



THE MORPHOLOGICAL COMPARISON OF THE STATUE TOMBSTONES IN THE ISLAMIC TOMB COMPLEXES IN MAKASSAR ETHNIC AREAS

Perbandingan Morfologi Nisan Arca pada Kompleks Makam Islam di Wilayah Etnik Makassar

Nurul Adliyah Purnamasari^{1a}, Makmur^{1b}

¹Balai Arkeologi Provinsi Sulawesi Selatan
Jl. Pajjajayang No. 13 Sudiang Raya Makassar, Indonesia

^anurul.adliyah@kemdikbud.go.id; ^bmakmur1980@kemdikbud.go.id

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Abstrak

Nisan arca merupakan tipe nisan yang memiliki bentuk menyerupai manusia. Nisan arca adalah bentuk kontinuitas dari sebuah produk budaya yang dikenal dengan sebutan arca megalitik, yang bertransformasi menjadi nisan arca pada masa peradaban Islam di Sulawesi Selatan. Penelitian ini sendiri dilakukan sebagai upaya untuk menelusuri nisan arca pada wilayah Etnik Makassar yang ditemukan pada delapan kompleks makam Islam yang tersebar di Kabupaten Bantaeng, Jeneponto dan Maros. Metode yang digunakan yaitu metode desk study yaitu penelusuran data awal terkait nisan arca di wilayah Etnik Makassar, kemudian dilanjutkan dengan pengumpulan data lapangan. Setelah seluruh data terkumpul dilakukan proses analisis. Tahapan analisis dilakukan dengan proses klasifikasi data terhadap seluruh nisan arca untuk menentukan morfologi masing-masing. Sehingga diperoleh informasi bahwa nisan arca di wilayah Etnik Makassar terdiri atas beberapa variasi bentuk yang berbeda. Variasi tersebut dipengaruhi oleh beberapa faktor, yaitu perbedaan kondisi etnografi, lingkungan dan sistem pengetahuan masyarakat setempat, serta periode pembuatan nisan arca itu sendiri.

Kata Kunci: *Nisan Arca, Etnik Makassar, Morfologi, Makam, Islam.*

Abstract

Statue tombstones are a type of tombstones that resemble human beings. Statue tombstones are a form of the continuity of cultural products known as megalithic statues, which were transformed into statue tombstones during the Islamic era in South Sulawesi. This research was conducted to investigate the statue tombstones found in eight Islamic tomb complexes in Makassar Ethnic Areas in Bantaeng Regency, Jeneponto Regency, and Maros Regency. The desk study method was used to explore preliminary data related to the statue tombstones found in Makassar Ethnic Areas. Then, field data collection was carried out. The analysis process was carried out after all the required data had been collected. The analysis was carried out by classifying the data on the statue tombstones to determine their morphological features. Results of the analysis show that the statue tombstones have varied forms. The variety was influenced by several factors, namely the ethnographic conditions, environments and knowledge systems of the local communities, and the periods in which the statue tombstones were made.

Keywords: Statue Tombstones, Makassar Ethnicity, Morphology, Tombs, Islam.

INTRODUCTION

Islamization in South Sulawesi started at the beginning of the 17th century. Islam was introduced for the first time by a

preacher from Minangkabau, West Sumatra (Abdullah, 2016, p. 87). Islamic culture and faith have taken root in the community since

then. This is proved by the large number of archaeological remains distributed in various regions in South Sulawesi. Some of those remains are ancient tombs.

The existence of tomb complexes as archaeological data may become sources of information that can be used to reconstruct the human life systems during the introduction and development of Islam in South Sulawesi and Indonesia. In general, Islamic tombs in South Sulawesi consist of three elements, namely sepulcher, tomb cupola, and tombstone. One of the most important parts of a tomb is tombstone, which functions as a grave marker. Tombstones have different styles and forms and are usually made of stone, wood, or other materials (Mene, 2011, p. 40). In South Sulawesi, there are two forms of tombstones, namely flat and cylindrical. There are different types of tombstones, namely Acehnese tombstone, *gada* (club), phallus, cannon, menhir, statue, *keris* dagger handle, chimney, and other types. These tombstones with different forms and types are distributed across South Sulawesi (Husni & Hasanuddin, 2011, pp. 115–116; Muhaeminah, 1996, pp. 14–21, 2000, pp. 35–39; Nur & Hasanuddin, 2017, pp. 63–65).

Statue tombstones are one of the major types of tombstones in South Sulawesi. Statue tombstones become one of the cultural products through which we can understand the transition of tomb culture from the pre-Islamic period to the Islamic period (Nur et al., 2019). Statue tombstones are a type of tombstones that resemble human beings. They are a manifestation of acculturation and syncretism among the local culture, the pre-Islamic elements and faiths, and Islamic influence through cultural diffusion. Statue tombstones are a form of the continuity of cultural products known as megalithic statues.

Megalithic statues are statues that are made of big stone and cultural products from the pre-Islamic period, which is the

time when local belief systems started to develop. The megalithic period is marked by the start of the tradition of constructing buildings based on the belief that there is a relationship between the living and the dead (Duli, 2008, p. 19). Megalithic statues are distributed in almost all regions in Indonesia.

In general, results of the research conducted by Bagyo Prasetyo in 2013 show that 591 megalithic sites are distributed across Indonesia and megalithic statues are found in 14 provinces in Indonesia. Some of the provinces are North Sumatra, South Sumatra, Lampung, Banten, West Java, Central Java, Special Region of Yogyakarta, East Java, Bali, East Nusa Tenggara, West Kalimantan, Central Sulawesi, South Sulawesi, and Maluku (Prasetyo, 2013, p. 92). Megalithic statues functioned as media for worshipping ancestral spirits (Fakhri, 2016, p. 34; Fakhri et al., 2019, p. 80).

The above facts make the existence of statue tombstones as Islamic cultural products interesting to study because results of such a study will be useful not only for reconstructing systems of community life during the Islamic period, but also for showing how the pre-Islamic traditions underwent transition and transformation and kept influencing elements of community life during the introduction and development of Islam in the community. Statue tombstones are a form of continuity of megalithic traditions. This fact shows that Islam is a religion that is accommodative and adaptive to local elements (Handoko, 2016, p. 44).

In South Sulawesi, statue tombstones are a little different from the other tombstones. Statue tombstones are found only in certain tomb complexes and their number is limited. They were used only for the tombs of some certain figures. All this has made them unique. A statue tombstone basically represents the figure buried in the tomb. It represents their social status, religiosity, esteem, pride, and honour (Purnamasari, 2021, pp. 76–83).

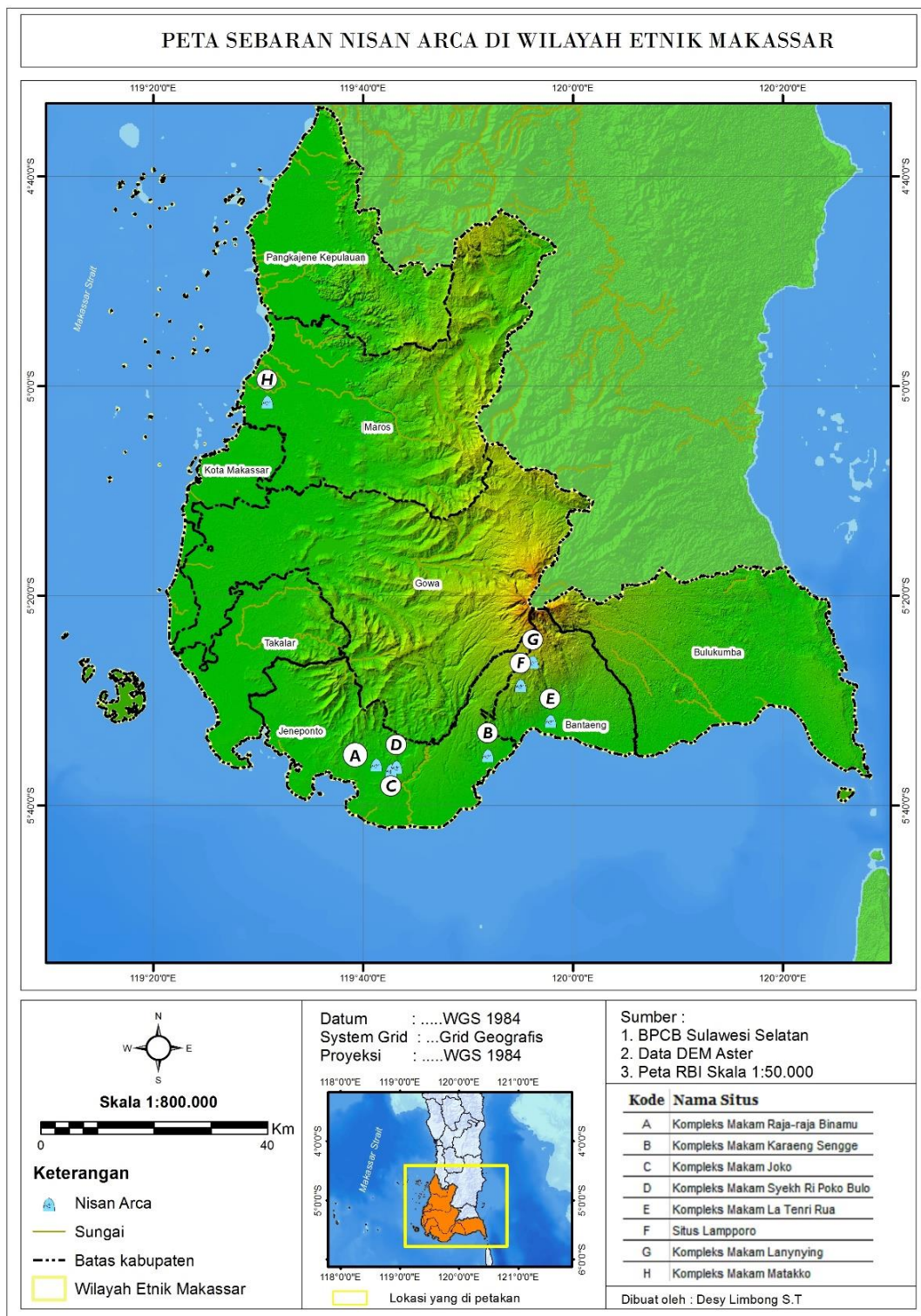


Figure 1. Map of the Distribution of Statue Tombstones in Makassar Ethnic Areas.
 (Source: Limbong, 2020)

Previous studies revealed that statue tombstones are found in some regions in South Sulawesi. In the areas where Buginese

people live, statue tombstones are found in Manuba Ancient Tomb Complex, in Barru Regency. In Bone Regency, they are found

in Nisan Arca Tomb Complex, in the ancient settlements of Cenrana, Jaramele'e, and Boccoe. In Pinrang Regency, they are found in Watang Sawitto Sub-district and the Site of Tomb IX Puang Tallu Tombinna. In Sidenreng Rappang, they are found in the Site of Tomb Sulewatang Sando Batu X. In Enrekang, they are found in the Complex of the Tombs of Laiya Alla, Baroko, Buntu Tangla and Alla Kings. In Luwu Regency, they are found in Matano Islamic Tomb Complex (Bahrir, 2009, p. 99; Mahmud, 2001, pp. 75–76; Mene, 2011, p. 40; Purnamasari et al., 2021, p. 44). In Makassar Ethnic Areas, they are found in Bantaeng Regency in La Tenri Rua Tomb Complex, Lampporo Site, and Lannyng Tomb Complex. In Jenepono regency, they are found in the Tomb Complexes of the Kings of Binamu, Joko, Syekh Ri Poko Bulu, and Karaeng Sengge. In Bulukumba Regency, they are found in Ammatoa Kajang Tomb Site and Karaeng Dea Daeng Lita Ancient Tomb Complex. In Selayar Islands, they are found in Batangmata Tomb Complex. In Takalar Regency, they are found in Paduai daeng Palallo Tomb Complex. In Makassar, they are found in the Tomb Complex of Sudiang Kings. In Maros Regency, they are found in Matakko Tomb Complex (Figure 1) (Nur et al., 2019; Purnamasari et al., 2021, p. 44).

This research investigated the statue tombstones found in Makassar Ethnic Areas. There are three regencies in the area where statue tombstones are found, namely Bantaeng Regency (in La Tenri Ruwa Tomb Complex, Lampporo Site, and Lanynying Tomb Complex), Jenepono Regency (in the Tomb Complexes of the Kings of Binamu, Joko, Syekh ri Poko Bulu, and Karaeng Sengge), and Maros Regency (in Matakko Tomb Complex). The research questions are as follows:

1. What are the morphological features of the statue tombstones in Islamic tomb complexes in Makassar Ethnic Areas?

What are the reasons underlying the morphological features of the statue tombstones in Islamic tomb complexes in Makassar Ethnic Areas?

METHOD

The research used a descriptive method and an inductive approach. Several steps were conducted. One of them is the exploration of relevant library resources, which are related to statue tombstones found in South Sulawesi. Library data was obtained from various sources. Some of them are research reports prepared by the Archaeological Center of South Sulawesi, books, and online and printed scientific journals.

Based on the information obtained from the library sources, surveys and observations were conducted in Islamic tomb complexes in Bantaeng Regency, Maros Regency, and Jenepono Regency. During the surveys, photo documentation and description were conducted to collect data. After all the required information was available, the analysis started. Morphological analysis was conducted to determine the variation of the statue tombstones' forms in each of the tombs. After the analysis was completed, the interpretation process, in which all the research questions were answered, started.

RESULTS AND DISCUSSION

1. La Tenri Ruwa Tomb Complex

La Tenri Ruwa Tomb Complex is located in *Kelurahan* (town village) Palantikang, Bantaeng Sub-district, Bantaeng Regency, at the coordinates of 5° 32' 41" South Latitude and 119° 57' 16" East Longitude (Figure 2). The tomb complex was named after the first Muslim king of Bone Kingdom, i.e. Lantenri Ruwa (1611—1612). Lantenri Ruwa, who is also known as Sultan Adam Matinroe ri Bantaeng, passed away in Bantaeng and was buried in the tomb complex together with his



Figure 2. The Condition of La Tenri Ruwa Tomb Complex
(Source: Purnamasari, 2020)



Figure 3. Position of the Statue Tombstones
(Source: Purnamasari, 2020)

family. Results of a research conducted by the Archaeological Center of South Sulawesi in 2017 show that there are 250 tombs in the area. 87 of them are old tombs and 163 of them are new tombs (Makmur, 2017, pp. 16–17). In addition, according to some data collected from an oral history, the 7th King

of Bantaeng, Karaeng Majjombea, was also buried in La Tenri Ruwa Tomb Complex. He is the first Muslim king of Bantaeng Kingdom (Duli et al., 2013, p. 123).

a. Round Statue Tombstone

The three statue tombstones can be differentiated based on their face shapes.



Source 4. Round Statue Tombstone in La Tenri Ruwa Tomb Complex (**Source:** Purnamasari, 2020)



Figure 5. Oval Statue Tombstone in La Tenri Ruwa Tomb Complex (**Source:** Purnamasari, 2020)



Figure 6. Double Chin Statue Tombstone in La Tenri Ruwa Tomb Complex (**Source:** Purnamasari, 2020)

The round statue tombstone is about 50 cm in height and about 15 cm in width. On the face, there are lines that form eyes, lips, a nose, and eyebrows (Figure 4).

b. Oval Statue Tombstone

The oval statue tombstone is about 47 cm in height and about 15 cm in width. On the face, there are lines that form eyes, a nose, lips, and eyebrows (Figure 5).

c. Double Chin Statue Tombstone

The third statue tombstone has an oval head and a double chin. It is the tallest among the three. It is about 60 cm in height and about 15 cm in width. On the face, there are lines that form eyes, eyebrows, a nose, and lips (Figure 6).

2. Lampporo Site

Lampporo Site is situated at the elevation of 600 – 1,200 m above sea level, in *Kampung* (a kind of hamlet) Lampporo, Bonto Karaeng Village, Sinoa Sub-district,



Figure 7. Lampporo Tomb Complex (Source: Purnamasari, 2020)



Figure 8. The Statue Tombstone in Lampporo Site (Source: Purnamasari, 2020)

Bantaeng Regency. This old tomb site is situated in the middle of a plantation area owned by villagers at the coordinates of 5° 28' 23" South Latitude and 119° 55' 1" East

Longitude (Figure 7). To reach the site, one has to take a path beside Nurul Taqwa Lampporo Mosque and a plantation area owned by villagers.

3. Lanynying Tomb Complex

Lanynying Tomb Complex is located in Muntea Hamlet, Lanynying Village, Ulu Ere Sub-district, Bantaeng Regency. The tomb complex's area is 11,074.2 M² and its coordinates is 5° 26' 24" South Latitude and 119° 57' 3" East Longitude. To reach the site, one has to take an uphill damaged stone road. The site is at the elevation of 1,446 above sea level (Figure 9).

Lanynying Tomb Complex is known as Cinayya Tomb by the local community. The existing tombs have the north-south orientation, which shows that the people buried in them were Muslim. Inside the tomb complex, there are 205 tombs with different types, including the ones with a statue tombstone or a phallic tombstone. So far, the history of the tomb complex, including the figures buried in it, has not yet been known (Kementerian Pendidikan dan Kebudayaan Balai Pelestarian Peninggalan Purbakala, 2012, pp. 88–89). The tomb complex looks



Figure 9. Lanynying Tomb Complex (Source: Purnamasari, 2020)



Figure 10. The Statue Tombstone in Lanynying Site (Source: Purnamasari, 2020)

like a forest, is full of wild shrubs, and is very unkempt.

Morphologically, the statue tombstone has a round shape and consists of

a head and a body. On the head, there are lines that form eyes and circles around the eyes, which look like glasses, a nose, a mouth, and big ears. On the back of the head, there is a round bulge that looks like a hair bun. The tomb and the statue tombstone are full of mosses. The statue tombstone is 21 cm in height and the width of its shoulder is 12 cm (Figure 10).

4. The Complex of the Tombs of Binamu Kings

The Complex of the Tombs of Binamu Kings is located at the coordinates of 5° 35' 58" South Latitude and 119° 41' 17" East Longitude. Administratively the site is part of *Kelurahan* (town village) Bontoramba, Bontoramba Sub-district, Jeneponto Regency (Figure 11).

The statue tombstone that is left is the one at the tomb of Karaeng Palengkei Daeng Lagu, the 18th King of Binamu. The king is known for his hobby of *pa'batte jangang* (cockfighting). Morphologically, the statue tombstone strongly represents a king, which can be seen from the fact that it resembles a human being wearing a *songkok*



Figure 11. The Complex of the Tombs of Binamu Kings (Source: Purnamasari, 2020)



Figure 12. The Statue Tombstone in the Complex of the Tombs of Binamu Kings (Source: Purnamasari, 2020)

(skull cap) and sitting on a throne, an official chair for a ruler. The throne has flora motifs with blooming flowers, tendrils, and stylized leaves on the left and right parts, as well as the back part.

The statue tombstone has complete parts. It has an oval head wearing a *songkok* (skull cap). On the face, there are eyes, eyebrows, a nose, lips, and ears. The body is upright and the leg size is not proportional to the body size. The hands are placed on the chair arms and each of the hands has five fingers. The height of the statue tombstone is about 90 cm and the width is about 35 cm. It is expected that the statue tombstone was made by using sculpting technology (Figure 12).

5. Joko Tomb Complex

Joko Tomb Complex is located in Bangkala Loe Village, Bonto Ramba Sub-district, Jeneponto Regency, at the coordinates of 5° 36' 29" South Latitude and 119° 42' 41" East Longitude. The tomb complex is located behind a human settlement and its area is about 591 m². It is owned by the state (Figure 13). There are two statue tombstones in the tomb complex. Morphologically the two tombstones have similarities with the ones found in the Complex of the Tombs of Binamu Kings. One of the statue tombstones in Joko Tomb Complex belongs to the tomb of Karaeng Cappia Matanna. He is the first person in



Figure 13. Joko Tomb Complex (Source: Purnamasari, 2020)



Figure 14. Statue Tombstone 1 in Joko Tomb Complex (Source: Purnamasari, 2020)



Figure 15. Statue Tombstone 2 in Joko Tomb Complex (Source: Purnamasari, 2020)

Joko who embraced Islam (Kementerian Pendidikan dan Kebudayaan Balai Pelestarian Peninggalan Purbakala, 2012,

pp. 69–70; Suaka Peninggalan Sejarah dan Purbakala Sulawesi Selatan, 1983, pp. 16–

17). The following are descriptions of each of the statue tombstones:

a. Statue Tombstone 1

Statue Tombstone I has complete parts. The face is round and on top of the head is a *songkok* (skull cap). On the head, there are eyes and a nose. There are also lips and ears, but they are not so clear. The shoulder is upright. The left arm is bent to the stomach, but the right hand is gone. The size of the body is not proportional because it is too big relative to the feet. Each of the feet has five fingers. The statue tombstone is 84 cm in height and the shoulder's width is 35 cm. Like the statue tombstones in the Complex of the Tombs of Binamu Kings, the statue tombstones in Joko Tomb Complex resemble a human being sitting on a throne with the carving of floral motifs in the form of blooming flowers from which vines are sticking out across each other (Figure 14).

b. Statue Tombstone 2

The morphological features of statue tombstone 2 are not far different from those of statue tombstone 1. The tombstone has complete parts, from the head to the feet. The left arm is bent to the stomach, and the right

arm is gone. The height is 84 cm and the shoulder's width is 30 cm. The statue tombstone resembles a human being sitting on a throne with the carving of floral motifs the same as that in statue tombstone 1 (Figure 15).

6. Syekh ri Poko Bulu Tomb Complex

Syekh Ri Poko Bulu Tom Complex is located in the middle of a community settlement in *Kampung* (a kind of hamlet) Poko Bulu, Bangkala Loe Village, Bontoramba Sub-district, Jeneponto Regency. The tomb complex is situated at the coordinates of 5° 36' 10" South Latitude and 119° 43' 11" East Longitude. Its area is 116 m² (Figure 16).

Syekh Ri Poko Bulu was a spreader of Islam who came from Sumatra to Gowa Kingdom. From Gowa Kingdom, he came to Binamu Kingdom and then spread Islam in small kingdoms in Layu and Poko Bulu (Kementerian Pendidikan dan Kebudayaan Balai Pelestarian Peninggalan Purbakala, 2012, p. 72; Suaka Peninggalan Sejarah dan Purbakala Sulawesi Selatan, 1983, p. 18)



Figure 16. Syekh ri Poko Bulu Tomb Complex (Source: Purnamasari, 2020)



Figure 17. The Statue Tombstone in Makam Syekh ri Poko Bulu Tomb Complex (Source: Purnamasari, 2020)

The statue tombstone found in the tomb complex is smaller than the ones found in the Complex of the Tombs of Binamu

Kings and Joko Tom complex. The head and chest parts of the statue tombstone are gone. Only the stomach and legs are left. The tombstone resembles a sitting human being. The height measured from the feet to the stomach is 30 cm and the width is 20 cm (Figure 17). The tomb is also equipped with a phallic tombstone.

7. Karaeng Sengge Tomb Complex

Karaeng Sengge Tomb Complex is located in the border area between Jeneponto Regency and Bantaeng Regency. Administratively it is part of Balangloe Tarowang Village, Tarowang Sub-district, Jeneponto Regency. The tomb complex is situated at the coordinates of 5° 35' 40" South Latitude and 119° 53' 4" East Longitude. It is located at the road side, beside the Office of Balangloe Tarowang Village.

The statue tombstone in the tomb complex is in the middle of wild shrubs. It belongs to the tomb of Karaeng Sengge (Figure 18). Karaeng Sengge was a son of Daeng Mappasang who served as *Tima Lompo* or *Tumailalang* (a kind of main minister) whose task was enforcing laws.



Figure 18. Karaeng Sengge Tomb Complex (Source: Purnamasari, 2020)



Figure 19. Karaeng Sengge Tomb Complex
(Source: Purnamasari, 2020)

After his father died, Karaeng Sengge took over his position. He is known as a wealthy person who gave a lot of economic

assistance to Tarowang Kingdom. Besides, he is the first person in the kingdom who recited the Shahada and decided the first king of Tarowang.

The statue tombstone found in the tomb complex is 45 cm in height, 21 cm in width, and 19 cm in thickness. The tombstone consists of an oval head wearing a *hajj songkok* (skull cap). On the head, there are eyebrows, eyes with no eyeball, a nose, and closed lips. The arms are bent to the chest, causing the tombstone to resemble a human being performing *shalat*. It is expected that the tombstone was made with a sculpting technique (Figure 19).

8. Matakko Islamic Tomb Complex

Matakko Islamic Tomb Complex is situated at the coordinates of 5° 1' 21" South Latitude and 119° 30' 52" East Longitude in *Kampung* (a kind of hamlet) Bonto Biraeng, Bontomanai Village, Marusu Sub-district, Maros Regency. Located behind a community settlement, the tomb complex is a living site, which means that today it is still



Figure 20. Matakko Islamic Tomb Complex (Source: Purnamasari, 2020)



Figure 21. Statue Tombstone 1 in Matakko Islamic Tomb Complex
(Source: Purnamasari, 2020)



Figure 22. Statue Tombstone 2 in Matakko Islamic Tomb Complex
(Source: Purnamasari, 2020)

used as a public cemetery. The tomb complex is full of bamboo trees and wild shrubs (Figure 20).

There are four statue tombstones in the tomb complex. The tombstones are in the middle of wild shrubs and fallen bamboo trees. The tombs are in ruins, but the four statue tombstones can still be identified although their stone has been worn out and their original shapes are gone. It is possible that there used to be many statue tombstones in the tomb complex, but most of them then lost their original shapes, making them difficult to identify.

a. Statue Tombstone 1

Statue tombstone 1 is 36 cm in height, 28 cm in width, and 11 cm in thickness. Morphologically, the tombstone has a flat shape. On the tombstone, there are two circles that resemble eyes. Between the two circles, there is a vertical line protruding slightly. These two attributes are found on

the two wide sides of the tombstone. At its top, there are three rows of tapered ornaments (Figure 21).

b. Statue Tombstone 2

Morphologically the statue tombstone has a flat shape. It is 67 cm in height, 22 cm in width, and 14 cm in thickness. At its top, there is a *gunungan* (a mountain-shaped element). On the two wide sides of the tombstone, there are two circles that resemble eyes. Between the two circles, there is a couple of vertical lines that protrude a little. The tombstone is full of mosses (Figure 22).

c. Statue Tombstone 3

Statue tombstone 3 is 25 cm in height, 14 cm in width, and 9 cm in thickness. The stone has been worn out, making the tombstone's attributes difficult to identify. However, a detailed observation will show two circles



Figure 23. Statue Tombstone 3 in Matakko Islamic Tomb Complex
(Source: Purnamasari, 2020)



Figure 24. Statue Tombstone 4 in Matakko Islamic Tomb Complex
(Source: Purnamasari, 2020)

on its wide sides. These attributes are seen on the south side only (Figure 23).

d. Statue Tombstone 4

Statue tombstone 4 is flat and rectangular. The tombstone is 27 cm in height, 23 cm in width, and 13 cm in thickness. On the two wide sides, there are two circles resembling eyes. There is a vertical line in the middle that protrudes a little. However, the south side cannot be identified properly because the stone has been worn out. On top of the tombstone, there is a *gunungan* (a mountain-shaped element) (Figure 24).

9. The Morphological Features of the Statue Tombstones in Islamic Tomb Complexes in Makassar Ethnic Areas

Rosmawati in 2013 classified statue tombstones into two morphological forms, namely complex and modest forms. A statue tombstone is classified as having a complete form if it has complete parts while it is

classified as having a modest form if it consists of only a head with eyes, lips, and ears (Rosmawati, 2013, p. 120). In 2020, Purnamasari et al., based on the morphological features of statue tombstones, classified them into four types:

1. Very modest – a very modest statue tombstone consists of a head; its attributes are formed by geometrical lines or circles only.
2. Modest – a modest statue tombstone consists of a head; it has body attributes that are almost proportional.
3. Semi complex – a semi complex statue tombstone consists of body parts that are almost complete; however, its anatomy and attributes are still modest and are not fully proportional.
4. Complex – a complex statue tombstone consists of body parts that are complete or almost complete; its anatomy and

body attributes are already perfect (Purnamasari et al., 2020, p. 58).

In the current research, the morphological features of the statue tombstones are compared by considering the anthropomorphic features inherent in each of the attributes. A morphological comparison of the statue tombstones in Makassar Ethnic Areas is presented in the following **appendix 1**.

Table in appendix 1 shows that there are significant morphological differences among the statue tombstones found in Makassar Ethnic Areas. The tombstones in Jeneponto Regency have some specific morphological features, namely the feature of skull cap on the tombstone representing a male human being and the feature of hair bun on the tombstone representing a female human being. Another outstanding morphological feature is arms being bent to the stomach, portraying the activity of *shalat*. Some statue tombstones in Jeneponto also resemble a human being sitting on a throne decorated with the carving of floral motifs.

In general, the morphological features of the statue tombstones in the three Islamic archaeological sites in Bantaeng are different from the ones of the statue tombstones in Jeneponto. The three tombstones in Bantaeng have more modest patterns and attributes compared with the tombstones in Jeneponto. The statue tombstones in Maros are characterized by the morphological features of round eyes, the anatomical structure of the head that is like a sword and that is not supported by a body, and a *gunungan* (mountain-shaped element) on top of the tombstone.

10. Factors Underlying the Variation of Statue Tombstones in Makassar Ethnic Areas

Morphologically all the statue tombstones in Makassar Ethnic Areas are significantly different from each other. The differences lie not only in the raw materials

used to make them, but also in the portrayal of body attributes. The statue tombstones from each area are different from the ones from another area. The area here refers to a cultural and/or geographical area. The differences were caused by the different ethnographical conditions, belief systems, and knowledge of the local communities. Each ethnic group has its own culture, which is unique and different from the cultures of other ethnic groups. Basically a culture cannot be separated from the patterns of the activities carried out by the community giving birth to the culture and at the same time embracing it (Prayogi & Danial, 2016, p. 62). Therefore, it is likely that the cultural products of an area will be different from those of another area. This is in line with the opinion that the development of a culture does not take place in one path only, but in several different paths. A community, in its development, has made contacts with the natural environment, which has influenced its cultural patterns (Sidemen, 2017, p. 7). Furthermore, in the process of creating its culture, every community has a tendency to accentuate its identities (Iskandar, 1995, p. 98).

Based on the above facts, it can be said that the statue tombstones in Makassar Ethnic Areas are not related to each other. If two different areas happen to have the same cultural elements or cultural products, this is not because the two areas have developed some communication or interaction with each other, but because both areas have separately developed cultural elements that happen to be the same and because both areas are at the same level of evolution (Geriya, 1982, pp. 14–15; Sidemen, 2017, p. 4). Statue tombstones were created based on the ideas and knowledge system of the communities producing them.

Another factor that influenced the morphological features of the statue tombstones is their manufacturing periods. Like cultures and communities, the techniques for manufacturing statue

tombstones have also developed from time to time, from the most modest level to the most complex level (Sidemen, 2017, p. 3). Therefore, it is expected that the statue tombstones classified as 'very modest' and 'modest' were made in an earlier period. In the subsequent periods in which the technology and knowledge system of the communities were more developed, more complex statue tombstones were created.

CONCLUSION

Statue tombstones are distributed in several regions in Makassar Ethnic Areas, some of which are Maros Regency, Bantaeng Regency, and Jeneponto Regency. The statue tombstones found in the three regions have anthropomorphic features that are different from each other. The differences were caused by several factors, namely the different ethnographic conditions, environments, and knowledge systems of the local communities. The different identities of the figures buried in the tombs also contributed to the differences, and each statue tombstone has implied meanings related to the figure buried in the tomb.

Another factor that caused the differences in the anthropomorphic features

of the statue tombstones is their manufacturing periods. Like cultures and communities, the techniques for manufacturing statue tombstones have also developed from time to time, from the most modest level to the most complex level. Therefore, and based on the results of the analysis of all the attributes of the statue tombstones in Makassar Ethnic Areas, it can be concluded that the statue tombstones in Maros originated in an earlier period than the ones in Bantaeng and Jeneponto and that the statue tombstones in Jeneponto originated in a later period than the ones in Maros and Bantaeng.

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Appendix 1. Table of The Morphological Features of the Statue Tombstones in Makassar Ethnic Areas

No.	Regency	Anthropomorphic Features			Number
		Head	Body and Arms	Legs	
1.	Jeneponto	a. The head is oval. b. Wearing a <i>songkok</i> (skull cap). c. The face has complete attributes: eyes, eyebrows, a nose, lips, and ears.	a. Sitting on a throne. b. The hands are placed on the throne's arms. c. The throne is decorated with the carving of vine floral motifs.	a. The leg size is not proportional.	1
		a. The face is rectangular. b. Wearing a skull cap.	a. The arms cross each other on the chest, the right hand being over the left hand.	a. The statue tombstone does not have any legs; but on the base, there is a hem with a leaf floral motif.	1
		a. On the head, there is a <i>kondek</i> (hair bun).	a. Sitting on a throne. b. The chest part protrudes like breast. c. The arms are bent to the stomach.	-	1
		a. The head is round and the face has complete attributes: eyes, a nose, lips, and ears.	a. Sitting cross-legged. b. The chest part protrudes like breast c. The body is chubby. d. The right hand is placed on the thigh.	a. The legs are bent to the back.	1
		a. Wearing a <i>songkok</i> (skull cap). b. The face has complete attributes: eyes, a nose, lips, and ears.	a. The statue tombstone consists of a head and a neck.	-	1
		a. The head is oval. b. The attributes on the face are eyebrows, eyes without eyeballs, a nose, closed lips, and ears. c. Wearing a <i>songkok</i> (skull cap).	a. The arms are bent to the stomach.	-	1

		<p>a. The head is round.</p> <p>b. Wearing a <i>songkok</i> (skull cap).</p> <p>c. On the face, there are eyes, a nose, lips, and ears.</p>	<p>a. Sitting on a throne with vine floral motifs.</p> <p>b. The shoulder is upright.</p> <p>c. The arms are bent to the stomach.</p>	<p>a. The leg size is not proportional.</p>	2
		Gone.	<p>a. Sitting on a throne.</p>	<p>a. The leg size is not proportional.</p>	1
2.	Bantaeng	<p>a. The attributes of the face are formed modestly with geometrical lines forming eyes, eyebrows, a nose, and lips.</p>	<p>a. The statue tombstone is beam-shaped. No anatomical parts of a human body are represented.</p>	-	3
		<p>a. The head is oval.</p> <p>b. The attributes on the face are closed eyes, a nose, lips, and ears.</p>	<p>a. The right arm is bent to the chest part, and the left hand to the stomach.</p>	-	1
		<p>a. The head is round.</p> <p>b. On the face, there are lines that form the attributes of eyes with two circles that look like glasses, a nose, lips, and big ears.</p> <p>c. Wearing a <i>kondek</i> (hair bun).</p>	<p>a. The body is round with no other anatomical parts.</p>	-	1
3.	Maros	<p>a. The shape is flat.</p> <p>b. The eyes are in the form of two circles.</p> <p>c. There is a vertical line that protrudes a little between the eyes.</p> <p>d. On top of the statue tombstone, there is an ornament in the form of a <i>gunungan</i> (mountain-shaped element).</p>	-	-	4