries.

METHODS

1. Data Collection

The archeological investigations were carried out at Jera Lompoe between 2018 and 2020. Field observation confirmed material used, burial (tomb) shape and gravestone types. Note taking and image capturing were also done. In addition to the two, several interviews with prominent society members, those visiting the burials and officers from the Soppeng administration (BPCB) stationed on site were conducted. Last but not list, literature review was also considered to put Soppeng into the local historiography context.

2. Data Analsis and Generalization

The data needed being completely gathered, we began to verify the interred

individuals. Furthermore, the writers delved deeply into the burial shape and gravestones and compare them to those of other complexes in South Sulawesi and beyond, by means of archeological surveys, interviews and literature reviews. All variables considered, a conclusion was drawn related to the relationship between Soppeng and other kingdoms.

RESULTS AND DISCUSSION

1. Description on Jera Lompoe

Soppeng (regency) has a lot of archeological sites (Nur, 2015), one of which is Jera Lompoe, a royal burial complex of Soppeng Kingdom used until the twentieth century before coming to touch with Islamic values (Kallupa, 1980, p. 5). It is located at coordinates $04^{\circ}20'51.1''$ S 119°

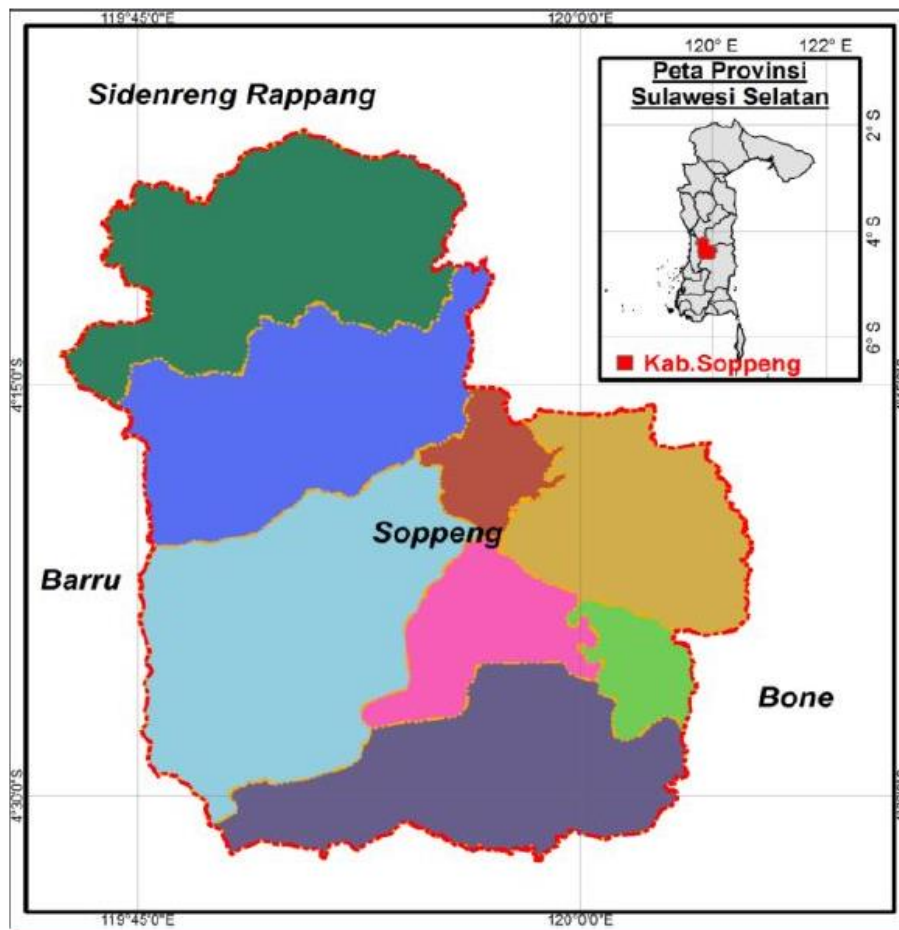


Figure 1. The Map of Soppeng (Source: Muh. Zulfikar Eka Putra, 2020)

52° 53.6" E and 132 meters above sea level. Situated at *Kelurahan Bila* of *Kecamatan Lalabata*, *Kabupaten Soppeng*, the site sits on top of a hill in the center of Watansoppeng City (Figure 1). Currently, it has some roads and public houses built around it.

There are 32 burials (tombs) available at Jera Lompoe (Figure 2), with the highlights on large menhir-shaped gravestones (more than 1 meter long), a strong indication of Islamic influence. None of the gravestone has a name of the interred individual inscribed on it leaving us clueless in assigning which is which, and to come up with clear chronological order. The shape of

the jirat (tomb) also varies, from one to three storied type, made of either andesite or limestone (Figure 3). The number of gravestones at the complex reaches up to 36 units: 2 units of Aceh gravestones type K, 9 units of sword-looking type, 2 units of spearhead type, 2 units of *keris* hilt type, 6 units of beam type, 4 units of crown type, 2 units of cylinder type, and 8 units of menhir type.

The decorative motifs of the gravestones include geometric (curved, triangular, cross and perpendicular), leaf tendril, flowers and calligraphy. The calligraphy inscriptions bear the names of Allah and Muhammad. A conclusion worth



Figure 2. The tombs sketch of Jera Lompoe (Source: Rosmawati, 2013).



Figure 3. The tomb site of Jera Lompoe (Source: Muhammad Nur, 2018)

drawing thus far is Neolithic culture is so apparent in the form of menhir-like gravestones (Duli & Nur, 2016). Nearby, we get to see the remains of ancient Soppeng Kingdom like stone mortar, bracelet meeting, dakon (perforated) stone and stone altar, demonstrating that the area, apart from being a burial site, was also used as large-scale core settlement, supported by the

abundant recovery of pottery and imported ceramics fragments.

The field observations confirmed eight tombs in possession of gravestones installed when the restoration of Jera Lompoe, led by Bahru Kallupa took place (Kallupa, 1980, pp. 20–22):

- La Tenri Bali's, bearing a single step tomb made of andesite plank, with



Figure 4. The tomb of La Tenri Bali, King Soppeng XV (Source: Muhammad Nur, 2018).



Figure 5.The Tomb of King Luwu (Source: Muhammad Nur, 2018)



Figure 6. The Tomb of Datu Mari-Mari (Source: Muhammad Nur, 2018)

chiseled menhir gravestone (Figure 4). La Tenri Bali was Datu Soppeng XV (King), sitting on the throne from 1659 to 1676 (Mappangara, 2004, p. 294) who had the honorary title *Matinroe ri Datunna*

- We Adang tomb is three-tiered one, made of andesite stone planks. The top level is decorated with a leaf vine, with a sword type gravestone. He was the King Soppeng XVI, also known as Datu Madello and Datu Watu.



Figure 7. Petta Bulue Tomb (Source: Muhammad Nur, 2018)

- We Tenri Kawareng's is one-story tomb, with two Aceh type K. She was the daughter of La Tenri Bali (King Soppeng XV) (Kallupa & Husain, 1996, pp. 44–46).
- Addatuang Sidenreng's was a single-story tomb made of andesite, in possession of one sword-shaped gravestone. It belonged to a Soppeng ambassador whose name is unnoticed.
- Datu Mari-Mari's was a two-story tomb, made of one andesite boulder with a block-shaped gravestone decorated with leaf tendrils (Figure 6). Datu Mari-Mari or Guttu Patalo was the son of King Soppeng XXVIII (Kallupa & Husain, 1996, pp. 44–46).
- The tomb of *Pajung Luwu* a King of Luwu was a one-story tomb, made of andesite stone plank with two gravestones decorated with leaf tendrils of limestone materials (Figure 5).
- Petta Bulue tomb was a one-story tomb made of andesite stone blocks with a top similar to the shape of a tapered pyramid roof, equipped with two carved menhirs (Figure 7).

2. Discussion

The information about the cultural relations of Soppeng with other kingdoms between the seventeenth and nineteenth centuries was confirmed by data gathered from the 5 analyses: (a) Aceh type K, (b) *keris* hilt type, typically found in Mandar region, (c) sword-looking type, with closer affinity to suburb Bugis, (d) that of Soppeng ambassador and Payung Luwu (King Luwu), and (e) We Adang tomb, a wife of a Bone King. The next part presented would cover the five-mentioned aspects above.

The first category listed was common among the people from Aceh around 1700-1800s. In truth, there was a record indicating 14 Aceh gravestones were between fifteenth and nineteenth century. Each type of Aceh gravestone represents a certain period (Yatim, 1988). It is mainly

employed by Aceh's royal family, wealthy family, and noble family; while Malaysia used it specifically for the Kings of Malay. An Aceh gravestone has a lot of symbols on it, made with an aesthetic touch to deliver it in a beautiful shape (Mohamed, Mat, Mutalib, Rahman, & Arshad, 2008). The gravestone type was found in several tombs across South Sulawesi, with six most dominant patterns found: C, H, I, J, K, O (Rosmawati, 2013, p. 355), illustrating the strongly close relationship between Aceh, Melayu and South Sulawesi.

In South Sulawesi, Aceh gravestones were often found in king's burial complex, like Sultan Hasanuddin Tomb Complex (Gowa), Tallo Kings Complex, that of Arung Palakka's, Manjang Loe Tomb Complex, Nagauleng Tomb Complex, Cenrana Tomb Complex, Lokkoe Tomb Complex (Palopo), Mattako Tomb Complex (Maros), Petta Pallase-lase'E Tomb Complex (Barru) and many more (Nur, 2018). The gravestones being limited only to Aceh K, the list would include only 6 sites: Jera Lompoe, Sultan Hasanuddin, Tallo, Lokko'e, and Datu' Patimang (Rosmawati, 2013), as well as Mattakko (Maros) (Nur & Hasanuddin, 2017). The extensive data detailing the distribution of Aceh gravestones would be a strong indication of the close cultural tie between the three.

The fact that Aceh gravestones were in place at Jera Lompoe might lead us to believe that Soppeng was once on par with those prominent kingdoms like Samudra Pasai, Gowa or the kingdoms in Malaysia (Malay). The gravestone of We Tenri Kawareng (Figure 8 and 9), the daughter of La Tenri Bali, bears an Aceh K (Kallupa & Husain, 1996, pp. 44–46). King La Tenri Bali of Soppeng, as history has it, was on the winning side of the Makassar war, along with its allies: Bone and the Dutch (Andaya, 2006). The taking part of Soppeng in bearing the Aceh K illustrated an active role in national stage, confirming that it was a highly-priced commodity in Islamic

Indonesia (Ambary, 1998, p. 141; Yatim, 1986, pp. 273–304, 1988, p. 104).

The *keris* hilt and crown type were originally from Mandar, making it named so from the early days (Rosmawati, 2013, p. 369). They are commonly found at Tallo complex, Barrang Lompo, La Tenriruwa, Lamuru, We Tenri Olle, Tandi Jalling and Loda Batu or Lasalaga in Mamuju (Muhaeminah, 2018; Rosmawati, 2018; Somba, Mansyur, & Chalid, 2020). The particular gravestone was a trend in the seventeenth and eighteenth century Mandar, Bugis and Makassar, owing in great deal to marriages among the three ethnicities (Rosmawati, 2013).

The type is of high esthetic with a lot of decorative elements, making it highly favored in South Sulawesi. One reason contributing to the high preference of the particular type is that it is made of limestone, being in abundant stock in the region. The tomb and the gravestone might be made of different materials, with Mandar being the

source of materials in this case, based on typology and materials analysis.

At this point in analysis, the writers can draw three lines of conclusions related to the gravestone type: 1) Soppeng was an open-minded kingdom to take part in a fitting or generally embraced practice of its time, 2) Soppeng was decisive in considering itself in the same league with other big kingdoms in *Nusantara* (Indonesia), (3) Soppeng was maintaining close ties with exporting entity of the gravestone materials, Mandar (West Sulawesi).

The nine sword-type gravestones are the dominant type found at Jera Lompoe (Figure 10 and 11). It is closely associated to Bugis, with the locations of its initial development being in Bone, Soppeng, and Wajo, which began to be used in 17th to 19th centuries (Rosmawati, 2013). We can find that type of gravestone at such complexes as Gowa, Tallo, Naga Uleng, Lamuru, and Tanete (Barru). The graves of prominent kings such as Larumpang Megga (Tanete)



Figure 8. The tomb of We Tenri Kawareng
(Source: Muhammad Nur, 2018)



Figure 9. bearing two Aceh K gravestones
(Source: Muhammad Nur, 2018)



Figure 10. Sword type gravestone (Source: Muhammad Nur, 2018)



Figure 11. A feature of Bugis gravestone (Source: Muhammad Nur, 2018)

and Lapatau Matanna Tikka in Naga Uleng also used this type. Sword type essentially reflected that the individuals buried were brave warriors. Our investigations confirmed that Soppeng was the leader in bearing this kind of gravestone; Soppeng was like a trend setter, a kingdom with a far-ranging influence. All doubts are cleared out

when one considers that Soppeng was on the winning side in Makassar war.

The tombs of Sidenreng and Luwu (Figure 12) have a lot of information about Soppeng Kingdom. The originally non-inscribed tombs got identified thanks to conservation effort taken in 1980. The two tombs were Addatuang Sidenreng and



Figure 12. The Pajung Luwu tomb with two crown-type gravestones. The gravestones were made of limestone while the tomb, andesite stone (Source: Muhammad Nur, 2018).

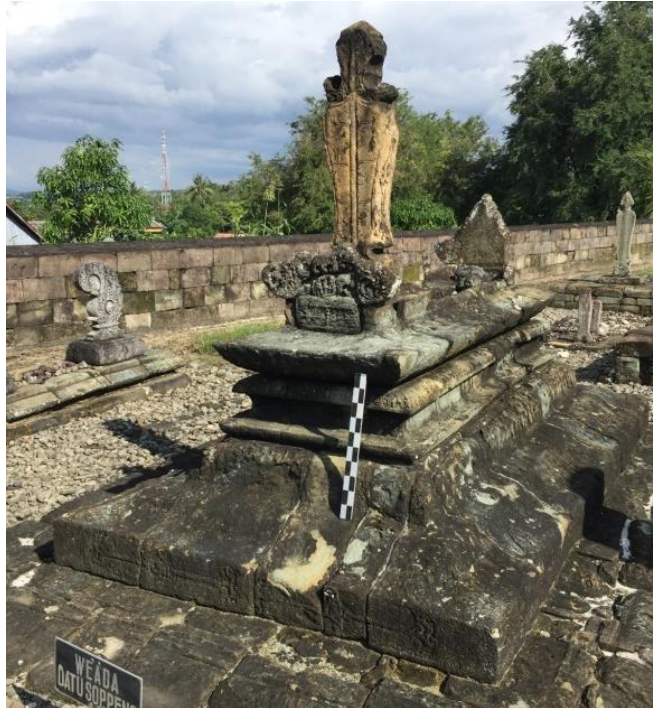


Figure 13. Tomb We Adang, Datu Soppeng XVI (Source: Muhammad Nur, 2018).

Pajung Luwu respectively, claimed so based on an oral history tracing (Kallupa, 1980, pp. 20–22). To confirm the piece of information, the team met the visiting families of the late from Luwu, who, when asked on the name of the interred family member, was unable to identify. Despite going unnoticed, the graves are still of important data of the past Soppeng; however, the absence of the exact name leaves a lot to be desired since the two kingdoms are two of the most important ones in South Sulawesi.

We Adang, Datu Soppeng XVI (Figure 13), was the wife of a King of Bone according to a historical analysis (Kallupa & Husain, 1996, pp. 44–46). The two won the Makassar war, in the company of the Dutch, and many other records indicate the close ties the kingdoms had maintained in the past. When Arung Palakka was being hunted by Gowa, it was La Tenri Bali providing assistance in the form of 100 *kati* of gold, later leading the latter to be casted away to Sanrangang by Gowa (Andaya, 2006, p. 74).

In a sum, Makassar war had catapulted the tie between the two to a much closer one.

CONCLUSION

Jera Lompoe of Soppeng was initially a pre-Islamic burial site being in use until Islamic Soppeng. While the complex does not have as many tombs as other sites do, it does not contain much less past-time information of Soppeng. Our investigations on the site resulted in 5 pieces of important data on available gravestones: Aceh type K, indication of the alignment of Soppeng royal families with other families; *keris* hilt and crown, originating from Mandar; sword type, referring to the evident influence of Soppeng in South Sulawesi; the tombs of both the messengers of Sidenreng and Pajung Luwu, two artefacts indicating the close tie of both kingdoms; tomb of We Adang, the wife of a Bone King, Bone being the biggest kingdom in South Sulawesi post Makassar war. If we wish to grab the extent of cultural relations between Soppeng and other kingdoms or the far-ranging influence it had stamped in the history of archipelagic

Indonesia, we should not get any further than the 17th and 19th centuries Soppeng.

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