

**Tafsir Al-Munir by Anregurutta Daud Ismail:  
A Visionary Scholar from South Sulawesi**

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**ABSTRACT**

This study explores the contribution of Daud Ismail to the development of Qur'anic interpretation in the Bugis language through *Tafsir Al-Munir*. Using a descriptive-analytical method with a historical-critical approach, the research highlights how *Anregurutta* Daud Ismail contextualized the *ijmali* method with an *adabi ijtima'i* style, aligning Qur'anic messages with Bugis traditions. The findings reveal three distinctive features: (1) the use of the Bugis language and *lontarak* script as a medium for preserving culture and preaching Islam; (2) the application of a moderate exegetical approach combining *bi al-ma'tsur* and *bi al-ra'y*; and (3) a critical response to religious practices considered to diverge from Islamic teachings. *Tafsir Al-Munir* reflects a jurisprudential and communal outlook, affirming Daud Ismail's role as a visionary scholar who connects generations. This study underscores the significance of local-language tafsir in enhancing Qur'anic understanding and reinforcing an Islamic identity that harmonizes with indigenous values.

**Keywords:** *Tafsir Al-Munir, Daud Ismail, Lontara' script, Bugis, visionary ulama.*

**ABSTRAK**

Penelitian ini mengkaji kontribusi Daud Ismail dalam pengembangan tafsir al-Qur'an berbahasa Bugis melalui karya *Tafsir Al-Munir*. Dengan pendekatan deskriptif-analitis dan historis-kritis, studi ini menyoroti bagaimana *Anregurutta* Daud Ismail mengontekstualisasikan metode *ijmali* dengan gaya *adabi ijtima'i* yang selaras dengan budaya Bugis. Hasil kajian menunjukkan tiga ciri utama: (1) penggunaan bahasa Bugis dan aksara *lontarak* sebagai media pelestarian budaya dan dakwah Islam; (2) penerapan metode tafsir moderat yang memadukan pendekatan *bi al-ma'tsur* dan *bi al-ra'y*; dan (3) respons kritis terhadap praktik keagamaan yang dianggap menyimpang dari ajaran Islam. *Tafsir Al-Munir* mencerminkan corak pemikiran fikih dan kemasyarakatan, serta menegaskan peran Daud Ismail sebagai ulama visioner yang menjembatani generasi tua dan muda. Studi ini menegaskan pentingnya tafsir lokal dalam memperkuat pemahaman al-Qur'an dan membangun identitas Islam yang berdialog dengan kearifan lokal.

**Kata kunci:** *Tafsir Al-Munir, Daud Ismail, aksara Lontara, Bugis, ulama visioner.*

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## INTRODUCTION

The Qur'an represents the textual manifestation of divine revelation bestowed upon the Prophet Muhammad (peace be upon him), occupying a central position within the epistemological framework of Islam as the primary source of religious teachings. Historically, the transmission of the Qur'an underwent a significant transformation from an oral tradition to a systematically documented text. In the early stages of Islamic development, Qur'anic texts were not immediately compiled into a unified codex (mushaf), but rather preserved in fragmented form across various material media such as palm fronds, stone tablets, and osteological materials, supported by a strong tradition of memorization among the Prophet's companions (Taufik, 2001). A comprehensive codification of the Qur'an in the form of a systematic mushaf was only realized during the caliphate of Uthman ibn Affan, resulting in the production of a standardized mushaf that has served as an authoritative reference for subsequent generations of Muslims up to the present day.

The linguistic dimension of the Qur'an, which is grounded in the structure of the Arabic language with its high degree of semantic, syntactic, and rhetorical complexity, often poses hermeneutical challenges for readers particularly those lacking linguistic competence in Arabic (Shihab, 2025). As observed by Muhammad Abduh, even the Arab community itself does not always possess sufficient cognitive capacity to fully access the subtle nuances embedded in the Qur'an's rhetorical formulations (Abduh, 1947). This phenomenon underscores the urgency of exegesis (tafsir) as an interpretive medium that bridges the epistemological gap between the sacred text and the socio-cultural realities of its readers (Gusmian, 2024). The Arabic language of the Qur'an is often difficult to comprehend in terms of meaning and interpretation, especially for those who are not native speakers of Arabic.

Despite the Qur'an's exceptionally high literary value, many people including native Arabic speakers are not always able to fully grasp its content. This limitation has prompted scholars to undertake efforts to translate and interpret the Qur'an into local languages, particularly among the Bugis community using the Lontara script (Mattulada, 1985). The translation of the Qur'an into vernacular languages has become a crucial part of the dynamic process of disseminating Islamic teachings throughout the Indonesian archipelago (Gusmian, 2024a). The vernacularization of the Qur'an has essentially been explored by several researchers. For instance, Moh. Fadhil Nur (2018) analyzed how AGH<sup>1</sup> Hamzah Manguluang and AGH Abd. Muin Yusuf interpreted Surah al-Ma'un by integrating local Bugis cultural values. Neny Muthi'atul Awwaliyah (2018), This study examines the tafsir work *Tafsir al-Mu'in* by AGH Abd. Muin Yusuf as a representation of Qur'anic interpretation in the Indonesian archipelago (tafsir Nusantara), written in the Bugis language and Lontara script. It is considered a second-generation work following *Tafsir al-Munir* by Anregurutta Daud Ismail. Mursalim (2024), This study finds that all Qur'anic tafsir works written in the Bugis language in South Sulawesi originate from a single source of Islamic scholarship: the Madrasah

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<sup>1</sup> "Anregurutta," often abbreviated as "AG," "Ag," or "AGH" (Anregurutta Haji), is an honorific title bestowed upon esteemed Bugis ulama who possess profound and extensive Islamic knowledge. The term can be roughly translated as "teacher of teachers" or "grand scholar," and is sometimes considered equivalent in stature to a professor (Haris & Nurfaika, 2024) see also, (Khaerussalam & Hasbi, 2025).

Arabiyah Islamiyah (MAI), founded by *Anregurutta* KH. Muhammad As'ad al-Bugsiy. This shared chain of transmission (sanad) has given rise to a uniform style, methodology, and interpretive ideology, distinguishing Bugis tafsir from other local interpretations in Indonesia.

The primary distinction of this study from previous research on the vernacularization of Qur'anic exegesis in the Bugis region lies in its specific focus on *Tafsir al-Munir* by *Anregurutta* Daud Ismail. This research offers an in-depth analysis of the work in terms of its methodology, exegetical style, and its response to the local cultural traditions of the Bugis community. While earlier studies such as those by Mursalim et al., Moh. Fadhil Nur, and Neny Muthi'atul Awwaliyah tend to emphasize historical aspects, the shared scholarly genealogy (sanad), or general phenomena of vernacularization and second-generation Bugis tafsir, this study concentrates on a single, monumental first-generation work. It employs a historical-critical and contextual analysis approach, and aims to portray Daud Ismail as a visionary scholar who integrates the preservation of local culture with social transformation through Qur'anic interpretation (Hamzah, 2024).

The exegetical activities that developed in the 17th century can be referred to as a process of vernacularization namely, the localization of language within Islamic scholarship across various regions of the Malay-Indonesian archipelago (Gusmian, 2024). In the Bugis region, this process only began around the 20th century, when Muslim intellectuals in South Sulawesi started producing tafsir works, although initially limited to the interpretation of selected verses (Hamza et al., 2024). According to Christian Pelras, a French scholar of Bugis history and culture, the people of South Sulawesi have been acquainted with Islamic teachings since the early 17th century (Pelras: 2006). Since then, the Islamic intellectual tradition in South Sulawesi has continued to develop. One of the most prominent and oldest Islamic educational institutions in the region is the Madrasah 'Arabiyah Islamiyah (MAI) (Aguswandi, 2018), now known as Pondok Pesantren As'adiyah Sengkang (As'adiyah Pusat, <https://asadiyahpusat.org/tentang-kami/>), the institution was founded by *Anregurutta* KH. Muhammad As'ad.<sup>2</sup>

## METHOD

This study employs a descriptive-analytical method with a historical-philological approach, focusing on library-based research. The primary data source is the *Tafsir al-Munir*, while secondary sources include supporting literature such as books, journal articles, and research related to *Anregurutta* Daud Ismail and his exegetical work. Data collection was carried out in three stages. First, the inventory and categorization of the *Tafsir al-Munir* text, with particular attention to interpretive methods and explanations of verses that reflect responses to local contexts. Second, the retrieval of biographical and historical data concerning *Anregurutta* Daud Ismail. Third, the collection of contextual data on the socio-cultural conditions of the Bugis community.

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<sup>2</sup> *Anregurutta* KH. Muhammad As'ad, known among the Bugis community as *Anregurutta* "Puang Aji Sade", was born in Mecca on Monday, 12 Rabi' al-Akhir 1326 H / 1907 CE. He was the son of Sheikh H. Abd. Rasyid, a Bugis scholar who resided in Mecca al-Mukarramah, and Hj. St. Saleha binti H. Abd. Rahman, who held the honorific title *Guru Terru al-Bugisiy* (Abunawas, 2022) see also, (Tahir, 2022).

The data analysis technique applied is qualitative content analysis, operationalized in three stages. First, textual analysis to identify the patterns, principles, and methods of interpretation employed by *Anregurutta* Daud Ismail. Second, contextual analysis to connect the exegetical content with the socio-cultural realities of the Bugis society during his time. Third, comparative analysis to position *Tafsir al-Munir* within the broader tradition of Qur'anic exegesis in the Indonesian archipelago. To ensure data validity, this research adopts source triangulation by comparing information from various references.

## RESULT AND DISCUSSION

### Biography of Anregurutta Daud Ismail

*Anregurutta* Daud Ismail, who was affectionately known as H. Dauda and *kali*<sup>3</sup> Soppeng was home to a prominent Bugis Islamic scholar known for his comprehensive knowledge, particularly in Soppeng Regency, which served as the center for the development of Islamic education until the end of his life. He was born on December 30, 1908, in Cenrana, Soppeng Regency, and passed away at the age of 99 on Monday, August 22, 2006. He was laid to rest in the Yasrib Islamic Boarding School complex in Watansoppeng, which stands as a monument to his intellectual legacy (Abunawas, 2022).

*Anregurutta* Daud Ismail was born into a family of high social standing and strong religious devotion. He was the youngest of eleven siblings, born to H. Ismail bin Baco Poso and Hj. Pompala binti Latalibe. His father was a farmer who also served as a Qur'an teacher, *katte* (village chief), and *parewa syara'* (religious functionary) in the Soppeng district, while his mother was a dedicated housewife. His grandfather was a prominent religious scholar known as the *kali* of Soppeng the first *qadhi* to hold religious authority in the region (Anshar, 2020).

*Anregurutta* Daud Ismail was married three times. His first marriage took place in 1932 with Hajah Marellung, and they were blessed with two sons: H. Ahmad Daud and KH. M. Basri Daud, Lc. After the passing of his first wife, he married Hajah Salehah; however, this marriage did not produce any children. In 1942, he entered into his third and final marriage with Hajah Faridah, who remained his faithful companion until the end of his life. From this union, he had three children: Hj. Syamsul Huda, Hj. Nur Inayah, and Drs. H. M. Rusydi Daud (Hamzah, 2023).

*Anregurutta* Daud Ismail's intellectual journey reflected deep perseverance and a strong commitment to Islamic scholarship from an early age. He began his education under the guidance of Haji Muhammad Saleh in Cangadi, Liliraja District, Soppeng. He then studied under Guru Tengah in Ganra. In 1924, he pursued Islamic studies with Haji Syamsuddin for approximately six years. Between 1926 and 1927, he continued his studies in Soppeng Riaja under Haji Daeng Sumange in the village of Ceppie.

In 1928, he studied under Haji Kitta, the *qadhi* of Soppeng Riaja, and from mid-1928 to 1930, he returned to study again with Haji Daeng Sumange, focusing on tafsir, fiqh, and Arabic grammar (*nahwu*). From 1930 to 1942, *Anregurutta* Daud Ismail deepened his knowledge in

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<sup>3</sup>In the Bugis language, the title *kali* (*qadhi*) is given to people who are experts in religious knowledge, especially those related to Islamic law. *Qadhi* also means judge.

various Islamic disciplines under the tutelage of *Anregurutta* KH. Muhammad As'ad in Sengkang a great Bugis scholar born in Makkah al-Mukarramah who later became one of the major influences in shaping his Islamic thought.

### The Contributions and Service of *Anregurutta* Daud Ismail

As a prominent figure in the field of Islamic scholarship, *Anregurutta* Daud Ismail devoted much of his attention to education and religious affairs. During his years of study under *Anregurutta* KH. Muhammad As'ad, he was entrusted with the role of assistant teacher while still maintaining his status as a student. Upon completing his studies, in 1942 *Anregurutta* Daud Ismail returned to Soppeng and began teaching at Madrasah Arabiyah Islam. A year later, he was appointed as the Imam of the Grand Mosque of Lalabata, Loppo. In 1944, just a year after serving as Imam, he was invited by Datuk Pattojo Andi Sumangerukka to teach Islam to the royal family in Pattojo, Baru (Abunawas, 2022).

Then, in mid-August 1945, the Office of Religious Affairs (Kantor Urusan Agama, KUA) of Bone assigned him back to Soppeng as the *qadhi* (Islamic judge) for the region. On May 16, 1951, he was transferred once again to Bone to serve as *qadhi* until 1953. For the next eight years (1953-1961), *Anregurutta* Daud Ismail was entrusted with leading the *Madrasah Arabiyah Islamiyah* (MAI) in Wajo, succeeding *Anregurutta* KH. Muhammad As'ad after his passing. Due to his long-standing dedication to the institution, he proposed changing its name to *Madrasah As'adiyah* as a tribute to his teacher. From 1957 to 1960, he also served as an advisor to the Commander of the Sulawesi Regional Military Command and once again held the position of *qadhi* in Soppeng from 1966 until his passing in 2006. In addition, from 1993 to 2005, he served as Chairman of the Indonesian Ulema Council (MUI) in Soppeng Regency, reflecting his significant role in religious guidance and community leadership (Abunawas, 2022).

### Works of *Anregurutta* Daud Ismail

Besides delivering Islamic teachings orally through sermons, *Anregurutta* Daud Ismail was actively involved in formal and semi-formal education by establishing Islamic boarding schools (*pesantren*). Moreover, his preaching was also carried out through written works produced during his lifetime. His writings were published in the form of leaflets, brochures, and books that were distributed to the public. Among *Anregurutta* Daud Ismail's notable works are:

1. *Tafsir al-Munir*, a Qur'anic exegesis consisting of 30 *juz* written in the Bugis language.
2. *Al-Ta'rif bi Al-'Alimu Al-'Allamah Al-Syaikh Al-Haj Muhammad As'ad Al-Buqisi*, a biography of *Anregurutta* Muhammad As'ad written in three languages: Bugis, Indonesian, and Arabic.
3. *Bicarana Sempajnge* (Concerning Prayer).
4. *Bicarana Nikae* (Concerning Marriage).
5. A collection of daily prayers.



6. A collection of Friday sermons in the Bugis language.
7. *Basic Islamic Knowledge*, consisting of three volumes covering fasting law, prayer law, marriage law, Friday sermons, collections of prayers, and fatwas.

## The Book of Munir

### 1. Background and Characteristics

The motivation behind *Anregurutta* Daud Ismail's writing of *Tafsir al-Munir* can be found in the preface (*muqaddimah*) of the first volume (Ismail, 2002). Several key objectives are outlined:

- a. *Al-Munir* is intended to serve as a representation of the Bugis regional language that can be accessed and understood by the local community at large.
- b. The use of the Bugis *lontarak* script was specifically chosen to facilitate comprehension and encourage reading among Bugis speakers.
- c. The tafsir reflects the interplay and communicative bridge between the Arabic language and the Bugis vernacular.
- d. The work aims to serve as a reference and guide for future generations.
- e. It is also a conscious effort to preserve Bugis culture from being forgotten.

*Al-Munir* comprises a complete 30-juz Qur'anic exegesis, divided into 10 volumes, with each volume containing three juz. This structural design is also explained in the tafsir's preface.

Original Lontarak Bugis Excerpt:

*Parellui ri seseku pannessai /ranpei asukkurukeng tenriganka risese arajanna Puang Allah Taala ri wettu napakedona muannessi atikku cetak'i tafserekku iyya mabbicara ugie. Nainappani Insya Allah naiyya ricetak barue ri jili'i, maumpe' pakkulina, sarekkuammengngi na maitta tahan. Naiyya sitemmerengnge Akorang ripancajiwi seppulo jilid, tattelu juz seddi jilid* (Ismail, 2002).

Translation:

"It is important for me to express my gratitude to Allah Ta'ala who moved my heart to write and publish this tafsir in the Bugis language. *In shā' Allāh*, this tafsir will be printed in a durable cover so that it may last long, and it will be published in 10 volumes, each consisting of 3 juz."

The structure of *Tafsir al-Munir* is based on interpreting grouped verses ranging from 3 to 10 ayat. Occasionally, 2 or more verses are interpreted together with detailed explanation. At the end of each juz, the commentary clearly states which surah and verse the juz begins and ends with.

For example, Juz 19 begins with surah al-Furqan (verse 21 to 77), continues with surah Ash-Shu'arā' (227 verses), and ends with Surah An-Naml (verses 1-59). Each volume consistently covers 3 juz. Juz 19 was completed on Wednesday, 1 Rajab 1406 H / 12 March 1986 in Soppeng. Juz 20 was finished on Sunday, 30 Dhu al-Qa'dah 1407 H / 26 March 1987,

and Juz 21 was concluded on Friday, 11 Jumādā al-Ulā 1408 H / 1 January 1988 (Ismail, 2002).

## 2. Systematics of Interpretation

The structure of *Tafsir al-Munir* by Anregurutta Daud Ismail follows the tartīb mushafi model (Yunus et al., 2023). It follows the order of the Uthmani codex, beginning from Surah al-Fātiḥah to Surah al-Nās. In the introduction to each section of the tafsir, Anregurutta Daud Ismail consistently begins with an expression of gratitude to Allah Swt, as a form of reverence and spiritual reflection upon the Divine revelation. Each *juz* in this tafsir is accompanied by a table of contents to facilitate the reader in navigating its content. The presentation begins with the translation of the verse into the Bugis language prior to the interpretation, so that lay readers can first grasp the basic meaning of the Qur'anic text.

Visually, *Tafsir al-Munir* is arranged in two columns: the right column contains the Qur'anic text, while the left column presents its translation. The interpretation is carried out by grouping several verses together, which are then explained gradually before moving on to the next group of verses. This structure reflects a systematic order and a pedagogical approach that facilitates the Bugis community in comprehensively understanding the content of the Qur'an.

## 3. Sources of Interpretation

Sources of interpretation are generally divided into three categories. First, *tafsīr bi al-ma'thūr*, which is interpretation based on transmitted reports (*athār*), including narrations from the Prophet, the Companions, and the Followers (*Tābi'īn*). Second, *tafsīr bi al-ra'y*, which relies more heavily on reason and rational analysis after presenting arguments from the Qur'an and *hadith*, while still considering previous interpretations. Third, *tafsīr bi al-ishārī*, which derives meanings based on subtle impressions gained through deep contemplation of the text (Herlambang, 2020).

*Tafsir al-Munir* adheres primarily to the *tafsīr bi al-ma'thūr* (Syakhlani, 2018), as reflected in the author's statement, "*Naiyya Akorangnge saisannamuto tafseri saisanna*", which means "This Qur'anic interpretation explains one part of the Qur'an with another." For instance, Anregurutta exegetical approach includes interpreting the Qur'an with the Qur'an, referencing *hadith* when explaining verses such as surah al-Naml [27]:62 concerning the acceptance of supplication from those afflicted by calamity where he cites a *hadith* from Abu Bakr al-Siddiq and quoting classical works such as *Tafsir al-Maraghi*, as seen in Juz 7, page 9 (Ismail, 2002).

This shows that *Tafsir al-Munir* also incorporates elements of *tafsīr bi al-ra'y*. In Anregurutta Daud Ismail's work, *tafsīr bi al-ma'thūr* and *tafsīr bi al-ra'y* are sometimes presented in a comparative manner where the former emphasizes transmitted narrations, and the latter highlights reason and logical analysis.

#### 4. Methodology of Tafsir al-Munir

Methodology refers to the technique used in the process of interpretation. Al-Farmawi classifies tafsir methods into four types: *ijmali* (summary), *tahlili* (analytical), *muqaran* (comparative), and *maudhui* (thematic) (al-Farmawi, 1977). According to several examples, M. Mufid categorizes *Tafsir al-Munir* as a moderately analytical (*tahlili*) tafsir. The work of *Anregurutta* Daud Ismail falls under the category of *tafsir tahlili*, although it does not strictly follow the tahlili model, since it does not explain every single word as is common in most analytical tafsir. Instead, only selected vocabulary deemed necessary is elaborated.

Moreover, *Anregurutta* Daud Ismail does not analyze linguistic structures and rhetoric (*balaghah*) as is typical in *adab ijtimai'i* tafsir. The language used in *Tafsir al-Munir* is simple and accessible, designed to be easily understood by the Bugis community across various backgrounds. It aims to enable readers to comprehend the recitation, meaning, and interpretation of the Qur'anic text.

Although the *tahlili* method is employed, *Tafsir al-Munir* does not emphasize detailed lexical explanations. *Anregurutta* focuses more on conveying the overall understanding and meaning of the verses. After translating a verse, he typically elaborates on the guidance and messages contained within it, without delving deeply into the semantics of each word. Lexical explanations do appear, but they are relatively rare.

#### 5. Tendencies of Tafsir al-Munir

In several aspects of interpretation, *Tafsir al-Munir* by *Anregurutta* Daud Ismail, based on the analysis of certain verses, shows similarities in interpretation and presentation style with *Tafsir al-Maraghi*. This indicates the possibility that *Anregurutta* Daud Ismail adopted some ideas or conceptual approaches from *al-Maraghi* in his own work.

For example, as cited in *Tafsir al-Maraghi*, Juz 7, page 9, the interpretation aligns closely with the way *Anregurutta* presents his own explanation:

إِذَا فَاسَأَلَهُ فَإِنَّهُ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا: أَسْأَلُكَ يَا رَبُّ أَنْ تَدْعُوَنِي فَإِنِّي مُضْطَرٌّ، فَقَالَ: رَجُلٌ إِلَى مَالِكِ بْنِ دِينَارٍ فَقَالَ

Latin:

“Takkappoi seuwwa urane lao ri Ibn Dinar na makkeda “Uwellauki sibawa karana Allah majeppu taellau doangekka, iyyanae tau manrasa-rasaka (natujuka sussa nennia sukkara)”. Makkedai Ibn Dinar “narekko makkuitu, ikona mellau doang ri puang Allah Taala, apa mejeppu Puang Allah Taala na tarimai parellau doangna tau masukkarae narekko mellau doangngi ritu”(Ismail: 2002).

Translation:

“A man came to Ibn Dinar and said, ‘I ask you, by Allah, to pray for me because I am in hardship.’ Ibn Dinar replied, ‘If that is the case, then ask directly to Allah Ta‘ala, for He surely answers the prayers of those in distress when they call upon Him’”(Ismail, 2002).



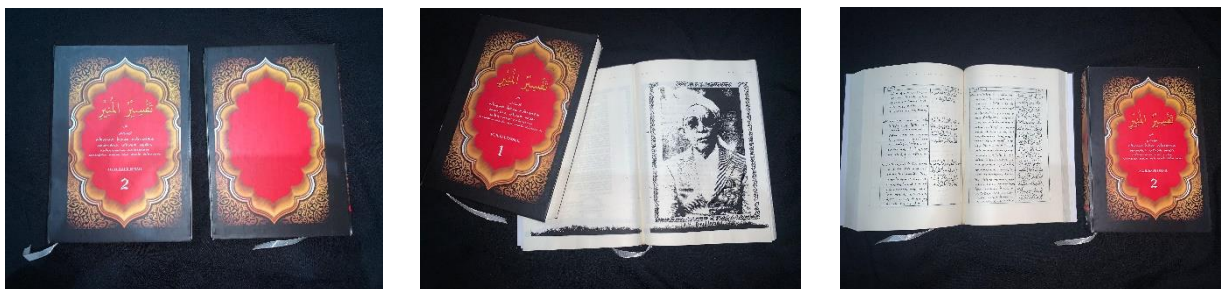
## 6. The Interpretive Character of Tafsir al-Munir

*Tafsir al-Munir* exhibits several interpretive characteristics, though some are more dominant than others. First is its jurisprudential (fiqh) character, as evidenced by Daud Ismail's in-depth treatment of verses related to Islamic legal rulings (Rifain et al., 2021). He elaborates extensively on matters such as the importance of maintaining the five daily prayers with full devotion. Moreover, he provides detailed explanations of verses pertaining to fasting, pilgrimage (ḥajj), zakat, inheritance, and bequests unlike other verses, which are discussed more briefly.

*Tafsir al-Munir* is also classified as having an *adabi ijtima'i* (ethical-social) character due to its incorporation of local cultural elements into its interpretation. This is supported by the preface of the tafsir, where it is stated that the work was intended to be accessible and readable by the Muslim public. Furthermore, *Anregurutta* Daud Ismail often contextualizes Qur'anic teachings with examples from Bugis daily life that are deemed inconsistent with Islamic principles. For instance, when interpreting the verse regarding khamr (intoxicants), he refers to a Bugis proverb, "*tuak pai*", which denotes a traditional alcoholic beverage in South Sulawesi also known as *ballo*'. This clearly indicates his intention to convey religious messages in a direct and culturally relevant manner to the local community.

The dominance of the fiqh-oriented character can also be attributed to his background as a *qadhi* (Islamic judge), his role within the Indonesian Ulema Council (MUI), his involvement in pesantren-based Islamic preaching, and his founding of Islamic boarding schools as a medium of da'wah. Therefore, it is reasonable to conclude that the jurisprudential aspect is the most prominent feature of *Tafsir al-Munir*.

Figure 1. The cover of *Tafsir al-Munir* by Anregurutta Daud Ismail.



## The Interpretation of *Anregurutta* Daud Ismail

### 1. Theological Perspective ('Aqīdah)

The practices of worshipping stones, trees, and graves carried out by segments of the Bugis society at the time were regarded by Anregurutta Daud Ismail as acts of *shirk* (polytheism). This is evident from their offering of *sokko*' (sticky rice) or various types of rice accompanied by eggs, as well as sacrificial offerings involving livestock such as buffaloes, cows, goats, or chickens. These acts are deemed inconsistent with the message of *Surah al-*

*Mā 'idah* verse 90:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

*“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” (QS. al-Ma'idah [5]: 90).*

Interpretation by *Anregurutta* Daud Ismail:

*“E... sinninna tau matteppe'e, pada issengi majeppu'na tuak pai'e/sinninna anu riyenungnge mappewajue, nenniya sinninna abotoronge nenniya abberehala'e, nasompanai tau pabberehalae, pada padanna batue, pong ajue, iyya biasae naonroi pabbarahalae maggere'/mallappesang tedong, saping, bembe' iyarega namanu, iyarega natiwirengngi koritu sokko, inanre madupang-dupang iyarega na itello iyyarega gau-gau laingnge ya mabiasae napole pabberehalae, majeppu gau mappakuwaero gau akaperekeng. Jaji pada niniriwi ritu na aja lalo nengka papolei ritu sarekkomekko mennang mupada laba” (Ismail: 2002).*

This commentary clearly contains local contextualization in interpreting the commands of the verse. The first instruction, about *khamr* (intoxicants), is interpreted by Daud Ismail as *tuak pai'e*, a traditional South Sulawesi alcoholic drink, also known as *ballo*. This shows his intention to deliver a direct and understandable message to the Bugis community.

The second instruction, about gambling, lacks detailed cultural references in the explanation. However, the title preceding the interpretation suggests that he equated gambling with casting lots. Unfortunately, Daud Ismail does not explicitly mention a specific local form of gambling.

The third instruction, regarding idol worship, is explained in much more detail. This is where the local Bugis elements are clearly incorporated. The first example he provides is the worship of stones and trees, which aligns with the Bugis *attoriolong* belief (ancestral spirit worship), wherein certain stones or trees are believed to be inhabited by spirits. He further describes the practice of offering *sokko* (sticky rice) and eggs as a form of ritual offering, showing that his tafsir actively responds to local cultural beliefs.

## 2. Social Perspective

In the application of social ethics, *Anregurutta* Daud Ismail discusses *Surah al-Nūr* verse 27:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

*“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants; that is best for you, so perhaps you will be reminded.”* (QS. An-Nur [24]: 27).

Interpretation by Anregurutta Daud Ismail:

*Niyya puang allath ta'ala rialenna iyae aya'e nenniya duwa rimunrinna napaggurui sininna atanna mateppe'e bara pada mappakkeade'i ripallawangenna mennnangro sarekkoammenngi nasimata makessing assiwoollongpollonnge pada ripallawangennamennagnro nenniya namase manengngi assiamasemasennge pada ripallawangenna mennangro. Kuaetopa aja nauttama ribolana tau'e sangadinna ripalalopi, mabbereselletopi ritau monroe ribolaero, sarekkoammenngi nade' naitai iya de'e nahallala naita rimennangro. Nasitinaja majeppu ripaggenne'i wekka tellu parello isingge, aga narekko ripalaloni muttamani, nasangadinna de' naripalalo rewe'ni, Iyana rekkoero ello isingge nenniya abberesellenge nenniya attajennge ganka enkana pappalalo masero madecenngi mupunnai mennang naiyya matteru muttama* (Ismail: 2002).

In this verse, Allah the Almighty provides a lesson to His believing servants, urging them to uphold the bonds of brotherhood among fellow human beings. In doing so, social ties can be preserved and mutual affection maintained. They are also instructed not to enter someone's house without permission, so as to avoid any unwanted invasion of privacy. It is recommended to ask for permission up to three times before entering a room; if permission is granted, then one may enter otherwise, one should refrain. It is wiser to seek permission, offer greetings, and wait, rather than entering without consent.

### 3. Cultural Perspective

The Bugis people are a community rich in history, culture, and tradition. Their identity is shaped by maritime ventures, trade, migration, and agriculture. Despite modern challenges, they maintain strong values and continue adapting to changing times. This is reflected in *Surah ar-Ra'd* verse 12:

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ

*“It is He who shows you the lightning, [causing] fear and aspiration, and generates the heavy clouds.”* (QS.Ar-Rad [13]:12).

Interpretation by Anregurutta Daud Ismail:

*“Nayia puwang'allah ta'ala napitayyakko mennang billae karana mapunnai dua paeda maraja. Sarekkoammengngi napada mapperi peri sininna tahu engkai agaganna naessoei lao parakaiwi ritu, nasaba macaweni teppa bosie, kuwaena tahu messoiiyyengngi aséna laonrumana, padapadanna ase kuwwaetopa senrupa rupanna ritu, sarekkoammengngi nade nakennai bosi. Pappangattai risininna*

*pallaongrumae / paggalungnge nenniya paddare'e, sarekkkoammengngi napada napasadiyai parewa parewa maeloe napake maggalung yarega naddare kuwaena rakkala, bengkung, subbe, kandao, rilainnae paimeng, nenniya sarekkkuammengtoi napassadiyai bine, bibi' maeloe nataneng rigalunna yaregga ridareenna, nasaba masekeni lo teppa bosie, naoncoppasi tahu napunnaiyye tanettaneng maladde'e mapparullue uwwae pada rennunna narekko bosiwi. Jaji yie billae engka tahu nasussai pappeneddinna, engkato napanymengi pappeneddinna, rimuna nayi tahu mappunnaiyye agaga yinarekko de nakennai wellang kesso masolangngi, mattentu masussai pappeneddinna narekko bosiwi, nayitosi tahu mappunnaiyye tanettaneng mapparellue uwwae marennui narekko bosiwi, engkato masussa, makkumutoritu sibalingenna"*(Ismail, 2002).

In his explanation, *Anregurutta* Daud Ismail mentions several aspects of Bugis society related to their livelihoods (*pallaungrumae*), such as drying harvested crops and the various tools used in farming and gardening. The activities of farming and gardening, referred to as *allaurumangen*, reflect the agrarian character of the Bugis people. It can be said that *allaungrumangen* represents the primary means of livelihood for the Bugis community.

### History and Influence of *Anregurutta* Daud Ismail

*Anregurutta* Daud Ismail lived through several pivotal periods in Indonesian history, including Dutch colonial rule, the Japanese occupation, the struggle for independence, and the post-independence era. During the Japanese occupation (1942-1945), he remained active in Islamic education and preaching. Historically, he spent most of his life in South Sulawesi, growing up and returning to pesantren life, without ever receiving formal education. Nonetheless, he wielded significant influence in South Sulawesi, having held various positions including Chief Imam of Lalabata, Judge in Soppeng Regency, Religious Affairs Officer in the Department of Religious Affairs in Bone, and Chairman of the Indonesian Ulema Council (MUI) in Soppeng. His contributions were largely centered in the Sulawesi region (Nurlaelah, 2020).

Despite this, *Anregurutta* Daud Ismail was a visionary figure who bridged the generational divide between the old and young in South Sulawesi. In 1947, together with other prominent scholars such as *Anregurutta* Abdurrahman Ambo Dalle, he played a key role in the establishment of *Darud Dakwah wal Irsyad* (DDI) (Rahim, 2024). This organization aimed to integrate education, preaching, and social services to nurture Muslims capable of practicing Islam in its purest form. DDI also functioned as a moderate da'wah movement, mediating between reformist Islamic organizations such as Muhammadiyah and traditionalist groups like Nahdlatul Ulama (NU), which at the time were often the source of division among Muslims (Nurhidayati, 2022).

## CONCLUSION

*Tafsir al-Munir* by Anregurutta Daud Ismail is a significant work of local Qur'anic interpretation within the landscape of Nusantara tafsir, particularly in South Sulawesi. Through a methodological approach that combines the *ijmali* (summary-based) method and the *adabi ijtima'i* (ethical-social) style, this tafsir emerges as responsive to the socio-cultural context of the Bugis community. The use of the Bugis language and Lontarak script not only enhances local religious understanding but also serves as a means of cultural preservation.

This tafsir reflects a balanced stance firm in addressing deviant religious practices while maintaining a moderate appreciation for local traditions that align with Islamic teachings. Its jurisprudential tendencies are indicative of the author's background as a *qadhi* and a prominent religious leader. As a visionary scholar, Anregurutta Daud Ismail successfully bridged the generational gap between the elders and the youth in understanding Islam contextually. Thus, *Tafsir al-Munir* holds not only religious value but also historical significance as a representation of the dialectic between Islam and Bugis culture in the 20th century.

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