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Masjid Al-Hilal

also known as "Katangka Old Mosque, Gowa", "Masjid Katangka Tua, Gowa"

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Entry tags: Tomb, Islamic Traditions, Religious Group, shrines, Sufi, Religious Place, Southeast Asian Religions

The Al-Hilal Masjid, more commonly known as the Katangka Old Mosque, is a royal mosque, situated in the village of Katangka on Syekh Yusuf Street (named after the Sufi mystic Syekh Yusuf al-Makassari, 1626-99) in the kecamatan (sub-district) of Somba Opu in the kabupaten (district) of Gowa, on the immediate outskirts of Makassar in the province of Sulawesi Selatan (South Sulawesi). Syekh Yusuf (whose maternal ancestors hailed from the Gowa royalty) founded the Khalwatiyah tarekat or order of Sufism. Between 1640-44, he was trained by Syekh Jalaluddin, a prominent Acehnese Ulama (body of Muslim scholars who have specialized knowledge of Islam). Between 1649-1659, during his sojourn in the Middle East, he came in contact with the teachings of prominent Sufi tarekats such as Syattariyah. After spending nearly a decade in the Middle East (1649-59), he returned to the Indies archipelago in 1659 but was unable to return to Makassar that was under Dutch control. He was welcomed by Sultan Ageng Tirtayasa of Banten in 1659. In 1680, Ageng's son rose in rebellion against Syekh Yusuf at the behest of the Dutch. In 1683, Syekh Yusuf undertook guerilla warfare against the Dutch in Banten. By 1684, the Dutch promised to pardon Syekh Yusuf and persuaded him to surrender. But the former reneged on their promise. Consequently, Syekh Yusuf was imprisoned, initially in Batavia (1684) and was subsequently deported to Colombo (Ceylon). In 1693, Syekh Yusuf was exiled to the Cape, now in South Africa where he was instrumental in spreading Islam. He passed away during his exile in Cape province in 1699. Among Yusuf's first disciples, Makassarese and Buginese royal families predominated. He was known by the honorific title of at-Taj-al- Khalwati or the " Crown among the Khalwatiya," amongst the Buginese and the Makassarese. Syekh Yusuf's spiritual techniques were syncretic and were heavily influenced by the Naqshbandiyya School of Sufism that emphasizes silent Dhikr (a Sufi practice that emphasizes rhythmic repetition of the name of God). Syekh Yusuf's remains were repatriated to Gowa in 1705. The tomb of Syekh Yusuf (built ~ 1705) is located 500 meters to the west of the Katangka mosque. The total area of Masjid Katangka is 174.24 square meters. As per historical records, the mosque has undergone renovations at least seven times between 1603 and 1980. The Masjid Tua Katangka mosque was constructed in 1603, supposedly by Minangkabau cleric Daeng Bandang who succeeded in converting the Fourteenth Raja of Gowa Karaeng Matowaya Tumamenaga Ri Agamanna, reign between 1591-1629. The Fourteenth Raja of Gowa changed his name to Sultan Alauddin) after accepting Islam in 1605. The coming of Islam in South Sulawesi is linked to the " Legend of the Three Datok," who were the muballigh or preachers. Muhammad Aldin Sila (2015), dates the arrival of the Three Datok in South Sulawesi to 1575 that coincided with the first period of Islamization of Gowa (1575-1605). The three Datok namely Datok Abdul Makmur (Datok Ri Bandang), Khatib Sulaiman (Datok ri Pattimang) and Khatib Bungsu (Datok di Tiro) were believed to have converted the twin states of Gowa and Tallo to Islam (~1605). The " Legend of the Three Datok" indicates the gradual Islamization of South Sulawesi. A salient feature of Islam in South Sulawesi was the blending of Islam with adat or tradition. Datok Ri Bandang did not force the Makassar nobility to abandon their pre-Islamic customs soon after they embraced Islam such as bringing offerings to sacred places or the belief in Saukang (a stone or piece of wood considered "sacred." The finder of a Saukang was regarded as the temporary personfication of the pre-Islamic deity according to the Makassar nobility). Masjid Tua Katangka, the more popular appellation of Masjid Al-Hilal, is named after native Katangka trees (a deciduous tree endemic to South Sulawesi) that grew in abundance at the present site of the mosque. The scientific name of the Katangka tree, as listed in in Flora Malesiana is Millingtonia Hortensis. The Katangka was considered sacred by pre-Islamic Buginese and Makassarese and was priced for its fine-grained timber. The timber of

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the Katangka was initially used in the construction of the Katangka Old Mosque in 1603. The architecture of the mosque is an eclectic fusion of Javanese, Chinese, Arab and classical Greek styles. Cultural symbolism is apparent in the architecture. The four pillars of the mosque, reflect the blending of Javanese Joglo style of architecture with classical Greek influences. The Greek influence is evident in the cylindrical molding of the pillars. The pillars collectively symbolize the four companions of Prophet Muhammad. Five doors, three inside and two outside symbolize the five tenets of Islam. There is a carving on the door leading up to the pulpit of the mosque in Arabic calligraphy but in the local Makassarese language. On the left and the right side of the pulpit, there are two spears. Local informants from Gowa note that at the turn of the seventeenth century, Islam in South Sulawesi was highly influenced by Animistic practices. Local Makassarese and Buginese would bite off edges of the Lontara (palm leaf manuscripts) from which Islamic sermons were read during Friday prayers. The locals at the time were of the conviction that such a practice would confer them immunity from enemies (Ashrawi Muin 2021). To dispel animistic practices, the Gowa Sultan stationed two soldiers armed with spears. The two spears in turn, are symbolic of the Islamization of the principality of Gowa.

Date Range: 1603 CE - 1980 CE

Region: Gowa Regency, South Sulawesi, Indonesia

Region tags: Asia, Southeast Asia, Indonesia, South Sulawesi, Gowa regency

Masjid Al-Hilal or Masjid Tua Katangka is a royal mosque (built in 1603 during the reign of Sultan Alauddin of Gowa). The mosque is located in today's kabupaten (district) of Gowa, a constituent kabupaten of South Sulawesi [a province of Indonesia]. This map represents Gowa Regency, along with the City of Makassar, as the outer polygon. The inner polygon, which will appear as a dot when zoomed out a bit more, represents the location of the mosque.

Status of Participants:

✓ Elite ✓ Religious Specialists

General Variables

Sources and Excavations

Print Sources

Print sources used for understanding this subject:

—Source 1: Martin van Bruinessen, " The Tariqa Khalwatiyya of South Celebes," in Excursies in Celebes. Een Bundel Bijdragen bij het Afscheid van J. Noorduijn als Directeur-Secretaris van het KITLV, edited by Harry A. Poeze and Pim Schoorl (Leiden: KITLV, 1991).

—Source 1: Muslimin Effendy, Monumen Islam di Sulawesi Selatan (Makassar: Balai Pelestarian Cagar Budaya Makassar, 2013).

—Source 2: Abu Hamid, Syekh Yusuf Makassar: Seorang Ulama, Sufi dan Pejuang (Jakarta: Yayasan Obor, 1994).

—Source 3: Isman Pratama Nasution, " The Royal Mosques of Indonesia from the Sixteenth to the

Twentieth Century as a Power Representation," in Islamic Heritage Architecture, edited by C.A. Brebbia and Martinez Boquera (Southampton: WIT Press, 2016).

— Source 1: Muhammad Adlin Sila, Maudu: A Way of Union with God (Canberra: ANU Press, 2015).

— Source 1: Syamzan Syukur, " The Continuity and Discontinuity of Visiting Syekh Yusuf's Tomb Tradition in Kobbang Gowa, South Sulawesi," El Harakah 18, no. 1 (2016). URL: https://media.neliti.com/media/publications/23807-ID-the-continuity-and-discontinuity-of-visiting-sheikh-yusuf-tomb-tradition-in-kobb.pdf

Online Sources

Online sources used for understanding this subject:

— Source 1 URL: Abdul Kadir, "Sejarah Masjid Tertua Katangka di Sulsel," Kabarmakassar.com Website, April 17, 2021, URL: https://www.kabarmakassar.com/posts/view/14932/sejarah-masjid-tertua-katangka-di-sulsel.html

— Source 1 Description: Details about the construction and renovation of the mosque.

— Source 2 URL: Ashrawi Muin, " Masjid Tua Katangka, Tonggak Sejarah Islam di Sulawesi Selatan," IDN Times SulSel, April 16, 2021, URL: https://sulsel.idntimes.com/news/sulsel/ashrawi-muin/masjid-tua-katangka-tonggak-sejarah-islam-di-sulawesi-selatan

— Source 2 Description: This article in bahasa Indonesia contains interesting information related to the spread of Islam in the Gowa principality by Minangkabau clerics: Datuk Fatimah, Datuk Ri Bandang, dan Datuk Di Tiro. The article also expatiates on the cultural symbolism inherent in the mosque architecture.

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

— No

Notes: The site has been renovated at least seven times. The last renovation took place in 1980.

Topographical Context

Is the place associated with a feature in the landscape

— Tree, grove, or forest

— Other [specify]: Yes, the name of the mosque is associated with the Katangka tree. The mosque is more commonly known as Masjid Tua Katangka, alluding to native Katangka trees at the site of the mosque. Friday sermons at the turn of the seventeenth century would be delivered under the shade of the Katangka tree that eventually led to the conversion of the 14th Raja of Gowa to Islam in 1603.

Notes: Ashrawi Muin, " Masjid Tua Katangka, Tonggak Sejarah Islam di Sulawesi Selatan," IDN Times SulSel, April 16, 2021, URL: https://sulsel.idntimes.com/news/sulsel/ashrawi-muin/masjid-tua-katangka-tonggak-sejarah-islam-di-sulawesi-selatan/4.

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

— No

Is the place situated in an urban or significantly urbanized area:

— No

Notes: it is located in the village of Katangka in a semi-urban area in the kabupaten of Gowa, not far from the city of Makassar in the province of South Sulawesi.

Is the place situated in a rural setting:

— No

Notes: The place is situated in a semi-urban locality in the village of Katangka in the kabupaten of Gowa, not far from the city of Makassar.

Is the place situated far removed from non-religious places of habitation:

— No

Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

— Yes

↳ A single structure

— No

↳ One single feature

— Other [specify]: The royal mosque Masjid Al-Hilal or Masjid Tua Katangka contains the mosque and the tombs of Gowa kings. The tomb of Sufi mystic Syekh Yusuf al-Makassari is located only 500 meters from the mosque.

↳ A group of structures:

— Yes

↳ Are they part of a single design/construction stage:

— No

↳ A group of features:

— Yes

Are they part of a single design/construction stage:
— No

Is it part of a larger place/sanctuary:
— Yes

What is the function of the structure/feature or group:
Answer "Yes" once for each distinct function
— Worship

Worship:
— Other [specify]: Served as a royal mosque for the Gowa Sultanate.

Is the structure/feature finished:
— Yes

Was the structure/feature intended to last beyond a generation:
— Yes

Was the structure/feature modified through time:
— Yes

Was the structure/feature destroyed:
— No

Has the structure/feature been reconstructed:
— No
Notes: The mosque has been renovated seven times between 1603 to 1980.

Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:
— Yes

Dedicated to a supernatural being:
— Yes [specify]: Dedicated to Allah.

↳ Dedicated to more than one supernatural being:

— No

Is the place used for the worship of a semi-divine human being:

— No

Notes: Islam forbids worship of semi-divine human beings.

Is the place used for the worship of non-divine ancestors:

— No

Notes: Proscribed by Islam.

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

— Yes

↳ Specify

— King or emperor

— Religious specialists affiliated with political entity

— Other [specify]: The mosque was constructed supposedly by Minangkabau cleric Daeng Bandang and was patronized by Sultan Alauddin of Gowa.

Were the Structures built by specific groups of people:

— Field doesn't know

Was the place thought to have originated as the result of divine intervention:

— No

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

— No

Was the place created as the result of an event:

— Yes

↳ Specify

— Other [specify]: Acceptance of Islam by Sultan Alauddin of Gowa.

Was the creation of the place sponsored by an external financial/material donation:

— No

Was the establishment of the place motivated by:

— Other [specify]: Conversion of the 14th Raja of Gowa to Islam.

Notes: Masjid Tua Katangka is a royal mosque. The fusion of architectural styles is an indication of the orientation of Islam to traditional beliefs. The mosque was seen at the time (17th c) as a reflection of the Islamic identity of the Sultanate of Gowa. The hybridity of architectural styles was a conscious attempt by sultans of Gowa to counter global Islamic cultures. The identity of royal mosques in Indonesia, particularly Masjid Tua Katangka was illustrated by overlapping roof structures rather than the domed roof, between the early days of Islam until the nineteenth century.

Was the place built specifically for housing scriptures/sacred texts:

— No

Design and Material Remains

Overall Structure

Is the place made up of multiple built structures:

— Yes

↳ Are any of the structures attached to or associated with a landscape feature:

— Yes

Notes: The name of Masjid Tua Katangka is derived from the native Katangka trees that flourished in the royal mosque complex during the seventeenth century.

↳ Are any of the structures attached to other structures:

— Yes

Notes: Tombs of Gowa sultans, particularly Sultan Hasanuddin who resisted the Dutch attempts to wrest monopoly of the spice trade from Gowa, are situated within the precints of the mosque. The tomb of Sufi mystic Syekh Yusuf al-Makassari (1626-99) who was exiled to the Cape region of South Africa for his anti-Dutch activities is located 500 meters from Masjid Tua Katangka.

↳ Is there a hierarchy among the structures:

— Yes

Notes: There is hierarchy among tombs present at the site of Syekh Yusuf's shrine. The tomb designs of Sheikh Yusuf and his wife Sitti Daeng Nisanga are different from the other nine tombs in the Kobbang (dome-shaped building): the tombs of Sheikh Yusuf and his wife are bigger and have flowers painted in gold. Furthermore, these two tombs are fenced.

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

— Yes

In the average place, what percentage of area is taken up by built monuments:

— I don't know

Footprint of largest single religious monument, square meters:

Please add dimensions in the comments, if known.

— Square meters: 174.24

Height of largest single religious monument, meters:

— I don't know

Size of average monument, square meters:

— I don't know

Height of average monument, meters:

— I don't know

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

— Yes

Earth

— No

Sand

— No

Clay

— Yes

Is this material sourced locally:

— Yes

Is this material lacking in the local natural environment:
— No

Plaster
— Yes

Is this material sourced locally:
— Field doesn't know

Is this material lacking in the local natural environment:
— Field doesn't know

Wood
— Yes
Notes: Wood sourced from locally-grown Katangka trees.

Is this material sourced locally:
— Yes

Is this material lacking in the local natural environment:
— No

Grass
— No

Stone
— Yes

Is this material sourced locally:
— Yes
Notes: Stone is sourced from local rivers.

Is this material lacking in the local natural environment:
— No

↳ Other

— Other [specify]: The roof of the mosque was initially built of wood in the seventeenth century but by the nineteenth century imported tiles from the Netherlands replaced the original wooden structure.

Is the structure/feature made out of human-made materials

— Yes [specify]: Imported tiles from the Netherlands replaced the original wooden roof by the 19th century. The four poles supporting the mosque, symbolic of the four companions of Prophet Muhammad, are built of wood.

Notes: Plastered red stone at the site of the Mihrab (point in the mosque closest to the holy city of Mecca). Walls of the mosque are constructed out of red stone.

Decoration

Is decoration present:

— Yes

↳ Is decoration part of the building (permanent):

— Yes

↳ On the outside:

— Yes

Notes: Provision for ventilation on top of outer and inner door made of wood and shaped like roosters' tail feathers in a crossed position.

↳ On the inside:

— Yes

Notes: Two spears flanking the pulpit to the left and right respectively. On each spear there is a green flag with yellow Arabic letters, signifying that Islam was the official religion of the Sultanate of Gowa.

— Yes

Notes: On the east side of the mosque, there are three doors. Each door has wooden calligraphy bearing Arabic script. See Syamsul Dwi Maarif, "Sejarah Masjid Tua Katangka Al-Hilal: Peninggalan Kesultanan Gowa", Tirto.id website, April 28, 2021, URL: https://tirto.id/gd5w.

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries

— No

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

— Yes

↳ Are there gods depicted:

— No

Notes: Proscribed in Islam.

↳ Are there other supernatural beings depicted:

— No

↳ Are there humans depicted:

— No

↳ Are there animals depicted:

— Yes

Notes: Ventilation on top of the mosque doors is made of wood, shaped like roosters' tail feathers in a crossed position.

↳ Are there animal-human hybrids depicted:

— No

↳ Is the decoration non-figural:

— Yes

↳ Is it geometric/abstract

— No

— Yes

Notes: A semi-circular building within the masjid complex towards the western end, plastered out of red stone. It contains the abode of the Imam of the masjid as well as the mirhab (niche in the wall of the mosque that is closest to Mecca).

↳ Floral motifs

— No

↳ Is it writing/caligraphy

— Yes

Notes: Towards the eastern end of the mosque, there are three doors bearing wooden inscription in the Arabic script.

Other [Specify]

— Other [specify]: The mosque does not feature a minaret, a salient feature of many local mosques across Indonesia and depict the reticence of local rulers towards external influences..

Is the decoration hidden or restricted from view:

— No

Are there statues present:

— No

Are there reliefs present:

A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

— No

Are there paintings present:

— No

Are there mosaics present:

— No

Are there inscriptions as part of the decoration:

— Yes

Are the inscriptions ornamental:

— Yes

Notes: In the Arabic script. Carved of wood on the three doors flanking the eastern end of the mosque.

Are the inscriptions informative/declarative

[e.g. historical narratives, calendars, donor lists etc...

— Yes

Are the inscription a formal dedication:

— Yes

Other [Specify]

— Other [specify]: Sultan Abdul Kadir Moh Aidid's donation for the replacement of the wooden roof structure by tiles specially sourced from the Netherlands (~ 1880s).

Other type of decoration:

— Field doesn't know

Iconography

Are there distinct features in the places iconography:

— Yes

Eyes (stylized or not)

— No

Supernatural beings (zoomorphic)

— No

Supernatural beings (geomorphic)

— No

Supernatural beings (anthropomorphic)

— No

Supernatural beings (abstract)

— No

Portrayals of afterlife

— No

Aspects of doctrine (e.g. cross, trinity, Mithraic symbols)

— Yes

Notes: (a) Two spears flanking the pulpit, each bearing a green flag with yellow Arabic script, declaring Gowa as an Islamic state. (b) Five doors, two outside, three inside, symbolize the five tenets of Islam. (c) Double-layered roof reflects the notion of " dua kalimat syahadat" or the two

sentences of Islam that convey the oneness of God and Propher Muhammad as the Messenger of God.

Humans

— No

Supernatural narratives

— No

Human narratives

— No

Other [Specify]

— Other [specify]: The mosque's six windows symbolize pillars of faith or rukun iman.

Beliefs and Practices

Funerary Associations

Is this place a tomb/burial:

— Yes

Notes: The tomb of Sufi mystic Syekh Yusuf al-Makassari is situated approximately 500 meters from Masjid Tua Katangka. The architecture of the tomb is distinctly Islamic. The tomb is a dome-shaped building called Kobbang in Makassarese language (Syukur 2016). In the tomb complex, there are ten tombs, excluding that of Syekh Yusuf al-Makassari, including Sitti Daeng Nisanga, the wife of Syekh Yusuf al-Makassari. The tomb of Syekh Yusuf and his wife Sitti Daeng Nisanga are designed differently from the other nine tombs in the Kobbang. The tomb of Sheikh Yusuf and his wife is bigger and has reliefs shaped flowers painted in gold.

— Yes

Notes: Tombs of Gowa's royal family.

Is this a place for the worship of the dead:

— No

Is this a place for treatment of the corpse:

— No

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the

tomb/burial.

— No

Are grave goods present:

— No

Are formal burials present:

— Yes

As cenotaphs:

— No

In cemetery:

— No

Family tomb/crypt:

— Yes

Notes: Tombs of Gowa's royal family located in the complex of Masjid Tua Katangka.

Domestic context:

Interred beneath floors of house, or in areas of domestic activity

— No

Other

— Other [specify]: Tombs of Gowan monarchs and Syekh Yusuf al-Makassari in the vicinity of the mosque.

Supernatural Beings

Is a supreme high god is present:

— Yes

Are they anthropomorphic:

— No

Are they sky deity:

— No

Are they chthonic (underworld)
— No

Are they fused with king/kingship role (king = high god)
— No

Are they the monarch is seen as a manifestation or emanation of the high god:
— No

Are they kin relation to elites:
— No

Are they other type of loyalty or connection to elites:
— I don't know

Are they unquestionably good:
— Yes

Are they other:
— Other [specify]: I don't know.

Does the supreme high god communicate with the living at this place:
— No

Are previously human spirits present:
— No

Do human spirits communicate with the living at this place:
— No

Are nonhuman supernatural beings present:
— No

Do nonhuman spirits communicate with the living at this place:
— No

Are mixed human-divine beings present:

— No

Do mixed human-divine beings communicate with the living at this place:

— No

Is the supernatural being/high god present in the form of a cult statue(s):

— No

Supernatural Interactions

Is supernatural monitoring present:

— I don't know

Do visitors communicate with the gods or supernatural beings:

— No

Notes: Visitors pay homage at the tomb of Syekh Yusuf al-Makassari soon after the conclusion of the Eid Al Fitr festivities and before disembarkation on the Hajj pilgrimage.

Ritual and Performance

Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

— No

Are there self-sacrifices present:

— No

Are material offerings present:

— Yes

↳ Are material offerings mandatory:

— Yes

Notes: At the tomb of Syekh Yusuf. Not mandatory but customary offerings of tai bani (red candles). Three candles are lit near the grave of Syekh Yusuf by pilgrims desirous of making a wish. They then read the Al-Quran and pour water over the tombstone of Syekh Yusuf and make floral offerings at the tomb (Syukur 2016).

Are material offerings composed of valuable objects:

— No

Are material offerings composed of daily-life objects:

— Yes

Notes: Tai bani or red candles are lit thrice by each pilgrim at the tomb of Syekh Yusuf.

Are material offerings interred at this place (in caches):

— No

Other

— Other [specify]: Field does not know.

Is attendance to worship/sacrifice mandatory:

— Field doesn't know

Notes: " Mandatory" is a strong term. Muslims are enjoined to worship five times a day. But attendance to worship/pray at the tomb of Syekh Yusuf al-Makassari is customary.

Is maintenance of the place performed:

— Yes

Is it required:

— I don't know

Is there cleansing (for the maintenance):

— I don't know

Are there periodic repairs/reconstructions:

— Yes

Notes: Last repair took place in 1980.

Is the maintenance performed by permanent staff:

— I don't know

Other

— Other [specify]: Field does not know.

Pilgrimage and Festivals

Are pilgrimages present:

— Yes

How strict is pilgrimage:

— obligatory for all

Notes: One of the five tenets of Islam is the Hajj pilgrimage. However, 'ziyarat' - or visitation to the tomb of Sufi saints, such as the tomb of Syekh Yusuf al-Makassari - is customary in Gowa regency, although the practice is perhaps regarded as 'shirk' by reformist Muslims who tend to criticize saint veneration.

Are pilgrimages the main reason for construction/establishment of the place:

— Field doesn't know

Are pilgrimages to this place associated with significant life events:

— Field doesn't know

Does pilgrimage to this place involve following established routes (roads):

— No

Is this place a venue for feasting:

— Field doesn't know

Are festivals present:

— Yes

Frequency of festivals

— specify: Annual Eid Al Fitri. Soon after Eid, pilgrims undertake visitation to the tomb of Syekh Yusuf al-Makassari.

Do all members of the society participate in the festival(s):

— All members

Are festivals a defining element in the construction/decoration of the place:

— No

On average, how many participants gather at this place:

— number: 20

Is feasting part of the festival(s):

— I don't know

Divination and Healing

Is divination present:

— No

Is healing present/practiced at this place:

— Yes

Notes: People undertake ziyarat (pilgrimage) to the tomb of Syekh Yusuf al-Makassari for acquiring progeny, to keep away the evil eye and for giving thanks after recovery. For understanding the motives of the public undertaking a ziyarat see the following article: Renold and Muhammad Zainuddin Badollahi, "Ziarah Makam Syekh Yusuf al-Makassari di Kabupaten Gowa, Sulawesi Selatan," Pangadereng 5, no. 1 (2019).

Incubation

— No

Healing magic

— No

Cleansing

— Yes

Offerings of models of body parts:

— No

Expiation

— No

Other

— Other [specify]: Devotees light three red candles on the right side of Syekh Yusuf's tomb to make a wish, followed by recitation from the Al-Quran, and ritual washing of the tomb and offering of flowers.

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

— Yes

Do large-scale rituals take place:

— No

Do small-scale rituals take place:

— Yes

Notes: At the tomb of Syekh Yusuf al-Makassari. The lighting of red candles thrice, followed by recitation of verses from the Al-Quran, anointing the tombstone with water, followed by floral offerings.

On average how many participants are present in large-scale rituals:

— specify: Field does not know.

How often do these rituals take place:

— specify: At least twice, subsequent to the conclusion of the Idul Fitri and Idul Ada festivities.

Are there orthodoxy checks:

— Yes

Are there orthopraxy checks:

— I don't know

Are there synchronic practices:

— I don't know

Are there intoxicants used during the ritual:

— No

Notes: Islam forbids the use of intoxicants.

Institutions and Scriptures

Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals who's primary duties within a population group are not concerned

with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

— Yes

Present full time

— Yes

Present part time

— No

Are the religious specialists of specific sex/gender:

— Yes

Are the religious specialists of specific ethnicity:

— Field doesn't know

Are the religious specialists of specific class/cast:

— Field doesn't know

Are religious specialists dedicated to the place for life:

— Yes

Are the religious specialists stratified in a hierarchical system:

— I don't know

Does this place incorporate a living space for religious specialists:

— Yes

Is this place used for the training of religious specialists:

— I don't know

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

— Yes

Notes: Waqf Board Indonesia.

Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

— Yes

↳ Is a bureaucracy present permanently:

— Yes

↳ Is a bureaucracy present on a temporary or seasonal basis:

— No

Does this place control economic resources (land, goods, tools):

— I don't know

Public Works

Does this place serve as a location for services to the community:

— Yes

↳ Public food distribution and/or storage:

— Yes

↳ Place for civic functions (census, elections, others):

— No

↳ Place for the practice of justice (trials, executions, etc.):

— No

↳ Function for water management:

— No

↳ Part of the transportation network:

— No

↳ Other

— Other [specify]: Within the precints of the tomb of Syekh Yusuf al-Makassari, there is a small library.

— Other [specify]: Masjid Tua Katangka provides social services to assist the poor and counselling services for adolescents. The social service programs are based on the notion of participation of the local community.

Notes: See Eka Damayanti , "Masjid Tua Al-Hilal Katangka Sebagai Pusat Pengembangan Islam Di Gowa Abad XVIII, " Undergraduate dissertation (Universitas Islam Negeri Alauddin Makassar, 2019).

Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

— No

Are there scriptures associated with this place:

— No