Original Article

**Historical Study Of The Tomb Of Raja Raja Sigam Of Sea Island 1855-1900 In The Wetland Area Of Sigam Sea Island Kotabaru District**

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**Abstract:**

Indonesia has many historical relics that are the legacy of our ancestors. These historical relics are priceless wealth, which really need to be cared for and utilized as well as possible. The purpose of this research is to analyze the Historical Study of the Tombs of the Kings of Sigam Sea Island 1855-1900 in the Wetland Area of Sigam Sea Island, Kotabaru Regency. The method used in the research uses historical methods consisting of heuristics, criticism, interpretation, and historiography. The results show that the Sigam tomb complex consists of three cupola buildings, each of which contains more than one tombstone. The cupola buildings were newly built to store the tombs of kings and princes who once ruled Laut Island. Inside the cupola buildings are the tombs of the king and his highly respected family members, while other tombs of the king's relatives are scattered outside the cupola buildings without a clear pattern.

**Keywords:** Historical study, King's tomb, Laut Island.

**Introduction**

Indonesia has many historical relics that are the heritage of our ancestors. These historical relics are priceless wealth, which needs to be cared for and utilised properly. These heritage objects, which are qualified under Law of the Republic of Indonesia No. 11/2010 on Cultural Heritage, are called cultural heritage objects. This regulation contains the importance of preserving cultural heritage sites as cultural heritage and national assets, fostering a sense of national pride and strengthening the awareness of national identity. In addition, such cultural heritage has an important meaning in historical studies in order to promote culture as part of national development (Santoso, Abdulkarim, & Maftuh, 2023).

Such is the case of the Banjar community in the Kotabaru Regency area of South Kalimantan, which has historical and cultural roots since the past. There are many
prehistoric and historical relics in the form of artefacts, buildings, graves, ancient settlements, documents, archives to equipment technology, traditions and customs. Of these artefacts, only historical sites with Cultural Heritage status have not been managed as historical tourism destinations. Such as the Sigam Kings Tomb Complex in Sigam Village, Sigam Laut Island District, Kotabaru. From initial observations, at this tourist attraction, which in 2011 was designated as a cultural heritage site at the regency level, there are four kings buried, as well as several families and nobles. There are three Sigam kings buried in the tomb complex, namely Prince Jaya Sumitra bin Prince Muhammad Nafis, Prince Abdul Kadir bin Prince Muhammad Nafis, and Prince Brangta Kesuma bin Prince Abdul Kadir. Every year at the Sigam Kings Tomb Complex, a haul tradition and the replacement of tomb mosquito nets are held. This tomb complex has the potential for cultural history-based tourism. Cultural history-based tourism potential is one of the assets that has the potential to be developed by each region (Adi, Nasir, & Saputro, 2014). This is not only related to the importance of being able to spur regional income, but also the urgency of regional economic development. The underlying argument is because the chain of tourism in Kotabaru Regency tends to be very complex and each region has different characteristics so that this becomes its own uniqueness that distinguishes it from other regions. Therefore, regions that are able to develop tourism potential, including historical and cultural tourism, will benefit from tourism.

The potential of tourism development based on cultural history has not been able to be fully utilised due to a number of obstacles, both internal and external factors (Foad, Fazel, & Amin, 2014; Yeoh & Kong, 2012). This has a negative impact on the continuity aspect of cultural history-based tourism development and the links involved, either directly or indirectly. Therefore, the historical study of the Tomb of the King of Pulau Laut 1855-1900 in the Sigam Laut Island Wetland Area of Kotabaru Regency is interesting. This not only refers to theoretical-empirical development, but also a commitment to the development of tourism interest (Gaffar, Wetprasit, & Setiyorini, 2011; Iniyan, 2015). The historical study of the Tomb of King Raja Raja Sigam 1855-1900 in the Sigam Sea Island Wetland Area of Kotabaru Regency is in accordance with the Excellent Research of Lambung Mangkurat University (UKM), namely education and cultural arts. Strategic issues focus on education and cultural arts, the socio-cultural conditions of the people on the island of Kalimantan, most of whom live in a wetland environment and always experience the development of unique and interesting socio-cultural values. Then in facing the millennial era and globalisation, planned and sustainable efforts are needed to preserve and improve arts, culture and tourism.

**Methods**

This research uses the historical method, which is a set of rules systematic in an effort to collect historical sources, assess them critically and then present them in a synthesis. critically and then present it in a synthesis. In the historical method there are four research steps, namely heuristics, criticism, interpretation and historiography (Kuntowijoyo, 1995). In this research, an archaeological approach was used, especially to the exploration of dated artifacts obtained from the tomb structure and non-structure so as to help structure and non-structure so as to help the chronology of the life and development of society in the past.
In the heuristic stage, the process of searching to find sources, or the collection of historical materials or the effort to select an object and collect information about that object. In writing this article, researchers collected historical information related to the subject under study, namely the historical background of the Sigam King Tomb, Kotabaru Regency. Then how the utilisation of the Sigam King Tomb for tourism development. The sources were obtained through the National Archives of the Republic of Indonesia (ANRI), the National Library of the Republic of Indonesia (Perpusnas), the South Kalimantan regional library and Archives to the online archives of KITLV and Tropen Museum, the Netherlands. In addition, interviews or oral narration are secondary, because there are no longer actors, witnesses to history, or people who were in the period being researched. The next stage is criticism. In this stage, researchers conducted two types of criticism, namely external criticism and internal criticism. The internal criticism carried out concerns the assessment of the content of the source to obtain the credibility of the source. Meanwhile, external criticism concerns the authenticity of the source. Internal criticism is carried out by examining the content of the source, looking for the relevance of the content of the historical source by comparative analysis of several sources. Furthermore, it examines the content of the source, whether the source is worthy of being trusted as a source of information. Meanwhile, external criticism is carried out by testing the physicality of the source. At this stage, the author checks with regard to the authenticity of the source, whether the source was made in the same era as the one it describes. Then check the source maker, namely whether the source was made by a person who is authorised or directly involved or as a direct witness to the event. Then the interpretation stage. At this stage the researcher interprets the facts that have been obtained through source criticism, namely by looking for and compiling relationships between the same and similar facts, then arranged chronologically and in a causal relationship. The goal is to gain an understanding of the problem under study. The last stage is historiography. Researchers at this stage carry out activities to present, tell or write down the results of research into historical writings or works.

**Results**

**Historical Background of the Kingdom**

In this chapter, the results described are related to the research objectives. This research aims to make a comprehensive writing and description of the historical background of the Kingdom of Pulau Laut, in this case focusing on the king in the kingdom of Pulau Laut, Kotabaru. Then the typology of the Tomb of the King of Sigam of Pulau Laut 1855-1900 in the Wetland Area of Pulau Laut Sigam, Kotabaru Regency.

In the initial study of historical writing in this study, it is still at the stage of writing the history of the Laut Island Kingdom as part of the dynamics of local history. This research has temporarily produced material in the form of descriptions, analyses or discussions of around 70 per cent. It begins with a discussion of the background to the formation of the Pulau Laut Kingdom, which is divided into several sub-chapters. Among them is the development of the Kusan Kingdom as the predecessor of the Pulau Laut Kingdom, which was held by the king, Prince Muhamad Nafis, who later died in 1845. The development was dynamic.

The next chapter discusses the next king of Kusan, Pangeran Jaya Sumitra, who was associated with the Banjar War: 1859. Efforts to assist the Banjar troops became more intense, especially Prince Jaya Sumitra in the 1860s, the peak year of the Banjar War. This
was done by keeping the headquarters and hiding places of Pangeran Hidayatullah and Antasari's troops a secret. The Dutch East Indies government learnt of this and Prince Jaya Sumitra migrated to Pulau Laut, the capital of the Laut Island Kingdom was then moved from Kusan to the Salino/Salino area. The Salino area was chosen because it was the closest location to Kusan. It was enough to cross after travelling along the river from Kusan Hulu to Kusan Hilir. The end is the Pagatan Estuary which is opposite to the Salino area.

Next, a discussion about Pangeran Jaya Sumitra who acted as Secretary to Sultan Adam in 1855, Member of the Royal Commission in 1860. Prince Jaya Sumitra Settled in Martapura and the End of Prince Jaya Sumitra’s Life. Prince Jaya Sumitra suffered from illness towards the end of his life around 1865. Therefore, he returned to his birthplace in Pulau Laut. In addition, he wanted to meet his brother, Prince Abdul kadir. After months of illness and treatment in Kotabaru, Prince Jaya Sumitra finally breathed his last in the middle of his extended family on Laut Island. Afterwards, he was buried at the Raja Raja Sigam Cemetery, Kotabaru. Next, the discussion of Prince Abdul Kadir, the Head of Kusan and Batulicin Landscape, Kusan Region in the Era of Prince Abdul Kadir, Prince Abdul Kadir and the Dynamics of Batulicin Kingdom, Abdul Kadir Signs the Mining Contract of Pulau Laut, Prince Abdul Kadir’s Resistance to Dutch Colonial, and the End of Prince Abdul Kadir’s Reign. In 1873 Sultan Abdul Kadir, King of Pulau Laut II, passed away and was buried in Sigam Village. If calculated, Prince Abdul Kadir became the Head of Kusan Landscape in 1845 until he became the King of Pulau Laut, his reign lasted for 28 years. Next, the reign of Prince Brangta to Aminullah, Prince Brangta Kusuma moved the capital of Sigam to Balinkar. Prince Brangta Kusuma passed away in 1881 after reigning for about eight years. There are few records of his reign as King of Pulau Laut, either in local sources or Dutch East Indies colonial archives. The reign was then continued by his son, Prince Amir Husin. This is followed by a discussion of the dominance of the Dutch government during the era of Prince Amir Husin.

On his way to perform the pilgrimage in the Holy Land, he died in Mecca. The news of Prince Amir Husin’s death was brought by his second wife, Hajah Semani, who performed the pilgrimage with Prince Amir Husin. Followed by Abdoerachman Kasoeoma: Temporary Leader of Pulau Laut. After Prince Amir Husin died, the reins of government in Pulau Laut were held by Abdoerachman Kasoema as Acting King of Pulau Laut temporarily, from 10 January 1900 to 7 January 1903. Before leaving for Mecca and dying in the Holy Land, Prince Amir Husin had advised or testified that if he died, his eldest son, Prince Muhammad Aminullah Kusuma, would succeed him as King of Pulau Laut. However, possibly because he was not yet ready to take up his position (he was not yet an adult), the temporary leadership of the Laut Island Kingdom was held by Prince Muhammad Aminullah Kusuma’s uncle and brother of Prince Amir Husin, Prince Abdoerachman Kasoema.

Then the Era of Prince Aminullah and the End of the Existence of the Kingdom of Pulau Laut. The reign of Prince Muhammad Aminullah Kusuma, the fifth King of Pulau Laut, was a difficult time because the Dutch colonial influence began to spread throughout the kingdoms in the archipelago, and the Kingdom of Pulau Laut was no exception. The reign of Muhammad Aminullah Kusuma was the final moment of the end of the royal system of government due to the increasingly dominant influence and power of the Dutch Colonial. Until finally the colonial abolished the government system of the Sea Island Kingdom in 1903, but the Sultan continued to hold office as an official of the Sea Island Kingdom until 1905. The last period was the Dutch East Indies Government from 1905 to 1942. After the end of the Sea Island Royal Government, the Dutch Colonials then came to
power, enacting Staatsblad 1903 No.179 and taking effect on 1 January 1905. This Staatsblad declared the abolition of the Island Kingdom and its direct entry into the Dutch Colonial administration. In general, in 1905, the Dutch government did abolish the kingdoms in the Afdeeling of Pulau Laut and Tanah Bumbu such as Cengal, Manunggul and Bangkalaan, Cantung and Sampanahan, Batulicin, Pulau Laut, and Sebamban. The purpose of abolishing these kingdoms was so that the Dutch government could directly control and supervise the people without the intermediary of the kings of these kingdoms, which was likely to cause difficulties in their administration. Thus, the power of the kings and their governments came to an end.

The Tomb of the King of Sigam of Pulau Laut

Sigam Village is one of the villages in North Laut Island Sub-district that has an important value in the history of Kotabaru (Fajari, 2016). This area became the centre of the Laut Island Kingdom that developed in 1850. The first ruling king was Pangeran Jaya Sumitra who was related to the king of Banjar. Prince Jaya Sumitra moved the centre of the kingdom from Kusan to Salino to avoid being captured by the Dutch who were at that time fighting against the Banjar Kingdom. Due to the lack of security in Salino, the royal centre was moved to Sigam Village, North Laut Island. Sigam was subsequently built as the centre of government by Prince Jaya Sumitra, who held the title of King of Pulau Laut I. Sigam became an important location in the historical development of the Islamic kingdom in Kotabaru. Sigam Village can be classified as a coastal village with most of its area being estuary land. Most of Sigam is located at an altitude of 25-100 m above sea level (Compilation Team 2008: 2-6). Archaeological surveys conducted in Sigam Village found relics including the tomb complex of the kings of Pulau Laut, Bukit Kemuning, and the ancient tomb complex of Sekukup.

The tomb complex of the kings of Pulau Laut is located on a hilltop at coordinates 03° 13’ 33.0” N -116° 14’ 51.5” E on the west side of the Sigam River. The location around the tomb is a residential complex and a school building. Inside the tomb complex there are plants such as frangipani trees, puring, ketapang, cempedak, and iodine flowers. The area of the tomb used to be a forest and shrubs that began to be cleared and cared for in the 1980s. This cemetery is the grave complex of the kings of the Sea Island Kingdom and their relatives. There are three kings of Pulau Laut buried in this complex, namely Prince Jaya Sumitra son of Prince Muhammad Nafis, Prince Abdul Kadir son of Prince Muhammad Nafis, and Prince Brangta Kesuma son of Prince Abdul Kadir. The tombstones of the kings are currently covered with yellow cloth by the local community.

Figure 1. Building of Sigam King Tomb in Kotabaru Regency
The Sigam tomb complex has three cupola buildings, each of which contains more than one tombstone (Cahya, 2022). The cupola is a new building built to house the tombs of kings and princes who once ruled on Laut Island. The tombs of the king and his important relatives are located inside the cupula building, while the tombs of the king’s other relatives are scattered without a pattern outside the cupula building. Cungkup I has seven tombs, namely tomb 1 (unidentified); tomb 2 (unidentified); tomb 3, the tomb of Prince Brangta Kesuma bin Abdul Karim (1889); tomb 4, the tomb of Prince Abdul Kadir bin Prince Muhammad Nafis (1873); tomb 5, the tomb of Prince Jaya Sumitra; tomb 6 (unidentified); and tomb 7 (unidentified). These tombs have headstones made of ironwood in the shape of a flat and mace. Tombs 2 and 7 have headstones made of wood and stone. The stone headstone on tomb 2 has a conical mace shape located in the south. The stone headstones in tomb 7 are flat and made of cement. The gravestones have no inscriptions, so the identity of the person buried is unknown.

Tomb 3 or the tomb of Prince Brangta Kesuma bin Abdul Karim has an octagonal mace-shaped headstone made of ironwood. Its worn condition causes the planes not to be seen too clearly. On the headstone, the top part has been trimmed and lost so that the original shape cannot be described completely. In addition to the ironwood headstone, there is also a flat stone headstone with curved arches made of sporiaan andesite.

Figure 2. Cungkup 1 Tomb of King Sigam. There are three kings buried in this cupola location.

In addition to the ironwood headstone, the tomb of Pangeran Jaya Sumitra also has a headstone made of sporiaan andesite stone that is flat with a curved arch at the top. Similar to the grave of Prince Abdul Kadir, the information about this buried figure is known based on information from the caretaker. The gravestone known as the grave of Pangeran Jaya Sumitra does not have any inscriptions that can provide specific information.

Cungkup II has seven tombs, namely, tomb 1 (unidentified), tomb 2 (unidentified), tomb 3 (unidentified), tomb 4 (unidentified), tomb 5 (unidentified), tomb 6 (Prince Abdurrahman), and tomb 7 (unidentified). Tomb 1 has a granite headstone in the shape of a rectangular mace with a height of 55 cm. It has two levels of indentation at the bottom, three levels of indentation at the top with a conical top. Tomb 2 has a granite headstone in the shape of an octagonal mace with a height of 46 cm. The shape of this headstone is similar to that of tomb 1, which has multilevel indentations at the top and bottom. The
headstones in tombs 3, 4, 5, and 7 consist of two types, namely ironwood and andesite stone. The condition of the ironwood headstones is generally worn and damaged so that their shape can no longer be observed. Meanwhile, the andesite headstones are flat and small in size.

Figure 3: The condition of the tombs in the cungkup area 2 Tomb of Raja Raja Sigam

Tomb 6 or Pangeran Abdurrahman’s tomb has a mace-shaped ironwood headstone (see Figure 3). The condition is very worn, making its shape difficult to observe. In addition to the ironwood headstone, this tomb also has a headstone made of andesite stone with a flat shape notched at the top. Cungkup III is the location of the grave of Haji Ibrani bin M. Hasan who died on Monday, January 18, 2010. Haji Ibrani bin M. Hasan was one of the descendants of the relatives of the kings who once ruled Laut Island. Meanwhile, the tombs outside the cupola have mace and flat shapes made of ironwood as well as andesite and granite. Based on information from the caretaker, the tombs belong to the king’s relatives and descendants. Most of the headstones are worn and damaged, so the inscriptions can no longer be read and observed. One of the tombs has a unique headstone, a flat-shaped ironwood headstone decorated with a kurawal motif at the top. There are inscriptions in Arabic letters on the headstone, which unfortunately cannot be observed because they are too worn.

Conclusion

Based on the results of research and initial review of data in the form of written archives in the literature review that has been discussed, the conclusion that can be drawn is that there is still a need for additional data regarding the historical study of the Sigam Kings’ Tomb Complex in Sigam Village, Sigam Laut Island District, Kotabaru. This tomb is located west of the Sigam River. The area of the tomb used to be a forest and bushes that began to be cleared and cared for in the 1980s. This cemetery is the grave complex of the kings of the Sea Island Kingdom and their relatives. There are three kings of Laut Island buried in this complex, namely Prince Jaya Sumitra son of Prince Muhammad Nafis, Prince Abdul Kadir son of Prince Muhammad Nafis, and Prince Brangta Kesuma son of Prince Abdul Kadir. The tombstones of the kings are currently covered with yellow cloth by the local community.

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