

UNDERSTANDING THE CONCEPT OF *DEWATA SÉUWA’E* IN THE *TAFSIR AL-MUNĪR*: AN ANALYTICAL STUDY OF BUGIS TAFSIR

Annisa Fitra

State Islamic University of Sunan Kalijaga, Yogyakarta, Indonesia
annisafitrah4@gmail.com

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Abstract

This research explores the understanding of the concept of *Dewata Séuwa’e* in *Tafsir al-Munīr*, which is one of the important aspects of Bugis religious belief. Using the approach of tafsir studies and cultural context, this research aims to explain the meaning and significance of the term, as well as identify how the understanding of the term *Dewata Séuwa’e* is reflected in Daud Ismail's interpretation of his tafsir. This research uses the theory of vernacularization popularized by Anthony H. Johns by understanding the linguistic elements and cultural praxis contained in *Tafsir al-Munīr*, especially the verses that contain the term *Dewata Séuwa’e*, as well as a contextual approach to understand how the concept relates to the cultural context of Bugis society. Through an in-depth analysis of Daud Ismail's interpretation, this study seeks to gain a comprehensive understanding of how the term *Dewata Séuwa’e* is interpreted in *Tafsir al-Munīr* and the religious context of Bugis society before and after the advent of Islam. The results of this study are expected to contribute to further understanding of Bugis religious heritage, especially in the scientific field of Qu'r'anic interpretation.

Keywords: *Tafsir al-Munīr*, *Dewata Séuwa’e*, *Vernacularization*

Abstrak

Penelitian ini mengeksplorasi pemahaman konsep *Dewata Séuwa’e* dalam *Tafsir al-Munīr*, yang merupakan salah satu aspek penting dalam

kepercayaan masyarakat Bugis. Dengan menggunakan pendekatan studi tafsir dan konteks budaya, penelitian ini bertujuan untuk menjelaskan makna dan signifikansi istilah tersebut, serta mengidentifikasi bagaimana pemahaman istilah *Dewata Séuwa'e* tercermin dalam penafsiran Daud Ismail dalam tafsirnya. Metode dalam penelitian ini menggunakan menggunakan teori vernakularisasi yang dipopulerkan oleh Anthony H. Johns dengan memahami unsur kebahasaan dan praksis budaya yang terdapat di dalam tafsir al-muin, khususnya ayat-ayat yang memuat istilah dewata seuwae, serta pendekatan kontekstual untuk memahami bagaimana konsep tersebut berhubungan dengan konteks budaya masyarakat Bugis. Melalui analisis mendalam terhadap penafsiran Daud Ismail, penelitian ini berusaha untuk mendapatkan pemahaman yang komprehensif tentang bagaimana konsep *Dewata Séuwa'e* ditafsirkan dalam *Tafsir al-Munir* dan konteks religiusitas masyarakat Bugis sebelum dan sesudah masuknya Islam. Hasil penelitian ini diharapkan dapat memberikan kontribusi terhadap pemahaman lebih lanjut tentang warisan keagamaan Bugis, khususnya dalam bidang keilmuan tafsir al-Qur'an.

Kata Kunci: *Tafsir al-Munir*, *Dewata Séuwa'e*, *Vernakularisasi*

Introduction

The Bugis are one of the ethnic groups with a rich and complex belief system. Before Islam entered the region, the Bugis had already adopted a form of belief from the La Galigo era.¹ During the La Galigo period, Bugis people generally believed in *Dewata Séuwa'e* (one God).² The belief in *Dewata Séuwa'e* suggests that long before Islam entered South Sulawesi, the concept of divine thought had been institutionalized among the people. The Bugis people had instilled in themselves the belief that *Dewata Séuwa'e* is a single God, intangible, does not eat or drink, is unknown, has no father or mother, but has many helpers.³

A Bugis scholar, as well as a Bugis mufassir named AG⁴ Daud Ismail responded to the reality of these beliefs in his tafsir work, entitled *Tafsir al-Munir*. Ramzy stated that in Daud Ismail's interpretation, there is the use of the term Seuwa'e in the

¹ *La Galigo* merupakan salah satu karya sastra Bugis kuno berbentuk epic-mitologis yang berasal dari masa pra-Islam, dan ditulis menggunakan aksara *lontara*. Dari karya ini kita dapat mengetahui bagaimana kepercayaan masyarakat Bugis kuno sebelum masuknya Islam, sampai bagaimana proses mereka memeluk agama Islam.

² Andi Muhammad Akmar, *Islamisasi Bugis: Kajian Sastra Atas La Galigo Versi Bottinna I La Décwata Sibawa I Wé Attaweq*, Yayasan Pustaka Obor, (Jakarta: Association Archipel, 2018): 2–4, <https://doi.org/10.4000/ARCHIPEL.1922>.

³ Mustaqim Pabbajah, "Religiusitas Dan Kepercayaan Masyarakat Bugis- Makassar," *Al-Ulum*, 12 No. 2, (2012): 399.

⁴ AG merupakan singkatan kata dari *anre gurutta*, yaitu istilah gelar yang diberikan kepada ulama Sulawesi Selatan. Pemberian gelar *anre gurutta* bukanlah pemberian gelar akademik, melainkan pengakuan yang timbul dari masyarakat atas ketinggian ilmu, jasa atau pengabdianya dalam dakwah keislaman. Bagi masyarakat Bugis dan Makassar, orang yang bergelar AG sejajar dengan Profesor dalam dunia akademik, dan merupakan seorang yang disegani oleh masyarakat.

interpretation of certain verses when describing the nature of God the Almighty. This method was also used by Datuk Sulaiman in introducing the Islamic creed to the community. The main purpose of Daud Ismail using the term *Dewata Séuwa'e* in his interpretation is so that Bugis people who already believe in the concept of *Dewata Séuwa'e* can more easily accept and understand the concept of a single deity in Islam.⁵

Kitab *Tafsīr al-Munīr* is one of the first Bugis tafsir books in South Sulawesi that completes 30 Juz of the Qur'an. It consists of 10 volumes, with each volume covering 3 juz of the Qur'an. *Tafsīr al-Munīr* is a Bugis interpretation book that is very thick with its locality aspects, as seen from the use of language that uses Bugis language and its writing that uses Bugis *lontara'* script. In addition to its appearance, the locality aspect of this tafsir book can also be seen in the content of its interpretation, which alludes to the various cultures of Bugis society at that time.⁶ This includes interpretation content that alludes to or discusses religiosity and various beliefs of the Bugis community towards the concept of divinity, one of which is the belief in *Dewata Séuwa'e*.⁷

The author focuses this research on Daud Ismail's interpretation in the book *Tafsīr al-Munīr*, which discusses the reality of Bugis people's belief in the concept of *Dewata Séuwa'e*. This research is not limited to exploring the meaning of the text in its interpretation, which includes the term *Dewata Séuwa'e*. However, it also examines the historical and theological aspects and provides a glimpse of an understanding of the history of the Bugis tribe, the journey of belief, and the religious identity of the Bugis people.

Anthony H Johns' Theory of Vernacularization

In research, theory serves to make it easier to understand the results of research. Therefore, the theory relevant to this research relates to Anthony H. Johns' vernacularization theory. The process of absorbing local languages into the translation books of the Qur'an and books of tafsir is called vernacularization by Anthony H. Johns. What is meant by vernacularization is an effort and process of localization related to the phenomenon of religious teachings that originally used Arabic, then translated and rewritten using a distinctive script in the form of a local language. For example, Javanese or Malay people who adopt Arabic writing are then combined with Javanese and Malay with Arabic letters. Furthermore, Anthony H Johns says that the process of localization in Indonesia occurred at least in the late 16th century.⁸

⁵ Ahmad Ramzy Amiruddin, "RESPON KH. DAUD ISMAIL TERHADAP ISU-ISU LOKAL BUGIS DALAM TAFSIR AL-MUNIR" (UIN Sunan Kalijaga, 2022): 85.

⁶ Muhammad Dzal Anshar, "Al-Nafs (Analisis Komparatif Kitab Tafsir Al-Munir Dan Kitab Tafsir Al-Qur'an Al-Karim Terhadap Q.S. Yusuf/12: 53)" (UIN Alauddin Makassar, 2017): 36.

⁷ Muhammad Ismail, *Menalar Makna Berpikir Dalam Al-Qur'an: Pendekatan Semantik Terhadap Konsep Kunci Al-Qur'an*, Unida Gontor Press (Ponorogo, 2016): 18.

⁸ Anthony H Johns, *Quranic Exegesis in The Malay World*, ed. Andrew Approaches to the History of the Interpretation of the Qur'an Rippin (Oxford: Clarendon Press, 1988), 275.

Based on Anthony H. Johns' statement above, Islah Gusmian also said that the emergence of vernacularization efforts in Indonesia was marked by four things. First, the use of Malay with Arabic script as a language combination, which was later termed the Jawi script. Second, the absorption of various words from Arabic into the local language. Third, the existence of literary works that use the model of Arabic and Persian literary works as a reference. Fourth, the linguistic and grammatical structures and rules of the Arabic language were absorbed in Islamic scientific works in Indonesia.⁹

Anthony H. Johns said that basically the important element in vernacularization is language, because the term vernacularization itself means the process of transferring language. But in practice—especially in the realm of Qur'anic interpretation—vernacularization is not just a transfer of language but also involves the processing of ideas that include the language, traditions, and culture of the local community.¹⁰ In other words, vernacularization is an attempt to bridge in connecting the language of the Qur'ān with local languages and cultures.¹¹

This research is closely related to language, so cultural preservation in this context refers not only to culture but also to language. Language is also a form of cultural work. Language is a tool to express what humans learn and think. Language is also used to overcome human limitations in interaction and communication, as well as being a cultural representation.¹² Because language is the most important element in the aspect of culture, even Koentjaraningrat also put language in the first order of detailing the elements of culture.¹³

From all of the above explanations, when associated with the context of Bugis interpretation—in this case, *Tafsīr al-Munīr* by AG. KH Daud Ismail—it is the cultural and linguistic aspects that surround it. That is, it is present to facilitate Bugis people who do not understand Arabic, and at the same time it is also present as a preservation of Bugis culture, which can be seen in the script, language, and some interpretive content contained in the tafsir.¹⁴ This is also supported by the explanation of Moh. Fadhil Nur, who said that the use of the Bugis language in interpreting the Qur'an is not only limited to facilitating the understanding of the Bugis people of the Arabic

⁹ Islah Gusmian, “Bahasa Dan Aksara Dalam Penulisan Tafsir Al-Qur'an Di Indonesia Era Awal Abad 20 M,” *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 5, no. 2 (December 28, 2015): 2, <https://doi.org/10.15642/MUTAWATIR.2015.5.2.223-247>.

¹⁰ Khairunnisa Huwaida, “Unsur Lokalitas Dalam Tafsīr Al-Furqān Karya Ahmad Hassan” Skripsi, Institut Ilmu Al Quran (IIQ) Jakarta, 2020: 20, <http://repository.iiq.ac.id//handle/123456789/844>.

¹¹ Jajang A Rohmana, “Memahami Al-Qur'an Dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir Al-Qur'an Berbahasa Sunda,” *Journal Of Qur'an and Hadith Studies* 3, no. 1 (June 25, 2014): 81, <https://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith/article/view/1164>.

¹² F. X. Rahyono, *Kearifan Budaya Dalam Kata (Edisi Revisi)* (Jakarta: Wedatama Widya Sastra, 2017), 85, <https://scholar.ui.ac.id/en/publications/kearifan-budaya-dalam-kata-edisi-revisi>.

¹³ Koentjaraningrat, “Kebudayaan, Mentalitas dan Pembangunan,” (Jakarta: Gramedia Pustaka Utama, 2000), 25.

¹⁴ Ahmad Ramzy Amiruddin, “Respon KH. Daud Ismail terhadap Isu-Isu Lokal Bugis dalam Tafsir Al-Munir” (Thesis, UIN Sunan Kalijaga, 2022), 24.

Qur'an but also as an effort to disseminate the influence of Bugis culture and its wisdom in the work of interpretation.¹⁵

Overview of the Bugis Tribe

The Bugis tribe is one of the tribes in Indonesia that lives in South Sulawesi. With a percentage of 41.90% of the total population in South Sulawesi, the Bugis tribe is the largest ethnic group among the tribes in South Sulawesi, such as the Makassar tribe, the Toraja tribe, and the Mandar tribe. Although the Mandar tribe has moved to the West Sulawesi area after the division of the region on the island of Sulawesi.¹⁶ Some areas in South Sulawesi that are inhabited by the Bugis tribe include the regencies or cities of Bone, Soppeng, Sidenreng Rappang, Pinrang, Barru, Luwu, Pare-Pare, and Sinjai. The regions of Maros, Pangkajene, Gowa, Bantaeng, and Bulukumba are areas inhabited by Bugis and Makassar tribes. In the Toraja region, the Tojaja tribe is almost entirely inhabited, and the Bugis tribe is an ethnic minority.¹⁷

There are two opinions about the origin of the Bugis people. The first is that, like other ethnic groups in the archipelago thousands of years ago, the Bugis people came from India in groups. In this case, the Bugis are categorized as a clan or descendant of the Deutero Malays who came to the island of South Sulawesi. In addition, there is the fact that many Bugis people migrate and multiply in several Malay areas, such as Sumatra, Kalimantan, and Malaysia. This fact is in line with the above opinion and also supports the opinion that Islam originally entered Indonesia from India.

The second opinion is that the Bugis people were originally one of the Austronesian people who later spread across Southeast Asia. In this region, they gave birth to other tribes such as the Balinese, Malays, and Javanese. At the time, the Bugis tribe was less popular than the others. By the 19th century, the Bugis had spread from Singapore to Papua and from the southern Philippines to the west coast of Australia. But some say that the Bugis crossed the Indian Ocean all the way to Madagascar. Therefore, it is not surprising that the Bugis people are known as accomplished sailors. This catch is also often associated with the origin of the Bugis people.¹⁸

Christian Pelras disputes this and says that both opinions are misinformation. Both opinions may stem from the fact that many Bugis boats were seen anchored in various parts of the archipelago in the 19th century. Furthermore, Christian Pelras says

¹⁵ Moh. Fadhil Nur, "Vernakularisasi Al-Quran di Tatar Bugis," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 14, no. 2 (January 26, 2018): 365–66, <https://doi.org/10.24239/RSY.V14I2.360>.

¹⁶ Ahmad Ramzy Amiruddin, "RESPON KH. DAUD ISMAIL TERHADAP ISU-ISU LOKAL BUGIS DALAM TAFSIR AL-MUNIR," 27.

¹⁷ J Hasse, "Konformitas Islam Dan Adat: Potret Fanatisme Keagamaan Di Kalangan Muslim Bugis," *Jabal Hikmah* 3, no. 4 (2014): 199.

¹⁸ Hasse, 200–201.

that the Bugis people were predominantly farmers, and their maritime activities only began in the 18th century.¹⁹

Besides being the largest tribe in South Sulawesi, the Bugis are also known for having very rich and complex beliefs, even before the arrival of Islam in their midst. They were not limited to animism and dynamism. Although, in general, their beliefs do focus on the heritage of their ancestors through these two traditions.²⁰ In addition, there is also the ancient belief of the Bugis people, which is to believe in an eternal spiritual entity known as *Dewata Sisisne* or *Dewata Séuwa’c*, which in Indonesian is referred to as the Almighty.²¹

As quoted by Mustaqim Pabbajah, Abu Hamid divided the beliefs of the pre-Islamic Bugis community into three types: *first*, the belief in the spirits of their ancestors. *The second*, is the belief in the *Patuntung* gods. Third, there is the belief in evil enchantments or auras.²² These three forms of belief were realized through the worship of graves and certain places such as graves, large trees, mountains, and rivers that were considered sacred by the Bugis people at that time, and these rituals even continued when Islam entered Bugis land.

In communicating with each other, the medium used by the Bugis people is the Bugis language and the Bugis lontarak script.²³ Although in each region there are relatively minor dialectal differences. The differences can be identified according to the Bugis kingdoms, or alliances of small kingdoms that once existed. According to recent linguistic research, there are at least eleven different dialects of the Bugis language.²⁴ In addition to having their own language, the Bugis also have their own script called the Lontarak script. The term Lontarak itself comes from the name of the palm tree. The term comes from the lontar tree because the Bugis people in ancient times used palm leaves to write, assisted by sharp tools such as knives to write on the palm leaves.²⁵

Daud Ismail: One of the Charismatic Scholars in Bugis Land

AG KH Daud Ismail, who is more commonly called Gurutta H. Daude was born in Cenrana village, Lalabata sub-district, Soppeng district, South Sulawesi on December 30, 1908. AG. KH Daud Ismail was born into a respected family and is a community leader in Soppeng. His mother is named Hj. Pampola binti Latalibe and his

¹⁹ Christian Pelras, *Manusia Bugis* (Jakarta: Nalar [bekerjasama dengan] Forum Jakarta-Paris, Ecole francaise d’Extreme-Orient, 2006): 3–4.

²⁰ Ridhwan Ridhwan, “KEPERCAYAAN MASYARAKAT BUGIS PRA ISLAM,” *Ekspos: Jurnal Penelitian Hukum Dan Pendidikan* 17, no. 1 (April 14, 2019): 489.

²¹ Pelras, *Manusia Bugis*, 101.

²² Mustaqim Pabbajah, “Religiusitas Dan Kepercayaan Masyarakat Bugis- Makassar,” *Al-Ulum*, 12, No. 2 (2012): 401.

²³ Hal ini juga dapat dilihat pada penggunaan bahasa dan tulisan tafsir-tafsir Bugis yang juga menggunakan bahasa Bugis dan aksara *lontarak*.

²⁴ Pelras, *Manusia Bugis*, 12.

²⁵ Muhammad Yusuf, “Bahasa Bugis Dan Penulisan Tafsir Di Sulawesi Selatan,” *Al-Ulum* 12, no. 2 (2012): 79, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/91>.

father H. Ismail Baso Poco served as katte,²⁶ while his grandfather Adam served as kali',²⁷ and is better known as kali' Soppeng.²⁸

Although Daud Ismail never went to school formally. However, Daud Ismail was always surrounded by many teachers when he lived in Soppeng. From these teachers, he learned various fields of knowledge. Especially in the field of religious knowledge. Daud Ismail was never satisfied and was always thirsty for this knowledge, which made him never stop studying religion. Therefore, he always studied various books that discuss religious matters, such as various books of tafsir, books of qowa'id, books of tawhid, books of fiqh, and other books.²⁹

In the course of his study, Daud Ismail studied directly with Muhammad As'ad, better known as Gurutta Sade'. KH As'ad was a Bugis scholar who graduated from Makkah and was very famous at that time, as well as the founder of the first Islamic Boarding School in South Sulawesi, the As'adiyah Islamic Boarding School. While studying with As'ad, Daud Ismail was also accompanied by his colleagues in arms, such as KH Ambo Dalle', KH Yunus Martan, and Abduh Pabbajah. All of them were great scholars in South Sulawesi who also wrote tafsir books or books translated into Bugis. However, only KH Daud Ismail and KH Yunus Martan managed to complete the complete book of tafsir up to 30 juz of the Qur'an.³⁰

Daud Ismail contributed a lot to the community during his lifetime, especially in religious matters. Daud Ismail was once given the mandate as the head of the As'adiyah Islamic boarding school and then also served as the high priest in Lalabata. After that, Daud Ismail was once given the trust to become a teacher or advisor to the royal family, namely Dato Pattojo, and was entrusted to serve as a big kali' in Soppeng. This was due to public recognition of the high knowledge that KH Daud Ismail had. Not only that, Daud Ismail also contributed in the field of writing. He has written many works, such as *al-Ta'rif bi al-'Allamah al-Syaikh Muhammad As'ad al-Bugisi*, along with its translation,³¹ *Assholatu Miftahu Kulli Khair*,³² *Bicaranna Puasa'e*,³³ *Bicaranna Nika'e*,³⁴ Basic Knowledge of Islam, and his biggest and most phenomenal work is the Bugis-language *Tafsīr al-Munīr*.³⁵

²⁶ *Katte'* atau dalam Bahasa Indonesia disebut dengan Khatib adalah Orang yang Menyampaikan Khutbah (Memberikan Ceramah Tentang Agama Islam) Pada Saat Shalat Jum'at.

²⁷ *Kali'* merupakan Bahasa Bugis dari kata Qhadi', yaitu Seorang Hakim Besar yang Membuat Suatu Keputusan dengan Berdasar Kepada Syari'at Islam.

²⁸ Anshar, "Al-Nafs (Analisis Komparatif Kitab Tafsir Al-Munir Dan Kitab Tafsir Al-Qur'an Al-Karim Terhadap Q.S. Yusuf/12: 53)" (2017): 34.

²⁹ Amin Syaifullah, "Biografi Anregurutta Haji Daud Ismail - As'adiyah Pusat," 2016, <https://asadiyahpusat.org/2016/04/22/biografi-anregurutta-haji-daud-ismail/>.

³⁰ Syaifullah.

³¹ Berisi sejarah lahir, pendidikan, perjalanan dakwah, dan hijrah AG. KH Muhammad As'ad. Ditulis menggunakan bahasa Arab pada tahun 1956.

³² Membahas seputar ibadah shalat. Ditulis menggunakan bahasa Bugis

³³ Membahas seputar ibadah puasa. Ditulis menggunakan bahasa Bugis

³⁴ Membahas seputar pernikahan. ditulis menggunakan bahasa Bugis

³⁵ Misbah Hudri, "Surah Al-Fatihah dalam Tafsir Bugis (Telaah terhadap Kitab Tafsir al-Munir Karya K.H. Daud Ismail)" (UIN Sunan Kalijaga Yogyakarta, 2017): 55-56.

Overview of *Tafsīr al-Munīr*

Kitab *Tafsīr al-Munīr* is the first Bugis tafsir book in South Sulawesi that completed 30 juz of the Qur'an. The book was printed in 1981 and completed in 1992. In line with the statement that this Tafsir book was written from the 80s to the 90s, it can be concluded that the time spent writing this book is quite long, which takes 10 years. However, the effort given by Daud Ismail must be appreciated, because of the existence of Daud Ismail's tafsir work, making the book the first complete 30 juz Bugis tafsir book in the archipelago, especially in South Sulawesi. Moreover, *Tafsīr al-Munīr* was originally handwritten by Daud Ismail using the Bugis language and Bugis lontarak script.³⁶

Tafsīr al-Munīr has two printings. The first printing was published by CV. Bintang Selatan 1984, consisting of 30 volumes with a blue cover, was titled *Tarjumah wa al-tafsīr*. The second printing consists of 10 volumes, with each volume containing three juz of the Qur'an. Published by CV Bintang Selatan in Ujung Pandang (Makassar). The characteristics of this second printed book are a black and brown cover on the edges and red in the middle, and the title *Tafsīr al-Munīr* is given in white.³⁷

Some of the books of interpretation that became a reference for Daud Ismail in writing his interpretation, such as *Tafsīr al-Marāghi*, *Tafsīr Jalālāin*, *Hasyiyah al-Sawi 'alā Tafsīr Jalālāin*, *Fath al-Qadīr baina Fannai al-Riwayah wa al-Dirayah*, *Tafsīr al-Kasysyaf* and interpretations published by the Ministry of Religious Affairs. However, among all these tafsir books, *Tafsīr al-Marāghi* is the most influential for Daud Ismail's interpretation.³⁸

In writing his tafsir, Daud Ismail uses the ijmali method. This can be seen from his interpretation, which explains the meaning behind the verse concisely and globally, but clearly enough. However, if seen carefully, Daud Ismail also sometimes uses the tahlili method³⁹ in his interpretation. It can be seen from the arrangement of verses in translating and interpreting the verses of the Qur'an, starting from *al-Fātihah* to the end of *al-Nās* in sequence based on the order of verses and letters in Mushaf Uthmani.

³⁶ Muhammad Asrul Syam, "Pernikahan Beda Agama Dalam Tafsir Bugis: Studi Penafsiran AGH. Daud Ismail Atas Q.S. Al-Baqarah [2]:221 Dan Q.S. Al-Mā'idah [5]:5," *Jurnal Moderasi* 1, no. 1 (June 1, 2021): 72.

³⁷ Annisa Fitrah, "Mahar dalam Pernikahan Suku Bugis (Telaah Atas Penafsiran A.G K.H Daud Ismail Dalam Kitab Tafsir Al-Munir)" (UIN Sunan Kalijaga Yogyakarta, 2022): 66.

³⁸ Misbah Hudri, "Surah al-Fatihah dalam Tafsir Bugis (Telaah Terhadap Kitab Tafsir al-Munir Karya K.H. Daud Ismail)" (2017): 133.

³⁹ Tafsir *Tahili* adalah salah satu metode tafsir dimana para mufassir mengkaji dan menjelaskan ayat al-Qur'an dari berbagai segi dan maknanya, sesuai dengan pendangan, kecendrungan dan keinginan mufassirnya, dan menafsirkan secara runtut sesuai dengan ayat demi ayat, suray demi surat, sesuai dengan urutan dalam mushaf al-Qur'an. Lihat Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013), 378.

⁴⁰ The approach used by Daud Ismail in his interpretation cannot be separated from the verses of the Qur'an, the sunnah of the Prophet Muhammad, and the atsar of the companions and tabi'in, so that this tafsir is included in the form of interpretation of *tafsir bi al-ma'tsūr*. Not only that, *Tafsīr al-Munīr* can also be categorized as a fiqh-patterned interpretation. It can be seen that when Daud Ismail explains about fiqh verses, it will be explained at length, accompanied by a fiqh approach.⁴¹ The book of *Tafsīr al-Munīr* is very famous for its locality aspect, both in terms of discussion and writing, as well as the interpretive content contained in it so as to make the book of *Tafsīr al-Munīr* itself unique and interesting to be studied by Qur'anic scholars.

There are several reasons why Daud Islamil started writing *Tafsīr al-Munīr*. Among the reasons can be seen in the *muqoddimah* section of the tafsir book. *First*, as far as KH Daud Ismail observed, there was no book of interpretation from South Sulawesi scholars, either using Bugis, Indonesian, or Arabic, that managed to finish 30 juz of the Qur'an. *Secondly*, this book is written using Bugis language and lontara' script so that Bugis people can easily learn the Qur'an and its meaning. *Third*, to show the existence of the Bugis language to the people in the archipelago, especially the Bugis people themselves. *Fourth*, so that the book he wrote could be a reference for interpreting the Bugis language Qur'an in the future. *Fifth*, with his interpretation book in Bugis and Bugis lontara' script, Daud Ismail wanted the Bugis language to never become extinct and the lontara' script to be preserved.⁴²

The Concept of *Dewata Séuwa'e* in the Perspective of the Bugis Community

Prior to the arrival of Islam, the Bugis people already recognized *Dewata séuwa'e* (one God). The belief in the concept of divinity is referred to by Bugis people today as attoriolong belief, which is the belief of ancestors.⁴³ The belief that the ancestors held about *Dewata Séuwa'e* made it easier to integrate this culture with the Islamic aqidah. This can be seen in the ancient lontar messages that became one of the sources of guidance for the Bugis community when Islam began to integrate with Bugis customs and traditions, namely;

"You traditional leaders, really understand what is called adat. Preserve and respect it, for it is what is called a human being. If you do not understand what is called adat, then one cannot be called human. For there is no basis for custom but honesty, and you should strengthen your fear of the gods by having a deep sense of

⁴⁰ Faizal Amin, "Metode Tafsir Tahlili: Cara Menjelaskan Al-Qur'an Dari Berbagai Segi Berdasarkan Susunan Ayat-Ayatnya," *KALAM* 11, no. 1 (June 30, 2017): 246, <https://doi.org/10.24042/KLM.V11I1.979>.

⁴¹ Andi Miswar, "Pelestarian Budaya Lokal di Sulawesi dengan Tafsir Berbahasa Bugis (Telaah Fungsional Dan Metodologi Tafsir Al-Munir Dan Tafsir Akorang Mabbasa Ugi)," *Repositori UIN Alauddin Makassar*, (2017): 392.

⁴² Daud Ismail, *Tafsir Al-Munir Jilid 1* (Ujung Pandang: CV Bintang Selatan, 1985): 4–7.

⁴³ Sabara Nuruddin, "Islam Dalam Tradisi Masyarakat Lokal Di Sulawesi Selatan," *Mimikri* 4, no. 1 (2018): 54.

shame. For indeed, the one who has a strong fear of the gods and a deep sense of shame is the one who is never separated from honesty".⁴⁴

As explained in the previous explanation, the use of the term *Dewata Séuwa'e* in Daud Ismail's interpretation makes it seem similar to the way Datuk Sulaiman spread Islam. Datuk Sulaiman's involvement in spreading Islam began with the acceptance of the aqidah of Islam by the previous Bugis kings, who believed in *Dewata Séuwa'e* and then spread it

among the community.⁴⁵ Similarly, Daud Ismail also used the term Dewata Seuwae in his interpretation when describing the nature of God Almighty. This is done so that people who already believe in *Dewata Séuwa'e* can more easily understand and accept the aqidah of Islam.⁴⁶

Analysis of Term *Dewata Séuwa 'e* in *Tafsīr al-Munīr*

From Anthony H. Johns' vernacularization theory, there are several steps in applying vernacularization to a verse. Firstly, grouping verses that share the same theme—in this case, verses that discuss the god Seuwwa'e. Secondly, explaining the linguistic aspects and their relation to the culture in each verse. Third, summarizing the results of each verse.⁴⁷

The term *Dewata Séuwa’e* in Daud Ismail's interpretation can be folded into.

QS *al-Fatihah* verse 5:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"It is You we worship and You we ask for help."

Daud Ismail's interpretation of QS *al-Fātiḥah* verse 5:

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⁴⁴ Ismail Suardi Wekke, "ISLAM DAN ADAT: TINJAUAN AKULTURASI BUDAYA DAN AGAMA DALAM MASYARAKAT BUGIS," *Analisis: Jurnal Studi Keislaman* 13, no. 1 (April 6, 2017): 38, <https://doi.org/10.24042/AJSK.V13I1.641>.

⁴⁵ Hasse Jubba, Ahmad Sultra Rustan, and Juhansar Juhansar, "Kompromi Islam Dan Adat Pada Praktik Keagamaan Muslim Bugis Di Sulawesi Selatan," *JSW (Jurnal Sosiologi Walisongo)* 2, no. 2 (November 15, 2018): 144, <https://doi.org/10.21580/jsw.2018.2.2.2865>.

⁴⁶ Akhmar, *Islamisasi Bugis: Kajian Sastra Atas La Galigo Versi Bottinna I La Déwata Sibawa I Wé Attaweq*, 492.

⁴⁷ Anthony H Johns, "The Qur'an in The Malay World: Reflection on 'Abd Al-Ra'uf of Singkel," *Journal of Islamic Studies* 9, no. 2 (1998): 123.

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Transliteration: *Naiyatosi aktn yiea ayea* أَيَّاكَ تَعْبُدُ *aiKomI puw kisoP, nEniy aikotomi kiaclau tuluGi. Nyi riasE* عِبَادَةٌ *aturukE nsibwaicy apk tun ael yi tompoae poel riatica, nsb natekkEn rimjEpun puw al tal mpunaiwi*akuwsGE edea naielai aklEea loloGEai hkikin ritu, rimuk temkuelaih pikiriea mtEmumEmuawai ritu, *nEniy tEnauelaitoai retai ritu. Naiyatosi*الاستعانة *aElau tuluGea ynritu tomElau tulun psukuai siauwea gau edae nairuel ptimPu riyelai ritu. Nmejpu npertyitoki aj neaK risoP sGdin puw al tal, bmuk aleln edmEtomi matuKEriwi apuwea. jji edtongg laieG emwai aipGuru ripsoPea, enniy npertyitoki aj neaK kilau tuluGi sGdin pw al talmi. bEtewn: edgg wEdi eilau tuluGi plEtuki rianu ripurEnuea sGdin puw al talami, rimuRi riaolon llE ptujuea lao kuritu, alrpn: siauwea tau mls mtEtu mealoai mjp, ynea ajpea rille Pereknai puw al tal, ji mtEtu kumi puw al tal mElau tulu srEkuamEGi npjpkI, nEkiy musEti riaolai llEn (sbsbea) kuwaen tombur, jji dotoroea mburmi, ed npjp, nyi mpjpea puw al tal. Mkumotoairo asugirEeG, puw al talmi mpsugi, psugi ai tau npuealoea sugi, tnia adkGEea, *nEniy alaoRumGE mpsugi. Makutomiro plau plau laieG, edai ritu mpsugi, yekp sbmi ritu. Nalmsiysiymuw tau dK, mbu mplu ned nsugi. nEkiy tau mealo sugi musEti naolai sbea naElauturi puw al tal prEkEGi asugirEea, pdtos nsEea aikE augiea: aolai sb sb yi nlEetaiey pmesn edwt sEwea.naseng'e ikkeng ugi'e: olai saba' saba' yi naleteiyye pammasena Dewata Séuwa'e.**

⁴⁸ Ismail, *Tafsir Al-Munir Jilid 1*, 39–41.

Translation: “The explanation of the verse إِنَّكَ نَعْبُدُ You are the Lord who is worshipped, and you are the one to ask for help. What is called عِبَادَةٌ is obedience accompanied by humility that comes from the heart. This is because he believes that Allah has all the power that cannot be reached by the mind. At the beginning, there is no effort put into penetrating its limits, and you also cannot reach them. As for الاستعانةٌ asking for help, it is asking for help to complete something that one is unable to do by oneself. Allah, may He be exalted, tells us in this verse that there is none worthy of worship but Allah and that He alone has the right to divinity. Then, there is nothing else to rival him in being a counterpart to be worshipped. His servants are also commanded not to seek help from anyone other than Allah. This means that there is no one worthy of asking for help to lead to what we love except Allah. Besides the beginning and the end, the most correct way to go about it is as an alignment. Some people who are sick want to be healthy. This health is within the grasp of Allah. Surely Allah is the place to ask for help in order to grant health. However, it is necessary to seek medical treatment, such as going to a doctor, whose job it is only to heal, not to give health, whereas the one who heals is Allah Ta'ala. The same applies to wealth; Allah, the Almighty, is the One who is rich and makes rich those whom He wills to be rich. It is not trade or work that makes one rich. Neither does any other occupation make one rich; rather, it is only a cause. It is useless for a person to be a merchant, to sell, to distribute, but not to be rich. However, people who want to be rich must go through the path or cause and ask for help from God, who holds wealth. As the Bugis say, go through the causes whose path is blessed by *Dewata séuwwa'e* (God Almighty).”

Daud Ismail's interpretation of the above verse begins with the definition of servitude to God, accompanied by belief in God. Daud Ismail further explains the meaning of asking for help by asking for help only from Allah Ta'ala. Likewise, asking for health, wealth, or something else is only for Allah, but one must still make causes or efforts.

From Daud Ismail's interpretation of the verse, there is something that attracts attention with regard to the term *Dewata Séuwa'e*, which was basically used by the previous Bugis people or ancestors in their concept of deity before knowing Islam. However, in Daud Ismail's interpretation, the term is included in the sentence "*then walk the path approved by Dewata Séuwa'e (the only God)*."

This reinforces the statement that the use of the term *Dewata Séuwa'e* in Daud Ismail's interpretation makes it seem similar to the method used by Datuk Sumlaiman in spreading Islam to Bugis kings. Daud Ismail, on the other hand, uses the term *Dewata séuwa'e* so that Bugis people who already hold the belief in *Dewata séuwa'e*

can more easily accept the One True God. So it is not surprising that the term is included in Surat *al-Fātīhah*, which contains verses of monotheism and includes the opening letter of the Qur'an.

QS *al-Ikhlas* verse 1;

قُلْ هُوَ اللَّهُ أَحَدٌ

"Say, "He is Allāh, [who is] One."

Daud Ismail's interpretation of QS *al-Ikhlas* verse 1:

Transliteration: *Nai puaku, puwmu mEn to mEn pua al tal ynritu siauw, edai msusuGE, ed toai m bil pil siauwea risn siauwea riakbRunna.*

Translation: “As for my Lord, your Lord too, Allah (God) is singular, uncompounded, uncountable, singular in His substance, singular in His attributes, and singular in His essence.”

Daud Ismail's interpretation of the verse above explains that, basically, the God that Muslims worship (Allah) and the God worshipped in ancient Bugis belief (*Dewata séuwa'e*) are the same, namely God Almighty. The similarity is explained by Daud Ismail, who explains in his interpretation that the two concepts of God are both single, not composed, and not counted.⁴⁹ *Dewata séuwwa'e* is also sometimes referred to as De' batang, which refers to the meaning of something that does not have a body like a human body. Thus, *Dewata Séuwa'e* is the One God who creates everything and is intangible.⁵⁰

Patmawati explained that the characteristics of the oneness of *Dewata Séuwa'e* can be seen in the text of Lontara attoriolong ri Wajo, which discusses the dialog between Arung Matoa ri Wajo and Karaeng Matoae ri Gowa. In the dialog, Aruang Matoa ri Wajo said, "*Dewata séuwa'e* seddimi, suronami maera", which means (*Dewata séuwa'e* is only one, but his orders are many). Then Karaeng Matoae ri Gowa asked Aruang matoa ri Wajo, "*Iyyaga Dewata séuwwa'e tekkeana ga tekke ama' ga?*" which means, (Does the *Dewata séuwwa'e* have no children and no mother?). Then Aruang Matoa ri Wajo answered by saying, "*Iya mua nariaseng Dewata séuwa'e takkeana' na takkeamma' na*," which means (*Dewata Séuwa'e* does not have children and does not have a mother).⁵¹

The dialog recorded in the ancient lontara text above is similar to Daud Ismail's statement in his interpretation. The nature of oneness possessed by Dewata Seuwwa'e

⁴⁹ Ahmad Ramzy Amiruddin, "RESPON KH. DAUD ISMAIL TERHADAP ISU-ISU LOKAL BUGIS DALAM TAFSIR AL-MUNIR," 86.

⁵⁰ Nurfadillah S, "Negosiasi Kepercayaan Toriolong Dengan Agama Islam Pada Bissu Dan Masyarakat Bugis Makassar," *Sosioreligius: Jurnal Ilmiah Sosiologi Agama* 4, no. 1 (October 7, 2019): 13, <https://doi.org/10.24252/SOSIORELGIOUS.V4I1.10620>.

⁵¹ P. Patmawati, "Peranan Nilai Philosofi Bugis Terhadap Proses Pengislaman Kerajaan Bugis Makassar Di Sulawesi Selatan," *Jurnal Katulistiwa-Journal of Islamic Studies*, no. 6 (2016): 186–87, <https://doi.org/10.24260/KHATULISTIWA.V6I2.651>.

is similar to the concept of the oneness of God, which indicates that the terms God (*Dewata Séuwa'e*) and God are the same, namely the One God.

With the term Dewata Seuwwa'e used by Daud Ismail in his interpretation, this shows the existence of cultural and linguistic adaptation in the translation and interpretation of the Qur'an into the local language. The possible reason for the use of the term used by Daud Ismail in his interpretation is because it can help the Bugis community to more easily understand the concept of divinity in Islam. In addition, the term Dewata Seuwwa'e has long been known in Bugis society as a term for the highest divine entity, so its use in the tafsir book can bridge the Bugis community's understanding of Allah Swt.⁵² As was done by Datuk Sulaiman.

Conclusion

This research highlights the understanding of the concept of *Dewata Séuwa'e* found in Daud Ismail's interpretation in the book *Tafsīr al-Munīr* as an integral part of the Bugis people's past and present religious traditions. Through an analysis of the book *Tafsīr al-Munīr* accompanied by a contextual approach, this study succeeded in identifying the meaning of the signification of the term.

The results of the analysis show that *Dewata Séuwa'e* is one of the beliefs in the concept of divinity embraced by the ancestors from the *La Galigo* era, which was before the arrival of Islam in the midst of Bugis society. The use of the term *Dewata Séuwa'e* in Daud Ismail's interpretation makes it seem similar to the way Datuk Sulaiman spread Islam. Datuk Sulaiman began spreading Islam by accepting the aqidah of Islam from the previous Bugis kings who believed in *Dewata Séuwa'e*, after which he spread it among the community. Similarly, Daud Ismail also used the term *Dewata Séuwa'e* in his interpretation when describing the nature of God Almighty. This is done so that people who already believe in *Dewata Séuwa'e* can more easily understand and accept the aqidah of Islam.

In conclusion, this research contributes to a further understanding of the religious aspects of Bugis culture. Through an exploration of the meaning of the term *Dewata Séuwa'e*, this research not only reconstructs Daud Ismail's interpretation in his work, *Tafsīr al-Munīr*. It can also open a window of insight into the spiritual and cultural complexities of Bugis society. The results can provide a basis for a greater appreciation of religious diversity in Indonesia, as well as show the relevance of cultural heritage in the context of modern society.

⁵² Citra Andini, “The Use of Honorifics in English and Buginese with Special Reference to Bone Language: A Comparative Study,” *International Journal of Innovative Science and Research Technology* 6, no. 7 (2021): 875.

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