

Oral and Written Traditions of Buginese: Interpretation Writing Using the Buginese Language in South Sulawesi

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Abstract---The uniqueness of the Buginese tribe is in the form of its oral and written traditions that go hand in hand. Oral tradition is supported by the Lontarak Manuscript which consists of LontarakPasang, Attoriolong, and Pau-pau riKadong. On the other hand, the Buginese society has the Lontarak script, which supports the written tradition. Both of them support the transmission of the knowledge of the Buginese scholars orally and in writing. This study would review the written tradition of Buginese scholars who produce works in the forms of interpretations using the Buginese language. They have many works in bequeathing their knowledge, which is loaded with local characters, including the substance and medium of the language. The embryonic interpretation began with the translation works and rubrics. Its development can be divided based on the characteristics and the period of its emergence. The First Period (1945 – 1960s) was marked by copying interpretations from the results of scholars' reading. The Second Period (the mid-1960s – 1980s) was marked by the presence of footnotes as needed, translations per word, simple indexes, and complete interpretations with translations and comments. The Third Period (the 1980s – 2000s) started by the use of Indonesian and Arabic languages and the maintenance and development of local interpretations in Buginese, Makassarese, Tator, and Mandar. The scholar adapts this development while maintaining local treasures.

Keywords---Tradition, Buginese, Scholar, Interpretation, Lontarak

I. Introduction

Each tribe has its characteristics and uniqueness as the destiny of life and 'Divine design' (sunnatullah) (Q.s. al-Hujurat/49: 13) which cannot be rejected by a human being. The existence of the Buginese tribe amid other tribes also has its characteristics. The Buginese, for example, has a very strong oral tradition known as *paseng* (oral advice). Besides the oral tradition, Buginese also has its characters for carrying out written communication. Having these traditions, they then made the Lontarak script as a medium for delivering messages. It was called Lontarak, because at first, the Buginese wrote on palm leaves with sharp tools, such as knives (*cobbok*). According to Anthony Reid, before the 16th century, the use of palm leaves in the writing tradition did not only occur in regions of Indonesia but had become the tradition in most countries (Reid, 1992), such as India and the Philippines.

In South Sulawesi, two types of letters have been used simultaneously, namely rectangular letters (*hurufusulapakeppa*) and the letters of birds (*hurufjangan-jangan*). However, there is no information showing when the tradition in South Sulawesi began. But, based on the themes in the Galigo (Ambo Enre, 1983) mythology

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manuscripts, it can be estimated that the written tradition had been existing before Islam became an official religion in the kingdom in South Sulawesi around the 16th century (Reid, 1992), because the terms of Islam were not mentioned at all and the Islamic situation was not reflected in the manuscripts. After Islam became the official religion in South Sulawesi brought by Malay people, the written tradition began to develop by writing scripts in this area, both in Arabic and the Buginese languages.

The arrival of Malay people, carrying the written tradition with the Arabic-Malay scripts, did not displace the role of the Lontarak language in writings, even it remained exist. In Athony Reid's study(Reid, 1992), the regional languages in other parts of Indonesia are often written in Arabic letters for religious purposes, but in Java and South Sulawesi, the pre-Islamic writing system was too stable to be removed by the Arabs.

In this regard, the development of interpretations in South Sulawesi cannot be separated from the existence of the Lontarak scripts, because the local wisdom values of the Buginese have become systems and values believed before the arrival of Islam. The development of interpretation was combined with the development of Lontarak. Even, the local interpretations of Buginese scholars, besides explaining the Quran, also explained local wisdom that was relevant to the Quran, such as inheritance, that has a ratio of 2:1, which in the Buginese tradition was known as "*mallempa' ana' orowanewe, majjungana' mangkunraie*" (Q.s. al-Nisa/4: 11). Boys get double the portion of girls. It aims to ensure the realization of justice(Yusuf & Ismail, 2018). Besides, the Lontarak script became a medium for writing local interpretations. This was proven by the existence of several translation and interpretation works using the Buginese language with the Lontarak accent.

The development of local interpretations and the existence of the Lontarak scripts are two inseparable things in the history of interpretations in South Sulawesi. Mapping the interpretations in South Sulawesi could not rely on orientalist views, such as Abraham Geiger, who wanted to prove the influences of Jewish and Christian traditions on the Quran. In other words, Geiger wanted to say that the Quran is not a transcendent; because it was "proven" there is a combination of various traditions, such as Jews, Christians, and Jahiliyah (Lestari, 2014).As a result, he saw the Quran as only the reflection of Muhammad about the traditions and conditions of the Arabs at the time (Bible simplification) so that it became cultural, not transcendent (Farhan, 2007), The approach taken by Abraham Geiger was called the historical-critical approach (Feibleman, 1976). Explanation about an entity can be obtained just through the discovery of its origin and its whole nature can be understood from its development. It could not be adapted to this study.

II. Method

This study did not use the orientalist approach to assess the Quran, because the Bible and the Quran were positioned differently. Three approaches used by orientalists in the study of the Quran are the historical, interpretative, and descriptive socio-anthropological (phenomenological) approaches. According to Marshall, the historical approach criticizes three things, namely form, editorial, and source (Lestari, 2014).Our study took the aspect'form' as an approach in determining the periodization of interpretation development in South Sulawesi. Marshall, however, used it to see the validity of the scriptures. Our study was not focusing on the Holy Quran only, but also on the works of Buginese scholars, namely interpretations. Therefore, the results would be different significantly. The validity of the Quran does not need to be tested as it has been finalized. In contrast to interpretation, it can be tested for its validity and relevance to the times. The local interpretations in South Sulawesi can be seen

from its development has its uniqueness that needs to be expressed through relevant studies. This study used the content analysis approach as a study of the development of local interpretation works in South Sulawesi by paying attention to the time of emergence and characteristics of each interpretation.

The tradition of interpretations in Indonesia that is in the simple model and technical writing would be drawn into the specific context in South Sulawesi. In terms of material, the Quran text is the object of interpretation. In terms of literature, the interpretations of the early period are quite diverse. *The first*, there is interpretation literature that concentrates on certain letters as objects of interpretations, for example; the Interpretation of Alquran Al-Karim, Yasin (Medan: Islamiyah, 1951) by Adnan Yahya Lubis and the Interpretation of Surah Yasin with explanation (Bangil: Persis, 1951) by A. Hassan. *Secondly*, interpretations that focus on certain chapters, such as only on *juz* 30 (*Juz Amma*) as the object of the interpretation. The examples of these models are Al-Burhan, the Interpretation of Juz Amma (Padang: Al-Munir, 1922) by H. Abdul karim Amrullah. *Thirdly*, some interpreted the Quran as much as 30 *juz*(s), for example, the Interpretation of Al-Quran Karim (Jakarta: Pustaka Mahmudiyah, 1957 vol VII) by H. Mahmud Yunus, who first completed his writing in 1938, etc. (Roifa, et.al., 2017). By conducting a classification of the interpretations based on the characteristics of each period, the periodization of the interpretation in South Sulawesi can be done. The division of the periods can be adapted into the mapping of the interpretations in South Sulawesi.

The Oral and Writing Traditions of the Buginese Society

The oral tradition lives during society, passed down by the mothers to their children in the cradle, and by storytellers telling orally from one generation to the next. The oral tradition was born earlier than the written one. But, it doesn't mean that with the birth of the written tradition, the oral one is immediately lost. The oral tradition lives together with the written one, especially in remote areas (Yusuf, 2012). The tradition lasts a long time, from generation to then next, which subsequently forms a value system that is believed to be the foundation of life. The values of local wisdom called *paseng* (the advice of living ancestors) were inherited from generation to the next through oral tradition.

As in other regions in Indonesia, in South Sulawesi, it has been proven that oral tradition has been running for quite a long time. This is evidenced by the recording conducted by the Ministry of Education and Culture and Ujung Pandang Religious Literature Research Institute about several oral traditions in the forms of folklores. The research proved that although the written traditions have been born, it does not mean that oral tradition is dead or gone, even it continues (Yusuf, 2012). It was illustrated how the Buginese people preserved the local treasures, especially the Buginese language, using the Lontarak script in efforts to write monumental works in the Quran's interpretation works and some other fields.

In Indonesia, there are not many tribes or regions that have written traditions using and having their characters. The Buginese-Makassarese in South Sulawesi is one of the tribes who have a script called the Lontarak script. In the Indonesian National Encyclopedia, it is mentioned that Lontarak is an ancient manuscript that gives a picture of their culture in the past. The Lontarak manuscripts contain sacred literature, mantras, and mythological beliefs. The collection of Lontarak manuscripts in the Buginese-Makassarese society can be grouped into several types: *Lontarak Pasang*, which is a collection of the mandate of wise people and become the rules in people's lives; *Attoriolong*,

which is a record of the descent of kings with their past experiences; and *Pa-pau riKadong*, which is a folklore that contains the nature of the legends and the extraordinary events.

When Islam became the official religion in South Sulawesi brought by Malay people, the written tradition began to develop by writing texts in this area, both in Arabic and the Buginese languages. The arrival of Malays who brought the written tradition using the Arabic-Malay scripts did not displace the role of the Buginese Lontarak language as the language of writing, even the Buginese language remained exist. Athony Reid revealed that regional languages in other parts of Indonesia were often written in Arabic letters for religious purposes, but in Java and South Sulawesi the pre-Islamic writing system was too stable to be removed by the Arabs (Reid, 1992). Arabic-Malay did not shift the pre-Islamic scripts. The UNHAS Manuscript Project has produced 308 manuscripts and most of them were written in the Lontarak scripts. Even, some stories from the Malay language adopted from Persian/Arabic, were also translated in the Buginese and Makassar language using Lontarak script, such as Indraputra (Indalpatara), Syeh Mardan (SeheMaradang), Marakarama (Marangkarama), Amir Hamzah, SittiSairah (SittiSaerah), and many other sagas (Rahman, 1996).

From the above explanation, it can be ascertained that the arrival of Islam in South Sulawesi region, which was brought by some traders and carriers of Islam (*dai*) from Malay, made a major contribution in the development of the written tradition for the Buginese society, by continuing to use the Lontarak script without being displaced by the Malay language, which became the language of its introduction (Yusuf, 2012). Based on searches, there are many interpretations of Buginese scholars written in the Buginese language with the Lontarak scripts. It's just that many researchers who have not reached out and identified because of the uniqueness of the Buginese language as the medium language. This also proves the uniqueness of the Buginese tribe among other tribes.

The Embryo of the Writing of Interpretation in Buginese Language

In the history of the development of Islamic intellectuals in the South Sulawesi region, initially, the scholars concentrated more on the fields of Sufism, theology, *fiqh*, and fields related to the Quran. However, the use of the verses of the Quran became the main reference in other Islamic studies. It's just that the study in this particular field of interpretation had not shown its significance. At that time, there was no interpretation text written by the scholar of South Sulawesi. Discussing the activities of the Islamic intellectual world in the early days in South Sulawesi just focused on the discussion of the figure of the great scholar, Sheikh Yusuf. After his scientific adventure, there were opinions about whether he returned to his native land to devote his knowledge.

There are several factors of difficulty in tracing their works, because the early development of intellectual activities in this region was still dominated by oral traditions in transmitting knowledge and the strength of this tradition was still believed to be the most effective scientific transmission (Johns A. H., 1988), so that tracing the discourse of scientific formation in the field of interpretation became difficult to do through written evidences. Due to the dominance of oral traditions, the collection of manuscripts by Islamic figures was limited. Until the next stage, the endeavor to perpetuate the works of Buginese scholars showed its development, including the interpretations using the Buginese language.

The tradition of interpretation writing that originated from the translation of the Quran was carried out by several scholars in South Sulawesi (Yusuf, 2010). The translation before interpretation always becomes a systematic interpretation. The translation cannot be considered as the true meaning of the Quran because the Quran uses a

pronunciation with various styles and for a variety of purposes; sometimes for the intrinsic meaning, also for the meaning of *ofmajazi* (figuratively) or other meanings and purposes (Yusuf, 2010). In other words, translating is the transfer of language from the revelation language to the translator language.

Before the Buginese interpretations appeared in South Sulawesi, some scholars had begun the embryo by writing a translation of the Quran using the Buginese language. The translation was done by K.H. M. As'ad, K.H. M. Yunus Martan, K.H. Hamzah Manguluang, and K.H. Muhammad Djunaid Sulaiman, all of which became the forerunners to the birth of other interpretations. The presence of H. Hamzah Manguluang's work, for example, invited the scholars to pay attention. Some scholars also responded through comments and praise, among others, K.H. Muhammad Djunaid Sulaiman (Anre Gurutta'Puang Aji Junaede), a scholar who was respected for the depth and breadth of his knowledge. He also translated the Quran in the Buginese language. This was done to help the Buginese (sulEsurE sEIEt aiyerg siPogit/Sulesureng *Selleng-ta' iyarega Simpogita'*) to be able to understand the Quran by using the translation of *Al-QuranAl-Karim* (Manguluang, 1990).

There were also interpretations arising from rubrics, namely the interpretation using the Buginese language by K.H. Daud Ismail. *Risalah As'adiyah* containing various rubrics included the interpretation studies as one of its contents. This interpretation rubric was guided by Gurutta H. Daud Ismail. This rubric was the forerunner to the birth of the codified interpretations, which began in 1981. After this activity lasted approximately five years, this interpretation could be completed within several volumes and then printed by a printing company: CV Lamung Patu Makassar. At that time, the printing had not reached a completed version, meaning not reached 30 *juz*(s). The efforts to improve this interpretation continue to be done so that in 2002 the interpretation was completed, containing 30 *juz*(s) divided into 10 volumes. Practically, each volume contained three *juz* containing the verses' texts, translations, and explanations. The title of the interpretation "تفسير المنير" and "تأليف: الحاج داود اسماعيل" were written on the cover. To show its Buginese nuance, at the bottom of the cover, "trEjmn nEniy tpEeser" *tarjamanna nenniya tafeserena* was also written, meaning "the translation and interpretation".

The completion of this interpretation took 37 years (1965 to 2002) as shown by the publication of *As'adiyah Magazine*. But, in terms of the codification process, it took 21 years (1981-2002). This was different from the interpretation of the Quran using the Buginese language written by the MUI team of South Sulawesi Province, which had a relatively shorter time, which was 8 years (1988 to 1996). K.H. Dawud Ismail was an individual writer, meaning that he was a single writer or did not form a team of writers. *The Interpretation of al-Munir* was finished by K.H. Daud Ismail alone without any team. The process of writing *the Interpretation of al-Munir* took twenty *juz*(s) (*juz* 1-20), which took approximately ten years (Ismail, 1993 & Yunus, 2006). The technique and systematics of the presentation started from the beginning of the *surahal-Fatihah* to the end of *surah an-Naas* coherently. This was different from the interpretation of the MUI, which was written by collective authors (officials) who formed a team of writers and contributors. Two Quran translators were included in the team of the interpretation, namely K.H. Hamzah Manguluang and K.H. Muhammad Djunaid Sulaiman. This was what supported the realization of the work in a relatively shorter time.

The Development of Interpretation Writing Using the Buginese Language

In the context of the South Sulawesi region, the lack of data made it difficult to know the extent of the role of intellectuals in South Sulawesi in treating the Quran. At least, it can be revealed through the work of the IAIN

Religious College that in 1982, the works around the study of the Quran in the South Sulawesi region were found only about 15 books, those in the study of law (*fiqh*) were found about 42 books, while those in the field of creed and morals were only about 27 books. The facts also indicated that the number of studies of *fiqh* in the region of South Sulawesi was much higher than that of studies of other fields, although inseparable from the verses of the Quran. In the early days of the development of Islam, it was hard to find a special work in the field of interpretation. In South Sulawesi, there was the figure of Syekh Yusuf, a scholar who was highly admired and very productive in expressing his thoughts on papers, but there was no special work in Quran interpretation (Lubis, 1996).

The works of Syekh Yusuf, as stated by Tujdima and Nabila Lubis, were taken from “*Haudlist of Arabic Manuscripts in the library of the University of Leiden and Other collections in the Netherlands*”, by P. Voorhoeve, all of which in Arabic were as follows : 1) *Al-Baraka>t al-Syila>niyyah*; 2) *Bida>yat al-Mubtadi*; 3) *Daf al-Bala>’*. ; 4) *Fath} Kaifiyat al Z}ikr*; 5) *Al- Fawa>id al-Yu>sufiyyah fi> Baya>n Tah}qi>q al S}u>fiyyah*; 6) *Ha>syiyah dalam kitab al-Aubah fi> I’ra>b la> ila>ha illa> Alla>h*; 7) *H{abl al Wari>d li Sa’a>da>t al Muri>d*; 8) *Ha>z}ihi> Fawa>id La>zimah Z}ikr la> ila>ha illa> Alla>h*; 9) *Kaifiyat al-Na>fi wa al-Is}ba>t bi al-H{adi>s\ al-Qudsi>*; 10) *Mat}a>lib al-S}a>lih}i>n*; 11) *Muqaddimah al-Fawa>id allati> ma>la> Budda min al-Aqa>’id*; 12) *Al-Nafaka>t al-Syaila>niyyah*; 13) *Qurat al-’Ain*; 14) *Risa>lat Ga>yat al-Ihtis}a>r wa Niha>yat al-Intiza>n*; 15) *Safinah al-Naja>h*; 16) *Sirr al-Asra>r*; 17) *Tahs}i>l al-Luayah wa al-Hida>yah*; 18) *Ta>j al-Asra>r fi> Tah}qi>q Masyi>rib al-’A<rifi>n*; 19) *Tuh}fat al-Abra>r li ahl al-Asra>r*; 20) *Tuhfat al-T}a>lib al-Mubtadi wa minha>j al-Sa>lik al-Muhtadi*; 21) *Al-Was}iyat al-Muniat ‘an mada>rat al-h}ija>b*; 22) *Zubdat al-Asra>r fi> tah}qi>q ba’ad Masya>rib al-akhiya>r* (Tudjima, 1997 & Lubis, 1996).

Related to the context of the interpretation development in the Archipelago, several factors caused the development of interpretation to be not as fast as the development of other sciences at the beginning of the entry of Islam until the 19th century. According to Nasharuddin Baidan: *The first*, direct interpretation of the Quran was considered not so necessary because it could be filled by the books of *fiqh*, *tasawuf*, and *tauhid*; *secondly*, learning to interpret required good Arabic skills, while learning Arabic required a long time; and *thirdly*, to get the knowledge of interpretation required a long time through daily *amaliyah*, for example, prayers, fasting, and others (Baidan, 2003).

Interpretations Using the Buginese Language

By using the data mapping by RifaRoifa, Rosihon Anwar, and Dadang Darmawan, mapping the interpretation development in Indonesia Pre-Independence 1900-1945 had a similarity to that in South Sulawesi. After the 20th century, the Muslim intellectuals in South Sulawesi also began to have work in the field of interpretation, but the presentation was still concentrated on certain verses, as contained in a magazine written by AG. H. Muhammad As’ad, namely *the Magazine of al-Maw’izhah al-Hasanah*, loading a rubric that discussed the interpretation of one verse. In 1948, he wrote a small interpretation book published in Sengkang (AG. H.M. As’ad, n.d.) written in three languages; Arabic/Buginese/Indonesian: “*Tafsir bahasa Boegisnya Soerah Amma/Tafsere Bicara Ogi’na Surah ‘Amma*” by AG.H.M. As’ad.

In 1958, A.G.H.M. Yunus Martan wrote an interpretation work in the Buginese language consisting of three *juz*(s), namely I, II, and III (Yunus, 2006). The title was written in two languages: Arabic and Buginese. The third *Juz*, the last in the series, was first printed in 1961. The format used by AG. H.M. Yunus Martan was by writing the text of the

verses and the translations. When 'the interpretation' or explanations was needed, he wrote it after his translation, under the title of *Pappanessa* (interpretation) but not all verses were explained.

In 1978, a senior teacher from Madrasah As'adiyahin Sengkang, A.G. H. Hamzah Manguluang, also made work of translating the Quran using the Buginese language (Manguluang, 1985). The format used was by creating two columns on each page. In the left column, he wrote the verses of the Quran, while the translation was written in the right column. On most pages at the bottom of the book, there was a brief explanation of a particular verse, which was written below the dividing line along with the page, under the two columns. According to the plan, the translation of the Quran as much as 30 *juz*(s) would be recorded in three volumes and each volume would contain the translation of ten *juz*(s) of the Quran. This book was given an introduction by AG. H. Daud Ismail, that among others mentioned that AG. H. Hamzah Manguluang gained the glory of translating the Quran as much as 30 *juz*(s) that had never been done by anyone before in the Buginese area.

Then, there was a complete interpretation of 30 *juz*(s), both written by individuals such as *the Interpretation of al-Munîr* by AG. Daud Ismail and by one team such as *Tafesere Akorang Mabbasa Ogi* each used the Lontarak scripts by the MUI Team of South Sulawesi published in 1988, which was then completed in 30 *juz*(s) in 1996.

The Periods and Developments of the Quran Interpretation in South Sulawesi (1945-2000s)

The movement was carried out by K.H. M. As'ad, K.H. M. Yunus Martan, K.H. Hamzah Manguluang, and K.H. Muhammad Djunaid Sulaiman - in translating and interpreting the Quran - everything was seen as a '*quranisasi*' movement in South Sulawesi (Yusuf, 2010). The development of the Quran's interpretation in South Sulawesi (1945-2000s) can be divided into several periods after considering the aspects of characteristics and period of emergence.

1. The First Period (1945– mid-1960s)

The first period lasted from 1945 to the 1960s. This period was marked by copying interpretations from the readings of scholars who teach interpretations. The scholars did translation and copying from sources at certain surah or *juz*. The translations and interpretations of *juz* 'Ammā, "تفسير سورة عمّ باللغة البوقسيّة"/*Tafsi>r Su>rah 'Ammā bi al-Lughah al-Bu>qi>siyyah*, tpEeser bicr aogin sur عمّ/*Tafsere Bicara Ogina Su>rah 'Ammā*." was written by K.H. Muh. As'ad (dead in 1952), the founder of As'adiyah Islamic Boarding School. This interpretation, before its publication, was preceded by the translation using the *tafshiliyah* method.

Based on this fact, it can be said that the interpretation in South Sulawesi started from *juz* 30 (*juz* 'Ammā) in terms of the period of its emergence. This was done by Anre Gurutta H. Muh. As'ad in Sengkang, Wajo Regency. This interpretation concentrated on certain surah, namely *juz* 'Ammā.

Until entering the 1960s, *the Interpretation of al-Quran al-Karim bi al-Lughah al-Buqisiyyah*, tpEeser akor bEtuw bicr aogi jusE tilEkrusulu/*Tafsere Akorang Bettuang Bicara Ogi*, Arabic and Buginese Lontarak languages was written since 1958 and finished until *Juz* III (*Tilka al-Rusulu*) 1381 AH/1961 CE and then published by Adil publisher in Sengkang City, written by Anre Gurutta Yunus Martan (dead in 1986). This interpretation was written in the Buginese language with the Lontarak scripts. Anre Gurutta H. Yunus Martan aspired to interpret a whole Quran from *surah al-Fatihah* to *surah al-Naas*, but the idea was not yet fully realized until he died.

III. The Second Period (the mid-1960s - 1980s)

According to Howard M. Federspiel, this generation was a refinement of the first that emerged in the mid-1960s. The characteristics were usually marked by the presence of footnotes as interpretations as needed, the

translation of words, and sometimes accompanied by simple indexes. The third generation of interpretations began to emerge in the 1970s as complete interpretations with the translations, accompanied by extensive comments on the text (Yusuf, 2010).

The Interpretation of al-Munir as an interpretation that was born in the second generation was marked by the translation and interpretation. The characteristics of this period were marked by the birth of a complete interpretation of 30 *juz*(s) based on the standard composition of *mushaf*, namely *mushaf 'usmani*. Interpretations born in this period still used the Buginese language as the medium. The explanation of the verses followed the translation and the translation was written separately after writing the text of the verses of the Quran. Systematically, the writing of the text of the verses was followed by the translation of some verses and then the contents of the verse were explained in general. The writing of the group of verses was on the right and the translation writing was on the left. After that, the group of several verses was interpreted or explained globally (*ijma'i*) under the group itself.

In the 1980s (precisely in 1981), the writing of translations and interpretations in using the Buginese language as the medium began. K.H. Daud Ismail (dead in 2006) wrote an interpretation with the name "*the Interpretation of al-Munir*". Although the writing of the interpretation in "Risa>lah As'adiyah" magazine had been around since 1965, the writing for its codification was only done in 1981. *Risalah As'adiyah*, which was containing a variation of rubrics, included the interpretation studies as one of its contents. This interpretation rubric was guided by Gurutta H. Daud Ismail. This rubric was the forerunner to the birth of this interpretation whose writing was intended to be codified in 1981. After this activity lasted approximately five years, this interpretation could be completed in several volumes and then printed by a printing company: CV Lamung Patu Makassar. At that time, 30 *juz*(s) had not been completed. The effort to improve this interpretation continues to be done so that in 2002 the interpretation was completed, containing 30 *juz*(s) divided into 10 volumes. Practically, each volume contained three *juz*(s) containing the text of the verses, translations, and explanations (interpretations). On the cover were written the title of the interpretation "تفسير المنير" and "تأليف: الحاج داود اسماعيل". To show the Buginese nuance, at the bottom of the cover was written "trEjmn Eniyp Eeserntarjamannanenniyatafeserena", meaning "the translation and interpretation".

If we pay attention from the beginning, the completion of this interpretation took 37 years (1965 to 2002), from its first publication in *As'adiyah Magazine*. But, in terms of the codification process, it took 21 years (1981-2002). This was different from the interpretation of the Quran using the Buginese language, written by the MUI team of South Sulawesi Province, which had a relatively shorter time, which was 8 years (1988 to 1996). This happened because of the writers. K.H. Dawud Ismail was an individual writer, meaning that he was a single writer or did not form a team of writers, while the MUI interpretation was written by collective writers (officials) that were forming a team of writers and contributors. The writing process of *the Interpretation of al-Munir* to twenty *juz*(s) (*juz*(s) 1 - 20) took approximately ten years (Ismail, 1993 & Yunus, 2006).

The Interpretation of al-Munir was first appeared in South Sulawesi, complete in 30 *juz*(s). Some of its predecessor interpretations were published separately from other chapters or *juz*(s) because they were still moving on interpretations of certain chapters or *juz*(s). As done by the teacher, Muh. As'ad's. So, K.H. Muh. As'ad and K.H. Daud Ismail were the first figures in the history of interpretation in South Sulawesi. K.H. Muh. As'ad was the first figure when seen in terms of the time of interpretation writing, whereas K.H. Daud Ismail was the first figure in terms of the completeness of the 30 *juz*(s) interpretation writing (Yusuf, 2010). Thus, the first figure of interpretation writing

in South Sulawesi appeared in As'adiyah. Moreover, in addition to both, the writing of the interpretation of the Quran was also carried out by a figure of As'adiyah, namely K.H. YunusMartan who wrote the interpretation to finish the 3rd *juz*.

IV. The Third Period (the 1980s to 2000s)

The literatures in interpretations in the third generation experienced different changes from the interpretations of the two previous generations. In this generation, they started to emerge with various tendencies and goals. Besides, the use of language was also experiencing a shift. Along with the continuing second generation, which was in the process of finishing, the interpretations also emerged using the Indonesian language as a response to various actual problems facing global challenges.

When the interpretation entered the academic space, various works of students in the study of interpretation appeared with various tendencies in the context of completing studies at certain strata in the department of interpretation and *hadis*. As works born from the academic space, these interpretations used the national official language, namely Bahasa Indonesia. Also, from the methodological aspects, the interpretations in the third generation was somewhat different from the two previous generations. The interpretations in this generation tend to use the thematic methods. The review was directed to obtain a complete answer to certain problems and make the Quran as an inspiration in responding. The readers were no longer limited to the Buginese society or South Sulawesi people. This generation of interpretations invited debate whether this kind of interpretation was still appropriate for categorizing interpretations in South Sulawesi. The criteria for local interpretations were not entirely correct. However, if these interpretations were categorized as an interpretation in South Sulawesi, then at least for reasons of origin the author could be supported.

The works of interpretation in this group, those are *al-Sidq fi al-Quran: Dirasat Mawdu'iyah*, the work of the thesis of Muzakkir M. Arif, M.A. published in the Middle East (Saudi), *Konsepsi Kekuasaan Politik dalam Alqurânis* the work of dissertation of Prof. Dr. H. Abd. Muin Salim who has been published several times, *Konsep Kufr dalam al-Quar'an Suatu Kajian Teologis dengan Pendekatan Tafsir Tematikis* the work of dissertation of Dr. H. Harifuddin Cawidu has been published, *Konsep Perbuatan Manusia Menurut Al-Qur'an, Suatu Kajian Tafsir Tematikis* the work of dissertation of Prof. Dr. H. Jalaluddin Rahman has been published, *Ahl al-Kitab dan Cakupannya* is the dissertation of Prof. Dr. H. M. Galib M, MA.

During this period, the efforts were made to preserve works of local interpretations. Some of the interpretations were printed and updated both in appearance and quality of the materials. It was not only the preservation, but also the project of translating and interpreting the Quran into local languages (regional languages) in South Sulawesi, such as the Buginese, Makassarese, Tator, and Mandar languages. The awareness to maintain local treasures supported by the budget made this project to be realized through a team and cooperation.

V. The Conclusion

The interpretation of the Quran has been carried out since the beginning of the entry of Islam in South Sulawesi. However, due to the strong oral tradition that had lasted long before Islam through *paseng*, the written tradition did not grow and develop quickly. So did the tradition of interpretation writing. Because of its stronghold on the works of Middle Eastern scholars (in Arabic), it was initially considered sufficient. Over time, the tradition of

interpretation writing was started by the scholars in the boarding schools by making interpretations using the Buginese language as a reference. The interpretation writing began with Arabic and Buginese languages. The interpretation of the Quran in South Sulawesi in terms of the time of its appearance started from the 30th Juz, namely *Surah 'Amma (al-Naba')*, and the rubric of and the translating of the Quran.

In general, the embryo of the birth of interpretations in South Sulawesi originated from the translation of the Quran. All local interpretations, both partial (certain *surah* or *juz*) and 30 *juz*(s) always begin with the translation. Furthermore, the interpretation writing continues to experience dynamics. The mapping of interpretations in South Sulawesi can be divided into several periods based on the characteristics and the period of their emergence. Unlike Federspiel's, the second generation period in Sulawesi began from the 1960s to 1980s, whereas Federspiel set the second generation to start from the mid-1960s to 1970s). This difference occurred because, specifically, in South Sulawesi, the categorization was formulated based on the characteristics of interpretations that were born at a certain time. The dynamics of the existence of interpretation in South Sulawesi continues to today. In 2017 until today 2019, new awareness emerges to maintain and continue to develop local interpretations and translation in synergy with the ongoing academic tradition with its academic characteristics. The appearance is in the forms of projects to translate and interpret the Quran into several local languages in South Sulawesi.

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