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The Vernacularization of Quran Interpretation in Bugis Land

Mursalim Mursalim^{1*}, Fuad Fansuri², Muhammad Zakir bin Husain³, Abdul Muiz Amir, Miski⁴

¹²Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia, ³Universiti Islam Sultan Sharif Ali, Brunei Darussalam, ⁴Institut Agama Islam Negeri Kendari, Indonesia

email: 1mursalimfuaduinsi@gmail.com, 2fuadfansuri@uinsi.ac.id, 3zakirhusain@unissa.edu.bn,

4abdulmuiz@iainkendari.ac.id

***Corresponding Author**

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Abstract: The vernacularization of the Qur'an has become an important area of study for Indonesian scholars. However, translations or interpretations in the local languages of eastern Indonesia, especially South Sulawesi, have received limited attention. This research aims to fill this gap by examining the development of Qur'anic interpretation in the Bugis language in South Sulawesi. Employing a descriptive-analytic method and a social-historical approach, the study reveals that all authors of Bugis-language interpretations originate from the Madrasah Arabiyah Islamiyah (MAI), established by Anregurutta (AG) H. As'ad. As a result, these authors demonstrate comparable perspectives, styles, methods, and ideologies, distinguishing the vernacularization efforts in South Sulawesi from those in other parts of Indonesia. The research highlights the crucial role of the As'adiyah Islamic Boarding School in fostering the Bugis tafsir tradition in eastern Indonesia. Additionally, it finds that the motivations for translating or interpreting the Qur'an into Bugis encompass the goals of deepening comprehension of Islamic teachings within the indigenous community and preserving the Bugis language and culture within the context of Islamic discourse. Ultimately, the study illustrates the harmony between Islamic teachings and the socio-cultural context in Indonesia by examining the efforts to adapt Islamic practices to the local setting in Bugis Land.

Keywords: Bugis Muslim scholars; Pesantren As'adiyah; Preserving local culture; Vernacularization of the Qur'an

Abstrak : Vernakularisasi Al-Qur'an telah menjadi obyek penelitian penting bagi para akademisi di Indonesia. Namun belum banyak di antara mereka yang memberikan perhatian serius terhadap karya-karya terjemah atau tafsir Al-Qur'an berbahasa lokal di wilayah timur Indonesia, khususnya di Sulawesi Selatan. Oleh karena itu, penelitian ini berupaya mengisi kesenjangan tersebut dengan mengkaji dinamika perkembangan tafsir Al-Qur'an berbahasa Bugis di Sulawesi Selatan. Penelitian ini menerapkan metode deskriptif-analitik berbasis pendekatan sosial-historis. Hasil temuan penelitian ini menunjukkan bahwa seluruh penulis tafsir berbahasa Bugis berasal dari satu rahim keilmuan, yaitu Madrasah Arabiyah Islamiyah (MAI) yang didirikan oleh Anregurutta (AG) H. As'ad, sehingga cenderung memiliki kesamaan sipirit, corak, metode dan ideologi. Hal inilah yang membedakan karya-karya vernakularisasi Al-Qur'an di Sulawesi Selatan dengan karya-karya serupa di berbagai wilayah Indonesia. Hal ini sekaligus menegaskan bahwa peran sentral Pesantren As'adiyah sebagai basis lahirnya tradisi tafsir Bugis di wilayah timur Indonesia. Temuan menarik lainnya juga mengungkap motif penulisan terjemah atau tafsir Al-Qur'an berbahasa Bugis, yaitu sebagai upaya ulama lokal untuk memudahkan masyarakat dalam memahami ajaran Islam, serta bertujuan untuk melestarikan bahasa dan budaya Bugis ke dalam wacana teologis ajaran Islam. Dengan demikian, kajian ini mampu menunjukkan adanya

keselarasan antara spirit ajaran Islam dengan konteks sosial-budaya di Indonesia melalui karya vernakularisasi Al-Qur'an di tanah Bugis.

Kata Kunci: Ulama Bugis; Pesantren As'adiyah; Pelestarian Budaya Lokal; Vernakularisasi Al-Qur'an.

INTRODUCTION

Indonesia's diverse social, cultural, and linguistic landscape profoundly influences the development of Qur'an studies. The diversity has led to the creation of various interpretations of the Qur'an, each reflecting the unique characteristics of different regions. A notable feature of these interpretations is the use of regional languages (*vernacularization*), (Jhons 1998) such as Javanese, Sundanese, Batak, and Bugis, as the medium for interpreting the Qur'an (Islah 2010). The inclusion of a regional approach adds a distinct and captivating aspect to the intellectual legacy of Nusantara scholars (Junaidi and Rahman 2022).

For Bugis scholars, it is reasonable to translate the Qur'an into the Bugis language, as this method effectively conveys religious messages by using the audience's mother tongue (Mursalim 2012). In South Sulawesi, where Bugis is the primary language for over half the population, this approach is particularly impactful. Regions where Bugis is spoken include Bone, Soppeng, Wajo, Sinjai, Sidrap, Pinrang, Pare-Pare, Tanah Luwu, Barru, Pangkep Maros, and Bulukumba (Charles E. Grimes, n.d.).

Numerous experts and researchers have extensively studied Indonesia's interpretation of the Qur'an from various perspectives. Peter Riddell and Howard M. Federspiel, for instance, examined the impact of Middle Eastern scholars on Indonesian Qur'an studies, focusing on responses and transmissions of the interpretation (Riddell 2001; Howard M. Federspiel 1996). Anthony Johns discovered that Arabic and Persian models significantly influenced the works of Nusantara scholars (Jhons 1998). Other researchers have explored the development of Nusantara interpretations. However, their studies primarily concentrate on Sumatra, Java, and Sunda. For instance, Islah Gusmian's research on the "Language and Script of Al-Qur'an Interpretation in Indonesia" briefly addresses Bugis interpretations without providing extensive historical details (Islah 2010).

Researchers have generally overlooked the examination of Qur'anic interpretation in eastern Indonesia, with just a small number of authors investigating the dynamics of Bugis scholars' study and interpretation of the Qur'an in the Bugis language. For example, Mursalim's publication titled "Tafsir al-Qur'an dalam Tradisi Masyarakat Bugis" (Mursalim 2010) examines a Qur'anic interpretation book by the Indonesian Ulama Council of South Sulawesi. Additionally, Abd. Kadir Massaweang's book (Abd. Kadir M. 2015) explores the Bugis community's response to this interpretation.

In contrast to other regions in Indonesia, where tafsir authors have diverse backgrounds such as Islamic boarding schools, academia, or active ulama, the tafsir authors in Bugis land predominantly come from Islamic boarding schools, specifically the Madrasah Arabiyah Islamiyah (MAI), founded by Anregurutta (AG) H. As'ad, known locally as Puang Haji Sade.

On the other hand, the Bugis language has received much scholarly attention, as illustrated by Ilham Daeng Makkelo's "History of Makassar and Literacy Tradition" (ILHAM DAENG MAKKELO 2019), which details the decline of Bugis language literacy after the 16th and 17th centuries and its resurgence post-reformation.

While the vernacularization of the Qur'an has been widely researched by academics in Indonesia and abroad (Jhons 1998); (Islah 2010), there is a noticeable geographical gap,

with most studies focused on Java and Sumatra. The eastern region, especially South Sulawesi, has not received equal attention, despite having its own regional Qur'anic translations and interpretations (Neny Muthi'Atul Awwaliyah 2018). This study aims to fill this gap by thoroughly analysing the vernacularization of the Qur'an in South Sulawesi, uncovering distinctive features that previous studies have not addressed.

In this article, the term "vernacularization of the Qur'an" refers to the process and result of translating or interpreting the Qur'an into local or regional languages (Riddell 2001), specifically the Bugis language in South Sulawesi. This phenomenon demonstrates the efforts of local scholars to convey the messages of the Qur'an in a manner that aligns with the understanding and needs of the local community. Several prominent interpretations of the Qur'an in Bugis have emerged as a result of its vernacularization in South Sulawesi. The initial data highlights significant contributions such as "Tafsir al-Munir" by AG. Daud Ismail, which comprises all 30 juz; "Tafsir Surah Al-Fatihah" by AG. Yunus Martan (Mursalim dan Abbas 2020); and "Tarjumah wa Tafsir," compiled by a team from the Indonesian Ulema Council of South Sulawesi (Mursalim 2012). However, in-depth research aimed at uncovering the specific characteristics of these works remains limited.

Previous research has shown that the unique qualities and characteristics of the Bugis language Qur'an translations work well as effective ways to spread Islamic ideas to the local community (Salim and Abbas 2020); (M. Mufid Syakhlani 2018). However, this study argues that the uniqueness of these vernacular works goes beyond these qualities. The text highlights the genealogical dimension by acknowledging that the authors of these works are connected by a lineage of knowledge that can be traced back to AG. H. As'ad, the founder of the Assa'diyah Islamic Boarding School. This shared lineage underpins the similarities in style, methods, and ideology found in the Bugis language Qur'an interpretations in South Sulawesi. These genealogical characteristics have not been comprehensively explored in previous studies on the vernacularization of the Bugis language Qur'an.

To address this gap, this study formulates three main questions: How has the vernacularization of the Qur'an evolved in Bugis Land? What role have Islamic boarding schools, especially MAI, played in this development? How do the translation and interpretation of the Qur'an in Bugis contribute to the preservation of the Bugis language and culture? Using a socio-historical analysis approach, the study seeks to understand the Qur'an interpretations in Bugis as intellectual products that serve both religious understanding and the preservation of local language and culture. This approach identifies the social and historical factors motivating Bugis scholars to produce local language interpretations, such as the community's need for accessible religious understanding and efforts to maintain cultural identity amidst global influences.

The results of this analysis aim to elucidate the intellectual development of Bugis scholars in interpreting the Qur'an and highlight the significant role of local interpretations in South Sulawesi's socio-cultural context. Furthermore, this research aspires to contribute to the preservation of regional languages in the face of globalisation, addressing the threat of local language extinction worldwide (Madeamin 2019).

METHOD

This study employs a library research methodology, utilizing written data and referring to relevant literature on the topic. Data collection was conducted through documentation techniques, concentrating on sources related to the Bugis interpretation of the Qur'an. The primary data encompasses Bugis language interpretation works authored by Bugis scholars. These include "Tafsir Bicara Ugi Juz 'Ammah" by AG. Sade, "Tafesere Aqorang Bettuang Bicara Ugi/Tafsir al-Qur'an al-Karim bi al-Lugah al-Bugisiyah" by AG. Yunus Maratan, "Tafsir al-Munir" (30 juz) by AG. Daud Ismail, "Tafesere Aqorang Mabbasa Ugi/Tafsir Alqur'an al-Karim" by AG. Muin Yusuf, "Tafsir Al-Qur'an bil Lugah Bugisyah" by AG. Muhammad Abduh Pabbaja, and the Qur'an translation "Tarjumah al-Qur'an al-Karim; Tarjumanna Akorang Melebbie" by AG. Hamzah Manguluang.

To strengthen the arguments presented in this study, secondary data from various sources, such as books, journal articles, and other relevant writings, is used. The data is presented using a descriptive-analytical approach, wherein it is first described in its original form and then subjected to critical analysis. Furthermore, a historical approach is employed as an analytical tool to investigate the dynamics of Bugis interpretation. This approach aids in capturing the historical context and development of interpretation and translation works of the Qur'an in Bugis Land, providing a comprehensive understanding of the intellectual evolution of Bugis scholars in relation to the Qur'an. By employing this method, the study aims to uncover the social and historical factors that influenced Bugis scholars to produce these interpretations and to elucidate the broader socio-cultural implications of these works.

RESULT AND DISCUSSION

Pesantren, Translation, and Interpretation of the Qur'an in the Land of Bugis

As'adiyah Pesantren: Foundation of Bugis Interpretation

Pesantren, the oldest Islamic educational institution in Indonesia, plays a crucial role as an agent of change (T. Abdullah 1987), particularly in intellectual development and character building for students. This transformative role is facilitated through various forms of interaction between the kyai (Islamic scholars) and students, including physical, intellectual, and spiritual interactions (Baidowi 2022).

Pesantren not only imparts education but also promotes intellectualism among both students and kyai or ustaz (religious teachers). The kyai and ustaz contribute to intellectual development not just through traditional teaching methods in classroom teaching or mosque sermons but also through the creation of written works. Consequently, Indonesian pesantren have produced a significant amount of Islamic literature, highlighting the integral role of intellectualism within these institutions. This has established pesantren as central to the Indonesian Muslim civilisation (Baidowi 2017).

In Indonesia, the production of tafsir (Qur'anic interpretation) is often rooted in pesantren, reflecting diverse backgrounds, languages, and methodologies. Examples include "Tafsir Faidh Rahman" by Shaleh Darat and "Tafsir Al-Ibriz" by Mustaf Bisri. Both authors were pesantren caretakers in Central Java, and they used the Pegon Arabic script in their tafsir. However, it should be noted that not all tafsir authors, especially in Java, were pesantren scholars. Some works were produced by religious organisations (e.g., Muhammadiyah and Persis) or universities. For instance, "Kur'an Jawen" (1927) is a Javanese Qur'an translation using the Cacarakan script, and "Interpretation of the Qur'an in Boso Jawi" is the work of Bakri Syahid, a former rector of IAIN Sunan Kalijaga (Gusmian 2015).

In South Sulawesi, the approach to Qur'anic interpretation and translation in Bugis is distinct from that in the western regions of Indonesia. The scholars responsible for these works all emerged from a single educational institution, the *Madrasah Arabiyah Islamiyah* (MAI). This trend can be observed in the Qur'anic interpretations and translations written by Bugis scholars, all of whom were guided by AG Sade at MAI. This institution was later renamed *Pondok Pesantren As'adiyah* on May 9, 1953, during the leadership of AG Daud Ismail, in honour of the founder of MAI. (M., Transformasi Kelekturan Pesantren Di Sulsel). The selection of AG Daud Ismail as the successor to AG Sade was determined by esteemed graduates of MAI through a consensus. AG Daud Ismail was the first scholar to produce a comprehensive 30-chapter Qur'anic interpretation in the Bugis language.

Another significant figure is AG Yunus Maratan, a senior student of AG Sade. He began his studies at MAI around three years after its establishment, enrolling from 1933 to 1947 and covering junior to senior high school. From 1940 to 1943, he was enrolled in an exclusive programme where he received direct instruction from AG Sade, Sheikh Idrus, and AG Muhammad Jafar. Similarly, AG Hamzah Manguluang received education from AG Sade from his early years until he finished his studies at Madrasah Aliyah. With AG Sade's instruction, he successfully committed to memory all of the verses of the book '*Alfiyah ibn Malik*' on *Nahw*.

Unlike the three AG Sade students mentioned earlier, two other students, AG. Abdu Pabbaja and AG. Muin Yusuf, took different paths after completing their studies at MAI. They returned to their hometowns to develop the educational institutions they founded. AG. Muin Yusuf was designated as a qadhi (known as *kali* in Bugis) and concurrently held the position of *matoa* (a role similar to a sub-district head) in Sidernreng Rappang. Despite these administrative duties, he continued his da'wah efforts, spreading Islam in his region. Ultimately, he established the Al-'Urwatul Wusqa Islamic Boarding School in Benteng-Sidrap.

Similarly, AG. Abdu Pabbaja moved to Pare-Pare, where he worked as the head of the Religious Affairs Office and served as the dean of the Faculty of Tarbiyah at IAN Alauddin from 1967 to 1984 (Hamang 2016). Despite his busy schedule as a civil servant, he maintained his religious teaching practice at the *Darul Dakwah Wal Irsyad* (DDI) Islamic Boarding School, which was established by AG. Abdurrahman Ambo Dalle. Later, he established his own Islamic boarding school, the *Al-Furqan Islamic Boarding School*, in Pare-Pare.

Behind the Naming of Bugis Tafsir Books

In general, Bugis scholars utilise the Bugis Lontara script in their tafsir books and employ the *tahlily* and *ijmaly* tafsir methodologies, which are based on the arrangement of the *mushaf*. The Bugis translation of the Qur'an employs both *tarjamah harfiyah* (literal translation) and *tafsiriyah* (interpretive translation) methods (Muhammad Husain al-Zhahabi 2014). However, there are differences in the format of these writings. Some are organised with just one surah (chapter) in the section called *juz 'amma* (qorang Biccu/small Qur'an), while others include all 30 juz. The conditions and needs of the readers at the time drove these differences. For example, AG. Sade wrote a tafsir book that interprets only one surah, '*Amma* (al-Naba')', to meet the needs of the Bugis community, which constituted his primary audience. Initially, Bugis scholars compiled short tafsir books covering one surah. Before the publication of these tafsir books, AG. Sade composed tafsir for one or two verses that addressed community issues, and published

them in a Bugis language journal known as "Risalah al-Mau'izha al-Hassanah." After AG. Sade's death, this journal continued under the name "Rislah As'adiyah." Subsequently, AG. Yunus Maratan produced a more comprehensive tafsir covering one juz, titled "Tafesere Aqorang Bettuang Bicara Ugi/Tafsir al-Qur'an al-Karim bi al-Lugah al-Bugisyah."

The names of these two tafsir books are interesting because they label them as "interpretations of the Qur'an," despite the fact that they are primarily translations. This can be attributed to two reasons. First, these books were designed to provide concise and straightforward interpretations for the general public residing in remote areas, where translation was often considered equivalent to interpretation. Second, these books chose to label themselves as interpretations rather than translations to avoid historical debates over Qur'an translation. According to *tarjamah* theory, these two books fall into the '*tarjamah tafsiriyah*' model (Salim and Abbas 2020). Cultural and contextual factors heavily influence the naming of interpretations in Bugis society. For example, AG. Sade named his interpretation of juz 'Amma rather than using the specific surah name 'Surah al-Naba,' since the Bugis people commonly recognise the short surahs in juz 30 as juz 'Amma. AG. Yunus similarly named his book "the interpretation of Juz 'Amma."

In contrast, AG. Hamzah Manguluang named his book '*tarjamah*' (translation), even though it includes detailed explanations of the translated verses, such as language analysis and insightful commentary presented as footnotes. This naming choice by AG. Hamzah Manguluang represents a new *ijtihad* (independent reasoning) in the debate over translating the Qur'an into regional languages like Bugis, indicating that it is permissible.

Following these works, AG. Daud Ismail and AG. Muin Yusuf successfully authored comprehensive 30-juz tafsir books. AG. Daud Ismail titled his tafsir book "Tarjamah wa Tafsir" (translation and interpretation), while AG. Muin Yusuf titled his book "Tafesere Aqorang Mabbicara Ogi" without mentioning '*tarjamah*'. However, AG. Muin Yusuf's work, like AG. Daud Ismail's, includes the translation of the verses on the left side of the page.

From the analysis of these two tafsir books, it is evident that the Bugis scholars aim to address and resolve the debate within the community about the permissibility of not only translating but also interpreting the Qur'an into regional languages. AG. Daud Ismail retained the term '*tarjamah*' in the title of his book to differentiate between the act of translating and interpreting (tafsir) the verses. In contrast, AG. Muin Yusuf omitted the term '*tarjamah*' because he believed there was no significant difference between the two, indicating that the Bugis community no longer debates the translation of the Qur'an into regional languages.

Several factors underpin the Bugis scholars' efforts to vernacularize Qur'anic interpretation. *First*, as heirs of the Prophet, the scholars feel a responsibility to convey and explain the meanings of the Qur'an. Without such explanations, Muslims generally cannot fully understand the Qur'an. Despite recognising the challenge and immense responsibility of this task—given that the Qur'an is the word of Allah and only He fully comprehends its meaning—scholars follow a hadith of the Prophet SAW that warns against interpreting it without proper knowledge, as agreed by ulūm al-Quran scholars. *Second*, the scholars aim to present the interpretation in a language that is practical, concise, and easily understandable to the readers. This is especially important given the Bugis people's social conditions in rural areas, where education levels are low and they primarily read the Bugis Lontara script.

Third, they seek to preserve the Bugis language. This is because they see that many Bugis people now have lost the ability to read the Lontara script, and if this continues, the use and scope of the Bugis language will diminish and potentially disappear (Mursalim 2010). The scholars hope that by vernacularizing the Qur'anic interpretation, they can keep the Bugis language alive and relevant.

Early Tradition of Writing Bugis Tafsir

The early spread of Islam in Bugis Land signifies the initial integration of Islamic culture and teachings into Bugis society. This period played a crucial role in shaping the Bugis people's understanding of Islam and their interpretation of Qur'anic teachings. The process of Islamization in Bugis Land was greatly influenced by three prominent Malay figures known as *datuk*: Datuk Ribandang, Datuk Fatimang, and Datuk Ditiro (Hamid 1983). At that time, they introduced the Qur'an as the primary source of Islamic teachings and taught its contents through translation and tafsir (A. Abdullah 2016). According to historical records, the spread of Islam in the archipelago was not simultaneous. The people of Bugis, in particular, embraced Islam later than other regions like Java and Ternate-Maluku. During the reign of King Gowa X (1546–1565 AD), there was a Muslim village in Makassar, populated by traders from regions like Malay, Campa, Patani, Johor, and Minangkabau (Azra 2004). Under King Tunijallo (1565–1590), a mosque was built for the purpose of worship and Qur'anic teaching (Cristian Pelras, 1985). Some believe Islam reached South Sulawesi as early as the 15th century, around 1480 AD (Cristian Pelras 1985).

In the 17th century, scholars in Makassar who followed the Islamic faith began translating Malay books into Bugis-Makassar. The Bugis-Makassar people hold a strong interest in this lontaraq (manuscripts), which include notable works such as Sayidana Ali and Fatimah, the Prophet Yusuf and Lailah Majnun, and Sure' Bukkuru' (Mustari 2022). The prominence of translating and interpreting the Qur'an in Bugis Land just emerged in the 20th century. Previously, Bugis scholars focused their attention on several Islamic disciplines, including fiqh, tauhid, prophetic history, and tasawuf, although they frequently incorporated Qur'anic verses into their writings (Mursalim, 2010).

The activities of interpreting the Qur'an in the early days of Islam's growth in Nusantara, especially South Sulawesi, were not as extensive as other Islamic disciplines due to several causes. 1. Scholars strictly adhered to the doctrine of taklid, which asserted that no one possessed the ability for independent reasoning (ijtihad). 2. Scholars held a profound appreciation for the science of Sufism (Salman Harun, 1988). 3. Middle Eastern scholars issued a fatwa that forbade the translation of the Qur'an into languages other than Arabic, and they imposed extremely strict criteria for its interpretation (Yunan Yusuf, 1992). 4. Nusantara scholars heavily relied on Middle Eastern scholars' Arabic works (Salman Harun 1988). This is seen in their embrace of classical interpretations, such as those provided by al-Razi or al-Maragi (R. Michael Peener, n.d.).

Before the 20th century, there was no documented evidence indicating that Bugis scholars engaged in the production of written works on the interpretation of the Qur'an. Sheikh Yusuf Al-Makassari, a well-known and productive scholar, did not write any works explicitly dedicated to tafsir. Instead, his writings primarily concentrated on monotheism and Sufism (Abu Hamid 1994). This condition was in contrast to other regions like Java, where scholars began producing tafsir works in the 17th century, such as Abdul Rauf Singkel's "Tafsir Tarjuman Mustafid" (1620 AD). Some other significant

Javanese tafsir works were Shaleh Darat's "Tafsir Faidhul Rahman" (1891), Bishri Mustafa's "Tafsir al-Ibriz" (1960), and R. Muhammad Adnan's "Al-Qur'an Suci Basa Jawi" (1969).

During the early Bugis civilisation, the main emphasis of Qur'anic study was on teaching the correct rules of recitation. The learning approach utilised the *Baghdadiyah* method, also known as *makkalefu*, to teach the pronunciation of *hijaiyah* letters. This was followed by the spelling (*mangejja*) in the Bugis language. This teaching method was commonly carried out at the residences of religious teachers. Once proficient, students progressed from reading small Qur'anic texts (Juz 'Ammah) to the full Qur'an (*aqorang loppo*). Those who could read independently were called *maddupa* (Mursalim 2010).

Over the years, the study of the Qur'an in the Bugis homeland has undergone a substantial progression, encompassing changes in delivery techniques, study themes, and interpreters. This transformation was particularly influenced by the arrival of the esteemed teacher, AG. Sade, from Mecca to Wajo. He initiated the training of students at his residence through traditional religious studies (*mangaji tudang/halaqah*). Due to the increasing interest in AG. Sade's *halaqah* studies, he founded the Madrasah Arabiyah Islamiyah (MAI) in 1930, next to the Jami' Sengkang mosque, while maintaining the *halaqah* method. This institution is considered to be the origin of a network of Muslim scholars in South Sulawesi (Taqwa and Hasanuddin 2020). It has also produced distinguished scholars in Eastern Indonesia, such as AG. Ambo Dalle (DDI-Mangkoso), AG. Daud Ismail (Yastrib-Soppeng), AG. Abduh Pabbaja (Al-Furqan Pare-Pare), AG. Yunus Maratan (As'adiyah-Sengkang), AG. Muin Yusuf (Urswatul Wusqa-Sidarap), AG. Marzuki Hasan (Darul Istiqamah-Maccopa Maros), and AG. Lanre Said (Tujuh-Tujuh-Kajura) (Ilyas 2020); (Taqwa and Hasanuddin 2020). According to AG. Yunus Maratan, Sengkang-South Sulawesi is recognised as a hub for Islamic studies, commonly referred to as "*ka'batul 'ilmi*" (Darlis Dawing, 2017).

The cooperative interactions between *tudang/halaqah* and madrasah study groups, under the leadership of AG. Sade, resulted in the development of proficient scholars who made significant contributions to the fields of Islam and science, particularly in religious sciences such as Qur'anic studies and local interpretations. A number of MAI alumni, including AG. Yunus Maratan (Sengkang), AG. Daud Ismail (Soppeng), AG. Hamzah Manguluang (Sengkang), AG. Muin Yusuf (Sidrap), AG. Muhammad Pabbaja (Pare-Pare), and AG. Abd. Kadir Khalik (Makassar), have produced interpretations and translations of the Qur'an into the Bugis language. AG. Sade had a crucial role in fostering Bugis scholars who produced specialised works on Qur'anic interpretation and translation, with a concentration on specific verses. His interpretations were published in the *al-Mu'izhah al-Hasanah* tabloid, a biannual newspaper that includes a column dedicated to the study of the Qur'an. AG. Sade wrote a concise Arabic book on the subject of Qur'anic sciences, "*Tuhfah al-Faqir 'ala Nazm Ushul al-Tafsir*" (published in Cairo, Egypt, 1940). He wrote this book during his time in Mecca. Upon his return to Bugis-Wajo, he authored a Bugis-language commentary titled "*Tafsir Surah 'Ammah bi al-Lugah al-Bugisiyah*." This commentary served as the basis for subsequent Bugis interpretive works and other Islamic studies undertaken by his students.

Forms of Bugis Language Interpretation

A historical investigation into the study of the Qur'an in Bugis Land has revealed several types of works produced by Bugis scholars. These works can be categorised into

three forms: 1). A concise interpretation of the Qur'an (*Aqorang Biccu*), specifically focusing on Juz 'Amma; 2). A comprehensive interpretation of the Quran (*Aqorang Loppo*), covering the complete 30 Juz; and 3). A translation of the entire Qur'an (30 Juz), without detailed explanations. The following are examples of Bugis interpretation books:

Tafsir al-Qur'an Juz Amma (Aqorang Biccu/Small Qur'an)

Tafsir Bicara Ugi Juz 'Amma (Tafsir Surah 'Amma in the Bugis Language)

This tafsir was authored by AG. H. As'ad (H. Sade), a distinguished teacher from Bugis Land, born on 12 Rabiul Tsani 1326 H/1907 AD in Mecca (Ismail 1989). During his time in the holy city, he actively engaged in *halaqah* studies with various scholars, including Sheikh Umar bin Hamdan, Sheikh Muhammad Sai'd al-Yamani, Jamal al-Maliki, Sheikh Hasyim Nazirin, Sheikh Hasan al-Yamani, and Sheikh Abbas Abdul Jabbar. Additionally, he learned from several Bugis scholars in Mecca, such as H. Ambo Wellang al-Bugisy (Halim, 2015) and his own parents, H. Abdul Rasyid al-Bugisy.

During the 1920s, many pilgrims from Bugis land travelled to Mecca, studying and establishing close communication with AG. Sade. They provided him with updates on the situation in their homeland, including deviations from Islamic teachings such as idol worship and superstitious practices (H.M. Nasruddin Anshoriy Ch. 2009). Motivated by this information, AG Sade returned to his ancestral land in 1928, specifically during the era of the Youth Pledge, to preach and rectify these deviations.

In Wajo, AG Sade not only preached orally (*da'wah bi al-lisan*) but also through writing (*da'wah bil qalam*). One of his notable written works is '*Tafsir Surah 'Amma bi al-Lugah al-Bugisiyah/Tafesere Bicara Ugina Sura 'Amma*,' completed on 24-10-1948 M/23-12-1367 H. This tafsir provides a concise interpretation (*tafsir ijmal*) of the *surah 'Amma* (*al-Naba'*) in the Bugis language. His student, Syamsuddin Singkang, later rewrote the book and incorporated an Indonesian translation, making the tafsir bilingual in both Bugis and Indonesian.



Picture 1; Example of *Tafsir* AG. Sade

From the image above, it is evident that the book cover features two languages: Arabic and Bugis. The displayed information includes the surah name and the total number of verses. The surah name is elaborated upon based on its content, with the verse displayed at the top and its translation and a brief interpretation placed below. The book consists of 31 pages, including the introduction. The tafsir employs the *ijmal*

method, characterised by its concise explanations. The following is an example of AG Sade's interpretation:

"Surah al-Naba'" as a *Makkiyah* surah containing 41 verses.

"Asenna iyyae surae "سورة النبا" riaseng mutoi سورة عم enrengnge ... naiyya tampunna ritu duwa tellu; 1. Pakkanpareng ri kaferee ritujunna atokkongengenge....

(This surah is known as Surah al-Naba', also referred to as Surah 'Amm and Surah al-Tasaul....It covers several themes, including a warning to the disbelievers about the Day of Resurrection....).

Tafesere Aqorang Bettuang Bicara Ugi/Tafsir al-Qur'an al-Karim bi al-Lugah al-Bugisiyah Juz 'Amma

This tafsir was authored by AG. Yunus Maratan, born in Wattang village, Belawa district, on 28 Muharram 1332 H/1914 AD, and passed away on 22 July 1986 AD. From 1929 to 1933, he performed the hajj and stayed in Mecca to study Islam by attending halaqahs held by scholars. In addition to attending these halaqahs, he studied at Madrasah Dar al-Falah, a well-known educational institution among Indonesians in Mecca at that time.

Upon his return from Mecca, he pursued his studies under AG. Sade's guidance from 1933–1943. As a result, he became a prominent scholar in Bugis Land, particularly in Wajo (Kamaluddin Abunawas & Husnul Fahimah Ilyas 2017). In 1953, following the demise of AG. Sade, AG. Yunus expanded the Islamic boarding school founded by AG. Sade, renaming it Pesantren As'adiyah to honour and appreciate AG. Sade (Abd. Kadir M., 1993). In addition to his responsibilities as an educator and the head of the As'adiyah Islamic Boarding School, AG. Yunus authored books for the Bugis community, predominantly in the Bugis language. One of his notable works is the tafsir titled *Tafesere Aqorang Bettuang Bicara Ugi/Tafsir al-Qur'an al-Karim bi al-Lugah al-Bugisiyah*. This book continues the tafsir work of his teacher (AG. Sade), who had previously only interpreted one surah, whereas AG. Yunus's tafsir focuses on juz 'Amma. This tafsir was completed on October 9, 1958 AD/25 Rabiul Awal 1378 H, and consists of 62 pages. It was published by Percetakan Adil Sengkang.



Picture 2: Example of Tafsir AG. Yunus

The physical appearance of this tafsir shows that the book cover uses two languages: Arabic and Bugis, featuring the phrase "juz 'amma." The phrase "juz amma"

or "aqorang biccu" is used by the Bugis people to refer to the practice of learning the Qur'an using short surah mushafs in the context of society. Meanwhile, the entire 30-juz Qur'an is commonly known as "Aqorang Loppo," which translates to "large Qur'an." In terms of presentation, this tafsir employs several methods: 1). Each surah name is written in Bugis, but the pronunciation remains the same as the original surah name. For example, Surah al-Naba' is written in the Bugis version; 2). The explanation or translation is placed alongside the verse; 3). The surahs are arranged from Surah al-Naba' and ending with Surah al-Fatihah. Upon initial observation, this book might seem like a translation of the Qur'an into Bugis, as depicted in the image. The cover, however, clearly identifies it as a tafsir (Salim and Abbas, 2020). It is reasonable to classify this book as a tafsir due to its inclusion of verse translations, explanations provided through footnotes, and clarifications within the translation, typically presented in brackets. Another justification for labelling it as a tafsir is its intended audience, which encompasses the general populace. When individuals engage with the translated text, they interpret it as though they are reading a tafsir of the Qur'an (Salim and Abbas, 2020).

Comprehensive tafsir of the 30 Juz

Tafsir al-Munir

This tafsir was written by AG. Daud Ismail, a renowned scholar from the Bugis region. He was well acknowledged for his profound expertise in multiple Islamic sciences, such as tafsir, fiqh, tasawuf, tauhid, and hadith. AG. Daud, who was born in Soppeng in 1908, died in 2006 at the age of 99. His teacher, AG. As'ad, had a significant impact on his intellectual career. After the death of AG. As'ad, AG. Daud was entrusted with directing the Islamic boarding school that was established by AG. As'ad. The institution was initially known as Madrasah Arabiyah Islamiyah (MAI) but was later renamed Pondok Pesantren As'adiyah to honour its founder. AG. Daud's tenure as the leader of As'adiyah ended in 1961 (Abd. Kadir Ahmad, 2005).

Tafsir al-Munir is the first tafsir in the Bugis region, written in the Bugis lontaraq language. This work was first published in 1983 by CV. Bintang Selatan-Makassar. The book divides the Qur'an into 10 volumes, each containing three juz, and each volume averages 600–700 pages. The original title of the tafsir in the Bugis Lontara language was "Tarjumannna Nenniya Taefeserena Juzu' Mammulangnge Mabbicara Ogi". In 1985, the second edition was renamed "Tafsir al-Munir, Tarjamah wa Tafsir al-Juz Awaal, wa al-Tsani wa al-Tsalits," still maintaining the format of three juz per volume (Yunus, Ghalib, and Sabry 2023). There is no information explaining why the name was changed to "Tafsir al-Munir." This tafsir employs the *tahlili* method of interpretation.



Picture 3: Example of Tafsir AG. Daud Ismail

The Tafsir book has been organised by presenting the verses and their translations side by side in grouped sections. Each section of verses is then explained under the subheading "pappakatajanna ayat.../explanation of verses...". This approach places the tafsir in the tahlili category, as it offers explanations from multiple scholarly perspectives. For instance, the book discusses the basmalah's position in Surah al-Fatihah and every other surah by incorporating the opinions of companions, tabi'in, and various scholars. It notes that scholars agree on the basmalah's inclusion in every surah except *Surah Baraah* (al-Taubah) (Mursalim 2012). Additionally, the style of this tafsir is identified as *adabi ijtimai'i*, reflecting its social and cultural approach to interpretation.

Tafesere Aqorang Mabbasa Ugi/Tafsir al-Qur'an al-Karim

This tafsir originated at the initiative of AG. Muin Yusuf, who was the chairman of the MUI (Indonesian Ulema Council) of South Sulawesi Province from 1985 to 1995. During his tenure, he envisioned creating a tafsir book in the Bugis language, developed by a team of Bugis scholars to represent the Muslim community in Bugis Land, Sulawesi. A team was assembled under his leadership, as detailed in the foreword of the tafsir. The writing of this tafsir began in 1988 and was completed on October 20, 1996, in Ujung Pandang, with the first edition published around 1988 (Abd. Muin Yusuf 2008).

A team of scholars supported the compilation of the initial edition, including AG. Junaid Ismail (Bone), AG. Hamzah Manguluang (Sengkang), AG. A. Syamsul Bahri Lagaligo (DDI Kabellanga-Pinrang), AG. Ma'mur Ali (Muhammadiyah-Makassar), and AG. Muhktar Badawi. These scholars were influenced by the renowned scholar AG. Sade Sengkang (Mursalim 2010). The tafsir is presented in 11 volumes, with each volume averaging around 700–800 pages, and follows the tahlili method of interpretation.

In 2008, the book's title was updated to "Tafsir al-Mu'in; Tafesere Aqorang Ma'basa Ogi." According to Abd. Kadir M. (2015), there is no explanation for the title change. The addition of "Tafsir al-Mu'in" reflects AG. Muin Yusuf's role as the principal author, with some Bugis scholars noting that he contributed significantly to the tafsir's content (Abd. Kadir M. 2015).



Picture 4: Example of *Tafsis al-Mu'in*

The image shows that this tafsir's presentation model involves grouping several verses under a common theme. Each verse includes a translation that aligns with the verse groupings, followed by an explanation of the verse. An example of tafsir may be observed in the following statement: "Tanra-Tanranna apaullena puang Allah ta'ala engrengnge asukkurennna pangissengenna / Signs of Allah's power and the perfection of His knowledge," followed by its interpretation (*tefeserena*).

The tafsir employs the *tahlili* method, providing detailed interpretations of the verses from a variety of perspectives. It is a rational interpretation (*tafsir bi al-ra'y*) that incorporates verses, hadith, and companion narrations while also focusing on rational reasoning. The interpretation style used is the *adab al-ijtima'i*.

Tafsir Al-Qur'an Bil Lugah Bugisyah/Tafsir Al-Qur'an Bahasa Bugis

This tafsir was written by AG. Muhammad Abduh Pabbaja (commonly known as AG. Pabbaja), a first-generation student of AG. Sade. He was born in Sedenreng on October 26, 1918, and passed away in 2010 at the age of 94. For about 10 years, he received education from AG. Sade in Sengkang. Subsequently, he was assigned the responsibility of developing an educational institution at Mangkoso in collaboration with AG. Abdurahman Ambo Dalle (AG. Ambo Dalle), who became the founder of the DDI Mangkoso Islamic Boarding School in 1947 (M. Nasri Hamang 2013).

In the 1960s and 1970s, AG. Pabbaja wrote his tafsir based on a scholarly meeting across South Sulawesi, which recommended translating and interpreting the Qur'an into Bugis. The work was published under the title "*Tafsir Al-Qur'an al-Karim Berbahasa Daerah Bugis (Tafsir Al-Qur'an al-Karim in Bugis Language)*" and was first circulated in the Ajattappareng region (Barru, Pare-Pare, Sidrap, Pinrang, and Enrekang) (M. Nasri Hamang 2013). However, the book is no longer in print, making it difficult to locate and trace.

The tafsir employs the *ijmali* method, or "*bettuang or tafesere rippe*" in Bugis, which involves examining each surah to understand its main idea before providing an interpretation. Each interpretation concludes with a lesson or moral, referred to in Bugis as "*akkeguna riala pole ri surae*" (the benefits derived from the subject) (M. Nasri Hamang 2013).

Translation of the Qur'an into Bugis

The translation of the Qur'an into Bugis was a novel concept for the Bugis community at the time, as there was a prevailing belief against translating the Qur'an. The resistance stemmed from scholarly debates, such as those in Egypt in 1955, where there was significant controversy over the translation of the Qur'an. Al-Azhar scholars eventually reached an agreement to produce a translation under the title *Tafsir al-Muntakhab* (Hanafi 2011). This debate also influenced Indonesia, where both individual efforts, like Mahmud Yunus's "The Qur'an and Its Translation," and institutional efforts, such as UII Yogyakarta's "Qur'an Karim and Its Meaning Translation," emerged (Sholeh 2022).

In 1975, AG. Hamzah Manguluang, a senior teacher at As'adiyah Sengkang Islamic Boarding School, produced a complete Bugis translation of the Qur'an, titled "Tarjumah al-Qur'an al-Karim; Tarjumanna Akorang Melebbie." This translation, which covers all 30 chapters, was first published by CV. Bintang Selamat-Makassar in 1979. Incredibly, AG. Hamzah completed this translation in just one year, two months, and two days, from July 15, 1975, to September 17, 1976. AG. Hamzah was born in Sengkang in 1925 and passed away in 1998. He studied directly under AG. Sade from an early age, completing his education up to the Aliyah level at MAI. He was well-known for his ability to memorize the *Alfiyah Ibn Malik Book*, which earned him the nickname 'Alfiyah Berjalan'. He organized his translation work into three volumes, each containing ten chapters of the Qur'an.



Picture 5: Example of Translation of the Al-Qur'an in Bugis Language

AG. Hamzah's translation work is not entirely lafziyah (literal), as it frequently includes brief explanations for translated terms. A distinctive feature of his translation is that each surah is given a Bugis name reflecting its meaning. For instance, Surah al-Fatihah is named '*surah pattimpa'e*' (opening surah) to align with its significance, as illustrated in the translation.

Additionally, the translation includes footnotes for words or verses that require further explanation. For example, a footnote clarifies the meaning of the word "Amin," noting that it is not just a verse but a prayer meaning "*tarima laloi puang*" (accept, O Allah). It is also mentioned that saying "Amin" is a sunnah practice every time Surah al-Fatihah is recited.

Conclusion

The vernacularization of Qur'anic interpretation in Bugis Land highlights the dynamic nature and richness of Islamic scholarship within the archipelago. This process began notably with AG. Sade's arrival from Mecca around 1928. He established a halaqah study group in Sengkang-Wajo, which later became the Madrasah Arabiyah Islamiyah (MAI). MAI emerged as a central hub of knowledge in South Sulawesi and Eastern Indonesia.

Under AG. Sade's influence, a variety of Qur'anic studies and interpretations were developed, including both concise interpretations of juz 'amma (the small Qur'an) and comprehensive interpretations of all 30 juz. This study contributes to the broader understanding of Qur'anic vernacularization in Indonesia, traditionally focused on the western regions like Java and Sumatra, by highlighting similar efforts in the eastern regions, particularly in Bugis Land.

Further investigation is necessary to delve into AG. Sade's role in cultivating a scholarly network in South Sulawesi and his contributions to Qur'anic studies in Bugis Land. This can involve collecting and analysing historical documents, correspondence, and AG. Sade's written works to explore his influence more comprehensively. Such research could also apply Talal Asad's concept of Islam as a discursive tradition, which argues that religious traditions are shaped by key figures who create and sustain local discourses.

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