



THE ARCHITECTURE OF MOSQUES AS EVIDENCE OF ISLAMIC CIVILIZATION

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ABSTRACT

The architecture of mosques in South Sulawesi has religious values and important social and cultural functions in people's lives. This research aims to reveal the development of mosque architecture in South Sulawesi as a reflection of the development of Islamic civilization in the South Sulawesi region from the 16th century to the 20th century. Through an in-depth analysis of five representative old mosques, namely the Old Mosque of Hilal Katangka Gowa, the Old Mosque of Jami Palopo, the Old Mosque of Gattarang Selayar, the Old Mosque of Jarrae Sidrap, and the Old Mosque of Tondon Enrekang, this study identifies the distinctive characteristics of mosque architecture in each period. The focus of the analysis includes the shape of the building, the type of roof, ornaments, construction materials, building structures, and interior spatial planning. This research uses a qualitative approach, data is collected through direct observation, interviews with community leaders and local historians, and literature studies related to Islamic history and architecture in South Sulawesi. The results of the study show that there are interesting dynamics in the development of mosque architecture in this region, which are influenced by various factors, such as the influence of outside culture, socio-economic conditions, and technological developments. This study concludes that mosque architecture in South Sulawesi not only reflects religious values but also becomes a representation of the cultural identity of the local community. In addition, this research also contributes to a more comprehensive understanding of Islamic history and the development of civilization in South Sulawesi.

Keywords: Mosque architecture; Islamic history; Islamic civilization; old mosque; cultural acculturation; architectural analysis

1. INTRODUCTION

Mosque architecture is one of the important relics of Islamic civilization, not only that mosque architecture reflects the spiritual, cultural, and social values of the Muslim community. Since the beginning of its spread, mosques have not only functioned as places of worship, but also as centers for education, social interaction, and scientific development. In this context, mosque architecture is a symbol of a rich and diverse Islamic civilization. In South Sulawesi, the

development of mosque architecture reflects the long journey of Islamic history that entered the region from the 16th century to the 20th century (Invoice, 2014; Fikriarini, 2009) (Abdullah, 2016).

In some literature, it is stated that the first mosque in South Sulawesi was the Old Mosque of Hilal Katangka which was built around 1603 or around the 16th century. If we look at the architectural design of this mosque, we will see the richness of Indonesian architecture, the shape of the roof with its bumps and the use of jars on the top are the influences of Hindu culture brought from Java. Likewise with other old mosques in South Sulawesi such as: Jami Palopo Mosque which was built in 1064, Gattarang Selayar Mosque built in 1065, Jarrae Sidrap Old Mosque built in 1609, and Tondon Enrekang Old Mosque which was built around the 17th century. All of these mosques have interesting architecture and are witnesses to the spread of Islamic teachings and are proof that Islamic civilization is still in use today. (Maisyah et al., 2023)

In this research, we aim to uncover the development of mosque architecture in South Sulawesi as a reflection of the development of Islamic civilization during this period. This research will examine the architectural characteristics of existing mosques as well as how social and cultural changes affect the design and function of mosques in Muslim communities in South Sulawesi. Along with the spread of Islam in this region, the mosques that were built not only functioned as places of worship but also as a symbol of power and identity of the Muslim community. The Palopo Old Mosque and the Katangka Mosque are vivid examples of how architecture can reflect the rich culture and history of an area. The existence of these mosques is a silent witness to the long journey of Islamic civilization in South Sulawesi.

The architecture of the mosque also plays an important role in spreading Islamic values through designs that include calligraphy, geometric carvings, and other ornaments. These elements not only beautify the building but also contain a deep spiritual meaning. Through an in-depth analysis of various historical mosques in South Sulawesi, this research is expected to provide new insights into how mosque architecture serves as an indicator of the development of Islamic civilization in the area. By understanding the development of mosque architecture from the 16th to the 20th century, we can see how the Muslim community in South Sulawesi adapted to the changing times while still retaining their identity. The research will also explore how factors such as politics, economics, and social affect the design and function of mosques in local contexts. Overall, this study aims to make a significant contribution to the understanding of the relationship between mosque architecture and the development of Islamic civilization in South Sulawesi. Through a multidisciplinary approach involving history, architecture, and cultural studies, it is hoped that the results of this research can enrich the treasures of knowledge about Islamic cultural heritage in Indonesia, especially in the South Sulawesi region.

2. METHODS

The method used in this study is qualitative research by conducting field observations which is a crucial first step in this research. The researcher will make direct observations of the mosques that are the object of the research, namely: Hilal Katangka Old Mosque, Jami Palopo

Mosque, Gattarang Selayar Old Mosque, Jarrae Sidrap Old Mosque, and Tondon Enrekang Old Mosque. The architectural aspects that were observed in the observation included: roof tiles, building materials, building structures, and architectural styles. In addition to observations, interviews with mosque managers and local community leaders to get additional information about the history, social functions, and cultural values contained in the mosque's architecture.

Literature studies are conducted to strengthen the analysis and provide a broader context for findings in the field. The literature studied includes: Books and articles on Isla architecture; Previous research on mosque architecture in Indonesia; Historical documents related to the development of Islam in South Sulawesi. This literature study aims to identify relevant Islamic architectural concepts as well as understand how historical developments affect the design and function of mosques.

Once the data is collected through field observations, interviews, and literature studies, the next step is data analysis. The analysis was carried out in a qualitative descriptive manner by: Organizing data based on the main themes that emerged from observations and interviews; Compare findings in the field with information from literature studies to find conformity or differences; Preparing a narrative that describes the development of mosque architecture as a reflection of the changes in Islamic civilization in South Sulawesi.

Conclusions were drawn based on the results of data analysis. This conclusion will include an understanding of how mosque architecture in South Sulawesi reflects not only the aesthetic aspects but also the cultural and spiritual values of the local Muslim community. By using this qualitative research method, it is hoped that a comprehensive picture of the development of mosque architecture as a form of Islamic civilization in South Sulawesi can be obtained during this period. This research not only focuses on the physical aspects of buildings but also on the social and cultural context that surrounds them, thus making a significant contribution to the understanding of Islamic cultural heritage in Indonesia.

3. RESULTS AND DISCUSSION

In its development, the mosque is not only a place to carry out prayers for Muslims. Now mosques have various functions based on the needs of the community where the mosque is located. Mosques are one part of Islamic civilization, which continues to develop in terms of architecture. Likewise, mosques that are the starting point for the spread of Islamic teachings in their respective regions that still exist today. The results found in the field related to the architectural development of the Hilal Katangka Old Mosque, Jami Palopo Mosque, Gattarang Selayar Old Mosque, Jarrae Sidrap Old Mosque, and Tondon Enrekang Old Mosque are as follows:

a. Hilal Katangka Old Mosque

Built in 1603, the Old Hilal Katangka mosque is a witness to the spread of Islamic teachings in the territory of the Kingdom of Gowa. The Katangka Mosque was established during the reign of the 14th King of Gowa, *I Mangngarangi Daeng Manrabbia*, who was later titled Sultan Alauddin after embracing Islam. There are several versions about the year of the establishment of this mosque. An inscription in front of the mosque's door mentions 1603 AD as the year of its

establishment. However, some historians doubt this information and argue that the mosque was likely built in the early 18th century. (Mahusfah et al., 2020)

The central figure behind the establishment of the Katangka Mosque is *I Mangngarangi Daeng Manrabbia*. The 14th King of Gowa embraced Islam under the influence of Dato' ri Bandang, a prominent scholar from West Sumatra who spread Islam in the South Sulawesi region. After embracing Islam and being titled Sultan Alauddin, *I Mangngarangi Daeng Manrabbia* showed his commitment by building the Katangka Mosque as the center for the spread and development of Islam in the Kingdom of Gowa. The Katangka Mosque is a Royal mosque used by the Royal family and the surrounding community. The architecture of this mosque reflects a blend of local Bugis-Makassar culture, Islam, and foreign influences such as the Javanese joglo style. During the Dutch rule, the Katangka Mosque had functioned as a place of worship and a center for religious activities. This mosque is also designated as a cultural heritage protected by the government. The Katangka Mosque has undergone several renovations to maintain the condition of its building. However, the renovation still maintains the authenticity of the mosque's architecture (Maisyah et al., 2023) (Mahusfah et al., 2020) .

The Katangka Mosque was established on an area of approximately 150 square meters. The main building of the mosque is rectangular in shape with an orientation facing the Qibla. The roof is two-storey, resembling the shape of a joglo which is a characteristic of Javanese architecture. The roof is supported by four main pillars (soko guru) made of teak wood with a fairly large size, especially in the middle. At the top of the roof there is a mustaka or the peak of the roof made of pottery.

The walls of the mosque are made of plastered bricks and painted white. There are six large windows that allow sunlight to enter freely, creating a bright atmosphere in the main room of the mosque. The mosque has five entrances, one on the north, east, south, and two on the west side. The doors are made of wood with simple carvings.

Inside the mosque, there is a mihrab that juts outwards, indicating the direction of the qibla. The pulpit is to the right of the mihrab, made of wood with more intricate carvings. The floor of the mosque is made of ancient tiles that are still preserved in their authenticity. The architecture of the Katangka Mosque shows the acculturation of various cultures. The joglo roof is an influence of Javanese culture. The mustaka at the top of the roof resembles an urn that originated in China. The large, sturdy support columns show European influence. Meanwhile, the shape of the mihrab and pulpit reflects the traditional Islamic architectural style.



Figure 1: left: Interior of the Mosque, right: Upper shoulders and mustika at the top of the roof

Source: Author's documentation

b. Masjid Jami Palopo

The Old Mosque of Palopo, located in Palopo City, South Sulawesi, is one of the historical relics of Islam in Indonesia. Founded in 1604 by the 12th King of Luwu, Datu Patimang, this mosque reflects the fusion of local culture with Islamic influences. As the oldest mosque in South Sulawesi, its architecture has high historical value, reflecting local uniqueness as well as global influence in the spread of Islam in the archipelago. (Lestari, 2014)

The main characteristic of the Palopo Old Mosque lies in its building structure made of limestone which is glued together using a mixture of egg white and lime. This construction technique is a testament to traditional architectural innovations that are environmentally friendly and durable. The uniqueness of this material shows the ability of the local community to utilize natural resources to create sturdy buildings (Syamsuddin, 2019).

The roof of the mosque uses a three-storey design that symbolizes the Islamic trilogy: faith, Islam, and ihsan. This structure also reflects man's relationship with God, fellow humans, and the universe. The roof in the shape of a limas shows the influence of traditional Bugis-Makassar architecture combined with Islamic concepts (Rahman, 2021).

This mosque has a relatively small size with a simple design, but full of symbolic meaning. On the inside of the mosque, there is a mihrab decorated with traditional Luwu carvings. This carving contains religious symbolism that depicts the majesty of God and man's spiritual relationship with the Creator (Hasanuddin, 2020).

In addition, the mosque's support pillars are made of ironwood, which is known to be very strong and durable. These pillars are not only a structural element, but also a symbol of the strength of faith that sustains the spiritual life of local Muslims. The application of ironwood shows the expertise of the local community in choosing materials suitable for tropical climates (Syamsuddin, 2019).

The influence of local culture in mosque design can also be seen in the doors and windows decorated with South Sulawesi motifs. These motifs depict the harmony between traditional art and Islamic teachings. In addition, the use of these elements shows the community's ability to integrate local identity into religious buildings (Rahman, 2021).

As one of the historical sites, the Palopo Old Mosque has undergone several renovations to maintain its authenticity and sustainability. However, this renovation effort was carried out carefully so as not to damage the historical value and original architecture of the mosque. This maintenance process involves collaboration between the government, local communities, and historians (Hasanuddin, 2020).

This mosque not only functions as a place of worship, but also becomes an educational and cultural center. In the past, this mosque was used as a place for religious learning and community discussion, reflecting the role of the mosque as the center of social and spiritual life of the Muslim community in South Sulawesi (Syamsuddin, 2019).

The existence of the Palopo Old Mosque makes a great contribution to the cultural identity of South Sulawesi. This building is a silent witness to the spread of Islam in the Luwu region and its role as a link between local traditions and Islamic teachings. By maintaining this mosque, the community is helping to preserve invaluable cultural and historical heritage (Rahman, 2021).

Overall, the Palopo Old Mosque is a symbol of harmony between local traditions and Islamic teachings. The uniqueness of its architecture is proof of the intelligence of the Luwu people in adapting Islamic values into their culture. This building is an inspiration for future generations to preserve the cultural and historical heritage of the archipelago (Hasanuddin, 2020).





Figure 2: Wall of Jami Palopo Mosque (top left). The shape of the roof is butted and the top of the roof is an urn (top right). The main pillar of the mosque (soko guru) (bottom left). The inside of the mosque (bottom right).

Source: The Journey of the Architectural Engineering Mosque Team, 2022

c. Old Mosque of Gattarang Selayar

Selayar Island, located in a cluster of islands in the south of South Sulawesi, holds an important story in the spread of Islam in the region. The process of spreading Islamic teachings in Selayar cannot be separated from the influence of the Kingdom of Gowa, the dominant maritime power in South Sulawesi in the 17th century. After the King of Gowa embraced Islam and was titled Sultan Alauddin in 1605, this Kingdom actively spread Islam to its domains, including Selayar.

One of the key figures in the process of spreading Islamic teachings in Selayar was Datuk *Ribandang*, a prominent scholar sent by the Kingdom of Gowa. Datuk *Ribandang* is known for his peaceful and wise approach to preaching. He not only taught Islam, but also introduced various science and technology to the people of Selayar. *Datuk Ribandang's arrival* was welcomed by the king of Selayar at that time, Pangali Patta Raja. Interested in the Islamic teachings conveyed by Datuk *Ribandang*, Pangali Patta Raja also decided to embrace Islam and was titled Sultan Pangali Patta Raja. This event became an important milestone in the history of Selayar, marking the beginning of a new era with Islam as the official religion of the Kingdom.

The Gantarang Lalang Bata Mosque, located in Bontomarannu Village, Bontomanai District, is a silent witness to the long journey of spreading Islamic teachings in Selayar. This mosque was founded in the 16th century AD, even before the arrival of Datuk Ribandang, making it one of the oldest mosques in South Sulawesi.

The architecture of the Gantarang Mosque reflects a unique blend of traditional South Sulawesi architectural styles with Islamic influences. The mosque building is in the shape of a square with a triple overlapping roof made of palm oil but now the roof uses material from zinc waves. The walls of the mosque are made of red bricks arranged without adhesive,

demonstrating advanced traditional construction techniques. One of the architectural elements that attracts the most attention is the existence of a well in the middle of the mosque building. The well is covered with a golden tray and is believed to have high historical and spiritual value. The water from this well is considered sacred and is used for various religious purposes, such as ablution and bathing the body.

The Gantarang Mosque not only functions as a place of worship, but also becomes a center for social activities and Islamic religious education. In the past, this mosque was used as a place of study, deliberation, and dispute resolution. The existence of this mosque also strengthens the Islamic identity of the people of Selayar and has become an important symbol in the history of the spread of Islam in the region. To this day, the Gantarang Mosque remains a popular religious tourist destination in Selayar, attracting pilgrims and tourists who want to trace the traces of Islamic history and admire the beauty of its traditional architecture.



Figure 3: Front View of the Gattarang Selayar Mosque (left). Mosque Wall (right).

Source: Explore the UIN Alauddin Makassar Architect Technical Mosque Team 2023

d. Jarrae Sidrap Old Mosque

Islam entered Sidrap in 1609 or around the 17th century, brought by traders and scholars from Minangkabau and Makassar. One of the important figures in the spread of Islam in Sidrap was *La Patiroi*, a Minangkabau scholar who married the daughter of a local nobleman. He succeeded in Islamizing the VII Addatuang Sidenreng, *La Patiroi* To Appatunru, in 1609 AD. This event became an important milestone in the history of the spread of Islamic teachings in Sidrap, because after that, Islam was gradually accepted by the wider community.

The Jarrae Mosque was built in 1918 by the XIV Addatuang Sidenreng, La Pagala Addatuang. The architecture of this mosque reflects the fusion of local Bugis architectural styles with Islamic influences. Some of the architectural characteristics of the Jarrae Mosque include: The Jarrae Mosque has a triple overlapping roof which is a characteristic of traditional Bugis architecture. The overlapping roof symbolizes the level in the Bugis community and is also interpreted as the level of heaven in Islam.

This mosque has four main pillars (soko guru) made of teak wood. Soko guru symbolizes strength and stability, as well as the four companions of the Prophet Muhammad SAW. The pulpit and mihrab of the Jarrae Mosque are decorated with beautiful wood carvings, combining Islamic geometric motifs with typical Bugis flora and fauna motifs. Although it was built in the early 20th century, the Jarrae Mosque does not have a dome. This shows the strong influence of traditional Bugis architecture which generally does not use domes.

The architecture of the Jarrae Mosque reflects the process of accommodating the spread of Islamic teachings in Sidrap. The use of overlapping roofs and main pillars which are elements of local architecture shows the adaptation of Islamic values to Bugis culture. This is in line with the da'wah strategy of previous scholars who respected local culture and did not force drastic changes. The Jarrae Mosque not only serves as a place of worship, but also as a center for social and educational activities. This shows the important role of mosques in the process of spreading Islamic teachings and community development. The mosque is a place to gather, study, and deliberate, thus strengthening social ties and strengthening Islamic ukhuwah.



Figure 4: The roof of the Jarrae Old Mosque (left). The front view of the mosque (right).

Source: UIN Alauddin Makassar Architectural Engineering Mosque Tour Team, 2023

e. Tondon Enrekang Old Mosque

Islam entered Enrekang around the 17th century, based on Lontarak Bilang Raja Gowa-Tallok which mentioned around 1687. Islam flourished in Massenrengpulu through trade and marriage. Nene Saimi is considered a figure in the process of spreading Islamic teachings in Ere kang, and became the initial figure in the establishment of the Tondon Enrekang Old Mosque. (Irno & Amirullah, 2024)

Tondon Enrekang Old Mosque, located in Enrekang District, Tonkonan Village, and is located in the Tondon Traditional Area. This mosque is located on the largest megalithic stone site in South Sulawesi (Enrekang Regency Tourism Office, n.d.; Iqbal, 2023), and is located at an altitude of 630 meters above sea level. The architecture of this mosque is quite unique, different from some mosques that have been explained previously.

The shape of this mosque resembles the shape of the Enrekang Community's stilt house, and uses natural materials and traditional construction systems. The roof of this mosque is in the form of a saddle for the main part of the mosque, while for the mihrab part of the mosque uses

the form of a prism roof that is stacked. The roof material in this mosque still uses palm oil material as in the initial construction of the building. However, at this time the area of the mosque has increased by one step to the right, because at the time of the Friday prayer the prayer room area was insufficient so that the prayer area was expanded.

To enter the Tondon Enrekang Old Mosque area, worshippers are not allowed to use footwear. The interesting thing is that when we are in the area of the megalithic stone that is the site of the mosque, when the sun is hot, the feet do not feel so hot. At this megalithic site, there are also dolmens used as offering tables and many holes used as lumps to mix medicines and spices, this is based on the results of an interview with one of the Tondon Traditional figures, namely, Mr. Sudirman as Tomakaka.

The walls of this mosque are made of stacks of boards in the middle of which are hollowed out as windows and ventilation. The placement of the water barrel on the left side of the stairs aims to clean the feet before entering the mosque area. Inside the mosque there is an old beduk that still exists and is still in ruins to this day.

Table 1: Analysis of Architectural Elements in the Old Mosque in South Sulawesi

It	Architectural Elements	Hilal Katangka Old Mosque	Masjid Jami Palopo	Old Mosque of Gattarang Selayar	Jarrae Sidrap Old Mosque	Tondon Enrekang Old Mosque
1	Shape	Four Square	Four Square	Four Square	Four Square	Rectangle
2	Roof	Shouldered and there is an urn at the top of the roof	Shouldered and there is an urn at the top of the roof	Shouldered and there is an urn at the top of the roof	On the shoulders, at the top of the roof there is a loudspeaker	In the form of a saddle, and in the mihrap in the form of a prism
3	Wall	Brick	Brick	Brick	Brick	Plank walls
4	Structure	Wooden frame. There are 4 main pillars	Wooden frame, there is one main pillar in the center of the mosque	Wooden frame, there are 4 main pillars	Wooden frame, there are 4 main pillars	Wooden frame
5	Architectural Style	hypostyle	Hypostyle	Hypostyle	Hypostyle	Hypostyle
6	Function	The starting point for the spread of Islamic teachings in the Kingdom of Gowa	The starting point of the spread of Islamic teachings in the Kingdom of Luwu	The Starting Point for the Spread of Islamic Teachings in Selayar	The starting point for the spread of Islamic teachings in the Kingdom of Sidenreng	The starting point for the spread of Islamic teachings in Massenrempulu
7	Cultural Influence	Javanese and Hindu influences	Javanese and Hindu influences	Javanese and Hindu influences	Javanese and Hindu influences	Influence of the local culture of Massenrempulu

4. CONCLUSION

Based on the above presentation, the findings produced from research related to Mosque Architecture as a Form of Islamic Civilization in South Sulawesi are as follows:

1. The shape of the existing mosque is based on the blueprint of the initial mosque built by the Prophet (peace be upon him), in the shape of a square. This validates that the form of mosques in South Sulawesi is part of Islamic civilization
2. Four mosques out of the five mosques that are the object of the research, the roof shape used is a combination of Javanese and Hindu cultures. This explains that Islam in South Sulawesi was brought by suadagar from Java. Where we know that before Islam entered Java, the kingdoms in Answeri were influenced by Hindu beliefs. So that the shape of the roof resembles a pagoda. This form does not make it taboo or haram in Islam. Islam accepts all forms of culture as long as it does not associate with Allah and does not make a person abandon his faith.
3. The style used in the object of the study is a mosque with a Hypostyle style. This mosque style does not use a dome on the roof of the building.
4. Islamic civilization is formed not based on the shape of the building, but how Islamic teachings synergize with the design of existing buildings without leaving the cultural values and teachings of Islam itself.

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