

THE DEVELOPMENT OF EXEGESIS IN INDONESIA : A STUDY OF ADABY IJTIMÂ'I STYLE IN EXEGESIS AL-MUNIR BY DAUD ISMAIL

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أبستراك

توليسان إيني ميغكاجي چوراك أدابي إجتماعي دالام تفسير داود إسمعيل المنير. چوراك
فینفسیران إینی میجیلاسان فیتونجوك آیات القرآن یاغ بیرکایتان دیغان کونڈیسی مشاراکات
دان اوقایا میغاتاسی غیر ماسالاهان مشاراکات دیغان میپاجیکان فیتونجوك آیات. آیات تیرسیبوت
دالام باهاسا یاغ سیدیر هانا اوننوک دیفاهامی دان دیتیرافکان دالام کیهیدوقان سیهاری-هاری.
أسفیک تیرفینتیغ داری چوراک فینفسیران أدابی إجتماعی أدالاه بهوا تیکس-تیکس القرآن
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داود إسمعیل مینغکافی فراکتیک فراکتیک بوروک مشاراکات بوکیس، سیفیرتی أب بوتوریغ

ڦيرجودييان) دان مينوم توك ڦايي (اڱځور ڦاهيت), دان كيمودييان ميمباهاس لاراڱان
اُبِيرْهالاَي (ڦيپيمباهان بيرهالا) سيفيرْتِي باتوَي (باتو), ڦوڱ اُجوَي, (ڦوهون) دان لايِن-لايِن, دان
ميمباوا ڦيرسيمباهان سيفيرْتِي سوڱو, اينانْري مادوڦاڱ-دوڦاڱ اييارِيكا نا اينْتِلُو (بيراس كيتان,
بيرباڳاي ماڇام بيراس, دان تيلور).

کاتا کونڇي: ادبي/اجتماعي، چوراک، تفسیر، المنیر.

Abstrak

Tulisan ini mengkaji corak Adaby Ijtima'i dalam Tafsir Daud Ismail al-Munir. Corak penafsiran ini menjelaskan petunjuk ayat-ayat Al-Qur'an yang berkaitan dengan kondisi masyarakat dan upaya mengatasi permasalahan masyarakat dengan menyajikan petunjuk ayat-ayat tersebut dalam bahasa yang sederhana untuk dipahami dan diterapkan dalam kehidupan sehari-hari. Aspek terpenting dari corak penafsiran Adaby Ijtima'i adalah bahwa teks-teks Al-Qur'an terhubung dengan realitas kehidupan masyarakat, tradisi sosial, dan sistem peradaban sehingga dapat diterapkan pada pemecahan masalah. Menggunakan metode deskriptif-analitik untuk mengelola data, penelitian kualitatif, yaitu penelitian kepustakaan, digunakan untuk penelitian ini. Dalam penjelasannya, Daud Ismail dinilai menerapkan corak penafsiran Adaby Ijtima'i pada ayat-ayat Al-Qur'an. Sinyal-sinyal ini dapat ditemukan, antara lain, dalam penulisan penjelasannya menggunakan aksara Bugis lontara dengan maksud memudahkan pemahaman masyarakat tentang Al-Qur'an, serta dalam berbagai penafsiran, salah satunya ditemukan dalam QS. Al-Maidah, Daud Ismail menanggapi praktek-praktek buruk masyarakat Bugis, seperti ab botoreng (perjudian) dan minum tuak pai'e (anggur pahit), dan kemudian membahas larangan Abberhalae (penyembahan berhala), seperti batue (batu), pong ajue, dll (pohon). dan membawa persembahan seperti sokko, inanre madupang-dupang Iyarega na itello (beras ketan, berbagai macam beras, dan telur).

Kata Kunci: *Adaby Ijtima'I, corak, Tafsir, al-Munir.*

Abstract

This paper examines the Adaby Ijtima'i style in Daud Ismail's interpretation of al-Munir. This style of interpretation explains the instructions for the verses of the Qur'an related to the conditions of society and efforts to overcome the problems of society by presenting the instructions for the

verses in language that is simple to comprehend and implement in their daily lives. The most important aspect of the Adaby Ijtima'i style of interpretation is that the Qur'anic texts are connected to the realities of people's lives, social traditions, and civilizational systems so that they can be applied to problem-solving. Using a descriptive-analytic method to manage data, qualitative research, which is library research, was employed for this study. In his commentary, Daud Ismail allegedly applied the Adaby Ijtima'i interpretation style to the verses of the Qur'an. These signals can be found, among other places, in the writing of his commentary using the Bugis script lontara with the intention of facilitating public comprehension of the Qur'an, as well as in various interpretations, one of which is found in the QS. Al-Maidah Daud Ismail responds to the bad practices of Bugis society, such as abbotoreng (gambling) and drinking tuak pai'e (bitter wine), and then discusses the prohibition of Abberhalae (idol worship), such as batue (stones), pong ajue, etc (trees). and bring offerings such as sokko, inanre madupang-dupang Iyarega na itello (glutinous rice, assorted rice, and eggs).

Key Words: *Adaby Ijtima'I, Style, Exegesis, al-Munir.*

A. INTRODUCTION

Exegesis writing in Indonesia has developed long enough, with technical diversity of writing, style and language used. This is in line with what Anthony H. Johns, that at the end of the 16th century various regions in the archipelago have occurred vernaculization (local discussion) of Islamic Science in general.¹

The dynamics of the Exegesis of the Qur'an in Indonesia has its own style and characteristics. This is due to the language, socio-political and

¹ Can be seen in the phenomenon of the use of Arabic script as the Malay language is also called Javanese script or Pegon. Another phenomenon is the number of scraping words from Arabic that are transformed in the local language and also the number of literary works inspired by the model of Arabic literature. Islam was introduced in the archipelago moving simultaneously with the writing of Islamic works such as: fiqh, kalam, habits, Sufism and tafsir. Although if examined further the development of interpretation at the beginning is not like the development of other Islamic studies. View Anthony H. Johns, "Quranic Exegesis in The Malay World" dalam Andrew Rippin (ed), *Approaches to the History of the Interpretation of the Qur'an*, (Oxford: Clarendon Press, 1988). 257

cultural background of Indonesian society which is certainly different from the Arab world. Thus, learning and understanding the Qur'an requires a relatively long process. No wonder most of the interpretive works of Indonesian scholars were originally intended only to translate the Qur'an into local languages. The goal is for the local people to understand the meaning of the Qur'an and not just read it.

In addition, with the development of the Times, many traditions in society are considered to have begun to go far from the values of the Qur'an. This condition makes the scholars feel the need to interpret the Qur'an as a guide for people's lives. So that the dynamics of the interpretation of the Qur'an is growing rapidly in Indonesia.

The emergence of various interpretations is proof that locality has an important role in coloring any work of interpretation. The presence of tafsir works in various regions, such as Egypt, Yemen, Saudi Arabia, Morocco, Tunis and so on to explain the contents of the Qur'an to the local population. So sometimes examples of cases in interpretation differ from each other. In addition, differences in the methods and tendencies of each mufassir also give birth to differences in interpretation. Likewise, the birth of interpretation works in the archipelago to answer the problems that occur in the midst of society, including interpretation works originating from Bugis.

Traces of interpretation in the Buginese language began in 1958 by Muhammad Yunus Martan who wrote tafsir al-Qur'an Al-Karim bi al-lugha Al-bughisisyah juz 1 and juz 30, then Hamzah Manguluang in 1970 wrote Tafsir Tarajumanna Akorang Malebbi'e Mabbicara Ogi Juz 30, then 1980 Daud Ismail wrote Tafsir Al-Munir Mabbicara Ogi Juz 30, and finally Abdul Muin Yusuf wrote akorang mabbicara Ogi also completed 30 juz.

One of the bugis interpretations that became the focus of this study is tafsir Al-Munir by A. G. H Daud Ismail. In general, research on Tafsir Al-Munir has been widely studied, such as Muhyiddin Tahir who wrote about "Tafsir Al-Munir (studies of moral thought AG. H. Daud Ismail)". This work is a dissertation at UIN Alauddin Makassar in 2012.

Other studies such as those conducted by Samsuni that describe the regional characteristics contained in the tafsir al-Munir and show the efforts of the mufassir in accommodating the local culture and pour it in his commentary. Using Lontara Bugis script, being the most prominent element in this interpretation. Then in addition to reviewing the regional characteristics of the author also describes the field of faith. In it the interpreter tries to interpret the verses of monotheism and shirk with an

effort to change the habits and beliefs of the people who have taken root. In the field of law raised is the issue of inheritance and khamr that has been rife among the Bugis community at that time.²

This study is more focused on the style of Adaby Ijtima'i in Tafsir Al-Munir, which is where the author of this interpretation comes from bugis and lives in a society that is still thick with cultural practices, based on this Daud Ismail in interpreting the Qur'an allegedly interprets the verses of the Qur'an through the approach of the style of interpretation Adaby, so it can be functional in solving problems that exist in society.

B. RESEARCH METHOD

This type of research is qualitative research, which is the nature of library research, by collecting data from various sources such as books, exegesis, dissertations, theses, theses, and various journals. Taking primary data source from tafsir al-Munir karya AG. H Daud Ismail. The secondary data were taken from literature related to the research theme. Including books, journals that cover and discuss the theme studied.

Related to data processing methods, the data collection method used is the library method. Then process the data using descriptive-analytical methods, by describing the research data and then analyzing more deeply. The research step by formulating langkah includes an overview explanation of tafsir al-Munir karya AG.H. David Ismail. Tracing the verses of the Qur'an relating to the reality of people's lives, social traditions and civilizational systems, as a form of application of the style of Adaby Ijtima'i Daud Ismail in his Tafsir.

C. RESULTS AND DISCUSSION

1. Biography Of AG. H. Daud Ismail

AG. H. Daud Imail is addressed with H. Dauda and also commonly known as kali Soppeng. born on December 30.³ 1908. in Cenrana District.

² Samsuni, "Karakteristik Kedaerahan Tafsir al-Munir Bahasa-Aksara Lontarak Bugis Karya Ag. H. Daud Ismail al-Suffiny", Skripsi, Jurusan Tafsir-hadits, Fakultas Ushuluddin, Institut Agama Islam Negeri Sunan Kalijaga Yogyakarta, 2003.

³ Mattulada, *Latoa: Satu Lukisan Analitis terhadap Antropologi Politik Orang Bugis*, (Yogyakarta: Gajah Mada University Press), 1985, hlm. 275.

Soppeng. H. Dauda had eleven brothers from the couple H. Ismail bin Baco Poso and Hj. Pompala Bint Latalibe from the same village. His father was a farmer, a teacher of the Koran as well as a *katte* and *parewa Syara*⁴chernobra in Soppeng district, while his mother was a housewife.⁵ Both of his parents were prominent people and public figures.

In his lifetime, AG. H. Daud Ismail was married three times, first to Hajjah Marellung in 1932. From her marriage to Hajjah Marellung, AG. H. Daud Ismail had two sons, Haji Ahmad Daud (late) and Kyai Haji M. Basri Daud, Lc. (alm). After the death of his first wife, AG. H. Daud Ishmael remarried to Hajjah Salehah, but from this marriage, was not blessed with a child. In 1942 AG. H. Daud Ismail married Hajjah Faridah for the third time, and his wife accompanied him until the end of his life. This third marriage, blessed with three children, namely 1) Hajjah Syamsul Huda (almh): 2) Hajjah Nur Inayah; 3) Drs. H. M Rusydi David.

2. His Dedication In The World Of Education and Religion

As a ulama and public figure. Daud Ismail devoted himself a lot to the benefit of his people, but generally the most prominent were areas related to education and religion. here are the jobs and departments in which he worked during his lifetime:

- a. In 1942, on his return from wajo that year AGH. Daud Ismail began teaching at Madrasah Arabiyah Islam in Soppeng, then in 1943 he was also appointed as Imam Loppo Masjid Raya Lalabata Soppeng.
- b. In 1944, just a year as Imam Lompo AGH Daud Ismail was called by Datuk Pattojo Andi Sumangerukka to teach Islamic knowledge to this noble family in Pattojo, Barru.
- c. In 1945, in mid-August Kua Bone moved AGH. Daud Ismail went to soppeng as Kadhi (head of Syarai) for the region.
- d. On May 16, 1951, AGH. Daud Ismail was transferred to Bone as khadhi in bone until 1953.
- e. In 1953-1961, for 8 years was appointed as the leader of Madrasah Arabiyah Islamiyah Wajo after Gurutta Haji as'ad died. This

⁴ Mattulada, *Latoa...*, hlm. 383.

⁵ Susdiyanto, "AG. H. Daud Ismail; Ulama Kharismatik dari Soppeng," dalam H. Muh Ruslan dan Waspada Sinting, eds., *Ulama Sulawesi Selatan; Biografi Pendidikan dan Dakwah*, Cet. I (Makasar: Komisi Informasi dan Komunikasi MUI Sulawesi Selatan), 2007, hlm. 137.

appointment is very appropriate because some of the disciples of Gurutta Haji as'ad, AGH. Daud Ismail was his longest student studying at the institution he led.⁶

- f. In 1957-1960 he was an advisor to the commander of the Sulawesi Military Region Command and in 1966-2006 served as a Qadi in Soppeng until his death to Rahmatullah. But earlier, in 1993-2005 AGH. Daud Ismail holds the position as chairman of the Indonesian Ulema Council of Soppeng Regency.⁷

3. HIS TEACHERS

AG. H. Daud Ismail began to study the Qur'an on his own parents, namely H. Ismail (who is commonly called *katte Milla*) under his own house and in a woman named Maryam at that time did appear perseverance and intelligence of David Ismail and his attention to science.

Depth and mastery in various Islamic religious knowledge, obtained from various places and teachers. Thirst and dissatisfaction to peel religious issues cause AG. H. Daud Ismail moved from one teacher to another and from one place to another in South Sulawesi.

AG. H. Daud Ismail studied religious issues to scholars and teachers, among them as follows:

1. Haji Muhammad Shaleh, Imam Lompo in Cangadi District Liliriaja Kab. Soppeng;
2. H. Ishmael (Qadi Soppeng).
3. Guru Tengnga in Ganra.
4. Haji Syamsuddin Imam Sengkang.
5. Haji Daeng Sumange in Kampung Ceppie Soppeng Riaja.
6. fHaji Kitta Qadhi Soppeng Riaja.
7. Muhammad As'ad Sengkang.

After hearing that in Sengkang there is a Bugis scholar named H. Sade returned from Mecca to study halaqah and founded a madrasa called MAI (Madrasah Arabiyah al-Islamiyah). AG. H. Daud Ismail went to Sengkang to seek knowledge although initially only to discuss, but after paying attention

⁶ M. Mufid Syakhlani, "*Kajian Tafsir Nusantara: Tafsir Al-Quran Berbahasa Bugis (Ugi) Karangan AGH Daud Ismail*" dalam Muharrik: Jurnal Dakwah dan Sosial, Vol.1 No. 2, 2018: hlm. 172.

⁷Muhammad Ruslan dan Santing Waspada, *Ulama Sulawesi Selatan...*, hlm. 142-144.

to the science owned by AG. *Puang Aji* Sade then he stayed in Sengkang to seek knowledge.

4. HIS WORK

The works of AG. H. David Ishmael as follows:

- a. Basic knowledge of Islam as much as 3 volumes. This book discusses the basic knowledge of the religion of Islam which includes the pillars of faith and pillars of Islam. *Al-Ta'rif bi al-'Am al-'Allamah al-Shaykh al-Haj Muhammad as'ad Al-Buqisi*. This book is about the life of AG. H. Muhammad as'ad was one of his teachers. H. David Ismail who lived in the city of Sengkang District. Wajo South Sulawesi.
- b. the Nicene Creed is about the laws of marriage.
- c. *bicaran sempajannge* (case prayer) this book contains about matters of prayer such as understanding prayer, Fard prayer, sunnah prayer and the importance of congregational prayer.
- d. A collection of prayers in everyday life
- e. Friday sermon collection in bugis language
- f. Daily prayer collection

5. HIS INTERPRETIVE METHODOLOGY

Method is an orderly and well thought out way to achieve the purpose.⁸ In Indonesian Encyclopedia method is a way of doing something or how to achieve knowledge.⁹ The method in Arabic itself is called “manhaj” which is an orderly way used to carry out a job in order to achieve the desired easily.¹⁰ The word methodology comes from the English “methodology” the suffix “logy” at the end points to the connotation of “science”. So from this understanding it can be said that interpretation methodology is a science that discusses a set of rules or rules used in interpretation research.

⁸ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta, Balai Pustaka), 1989. hlm. 580 – 581.

⁹ Hassan Shadily, *Ensiklopedi Indonesia*, (Jakarta, PT. Ichtiar Baru – Van Hoeve), t.t. hlm. 2230.

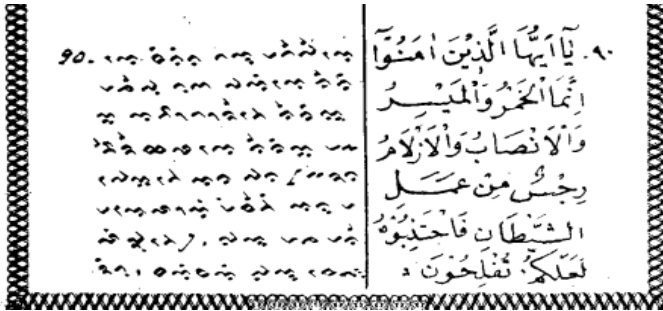
¹⁰ Tim Penyusun, *Kamus Besar Bahasa Indonesia*, cet. I (Jakarta: Balai Pustaka), 1988, hlm. 580 - 581

As for the relation to the methodology of tafsir al-Munir, the author divides it into several discussions, including: systematics of writing, manhaj or methods used and sources of interpretation.

1) Systematics of writing

When viewed in general, each mufasssir has its own Systematics in writing his commentary to make it easier for readers. AG. H. Daud Ismail in writing his commentary book uses Systematics as follows:

- a. When AG. H. Daud Ismail want to interpret the Qur'an at the beginning of juz always begins with the introduction as a sign of gratitude for the presence of Allah swt. hopefully, what is expected reaches the readers. However, in juz one Volume One, before AG. H. Dawood Ismail began his introduction by mentioning things that need to be considered for the scholars of the Qur'an.
- b. AG. H. Daud Ismail always started his interpretation when he was at the beginning of the surah by stating the juz and the surah to be interpreted and suggesting the number of verses in the surah to be interpreted with Lontara Bugis writing..
- c. Put the sentence to the right and the translation of the sentence placed on the left



Example sentences and translations

- d. According to AG. Rafii Yunus Martan: with such a format, neat layout (layout) this interpretation can be maintained. When the reader reads The Book of tafsir, the reader immediately understands that such a format is a format for the translation of the verses of the Qur'an.¹¹

¹¹M Rafii Yunus Martan, "Membidik Universalitas, Mengusung Lokalitas; Tafsir al-Qur'an Bahasa Bugis Karya AG. H. Daud Ismail", dalam Jurnal Studi al-Qur'an. Vol. I, No. 3. hlm. 533

- e. The interpretation of the verses of the Qur'an is done after the verses of the Qur'an and the translation of the Qur'an with the expression "pappakatajanna" (penfsirannya).
- f. The end of each juz is always given a table of contents to make it easier for readers.

2) *Manhaj* Itrepetation methodology

If traced the development of interpretation of the Qur'an since the past until now, it is found that the outline of the interpretation of the Qur'an is done in four ways (method), as the view of Al-Farmawi, namely, ijmaliiy (global), tahliliy (analytical), muqaran (comparative), and mawdhu'iy (thematic).¹² tahlili according to Qurais Shihab in the book grounding the Quran is an interpretation that aims to reveal the meaning and content of the Qur'an from various aspects.¹³ The method of ijmalii is the interpretation of Qur'anic verses globally. With this ijmalii method, the mufasir examines verse by verse in accordance with the Mushafi tartib. The goal is that readers can understand the content of the Qur'an easily and practically.¹⁴ The maudu'i method is also called thematic interpretation, which is based on themes present in the Qur'an. While the muqaran method is a comparative method of collecting verses of the Qur'an and then studying it from various perspectives of scholars of interpretation.¹⁵

Based on this explanation, Tafsir al-Munir can be categorized as a book of interpretation that uses the Ijmali method, because the interpretation of the book is global. This model of ijmalii was already practiced by al-Suyuthi and Al-Mahalli in Jalalayn's Tafsir.

3) The Source Of His Interpretation

Sources of interpretation can be interpreted as a reference in understanding the verses of the Quran. Broadly speaking, sources of interpretation are divided into two kinds. First, tafsir bil Ma'tsur is an interpretation derived from the texts of the Quran, Hadith and narrations derived from companions and tabi'in. Second, the interpretation of bi ar-

¹² Abdul Hay Al-Famawiy, *Al-Bidayah fi Al-Tafsir Al-Maudhu'iy*, Cetakan II, (Al-Hadharah Al-Arabiyah, Kairo), 1977. hlm. 23

¹³ M. Quraish Shihab, *Membumikan Al-Quran: Fungsi dan Peran Wahyu dalam Masyarakat*, (Bandung: Mizan, 2004), hlm. 86.

¹⁴ Abdul Hayy al-Farmawi, *Al-Bidayah fi Tafsir Maudu'i*, ..., hlm. 43.

¹⁵ Abdul Hayy al-Farmawi, *Al-Bidayah fi Tafsir Maudu'i*, ..., hlm. 23.

Ra'yi is an interpretation that comes from thinking and reasoning. The source of bi AR-Ra'yi interpretation is what gives birth to various shades in the writing of tafsir.

Ulama differ on RA'yu as a source of interpretation. First, scholars who categorize tafsir bi al-Ra'yi as a commendable interpretation (mahmudah), namely interpretation based on ijtihad, and does not deviate from the basic values of the teachings of the Qur'an. Second, the Tafsir that is reprehensible (mazmumah), that is, the tafsir that ignores the requirements or rules of grammar and the basic principles of Islamic law. So the interpretation of bi al-Ra'yi is not acceptable¹⁶

The source of Tafsir al-Munir by Daud Ismail is tafsir bi al-Ma'tsur, this is clearly seen with the expression AG. H. David Ismail " *Naiyya akoranngge saisannamato tpeserei saisanna* "¹⁷ (That the Qur'an interprets a part of the Qur'an itself). This we can see when AG. H. David Ismail menfsirkan Al-Baqarah verse 10.

6. A ADABY IJTIMÂ'I STYLE IN EXEGESIS AL-MUNIR

In Arabic style comes from the word Alwan which is a plural form of the word launun which means color, according to Ibn Manzur color is the same as the type and if ascribed to people like so and so mutalawwin, means so and so (the man) has a changing character.¹⁸

The style (launun) in interpretation itself is the specificity of an interpretation which is the impact of the tendency of a mufassir in explaining the intentions of the verses of the Qur'an. This can be motivated by the environment, education, Creed, and expertise of each mufasir. Therefore, someone who is an expert in the field of history can be sure that his interpretation tends to asepk-aspects of history. While the mufasir who are experts in fiqh will highlight aspects of jurisprudence in his interpretation. The pattern in tafsir is also said to be a form of expression of a mufasir when studying the verses of the Qur'an.

The style of interpretation can be determined by the things that predominate in it. but that does not mean a mufasir only master one skill

¹⁶ Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'an di Indonesia*, Cet. I, (Solo: PT. Tiga Serangkai Pustaka Mandiri), 2003, hlm. 15.

¹⁷ Daud Ismail, *Tafsir al-Munir*, Jilid I, (Ujung Pandang, Bintang Selatan, t.h.), hlm. 148-149.

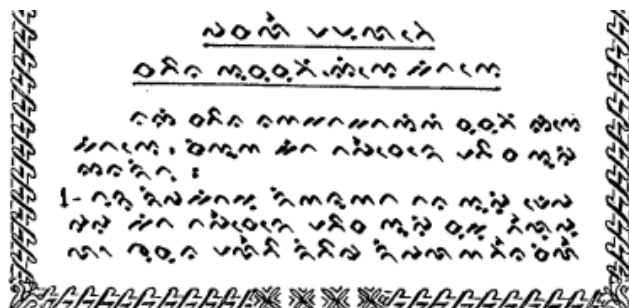
¹⁸ Muhammad bin Makram bin Manzur al-Ifriki al-Masri, *Lisan al-Arab*, Cet. I, Vol. 13, (Bairut: Dar Sadir), t.t, 393.

because to understand the Qur'an requires a set of scientific and academic methodology. Among the many patterns of interpretation that received a positive response in kalangan interpreters is the pattern adaby ijtimaharu'i. This is because adaby ijtimaharu'i is considered safer from the storm of controversy and is considered more able to answer various problems that occur in the midst of society. This style of adaby ijtimaharu'i is classified as a modern interpretation. Its emergence is considered to be able to bridge contextual problems in society

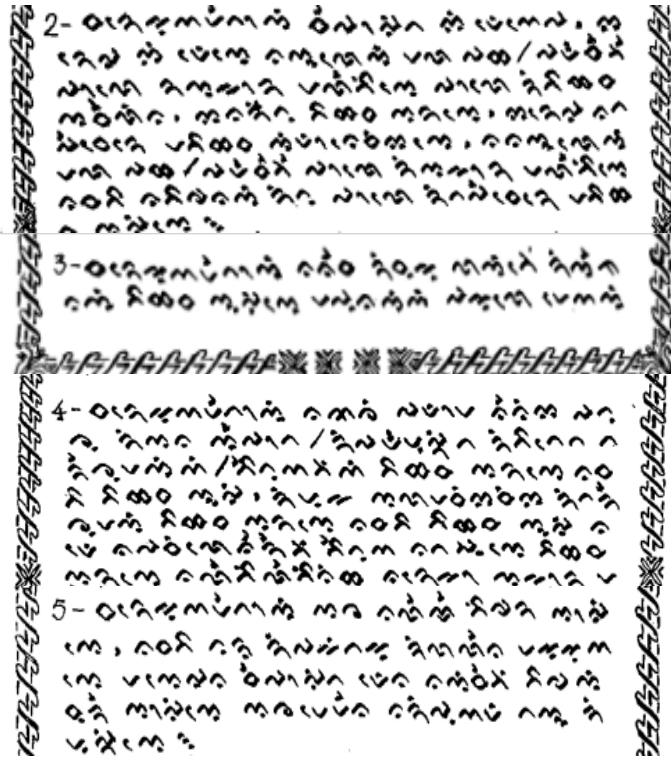
In the book of Al-Mufasssirun Hayatuhu wa Manhajuhu Iyazi mentioned that adaby Ijtima'i is basically a collaboration of two shades in the interpretation of adaby Ijtima'i. Adaby emphasizes the study of the composition of the verse and vocabulary with the help of a set of literary and linguistic sciences, such as nahwu, sharaf, balurughah and so on. The device is used to parse the meaning and its scope.¹⁹ While Ijtima'i emphasizes the study of cultural and social aspects, such as economic conditions, politics, beliefs, intellectuals in society. After finding the problems that occur in the midst of society, a mufasssir trying to find guidance or guidance of the Qur'an to provide answers to these problems. However, in the dynamics of the study methodology interpretation of both combined into a pattern adaby ijtimaharu'i. So adaby Ijtima'i first focused on the study of meaning from the point of view of language and literature and then related to social conditions in society.

Based on the above, the author concludes that the interpretation of Al-Munir patterned with shades adaby Ijtima'i with several reasons:

The First is, judging from the background of writing this tafsir as explained in the preamble of tafsir al-Munir Juz I, it is explained that the need for a complete Bugis-language tafsir book of juz 30 in the Bugis land of South Sulawesi that can be read by Muslims in the area is the main reason for AG. H. Daud Ismail to compile works of interpretation Bugis language.



¹⁹ Muhammad Ali Iyazi, *al-Mufasssirun Hayatuhu wa Manhajuhu*, (Teheran: Wizarah al-Tsaqafah wa al-Irsyad al-Islami), 1994, hlm. 42



The Reason David Ishmael Wrote His Introoetation.

*“Naiyya saba’na nawakkatta kattai susunngi iyye kitta’e sewwae kitta tafsere mabbhasa ugi yanaritu”*²⁰

The means is *“As for the cause I compiled this book. A book in Bugis language is”*

- a. As I noticed in the Bugis area there is no complete Bugis-language tafsir of the Qur'an 30 Juz which can be a representation of tafsir works for the Bugis area and can be read by Muslims.²¹
- b. So that Bugis people are able to understand the Qur'an because they read it using their own language (*Bugis language*).²² Not everyone is able to understand the Qur'an directly because the Qur'an is in Arabic. The use of the local language is an aspect of the emphasis of literature and language (*Adaby*), and in the context of transmission and transformation of knowledge, a good interpretation of the Qur'an is

²⁰ Daud Ismail, *Tafsir al-Munir*, ..., Jilid 1, hlm. 4

²¹ Daud Ismail, *Tafsir al-Munir*, ..., Jilid 1, hlm. 4-5

²² Daud Ismail, *Tafsir al-Munir*, ..., Jilid 1, hlm. 5

precisely that which uses the local language (*bi lisani qaumih*). And the use of local language in tafsir al-Munir is an element of locality or the Indonesian side of this interpretation.

- c. Is an information to other tribes in Indonesia that the Bugis language is able to interact with Arabic.²³
 - d. So that this book of interpretation can be a guide for the next generation. According to AG. H. Dawood Ismail, it is possible that the verse of the Qur'an has been translated or interpreted into various languages, but it cannot represent what is contained in the language of the Qur'an.²⁴
 - e. The Buginese language has not disappeared. As stated by AG. H. Daud Ismail said that " as I have noticed there are still many Bugis people who have not been able to read the Bugis lontara script".²⁵
- The Second is, the interpretation of juz 30 was asked to be printed separately. H. David Ishmael:

"sitongen tongenna ribunge upammulainna tarejemai/tapeserei Akorang malebbie, naiyya akkatau sokkupi utapesere tellupulo juse nainappai uwassuro ceta, naekiya engka saisanna silessureng sellekku melloi sarekko ammenngi jus amma ricetak mattungkei"

Artinya: *"Actually at the beginning I translated / interpreted the Qur'an al-Karim, I intended to finish until juz 30 was newly printed. However, some Muslims in the Bugis area requested that juz 30 be printed separately."*

It is considered necessary to do this as soon as possible. Because the surahs in juz 30 are surahs that are often used in prayer. So it can be helpful for Muslims to understand what is read in prayer with the translation/interpretation of the Bugis-language Qur'an (tafsir al-Munir).²⁶

The Third is, in tafsir al-Munir appears AG. H. David Ismail emphasized the social aspect (Ijtima'i). that is in the letter Al-Maidah verse 90;

²³ Daud Ismail, *Tafsir al-Munir*, ..., Jilid 1, hlm. 5

²⁴ Daud Ismail, *Tafsir al-Munir*, ..., Jilid 1, hlm. 6

²⁵ Daud Ismail, *Tafsir al-Munir*, ..., Jilid 1, hlm. 6

²⁶ Aswar Rifain, *"Konsep Syifa' dalam tafsir al-Munir Karya AG. H. Daud Ismail"*, Tesis, Pascasarjana UIN Alauddin Makassar 2021, hlm .44



Penafsiran, Q>>.S Al-Maidah Ayat 90

"E.. Sinninna tau matteppe'e, pada issengi majeppu'na tuak pai'e/sinninna anu riyenungnge mappewajue, nenniya sinninna abotoronge nenniya abberhala'e, nasommpandai tau pabberhalae, pada-padanna batue, pong ajue, iyya biasae naonroi pabbarahalae maggere / mallapesang tedong, saping, bembe iyarega namanu, iyarega natiwiringngi koritu sokko, inanre madupang-dupang iyarega na itello iyyarega gau-gau laingnge ya mabiasae napole pabberhalae, majeppu gau mappakuwaero gau akaperekeng.Jaji pada niniriwi ritu na aja lalo nengka papolei ritu sarekkomekko mennang mupada laba"²⁷

It Means:

"Hi.. those who believe, know that tuak is bitter/ all intoxicating drinks, gambling, idolaters, namely those who worship stones, trees that are usually occupied by slaughtering or releasing buffalo, cows, goats, or chickens, or carrying sokko (sticky rice) or various rice or eggs and other

²⁷ Daud Ismail, *Tafsir al-Munir*..., Jilid 3,hlm. 13-14

polytheistic deeds. Indeed, these are the deeds of the disbelievers. So be careful that none of you do it, hopefully lucky."

The above interpretation responds to the bad habits of the community, such as the practice of *abotoreng* (gambling) and drinking *tuak Pai'e* (bitter tuak), *tuak pai'* or commonly called *ballo* itself, is one type of intoxicating drink from South Sulawesi. Then selanjutnya regarding the Prohibition of *Abberhalae* (worship of idols), such as *batue* (stone), *pong ajue* (wooden tree), and bring offerings such as *sokko*, *inanre madupang-dupang iyarega na itello* (sticky rice, assorted rice and eggs), then confirmed that these practices are the actions of the pagans, and called on the community to avoid it.

D. CONCLUSION

the exegesis of Al-Munir by Daud Ismail is really characterized by Adabi Ijtima'i which is seen in the application of the principles of adaby Ijtima'i in his commentary. This can be seen in the writing of Tafsir using bugis script to facilitate masysrakat in understanding the Qur'an which is an emphasis on aspects of language and literature (Adaby), while the emphasis on aspects of society (Ijtima'i) seen in his interpretation of the letter Al-Maidah verse 90 where Daud Ismail responds to bad habits of the community, such as the practice of *abotoreng* (gambling) and drinking *tuak Pai'e* (bitter wine), and bring offerings like *Sokko*, *inanre madupang-dupang iyarega na itello* (sticky rice, assorted rice and eggs).

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