



Cultural Heritage Preservation through the Finding of Historical Money of the Sultanate of Bone: Uncovering Traces of Civilization through Coins and Cultural Sustainability

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Abstract. This paper examines the importance of preserving cultural heritage by discovering historic money to uncover and understand traces of past civilizations. Cultural heritage is integral to human identity and contains invaluable historical, artistic, and social values. This paper focuses on two main aspects: the preservation of cultural heritage and the significance of the historic discovery of money. First is the importance of protecting and maintaining cultural heritage as a form of respect for a society's historical roots and values. This heritage includes physical objects such as artifacts, historic buildings, and traditional arts. It was second, analyzing how historical money findings become important markers in reconstructing a region's economic and political history. Apart from being a medium of exchange, money reflects cultural values, symbols of power, and trade interactions between countries. Through cross-disciplinary studies, including archeology, history, and anthropology, this paper presents empirical evidence of how the discovery of historic money has provided new insights into past trading patterns, casting relationships, and power structures. More than just inanimate objects, historical money becomes a silent narrator that tells about intercultural interactions, political dynamics, and economic relations in the past. In conclusion, we need joint efforts to protect and realize cultural heritage through a deep understanding of how historical money weaves life stories and connects the past with the present; we can build solid intergenerational bridges to appreciate and maintain rich and diverse cultural identities.

Keywords: Preserving Cultural Heritage, Historic Money Discovery, Past Civilizations.

1 Introduction

In this era of globalization and infinite digitalization, cultural heritage (tangible and intangible) often needs attention, especially in the current generation. The existence of cultural heritage is drowned amid the excitement and swiftness of pop culture that

comes to young people today. Cultural heritage is a legacy that cannot tell a story but a trace of understanding an identity and culture [1]. Cultural heritage reflects the identity of a society or group. Through heritage objects, traditions, languages, and stories, we can understand the history, values, and norms that make up a culture [2]. This helps us understand how societies have developed and interacted over centuries.

The government has been trying to maintain the existence and values contained through relevant agencies and institutions. However, these efforts still need to be expanded beyond efforts to protect and reveal their historical value. However, it is not uncommon for historical and cultural heritage in a particular territory to be destroyed in development interests. Preserving and developing culture, including cultural heritage, can be done by loving culture and protecting the value of cultural knowledge contained to develop. Studying and recognizing various kinds of cultural heritage spread throughout Indonesia can provide encouragement and public awareness to protect it from negative influences [3].

Cultural heritage is the history and identity of the people of Indonesia. Therefore, cultural heritage management is one of the steps that need to be taken as a form of cultural politics to build Indonesian culture that comes from the culture owned by each region [4].

The importance of preserving cultural heritage has been regulated in policies on the preservation of cultural heritage and cultural heritage, including through Law Number 11 of 2010 concerning Cultural Heritage. This law is the primary legal basis for preserving and preserving cultural heritage in Indonesia. This law regulates cultural heritage's definition, types, determination, preservation, utilization, and supervision. Then, the derivative policy is regulated through Government Regulation No. 1 of 2022 concerning National Registration and Preservation of Cultural Heritage. This government regulation regulates registration, preservation, area management, incentives and compensation, supervision, and cultural heritage funding. Furthermore, Minister of Education, Culture, Research and Technology Regulation No. 22 of 2022 on Technical Guidelines for Cultural Heritage Preservation. This ministerial regulation is a guideline.

Technical in cultural heritage preservation. This ministerial regulation regulates various aspects of cultural heritage preservation, from planning implementation to evaluation. In addition to these laws and regulations, there are various other policies related to preserving cultural heritage and cultural heritage: 1) National Cultural Policy. This government policy aims to promote Indonesian culture. This policy covers various aspects of culture, including the preservation of cultural heritage and cultural heritage. 2) Cultural Heritage Preservation Programs The Indonesian government has various cultural heritage preservation programs, both those implemented directly by the government and those in collaboration with the private sector. These programs aim to protect, develop, and sustainably utilize cultural heritage.

The laws and derivative policies related to cultural heritage and cultural reserves in Indonesia are directed to 1) Protect cultural heritage and cultural heritage from damage, destruction, or annihilation; 2) Develop cultural heritage and cultural heritage as a cultural resource for broad interests; 3) Utilize cultural heritage and cultural heritage sustainably.

Referring to these laws and policies invites the entire community to protect, develop, and utilize cultural heritage as sustainable cultural preservation. The community is also involved in the preservation of cultural heritage that has the potential to be used as cultural heritage so that it can be utilized for the common good sustainably. This is because regional culture is a rich source for building Indonesian culture. Indonesia's cultural policy must be supported by the efforts of local governments and communities to preserve cultural heritage in their regions to form the cultural identity of the community and the city [5]

One of the community's cultural heritage is object culture, which consists of cultures that have a physical form or can be seen by the senses. Coinage is one of the cultural heritages categorized as artefacts in the world of archaeology. In the world of archaeology, there are three artefacts categorized as absolutely dated, namely inscriptions, ceramics, and currency (coins). All three can give dates to other findings, which, of course, are in the same cultural context [6].

The discovery of coins identified as circulating during the Sultanate of Bone around the 19th century (1712-1720 CE) shows that this type of artefact is a cultural heritage that can be used as a source of knowledge in reconstructing economic, political and social history. Findings of historical coins contain information about trade relations, economic values and social hierarchies of the past. Historical coins are a medium of exchange and cultural and political symbols that reflect community values and power relations. They can provide insights into the political structures and inter-cultural interactions that took place then.

2 Method

In writing about artefacts that have historical value, the historical method is used to compile history based on findings in the field. In finding historical coins that were identified as circulating during the Sultanate of Bone

In the 18th century (1712-1720 CE), a sweep of the area strongly suspected to be the site of the former Palace of the Sultanate of Bone was conducted in Cenrana Sub-district, Bone Regency, South Sulawesi. This was also based on the map shown in the book "Warisan Arung Palakka", a map of the 17th century.

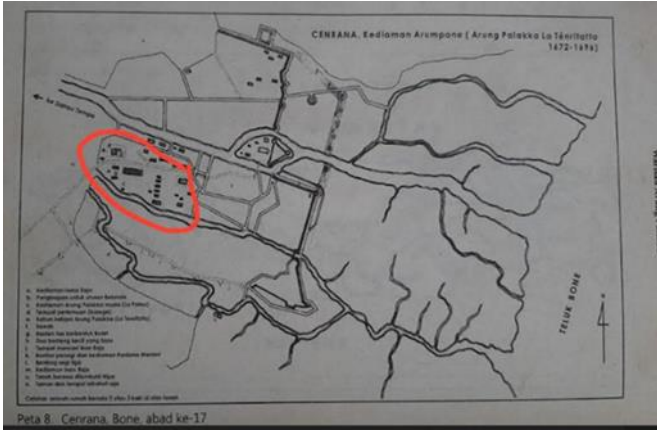


Fig. 1. Map of Cenrana Sub-district in the 17th century (Andaya, 1981)

The shaded area is now a cornfield. The volunteer team walked through this area using a metal detector to find artefacts of coins buried in the ground for hundreds of years. If displayed, the current condition of the Cenrana Sub-district area is shown in the following Google Maps display.

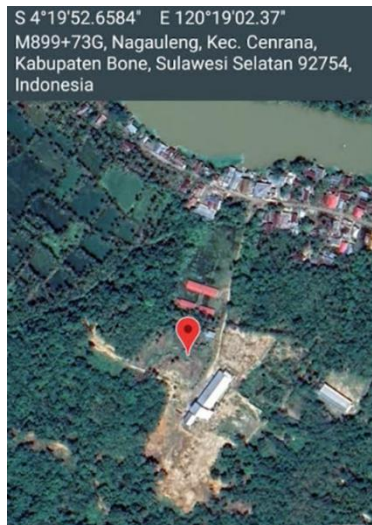


Fig. 2. Cenrana sub-district condition on Google Maps view

The coin findings will then be analyzed with a heuristic process through document review. The documents reviewed are the results of surfing web services such as ScienceDirect, an open-access publication: <https://catalogue.leidenuniv.nl/>. In addition, source criticism was also carried out to maintain data validity and verification. Furthermore, it is supported by interviews through an oral history approach conducted through conversations both in person and virtually.

3 Results and Discussion

The rulers of Makassar (Gowa), between 1450 and 1680 AD, have been involved in the economic arena of international trade through trade activities as it has been known in general by Southeast Asians. This encouraged the formation of Port city communities with the presence of the Makassar Port, which also impacted the entry of new religions (Islam and Christianity) in the early 17th century [7].

The Sultanate of Bone was one of the major kingdoms in South Sulawesi. The Kingdom was established in 1396 AD and lasted until 1905 AD. During the reign of King Arung Palakka I (1712-1720 AD), the Sultanate of Bone experienced rapid development. Arung Palakka I was the son of La Tenri Tatta Karaeng Sengkae, the 36th King of Bone. He was born in 1686 AD and grew up in the court of Bone. In 1705 AD, Arung Palakka I fled the Bone court because of a dispute with his younger brother, La Tenri Tatta Karaeng Matoaya, who later ascended the throne as the 37th King of Bone. Arung Palakka I joined the VOC and fought against the Sultanate of Bone. In 1712 AD, Arung Palakka I succeeded in seizing power in Bone and became the 38th King of Bone.

During the reign of Arung Palakka I, the Sultanate of Bone experienced rapid development. Arung Palakka I succeeded in uniting Bone and Luwu, developing trade and agriculture, and developing arts and culture. During the reign of Arung Palakka I, the Sultanate of Bone experienced rapid development in various fields, namely: 1) Politics: Arung Palakka I succeeded in uniting Bone and Luwu into a large kingdom called the Sultanate of Bone-Luwu. This sultanate became one of the major powers in South Sulawesi. 2) Economy: Arung Palakka I developed trade and agriculture in Bone. 3) Culture: Arung Palakka I developed Bone's art and culture. He also built public facilities, such as mosques and schools. Even though economically, the Arung Palakka I period was successful in building an economy and monetary system, the circulating currency (coins) used in the trading system were currencies printed during the Bone Sultanate era, namely during the leadership of Sultan Mahyuddin and Sultan Salahuddin. During the Arung Palakka era, the economy and development experienced significant progress, perhaps because the Bone sultanate still used the Dutch / VOC currency and the currency of the Gowa sultanate.

The existence of Islam in the Kingdom of Bone was strengthened by the inclusion of sharia as an integral part of the panngaderreng system so that Islamic sharia or sara' became an integral part of the panngaderreng system. The two are not mutually destructive, let alone mutually repugnant. Adherence to Ade's values is directly proportional to their adherence to Islamic values (sara') [8].

Based on some literature, the role of the King was significant in the spread of Islam in the Bone Kingdom. In addition to the King of Bone, several other kings also had Islamic names, as shown on the coins. The King or Mangkau in the Kingdom of Bone, who topped the social structure pyramid, initiated Islam's acceptance and spread. In a society that recognizes closed social layers, a person's status becomes very important. Social status was influential in determining one's level of power and wealth. The King, who was of pure, noble descent, a direct descendant of Tomanurung, was believed to be from God, and therefore, his commands and prohibitions

were not to be disobeyed. In addition, the ruler's acceptance of Islam made it easier for his subjects to convert and follow in his footsteps. For example, after accepting Islam, the 12th King of Bone, Latenri Pale, declared that all the people of his Kingdom had converted to Islam and made it his religion.

Islam is the official religion of the Kingdom. Then, in the Kingdom of Bone under La Maddaremmeng, Sultan Muhammad Saleh (1631-1644), as a committed king, began to run his government by incorporating Islamic elements. Among the first steps taken was to appoint a qadhi or royal religious judge called Qadhi or Petta Kalie, responsible for developing religious life in the community and an advisor to the King (Rahmawati, 2017). Qadhi, or Petta Kalie, is an influential scholar who functions as a mufti and advisor to the Sultan (King, in Islamic reference) in Islamic law. It is natural for every sultanate in the Islamic Kingdom to have a religious advisor who happens to be a knowledgeable scholar who has a high religious understanding, broad social, economic and political insights whose primary responsibility is to advise the sultan [9].

In addition, the introduction of Islam to the Bone Kingdom had a significant impact on the social life of its people. According to Noorduyn, the Bone Kingdom's defeat in the war against Gowa remained the same as its leadership structure. Instead, the Kingdom of Bone was only used as a friend or state brother to the Kingdom of Gowa [10].

The existence of Qadhi or Petta Kalie, based on some literature, started with the leadership of the King of Bone La Ma'daremmeng Sultan Shaleh Matinroe ri Bukaka, the 13th King (1631-1640AD) [7][9] as described in the following table:

Table 1. List of Kadi-Kadi Bone and Accompanied Kings of Bone

No	The Petta Kalie	The King of Bone
1	Fakih Amrullah. Petta Kalie the first (1639-1640 AD)	La Ma'daremmeng Sultan Shaleh Matinroe ri Bukaka, the-13 th King (1631-1640AD)
2	To Bala Arung Tanete Ri Awang, Petta Kalie the second (1643-1660 AD)	Holding the Jennang position and the qadhi as well (1640-1660 AD)
3	Petta Kalie the third residing in Bontoala, the name was not known (1669-1696 AD)	Sultan Sa'aduddin Metinroe ri Bontoala, the 15 th king (1669-1696 AD)
4	Syekh Ismail, Petta Kalie the fourth (1696-1724 AD)	1. Sultan Muhammad Idris Adhimuddin Matinroe ri Naga Ulang, the 16 th king (1696-1714 AD) 2. Sultanah Zainab Zakiyatuddin Matinroe ri Tippulue, the 17 th king (1714-1715 AD) 3. Sultan Sulaiman Mahyuddin Matinroe ri Buela, the 18 th king (1715-1718 AD) Sultan Ismail Matinroe ri Somba Opu, the 19 th king (1718-1821 AD)


Source: (Ridhwan & Nuzul, 2021)



The Islamic element is visible in the political system through the existence of Qadhi or Petta Kalie and in the circulation of currency or pitis coins found in Bone. Pitis is a currency made of thin copper or tin with round holes.

In the centre of the most minor type of money. The discovery of pitis coins shows the similarity of names from the time of Sultan Sulaiman Mahyuddin and Sultan Ismail Salahuddin. The circulation of pitis coins indicates the legitimization of power during after the Arung Palakka I period such as Sultan Mahyuddin and Sultan Salahuddin. The discovery of coins from the 1712-1720 AD Sultanate of Bone has high relevance to the importance of cultural heritage. They provide essential evidence of the history and culture of the Sultanate of Bone. Historically, the findings show that the Sultanate of Bone had a developed monetary system. This suggests that the Sultanate of Bone was a solid and independent kingdom. Culturally, the findings show that the Sultanate of Bone had a rich and diverse tradition. This can be seen from the motifs and symbols found on the coins. These motifs and symbols represent the cultural values of the Sultanate of Bone.

Historically, the entry of Islam into the Kingdom of Gowa is not only evidenced through the political system (especially the government system) and the social and cultural systems of its people. However, it can be seen from the monetary system used in the trading system by the Kingdom [11–13]. This can be seen from the various findings of coin-shaped currency with specific nominal values, namely one pitis, $\frac{1}{2}$ pitis, and $\frac{1}{4}$ pitis. On each coin, there is an inscription with the following description:

Table 2. Types of Pitis Coins according to Sultanate Periods

No	Sultanate Period	Front side of the coin	Back side of the coin	Other information
1	Sultan Mahyuddin (1715-1718M)	 <p>The description is written from top to bottom in Arabic letters:</p> <p>Hadza Masruf Al Sultan Mahayuddin</p>	 <p>The description is written from top to bottom in Arabic letters:</p> <p>Adima Khairahu Wasahadatahu 1127 (1715 M)</p>	<p>Three nominal coins pitis Sultan Mahyuddin:</p> <ol style="list-style-type: none"> 1 pitis : berat 3, 27 gram, diameter: 21 mm $\frac{1}{2}$ pitis : berat 1.16 gram, diameter: 11 mm $\frac{1}{4}$ pitis : berat 0,70 gram , diameter: 6 mm

No	Sultanate Period	Front side of the coin	Back side of the coin	Other information
2	Sultan Salahuddin (1712-1735)	 <p data-bbox="342 499 609 548">The description is written from top to bottom in Arabic letters:</p> <p data-bbox="342 571 471 642">As Sultan Salahuddin 1132 (1720 M)</p>	 <p data-bbox="636 499 903 548">The description is written from top to bottom in Arabic letters:</p> <p data-bbox="636 589 753 659">Ukhida Mulkuhu Wa Sultanahu</p>	<p data-bbox="914 305 1036 583">Only one type of nominal has been found (possibly there are three types of nominal, but due to their rarity, they are still challenging to find).</p> <p data-bbox="914 610 1036 680">Berat: 2,22 gram, diameter 15 mm</p>
3	Sultan Salahuddin	 <p data-bbox="342 878 609 927">The description is written from top to bottom in Arabic letters:</p> <p data-bbox="342 950 471 1021">As Sultan Salahuddin 1132 (1720 M)</p>	 <p data-bbox="636 878 903 927">The description is written from top to bottom in Arabic letters:</p> <p data-bbox="636 968 765 1038">As Sultan Salahuddin 1132 (1720 M)</p>	<p data-bbox="914 754 1036 825">Berat: 1,45 gram, diameter: 16 mm</p>
4	Darru Salam (no year/unknown period of sultan)	 <p data-bbox="342 1257 573 1307">Arabic writing on the front: Darru</p>	 <p data-bbox="636 1257 903 1307">Rear view of Arabic writing: Sallam</p>	<ol style="list-style-type: none"> <li data-bbox="914 1090 1036 1210">1. 1 pitis : 2,10 gram, diameter : 22 mm <li data-bbox="914 1210 1036 1330">2. ½ pitis: 2, 43 gram, diameter : 11 mm <li data-bbox="914 1330 1036 1442">3. ½ pitis : 1,49 gram, diameter : 6 mm

The discovery of Pitis coins from the Mahyuddin Sultanate and Salahuddin Sultanate is a source of knowledge. Pitis coins used as a medium of exchange and monetary system during the sultanate period can be used as part of cultural heritage. They can be an essential source of knowledge in reconstructing economic, finding of money, political and social history.

Historical coins contain information about trade relations, economic values, and social hierarchies in the past. In addition, the distribution of Pitis coins can be a cultural and political symbol that reflects community values and power relations.

4 Conclusion

Based on this paper, it can be concluded that during the reign of King Arung Palakka I (1712-1720 AD), the Sultanate of Bone experienced rapid development in various fields, first in the political field where King Arung Palakka I succeeded in uniting Bone and Luwu into a large kingdom called the Bone-Luwu Sultanate. This sultanate became one of the major powers in South Sulawesi. Second, the economic field: Arung Palakka I developed trade and agriculture in Bone. Third, the cultural field: Arung Palakka I developed Bone's art and culture. He also built public facilities, such as mosques and schools. However, from the findings of the pitis coins reviewed in this paper, it could be confirmed that they were minted during others sultan after his reign. The Arabic names on the coins indicate the reign of Sultan Sulaiman Mahyuddin Matinroe ri Beula, 18th King (1715-1718 AD), and Sultan La Pareppa Sappewalie, Sultan Ismail Salahuddin Matinroe ri Somba Opu, 19th King (1718-1821 AD).

The discovery of pitis coins is highly relevant to cultural heritage's importance. It provides crucial evidence of the history and culture of the Sultanate of Bone. Historically, the findings show that the Sultanate of Bone had a developed monetary system at the time. This suggests that the Sultanate of Bone was a solid and independent kingdom. Culturally, the findings show that the Sultanate of Bone had a rich and diverse tradition. This can be seen from the motifs and symbols found on the coins. The motifs and symbols represent the cultural values of the Sultanate of Bone. The introduction of Islam to the Bone Kingdom also played an essential role in the development of the Kingdom. The King of Bone was important in spreading Islam in the Kingdom. In addition, the introduction of Islam also affected the social life of the Bone people.

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