

## MULTICULTURAL TRACES IN OLD ISLAMIC, EUROPEAN AND CHINESE TOMBS IN MALUKU-INDONESIA (HISTORICAL-ARCHAEOLOGICAL ANALYSIS)

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**Abstract.** Archaeological, historical and anthropological research has been quite limited in identifying external cultural influences separately and within a range of still very casuistic themes, which are specific and detailed but often disconnected from broader contexts. There is no integrated research theme on all aspects of foreign culture that influence local culture, so conclusions about the influence of Islamic, European and Chinese culture are still incomplete and limited. An analytical study of old Islamic-European-Chinese tombs in the development of multiculturalism in Maluku is a new study which aims to see how the Maluku people lived with immigrant communities regarding the shape, decoration and distribution of the tombs. This study employed a combination of archaeological research methods, including site excavations and artefact analysis, historical research methods such as document review and analysis of historical records, and anthropological research methods such as ethnographic interviews and observation of cultural practices. Even though it is still a new study, preliminary findings show that the migrant community in Maluku is well received and various cultures can coexist peacefully. The discovery of old Islamic, European and Chinese tombs, schools and settlements marks this.

**Keywords:** old graves, multicultural, Islam, Europe, China, Maluku

**DOI:** <https://doi.org/10.3176/tr.2024.4.04>

Received 24 July 2024, accepted 7 October 2024, printed and available online 10 December 2024

## 1. Introduction

The magical power of spices became an attractive commodity during the Chinese and Ancient Egyptian dynasties. Especially in Egypt, spices were found in the tombs of Pharaohs around 610–595 BC. Egypt obtained spices from the supply of Indian traders. Then, the King of Egypt broke dependence on spices from Indian traders after ordering an expedition by hiring Venetian sailors to discover spice islands referred to as the Maluku islands (Rae et al. 2008). In 400 AD, Kalidasa (an Indian writer) stated that nutmeg and cloves grow in *Dvipantara* (Eastern islands) or Nusantara in his poetry collection entitled *Raghuvamsa* (Donkin 2003)

Expeditions to the Maluku islands were increasingly carried out by Chinese, Indian, Arab and European traders to control the spice trade. Maluku is known as a spice producer by the way (*Myristica fragrans*) and *fuli* (mace) in the Banda Islands, namely islands Lontor (Banda Besar), *Neira*, *Rosengain*, *Ai*, and *Run*, as well as cloves (*Aromatic Syzygium*) on the island of Ternate, Tidore, Moti, Makian and Bacan (Deinum 1949, Turner 2005, Pires 2014, Mansyur 2016, Utomo 2016). The position of the Maluku islands (*Moluccas*) in commercial shipping became necessary as a spice producer in Southeast Asia (Czarra 2009).

Spices are the main ingredient in several preparation activities for sacred ceremonies, medicine, food flavouring, and perfume. This aromatic plant was used in large quantities in ancient and medieval India (Turner 2005). *Susutra Samhita* explains that nutmeg, cloves, and camphor (without betel) are medicinal ingredients that eliminate bad breath. Varahamihira, in his book *Bhratsamhita* (circa 550 AD), discusses the preparation of perfume at length. Nutmeg mixed with camphor is used for fragrance (Donkin 2003).

Chinese Traders supply spices from the archipelago, which come in various types, the dominant ones being nutmeg and cloves. China used cloves as a medicinal ingredient in the 3rd century during the Han dynasty. *Chau Ju-kua* (1178–1225) reported that cloves were first brought to China by the Yueh. At that time, cloves became a pharmaceutical ingredient in China. Just as India uses cloves for medicine, China also supplies cloves for pharmaceutical needs (Donkin 2003). In Maluku, a group of islands known to have the best nutmeg spice commodity in the world is Banda.

The Banda Islands on Rodrigues' map depict a group of small islands with various areas called *Jihade Banda Homde Nacem as maces* (Banda Islands where nutmeg comes from). Six islands are in the Banda Islands group; five produce nutmeg, and one has a volcano (Pires 2014). The main island is Banda Island; there are four ports, namely *Selamon*, *Olutatam*, *Lontar* and *Komber*, opposite *Neira*; *Ai* Island (Aij or Ay) lies west of Banda Island; *Neira* Island contains the port of *Neira*; *Run* Island, which is located at the western tip of the group; *Rozengain* island and *Gunung Api* island (De Foguo Island). Compared to other islands, Banda Island is the largest nutmeg producer (Pires 2014). Each island has a village and does not have a king, but it is led by *Cabila* or *orang kaya* (Alwi 2006)

Several sources explain that Banda Island was known in the 14th century. The primary source regarding Banda is in the Nagara Kertagama manuscript by Mpu

Prapanca in 1287 Saka (1365 AD). In the *Nagara Kertagama* manuscript, *pupuh* 13-15 mentions the names of several kingdoms both inside and outside the archipelago. *Pupuh* 14 verse 5 states that Wandan refers to Banda and is categorised as from sinus Nusa or island areas (Riana 2009: 102).

## 2. History of spice in Maluku

European traders, especially the Portuguese, controlled the trading port of Malacca and planned to control the sources of nutmeg and mace in Banda. Three Portuguese ships sailed to the Maluku islands on orders from Alfonso de Albuquerque. At the end of December 1511, he departed from Malacca, guided by a Malay trader named Ismail, using Chinese junk (Andaya 1993, Amal 2010). When Portuguese ships arrived on the island of Banda in 1512, they thought they had discovered the Spice Islands for the first time (*spice island*) and controlled the nutmeg and mace trade in Banda – then followed by Dutch traders with their fleet arriving in Lonthoir on Monday, March 15 1599, precisely at *Ortattan Harbor, Banda Besar*. Likewise, the British shipping fleet in 1663 chose the center of the nutmeg and mace trade on the Ay and Run Islands (Alwi 2006).

Likewise, Ambon City is a transit route or entry and exit point to Banda Island, developing into a colonial city pioneered by the Portuguese and continued by the V.O.C. (Turner 2005) as a government city and trade city. In 1605, V.O.C. formed a government administration, “*Van Amboina Government*”, covering areas once under Portuguese rule on Ambon Island and the Lease Islands, with its seat in Ambon City. In 1866, the “Governorate of the Moluccas” was abolished, and two residencies were formed, namely Ternate Residency and Ambon Residency. Ambon Residency covers the Ambon and Banda areas, and the residency centre is in Ambon City (Thalib 2017).

This situation was maintained in a re-organisation in 1925 when the two residencies were merged again into the “*Gouvernement der Molukken*” domiciled in Ambon City. The centre of government was in the “*Kota Laha*” fort, which the Dutch government called the “*Nieuw Victoria*” fort. As the centre of the Dutch East Indies government or a colonial city, Ambon was also an administrative centre that included a society consisting of independent or autonomous states (Pattikayhatu 1993). Ambon City was also a trading city, especially in the 17th to 19th centuries, as a trading centre built by V.O.C. In 1619, Ambon City was one link in the chain of an Indonesian trade system centred in Batavia, which is hierarchically an international chain centred in Amsterdam. The trading commodity is cloves because Ambon is a centre for collecting cloves from the *Lisae* Islands and other islands in Central Maluku.

Based on the brief historical notes above, Maluku is a meeting area of many cultural backgrounds, which is the aspect of the cultural development of the local community. In this historical context, it is essential to explore evidence of cultural heritage to see traces of multiculturalism in the region. Archaeologically, old tombs are vital evidence to see traces of cultural diversity. Old graves in Islamic, European and Chinese cultures occupy a sacred position. They symbolise the acculturation of

various cultures and can show the cultural character of the person buried. A small example is the existence of writing carved on tombstones (inscriptions), which can be a good source of information. It is often found that, apart from writing the name and date, the grave headstone also contains the place of birth and several clues in the form of essential words regarding the individual being buried. Also, gravestones are often decorated with decorations depicting cultural acculturation and multicultural society. Islamic tomb inscriptions, European and Chinese, can provide important information about the historical and cultural background of the supporting communities.

In archaeological research, studies of graves, especially tombstones, generally focus more on Islamic gravestones of various types scattered throughout the archipelago. Meanwhile, studies of European tombstones have not received much attention. Archaeological research generally views European tombstone remains or (complex) burials in a more macro context, namely as part of the elements that form the settlement pattern of an area (Abrianto 2010). Research in a more micro context, as conducted by Rosaeny Handayani in 2009, is outlined in a thesis entitled "*European Headstone Forms at the Taman Prasasti Museum, Jakarta*". This is the case with research conducted by (Suratminto 2004) outlined in a book entitled "*Socio-Historical Meaning of V.O.C Tombstones in Batavia*".

If the tomb symbolises the sacred and relates to transcendental relationships in Islam, so is the case in Chinese culture. When you look at China as a single tradition, it is also indirectly related to its belief in God. For the Chinese, Taoism, Confucianism and Buddhism have become beliefs that shape their culture. This process has long existed, even before their ancestors arrived in the archipelago. Their beliefs have been passed down from generation to generation and are continuing, and their roots can be traced back to their ancestors in China. Their beliefs are connected to Chinese traditions, which were initially brought by their predecessors and passed down from generation to generation, or in other words, religion according to the religion of their parents (Permadi 2017).

This research looks at the influence of Islamic, European and Chinese culture in one spatial unit, and its chronological development can be said to have never been studied by researchers. Moreover, the use of archaeological data by combining old Islamic, European and Chinese tombs, residential remains and contemporary schools as an analytical tool to determine forms of cultural development in a multicultural context has also not been carried out. Therefore, analytical studies of old tombs, whether Islamic, European or Chinese, are essential research issues for developing multiculturalism in the Maluku region.. Therefore, this research's novelty value (novelty) is to conduct more integrated and holistic archaeological research that looks at the influence of Islamic, European, and Chinese culture and its integration in developing multiculturalism in Maluku. By looking at the broader and more constructive traces of cultural identity, we will be able to find answers. The development of multiculturalism is closely related to issues of nationalism and nationhood.



Figure 1. Map of the Maluku Islands and research locations. Source: Map of the neighbouring islands of the Moluccas / Map of the neighbouring islands of the Moluccas, Jacob van der Schley. 1753, Atlas of Mutual Heritage and the Royal Library, the Dutch National Library, 693 C 6 dl XI. p. 32.

### 3. Research methods

This research uses various scientific disciplines, so the research method combines archaeology, history, and anthropology, which are often interrelated and can be used together in a study. The following are several research methods in these three fields and related reference views.

Research methods in history include primary and secondary data collection, source analysis, and use of theory. Primary data collection involves direct research into historical sources such as documents, records, and diaries (Gaddis 2002). Secondary data collection involves using sources from other researchers, such as encyclopaedias, journals, and books. Source analysis includes the critical use of historical sources to discover the truth and evaluate the accuracy of information (Carr 2001). Theory involves using theoretical concepts to understand and interpret historical information.

Anthropological research methods include observation, interviews, data collection, and qualitative analysis. Observations are made by observing human behaviour and culture. Interviews are conducted by asking people about their experiences and their views on the world. Data is collected using journalism, ethnography, and field research techniques. Qualitative analysis includes the use of techniques such as grounded theory and content analysis to understand and interpret the data that has been collected.

Methodologically, for the morphological analysis of old Chinese tombs, the tomb analysis in this study will be based on eight tomb components as described by (Kalyanamitta 2008) as follows:

**Table 1. Morphological analysis of old Chinese tombs (Kalyanamitta 2008)**

Tomb Components	Meaning
<i>Mu Qiu</i> or <i>Mu Gui</i> (Tomb Hill)	A place for a coffin, shaped like a mound
<i>Mu An Qian Kao</i>	The wall surrounding the tomb
<i>Mu An Hou Kao</i> / <i>Mu Cheng</i>	Walls lining <i>Mu An Qian Kao</i> . Mucheng was created based on the belief that the human world and the world of spirits have boundaries.
<i>Bong Pay</i> or <i>Mu Bei</i>	Distance issue
Altar in the form of a stone table	The altar gives offerings and hio (incense) to the buried person.
<i>Qu Shou</i> / <i>Mu Shou</i> (hand curves)	The wall surrounding the front of the tombstone
Altar of <i>Hou Tu</i> (Earth Queen)	Usually, if an altar is not built for <i>Hou Tu</i> , an altar will be built to place offerings to <i>Tudi Gong</i> (Grandfather of the Earth) or <i>Fushen</i> (God of Fortune).
A place to burn prayer money	Chinese people believe that money is also used in the afterlife, so when they go on pilgrimage, they send prayer money to their ancestors.

## 4. Results and discussion

### 4.1. The multicultural traces in the Maluku Islands

As an important port city at that time, Maluku was a multicultural region because the VOC brought many people with different ethnic and religious identities from various places in the archipelago as slaves to Ambon Island (Gaspersz 2019). They brought skills or labour and their primordial identity, including religious ideas and practices. On the other hand, several local Muslim communities, especially from the *Leihitu* Peninsula (the northern part of Ambon Island), for centuries had established trade relations with Muslim traders from Ternate and Tidore (North Maluku) and several places in Southeast Asia. They develop contextual Islamic teachings and practice local Islamic rituals, which can also be found in other Muslim groups in Ambon. The same economic interests united them but were also separated by certain conflicting religious understandings regarding how Muslims faced the pressure of the V.O.C and its policies at that time.

The multiculturalism of the Maluku people, consisting of various ethnicities and races (*Javanese, Sundanese, Makassar Bugis, Butonese, Chinese, Arabs* and *Ambonese* themselves) and religions (Islam, Christianity, Hinduism and Buddhism), has the potential to build sufficient strength and dynamism in the lives of the Maluku people. It is long known as an area of ethnic encounters in the colonial era. The remains of old Islamic, European and Chinese tombs prove that the Maluku region is familiar with the dynamics of a heterogeneous, plural and multiethnic society.

Talking about inter-ethnic multiculturalism and religious communities for people in Maluku cannot be separated from the cultural influence that has long grown and been in contact with other cultures from Europe, China and Arabia. This is important to research because of the diversity and complexity of the lives of the people of

Maluku. The influence of multicultural life is felt in the public community regarding the objectives of this research; among other things, it can be seen in the social harmony built in the lives of the people in Ambon, Central Maluku, and Banda Neira.

Contextually, we discussed more intensely two portraits of the reality of multiculturalism in the country of *Hila Salam-Sarane*, *Kaitetu* in Ambon, Maluku and ethnic Arab communities in Maluku. The lands of *Hila* and *Kaitetu* are one unit of society bound by common customs, traditions and territory, thus forming the behaviour of their people, which tends to be integrative. The meaning of custom is not just a conceptual idea but is contextualised in every social process jointly undertaken by society. The philosophy of *Basudara* (brotherhood) is transformed into the realm of praxis when the meaning of true brothers goes beyond the boundaries of the Church and Mosque (Ritiauw 2021).

Regarding religious tendencies, Hila Country is a society whose majority population is Protestant Christian. Meanwhile, *Hila Salam* and *Kaitetu* are communities where most of the population is Muslim. Although it must be acknowledged that the differences in belief systems are pretty visible in their disparity, the facts of life between these two groups of people indicate that there is integration as an expression of the traditional meaning, which is deeply embedded in every member of these groups. However, the construction of a peaceful life for the people of *Hila Salam-Sarane* and *Kaitetu* had to be destroyed due to the storm of conflict with religious nuances (Tuhumury 2015).

Every time there is a traditional ceremony or ritual, the heir of *Paksoal* must be present and carry out his traditional role. Otherwise, the traditional event cannot take place. We have lived this together in this country since we were parents. Even though they are in Hila Tanah Putih, they are always here for their traditional duties and responsibilities for Hila Country. Their place must be provided during traditional ceremonies because that is their right. The person who usually comes here for his traditional rights is Andreas Paksoal. According to the king, this was also acknowledged and confirmed by Mr AT Lating (a 60-year-old traditional elder) and Mr Dula Selang (70 years old), who was Andreas Paksoal's uncle who became Son Selang, a traditional elder in *Hila*.

According to the *Hila* King and the customary elder, the *Paksoal* family's traditional position cannot be contested by anyone. History shows that initially all clans were Muslim, but at that time, according to Islamic teachings, a man had to be circumcised. However, the *Selang Patilohata* clan did not dare to be circumcised. At the same time, the Dutch residents controlled the area below, so they later converted to Christianity and were named the *Paksoal* clan.

According to the key informant, Mohammad Lating (51 years old), whom we met at the *Raja Bulan* tomb complex, the *Patilohata* clan always believed that their left hand was a Muslim brother, and their right hand was a Christian brother. The strength of their brotherhood is not shaken by conflict. Even though they have been separated due to conflict and live in other places in the *Tawiri* country's city of Ambon, they have not forgotten about *Menegi Hila* because they are essential to the same descent as the *Hila* country. They left with the customs of the Hila country as

part of their life. Therefore, they are *Hila Tanah Putih* (Lating Interview, June 2023 in Hila, Central Maluku).

Still, according to Mohammad Lating (2023), even though the *Paksoal* family already lives in *Hila*, the white land, they still have an inner heart and soul attachment to their native land in *Hila*. Many *Hila* Christians have lived here for decades and become people with relatives from the same country or village as us. When we were kids, we played and went to school together. We are friends and live as *Hila* people, children of *Hila* country. They have many houses in the Kaitetu area but call themselves *Hila Sarane* (*Hila* Christians).

“I have a very (very) close friend from childhood through school and youth in *Hila* country; his name is *Panus Leiwakabessy*. The king of *Hila* states that the *Hila Salam-Sarane* relationship has become a ‘sacred’ historical fact for them. The King of the State of *Hila* explained that the *Hila Salam-Sarane* relationship is not a normal social relationship but a customary relationship that has been integrated as a natural habit (‘customary habit’) of the *Hila Salam-Sarane* people so that it must be maintained and preserved continuously from generation to generation” (Lating Interview, June 2023 in *Hila*, Central Maluku).

The information from the informant shows that the fraternal relationship reflects Maluku’s multicultural identity. They must talk about this condition and celebrate it continuously so that it remains alive and well in the hearts, souls and minds of the *Hila Salam-Sarane* generation. His Muslim brothers should know and be proud of having a *Hila Sarane* sibling, whereas the *Sarane* generation should know and be proud of having a *Hila Salam* sibling. That is the nature of *Hila* country’s customs. All *Hila Salam-Sarane* indigenous children have the same history as those in this *Hila* country.

The same statement is reinforced by the traditional elders of the *Hila* country, namely Mr AT Lating (Mohammad Lating), aged 65 years and Mr Dulla Selang (70 years old). According to Mr. AT Lating (Matarumah Lating), his older brother was



Figures 2 and 3. Visiting the tomb of King Bulan, accompanied by Mr. Moh Lating.

Source: Research Team



the late Mr. Abdul Sabar Lating, who, at the time of the conflict, fought very hard for his brother *Hila Sarane* to return to Hila's country. Maluku would be peaceful for the deceased (Father Abdul Sabar Lating) if the traditional *Salam-Sarane* relations were correctly restored. Maluku will be peaceful if the *Sarane* and *Salam* brothers, who were evicted from their traditional country, are returned to their cosmos or original nature of life to live together with their unique customs and traditions.

Based on information from Mr AT Lating, this doctrine was instilled in their family to restore the life of the Basudara *people* in Maluku. This traditional strength for Indigenous children is also created during times of conflict. According to key informants in *Tanah Putih* Hamlet, who are indigenous residents of *Hila*, they always get food from their relatives in Hila. The conflict does not separate their relationship from the traditional sibling bond. This condition shows that traditional power and government can manage conflicts for residents. The traditional power that has been formed from the time of the ancestors and traditional elders is believed to be able to bind their relationships at any time, even if, in reality, they are in conflict.

#### 4.2. Findings of Old Islamic tombs in Ambon City

The tomb complex is located on Jl. Diponegoro RT 03, RW 5 *Ahusen* Village, *brotherhood* District, Ambon City. Astronomically, it is located at the point  $3^{\circ}42'6.6''$  S and  $128^{\circ}10'58.38''$  E at an altitude of 12 m above sea level. *Pakubuwana* VI (PB VI) was named Raden Mas Sapardan, son of *Pakubuwana* V was the King of the Surakarta Hadiningrat Palace who ruled from 1823–1830. He was a supporter of Prince Diponegoro's struggle. On 8 June 1830, *Pakubuwana* VI was arrested in *Mancingan* by Resident Yogyakarta Van Ness and Lieutenant Colonel B. Sollewijn and exiled to Ambon on 8 July 1830 because he feared he would carry out a rebellion. PB VI died in 1830, and in 1957, his tomb was moved to the tomb complex of the Mataram kings in *Imogiri* Yogyakarta. The former graves of PB VI and his wife were placed in a row with a north-south orientation in a house. The tombstone is marked



Figures 4 and 5. Former tomb of PB VI (left); Tomb of Prince Diponegoro's followers (right).

Source: Research Team

with two crowns. The burial material is a mixture of cement and terrazzo stone. The tomb complex also has 15 (fifteen) graves of Prince Diponegoro's followers and family. These tombs are located around the former PB VI tomb (See figure 4). The graves are oriented north-south and without tombstones, only limited by a square line surrounding the grave.

#### 4.2.1. Findings of Old European tombs in Ambon City

##### 4.2.1.1. Makam Joseph Kam

Joseph Kam was an evangelist from the Netherlands who taught in the Maluku region. The grave is located in the courtyard of the Joseph Kam Church building Behind Soya, Sirimau District, Ambon City (tomb as seen in figure 6). Astronomically, the tomb is located at  $3^{\circ}41'40.44588''\text{S}$  and  $128^{\circ}11'19.3''\text{E}$ . The tomb has been renovated and is not in its original condition. Previously, there were European graves around the church where Joseph Kam was buried, but now they are no longer there as they are displaced by the development of residential areas.



Figure 6. Tomb of Joseph Kamp. Source: Research Team

#### 4.2.2. Findings of Old Chinese tombs in Ambon City

The Chinese Benteng Tomb is in *Perumtel Benteng* street, District of *Nusaniwe*, Ambon City, Maluku. Astronomically, the tomb is located  $3^{\circ}42'29''\text{S}$  and  $128^{\circ}9'46''\text{E}$  with an elevation of 30 m above ground level. More than 200 Chinese tombs are at the burial site, with variations in shape, size, and height. The location of the Benteng Chinese Cemetery complex is in a hilly area and faces towards Ambon Bay. This tomb complex includes the tomb of a Chinese Major named *Njio Tjoen Ean* (tomb as seen in figure 7). He founded *Pai Tek Hak Tong* Chinese School, established in

1903 in Ambon. He also translated many Chinese books into Malay. The condition of the tomb is not original. The surface of the tomb is covered with plain white ceramic. The box-shaped tomb measures 182 cm long and 100 cm wide. The back has a height of 80 cm and the front 59 cm. Inscriptions on tombstones are in Dutch.



OVERLEDEN TENGEVOLGE  
VAN BEKOMEN WONDEN  
IN HET GEVECHT  
NIJ NE NEGORIJ OUW  
OP DEN 12 NOVEMBER 1817

Figure 7. Tomb of Chinese Major Njio Tjoen Ean and inscription on the tomb.



Figure 8. Chinese Bongpay at Cina Benteng cemetery and inscription on the tomb.

Source: Research Team

The inscription on the tomb:

*Bongpay was made during the Binkok period of the year of the wood rabbit (1915 AD), the fourth month of the Chinese New Year, on an auspicious day – married couple. The husband, surnamed Oei, named Tio Bi. The wife’s surname is Kwee, named Gwat Lie Nio. (The names of the descendants are not legible). His ancestors originated in Chihun, Kwangtung/Guangdong Province.*

#### 4.2.3. Chinese tombs Gang Singa

The Lion Alley (*Gang Singa*) located at the back of Soya Chinese Grave is an old Chinese grave complex in Ambon City. This grave is in *Soya, Karang Panjang Village, Sirimau District, Ambon City*. Astronomically, the tomb is at 3°41’27.6”S 128°11’20.9”E at an altitude of 18 m above ground level. Currently, the burial site is used as a densely populated settlement. You can no longer find intact Chinese graves; only tombstones or parts of tombstones remain. At the Chinese grave’s entrance is a statue of a lion (*who lin*). *Who lin* usually used to flank a tomb. These two statues are now placed to decorate the entrance of *Gang Singa*.



Figure 9. Statue of a lion (*who lin*). The entrance to the former Chinese tomb Gang Singa Belakang Soya.

Source: Research Team



Figure 10. Chinese grave headstone at Ivon Manuputty’s family house. Source: Research Team

This tombstone is 92 cm long and 85 cm high and is in good condition, decorated with tendrils around the frame. The inscription on the tomb:

*Bongpay land horse year of Xianfeng time (1858), the eighth month, on a good day.*

*Couple. The husband surnamed Te, is named Giam Lian. The wife's surname is Souw, named Un Liu. Liong Khe's ancestral home area is in the Fujian Province. Descendants: 1 son named Kong Giam*



Figure 11. The part of *bongpai* that means *FIELD* or the God of Fortune on the remains of a traditional Chinese tomb in the Pehu Piori family home. Source: Research Team

The map below shows the distribution of old graves in Ambon City (Figure 12).



Figure 12. Map of the distribution of old tombs in Ambon City. Source: Research Team

#### 4.3. Remains of the Old Islamic tomb in West Leihitu District, Central Maluku Regency

##### 4.3.1. Hasan Sulaeman / Raja Bulang Tomb Complex

The tomb complex is located in Negeri *Hila*, *Leihitu* District, Central Maluku Regency. Astronomically, the tomb is at coordinates  $3^{\circ}35'.14948''\text{S}$  and  $128^{\circ}5'11.39928''\text{E}$  with an elevation of 14 m above palm level. *Raja Hasan Sulaiman* was a prominent propagator of Islam in *Hila* Country. *Hila* Country is one of the government areas of the *Hitu* Kingdom. It is said that Hasan Sulaeman was the first king in *Hila* Country and had the title *Raja Bulang*. All the tombs in this complex are menhir tombstones, oval or square, and look like natural stones without any processing. The tomb of King Hasan Suleiman is 320 cm long and 300 cm wide. The tombstone consists of two upright stones resembling menhirs made of natural stone. The dimensions of the tombstone on the north side are 80 cm high and 20 cm wide, and on the south side, 89 cm high and 26 cm wide. King Suleiman's tombstone is the largest in this complex. Near the king's tomb complex there are the tombs of the king's relatives.



Figures 13, 14, and 15. Tomb of King Bulang/Hasan Sulaeman (left); King Hasan Suleiman's Tomb Complex (middle); Tomb of a relative of King Hasan Sulaeman (right). Source: Research Team

#### 4.4. Old European tomb in West Leihitu District, Central Maluku Regency

##### 4.4.1. Hila European Tomb (Kerkhof Hila)

The European tomb is located in Negeri *Hila*, *Leihitu* District, Central Maluku Regency, approximately 300 m from Fort Amsterdam and the Old *Hila* Church. Astronomically, the tomb is located at  $3^{\circ}35'5.97372''\text{S}$  and  $128^{\circ}5'6.19944''\text{E}$  at an altitude of 11 m above ground level. The tombs at *Kerkhof Hila* are in a state of disrepair, but some of the tombs can still be observed. There are two types of European tombs, namely, the vertical type and the horizontal type. The vertical tomb type has two variations: the tomb with a smaller size, 150 cm high, and a square-

shaped thickness, 50 x 50 cm. This small tomb looks simpler because it has no decorations. Meanwhile, the second tomb is more prominent, namely, 150 cm high, with a square-shaped thickness at the base, 80 x 80 cm, and 50 x 50 cm at the top. There are decorative geometric motifs that resemble cloth on each corner of the top of the tomb (left image). The horizontal type has dimensions of 150 x 50 cm (right image). The inscriptions on the tombs at this location no longer exist, so no information about the people buried can be known.



Figures 16 and 17. Vertical type tomb(left); horizontal type tomb (right). Source: Research Team

The following is a map of the distribution of old graves in Hila Country (Figure 18).



Figure 18. Map of the distribution of old graves in Hila Country. Source: Research Team

#### 4.5. Old Tomb Remains/Discoveries in Banda Neira Islands

##### 4.5.1. Islamic Tomb of Diponegoro's Followers

The survey of old Islamic graves was carried out at the old Islamic burial complex of Diponegoro followers in *Merdeka* Village, Banda Neira District, Central Maluku Regency. Astronomically, it is at coordinates 40°30'30.4556"S and 129°53'54.8936"E at 36 meters above palm level. In the tomb area are 9 (nine) tombs, of which two are under a cupola or have a roof. All the tombs in this complex have a north-south orientation. The headstone for grave 1 (pictured left) is made of wood with a height of 7 cm and a width of 36 cm, while the lower part is made of stone with a height of 18 cm and a width of 27 cm. The grave headstone (pictured right) is also wood and stone. The top part is made of stone with a height of 40 cm and a width of 7 cm, while the bottom part is made of wood with a height of 33 cm and a width of 9 cm.



Figure 19. Tombs of Diponegoro followers. Source: Research Team

##### 4.5.2. Verhoeven Old Islamic Graveyard Complex

*Verhoeven's* grave complex is in *Kampung Baru* Village, Banda Neira District, Central Maluku Regency. Astronomically, the tomb is at coordinates 4°31'25.54032"S and 129°54'17.42508"E with an elevation of 18 m above ground level. In this tomb complex contains the tomb of an Islamic figure named *Said Ijong Baadilla* in Banda. He is Des Alwi's great-grandfather. The grave headstone is made of limestone and wood as a block. There is an inscription in Arabic on the top of the tombstone. The transliteration of the description of the grave using the Gundul Arabic script reads: "*Alhamdulillah al-Baqi ba'da fanai khalqih. Tuwufa ila rahmatillah ta'ala al-Syeikh Abdullah ibn 'Awdh/'Iwadh bin Ahmad Ba'adilah bi tarikh yaum "al-rubu" wa yaumaini khalat min syahr Sya'ban 'Am 1283 min al-hijrah al-Nabawiyah.*"



When translated into English: “All praise be to Allah, the One who remains after the death of his creatures. He passed away by the grace of God Sheikh Abdullah ibn ‘Awdh/’Iwadh on the date “.....” and two days from the month of Sha’ban in the year 1283 Hijri (December 1866).



Figures 20 and 21. Tomb of Said Ijong Baadilla and wife (top); Tomb description (bottom). Source: Research Team

### 4.5.3. Findings of Old European tombs in Banda District, Central Maluku Regency

#### 4.5.3.1. European tombs in Merdeka Village

In The *Merdeka* Village, Banda Neira District, Central Maluku Regency, there is an old European tomb complex, usually called a *cemetery (Kerkhof)*. Astronomically, the tomb is at coordinates 40°31’28.31844”S and 129°54’3.6558”E with an elevation of 27 m above palm level. In this tomb complex, there are hundreds of old European tombs. The local community still uses the burial area as a cemetery for the Christian community. Residents also planted cassava plants in the cemetery area. In this section, there are graves:

##### 4.5.3.1.1. Makam Johannes Verschuir

Johannes Verschuir was a former Banda Resident. The tomb is made from a mixture of sand and cement. The tombstone is made of marble. The tomb’s condition used to be excellent; only when the survey was carried out bushes covered the tomb. The top of the tomb is a half-finished monument with decorative tendrils on the top wall. The bottom is box-shaped with a seam separating the top and bottom. Overall, the tomb has a total height of 75 cm and a width of 135 cm.



Figures 22 and 23. Tomb of former Banda Resident, Johannes Verschuur. Source: Research Team

4.5.3.1.2. Makam Albert Hendrickj

From Inskripsi on the Tombstone, it is known that Albert Hendrickj was a Dutch military officer with the rank of Lieutenant Colonel who died in Banda in 1843. The tomb is made of sand and cement, while the tombstone is made of marble. The tomb measures 183 cm long, 90 cm wide and 230 cm high.



*ALBERT HENDRICKJ*  
*RIDDER VAN DE MILITAIRE*  
*WILLEMS ORDE 3 KLASSE*  
*LUITENANT KOLONEL MILITAIRE*  
*KOMM IN DE MOLUKKAS*  
*GEBORNE TE DEVENTER*  
*FEBRUARIJ 1795*  
*OVERLEDEN TE BANDA*  
*DE 8 DECEMBER 1843*  
*DE NAAM DES BRAVEN GAAT NIET*  
*VERLOREN*

Figure 24. Tomb of Albert Hendrickj and the inscription on the tomb. Source: Research Team

4.5.3.2. European Graves in Nusantara Village

4.5.3.2.1. Tomb inside the Old Church of Banda Neira

Church Tua Banda Naira is one of the oldest churches in the Banda Islands. This church is in Nusantara Village, Banda District, Central Maluku District. Astronomically, the church is located at coordinates 4°31'37.03"S 129°53'48.41"E. The Dutch built the church in April 1873. The church building is European, with pillars on the front porch. The church building is rectangular, with a length of 37.75 m and a width of 12.86 m. There are old graves on the side and back yard of the church, as well as tombstones on the floor of the church building. On the church floor are several tombstones made of andesite stone. The inscriptions are in Dutch. Some people were buried under the church floor.



Figure 25. Headstone on the floor of the old Banda Neira church. Source: Research Team

#### 4.5.3.3. European graves in Walengpancebi Village, Lonthoir Islan

##### 4.5.3.3.1. The tomb of Van den Broeke

*Walengpancebi* Village in Banda District, Central Maluku Regency, has a grave complex for the Van den Broeke family. The Van den Broeke family owned a nutmeg plantation on Lonthoir Island, they arrived in Banda in 1621. Until now, the nutmeg business is still run by the 13th generation of this family, namely *Mr. Pongky Van den Broke* (67 years old). The *Van den Broeke* family grave complex is approximately 100 m from the hereditary residence of the Van den Broeke family. Astronomically, the tomb complex is located at  $4^{\circ}32'49.3262''\text{S}$  and  $129^{\circ}54'7.29612''\text{E}$  at an altitude of 9 m above sea level. Some tombs have been destroyed, but some of the old tombs are still in a reasonably good condition (50%), and some of the inscriptions on the tombstones can still be read. From the inscription on the tomb, the oldest tombstone that can be found states that those buried here died in 1772. This tomb complex is still used today by the Van den Broeke family. Mr. Pongky's late wife, children and aunt, who died as a result of the Ambon riots, are also buried in this cemetery complex. Grave no. 01 is rectangular with a rectangular top, while grave 02, next to it, has a rectangular shape with an elongated corner at the top. Both of them have rhombus-shaped tombstones made from clay. The grave material uses a mixture of cement and sand.



Figures 26, 27, and 28. Van den Broeke Tomb Complex on Lonthoir, Banda Besar Island.

Source: Research Team

## 5. Conclusion

The natural resources on the islands of Ambon and Banda became a magnet that attracted traders from Asia and Europe to visit, build friendships, trade transactions and monopolise the spice trade. Established trade meetings/interactions with members *orang kaya* and local communities led to colonies of Asian traders, such as Arabs, Persians, Indians, Chinese and Europeans, e.g. the Portuguese, Dutch, and British in the Ambon region and Banda Island. It can be said that the sea and trade commodities have an essential role in interactions between regions, even the birth of a multicultural society with cross-cultures whose traces can still be found today.

Maluku is an area where many cultural backgrounds meet, which is the face of the cultural development of the local community. In this historical context, evidence of cultural heritage is essential to witness traces of multiculturalism in the region. Archaeologically, old tombs are vital evidence of cultural diversity. Old graves in Islamic, European and Chinese cultures occupy a sacred position. They symbolise the acculturation of various cultures and can show the cultural character of the person buried.

As an important port city at that time, Maluku was a multicultural region because the V.O.C brought many people with different ethnic and religious identities from various places in the archipelago as slaves to Ambon Island. They brought skills or labour and their primordial identity, including religious ideas and practices.

In Maluku, the practice of inter-ethnic and religious marriages, as well as religious conversions between communities supporting different religions, is a common occurrence, both from Christianity to Islam and vice versa.

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